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# The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—SEPTEMBER 30, 1916

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HAPPINESS dwells in duty performed. It will never yield its  
blessed treasures to the selfish seeker, nor can it be grasped with a  
greedy or unwashed hand. Happiness is a mosaic, composed of the  
tiny stones of daily duty, love to God, love to our fellow man.  
Viewed singly they seem of small value; but when they are grouped  
together and combined in Christian character, they constitute that  
costly jewel called happiness. And we retain this jewel by bestowing  
it, for "all who joy would win, must share it—happiness was born  
a twin."—*The Evangel.*





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VOL. LV

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## Prayer Book Revision

### III. THE OCCASIONAL OFFICES

WE come now to the suggestions for revision of the Occasional Offices. As in the other portions of the book, so here, the suggestions generally seem to us wise.

There is little to be changed in the Baptismal offices, but each of the proposed changes seems to us wise. The Catechism is improved by breaking a number of the longer answers into sections and by clarifying others. We observe that in printing the Apostles' Creed here the capitalization is materially altered from the present standard as shown in the daily offices. This is probably by inadvertence but it should be corrected. The style used in the daily offices ought to be followed in the Catechism, as it is now.

Confirmation is much improved. The present Preface—"To the end that Confirmation may be ministered," etc.—is reduced to the position of a rubric and the misleading word "confirm"—"ratify and confirm the same"—is changed to "confess". As it stands now, in view of the title of the rite, the word as there used is almost a pun. On the other hand, the office as proposed will begin with the Lesson, which seems an awkward beginning, and one for which we know of no precedent. In place of asking whether the candidates "renew the solemn promise and vow that [they] made" at Baptism, the condition is recognized whereby many candidates, baptized outside the Church, made no such promise, and instead the Bishop's questions and the responses of the candidates recite and affirm the promises of the baptismal service. An optional hymn is introduced after this examination, and then, with the explanatory rubric, "The Bishop shall then confirm them on this wise," we have the present versicles, and the Bishop, "repeating the baptismal name after the Minister," says: "N. I confirm thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." He may also insert after the name, at his discretion, "I sign thee with the Sign of the Cross." The present prayer, "Defend, O Lord," is said afterward "one or more times," but no longer constitutes the form of the sacrament. This restoration is a great improvement and the clarification of the office throughout makes it much more intelligible. For the Bishop to state clearly what he is doing in the laying on of hands accords not only with precedent but with common sense. The form approximates to that of the Sarum use, though the two are not quite identical.

On the other hand the addition of the Apostles' Creed to the Confirmation rite is contrary to all precedent and in no sense necessary.

In the Visitation and the Communion of the Sick we regret that the Joint Commission did not find a way to introduce the use of Unction. In a way, they were under special obligation to do so. It will be remembered that a special joint committee on this subject was appointed in 1910. In 1913 it reported a complete revision of the Visitation office to include "A Short Service of Comfort and Hope for Sick Communicants," "Additional Prayers for the Sick," an office "For a Dying Communicant," changes in the Communion of the Sick, an office for

Anointing of the Sick, and provision for administering the Reserved Sacrament. This report was sent in the House of Deputies to the Committee on the Prayer Book, and was evidently a considerable factor in the determination of that committee to submit to the Convention itself the question of reopening the Prayer Book to further revision. This question being decided in the affirmative, the proposed changes were, very properly, referred to the new Joint Commission, and it would seem, therefore, that the Commission was under particular obligation to make provision for that special form of revision, the demand for which had chiefly led to their appointment. Moreover, in the report of the special committee they already had material at their hands for the purpose. That special committee has hardly received due courtesy at the hands of the Joint Commission, and the incident illustrates a remark made on the floor of the House of Deputies by Mr. Stetson at the last Convention. "This body," said Mr. Stetson in substance, "treats its committees with great discourtesy." Here was a joint committee, appointed by joint resolution of both houses in 1910, for the express purpose of formulating a report on the subject of Unction. During the three-year period between the Conventions of 1910 and 1913 the committee held meetings, at much expense to its members. A report and accompanying office were formulated with singular unanimity. The report was sent unread to the standing committee on the Prayer Book in the House of Deputies. Ordinarily it would have been the duty of that committee simply to assure itself that the proposed office and its enacting resolution were in proper form to be submitted to a vote, for the responsibility as to the subject matter rested upon the joint committee that had spent three years upon it and not to the standing committee into whose hands it was passed as a matter of form. Yet the latter was justified in asking General Convention itself to settle the prior question whether *any* change should be made in the Prayer Book; and when that question was decided in the affirmative it was also proper that the proposed office be referred to the newly appointed Joint Commission so that it might be whipped into harmony with the rest of the proposed revision. The Joint Commission, however, simply suppresses it and scarcely refers to the matter. Where, then, is their "day in court" to which the original joint committee on a Form for the Anointing of the Sick is entitled? Their careful work is suppressed without even being submitted to a vote. What inducement is there to busy men to serve between General Conventions, at their own expense, on such committees, if the result of their deliberations is to be suppressed in this summary manner? If this incident stood alone, it would undoubtedly justify General Convention in passing a vote of censure upon this Joint Commission, and somehow the dignity of the Convention and of its committees must be upheld. But of course we can see that with the whole Prayer Book to be reopened, the Joint Commission simply lost track of the prior rights of the earlier committee, of quite equal dignity to itself,



and that the indignity offered to the latter was in no sense intentional. But justice to the former committee, if nothing else, demands that the resolutions of the Joint Commission relating to the office for the Visitation of the Sick be re-committed to the Commission without consideration, together with the report of 1913, with definite instructions to harmonize the two. The Joint Commission cannot claim the right to a hearing on its own proposals with respect to that office unless it is willing to accord a like courtesy to the report of 1913. How would the members of this Joint Commission be pleased if their present very elaborate report should be referred, in the House of Deputies, to the standing committee on the Prayer Book, and that committee should merely pigeon-hole it?

ON THE GENERAL SUBJECT of making provision for administration of Unction, much that we wrote last week on the subject of Reservation applies. The Church has seen, in the rise of modern cults, the result of her over-timidity in not bringing all the resources that have been entrusted to her into play for the healing and the comfort of the sick. Nowhere else has she been so negligent, nowhere else has the deplorable effect of her negligence produced such serious results. In the liberal provision for the use of the Reserved Sacrament and for Unction is to be found the antidote for Christian Science, yet the Joint Commission has played with the one and neglected the other of these provisions. We fear that they have thus missed a great opportunity and we believe that the Church must insist that this issue be courageously met.

Perhaps it is proper, in this connection, for us again to refer to the Charge of the Bishop of Vermont on *Liberty and Loyalty*, to which we referred last week. With no recommendation as to curing the defect by which this Church lacks definite provision for administering Unction, Bishop Hall is content to say that "the more highly any regard this as a Sacrament of the Church, the more surely ought they to feel that its use cannot be properly revived or regulated by individual Priests or Bishops, but that the responsibility for its omission from the rites connected with the ministering to the sick must be left with the Church."

We disagree with the Bishop as to the first part of this sentence, though he is clearly right as to the latter part. The authority of the Catholic Church of the ages has been given to the use of Unction. A priest is ordained, not as a minister in the Protestant Episcopal Church, dependent solely for his authority upon the enactments of that Church, but as a "Priest in the Church of God" (*vide* Ordination service). The national Church may undoubtedly make restrictions in the manner of his exercise of his priesthood, but he does not derive his priestly authority from the constitution or the canons of General Convention. Moreover the parish priest is guaranteed by the provision of the Institution office the "full power to perform every Act of sacerdotal function" among his people. Whatever may be said as to the difficult case of a priest directly forbidden by his bishop to administer Unction, there being here a clash of authorities which we shall not now discuss, we maintain that both bishop and priest are within their undoubted rights in consecrating the oil and administering unction. Once again we lament that we cannot here follow the leadership of the Bishop of Vermont, as we have so often and so gladly been able to do before. It is very greatly to be desired here, as in the matter of Reservation, that the national Church will meet the issue in a liberal, courageous manner, and make the provision for the proper use of this rite, guarding it against abuses, but not thinking more of the abuses than of the proper use.

THE PROPOSED REVISION of the Marriage service is contained in Part II., in which the recommendations are submitted by a vote of a majority but by less than three-fourths of the Commission. After some changes in the exhortation, for which we see little necessity, the principal changes are such as to make the vows identical. To both the man and the woman the question addressed would read: "Wilt thou love *him*, comfort *him*, honor, and keep *him* in sickness and in health; and, forsaking all others, keep thee only unto *him*, so long as ye both shall live?" This, the present promise of the man, becomes also the promise of the woman, in place of the present promise to "obey him, and serve him, love, honor, and keep him," etc. The provision for the bride being "given away" is made optional. The sentences of espousal become identical, reading "to love and to cherish," and omitting the bride's promise to "obey." In giving the ring the man omits the words "and with all my worldly goods I thee endow."

We have here, of course, the influence of the modern feminist movement. But there is much to be said for it. According to Dr. Percy Dearmer:

"the words 'and obey' are a late mediaeval addition of about the fourteenth century, when the words 'obey to him' first appear in the English rite, and similar words in some German uses. In most Christian rites, the questions put to and the promises made by both parties are identical; in some rites—*e. g.*, all over the East—both parties receive rings. It would seem, therefore, advisable that the peculiarity of having unequal vows for the man and woman should be removed from our Prayer Book when the next opportunity occurs: the women of to-day have historic justification for disliking the use here of the word 'obey,' and its retention has become a source of weakness to the Church."

But we may challenge the removal of the words "with all my worldly goods I thee endow." After all other masculine preëminence is done away, let a mere man demand the retention of the words that imply the right and the obligation of the husband to support his wife. These words are not meaningless, though they are very generally misunderstood. They do not imply that the husband is pretending to make over all his worldly goods to his wife, as people so often suppose and, supposing, charge that they are unreal and insincere. They mean that the husband guarantees his wife's support, up to the limit of all his worldly goods if these be required for the purpose. *Endow* is a corruption of *endower*. Curiously enough, the woman brought the dower, in olden days, to the man, yet even then the Church upheld the principle that it was the duty of the man to *endower* his wife. That is to say, the burden of support is laid upon the man and he specifically assumes that burden in the service itself, though it should extend to the use, for the purpose, of all his worldly goods. Let us retain the assumption of that obligation.

The title page to the episcopal offices describes them as The Ordinal. This accords with our usual way of speaking, but, as the term now appears for the first time in our official terminology, it may be proper to point out that it is not really accurate. Among the mediaeval office books the "ordinal" described the services for the ecclesiastical year, indicated the "proprs" for each holy day, and showed, if two feasts occur, how the service was to be regulated: "*Ordinale Sarum sive directorium sacerdotum*." "The Ordinal," says Rock (*Church of our Fathers, III., ii. 213*) "was a directory or perpetual kalendar, so drawn up that it told how each day's service, the year through, might easily be found." The current use of the term to describe what was formerly known as The Pontifical is rather curious. The *Bishop's Agenda* is the title of the (unofficial) volume containing these offices which is so widely used by our bishops; but we doubt whether that term will find favor on any considerable scale. Perhaps the current use of the term *Ordinal* is so widespread that it may be accepted without serious challenge, if the Joint Commission deems it better than the older term.

As to the office for Admission of Deaconesses it seems open to the gravest criticisms from a liturgical point of view and is in no sense fit to be incorporated, as it stands, into the book. We doubt the wisdom of incorporating the office into the Prayer Book in any event, but certainly this proposed office requires much fuller consideration before it can be worthy of a place with the liturgical treasures of the ages.

WITH THESE explanations and criticisms our review of the important work of the Joint Commission on the Revision of the Prayer Book, which has extended through the editorial pages of three issues, is brought to an end. We doubt whether in any previous revision, English or American, the body of scholars to whom the work had been entrusted had produced so much to commend, so little to criticise. We had been very reluctant to have this work of revision undertaken. The Prayer Book ought not to be in perpetual flux, and a quarter century between revisions is too little time to have elapsed. But the work of the Commission is, generally, so well done that we no longer regret that the Church is committed to this new revision.

We shall earnestly hope for sympathetic consideration of it in General Convention, and most earnestly do we hope that it may not be made the subject for partisan division.

**B**ISHOP PETERKIN, whose death is reported in the news columns, was one of the most lovable of old-fashioned gentlemen. He was of the ecclesiastical type of two generations ago



and he viewed with the greatest anxiety the trend of Churchly thought away, as he would have expressed it, from the standards of the Reformation. It never became clear to his mind that twentieth century Americans are not going to fight perpetually the battles of the sixteenth century, and that the issues of to-day are totally different from the issues of centuries that are past. Yet his Christian character was so strong that he was lovable to the men with whom he differed. He was a partisan but never a mere partisan. One felt the sanctity of his life and longed that the way might have been discovered by which to convince him that men who refuse to be bound by sixteenth or seventeenth century limitations are not trying to "undo the Reformation."

God grant him ever increasing rest and peace, in that land where the faithful approach ever nearer to the day when, no longer seeing through a glass darkly, they shall see their Saviour face to face.

**W**ITH respect to the quotations which both the Bishop of Vermont and the Rev. Dr. McKim have made from the utterances of the several Lambeth Conferences on the subject of Marriage and Divorce, is there not an essential factor as to these that neither the Bishop nor the Doctor has stated?

**Authority of the Lambeth Conference**  
The Lambeth Conference is an informal, extra-legal gathering of the bishops of the whole Anglican communion. The position that it must enunciate on behalf of the Anglican communion on any subject is only the collective position that has, in fact, been taken by the several national Churches of that communion. It is not a synod whose decrees must be obeyed by the national Churches and incorporated in their own body of canon law.

Accordingly when the whole body of Anglican bishops come together, they cannot frame the "Anglican position" on any subject as though they possessed the right to determine it authoritatively; they can only examine the official position that has, in fact, been enunciated by the several national units in the communion, correlate the various positions as far as possible, and state the result. Thus the Lambeth position on any subject cannot go beyond the weakest position stated by any of its parts.

On the subject of remarriage after divorce the American Church has, officially, taken the lowest position assumed by any of the national Churches, so far as we are familiar with their various bodies of canon law. But it is not the function of the Lambeth Conference to decide between the English and the American standards in this respect. The Lambeth declarations must recognize that the Anglican communion as a whole does not endorse anything beyond the lowest standard that officially prevails in any of its constituent Churches. It is inevitable and right, therefore, that the Lambeth utterances should not commit the communion as a whole to a position beyond that officially stated by the American Church. But that the latter position is an embarrassment to those national and colonial Churches that, for themselves, have affirmed a higher standard must go without saying; and therefore the footnote to Dr. McKim's letter in THE LIVING CHURCH of September 16th—"if the English Prayer Book and the Anglican canons stand for the absolute indissolubility of marriage without any exception whatever, it is strange the great company of bishops in the Lambeth Conference did not know it"—is wholly unjustified. The "great company of bishops in the Lambeth Conference" did know it, but they had no authority to hold that the position of the Anglican communion as a whole is stated by the English and Canadian more than by the American canons.

If the American Church will now recede from her insular, exceptional position in the Anglican communion as the Joint Commission proposes, that communion will then be unanimous. The next Lambeth Conference may accordingly be expected to recognize the fact.

But since our American position holds the Lambeth position back to its own level, it is hardly appropriate to cite the Lambeth level as the justification for the American position.

**N**EW bulletins from the War Relief Clearing House for France and Her Allies present the need for maternity kits for many women who have lost their husbands at the front, as well as many refugees who are left without any material com-

Some Forms of Needed Relief  
forts or any adequate support. "The babies are the future of France," says the bulletin, "and your assistance in meeting this demand will be most welcome."

The need is also stated for a class of soldiers of whom little is heard, but for whom the need is great, who are resting in *Eclupes Depots*. These are places allotted to those who are not seriously wounded but who are nevertheless worn out and injured for the time being in minor ways. If a soldier is sick, or has his finger broken, or is made deaf by the din of battle, or has his nerves completely shattered by the incessant pounding of the guns and for the time being is worn out, incompetent for service, and needs recuperating, he is sent to one of these *Eclupes Depots*. These poor fellows excite but little pity and comparatively little consideration, as naturally the first great outpouring of sympathy is for the wounded. A request is made for simple comforts for these unfortunates, including sheets, pillows, and bed covering. Information in detail may be obtained by addressing the War Relief Clearing House, 40 Wall street, New York City.

**T**HE Rev. Walter Lowrie, rector of the American Church in Rome, acknowledges the receipt of a remittance from THE LIVING CHURCH WAR RELIEF FUND, mentioning that it is particularly timely at that moment. "I have some very appealing calls just now," he writes. "One of them is in behalf of a lady of high rank, an American by birth, who is in danger of losing all that she has, as a direct result of the war, but not because any members of her family are combatants. It needs comparatively little to save her, but our American War Relief Fund is not available for so peculiar a case, and until the arrival of this check of yours I did not know how to help her."

It is because of the flexibility of THE LIVING CHURCH FUND that it is of value in many cases in which the larger relief funds are not available. With the amounts placed at the disposal of the clergy, in the different continental parishes, they are enabled to make appropriations with only such restrictions as their own sense of right and propriety may suggest, and as using the resources of the Church for the protection, first, of the parish itself; second, of the people of the parish; and third, of the relief work that naturally presses at this time.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 25th:

St. Alban's Mission, South Portland, Maine.....	\$ 1.83
A member of St. John the Evangelist's Church, Boston.....	5.00
In memory of Rev. W. W. Rafter and Miss Adele Rafter.....	5.00
"W. F.".....	50.00
"J. E. K.," Hartford, Conn. ....	5.00
A. C. B. ....	2.00
A member of St. Andrew's, Meriden, Conn. ....	5.00
Grace Church, Pine Island, Minn. ....	3.80
Church of St. Mary the Virgin, New York *.....	50.00
Church of the Holy Fellowship Greenwood, S. D.†.....	5.00
Total for the week.....	\$ 132.63
Previously acknowledged.....	29,825.97
	\$29,958.60

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

<b>CAMP WILSON FUND</b>	
A parishioner of St. John's, Huntington, L. I., N. Y. ....	\$ 1.00
Previously acknowledged.....	57.00
	\$58.00
<b>ARMENIAN AND SYRIAN RELIEF FUND</b>	
Miss Elizabeth Knight, Santa Barbara, Cal. ....	\$10.00
All Saints' Church, Norristown, Pa. ....	11.50
In loving memory of M. C. C. ....	20.00
"The widow's mite".....	1.00
	\$42.50

**ANSWERS TO CORRESPONDENTS**

**PETRUS.**—(1) Aramaic, which is not a Hebrew dialect but a separate language, was the common speech of Palestine and must therefore be presumed to have been the language used by our Lord.—(2) *Kipha'* in Aramaic might mean either "Rock" or "Peter," and the distinction as to gender, shown in the Greek *petros* and *petra*, does not hold good of the Aramaic. But it must be presumed that our Lord's language is adequately expressed in the Greek of the New Testament, including the distinction between the gender in those two words.

A GOOD DEED is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.—*Basil*.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**A**N indignant Westerner sends this communication, which I publish with gladness. He will be the first to own that the original "slam" came from the West!

"DENVER, COLO., August 17, 1916.

"DEAR PRESBYTER IGNOTUS:

"In your 'Musings' in *THE LIVING CHURCH* of August 12th

you printed a parody on some verses, 'Out West,' that you quoted some months ago. The author of 'Out West,' Arthur Chapman, a Denver newspaper man, has, himself, furnished a rejoinder to the parody in question in some verses that appeared about a year ago, a copy of which I am sending herewith.

"This poem (as he would call it) will, I think, suggest to the discerning how it is that we who live in the West are able to maintain some measure of equanimity under the intimation (conveyed with so much refinement and courtesy in the Boston writer's lines that you quote) that we swear and spit in the presence of ladies; that our boys all begin to chew tobacco at the tender age of six; and—degradation of degradations—that we are unable to pronounce correctly the sacrosanct name of Harvard.

"Very truly yours,

"H. W. RUFFNER."

"From old New York we journeyed Westward—

'Twas something like two weeks ago—

We both were armed with six-foot tickets,

Which read for Sheridan, Wyo.:

When we arrived we bought sombreros,

And I donned cowboy boots, well greased.

Yet people say, whene'er they meet us,

'We see you folks are from the East.'

"We thought a few more things were needed  
To make us fit the Western scene.

So chaps and spurs I quickly purchased—

Likewise a shirt of vivid green:

My wife is dressed like Annie Oakley—

She looks a movie queen, at least.

Yet people say, whene'er they greet us,

'We see you're just here from the East.'

"We've loaded up with deadly weapons:

We've raised our bootheels one inch more:

We're wearing hat-bands made of snake-skin;

We've read up on wild-western lore:

We talk of trappers, scouts, and cowboys;

Each rides a livery-stable beast.

But still we hear that hated greeting:

'We see you're not long from the East.'

—ARTHUR CHAPMAN, in *The Teepee Book*, Sheridan, Wyo., May, 1915.

*The Church Times* of August 11th reprints, with appropriate comments, from an English Jesuit paper, *Stella Maris* (published at the Manresa Press and edited by the Rev. Edmund Lester, S.J.), this abominable paragraph: The writer has been discoursing on imitation diamonds. He continues:

"Tommy sees the difference in France and Belgium—the real priest and the Anglican diamond. They see the heroism of the priests, after a battle, bringing in the wounded—still under fire. Why *should* a married Anglican diamond, with a lot of little diamonds at home, expose himself to death just to read a passage from the Book of Common Prayer?

"No. Tommy sees that the Church of England won't wash spiritual clothes. It can't. It's played out, effete, found out, scrapped."

It is a fact that the only V. C. won by a chaplain in this war was awarded to a priest of the English Church, while other distinctions for heroism have been awarded to many of his brethren now serving with the armies. Only a vulgar slanderer, utterly careless as to truth, would be guilty of such a vile aspersion. But the nasty jibe at the married priests is even more unpardonable than the malice of the rest of the paragraph. Does this Jesuit not know that the chaplains in the Russian, Roumanian, and Serbian armies are married men—not to speak of the Bulgarian? Is he pretending to ignorance of the notorious fact that there are multitudes of married priests in his own papal obedience? Has he forgotten that St. Peter (concerning whom he is in the habit of making certain baseless claims) led about a wife, and that St. Paul claimed for himself and for all the apostles the

same privilege? It is entirely competent to defend voluntary celibacy, as a matter of expediency, or even with St. Paul to praise it as a counsel of perfection. But to imply that the married clergy of any rite are less courageous, less devoted, less holy, than their single colleagues because they are married is foully indecent, whoever makes the implication.

IN A RECENT NUMBER of the *Nation* (August 17th) appears an unsigned review of Canon Mason's *The Church of England and Episcopacy*, from which I quote this characteristic passage:

"His own position is frankly partisan, and no doubt his book will give much aid and comfort to all those who care greatly about ordinations and validities and apostolic successions and the like. To those who are more concerned with spiritual realities than with any questions of 'regularity,' it may prove useful for occasional reference, but otherwise it must seem to them a dreary compilation of utterances in which the spirit of Christian fellowship is singularly lacking. 'And indeed Calvin was strictly a "clergyman," for he had received minor orders!' One wonders what the heathen of Kikuyu can think of a Christianity in which discussion of this sort can seem of real importance."

Could anything be more perversely slanderous? There is no necessary opposition between "spiritual realities" and "regularity," any more than between patriotism and a colonel's commission. All the patriotism in the world will not give a man authority to perform certain military functions requiring official status; and no kind of fellowship can make it necessary to blur actual distinctions. A reference to any good dictionary would have shown the reviewer that, strictly, a clergyman is "a clerk in holy orders"; and, though the later, looser use gives the title to anyone who prefixes "Rev." to his name, Canon Mason explicitly declares that he is following the strict limitation of the word.

It is quite conceivable that the *Nation's* anonymous reviewer may be right in his blithe dismissal of "ordinations and validities and apostolic successions and the like" to the rubbish-heap; in which case nineteen-twentieths of the Christian world to-day would of course be wrong. (The proportion, taking Christian history into account, would be vastly larger.) But, conceivable as it is, the probability is by no means great—certainly not great enough for a respectable paper, which professes to maintain a judicial attitude, to allow such insulting sneers a place in its pages. What "the heathen of Kikuyu," or the indifferentists of New York, think is of little consequence compared with the witness of the Scriptures and the Church; and, as an old reader of the *Nation*, I deplore its bad manners in assuming so quickly that the heathen set the standard.

WHILE MINOR CHANGES in the Prayer Book are being considered, it is much to be hoped that General Convention will order certain typographical corrections and improvements. Why should not the Collects for the First Sunday in Advent and Ash Wednesday, which are ordered said for the rest of the seasons, be printed, so as to avoid the necessity of turning back? That applies also to the Christmas Collect; and since on Easter Monday and Tuesday and Whitsun Monday and Tuesday the proper Collect is printed with the Epistle and Gospel, so the Palm Sunday Collect should appear with the Epistle and Gospel on each of the four following days.

Why should not all pronouns referring to Deity be capitalized, as in the Hymnal? The printer's blunder of a small "c" in "Catholic Church," in the Commendatory Prayer for a sick person at the point of departure, should be corrected also.

For myself, I should be glad to see the shorter absolution omitted from Morning and Evening Prayer, and reserved exclusively for the Liturgy. Does anyone ever use the *Gloria in Excelsis* after the Psalter?

And what a relief it would be to have an alternative to the present lesson in the Burial office, dealing comfortably with present-day doubts concerning personal immortality, rather than with an exposition of the nature of the resurrection body! I frankly own that the present Burial Service seems to me quite the least satisfactory rite in the whole Prayer Book.



ENGLISH REPRESENTATIVES AT ST. LOUIS

Archbishop of Canterbury Makes Official Announcement

PROTESTANT ALLIANCE OBJECTS TO ERECTION OF WAYSIDE CROSSES

The Living Church News Bureau }  
London, September 4, 1916 }

A LETTER from the Archbishop of Canterbury to the Archbishop of York explaining the circumstances of the attendance of two representative English prelates at the convention of the American Church to be held at St. Louis in October has been given to the press and was published in the *Times* of last Friday. The Primate states that happily possible difficulties for the representation of the English episcopate at that Church Council entailed by war conditions and by the National Mission have been overcome.

"I am now able to intimate to you officially the glad acceptance by the American Church of our proposal that the Bishops who go to the United States in response to the invitation should be the Bishop of Worcester and Bishop Montgomery." His Grace proceeds to mention their respective qualifications.

"The diocese of Worcester was in some ways the pioneer of our National Mission, and so much has already been done in that diocese that its Bishop is able without detriment to the work to do what for most of us would have been impossible, and no one could represent us more worthily. Bishop Montgomery, both personally and as secretary of S.P.G., is always assured of a ready welcome from the American Church. Both Bishops will, if all be well, reach the United States before the end of September, and time will thus be afforded them for other visits before the assembling of the Convention at St. Louis in October."

This letter has been made public as an official intimation to Church people generally of the arrangements which have been made. The Primate is able from happy personal experience to speak "of the value which both hosts and guests attach to the attendance of English bishops at the Convention."

The proposal, now happily taking practical shape, to erect throughout the country, in memory of the fallen in the war, wayside crosses or Calvaries, such as are to be seen on the continent, seems to have caused offence to the Protestant Alliance.

Protests Against Wayside Crosses

That organization has addressed a strongly worded remonstrance to the Prime Minister—though why to him one is at a loss to understand—together with the thoroughly secularist suggestion that a better way to show respect to our fallen soldiers and sailors would be to put up their names on brass tablets in or on public buildings. This strikes the *Athenæum* (of last month) "as yet another recrudescence of the old iconoclastic spirit, and it is curious to notice that, whether in the eighth or seventeenth century, whether among Albigenes or English Protestants, it utters the same peculiarly strident outcry—the burden of which is a horror of idolatry." The editorial writer doubts whether idolatry—in the sense of definite religious worship offered to a graven image—is possible to a European in the twentieth century. The trouble we have to meet in our day and in this country, he rightly observes, is not that people fail to practise their religion rightly, but that they tend to have no religion at all.

"To look for a moment at Christ upon His Cross, remembering as one does so those who have fallen in battle, striving to emulate His spirit of self-sacrifice, is at least to have a glimpse of them *sub specie aeternitatis*, as the old phrase has it. Less than that will hardly satisfy, and we do not think that can be achieved by the brass tablet in a public building."

The rector of St. John's Church, South Hackney (London), has received a letter from the Queen's private secretary in which he says: "By command of the Queen, I am sending to the rectory at South Hackney a framed copy of the picture, *The Great Sacrifice*, which her Majesty thinks you may like to place beside the roll of honor in the side chapel of your church. The Queen bought the original of this picture, and her Majesty hopes you and your parishioners will accept the print as a souvenir of the Queen's recent visit."

The Great Sacrifice

The picture, perhaps the best of those inspired by the war, was painted by Mr. James Clark for the proprietors of the *Graphic*, and has been reproduced for their subscribers. It represents our Saviour Christ upon the Cross, and in the foreground a dying British soldier. The copy, a photogravure framed in black, bears the inscription: "Greater love hath no man than this, that a man lay down his life for his friends." "I am the Resurrection and the Life." In accord-

ance with the Queen's suggestion it will be placed in the side chapel of the Church beside the list of parishioners who have fallen in the war.

ance with the Queen's suggestion it will be placed in the side chapel of the Church beside the list of parishioners who have fallen in the war.

Lord Hugh Cecil, M.P., in his second mid-day address in the Church of St. Martin's-in-the-Fields on "Christianity and War," said that had the Continental Reformation been guided by a man like Erasmus rather than by Luther and Calvin, and the unity of Western Christendom been preserved consistently with its purification, the gain to the Christian world and to the present generation would have been enormous.

Address by Lord Hugh Cecil

He traced the causes of the present Titanic strife to the sins of schism and idolatry—the sins of breaking up the unity of Christendom into various bodies and the idolatry of setting up nationality above the law of God. And the remedy was Catholicism, understood as signifying the claim of the Church upon Christians as the one universal corporate body to which they belong. We should constantly think of "foreigners" who are Christians, and all such among our enemies in this war, as part of the mystical body of Christ, and that we are bound to them in a brotherhood which transcends the separations of nationalism. Referring to the frequent assertion that war is contrary to the teaching of Christ's Sermon on the Mount, he said it is true that violence is forbidden thereby; but the distinctive teaching of the Sermon on the Mount is against "individualist self-assertion." It is difficult to see antithesis between the Sermon on the Mount and war except in the general sense that all violence is contrary to Christianity. But there is, Lord Hugh declared, a very powerful antithesis between the teaching of St. Paul and the nationalism which is the root cause of war, and by saturating ourselves with St. Paul's teaching we shall perhaps best of all learn to think and feel as Catholics.

"So long as the Church is thought of as an ordinary human society it is almost inevitable that it should be overshadowed by the state or nation, which are not unnaturally regarded as the greatest of purely human societies. But immediately it is realized that the Catholic Church is God's society, of which He Himself is the Head and Ruler, the matter is placed, as it were automatically, on an entirely different footing."

The Rev. Sidney Faithhorn Green, who has recently fallen asleep in Christ, was one of the noble victims of Erastianism under the Public Worship Regulation Act. This prosecution of more than thirty years ago for obedience to the Church rather than to the State in the matter of divine worship is recalled as follows in the *Times*:

The Rev. S. F. Green

"In 1879, while vicar of St. John's, Miles Platting, in the diocese of Manchester, Mr. Green was prosecuted by the Church Association under the Public Worship Regulation Act for the use of vestments and incense. He refused on the ground of conscience to obey his Bishop, Dr. Fraser. The case came before Lord Penzance, as Dean of the Arches, who prohibited the use of the ornaments and ceremonies against which objection had been taken. Mr. Green, however, disregarded the monition issued against him, and consequently more than a year later an order was made declaring him guilty of contumacy and contempt. In March, 1881, he was imprisoned in Lancaster Castle. The Bishop made efforts to induce Mr. Green to submit to his ruling, but without success, and meanwhile the Church Association and the English Church Union continued their contest. Mr. Green would not plead for release, for by doing this he might have been understood to recognize the Court which had caused his imprisonment. Eventually, after he had been in Lancaster Gaol about a year and eight months, Bishop Fraser applied for a relaxation of the prohibition, and Lord Penzance ordered Mr. Green's release, declaring that his imprisonment had satisfied his contempt."

This faithful priest and confessor afterwards served as assistant curate at St. John the Baptist's, Kensington, from 1883 to 1888, and then was appointed to the rectory of Charlton-in-Dover. In 1914 he was made rector of Luddenham, Faversham, Kent, but resigned in the following year. May the Lord grant unto him refreshment, light, and peace!

English Catholics will rejoice to hear that Malling Abbey, in Kent, and in the diocese of Rochester, is again to become a home of monastic religion. It is stated that members of a Somersetshire sisterhood will shortly take up their residence at this ancient religious center.

Restoration of Malling Abbey

J. G. HALL.

THERE IS a true, a right, a perfect will; and by it my will may and shall be healed. Amidst all the painted mists and empty boasts of this earth, amidst all its swelling waves and dark threatenings, amidst all the inner Babel-shouts of appetite and passion, there is a true and a right; and in Christ Jesus this I may choose, and none can take it from me. "The Lord sitteth above the water-floods, the Lord remaineth a King for ever."—*Bishop Wilberforce*.



## CONDITIONS IN GERMANY

BY THE REV. J. C. WELWOOD

*Rector of the American Church, Dresden*

## III

FOR the first six months of the war, every American in Germany was importuned by his friends to return home, and he still receives occasional but urgent pleadings to leave such a bad country. If for any reason he visits America, he is supposed to be crazy if he entertains a purpose to go back before the war is over. This results from the false impression regarding the German character imparted by the press. The American is as safe in Berlin as he is in Paris or London, or, for that matter, in New York. The contumely in this country heaped upon the Teuton is applied with sweeping generality and no one escapes. In reality, an American receives the same treatment in civic and social relations that he meets at home. The government affords him the same protection it gives to Germans. He may have trouble in public places if he speaks English too loudly, but, will you believe it, I visited a seaside resort in this country this summer where German conversation was objected to. English is still taught in the schools and the government will protect any one in his right to speak the language. I have found it prudent not to raise the American flag in front of the church, but the police offered to protect me if I insisted on flying it although they thought my determination not to insist on my rights a wise one. Under the same conditions, the popular action and the police position would be exactly the same in America. In a thickly-populated district, I am afraid that I could not insure my windows to-day in New York City if I raised a German flag. Scores of Germans visit our rectory and I have never witnessed gentleness and refinement among them any different from those of persons of their social grade of other nations. I sometimes think the advantage is in their favor. Nor is this true only in social relations. I have an acquaintance with the head of the criminal department of the police and know him to be a man of gentle and helpful impulses. There is no rational ground for fear in going back to Germany. With respect to food conditions, the health of the Germans is better to-day than it was before the war. For conditions of best health, there is sufficient to eat.

In the early months of the war, there was an apparent exception to this generally kind spirit. It was found in the attitude expressed by the hymn of hate. The better classes of Germans felt humiliated by it. An actor recited it at a Red Cross entertainment and he was roundly applauded, but there were many present whose countenances showed feelings of the deepest pain. To-day, no one would dare to recite that hymn of hate before a German public. I remember the indignation of a saleswoman in a stationery store when she was asked for some *Gott-Strafe-England* labels. She regarded it an insult for anyone to think she would approve of them. Yet she was a loyal German.

I called upon a diplomat of the highest rank in his branch of the service, a man known all over the world, and during the conversation took occasion to ask if Americans would be welcome in Germany after the war. His answer was that the United States was the only nation of great importance with which Germany was on friendly terms and there would be no question as to the welcome given its citizens after the close of the war. This interested me deeply as upon the treatment to be shown Americans after the end of hostilities depends the future of the church in Dresden. It is a subject about which the Dresden colony does a good deal of speculating. But I am sure that for commercial reasons, if for no others, America and Germany will mutually seek each other's friendships. The successful trip of the *Deutschland* and the favorable impression made by its captain and crew upon the people of this country afford a good omen of the future. I propose to send to thousands of Americans expressions of good will direct from the proprietors of hotels and large businesses of Dresden with earnest invitations to visit our city. We publish a parish paper and, when peace again reigns, will send a copy to any American who will apply for it and in it we shall give our reasons for guaranteeing all visitors a large hospitality. The rectory of the Dresden church is to-day the rallying place of the American colony. After the declaration of peace, it will afford, as it always has, the atmosphere of American home life which every tourist appreciates. It will do more than that, for it will serve as a link with the German welcome of the city.

Every tourist or sojourner will find there an open house with a cordial greeting. Already have several written that they will come to Dresden the moment peace is declared and that they look forward to the same feeling of being at home when they come under the influence of the rectory.

When I left Dresden, there was in the parish treasury an amount somewhat less than that which altogether had been forwarded from THE LIVING CHURCH FUND. That means that but for the assistance of THE LIVING CHURCH the parish would be already behind in its obligations. On the principle that givers prefer to help those who try to help themselves, it will interest the contributors to THE LIVING CHURCH WAR RELIEF FUND to know that last Easter their contributions encouraged the few Americans left in Dresden to make a special effort for the offertory. The result was that two thousand marks was added to the treasury balance. A parishioner of fifteen years residence remarked that he did not believe that amount had been exceeded in the Easter offertory since he came to the city. But I have my doubts about raising such large amounts again. Eight members of the parish returned to America on the boat on which I took passage and more will come in September. These include some of our largest givers. We are now fast approaching the situation when we shall have to depend on outside contributions for the larger part of our expenses. The congregations number about thirty-five; sometimes fifty will be in attendance. There is much to do for Germans and English, and, though they are real, loyal Germans and real, loyal English, they obey Christ's command to love their enemies and they live in the same Church, coming to the same altar, and exhibit toward each other the true Christian spirit. One of our wardens, an Englishman, is in the Ruhleben concentration camp and a German passes the plate in church in his stead. At the outbreak of the war, our treasurer and our organist, both Englishmen, were in England on their vacations. Fortunate men, for otherwise they would both be languishing in Ruhleben and they are so highly nervous that I doubt their being equal to the strain. The English who are now in Dresden, with the exception of a delightful old gentleman over eighty, are women who have married Germans and, in some instances, have sons in the German army; or mothers whose sons are in Ruhleben, or teachers and others who have lived so many years in Germany that they are at home only there, having dropped out from their old circles in England. The library and reading room of the church are open every day in the week and largely patronized by these people. In this reading room may be found among other papers and magazines the *London Daily Post*, which comes regularly, arriving four days after the date of issue, the *Tatler*, *Sphere*, and other English papers which the German authorities freely allow to enter the country. We had many of the American prominent publications before the English censorship stopped their coming.

In a month or six weeks the writer expects to return to the land of "*Butter und Fleisch ausverkauft*." No butter and no meat and but few potatoes make living very difficult for the poor. There will also be the problem of how to maintain the services of the church. If anyone who has visited Dresden and is acquainted with its attractiveness and beauty, or anyone interested in the work there, desires to send a contribution direct by the rector, he is invited to do so at once by forwarding to THE LIVING CHURCH WAR RELIEF FUND and stating that it be sent to Dresden and whether he prefers his donation devoted to the charities or the current expenses of the parish.

## HEROIC DAYS

Heroes of old their name eternal won  
 To cleanse the youngling earth from monstrous growth:  
 Perseus, and Theseus of the broken troth,  
 Fair Helen's brethren, with Alcmena's son  
 And the Chimaera's bane, Bellerophon;  
 Argo's famed crew, and those who, leal or loth,  
 In Troy's long leaguer kept their warrior oath,  
 Where East and West their storied feud begun.

And now returning on her ancient track  
 Our old world grinds along the self-same grooves;  
 No golden age mild heaven brings us back,  
 But from the dragon-teeth sin sowed there moves  
 A hell-born brood! O Church of Christ, arise!  
 Thy great dead call thee and His own emprise!

H. BUCHANAN RYLEY.



FUNERAL SERVICES FOR SETH LOW

People Overflow St. George's Church

DEATH OF REV. R. W. E. MERINGTON

New York Office of The Living Church }  
11 West 45th Street }  
New York, September 25, 1916 }

FUNERAL services for Seth Low, formerly mayor of New York City and for eleven years president of Columbia University, were held at noon on Wednesday the 20th, in St. George's Church, Stuyvesant square. The great church was filled; many men distinguished in city, state, and national affairs were present some from distant parts of the country. A large number of people, unable to gain admittance to the church, thronged the entrances.

The public services were preceded by a private service at the family home, Broad Brook Farm, Bedford Hills, N. Y. The funeral party and the body were brought to New York City by special train, and were met by an escort of honor at the Grand Central Terminal.

Mounted police preceded the funeral procession to the church, maintained guard during the services, and afterward escorted the funeral cortege to the approach of the Manhattan Bridge. From this point a squad of motorcycle police accompanied the procession to Greenwood Cemetery.

Bishop Greer, the Rev. Dr. Karl Reiland, rector of St. George's, and the Rev. Dr. Reese F. Alsop, rector emeritus of St. Ann's Church, Brooklyn, which Mr. Low attended, officiated. Fifty heads of city departments during the Low administration, including Governor Whitman, who was assistant corporation counsel under Mayor Low, formed an escort of honor for the body.

Close associates of the late Mayor were chosen for honorary pallbearers. Among these were Mayor Mitchell, Frank Trumbull, William G. Willcox, Mr. De Forest, Mr. Cutting, William M. Sloane, Cleveland H. Dodge, Elihu Root, Oscar S. Straus, John H. Finley, E. H. Outerbridge, and R. M. Easley.

Delegations attended the church services from the New York Chamber of Commerce, Columbia University, Barnard College, Tuskegee Institute, New England Society, National Civic Federation, Columbia Alumni Federation, American Museum of Natural History, Board of Education, Brooklyn Young Republican Club, Volunteers of America, the vestry of St. Ann's Church, and the Board of Aldermen.

The committal service at Greenwood was said by Dr. Reiland.

Public officials and private citizens from every part of the country were present at the meeting of the National Civic Federation afterward, called to pay tribute to the memory of their president, Seth Low. Mr. Samuel Gompers presided.

The famous altar of mosaic which has stood for seventeen years in the crypt of the Cathedral has been temporarily removed. In the

The Tiffany Altar processes of construction the crypt has been closed to the public, and it was feared that

the dampness of the unused room might injure the altar fabric. So the altar is now at the Tiffany studios, and will again be removed to a chapel now being erected on the estate of Louis C. Tiffany at Laurelton, Long Island, where it will remain until the crypt is again opened for use.

This altar was exhibited in the Chicago fair of 1893 by the Tiffany Company, and afterward sold to Mrs. Celia Wallace, who presented it to the Cathedral as a memorial to her son. It was used from the opening of the Cathedral in 1899 at all services until the crypt was closed about five years ago.

The Rev. Richard Whiskin Ernest Merington, formerly curate of Holy Trinity Chapel, New York, also connected with All Angels' Church, and long identified with social service work in connection with the boys' club at

St. George's Church, the West Side Settlement House, and the Pro-Cathedral, died on Thursday, September 21st, in Buffalo. He was in his sixtieth year. Mr. Merington was rector of St. Peter's Church, Essex Fells, N. J., for nearly ten years.

Bishop Greer returned to New York this week and will keep office hours in Synod House. Many of the prominent clergy of the city officiated in their respective places on

Clergy Return to Duty Sunday the 24th; others will officiate for the first time since the summer holidays on Sunday, October 1st.

The revised list of preachers in the Cathedral of St. John the Divine, for the services at eleven and four o'clock, is as follows:

Cathedral Preachers October 1st—The Lord Bishop of Worcester; Bishop Montgomery.

October 8th.—Dean Grosvenor, Rev. S. Brown-Serman.

October 15th.—Dr. Lyman Powell, Rev. Arthur H. Judge.

October 22nd.—Rev. E. Briggs Nash, Rev. Dr. George Clarke Houghton.

October 29th.—Dr. Robert E. Jones, Dr. Herbert Shipman.

November 5th.—Dean Grosvenor, Bishop McKim.

November 12th.—Dr. George Gunnell, Jr., Bishop Kinsolving (Brazil).

November 19th.—Dean Grosvenor, Bishop Restarick.

November 26th.—Rev. Prof. Foulkes-Jackson, Bishop Roots.

In coöperation with a local committee of St. Louis alumni, the executive committee of the associate alumni of the General Sem-

G. T. S. Alumni inary has arranged for the triennial reunion of G. T. S. alumni, on Saturday evening, at St. Louis October 14th, at the Mercantile Club, St.

Louis. The Presiding Bishop has been invited to be the guest of honor on this occasion. The programme of speakers is as follows: Bishop Tuttle, the Bishop of Tennessee, the Rev. John A. Staunton, Jr., of the Philippine Mission, the Rev. C. Malcolm Douglas, chairman of the executive committee. The Rev. Dr. Z. B. T. Phillips will be the presiding officer and toastmaster. Reservations for dinner-places must be made in advance, and should be addressed to the Rev. Charles F. Blaisdell, 5611 Maple avenue, St. Louis, Mo., without delay.

DEATH OF BISHOP PETERKIN

THE death of the Rt. Rev. George W. Peterkin, D.D., LL.D.,

Bishop of West Virginia, occurred peacefully at his home in Parkersburg on Friday, September 22nd, at the age of 75 years. Bishop Peterkin had been ill for some two years and during the greater part of that time confined to his house, and thus had been out of much of the active work of the diocese for a considerable period of time. Three years ago he advised his diocesan convention that he should present his resignation at the then forthcoming session of General Convention, but at the earnest request of the diocese he withheld it. At the last convention he again stated that it was his purpose to resign to the House of Bishops at the coming General Convention. He died, however, as Bishop of West Virginia. His wise guidance, strong administration, and indefatigable work brought his diocese to self-support from a position of weakness and dependence upon the General Board of Missions.

Bishop Peterkin was third among the American bishops in order of seniority and up to a few years ago was one of the most active of their number. He was the first Bishop of West Virginia, and was consecrated on May 30, 1878. He was born in Clear Spring, Washington county, Maryland, March 21, 1841. He studied at the University of Virginia, 1858-59, and graduated at the Theological Seminary of Virginia, Alexandria, 1868. He was ordered deacon in the chapel of the Theological Seminary of Virginia, June 24, 1868, and made priest in the same place June 25, 1869. He passed his diaconate as assistant to his father, the rector of St. James' Church, Richmond, Va. In June, 1869, he became rector of St. Stephen's Church, Culpepper, Va.; in 1873 rector of Memorial Church, Baltimore, Md. He received the degree of D.D. from Kenyon College, Gambier, Ohio, in 1878, and from Washington and Lee University, Virginia, in the same year. He was consecrated first Bishop of West Virginia in St. Matthew's Church, Wheeling, W. Va., on the festival of the Ascension, May 30, 1878, by Bishops Bedell of Ohio, Kerfoot of Pittsburgh, Whittle of Virginia, Dudley of Kentucky, and Jaggard of Southern Ohio.

Bishop Peterkin is succeeded as Bishop of West Virginia by his Coadjutor, the Rt. Rev. William L. Gravatt, D.D., who was consecrated in 1899.

WAIT ON the Lord for what He hath to give,  
O restless heart;  
He knows the sorrows that beset thy way,  
He knows thy fretful weariness to-day,  
O fainting heart!

When thou hast stilled thyself to rest in Him,  
O throbbing heart;  
When thou hast learned to love Him first and chief,  
To love Him even better for thy grief,  
O weeping heart;

Then will He grant thee all thine own desire,  
O longing heart;  
Sunlight of joy may even here be given  
If so He will—if not, sunrise in heaven,  
O waiting heart!

—M. E. Townsend.

YOU TRAVERSE the world in search of happiness, which is within the reach of every man; a contended mind confers it on all.—Horace.



## FALL REVIVAL OF BOSTON'S CHURCH LIFE

## SECESSION FROM STONEMEN'S FELLOWSHIP

## A Statement of Some Summer Accomplishments

## Philadelphia Politics May Have Been Cause

## FARM SUGGESTED AS AID TO RESCUE MISSION

## DEATH OF MR. E. B. COXE, JR.

The Living Church News Bureau }  
Boston, September 25, 1916 }

The Living Church News Bureau }  
Philadelphia, September 25, 1916 }

**C**HURCH FUNCTIONS are showing signs of renewed activity on all sides, after the quiet of the summer. It should be noted, however, that there is considerable work going on all summer in a good many ways, though it is not always of the last that can be chronicled. Among the first to be mentioned is the Church Pension Fund of the diocese. Much steady and important work has been carried on right through the summer. On Monday, September 25th, the members of the committees formed in every parish meet at a luncheon in the Boston City Club. The Bishop will be present and will tell of the present status of the national Fund. This diocese has pledged itself to raise \$500,000, of which it is said that about \$350,000 is now secured. The Dean of St. Paul's announced recently that the Cathedral congregation had given about \$25,000. Members of the Church of the Advent have given one \$75,000, one member giving \$50,000 and another \$25,000. Workers for the local fund are full of enthusiasm and optimistic about raising the entire half million dollars.

During the past summer extensive improvements have been made in the interior of the Church of St. John the Evangelist, Bowdoin street, the headquarters of the Cowley Fathers in this country. The church building, once a Congregational meeting-house then for a time the home of the parish of the Advent has been gradually metamorphosed by the installation of three altars, a large rood screen, stations of the Cross, and other features of a historic Church. This summer the apse has been beautified by oak panelling to match the reredos. The choir stalls too have been done over, so that now the chancel and sanctuary are handsome and harmonious. The gas lighting system has been replaced by electricity with dignified fixtures designed by Henry C. Dean, a communicant of the parish and a member of the firm of Craw & Ferguson. The old heating plant has been removed and steam heat put in. The walls have been retinted in cream and white and the frames of the stations of the Cross have been gilded. The background of the niches in the high altar has been gilded also, thus making a better setting for the statues of the saints. On Sunday, September 17th, the Bishop of Milwaukee preached at the Solemn High Eucharist, and blessed the improvements. A large congregation filled the church. Within the last few years the mission house, where the fathers live next door to the church, has also been made over and modern improvements installed, so that the whole plant is now in excellent condition.

In the August number of *My Neighbor* a suggestion is made that should certainly be followed up by affirmative action, namely, the acquisition of a farm for use in connection with the work of the Church Rescue Mission. It should be within driving distance of Boston and on it the men whom the mission is helping could find the tonic, physical, mental, and even spiritual, of labor on the land. It would be a splendid chance to remove men from the temptations of the saloon, while they were endeavoring to reform. In many ways a farm would answer the human problems which bear so constantly on those in the mission. Incidentally, in these days of extremely high prices, it would be helpful for the mission to raise some of its own supplies. Such a farm also might help in inducing some men to leave the city permanently and instead of being sunk in the slums and useless to society to take up permanently the life of farmers. This, too, seems to be a great need of to-day—to get more people to working on raising the produce of the land.

The Rev. Norman B. Nash has been appointed rector of St. Anne's Church, Lincoln, in succession to the Rev. John M.-C. Wilson.

Miscellaneous Mr. Wilson has resigned after an incumbency of four years to take up work with a war relief association in France, and will soon leave for the front. Mr. Nash is a son of the late Rev. Professor Henry S. Nash, of the Cambridge Theological School, and was graduated from the school in 1915.—On Wednesday, September 20th, the convention of the Italian Priests' Association of the American Church met in "the Old North Church" (Christ Church, North End), continuing through Friday, the 22nd. The convention began with the Holy Eucharist celebrated by the Bishop.—A service in commemoration of St. Francis of Assisi will take place in the Cathedral on Wednesday, October 4th, at 12:10 o'clock, with an address by the Rev. James A. Muller of the Cambridge Theological School.—The Dean is to conduct the service of preparation for the National Convention of the Brotherhood of St. Andrew in Cleveland, on Saturday evening, October 7th. From there he goes to St. Louis for the General Convention.

J. H. CABOT.

**T**HE effect of persistent opposition on the part of Protestant ministers to the Stonemen Fellowship was seen in the secession of about four hundred of its members on Saturday night, September 16th. The regular meeting of the Fellowship was being held in the Metropolitan Opera House when a demand for an accounting from the ways and means committee was made. Mr. Stone said that the committee was not prepared to make this now and the dissatisfied members left the room.

The dissenters claim that the finances are in a confused state and that the effort to secure some knowledge of them has been unsuccessful. They also added to their complaint that the organization was founded for the purpose of supporting a political candidate for office, and was by no means taking the stand for Protestantism which its members expected. The word "Protestant" is included in the name of the new fellowship organized the week following with a prominent minister of the Methodist body as the moving spirit.

There seems to be some color to the statement that the secession is due entirely to a desire to use the Fellowship for political purposes. The leading lay spirit in the new movement is closely allied with a leader of the dominant party in the city.

The Church in this diocese and in the diocese of Bethlehem has lost a loyal, generous, and faithful communicant in the death of Eckley B. Coxe, Jr., in Drifton. After a service in St. James' Church, Drifton, conducted by the rector, his remains were brought to this city and burial services conducted by the rector of St. James' Church, in which Mr. Coxe was interested. In Drifton the family had large coal interests, and Mr. Coxe devoted himself to the uplift of the people there, advancing the interests of the parish in every way. He was president of the board of managers of the University Museum, and a member of the board of managers of the Children's Hospital.

Classes will assemble in the Divinity School on Thursday of this week, and after a celebration of the Holy Eucharist on Friday will begin the fall and winter term. The Dean reports the prospect for large classes in all departments as very encouraging. Three or four resident graduate students are already registered.

More than a year ago Bishop Rhinelander made an appeal for pledges to be paid in four yearly installments for the extension of work within the diocese. His first call has brought contributions of about \$1,000 to be used for the completion of the second story of St. Monica's parish house. The basement and first floor, completed about a year ago, have been of great help in the work among colored people.

Diocesan Church Extension Vestrymen of the diocese assembled in Horticultural Hall last Tuesday evening for a dinner, followed by a talk on the Pension Plan. About one thousand men were present.—Re-opening services were held in St. John's Church last Sunday. The church has been thoroughly renovated during the summer months. On Wednesday evening a reception was given to the new rector, the Rev. E. S. Lane. Bishop Rhinelander was present.—A large Bible class has been successfully conducted by Mr. Edward Bonsall in St. Matthew's Church for some years. The class resumed its sessions after the summer vacation last Sunday. Some topic is presented by Mr. Bonsall and after a short talk is opened for discussion.

Miscellaneous The musical services held at four o'clock Sunday afternoon, in the Church of St. Luke and the Epiphany, which have been so popular, were resumed last Sunday. Usually the attendance is the capacity of the entire church.

EDWARD JAMES McHENRY.

## NASHOTA BUILDING BURNED

**J**UST as THE LIVING CHURCH goes to press word is received from Nashotah that Bishop White Hall, one of the historic buildings of the Mission, was struck by lightning shortly before noon on Tuesday, September 26th, and was burned to the ground. Details are not, at this writing, at hand, except that we learn a large part of the furniture was saved. The building was insured for \$15,000 and contents for \$1,500.

The seminary had not yet opened and it is not known whether any one was housed in the building at the time.



**CHICAGO'S CHURCH SCHOOL OF RELIGIOUS INSTRUCTION**

**Proposals for Widening Its Usefulness**

**NORTH SHORE SUNDAY SCHOOL INSTITUTE MEETS**

The Living Church News Bureau }  
Chicago, September 25, 1916 }

FOR the last two years the diocesan Board of Religious Education has held a Church school of religious instruction at St. James' parish house, at Cass and Huron streets, "to give to the laymen and women of this diocese some systematic instruction in the fundamentals of Christianity and what the Church stands for." The attendance and general support of the school have indicated appreciation from the beginning. It is now well established, and so necessary a part of the Church's system in Chicago that similar schools are suggested for all sides of the city.

The present school is very conveniently situated, considering the size of Chicago, and has the advantages that a complete parish house can give. The average attendance at all classes last year was 95 out of an enrollment of 133. This year, to judge from the number of enrollments already made, the attendance will exceed last year's. The session will be shorter this year than last and will begin on Thursday evening, October 5th, continuing each Thursday (except November 30th,) until December 21st. The cost for each person who enrolls is \$1 a year; text books, in addition, \$1 to \$1.50 for each course. Certain scholarships are available by arrangement with the principal, the Rev. F. E. Wilson. The courses offered are on Religious Pedagogy, Gospels and the Life of Christ, Missions and Social Service, The Apostolic Church, Biblical Geography, Prayer Book and Church Worship, Old Testament, Church History, Child Study, Catechism and Christian Doctrine, Primary Conferences. The last two courses are to be held in the Church Club Rooms, 1814 Heyworth Building.

The North Shore Sunday School Institute held its fall meeting at St. Lawrence's Church, Libertyville (Rev. Edward S. White, priest in charge), on Thursday evening, September 21st, the Rev. L. F. Potter presiding. It was a most enthusiastic meeting, the teachers, officers, and clergy numbering 178, all evidently keenly interested in the general subject of the evening, The Christian Nurture Series. At Evensong an address was delivered by the Rev. Charles H. Young on The Purpose of the Christian Nurture Series. After supper sectional conferences began in rooms of the National Bank. The use of the series in the primary department was presented under the leadership of Miss Anna F. Murray of Evanston; in the junior department, Rev. A. A. MacCallum; School Organization for the Christian Nurture Series, Rev. Frank E. Wilson. A later business session was followed by an excellent address by the Rev. E. J. Randall on The Method of Conducting Parochial Teachers' Meetings.

The Society of Oriental Research, which was incorporated in April, announces that two distinguished Oriental scholars have accepted election as its associates. They are the Rev. Stephen Langdon, Ph.D., Professor of Assyriology of the University of Oxford, and Alexander Moret, Conservateur du Musée Guimet, Directeur-Adjoint à l'Ecole Pratique des Hautes Etudes agrégé de l'Université. The annual meeting of the society will be held in the Hibbard Egyptian Library of the Western Theological Seminary.

Four years ago there was issued a directory of the deaf, covering fourteen states, and containing over 14,000 names. The directory is described by the Rev. George Flick, priest in charge of All Angels' Mission for the Deaf, as a "grand little thing," a most useful store of information concerning varied statistics of the deaf. Mr. Flick now asks that a new directory be published of the deaf of Chicago and the vicinity, and he seeks the active coöperation of the several organizations of Chicago deaf. He offers the use of the plant at All Angels' Church to reduce the expense of printing.

Holy Cross Mission, West Garfield boulevard, has recently received very acceptable help from Christ Church, Chicago (Rev. Charles H. Young, rector). Mr. Garth Sibbald, a student at the Western Theological Seminary, has been serving this mission, under the Rev. Mr. Young's direction, with distinct success. At Christmas time the congregation paid \$1,000 on its mortgage, and in July they paid another \$1,000, which cleared the mission of all indebtedness. Now it remains to be decided whether the present building shall be completed, or a new building erected on another site.

Deaconess A. Alice Nutter enters on duties at St. Luke's Church, Evanston, October 1st. She is highly commended by clergy and Church workers, and will have charge of St. Hilda's Guild for College Women, the Junior Auxiliary, the Friendly Aid Committee of the Social Service League, the Zone Calling, besides teaching the Sunday school class for high school girls, and a week day class for women.

H. B. GWYN.

**REV. JAMES WISE CHOSEN BISHOP COADJUTOR OF KANSAS**

THE special convention called to elect a Bishop Coadjutor for Kansas assembled in the Cathedral at Topeka at 9:30 A. M., September 19th. At the celebration of the Holy Communion the Bishop was assisted by Dean J. P. deB. Kaye and Canon Pooley. The Bishop in a brief address stated what part of the work the Coadjutor would be expected to do.

After a short recess at the close of the service the convention was again called to order and the Committee on Credentials was appointed. The secretary reported that there were twenty-eight clergy present and sixty-six laymen, entitled to vote. A resolution was passed inviting all visiting clergy to seats. Dean deB. Kaye, chairman of the diocesan finance committee-stated that an increase of three per cent. in the assessment was necessary to insure the salary of the Bishop Coadjutor at \$3,000 per year. The report was received and referred back to the committee with power to act. The convention then adjourned, to reconvene in the afternoon.

At 2 P. M. the Bishop promptly called the convention to order. After roll call, Dr. Fenn of Wichita presented a large basket of roses to Bishop Millspaugh in token of love and esteem from the clergy and laity of the diocese and in commemoration of the twenty-first anniversary of his consecration.

The convention then as a committee of the whole proceeded to nominate.

On the first four ballots Dr. Fenn got the largest clerical vote and Mr. Wise the largest of the lay vote. On the fifth ballot Dr. Fenn was elected by the clergy but not by the laity. On the sixth Mr. Wise secured an increase of clerical and lay votes and on the seventh ballot he was elected by concurrence of both orders. Dr. Fenn moved that the election be unanimous.

Following is the record of the ballot:

	CLERICAL						
	1	2	3	4	5	6	7
Rev. James Wise.....	6	8	8	10	11	13	14
Rev. Percy Fenn, D.D.....	12	12	15	14	13	11	11
Rev. Evan A. Edwards.....	1	2	1	2	1	1	..
Rev. R. N. Spencer.....	1	..	..	..	..	..	..
Rev. Stuart Crockett.....	1	..	..	..	..	..	..
Rev. E. H. Eckel, Sr.....	1	..	..	..	..	..	..
Rev. Fred'k F. Kramer, D.D.....	1	2	..	..	..	..	..
Rev. D. I. Hobbs.....	1	..	..	..	..	..	..
Rt. Rev. T. P. Thurston, D.D.....	1	1	..	..	..	..	..
Rev. G. M. Geisel.....	1	1	1	..	..	..	..
Rev. C. C. Rollit, D.D.....	..	..	1	1	1	..	1
Rev. Robt. H. Mize.....	..	..	..	..	..	..	..
Very Rev. F. S. White.....	..	..	..	..	..	..	..
Rev. C. E. Snowden.....	..	..	..	..	..	..	..
Total Vote.....	27	27	26	27	26	26	27
Necessary to Choice....	14	14	14	14	14	14	14

	LAY						
	1	2	3	4	5	6	7
Rev. James Wise.....	17	29	39	39	42	41	42
Rev. Percy Fenn, D.D.....	20	21	21	22	22	17	18
Rev. Evan A. Edwards.....	7	5	5	4	1	2	..
Rev. R. N. Spencer.....	11	8	..	..	..	..	..
Rev. Stuart Crockett.....	..	..	..	..	..	..	..
Rev. E. H. Eckel, Sr.....	1	..	..	..	..	..	..
Rev. Fred'k F. Kramer, D.D.....	..	..	..	..	..	..	..
Rev. D. I. Hobbs.....	2	..	..	..	..	..	..
Rt. Rev. T. P. Thurston, D.D.....	2	2	..	..	..	..	..
Rev. G. M. Geisel.....	2	..	..	..	..	..	..
Rev. C. C. Rollit, D.D.....	3	1	..	..	..	..	..
Rev. Robt. H. Mize.....	..	..	..	..	1	..	..
Very Rev. F. S. White.....	1	..	..	..	..	..	..
Rev. C. E. Snowden.....	..	..	..	..	..	3	2
Total Vote.....	66	66	65	65	66	62	64
Necessary to Choice....	34	34	33	33	34	32	33

The Bishop then appointed the Rev. Mr. Mize of the clergy and Mr. C. D. Brown of the laity to inform the Bishop elect of the action of the convention. After singing the *Gloria in Excelsis* the convention adjourned. The election gives general satisfaction.

The Rev. James Wise, Bishop Coadjutor-elect, has been rector of the Church of the Holy Communion, St. Louis, since 1909, and is one of the pioneers in the work of establishing Church schools of religious education. That school which was established in St. Louis is among the most successful in this country. Mr. Wise is secretary of the Provincial Board of Religious Education in the Province of the Southwest, and chairman of the Missouri diocesan board. Graduated at the University of Nebraska in 1899, and at the General Theological Seminary in 1901, he was ordained deacon in the latter year by Bishop Worthington, and advanced to the priesthood by the same bishop a year later. He began his ministry at St. Clement's and St. Edward's missions in Omaha, retaining those charges until he entered upon his present rectorship in 1909. He was deputy to the General Convention of 1913, and will be a member of that which is about to assemble. Mr. Wise was elected Bishop Coadjutor of Texas last May but declined the election.

HE WHO SLIGHTS FAME ENJOYS IT IN ITS PURITY.—*Livy*.



## Culture and War

BY CLINTON ROGERS WOODRUFF

SIMON N. PATTEN has earned a high place among American economists through long years of study and a long list of the most suggestive books, but he has not outlived a native dislike of the English and an early acquired enthusiasm for Germany and her "new culture." He admits that he even became more ardent than his fellow students while in Germany, and that before he left he became the *Stammitglied* in a noted seminar. It is quite natural, therefore, that in his most recent book\* he seeks to place "culture" (as he prefers to call it, possibly so that it may have an Anglicized look, at least for those who read English) on an equal footing with religion, the intellect, and democracy, as he does when he says: "Every great advance of this kind has emerged as a race movement, and in its early stages was a patriotic expression of a national feeling. The most notable instances are Hebrew religion, Grecian thought, and French democracy. In each case the national phases of the new movement dominated and colored the view point. Only slowly were the general aspects developed from the local. When through the elimination of the national elements people learn to state the new thought as a general principle, the new acquires a world-wide vogue. Religion is not Hebrew; the intellect is no longer Grecian; democracy is no longer associated with the French Revolution. So the time will come when we can appreciate the new culture without associating it with Germany. If thought can be separated from tradition, the Church from the state, and democracy from mob rule, culture and war may be separated, bringing as great a revolution as that which followed any of the earlier epochs."

This is sound as a syllogism, no doubt; but what about the major premise: that culture, either as practised or defined, is on an equal footing with religion and intellect? It may be on a par with French democracy, for still that is an unknown quantity, although more than likely to emerge from the present struggle purified and more definite. Indeed Dr. Patten himself recognizes this by admitting as he does (on page 27) that "all this (culture) is intelligible when one reflects that German thought is not a unified whole" (for which we must be genuinely grateful) "but merely a cyclonic upheaval" (for which we should be more grateful still), "the force of which is not yet spent." "The best parallel," he says, "is the early stages of the French Revolution, when new ideas were blended with old traditions in a most fantastic manner."

It is curious into what strange bypaths a partisan advocacy is likely to lead even a seasoned student. For instance, in discussing the possible moral equivalents of war, he denies the discipline involved in building roads, digging ditches, scrubbing floors, washing dishes, and performing other disagreeable tasks. To which he replies with this statement: "We do not want to dig ditches, and scrub floors, but to get rid of disagreeable tasks. The new culture must oppose economic hardships . . . We get culture as we intensify our wants and reduce the amount of disagreeable toil. . . . We want not a restraining morality, but activity; not sacrifice, but joy; not toil, but harvest" (page 40).

So declare the rake, the roue, and the tramp.

Again, he says: "The theory that hardship produces character seems like satire when we realize that poverty is the most brutal and widespread hardship and that its victims are always those who have the least character. A certain minimum of income, much larger than the day laborer now receives, is a necessary pre-requisite to character building; no nation can give character to its people till the load of poverty is taken from their shoulders." Too much hardship, to be sure, like too much medicine, may become as dangerous as none.

A sounder philosophy is to be found in a most stimulating volume on *Paradoxical Pain*,† by Dr. Robert Maxwell Harbin, who says that "Grief is not grief when joy comes in the morn, remorse becomes healthful because of the betterment of conduct, and old age a mine of peace and wisdom, and death, by finally casting off the enemies of spiritual peace, becomes a friend to the hope of immortality—the highest aim ever recorded in the

history of human aspiration, for to achieve is human, but to aspire is divine."

As the writer of the Epistle to the Hebrews declared of our Blessed Lord, "Though He were a Son, yet learned He obedience by the things which He suffered."

Pain, as Dr. Harbin points out, is not the form nor the synonym of evil. At times it would seem as if Dr. Patten overlooked this highly important distinction, although one must wholly sympathize with his declaration that "hate is not a trait in human nature but fear may readily become hate where social groups contend fiercely for the mastery. Hate is fear plus struggle; and its disintegrating force is apparent in all tribal organizations that come to us from the primitive world. It is an acquired attitude and would disappear were the social units of the world so organized that struggle ceases."

The trouble with Dr. Patten in this volume, it seems to me, and I say it regretfully of one who has long been a source of inspiration to me, is this: He overlooks the soul of man. In an editorial review of the two years of the Great War, the *Nation* said: "And yet, with all the wonderful display in arms which the Germans have made, what is the story of the past two years but one long record of German plans miscarried and German hopes shrivelled in the blast of war? It is plain now that those hard-headed 'realists' of war were capable of enormous miscalculations, and in many ways acted like dreamers. In particular did they make one fatal omission in their reckonings. They catalogued all the information to be had from all lands. They had pigeon-holes for knowledge of all kinds. But they forgot the soul of man."

"The soul of man," aye, that is what the Germans and their admirers have missed, and what the English, with all their alleged stolidity, have found. Rupert Hughes, of whom Shane Leslie in his *End of a Chapter* so beautifully speaks, caught that spirit in that wonderful sonnet, which may be regarded as his swan song. He sang:

"If I should die, think only this of me:  
That there's some corner of a foreign field  
That is forever England. There shall be  
In that rich earth a richer dust concealed;  
A dust whom England bore, shaped, made aware,  
Gave, once, her flowers to love, her ways to roam,  
A body of England's breathing English air,  
Washed by the rivers, blest by suns of home.

"And think, this heart, all evil shed away,  
A pulse in the eternal mind, no less,  
Gives somewhere back the thoughts by England given,  
Her sights and sounds; dreams happy as her day;  
And laughter, learnt of friends, and gentleness,  
In hearts at peace, under an English heaven."

Rupert Hughes did die, as have a multitude of other warm-hearted, generous, aspiring Englishmen, that the world might live, and live more abundantly.

Paradoxical pain, sacrifice, heroism, blundering chivalry—call it what you will. The English, with all their surface indifference, are constantly working that the world may be a better place in which to live—which is something finer than all the culture for the present.

### TO DANIEL SYLVESTER TUTTLE

There never yet was laid a cornerstone,  
But some great heart lay throbbing under it.  
No Churchman ever did himself acquit,  
And bring the waiting people to their own,  
But first his brain must ache, his spirit groan.  
His torch must at God's altar fires be lit,  
His thoughts with God's own thoughts be interknit,  
If he would lift the Holy Church up to the Throne.

Thy clergy come "with laurel dipped in wine,  
And lay it thrice upon that favored lip,"  
That speaks the word of sempiternal truth.  
'Tis thine own heart's blood doth incarnadine  
The cornerstone of our blest fellowship,  
And pledge eternal life, immortal youth.

LEROY TITUS WEEKS.

\* *War and Culture*. By Simon N. Patten. New York: B. W. Huebsch. 60 cents.

† Boston: Sherman, French & Co.





CLINTON ROGERS WOODRUFF, EDITOR

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

A SAFETY CAMPAIGN

ROCHESTER, N. Y., has made an enviable record in its campaign for safety, which was conducted by a "safety council" of the progressive Chamber of Commerce. This council is an organization of ninety-two Rochester members of the National Safety Council with which the Chamber is affiliated. These members employ approximately fifty thousand workers, among whom a constant accident prevention campaign is being carried on daily with the help of the bulletin service of the National Safety Council. The work in the factories is buttressed by frequent "people's safety shows" which the council holds in Convention Hall. This hall, which has a seating capacity of four thousand, is usually filled and frequently hundreds have been turned away. These shows not only serve to support the body, so to speak, of the industrial accident prevention campaign, but to stimulate to a marked degree the public interest in "safety first."

An interesting campaign to the same effect among Rochester's forty thousand public school children and their parents has just been finished. The members of the boys' clubs in each of the thirty-three public schools formed a "Grammar school safety council" with by-laws and officers of its own. Under the supervision of the senior council, the junior council distributed safety-first bulletins encouraging the writing of safety-first essays in the schools, which were rewarded with merit buttons; guarded all the children at dangerous corners during dismissal hours; circulated pledges to refrain from the dangerous practice of snow-balling; recognized a conspicuous act of bravery on the part of a high school lad and awarded him a gold safety medal; held safety-first exhibits in the different schools; and turned out seven thousand pupils and their parents to grammar school safety shows held in Convention Hall. Outside of the humane aspects of this campaign, the underlying principle is that the child trained to-day in accident prevention is the safe employee of to-morrow.

At present the Chamber's council is formulating plans for an effective public accident prevention campaign through an organization somewhat similar to that which proved to be so efficient in the schools. It is planned to issue invitations to each of the seven hundred Rochester organizations of different kinds to appoint safety committees to cooperate with the safety council. Members of these committees are to be banded together in a central organization with its by-laws and officers. Efficiency in accident prevention is constant education, and this new move probably will serve merely to stimulate public interest in a campaign which has been in the limelight in Rochester for the last four or five years.

A SHELTER FOR HOMELESS AND SICK GIRLS

The Sands House Association of Denver is filling a great need in that health capital. It is shelter for the homeless working girls too ill longer to earn a livelihood. In the report of the Colorado Board of Charities it is declared such girls drop out of the ranks when no longer able to work.

"Where does she go? Some sad cases of which we know personally answer the question and tell how a woman's body is sold for enough to supply the necessary food and medicines. Were there some place where these sick, discouraged women could go and be cared for some would recover and some would be saved from the downward path."

The Sands House is now the answer to this need. While the shelter is not distinctly a Church institution, it is under Church auspices and owes its origin to the vigorous work of a Church-woman, Miss Elinor V. Wright. There is another home for tuberculous women in Denver, largely under Church auspices, but it does not purport to be a charity, and that the Sands House does. There are now eleven patients in Sands House with a waiting list. They represent almost as many states. Most of them came to Colorado between 1908 and 1912. Some of them have been patients in various sanatoria, but, having gone to work when their money gave out, are now sick and therefore destitute. An

unusual case came from West Virginia to her brother in Colorado in the latter part of 1915. A week after her arrival the brother lost his job, and they were soon in need. The fatigue of the journey had been too much for her and she was too ill to be sent back. There was no money at either end. She was taken into Sands House in December and died there in February.

A STERN TEACHER

Lloyd George in the introduction to a book dealing with social service observes that "of the many changes which the great war has brought in its train none is more significant and none more likely to have lasting effect than the revolution in the structure of British industry. For the first time in our history firms have submitted to a general control by the state, many workers have desisted from the endeavor to regulate the supply and restrict the output of labor, the factories are alive with new workers, the state assumes new responsibilities, fresh needs and opportunities arise, industrial conditions are in solution." This distinguished statesman might have added that there are many other lessons which the war has taught, and I have often wondered whether the war was teaching us here in America any lessons. It has often been said that the great movements in American cities, like the one for the commission form of government and the one for the city manager form, owe their rise to disaster, like the Galveston flood of 1900 and the Dayton flood of 1913. While not strictly correct, nevertheless we do frequently allow things to get desperately bad before taking any steps to remedy the conditions making them possible. We often speak of children disregarding experience as a guide, but adults seem to be equally blind to experience. It has taken a war of unparalleled dimensions to awaken England in certain directions. Will an equally great war be needed to arouse us? God forbid!

EVOLUTION IN SEX MORALITY

Dr. George W. Goler, the useful health officer of Rochester, N. Y., in an address before the American Social Hygiene Association said:

"But it must not be supposed, at least it is not the writer's experience, that sexual indulgence outside of marriage is as common as has been presumed by some. On the eve of marriage many men approach their medical advisers or married friends for knowledge of the marriage relation. From this and other known facts there is evidence of a more tender regard for things sexual. Even the common language is changed. Many of the habits of our forefathers would to-day be vulgar in the extreme; their expressions if now used would border on obscenity; and all this change in the common language appears to show a desire to explain simply, though none the less forcibly, some of the known things concerning the origin of life, its growth, and birth in animals as well as man."

TO RELIEVE CONGESTION OF POPULATION

Massachusetts' constitution now has a provision to this effect:

"The general court shall have power to authorize the commonwealth to take land and to hold, improve, sub-divide, build upon, and sell the same for the purpose of relieving congestion of population and providing homes for citizens; provided, however, that this amendment shall not be deemed to authorize the sale of such land or buildings at less than the cost thereof."

This amendment was carried by a very large majority in November, 1915, to overcome the effect of a supreme court decision.

A "BIG BROTHER" MOVEMENT has been started in all the parishes of the Chicago Roman Catholic archdiocese. Action was begun by the executive committee of the Holy Name Society of Chicago. The movement was suggested by Archbishop Mundelein.





## CORRESPONDENCE

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

### THE LAMBETH CONFERENCE AND MARRIAGE AFTER DIVORCE

To the Editor of *The Living Church*:

I AM sorry again to intrude. Dr. McKim apparently wishes to convict me of inaccuracy, or of unfairness, in my appeal to the Lambeth Conference of 1908. I plead not guilty. I distinctly quoted the reaffirmation of what had been said in 1888.

I was not so ignorant or foolish as to claim the Lambeth Conference as asserting the absolute indissolubility of marriage. Neither did the Joint Commission in its report affirm this, or recommend such an affirmation for adoption by the General Convention. But the Lambeth Conference and the Joint Commission agreed in recommending "an entire refusal to solemnize with the Church's blessing the marriage of any person [whether represented as the 'innocent' or the 'guilty' party] who has a divorced partner still living"—apart from the question of the disciplinary treatment of persons who had contracted such marriages.

This action of the bishops at Lambeth in 1908 was an advance, in the way at any rate of explicitness of statement, on the resolution of the Conference in 1888, which made no recommendation as to refusing to solemnize the marriage of the innocent party.

This refusal is not necessarily based on a belief in the absolute indissolubility of marriage. Nor have I intended to tie together the two questions. My part in the discussion has been in defence of the position adopted by the Commission (which Dr. McKim assailed), that "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."

This is the important proposal to be kept before the Church at this time. For any diverting of attention to other questions, however important, for which I have been responsible, I ask pardon. The wider discussion was to a certain extent unavoidable in considering "the doubtfulness of the supposed exception."

September 17, 1916.

ARTHUR C. A. HALL.

### MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

WHILE it is, I believe, generally admitted even in England that our American Prayer Book is, without further enrichment, an improvement upon that of the Church of England, I cannot but feel that in one respect at least the older book is far in advance of our own. I refer to the form of Solemnization of Matrimony.

Marriage, when all is said and done, deals with the sex relationship between a man and a woman, a relationship that if it is pure and holy elevates them nearer to the Creator than anything else in this life, but, unsanctified, lowers them beyond all comparison.

Bearing this in mind, the English book deals fearlessly with that relationship and teaches in plain but dignified language what it should mean to the contracting parties. Compare the English service throughout with our own and we find that the former elevates the bond far beyond the latter. The English rubric starts us right in stating the one and only place where Christian marriage should be solemnized; in the body of the church. I admit that local conditions may occasionally necessitate the use of "some proper house" where there is no church building, but surely only in case of such lack should a private house be used.

Look at the exhortation in the older book. In these days of sexual license how necessary are the warnings therein contained, warnings which the prudery of a past century omits in our book.

The American form entirely passes over the three great reasons for the marriage state as though they were something unclean, while as a matter of fact the lessons they inculcate are the sole basis of a pure, happy, and lasting union.

Again, why do we omit to teach the man to worship (honor) his wife with his body? The only answer I can find is prudery. Surely it is the solemn duty of every husband to honor his wife physically; and, because the American Church in her formulary does not teach this, many marriages solemnized by her priests are, largely for lack of teaching, nothing better than legalized concubinage, not to use a stronger term.

The Psalms, which we omit, while not being actually necessary to the validity of the ceremony, surely have a very great spiritual

and educational value to all present, while the responses give the congregation an opportunity to pray for their loved ones who are taking one of the most momentous steps in their lives.

In these days of race suicide, with the flower of the manhood of the nations rotting upon the battlefield, surely it is a loss to have no prayer for the blessing of fruitful procreation.

Finally, why have we no words of counsel and advice such as an English couple hear in the short and beautiful homily which concludes the service that makes them partners for life?

May I, in conclusion, tell of a personal experience of the value of the English form?

Some time ago a young friend of mine, a sectarian, who had only just graduated from high school, met me on the street and informed me of her approaching marriage. I questioned her regarding her ideas of the new relationship into which she was entering and, as I expected, found that it meant nothing to her further than a husband and a nice home. Happening to have my English Prayer Book with me I handed it to her with the request that she would read the marriage service through carefully and with prayers for her enlightenment. Some days later she came to me with eyes swimming to return my book and she told me that until she had read that service she had had no idea of what marriage meant, but that since studying the matter her whole concept of the holy estate had been elevated and that she realized, as never before, what a beautiful and wonderful relationship it was.

She has been married now for some three or more years and is happy in the love of her husband and two beautiful children.

I ask: *How much knowledge and inspiration would she have received had I lent her the Prayer Book of the American Church?*

If any of our services require enrichment it is the Form of Solemnization of Matrimony.

Yours very faithfully,

JAMES H. DEW-BRITAIN.

Griggsville, Ill., September 15, 1916.

To the Editor of *The Living Church*:

IT is astonishing how many things have been overlooked in the debate on marriage and divorce by those who are not satisfied to maintain that marriage *ought* not to be dissolved, but declare it indissoluble. Let me briefly mention a few of these things that have been thus disregarded.

(1) That Christ's teaching on this subject was addressed to Jews, must therefore be interpreted in the light of Jewish law and practice, and so cannot be interpreted as law for Christians only.

(2) That although many of the Jews had been divorced, and remarried, Christ makes no exception of these when he says that a man should cleave to his wife. He could not except them except by "destroying the law," which forbade a woman once divorced and remarried ever to return to her first husband, and declared that this would be "an abomination," by which the land would be "greatly polluted."

(3) That in the foreign mission field it has always been seen to be impossible to reassert husbands and wives.

(4) That Jesus, when asked, "Is it lawful for a man to put away his wife for every cause?" which was a question as to the extent of a clear legal *right*, instead of answering this asserted a *duty*—that man and wife should hold together because God made them male and female.

(5) That no Church seems ever to have made marriage indissoluble. The Eastern Churches do not, while with Rome only Roman marriage is even theoretically indissoluble, and desire for monastic life was recognized as sufficient ground for permanent dissolution of the marriage relation.

(6) That the theory of indissolubility cuts loose from reality, and makes the essence of marriage to be a "bond" that does not bind, as for instance when a husband and wife have been separated and been married to others, or have bound themselves by monastic vows never again to be "one flesh." What kind of "bond" is this mere shadow of a dead past?

Until the advocates of "indissolubility" can make out a better case, there seems no reason to go further in legislation on this subject than to forbid the clergy to solemnize marriages where either party has a former husband or wife still living and *unmarried*.

As to Church discipline, it is no following of Christ's teaching to make the marriage of divorced persons the one unpardonable sin, to be punished by lifelong excommunication. Nor can we do this with any consistency unless we are ready to declare that such per-



sons should repudiate their marriage vows and obligations a second time.

The present canon, in any case, is on this point in harmony neither with Scripture nor with Catholic usage.

THEODOSIUS S. TYNG.

### WHAT IS SOCIAL SERVICE ?

*To the Editor of The Living Church :*

**A**T the annual meeting of the Rhode Island convention, last May, a resolution was adopted requesting the General Convention "to take such action as will result in a fuller definition of the field of social service in which the Church and its organizations are expected to engage, together with further indication of the relations which should exist between the Joint Commission on Social Service, the Social Service Commissions of the several provinces, and the Diocesan Social Service Commissions." The resolution, which was submitted by the Social Service Commission of the diocese as a part of its annual report, was the result of a thoughtful effort on the part of the commission to ascertain, through a study of the publications and work of the Joint Commission and of the work and plans of the more recent Provincial Commission, the precise nature and extent of its own powers and duties. The conclusion drawn from such study was "that the mind of the Church as to the precise scope of social service has not yet been very definitely expressed"; while "so far as social service organizations outside of the Church are concerned, it was evident that the commission could not properly enter the field of any of them . . . save at points where a clear social need is not now being met, and where the religious character which the work of the commission must always bear would not prove a hindrance."

The question raised by the Rhode Island commission, and to which, under the circumstances, no definite answer had suggested itself, is, I believe, of the utmost consequence at this time to every diocesan and provincial commission, to the Joint Commission, and to the Church at large. Generalities aside, precisely what does the Church mean by social service?

An examination of various forms of definition, put forth from time to time with official or quasi-official sanction, fails to show any notable advance in definiteness beyond the broad generalizations of the resolution of the General Convention of 1910, when the present Joint Commission on Social Service replaced the previous Joint Commission on the Relations of Capital and Labor. The Proposed Canon of Provincial Boards of Social Service, prepared and circulated by the Joint Commission, makes it the duty of the Board "to study social and industrial conditions throughout the Province as a whole as these affect the life of the people; to coördinate the efforts of the various diocesan social service commissions within the Province; to cooperate with recognized social agencies, secular and religious, operating within the Province; and to take such other action as may seem necessary in carrying out the purpose" for which the Board is formed. The language is sweeping, but, quite frankly, what does it mean? Doubtless, as has more than once been said, the term "social service" is not altogether a happy one. Any activity, from a well-managed railway or cotton mill to a well-organized parish, which ministers to the welfare of society is social service; but one is reluctant to assume that the Church contemplates for its Joint Commission or its provincial and diocesan commissions nothing more concrete than the boundless field of things in general, or so stupendous a task as "a study of social and industrial conditions as a whole as these affect the life of the people."

On the other hand, it seems clear that, in the view of the Church, social service is not identical with missions or religious education, since for both of these latter spheres of Church work separate agencies, diocesan, provincial, and general, have been created. Yet a good deal of the work of diocesan missions, particularly in rural communities, is of a sort which most secular organizations would classify as social service; and the Joint Commission has prepared a Correspondence Course for Parish Workers in Industrial Communities which is endorsed by the General Board of Religious Education and conducted through the Board's correspondence school. In the Church as in the world, joint occupation usually exists only where boundaries have not been defined.

Eliminating, then, in spite of suggestive overlapping, missions and religious education together with the spiritual, educational, financial, and administrative aspects of Church activity which by general usage or understanding would be excluded, the field of social service narrows to a consideration of economic conditions, industrial relations, public morals, law and order, philanthropy, and similar matters. Such is, I suppose, the common understanding and use of the term social service. It is just at this point, however, that a provincial or diocesan commission encounters its greatest practical difficulty.

In the first place, every considerable community to-day already has a number of organizations which deal with specific phases of the general social problem—health and housing, organized charity, district nursing, playgrounds, child labor, the social evil, and innumerable others. Many of these societies have large if not adequate funds, are well organized and administered, employ paid workers in addition to a voluntary staff, and operate throughout the whole

area of the city, county, or state. The movement for a federation of local societies is making headway. In the second place, social service, as the best of these organizations use the term, has become a profession. Numerous special schools have been established to train men and women for social work according to the best educational and scientific standards, and all the largest and most efficient societies are now in charge of specialists who are experienced as well as trained. In the field of social service, the days of the amateur are numbered. Thirdly, far the larger part of the best philanthropic and preventive social work to-day is scrupulously non-sectarian; and it must be admitted, however regretfully, that the presence of sectarian or religious motive or affiliation is not only viewed with suspicion by trained workers in non-sectarian organizations, but would in practice, in many localities, defeat the object on whose behalf effort was made.

Exactly what, under these circumstances, should be the policy of an Episcopal Social Service Commission? Shall it take the leavings of organized philanthropy, or content itself with such tasks as unskilled labor can perform? Shall it do only what no one else happens to be doing at the moment, retiring from the field as soon as a secular organization with a paid secretary and non-sectarian board of directors appears? Shall it invite conflict with people of other faiths, and with the appalling number of people with no faith at all, by holding forth the Cross and the sacraments as the inspiration and aim of social betterment? I cannot think that the Church wishes any of its agencies to occupy in the community a merely incidental or subordinate place, or to belittle the need of training and experience in dealing with social problems, or to stir up sectarian prejudice or controversy at a time when Christian unity is of such vital concern.

It is earnestly to be hoped that the General Convention, pressed though it may be with manifold occupations, will nevertheless find time to consider frankly this urgent matter of Christian social service. That there are wide differences of opinion regarding the whole subject, that no rigid scientific definition is possible, and that social activity can never be a substitute for spiritual nurture, I freely admit. But there is still the bitter cry of women and children, of overworked and underpaid men, and of helpless, suffering poor. There is still the selfishness, power, and oppression of capital, and the tyranny and bad faith of organized labor. If the Church has any responsibility for these matters—and who can overstate the measure of its responsibility?—the parish, the diocese, and the province alike need to be told, not in vague or general terms, but with a definiteness that will give both direction and confidence, what the Church expects. May we not look to the General Convention to declare, far more concretely than it has yet done, the practical relation which the Church should hold to the every-day life of the community?

WILLIAM MACDONALD.

Providence, R. I.

### THE PROGRAMME FOR GENERAL CONVENTION

*To the Editor of The Living Church :*

**W**E are called at this time, and through this War of Wars, to reëstimate our philosophies, to test by newly revealed criteria many dogmas and formulae held for long to be axiomatic, to scrutinize anew many institutions, methods, long accepted principles, that we may see how they stand the touchstone of revealing events. Government, education, economics, society, industrial civilization, all must submit themselves to the new and mordant tests, and more than all—for us at least—must the Church come under the same testing.

As Sir Thomas Browne says, "But the long habit of living indisposeth us for dying," and so the long habit of peace indisposeth us for action, hence spontaneous movement towards analytical scrutiny is as hard for us as a prompt reaction to new and catastrophic stimuli. Still, the question forces itself on us: did the Church, there in England, here in America, rise buoyantly, or even tediously, to her anomalous and appalling opportunities? And again, is she taking thought now, not only of the novel conditions opening before her but also of those even more startling and challenging conditions that must confront society when peace has been reëstablished and the long, hard era of readjustment and regeneration opens before?

Has the Church made herself the spiritual leader of the people in this most grievous testing of souls, has she sloughed off old prejudices, old habits born of inertia and of jealousy, has she discarded the narrow shibboleths of faction, the rallying cries of partisanship, and, with a single view to the healing and saving of souls, given herself over to the one labor of meeting the heart-breaking appeals of a world almost in its death agony?

These questions are pertinent on the eve of General Convention. No assemblage of the shepherds of the flock of Christ and of its representatives has ever come together in this country under such conditions as hold at this moment. If the time of Convention is given over to the sole consideration of the old divisive issues that served their turn during a dead peace; if we are to hear nothing but Panama, the Open Pulpit, the curbing of monastic orders, the disloyalty of Catholic Churchmen, the heretical tendencies of Broad Churchmen, the Protestantism of Low Churchmen, has not



Church in America failed of her opportunity, and if she fails now, under the greatest test and ordeal of five centuries, will not her candlestick be removed?

I plead as a layman, for the lifting of every discussion in General Convention, and of the Convention itself, to a level of charity and Apostolic zeal and truly Catholic constructiveness. Unless the Church can take back into its hands the spiritual leadership partly surrendered and partly wrested from it, then the case of society is hopeless, and those conditions which made the war will continue until descent ends in the abyss of another Dark Ages. The trial by fire that is on all the nations is not withheld from the Church: will she meet this trial and come through it, not only unscathed but purged and regenerated?

The great question to-day is how, already, has the Church met the test and how shall she meet it in the future? Has she stood fearlessly for righteousness before the concentrated materialism of the last two years, here in America, and without regard to policy or profit: has the English Church done the same? And if not, why? New needs of the soul have fought their way through tears and agony to cry aloud for help and fortitude and consolation: how have these been met in England where a nation is at the same time bowed in desolation and exalted by the consciousness of immortal sacrifice?

It is for us to find the answer to these questions. If they are the answer of failure we must know this for our warning; if of success, then for our guidance. I hope that not only may General Convention be transformed into a great and fearless inquiry into the state of the Church, but that, as a detail, a small commission of bishops, clergy, and laity may be sent at once to Great Britain to study there the methods the Church is following in adapting herself to these anomalous conditions. If one has a right to judge, there seems to have been conspicuous failure in some cases, conspicuous success in others. We should know of both, for from both we may learn. What have such bishops as London to say, bishops who have been at the front and lived with the men in the trenches, and who have also been at home and have seen the heart of a nation at the point of breaking, saved only from this by the consciousness of a glorious renunciation and sacrifice? What has Fr. Carey to say, back from his chaplain's duty on the ships of the North Seas—and Fr. Figgis and Fr. Waggett, and Dr. Campbell? There is a vast amount of testimony to be had for the asking, and a great and constructive lesson to be learned from it all—learned, and applied as well.

In any case, let the next General Convention take its place as the Great Synod that forgot for a time the contests and the bickerings of peace, and met in Apostolic temper to meet the universal challenge of a world at war.

RALPH ADAMS CRAM.

Boston, September 12, 1916.

#### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**Y**OUR interesting account of the principle changes suggested in the report of the Joint Commission on the Revision of the Book of Common Prayer moves me to ask why, in the interest of liturgical "values" and greater utility, the contents of the Prayer Book should not be somewhat as follows:

1. Holy Communion, followed by its Collects, Epistles, and Gospels; 2. Matins and Evensong, followed by the Psalter, Prayers, and Thanksgivings; 3. The Litany and the Penitential Office.

4. Offices for Baptism; 5. Solemnization of Matrimony; 6. Churching of Women; 7. Visitation of the Sick; 8. Communion of the Sick; 9. Burial of the Dead.

10. Confirmation; 11. Ordinal; 12. Consecration of a Church; 13. Institution of Rectors; 14. Setting apart of Deaconesses.

Some such arrangement as the above would serve the purpose of (1) Putting the chief service of the Church in the most prominent place; (2) Placing the Psalter in immediate connection with the offices in which it is to be used; (3) Arranging together (as included in the second group) the offices which belong exclusively (or by general custom) to a priest; (4) Making a "pontifical" part of those offices which only a bishop can use.

May I add a word to invite further attention to the Rev. Gilbert Lee Pennock's valuable suggestions in his letter published in your issue of September 16th; and especially to his recommendation of marginal rubrics for the people, and of printing the Canticles and their alternatives in parallel columns?

To anyone who has tried to tell a stranger to our services how to find his way through the offices of Matins and Evensong it will probably seem eminently wise to provide for a clearer page, and for a more obvious arrangement of selective parts.

FRANK B. REAZOR.

West Orange, N. J., September 15, 1916.

To the Editor of *The Living Church*:

**O**UGHT it not in fairness to have been stated in Bishop Whitehead's article in this week's *LIVING CHURCH*, concerning Prayer Book Revision, that the First Book of Edward VI. did not have the Ten Commandments in the order of the Holy Communion? In the English liturgy they first appear in the Book of 1552. The

Catechism in the Book of 1549 contained the Commandments in the shortened form, though the Prymer used the long form; but it should be observed that the first revision of the Catechism, and every subsequent version, maintained the long form. This long form is the only form that has ever been used in the public service of the English and American Churches. I think this should be clearly understood. Possibly the times have so changed that, for instance, the people may be left to devise their own way of keeping holy the Sabbath day, and no longer need to be reminded that the Fifth Commandment is the first Commandment with promise.

Allow me to go further and suggest that it would have helped to a better appreciation of the revisers' work had some general idea been given of the purpose in shortening the Commandments. Is it indicative of a desire to remove from the Prayer Book some part of the emphasis laid therein upon sin? I ask this question because of the alternations proposed in the invocations in the Litany, and the omissions in the first exhortation in the baptismal offices. I do not imply that the revisers wished to do away with the fact, but rather with some of the force which the Prayer Book lays upon the fact. Were this point made plain, I cannot but feel that we should know better what we are asked to do.

St. James' Rectory,

Chicago, September 22, 1916.

Yours very respectfully,

JAMES S. STONE.

To the Editor of *The Living Church*:

**I**F, instead of clipping the Tablets of Stone and adding new and verbose prayers the Church would cut the Prayer Book in half (say to save paper) and give us a Prayer Book and a separate Book of Offices, it would have far more reason to recommend it.

Why should I, going to glorified Matins, carry in my hand a book with a Service for Consecration of Bishops and for Churching of Women? The cost of the lesser book would be such as to be a great relief to missions and poor parishes and in the other portion a number of needed offices would be placed to the advantage of both books.

W. C. HALL.

To the Editor of *The Living Church*:

**I**N the enrichment of the Prayer Book may we not have a prayer for the teachers and scholars in our public schools? I am sure that every minister feels the need of such a prayer when school opens in the fall. If we may not have extemporary prayer—perhaps it is well—let our actual needs be provided for.

Miles City, Mont.

FRANK DURANT.

#### THE PROPOSED BLACK LETTER DAYS

To the Editor of *The Living Church*:

**I**N the list of Black Letter days given by you on page 699 of your issue of September 16th, from the Prayer Book Commission's Report, should not the date of St. Cyprian be given as September 26th, instead of September 28th? The former is the date given in the Kalendar pages of the *Living Church Annual*, and is also the date of St. Cyprian's commemoration in the Roman Kalendar.

Also may I be permitted to ask whether November 25th should properly be given to St. Catherine of Siena? The Kalendar pages of the *Living Church Annual* give the name of a St. Catherine on that day, but do not distinguish what St. Catherine is meant; and the *Annual* does not specifically mention St. Catherine of Siena, either in the Kalendar pages or in its additional list of other days of commemoration. The Roman Kalendar, however, gives November 25th to St. Catherine of Alexandria, and commemorates St. Catherine of Siena on May 30th.

I think that the Prayer Book Commission has done the Church a distinct service in recommending the incorporation of these Black Letter days into our Kalendar. I only wish, with you in your editorial of the same date, that more of them had been included.

Very faithfully yours,

Bantam, Conn., September 18th.

T. W. HARRIS.

[A member of the Revision Commission, to whom this letter was referred, expresses the belief that the criticisms of Dr. Harris are well founded. He believes the first to be an error in copying the dates and the second due to a confusion between the dates commonly assigned to the two Saint Catherines.]

Perhaps careful scrutiny will suggest other corrections in detail which, we are confident, will be welcomed by the Joint Commission.—EDITOR L. C.]

#### "THE VIRGIN BIRTH OF OUR LORD JESUS CHRIST"

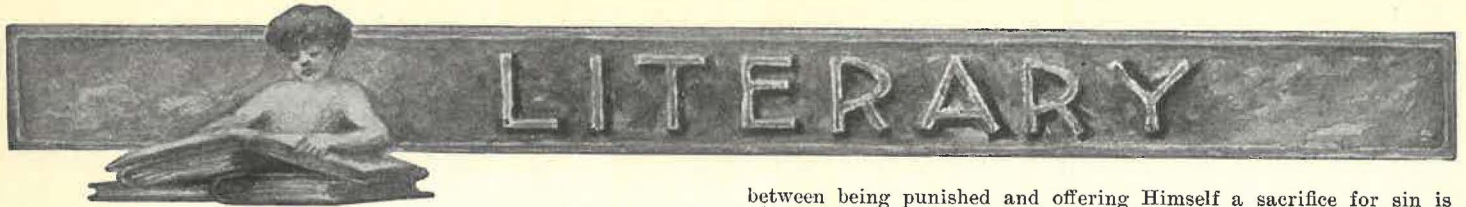
To the Editor of *The Living Church*:

**I**N the interesting article, in the issue of September 2nd, on the Virgin Birth, Dr. Brady did not mention the very probable evidence contained in some MSS. of St. John 1:13, where, if I remember rightly, the text reads "who" (singular) followed by the verb "was born" also singular: thus referring to the supernatural origin of the Word made flesh. So that even St. John was not silent.

McMinnville, Ore., September 6, 1916.

EDWARD H. CLARK.





**THEOLOGICAL**

- Instructions on the Atonement.* By Paul B. Bull, M.A. London, New York, etc. Longmans, Green, & Co. Price 90 cents.
- Reconciliation Between God and Man.* By W. J. Sparrow Simpson, D.D., London, S. P. C. K. Price, \$1.20.
- The Doctrine of the Atonement.* By J. M. Kozley, M. A. New York; Charles Scribner's Sons. 1916. Price 75 cents.
- The Glad Tidings of Reconciliation.* By the Rt. Rev. E. A. Knox, D.D. London, New York, etc. Longmans, Green, & Co. Price, \$1.35.

It is significant of a happy revival of interest in the doctrine of our Lord's death that all of these books—and Bishop Rhinelander's helpful *Faith of the Cross*, as well—should have appeared within a period of four months. The revival has been much needed, for there has been a widespread tendency to reduce Christ's death to the level of a mere incident of His incarnate life on earth, and in particular to minimize—in many instances to deny—the doctrine of objective atonement through the Cross.

1. Father Bull's book is a most helpful series of addresses of the popular type, in which the doctrine of the Cross is related to its proper context without being emasculated. The author will not surrender the vicarious aspect of Christ's death, but guards it from substitutional caricature by teaching the important counter-truth of our identification with Christ in His mystical body. What is positively valuable in the so-called moral theories is also indicated by an exhibition of man's own necessary part in working out his own salvation. The volume will be very useful both for the clergy and the laity.

2. Dr. Sparrow Simpson's book has similar value to that of Fr. Bull, but is more systematic in form. Near its commencement occur some unguarded phrases as to our Lord's resources—of the kenotic type; but the general argument throughout is sound and illuminating. The author begins with the Incarnation, deals with the teaching of Christ concerning His death and the apostolic interpretation of it, and concludes with an exposition of our Lord's heavenly priesthood—rightly emphasizing its importance in relation to a proper conception of the Atonement. There is an excellent treatment of the combination of tenderness and severity in the attitude of God towards sinners as revealed by Christ. There is also a suggestive chapter on the principle of reparation. But the stress placed on the purely moral aspect of this reparation—conceived of as sorrow for sin—is too one-sided. We cannot accept as adequate the statement, "It was neither the form of His death nor the fact of His death in which the reparation lay; but in the spirit and in the moral purpose for which He yielded up His life." We emphatically agree that the spirit and moral purpose of Christ's death imparted to it its moral value—that is, along with the personal status of Him who died; but the New Testament plainly teaches that His death, as such, was the formal means of redemption. How otherwise, to give an illustration, can we interpret the frequent stress on the function of Christ's blood for remission and cleansing? The last page contains a splendid statement of the need of reckoning together the offering of Christ on the Cross, in the heavens, and on earthly altars, if we would rightly interpret the Cross.

3. Mr. Kozley's volume belongs to the series of *Studies in Theology* and is preëminently a student's book, although clear and readable. His treatment is almost wholly historical, and we know of no better work of its kind within reasonable compass. It is packed with clear expositions of the views of Christian writers of all ages, is reliable, and its footnotes afford ample guidance for further study. A more than usually helpful select bibliography is also given, and there is a good index. All these qualities make the volume an indispensable aid to one who would begin his study of the doctrine of the Atonement in the right way—that is, historically. He leaves himself very little room for constructive treatment, and contents himself with suggestions towards a doctrine. He is frankly on the side of the historical doctrine of objective atonement, although fully alive to the need of a re-statement which will eliminate sixteenth and seventeenth century caricatures and do justice to the moral aspects. We think he is perhaps too tender in his treatment of penal substitution, and seem to see that further thought on the lines already started by him will lead him to abandon wholly the idea that Christ bore our punishment. A truer statement would be that He identified Himself with our sorrows, and that this act has vicarious value, in view of our identification with Him in His body. He certainly was not punished—that is, from any other than the false standpoint of His persecutors—but *gave Himself* a voluntary sacrifice for sin. We think the difference

between being punished and offering Himself a sacrifice for sin is very great, and vital to a sound conception of the Atonement.

4. Bishop Knox's book is an elaborate plea for revival of the evangel of the Cross—as such commanding our hearty sympathy—rather than an adequate treatment of the doctrine of the Cross. He is quick to smell popery in many directions, and this prevents him from properly relating the Cross to the heavenly priesthood and to the sacramental dispensation of saving grace. He uses the phrase "ministry of reconciliation" in a prominent and approving way. It is, of course, St. Paul's. But he does not seem to realize that a ministry of reconciliation is but one way of describing priesthood. In brief, the aim of the writer is commendable, but his somewhat Protestant standpoint reduces the value of his results, in spite of the fact that he gives many suggestive and helpful thoughts.

A chief cause of the current tendency to bow out the doctrine of objective atonement is reaction from the theory of penal substitution—a theory which has misappropriated the name of "orthodoxy," and which is profoundly immoral in its implications. The modern so-called moral theories are "the vengeance of suppressed truth"—the suppressed truth in this case being the moral nature of salvation from sin, and the consequent necessity that man should work out his own salvation. But moderns follow Protestant "orthodoxy" in refusing to reckon with the mystical body of Christ, wherein the vicarious value of Christ's death is revealed in our identification with the Redeemer.

The great truth that reparation for sin is necessary, over and beyond our repentance, is one that is not only clearly taught in the New Testament, but is also attested by the sense of its necessity felt by truly penitent sinners. Conscience is not put at rest by mere penitence. But reparation is not necessarily punishment. The fact is that voluntary undertaking of it is of its essence. The Cross meets the demand of conscience by affording adequate reparation—a reparation which is not offered "over our heads," but with due provision for our making it our own. This provision includes the heavenly priesthood of Christ, and the mystery of His mystical body, wherein we are enabled to unite ourselves in Him, and make His sacrifice for sin our own.

FRANCIS J. HALL.

*Aspects of the New Theology: Practical, Historical, Scientific.* From Dr. F. Naumann. By the Rev. Joseph Miller, B.D. London. Elliot Stock.

Here are gathered brief devotional papers, of two or three pages each, taken from Dr. Naumann's *God's Help*. They are German liberal in standpoint, but positive and—within their limits—edifying. There are, however, many unmistakable traces of liberalism in the volume—its rejection of dogma and authority, its denial of the Virgin Birth, of the second coming, and of other traditional doctrines. These are worked in with some subtlety.

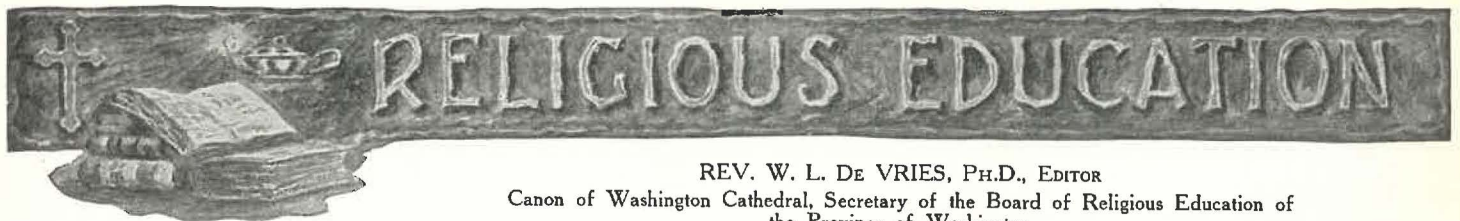
**MISCELLANEOUS**

*The Way of All Flesh.* By Samuel Butler. With an Introduction by William L. Phelps. New York. E. P. Dutton & Co. \$1.50 net.

As a literary product, this novel should rank very high. Without being an autobiography it is based, apparently, on the author's own life. Its motive is to relieve the author's mind with reference to the absurdities of child-upbringing of which he was a victim in early years. In execution, this purpose broadens out into a showing up of conventional Christianity—especially of the clergy. The author is not just, and is guilty of caricature; although there is enough truth in his pictures to give them biting power. The general tone is that of an *advocatus diaboli*, and favorable to secularism. The book may be recommended as a study for those who can discriminate, but is unwholesome for—perhaps too subtle for the enjoyment of—the average reader.

A CURIOUS little booklet of less than a hundred pages packed full of information relating to the Church from every point of view is *Questions Asked As Answered in the Pages of the Sign*, collected and edited by L. R. Mitchell. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. 90 cts net. The *Sign* is an English Church magazine, and, like THE LIVING CHURCH, it is constantly receiving questions from its correspondents in regard to many phases of Church work, most of them of quite a simple character. This little booklet gives the list of answers to 193 questions classified according to general topics. As it answers the questions that are actually being asked, it will be found very useful to all those who likewise are called upon to explain the purpose and the meaning of things and matters within the Church.





REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

**T**HE Church is becoming increasingly conscious of the value and importance of religious education, a result in part brought to pass with amazing rapidity by the activities of the staff of the General Board of Religious Education and in part by widespread conditions and needs in our country and Church.

Time was, and not long ago, when many seemed to think, and some asserted, that missions is the whole task of the Church, or at least the foremost. And yet in a real sense religious education is more important than either missions or social service, which with worship and pastoral care fill out the full tale of the Church's work for God and humanity. For instruction and training bring the information and understanding which lead on to interest in, zeal for, and support of missions and social service, as well as to intelligent and reverent worship and effective pastoral care.

To give this instruction and training from the cradle to the grave, and for all the departments of the Church's work, is the task of religious education rightly understood in its widest sense as covering all of the Church's obligations and labors, for the instruction of her members, young and old, both in the substantive materials of Christian, Scriptural, and ecclesiastical knowledge, and also in those of secular knowledge proper where the Church undertakes this in institutions of her own founding and under her own control.

This wide field being the true sphere of religious education, it appears at once that it is a task of paramount importance.

Now there are, as already suggested, conditions and needs in America that challenge interest and endeavor in behalf of Christian teaching and training to an extraordinary degree. Some of these will be the special topic of this editorial; others will follow later.

**Some Conditions in America**  
In the first place, much undisciplined and non-effective manhood and womanhood is to be found all over our land. Self-control is a prime requisite of true manhood and womanhood, of real character.

**Discipline**  
But it is more noticeable for its absence than its presence in many of us. The secret of self-control in adult life is parent-control in childhood. A boy brought up to obey his parents and other superiors in most cases is in full command of himself when grown, and *vice versa*, just as an undisciplined private in a regiment makes a bad officer if promoted from the ranks. But it is precisely this strict obedience to parents and discipline in the home which is usually lacking in America. For this reason not a few believe that universal military service and training of our young men at from about eighteen to twenty years of age would contribute needed qualities to American manhood. It is for this cause, among others, that religious education is of great importance; for one of its special tasks is to teach parents their duties, and to train children to keep the Fifth Commandment as expounded in the Duty towards one's Neighbor in the Church Catechism. Here the Church has a great and needed contribution to make to a finer and more effective type of character in our land.

**Manners**  
In the second place, manners are conspicuously absent at the present time, especially in our young people. A few instances will remind us of many. The editor not long ago was walking in a fine residential neighborhood of the national capital with a distinguished British ecclesiastic who was dressed in the rather peculiar garb of the Church overseas. A public school was just out. The children gazed, gaped, grinned, made audible comments—in our Capital where all sorts and kinds of strangers are common sights, and where, as in foreign capitals, they should receive every courtesy from old and young. On another occasion the President drove through a crowd of school children in a great open motor car accompanied by a diplomat, a senator, and an aide in uniform. "Hello, Taft! Hello, Taft!" was his salutation from the children. Again, a group of elderly men of prominence

were in the doorway of a school building of which they were trustees, discussing gravely a serious matter, when a girl of a family that should give better training pushed them aside without a word of request or regret, and went out between them knowing well who they were.

Now the essence of manners is consideration for others, which is a product of the love of neighbor, of doing unto all men as you would be done by. Religious education teaches this as the fundamental Christian ethic for the mutual relations of humanity. It is a great need, a great task, and in a matter by no means minor illustrates the importance of this branch of the Church's work.

Reverence and its lack in our land is another illustration of the need of religious education. George Adam Smith, the great Scotch Biblical scholar, a Presbyterian minister, told the editor, many years ago, near the end of his first visit

**Reverence**  
to America, that the Episcopal Church has a great function to fulfil for the people of this land, whom, he said, he had not found reverent, either in mental or physical attitudes. It is of the genius of the Episcopal Church, he said, to inculcate this; other Christian bodies cannot so readily, except for Rome, and she is handicapped by her use of a foreign tongue. Ever since, the editor has been noting instances of irreverence in our people. One of the worst was on the day of a wedding in a great and worshipful parish church. Some hours before the wedding the rector, hearing voices in the church, entered suddenly from his office, and in the center of the chancel found the groom, his best man, and several of his ushers, all of good cultured homes, talking loudly, wearing their hats, and *smoking!*

In Washington, where our congregations are composed largely of strangers and visitors, where the conduct represents the average manners of the whole land, and it is difficult with a changing people for the clergy to procure well-trained habits in worship, during twenty years partly in parish work and partly in the Cathedral the writer has been astounded again and again by the irreverence of otherwise apparently well-bred people. And it extends not only to their attitude to sacred places and holy things, but also towards sacred rites and Holy Beings, and becomes a mental habit and condition of which they are often quite unconscious. For example, one of our great monthly magazines, year after year for much longer than the writer can recall, has been publishing in one of its departments episodes and anecdotes which show a fundamental lack of real respect for God most High. They are often stories of little children who all unwittingly express ideas or use words that a devout Christian would avoid. On infant lips they are harmless. But when they are passed on and disseminated by older persons a serious responsibility is incurred, and God's holy Name in very truth is taken in vain. Of course this is not realized nor intended—no word "taken in vain" is used with intelligence—but it illustrates the irreverent mental attitude of our time.

In these ways then, and in many others, the Third Commandment is steadily broken, the constant prayer for the hallowing of God's Name stultified by unsuitable conduct, and the general need of religious instruction demonstrated.

**Morals**  
Morals are another serious matter. The land is strewn with shipwrecks of men and women. Mr. Stimson, the Secretary of War under Mr. Taft, made an exhaustive study of vice and its causes in the enlisted men of the army. In his report to the President he acknowledged with shame its prevalence, but asserted that beyond all question the young men (and our soldiers are nearly all young fellows) came to the army from homes in which they had not been trained to high and right principles. The recent distressing report of the official commission as to vice in Baltimore, an average American community, a city of homes with few tenements, has lately revealed most lamentable conditions. A careful survey in New York,



by a strong and competent body of Churchmen, into the causes of the downfall of young women revealed as the chief cause the lack of Christian teaching and wise guidance and control in the home. Yet again, everywhere, men and women are lightly regarding their marriage vows and for frivolous reasons, or none, for convenience and for pleasure, are breaking them, or escaping them by divorce, without regard to obligations to each other, to children, to society, to Church, to God.

Now for all moral and social evils the only adequate prophylactic and the only sufficient cure is the love and fear and service of God. And God in Jesus Christ is able to awaken, save, and keep even the lowest.

And an element of greatest value in preserving the purity of individual character, of family, and of the race, is plain God-fearing instruction by Christian parents at adolescence in the nature, use, and care of the body and its vital-functions. This is not common, but is generally recognized by experts as of powerful avail for the saving of manhood and womanhood.

And here religious education has a great call to service. Here the Church by awakening and guiding parents and instructing young folk may accomplish a task of incalculable importance to the Nation and to humanity.

In America, to pass to the final illustration at present, systematic religious instruction in public schools has hitherto at least been impossible because of our happy condition as a free Church in a free State, to use Cavour's felicitous phrase. Perhaps the Gary or a like plan may remedy this lack of general religious instruction without endangering the relations of Church and State. But in any event it will necessarily be a long time before any such plan comes into general use. Meantime a generation is growing up which, like its fathers and mothers, has no real, vital, and controlling knowledge of God and devotion to Him. And *Education without God is Hell*. The words are plain, perhaps bold and bald; but they are true. An educated man loose in a community, without the faith and fear and love of God in his heart and life, is a greater danger than the germs of yellow fever, small-pox, typhoid, tuberculosis, and "acute anterior poliomyelitis." For the latter destroy bodies only, but he souls. And a highly civilized and educated nation, but Godless, or failing to own Him and to serve Him first, is an unspeakable danger to the peace and progress of the whole world. The war in Europe has irrefutably demonstrated this.

Wherefore the task of religious education, which is chiefly to bring up our children in the nurture and fear and love and service of God, is of vital and paramount importance to God and humanity, to Church and country.

### MEMORIAL TO GENERAL CONVENTION ON THE USE OF THE PRAYER BOOK

**A** MEMORIAL to General Convention has been issued by a group of clergymen and laymen, largely, it is understood, through the instrumentality of the Rev. J. Howard Melish of Brooklyn. The memorial begins as follows:

"We believe that when the General Convention, meeting in New York in 1913, adopted without debate the resolution that the revision and enrichment of the Prayer Book shall not include any change of doctrine, any real enrichment and genuine revision were thereby precluded. The Church in our day has been led by the Spirit of Truth as in the days of our fathers. As our fathers gave utterance to the guiding Spirit, and that utterance is the noble liturgy which has been our glorious inheritance, so we would humbly think that the Spirit's utterance in the present should be incorporated into the liturgy, if the liturgy is to remain for us and our children the interpretation of our aspirations and needs. The Book of Common Prayer has articulated the thoughts of many hearts in all the ages past. Only as spiritual humanity finds in its priceless pages the illuminating word which vitally utters all human needs, will the Liturgy continue to hold the place of honor and confidence."

The memorial proceeds, then, to suggest a particular need for revision. Attention is called, first, to the great missionary revival which set in much later than the Reformation, and which ought to have a marked influence on the language of the Prayer Book. The Good Friday collect, it is stated, does not promote the religion of Christ. Several other illustrations are cited as showing unfortunate phraseology. "Beautiful modern prayers for missions exist which may well find a place in the Book of Common Prayer. But enrichment demands also revision of the doctrine of some portions, at least, of what is now in the Book."

Next, it is stated, the social problem that confronts us in

our own day is inadequately recognized in the Prayer Book. "We desire to have our social liturgy enriched with prayers which declare that the Kingdom of God has already come; that it is on earth, growing like a seed, acting as leaven; and that it will come on earth in perfect splendor when man's will and purpose become one with the Father's." So also there should be prayers for specific needs of those who are at work for the Kingdom. Thirdly, it is stated, there are errors in scholarship such as have been shown by the researches of the last seventy years. As illustrations it is asked, "Why should we continue to use in the opening sentences of the Burial office quotations from the Book of Job which scholarship declares are misquotations, and which are misleading as well? We know to-day the Roman custom to which St. Paul referred when he declared that we were in baptism acknowledged by God to be His sons. Is there any good accomplished, rather is not serious harm done, by continuing to teach children in the Catechism and their parents in the office of Baptism that by Baptism they *are made* the children of God?"

Again, recalling that in its structure our Book largely follows the Latin liturgies, there is also a reminder of how the Greek liturgies differ from those of the West in emphasizing the fact that "God is light, in whom is no darkness at all, and that we are children of the Light. For one reminder of our high destiny as heirs of God there are many reminders that we are 'miserable offenders' and our children are 'conceived and born in sin.'" It is then stated that uniformity has not, in fact, been obtained in the use of the Prayer Book and the suggestion is made: "We urge, therefore, the adoption of a rubric at the beginning of the Book of Common Prayer to the effect that the use of the Book is to be optional with the individual congregation."

The signatures are divided into three classes. Twenty-two names indicate as many persons who sign without reservation. The names are printed alphabetically without designation as to bishops, priests, or laymen, and among them are observed the names of the Bishop of Utah, the Bishop of San Joaquin, the Rev. Drs. and Messrs. C. G. Currie, Carl E. Grammer, Percy S. Grant, William Norman Guthrie, John Howard Melish, Frank H. Nelson, P. G. Sears, Samuel Tyler, and Holmes Whitmore. Best known perhaps among the names of the laymen is that of George Foster Peabody. The second group, consisting of only five, note that they concur in the main purport of the memorial, but are not able to subscribe to all its details. Those signatures include the Bishop of West Texas, Rev. Dr. C. K. Benedict, the late Seth Low, and others. There are then the names of twelve who sign as "heartily concurring in this memorial but not approving of the Optional Use." These are the following: Rev. Messrs. and Drs. Robert S. Coupland, Alexander G. Cummins, Charles M. Douglas, Charles E. Hutchinson, Charles R. Gilbert, James Clark Morris, Karl Reiland, Howard C. Robbins, Philemon F. Sturges, Arthur N. Taft, Burritt P. Tyler, Walter C. Whitaker.

### SUPERFICIALITY

NOW THAT Europe is closed to the tourists they are flocking to the North, and I am rather glad I shall not be on the river when the boatloads of leisured travelers come down this month to the Arctic Circle to see the midnight sun—which is just like any other sun, and it is generally the steamboat captain's word that makes it the midnight sun. I know the professional attitude of many of the visitors toward the native people they encounter. I can hear the fatuous exclamation, "Look at all those funny little wooden houses!" as the native village is approached, and as the Indians crowd the river bank when the steamboat makes a landing. I can see the disgust which spreads over the tourists' faces as they say, "Why, they're dirty!" and then to us, "Why don't you clean them up?"

What do they know, with their tiled bathrooms and electric lights and hot and cold water on tap? What do they know of the exigencies of life within the Arctic regions for the greater part of every year? I have little patience with those who cannot look beneath the superficial dirt and see the essential humanity in any people.

Sometimes it seems to me that the Yukon River, upon whose familiar surface we travel all the winter, betrays us during the short, hectic interlude of summer, in affording such easy access to the bowels of the land. Sometimes it seems almost indecent that the nakedness and poverty of the North should be exposed to the fastidious eyes and unintelligent minds of luxurious pleasure-seekers.—*Hudson Stuck*.

IMPERTINENT and lavish talking is in itself a very vicious habit, and a wretched hindrance to our spiritual proficiency.—*Thomas à Kempis*.



## Church Calendar



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

### CALENDAR OF COMING EVENTS

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

## Personal Mention

THE Rev. GEORGE H. BAILEY, rector of Gethsemane Church, Appleton, Minn., has been seriously ill at his home, but is now gradually regaining his health.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., and secretary of the Actors' Church Alliance, has returned home from his summer charge of Christ Church, Colon, Panama Canal Zone.

THE Rev. WILLIAM C. BIMSON, for ten months curate at Grace Church, Cedar Rapids, Iowa, has accepted a call to Grace Church, Charles City, Iowa, and enters upon his new field at once.

THE Rev. ALBERT BROADHURST of Titusville, Pa., is now secretary of the diocese of Erie.

THE Rev. EDWARD M. CROSS, the newly elected rector of the Church of St. John the Evangelist, St. Paul, Minn., entered upon his work September 1st.

THE Rev. M. COLGATE DAUGHTREY of Cape Charles, Southern Virginia, has accepted a call to be assistant in St. Peter's Church, Washington, N. C., of which the Rev. Nathaniel Harding is rector. Mr. Daughtrey enters upon his new duties November 1st.

THE Rev. JOHN SMALLWOOD DOUGLAS has resigned as rector of Trinity Church, Huntington, W. Va., and on the 15th of October goes to Louisville, Ky., to become rector of St. Andrew's Church in that city. The Rev. Mr. Douglas has spent something like sixteen years in West Virginia.

THE Rev. FREDERIC EVENSON has resigned his cure in the Black Hills and joined the staff at St. Michael's Church, New York City. His address is 225 West Ninety-ninth street.

THE Rev. GILBERT MARSHALL FOXWELL has completely recovered from an illness and operation of last spring, and has accepted the rectorship of St. Thomas' Church, Camden, Maine. He should be addressed at St. Thomas' Rectory.

THE address of the Rev. WILLIAM E. HENDRICKS, rector of St. Thomas' Church, Philadelphia, Pa., has been changed to 226 West Penn street, Germantown, Philadelphia, Pa.

THE Rev. AUSTIN A. HAUBERT, Litt.D., formerly of Carlinville, Ill., has become rector of Holy Cross parish, North East, Pa.

THE Rev. JESSE HIGGINS, rector of St. George's Church, Utica, N. Y., should be addressed at 504 Henry street.

THE Rev. JOHN WILLIAM JONES, a priest of the diocese of Colorado, is in charge of St. Joseph's, West Pullman, and All Saints', Roseland, Ill., under special license of the Bishop of Chicago.

THE Rev. GUY MENEFFÉ has been appointed assistant minister at Gethsemane Church, Minneapolis, Minn., and entered upon his duties September 1st.

THE Rev. W. T. METZ on October 1st becomes assistant in All Saints' parish, Lower Dublin, Philadelphia, Pa. He should be addressed at Andalusia, Pa.

THE Rev. C. B. MITCHELL, D.D., has resigned charge of Christ Church, Clarksburg, to become rector of St. Thomas' Church, White Sulphur Springs, W. Va.

### FIFTEENTH SUNDAY AFTER TRINITY

St. Matthew 6: 28—"Consider the lilies, how they grow."

Oh, tiny teachers, whom the Master brings  
 (As once He set the children at His feet),  
 Instruct our ignorance of heavenly things,  
 Whisper to our dull ears your secret sweet.

Within our petals, so your poets say,  
 Lies hid of all life's mystery the key:  
 Yet is our secret open as the day,  
 We live by grace of faith's simplicity.  
 We live in peace from all corroding care,  
 The energy of Heaven our lives confess.  
 Mighty to pierce the sod and seek the air,  
 Mighty in rooted quiet to soothe and bless,  
 We grow to perfect beauty from the dust,  
 And shed abroad the fragrance of our trust.

HERBERT H. GOWEN.

THE Rev. WILLIAM HENRY PETTUS, rector of St. James' Church, has returned to his home, 14 Powder House boulevard, West Somerville, Mass.

THE Rev. WILLIAM P. REMINGTON, rector of St. Paul's Church, Minneapolis, Minn., has been appointed to take the place of the Rev. Gilbert M. Foxwell on the Standing Committee.

THE Rev. J. LUNDY SYKES, who for the past ten years has been priest in charge of the prairie mission field in northeast Mississippi, has recently accepted a call to the rectorship of St. John's parish, Laurel, Miss., and is now in residence.

THE Rev. M. L. TATE has become rector of Christ Church, Waterloo, Iowa.

THE Rev. ALBERT TWICHELL has resigned the rectorship of St. Paul's Church, Owatonna, and has entered upon the rectorship of the Church of the Holy Cross, Dundas, Minn.

THE Rev. N. DUNHAM VAN SYCKEL has accepted the rectorship of St. Thomas' Church, Hamilton, in the diocese of Central New York, and will hold his first services on Michaelmas Day. He would be glad to have sent him the names of all Church students attending Colgate University.

For the ensuing year the postoffice address of the Rev. GEORGE H. WARD will be Leesburg, Fla.

THE Rev. FRANCIS M. WILSON has resigned the rectorship of St. Jude's Church, Tiskilwa, Ill. His address after October 1st will be 4301 West Adams street, Chicago.

THE address of Rev. CARL H. WILLIAMS is changed from Gallup, N. Mex., to Salmon City, Idaho, to which latter place he has been appointed by the Bishop of Idaho.

### 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.

### ORDINATION

#### DEACON

NEW HAMPSHIRE.—On the Thirteenth Sunday after Trinity, September 17th, at St. Thomas' Church, Dover, N. H., Mr. CHARLES H. COLLETT was ordered deacon by the Rt. Rev. Edward Melville Parker, D.D. The Rev. Godfrey M. Brinley of St. Paul's School preached the sermon. Mr. Collett, who is a graduate of Trinity College, Hartford, and the Berkeley Divinity School, will teach at St. Paul's School and also take charge of one of the churches in Concord.

### DIED

BURKHARDT.—In Martinsburg, Va., on September 9th, Mrs. JEANNIE HULLIHEN BURKHARDT, aged 77 years. A communicant of Trinity Church for over fifty years, she was a sister of the Rev. Walter Q. Hullihen, and mother of the Rev. Will-

iam H. Burkhardt. Funeral services on Monday, September 11th, conducted in Trinity Church by the Rev. C. C. Durkee, rector.

CAPP.—At Newton Highlands, Mass., September 7th, LAURA H. CAPP, daughter of the late Rev. J. A. Capp, D.D. Funeral at St. Paul's Church, Newton Highlands.

"The golden evening brightens in the west;  
 Soon, soon to faithful warriors cometh rest;  
 Sweet is the calm of Paradise the blest."

MERINGTON.—On Thursday, September 21, 1916, the Rev. RICHARD WHISKIN ERNEST, only son of the late Richard Whiskin Crawford and Eliza M. Merington. Funeral services Sunday, 3 P. M., Trinity Church, Newark, Bishop Lines officiating. London and Cambridge (England), and Dunganon (Ireland) papers are asked to copy notice.

MILLS.—At Oakland, Cal., September 14th, at the age of 69, the Rev. SAMUEL MILLS, vicar of Holy Innocents' Chapel of Trinity parish, Oakland. Interment September 16th in Mountain View cemetery, Oakland. Bishop Nichols officiated, assisted by others of the clergy.

### WANTED

#### POSITIONS OFFERED—CLERICAL

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

IF THERE IS a young, thoroughly Catholic, unmarried priest who could afford to serve as curate for his room and board in rectory, without salary, the rector of a parish in small city with two country missions would like to hear from him. Address F. D., care LIVING CHURCH, Milwaukee, Wis.

CLERIC WANTED to assist rector of St. Peter's Church, Quebec, for two or three months, perhaps longer, at rate of \$800 a year. Till October 10th address CANON ERNEST KING, 38 McGill College avenue, Montreal; afterwards, 575 St. John street, Quebec City.

#### POSITIONS WANTED—CLERICAL

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

PARISH WANTED by priest, good Churchman, in north, east, or south; good reader, preacher, and hard working visitor. Stipend not less than \$1,000 and rectory. Good references can be given. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

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

SUCCESSFUL, hard-working priest, good preacher, desires parish; small salary. ABILITY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, sound Churchman, wants parish. Excellent references. Address 111, care LIVING CHURCH, Milwaukee, Wis.



POSITIONS OFFERED—MISCELLANEOUS

**COMPETENT HOUSEKEEPER** wanted at once in home for boys at Rosemont, Pa. Must have some knowledge of bookkeeping, must belong to the Episcopal Church, and have good references. Address Miss RAWLE, Box 36, Bryn Mawr, Pa.

**ORGANIST** and choir director wanted. Plain service, mixed choir. Middle West. Splendid musical opportunities. Salary \$500. Address RECTOR E., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

**EDUCATED MAN**, ten years' experience in seven states, desires position as companion—nurse to invalid gentleman; experienced traveler, cheerful disposition, excellent references. Address KINSEL, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

**INSTITUTIONAL MATRON** desires a position where an optimistic, dependable, motherly, woman is needed. Address TALBOT, care LIVING CHURCH, Milwaukee, Wis.

**PARISH WORKER**, trained, experienced, desires engagement. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

**ALTAR** and Processional Crosses, Alms Basons, Vases, 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.

**A PERPETUAL CALENDAR**—Endorsed by Church, Government, and Press. All objections to existing calendars eliminated. 25 cents. Rev. H. P. HAMES, 507 West One Hundred and Seventy-ninth street, New York City.

**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.

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

**ORIGINAL AND UNPUBLISHED SERMONS** lent to busy clergymen. Eloquent, impressive, orthodox discourses. Address CLERICUS, 1753 Scotten avenue, Detroit, Mich.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. For particulars of the Special (Oxford) light weight Cassock and Surplice see displayed advertisement on another page. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

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

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

HEALTH RESORTS

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

FOR RENT—NORTH CAROLINA

**COTTAGE IN THE PINES.** Furnished; five rooms and bath; screened porch. No tuberculosis. Address Lock Box 135, Tryon, N. C.

HOME OFFERED—GEORGIA

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

HOME OFFERED

**CHURCH FAMILY** of refinement and means near New York will take to educate, boy about 14, orphan preferred, who is ready or nearly so for high school. Must be healthy, of good habits, and well recommended. Write, stating age, educational advancement, and aim in life. Send photo if possible. Address O. X. Y., care LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE—FLORIDA

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

WANTED—MISCELLANEOUS

**AUTOMOBILE WANTED.**—Priest desires second-hand automobile, reasonable price, for country district in eastern Canada. Address CAR, care LIVING CHURCH, 19 South La Salle street, Chicago.

TRAINING SCHOOL FOR NURSES

**THE TOLEDO HOSPITAL** Training School for Nurses, Toledo, Ohio, offers a three-year course of instruction in the care of the sick. Graduates are eligible to state registration. For information address PRINCIPAL of the Training School.

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

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of 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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 53, 281 Fourth avenue, New York.

APPEAL

THE GLEBE HOUSE IN WOODBURY, CONN.

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

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

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

A commission was chosen to investigate the condition of the glebe house and determine the possibilities of putting it in shape for permanent preservation. This investigation has been carefully made, and were the funds for it available, the work would be done at once. The house stands at the foot of a hill, below the old church and cemetery, on low ground. Proper drainage of its site would be one of the first things to be done. It would not require a very large sum to do all that is necessary to insure the permanent preservation, in its original form, intact, of this



house, which should be dear to the heart of every member of the American Church, from New England to Texas, or to the Pacific coast. If the commission had in hand the sum of \$3,000, they would go ahead with the work at once—for it is something that should not be long delayed. Even the stout oak timbers of colonial buildings will succumb in time, and, once gone to ruin, the glebe house cannot be replaced.

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

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

#### AN APPEAL FOR MUSIC

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

#### HOME SOUGHT FOR ORPHANS

Will some kind Church people help four unfortunate children to get an education? Mother left with five bright, happy children. Some schools are making good offers, yet more help is needed. Oldest boy wishes to go into ministry. For further particulars address HOPK, care LIVING CHURCH, Milwaukee, Wis.

#### INFORMATION AND PURCHASING BUREAU

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

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

#### THE LIVING CHURCH

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

##### NEW YORK:

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

##### BROOKLYN:

Church of the Ascension.

##### BOSTON:

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

##### SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

##### PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

##### PHILADELPHIA:

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

##### WASHINGTON:

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

##### BALTIMORE:

Lycett, 317 North Charles St.

##### STAUNTON, VA.:

Beverly Book Co.

##### ROCHESTER, N. Y.:

Scranton Wetmore & Co.

##### TROY, N. Y.:

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

##### BUFFALO, N. Y.:

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

##### CHICAGO:

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

##### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

##### ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

##### LOUISVILLE:

Grace Church.

##### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

#### BOOKS RECEIVED

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

Richard C. Badger. Boston.

*It Came to Pass.* By Rev. Arthur W. Moulton. \$1.00 net.

*Journeys of a Soul.* By Nathan Appleton Tefft. \$1.00 net.

*Random Verse.* By F. W. B. \$1.50 net.

General Council Publication Board. 1522 Arch St., Philadelphia, Pa.

*The Lutheran Church in the Country.* A Study, an Explanation, and Attempted Solution. By G. H. Gerberding, D.D., LL.D., Author of *New Testament Conversions*; *The Lutheran Pastor*; *The Lutheran Catechist*; *Problems and Possibilities*; *The Way of Salvation in the Lutheran Church*; *The Life and Letters of Passavant*.

The Paulist Press. 120 W. 60th St., New York.

*The Truth About Christian Science.* By George M. Searle, of the Paulist Fathers. \$1.25 net.

G. P. Putnam's Sons. New York.

*Home Care of Consumptives.* By Roy L. French, M.A. Former Secretary, Kentucky Tuberculosis Commission. With 27 illustrations. \$1.00 net.

*The More Excellent Way.* Being the Determinative Episodes in the Life of Chrysostom de Selden, Hedonist. By Cyrus Townsend Brady, Author of *The Island of Surprise*, *Web of Steel*, *The Island of Regeneration*, etc., etc. \$1.35 net.

Society for Promoting Christian Knowledge, Northumberland Ave., London.

*The Prayer-Book Psalter.* Revised in Accordance with the Proposals of a Committee Appointed by the Archbishop of Canterbury.

P. S. King & Son, Ltd. London.

*Christian Feminism: A Charter of Rights and Wrongs.* By Margaret Fletcher. Catholic Studies in Social Reform, No. VIII.

Houghton Mifflin Co. Boston.

*Saints' Legends.* By Goron Hall Gerould, Professor of English in Princeton University. \$1.50 net.

*Problems of Religion.* An Introductory Survey. By Durant Drake, A.M. (Harvard), Ph.D.

(Columbia). Professor of Philosophy at Vassar College, Author of *Problems and Conduct*. \$2.00 net.

Macmillan Co. New York.

*Mr. Britling Sees It Through.* By H. G. Wells, Author of *The Wife of Sir Isaac Harman*; *The Research Magnificent*; *What is Coming*, etc. \$1.50 net.

Little, Brown & Co. New York.

*Miss Theodosia's Heartstrings.* By Annie Hamilton Donnell. With Illustrations by William Van Dresser. \$1.00 net.

*The Boy's Book of Mechanical Models.* By William B. Stout. With numerous illustrations. \$1.50 net.

*Fairy Operettas.* By Laura E. Richards. With Illustrations by Mary Robertson Bassett. \$1.00 net.

*Mother Goose Children.* By Mary Frances Blaisdell and Etta Austin Blaisdell, Authors of *Boy Blue and His Friends*, *Cherry Tree Children*, *Tommy Tinker's Book*, etc. 50 cts. net.

George H. Doran Co. New York.

*Little Billy Bowlegs.* By Emilie Blackmore Stapp. \$1.00 net.

Lothrop, Lee & Shepard Co. Boston.

*Dave Porter and His Double*, or *The Disappearance of the Basswood Fortune.* By Edward Stratemeyer, Author of *Dave Porter at Oak Hall*; *The Old Glory Series*; *Colonial Series*; *Pan-American Series*; *Soldiers of Fortune Series*, etc. Illustrated by Walter S. Rogers. Dave Porter Series. \$1.25 net.

*Our Davie Pepper.* By Margaret Sidney, Author of *Five Little Peppers and How They Grew*; *Five Little Peppers Midway*; *Five Little Peppers Grown Up*, etc. Illustrated by Alice Barber Stephens. \$1.50 net.

*Top-of-the-World Stories for Boys and Girls.* Translated from the Scandinavian languages by Emilie Poulsson and Laura E. Poulsson. Illustrated by Florence Liley Young. \$1.00 net.

*Yule-Tide in Many Lands.* By Mary P. Pringle, Reference Librarian, Minnesota Public Library Commission, and Clara A. Urbann. Illustrated by L. J. Bridgman and from photographs. \$1.00 net.

*Archer and the Prophet.* By Edna A. Brown, Author of *Four Gordons*; *Uncle David's Boys*; *When Max Came*; *Arnold's Little Brother*. Illustrated by John Goss. \$1.20 net.

Fleming H. Revell Co. New York.

*The Confidence of Faith.* By J. Stuart Holden, M.A., Author of *The Life of Fuller Purpose*; *Redeeming Vision*; *The Price of Power*, etc. 75 cts. net.

#### PAMPHLETS

Edward L. Aldworth. 128 Lyon St., N. E., Grand Rapids, Mich.

*Memory Work for Church Schools.* As Required in St. Mark's Sunday Schools, Grand Rapids, Mich. Published with the approval of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and the Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral. 12 cts. per copy, postpaid. In quantities, cover, title page, and clips, 2 cts. each; 100 sheets for any year, 90 cts. per 100; 250 sheets for any year, 85 cts. per 100; 500 sheets for any year, 80 cts. per 100; 2,500 sheets for any year, 70 cts. per 100, postage or express prepaid.

Rev. Dr. F. Gardiner. Church House, Philadelphia, Pa.

*The Inspiring Scope of Religious Education.* Bulletin No. 1, 1916.

*The Church Boarding School.* Bulletin No. 2, 1916.

Government Printing Office. Department of the Interior, Washington, D. C.

*Indian Babies.* How to Keep Them Well.

Industrial Department International Committee Y. M. C. A. 124 E. 28th St., New York.

*Among the Coal Miners.*

George W. Jacobs & Co. Philadelphia, Pa.

*An Office of Intercession for Religious Education for the Special Days Recommended by the General Board of Religious Education of the Protestant Episcopal Church: The Third Sunday in October and the following Monday.* This Office of Intercession is recommended by the General Board of Religious Education subject to the approval of the Bishop of the Diocese where it is used. 35 cts. per doz.; \$2.75 per 100. (Parcel post weight 5 lbs. per 100.)



Rev. J. H. Melish. 157 Montague St., Brooklyn, N. Y.

A Memorial to the General Convention on the Revision of the Prayer Book.

From the Author.

*Church Unity: A Survival of the Fittest.* An Address delivered at the Eighty-seventh Commencement of Kenyon College, Gambier, Ohio, on June Fourteenth, Nineteen-Fifteen,

by the Rev. George Parkin Atwater, Kenyon A.B. '95, A.M. '99; Bexley '98. Rector of the Church of Our Saviour, Akron, Ohio.

PAPERED COVERED BOOKS

Fleming H. Revell Co. New York

*The Fight for Peace.* An Aggressive Campaign for American Churches. By Sidney L.

Gulick, D.D., Associate Secretary of the Commission on Peace and Arbitration; Representative of the Commission on Relations with Japan of the Federal Council of the Churches of Christ in America.

D. B. Updyke. The Merrymount Press. Boston.

*Report of the Joint Commission on the Book of Common Prayer* Appointed by the General Convention of 1913. \$1 net. Postage 5 cents.

THE CHURCH AT WORK

THE CHURCH AT THE UNIVERSITY OF MINNESOTA

BRECK SCHOOL, one of the oldest of the diocesan educational institutions, for a number of years was located at Wilder in the midst of a rural community, but the coming of splendidly equipped high schools caused a falling off in attendance, so that, as Breck did not have funds to compete with these, it was closed and the property sold. There remained an endowment of over \$30,000. As St. Matthew's Church, St. Anthony Park, St. Paul (Rev. Chas. E. Haupt, rector), is adjacent to the campus and buildings of the Agricultural College of the State University, here seemed an opportunity to re-open Breck. About a year ago two lots were purchased for the school facing the campus. A superintendent's house was erected and the office of Superintendent was combined with the rectorship of St. Matthew's Church. This summer the opportunity presented itself to re-open the work in earnest. A large house and lot adjoining was offered to the trustees and purchased at a cost of \$5,800. This house will be furnished as a dormitory for young men, and class rooms will be arranged for instruction in religious subjects and departments not covered by the university curriculum. There is every reason to believe this new venture will be successful and that Breck will again fulfil its original intent. A faculty will be composed of clergy and other Churchmen in the Twin Cities. It is planned to erect another building on the present property.

For years successful effort was made to reach the young men of the State University through the Bishop Gilbert Society. About four years ago a large house was purchased, renovated, made a Church University House, and conducted until, taken over by a Greek letter fraternity, it proved unsatisfactory and the house was closed. A canvass of the neighborhood then revealed ample provision for young men but real need for accommodations for young women attending the university. The trustees therefore decided to re-open the house as a Church home for young women, again to be known as the Bishop Gilbert House. Already applications are coming in and it is evident the house will be filled in a short time. The work here will be on the same lines as that of Breck School at the Agricultural College. The Rev. Edwin S. Carson, rector of Holy Trinity Church, is the chaplain, and with the matron has direct oversight.

ITINERARY OF THE BISHOP OF WORCESTER

THE BISHOP OF WORCESTER announces that he is timed to leave Liverpool with his daughter on the 20th inst. for New York. "On Michaelmas Day I hope to be able to keep the anniversary of my consecration in the Cathedral there, and on the following Sunday I have to preach. My hostess will be Mrs. Whitelaw Reid, widow of the [former] British Ambassador. Then I go to Washington to see our own ambassador, and to be introduced to

the President of the United States. After that I wend my way to St. Louis for the Convention, when I shall be received as representing the English Church with an address of welcome, to which I have to reply. There will be other addresses to various bodies and some sermons. I have invitations to speak at Garrison, New York, and Pittsburgh, etc. Later on as Fellow of Emmanuel College, Cambridge, where John Harvard was educated, and as a former Bishop of Southwark, where Harvard was baptized, I am to be welcomed by Harvard College in the University of the American Cambridge, near Boston." The Bishop hopes to be safely at home in the first week of November, ready for the further stages of the National Mission.—*The Guardian.*

A LABRADOR PARSONAGE

A LETTER from the Rev. Walter K. Pitcher, a missionary at Battle Harbor, Labrador, encloses a few photographs. Unfortunately they are rather dim, and do not lend them-



PARSONAGE AT BATTLE HARBOR, LABRADOR

selves to satisfactory reproduction by the engraver. However, we show Mr. Pitcher's winter home. "It looks large," he says, "but it is only twenty-two feet long and fifteen feet wide, with seven-foot posts.

"As I at present have my headquarters on an island, it is often late in January before I can commence my winter travelling. Last winter I got away on the 21st of January and went north, returning home on March 2nd. During that trip I traveled over four hundred miles, going and coming, visiting eighteen different settlements having from ten families down to one. Many nights I slept on the floor in my sealskin sleeping bag. The living is poor. I had vegetables but once, and no fresh meat except venison two or three times. On one occasion the lady where I put up for a day or two caught a rabbit. We were fixing it for dinner when two other teams came along, and by the time dinner was ready there were ten of us to eat one whole rabbit."

EXTENSIVE WORK OF MINNEAPOLIS PARISH

ONE OF the leading, as also one of the largest, parishes in the Middle West, both with respect to number of communicants and to extent of its work, is St. Mark's Church, Minneapolis. The *Year Book* of that parish for 1916 consists of nearly 150 pages filled with material relating to the parish activi-

ties. The illustrations show details of the church edifice and also depict many of the activities of the parish, as the Sunday school, day nursery, etc.

In addition to the usual activities of parishes, the Sunday school, the choir, the various guilds and branches of national organizations, there is an abundance of social work carried on, chiefly in the Wells Memorial House, which was erected for the purpose, as the men's forum, an agency for bringing men into closer touch with the parish and interesting them in religious and civic work; a boys' club and a recreation club; a considerable number of salaried and also of unsalaried workers; a library and reading room, a dispensary, an employment department, a gymnasium, a men's club, activities in the way of dancing classes, music, painting, dress-making, etc., and a special Sunday school in the Wells Memorial building. These, which are selected only here and there from amidst the pages devoted to many activities, will show the extent of the work of the parish through this magnificent house and otherwise.

The rector is the Rev. James E. Freeman, D.D., who has become widely known through his activities in connection with the Nation-wide Preaching Mission.

CHINA'S OWN MISSIONARY WORK

ST. PETER'S CHURCH, Shanghai, China, one of the self-supporting Chinese congregations, has just lost its rector, the Rev. D. M. Koeh, who has volunteered for missionary service in Northwestern China. He is one of the first three Chinese clergymen commissioned by the recently established National Board of Missions to begin work in the Province of Shensi. Mr. Koeh's place at St. Peter's has been taken by the Rev. T. H. Tai.

DEATH OF REV. SAMUEL MILLS

THE REV. SAMUEL MILLS, vicar of Holy Innocents' Chapel of Trinity Parish, Oakland, Cal., entered into the rest of Paradise on Thursday evening, September 14th, in the sixty-ninth year of his age. Mr. Mills had been suffering for some years from a weakness of the heart, and came to Oakland about three years ago partly to avoid higher altitudes, and partly to be near the University of California for the education of his younger children. He leaves a widow, five sons, and one daughter.

On Saturday, September 16th, the Communion office was said for the family by the Rev. Edgar F. Gee, rector of St. Peter's Church, Oakland, in the absence of the Rev. Clifton Macon, rector of Trinity Church. He was assisted by the Rev. Alexander Allen, rector of St. Paul's Church. The body lay in state in the chapel from this service until the time appointed for the burial office, which was said by the Bishop of the diocese, assisted by the Rev. W. R. H. Hodgkin, the Rev. P. G. Snow, the Rev. Alexander Allen, and the Rev. Dr. Bakewell, rector emeritus of Trinity Church. Eight or



ten other clergymen were present. The interment was in Mountain View cemetery, Oakland, where the committal was said by the Bishop, assisted by the Rev. Mr. Gee.

#### CHURCH WRECKED BY GAS EXPLOSION

ST. JOHN'S CHURCH, Parsons, Kansas, was completely wrecked at ten o'clock on the morning of September 16th by a gas explosion. The rector, the Rev. Alexander E. Hawke, his two-year-old daughter Eleanor, and Mr. C. Workman, a plumber, were severely injured.

Little Eleanor had accompanied her father and the plumber into the basement of the church while they sought to locate a troublesome leak in the gas pipes. In



WRECK OF ST. JOHN'S CHURCH, PARSONS, KANSAS

the violent explosion which followed the men were buried in falling debris, while the little girl was hurled into the yard. All three are now in Mercy Hospital and cannot be seen by visitors.

The total loss to the church building is placed at \$25,000. No insurance was carried to cover the accident, so the burden on the congregation will be heavy. The church was remodeled last year at a cost of \$10,000.

#### MEETINGS DURING GENERAL CONVENTION

THE PROGRAMMES are outlined below of several societies whose conventions are held at St. Louis at the time of General Convention.

The Girls' Friendly Society has about completed its arrangements for the General Convention. The house which they have leased for headquarters at 3846 Lindell boulevard, is directly across from Moolah Temple and should prove very convenient. On Thursday, October 12th, from 5 to 6 p. m., there is to be a reception to the bishops and clergy and associates of the G. F. S. at the residence of Mrs. James A. Seddon, 5341 Waterman avenue, and a supper for members at 6:30 p. m. at Schuyler Memorial adjoining Christ Church Cathedral, where in the evening at 8 o'clock will be the general service of the G. F. S. The preacher for this service will be announced later. On October 17th, 19th, and 23rd, at 4 p. m., there will be three conferences at the G. F. S. headquarters on the Message of the G. F. S. The speakers for Tuesday, October 17th, on the subject "In the East and Midwest," are the Bishop of Connecticut, the Bishop of Michigan, and Mrs. Irving Bruce of Easthampton, Mass.; Thursday, October 19th, the Bishop of Ten-

nessee and Miss Helen H. Turner of Knoxville, Tenn., will speak on "In the South," and Monday, October 23rd, the Very Rev. W. J. Scarlett of Phoenix, Ariz., Mrs. Herman Page of Spokane, and Miss Mary K. Jacobs of Los Angeles, Cal., will speak on "In the West." On October 23rd, 24th, 25th, 26th, at 10:30 A. M., there will be four conferences, conducted by Mrs. Edward C. Ward of Seattle, Wash. From 4 to 6 p. m. on October 26th, there will be a tea at G. F. S. headquarters to which all associates and members are invited.

The fourteenth convention of the Daughters of the King in the United States will be held in St. Louis the 15th, 16th, and 17th of October at the Church of the Holy Communion (Rev. James Wise, rector). At 9 A. M., October 14th, registration at the

parish house; 11 A. M. to 1 P. M., quiet hours, conducted by the Suffragan Bishop of Connecticut. On Sunday, October 15th, at 7:30 A. M., Corporate Communion; at 8 P. M., a mass meeting for all Churchwomen, with an address of welcome by the Rev. James Wise. A charge to members of the order by the Bishop Coadjutor of Missouri, and a sermon by the Bishop of Oregon. At 9:30 A. M. Monday, October 16th, the convention will be called to order for business and at 2:30 P. M. will be a conference with addresses by members of the Order. At the evening service at 7:30 P. M. the Bishop of Salina will preach. On Tuesday morning at 9:30 A. M. the conference will be continued. The conference on the work of the Junior Daughters will be led by Mrs. Charles Davies of St. Margaret's Church, Washington, D. C.; on the Royal Cross, led by Mrs. A. A. Birney, St. Thomas' Church, Washington, D. C. Discussion of the Provincial System, led by Deaconess Pell-Clarke, St. Mary's Church, Springfield Centre, N. Y. At the closing session at 2:30 P. M. there will be an address on The Necessity of Interesting Church Women in the Work of the Daughters of the King, by Miss Atwood of Calvary Church, Sandusky, Ohio; and The Daughter's Place in the Kingdom, by Mrs. Doolittle of Los Angeles, Cal. Election of officers and unfinished business will follow.

The Woman's Auxiliary, as is its custom, has a very interesting programme arranged for the Triennial Convention. At 8 A. M. Thursday, October 12th, will occur the United Offering Service in the Cathedral and in the afternoon at 2:30 a mass meeting will be held in the Odeon at which will be announced the amount of the offering. On October 14th, 17th, 18th, 19th, 20th, and 21st there will be study classes, missionary

talks, intercessions, and conferences at Sheldon Memorial. The study classes will be under the direction of Miss Lindley, as Miss Tillotson, the educational secretary, is ill. On Thursday the 19th, at 8 P. M., eight drawing-room meetings will be held simultaneously. At each of these there will be three speakers—two missionary bishops and a layman or woman.

The Church Periodical Club will hold a mass meeting on Friday evening, October 13th, at 8 o'clock in the auditorium of Sheldon Memorial. Bishop Johnson will preside and Bishop Rowe, Bishop Beecher, Bishop Tucker, Bishop Rhinelander, and Dr. Mansfield, superintendent of the Seamen's Church Institute of New York, are to be the speakers.

At the Cathedral on October 20th a meeting will be held under the auspices of the Society for the Increase of the Ministry. This society, which is nearly sixty years old, was organized to assist students without means who desired to study for holy orders. Its field is as wide as the Church, but its scholarships are given only to men with a college degree who are taking a three-year course in their seminary. It has numbered among its beneficiaries 1,400 men, including twenty-four bishops, besides deans and professors.

#### OFFICE FOR DAYS OF INTERCESSION FOR SUNDAY SCHOOLS

WE HAVE received from Messrs. George W. Jacobs & Co., Philadelphia, *An Office of Intercession for Religious Education* for the special days recommended by the General Board of Religious Education, being the third Sunday in October and the following Monday. The office is recommended for use by the Board and is sold by the publishers at 35 cents per dozen, \$2.75 per 100, postage additional.

#### NEW RECTOR FOR CHRIST CHURCH, GREENVILLE, S. C.

THE SEWANEE MILITARY ACADEMY has lost its chaplain in the departure of the Rev. Frank A. Juhan to become rector of Christ Church, Greenville, S. C., one of the largest churches in the diocese, in succession to the Rev. Alexander R. Mitchell, who was for sixteen years rector of Christ Church, but resigned some months since to become Archdeacon of the convocation of Charleston.



REV. FRANK A. JUHAN

Mr. Juhan is a graduate of the University of the South, and after his graduation took up work in the diocese of West Texas, where he served acceptably for some time, returning afterward, however, to the University of the South as its chaplain.

The list of clergymen of Christ Church has been a notable one, including the late Bishops Capers of South Carolina and Jackson of Alabama. The new rector held his first services early this month, but his wife and daughter do not arrive in the city until later.



**SOCIAL SERVICE AT GENERAL CONVENTION**

A CONSPICUOUS social service feature at General Convention will be an open social forum in a tent beside the Convention Hall during the noon recess under the auspices of the Joint Commission on Social Service and the Social Service Commission of the diocese of Missouri. Among the speakers and topics at these daily meetings, which begin on October 12th and conclude on October 27th, are the following:

- October 12th.—Very Rev. Bernard I. Bell, What is Social Service?
- October 13th.—Rev. J. Howard Melish, The Church and the Workers.
- October 14th.—Very Rev. Robert K. Massie, D.D., Commercialized Vice.
- October 16th.—Rev. George Craig Stewart, L.H.D., Social Service in a Suburban Parish.
- October 17th.—Rev. John N. Lewis, Jr., The Church's Responsibility to the Foreign-born in Our Rural Districts.
- October 18th.—Rt. Rev. Paul Jones, Christianity and Force.
- October 19th.—Rev. Richard L. McCready, The Church's Duty to the Unemployed and Poor of the Community.
- October 20th.—Rev. W. Russell Bowie, D.D., Patriotism and the Kingdom of God.
- October 21st.—Rt. Rev. Charles D. Williams, D.D., Some Practical Agenda.
- October 23rd.—Rev. Ernest M. Stires, D.D., The Problem of the Unemployable.
- October 24th.—Rt. Rev. Benjamin Brewster, D.D., A White List for Investors.
- October 25th.—Rev. William Mercer Green, The Deepening of the Social Conscience in the Individual.
- October 26th.—Rev. John H. Griffith, The Problem of Heredity.
- October 27th.—Rev. William H. Talmage, Exodus from Poverty—How?

It will be the aim of this forum to provide opportunity for free discussion of various phases of the social problem, especially as related to the business of Christianity. The speakers, as will be seen, include the leading social thinkers and organizers of the Church. Following the opening address of fifteen or twenty minutes there will be an opportunity for questions and five-minute speeches. It is hoped to make this forum a real clearing house for the discussion of the social problem.

A dinner-meeting of the Joint Commission, of a semi-public character, will also be held, probably on the evening of October 25th, at a place to be announced. Members of the Commission and their friends and any others interested are invited to be present on this occasion. The price will be democratic, and opportunity will be given to learn something of the plans and working methods of the Commission and what it has, on the whole, contributed to the Church during the past six years. Preceding the dinner, there will be a brief business session.

The second triennial report of the Commission, which will be issued shortly, will also, it is hoped, be the subject of discussion sometime during the Convention sessions. This report, following the lines of the Convention resolution of 1910, by which the Commission was first appointed, will discuss:

- (1) The study of social and industrial conditions.
- (2) The encouragement of sympathetic relations between capital and labor.
- (3) The coordination of existing Church agencies of social and moral reform and reconstruction.
- (4) Cooperation with similar agencies of other communions and with secular agencies of social and moral reform.
- (5) Various related matters, notably Immigration, International Peace and Social Reform, and Education for Social Service—a pressing need.
- (6) The question of financing the Commission's work.

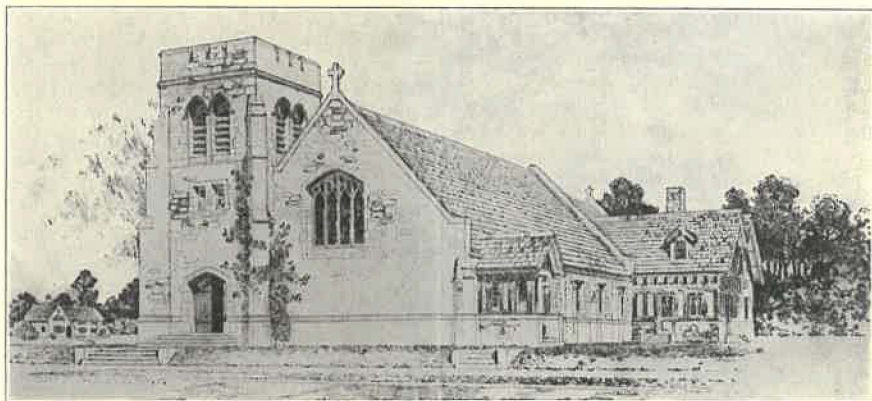
Various appended tables will also add to the practical usefulness of the report. In addition to this more extended report, there will probably be submitted a summarized statement of the Commission's activity since the last General Convention.

The Commission desires to call special attention to some of its recent publications, including *What the Episcopal Church Is Doing in the Social Field*, a volume of 140

pages containing first-hand accounts of the work of provincial and diocesan social service commissions, parish and volunteer Church agencies of social reform (85 cents, cloth; 65 cents, paper), and a *Social Study Series*, which will discuss in separate issues (1) the social study of the Bible, (2) of Church history, (3) of the modern social problem, and (4) of methods of service—of which two numbers, *What is Social Service?* and *The Social Teachings of the Prophets*, have already been issued. These and other publications will be on view at the General Convention. Applications for literature and other information may meantime be addressed to the office of the Commission, 281 Fourth avenue, New York City.

**NEW CHURCH STRUCTURE IN MINNEAPOLIS**

ABOUT A YEAR ago the members of St. John Baptist's Church, Linden Hills, Minneapolis (Rev. Elmer N. Schmuck, priest in charge), decided to erect a new church build-



PROPOSED ST. JOHN'S CHURCH, LINDEN HILLS, MINNEAPOLIS

ing to accommodate their growing congregation and Sunday School. Messrs. Hewitt & Brown of Minneapolis were chosen to prepare plans. The proposed church is to be perpendicular Gothic, built of grey Mantorville stone laid in rubble style. The nave will be approximately 75x36 and the chancel 20x33, affording a seating capacity of about four hundred. On the north side of the chancel a chapel with a seating capacity of about fifty has entrance from the street as well as the church. On the south side of the chancel are a working sacristy, rector's sacristy, organ chamber, choir room, and stairway to the basement. The chancel arch and interior door frames will be finished with cut stone. The basement will be fitted up for Sunday school rooms and parish activities.

A monumental feature of the church will be a beautiful tower on the corner, through which entrance will be made to the church and basement.

The cost of the structure will be about \$25,000. In a canvass during the summer funds were raised to finance the undertaking and it is planned to begin construction in the near future.

St. John's Church is located in the lake district of Minneapolis and has an assured future as a strong parish. The new church is to be built on a prominent site at the corner of Sheridan avenue and West Forty-second street.

**CHURCH PENSION FUND**

ONE OF the most important steps taken during the past week in the campaign in the diocese of New York was the securing of the Rev. H. Percy Silver, chaplain of the United States Military Academy at West Point, to represent the Church Pension Fund at important gatherings arranged by the committees. Although Chaplain Silver's connections at West Point caused him to decline an in-

itation to act as representative of the Fund in the Province of New York and New Jersey, he volunteered as special representative at several important gatherings. His efforts will be directed mainly to organizing parish committees and occasionally preaching sermons in the pulpits of the larger churches.

Indications are that the diocesan committee in Springfield will conduct an energetic campaign during the fall and winter. A strong committee has been organized and substantial results are looked forward to.

After a conference with Bishop Morrison the executive committee in Iowa concluded to postpone the campaign originally intended for October until after the General Convention, probably the first two weeks in November. Meanwhile the committee is cooperating with the parochial committees to secure complete parish lists. The work of organizing additional parish committees is being directed by George F. Henry, LL.D., chairman of the committee.

In the diocesan paper of Eastern Okla-

homa announcement is made of a committee appointed by Bishop Thurston to care for the campaign in that district. C. S. Dawley, Okmulgee, is chairman and the other members are C. F. Comstock, Nowata; H. E. Richards, Bartlesville; W. W. Staats, Chelsea; Fred K. Struble, McAlester; Douglas Franchot, Tulsa; O. Morris Evans, Muskogee. In an editorial comment the diocesan paper says: "We as a Church are committed to a thoroughly organized and systematized pension scheme. It is a thoughtful, deliberate scheme, designed to do justice to all the clergy of the Church, and intended to give the laity an opportunity to show their sense of justice in good works."

It is the plan of the committee in the diocese of Marquette to continue its active campaign of education until the laymen are thoroughly informed. It is believed that the active campaign for subscriptions to the Fund will be begun on December 1st.

The inadequacy of the Church's provision for its faithful clergy is strongly indicated by the following letter received from an aged clergyman disabled by his efforts in the Church's interest:

"Nervous prostration put me out of the work of the ministry after thirty-six years of active work in Georgia, Connecticut, Iowa, and Illinois. I am personally interested in your great work, as I devoted my life to the Church's work. Now I receive not one cent from the Church."

**CONSECRATION OF ST. MARK'S CHURCH, TERRYVILLE, CONN.**

ON THURSDAY, September 21st, St. Mark's Church, Terryville, Conn. (Rev. Henry Swift, minister in charge), was consecrated in the presence of a goodly congregation by the Rt. Rev. Edward Campion Acheson. The sermon was by the Rev. Marcus J. Simpson, rector of St. Peter's Church, Cheshire, a former priest in charge.

To the Rev. John D. Gilliland, for several



years rector of St. Peter's, Plymouth, to which parish Terryville belongs, is largely due the existence of this mission. He began holding regular services in the old school building in 1900, and afterwards in the lecture room of the Congregational church. In 1901 he organized St. Mark's guild to further the work of the Church in the village where a few faithful members desired services. For eight years he visited the people in the village and was a faithful pastor and beloved friend. After his resignation in 1908, because of ill health, came the Rev. Herbert L. Mitchell, whose work in the town was of too short duration. He gave his life to save the son of one of his parishioners while at his summer home near Noank; both he and the young man being drowned in Long Island sound, near Fisher's Island. To his memory this church has been built. The Rev. Marcus J. Simpson succeeded Mr. Mitchell and under his charge the work at Terryville progressed and a nucleus for the erection of the church was gathered. Mr. Simpson was called to Cheshire and for a time St. Mark's was without a minister in charge. Lay readers from Berkeley Divinity School carried on the services every Sunday, while a monthly Communion was supplied by the then rector of Trinity Church, Bristol. Upon the appointment of the Rev. Henry Swift, who also is a major of the retired list of the U. S. Army, as rector of St. Peter's, Plymouth, the mission was again provided with a priest in charge and the church was carried on to completion. The building with its furnishings has cost nearly \$4,000, of which the Sunday school children of the diocese, in their Advent offerings, contributed nearly \$1,800.

#### BEQUESTS

By the will of the late Henry C. Duvall, the Cathedral of the Incarnation, Baltimore, has received \$6,000 and St. Mark's Church, Frederick county, \$5,000.

#### MEMORIALS AND GIFTS

ON THE THIRTEENTH Sunday after Trinity Bishop Fiske held a service of benediction for a new rood screen in Christ Church, Guilford, N. Y. (Rev. E. C. Hoskins, rector). The screen, a gift of the Junior Auxiliary, is a memorial of deceased members of the society.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Clericus—Social Service Bulletin Issued

THE SCHUYLKILL country clericus met at Pottsville, as the guests of the Rev. Le Roy Eltringham, curate of Trinity Church, on Monday, September 11th. The Rev. Howard W. Diller, rector of the parish and clerical delegate to General Convention, led a discussion of the report of the Joint Commission on the Revision of the Book of Common Prayer. Two new members were admitted, the Rev. W. C. Heilman, of the Church of the Holy Apostles, St. Clair, and the Rev. A. O. Worthing, who has assumed charge of St. Paul's Church, Minersville.

THE DIOCESAN Commission on Social Service has issued a bulletin giving a bibliography of the subject of Marriage and Divorce.

#### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop  
Woman's Auxiliary

THE DIOCESAN Auxiliary met in Grace Chapel, San Francisco, on Monday, September 11th. An address was made by the Rev. Mr. Whitmore, a Presbyterian missionary from Korea. At this same meeting, the reports from our Chinese missionary work in San Francisco showed that the work has outgrown the quarters. Classes are held out-doors when

the weather will allow; standing room is at a premium at the ordinary Sunday services; and they have been compelled to erect as large a room as the space would allow in order to accommodate the growing attendance. At the last Easter communion every member of the mission made his or her communion.

ALL THE racial missionary work around San Francisco Bay is in a most encouraging condition. This includes the Chinese missions under the Rev. D. G. Ng; the Japanese mission, under the Rev. P. H. Murakami; and St. Augustine's Mission to persons of African descent, under the Rev. D. R. Wallace.

GRACE MISSION, South San Francisco, under the charge of the Rev. L. C. Kelley, is now building a vicarage. The men of the congregation are working evenings with the vicar.

#### CENTRAL NEW YORK

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

Cornerstone Laying—Bishop Coadjutor Holds Quiet Day

ON SUNDAY, September 17th, after morning service, the cornerstone was laid at the new parish house at Grace Church, Syracuse (Rev. H. G. Coddington, D.D., rector). The new building, standing back of the church, will be 114x38 feet in dimensions, the material being of hollow tile with brick trimmings. It will be two stories in height.

THE BISHOP COADJUTOR held a quiet day on Thursday, September 14th, in the Church of the Saviour, Syracuse, for the officers and leaders of the Junior Auxiliary and members of the Woman's Auxiliary of the fourth district. There were eighty women in attendance. The Bishop gave four addresses.

THE REV. FREDERICK HENSTRIDGE began his incumbency of Grace Church, Elmira, N. Y., on September 17th, officiating at all services and in the afternoon burying one of the acolytes, Albert H. Craze, aged 28. It is understood that the vestry will take in hand the erection of a rectory on the church grounds very soon. The Rev. A. B. Rudd, his predecessor, is now attached to the American embassy in Petrograd, and is working among German prisoners in Moscow.

#### CONNECTICUT

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

Honor for Dean Hart—Girls' Friendly Society—Christ Church, Hartford

DEAN HART of Berkeley Divinity School is receiving congratulations on his election as a senator for life of the United Chapters of Phi Bet Kappa at the twelfth triennial national council held recently in Philadelphia. Only twice before in the history of the society has a similar honor been conferred.

THE GIRLS' FRIENDLY SOCIETY connected with St. Mark's mission, Terryville, has been reorganized. Classes are to be organized in shirtwaist making and practical nursing. One class in practical nursing is to be in charge of the local visiting nurse.

THE 1916 YEAR BOOK of Christ Church, Hartford (Rev. James Goodwin, D.D., rector), has just been issued. The only one of our churches to remain down town, its parish statistics show 976 families and parts of families and 2,033 baptized persons. The expenditures for the year were \$19,317.92. On June 1, 1916, there were 435 scholars enrolled in the Sunday school. The parish for the first time in its history, so far as known, paid all its expenses last year and closed the year with a substantial balance. Christ Church parish was established in 1762.

THE MISSIONARY SOCIETY has purchased a site for a new church building for St. Luke's parish, Bridgeport, and over \$200 has been

contributed by the children and young people of the mission to start the building fund.

PLANS ARE now taking definite shape for a new chapel at Colchester. The old church building, beyond repair and now falling to pieces, is to be sold.

ON THE EIGHTY-FIRST anniversary of the birth of the late James Junius Goodwin, Saturday afternoon, September 16th, the cornerstone of the new parish house dedicated to his memory was laid in the presence of his family and a few near friends, by his nephew, the Rev. James Goodwin, D.D., rector of Christ Church, Hartford. A metal chest, containing the 1916 yearbook of Christ Church, a photograph of James Junius Goodwin, copies of local newspapers, and coins of this year's minting, was placed in a hole in the cornerstone. Another large stone was laid over the cornerstone, concluding the ceremonies.

#### DULUTH

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

A Mission at Sauk Centre

THE REV. IRVING P. JOHNSON, D.D., Bishop Coadjutor elect of Colorado, held a five-day mission ending September 15th, in the Church of the Good Samaritan, Sauk Centre.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Parish Additions and Improvements

IN ADDITION to the clergy on duty as chaplains at the Texas border, several others have been doing their part towards national preparedness. The Rev. Dr. Edwin B. Niver, rector of Christ Church, Baltimore, is chaplain of the Naval Reserves and accompanied them upon their summer cruise; the Rev. Philip Cook, rector of the Church of St. Michael and All Angels, and the Rev. Harold Arrowsmith of St. Andrew's Church, spent some weeks at the training camp at Plattsburg, N. Y.

BEFORE HIS departure from Annapolis for New York City, where he will soon enter upon his duties as vicar of Trinity Church, the Rev. Dr. Joseph P. McComas, who has served as assistant and rector of St. Anne's Church for the past twenty-one years, was presented by his parishioners with letters of regret and two purses of gold.

THE MISSION STUDY INSTITUTE for the season of 1916-17 is to be held November 21st to 24th. There will be morning, afternoon, and evening classes, under the leadership of Miss Grace Coalby, Mrs. E. W. Hopee, and Dr. William H. Jeffreys. Miss Edith Duer, educational secretary, has charge of the enrollment. Three classes are planned, and more teachers will be provided should the enrollment require. All classes will be open to both men and women.

MR. FREDERICK W. WOLFF, for nearly thirty years an organist and choirmaster at Grace and St. Peter's Church, Baltimore, the longest continuous service of any organist in the city, has resigned. His successor is Mr. John Dennes, formerly of York, Pa., who was elected supervisor of music in the Baltimore public schools last May. Mr. Dennes will enter upon his duties at Grace and St. Peter's on the first Sunday in October, and on the first Sunday in November the old mixed choir will be abolished, and a boy choir will be installed.

THE REV. DR. RICHARD W. HOGUE, until recently rector of the Church of the Ascension, Baltimore, is to undertake work as director of the personal service department of the Prisoners' Aid Association of Baltimore, a new department which aims to adjust domestic difficulties.

VALUABLE IMPROVEMENTS have recently



been made in the rectory of Christ Church, West River, Anne Arundel county (Rev. Robert A. Mayo, rector). Material is also on the ground for the shingling of the outside walls. St. John's, Shadyside, a mission of Christ Church on the Chesapeake Bay shore, is soon to be ceiled inside and painted outside, the necessary funds having been raised. The superintendent of St. John's Sunday school, Mr. James Cheston, 85 years of age, has been in charge for over twenty-three years, although the chapel is nine miles from his home.

CLAGGETT HALL, the new parish house of St. James' parish, Herring Creek, Anne Arundel county (Rev. Hugh McD. Martin, rector), has been completed and was opened for services early in August.

THE ORGAN in use at old St. Paul's Church, Baltimore, for the past forty years, has been removed, and a new one is being installed.

**MINNESOTA**

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

Resignation of Rev. James Trimble, D.D.—Church Extension Society—Lay Readers' League—Parish Notes

THE REV. JAMES TRIMBLE, D.D., one of the veteran clergy of the diocese, and the clergyman longest in service in the American Church, has resigned the rectorship of St. Matthew's Church, Minneapolis, to take effect March 1st. Although this venerable priest is more than 93 years old, he has been an efficient as well as beloved rector. Recently, under his supervision, a new chancel was erected and other extensive alterations made. The Rev. John W. Bagot has been appointed to assist Dr. Trimble.

THE CHURCH EXTENSION SOCIETY of the city of Minneapolis held its autumn meeting Monday evening, September 11th. Beside the advance work planned, two vacancies were filled. The Rev. Edwin S. Carson, rector of Holy Trinity Church, was elected vice-president in place of the Rev. Gilbert M. Marshall, resigned, and Mr. John S. Johnson was elected treasurer to fill the vacancy caused by the resignation of Mr. Louis Joss.

THE LAY READERS' LEAGUE of the diocese held their annual meeting in Minneapolis, Saturday night, September 16th. Bishop Edsall and a number of the clergy met with the League for dinner at Donaldson's Tea Rooms, before the regular meeting. Reports showed the society in splendid and fruitful condition. The following officers were elected: Regent, Bishop Edsall; president, Col. George O. Eddy; vice-president, A. A. McKechnie; treasurer, A. V. Ostrom; secretary, Clyde B. Helm.

A LARGE and commodious home has been purchased by the congregation of the Church of St. John the Evangelist, St. Paul, for a rectory. Its location between church and parish house makes it convenient to both. This latest addition makes St. John's one of the best equipped parishes in the West.

ST. JOHN'S CHURCH, Mankato (Rev. Charles J. Shutt, rector), celebrates this year the fiftieth anniversary of its founding, and on this occasion the Rev. George C. Tanner, D.D., the venerable registrar of the diocese, who has been personally familiar with the life of the parish from its beginning, recently preached an historical sermon. A parish house has been added to the plant at St. John's.

ST. MATTHEW'S CHURCH, Chatfield (Rev. John Russell Holst, rector), has added well-appointed guild rooms under the church, which make possible a larger work in this place. On Tuesday, September 19th, Bishops Edsall and McElwain visited the parish and took part in the dedication of the rooms.

HOLY TRINITY CHURCH, Minneapolis (Rev. Edwin S. Carson, rector), was closed during August for extensive and much needed repairs in the interior, which was refinished and a complete new electric lighting system installed. The funds for the work, about \$700, were raised through the efforts of the Woman's Guild.

ON THE Fourteenth Sunday after Trinity, Bishop Edsall instituted the Rev. Stanley Kilbourne as rector of Gethsemane Church, Minneapolis. The Rev. Irving P. Johnson, D.D., Bishop Coadjutor elect of Colorado and former rector of the parish, was preacher.

ALL SAINTS' CHURCH, Minneapolis (Rev. M. H. L. Russell, rector), has purchased a home adjoining the church for a rectory.

**NEW MEXICO**

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

ON THE 30th inst. the Rev. Thomas B. McClement of Farmington will be advanced to the priesthood, the ordination to take place in St. John's Church, Albuquerque (Rev. E. N. Bullock, rector).

**NORTH CAROLINA**

JOS. B. CHESHIRE, D.D., Bishop  
A Twenty-fifth Anniversary

CHRIST CHURCH, Raleigh, joined in a service at the Church of the Good Shepherd on Sunday, September 10th, to commemorate the twenty-fifth anniversary of the rectorship of the Rev. Dr. I. McK. Pittenger, who now becomes rector emeritus. During his rectorship the present church, one of the finest church edifices in the South, has been erected. At the service the Bishop was present, and also a number of the clergy.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Grace Church, Pittsburgh—Clerical Union

ON SUNDAY, September 17th, Grace Church, Pittsburgh (Rev. William Porkess, rector), kept the sixty-third anniversary of its opening. The rector preached special ser-

mons morning and evening. Grace Church, Ponca City, Oklahoma, an ecclesiastical daughter, was also making fitting recognition of the mother's anniversary. The rector stated that two men had entered the ministry from the parish.

THE DIOCESAN Clerical Union resumed its monthly meetings on Monday, September 18th, at the Church Rooms. Short appeals were made by Mr. B. F. Finney in behalf of the Brotherhood of St. Andrew, and by Mrs. Marcellin C. Adams with regard to Auxiliary matters. After luncheon, the Rev. Dr. J. R. Wightman read a paper on Issues to Come Before General Convention, and an animated Discussion ensued. The lay deputies to General Convention were invited to take part in the afternoon gathering.

A NOTABLE Masonic service was held at Trinity Church, Pittsburgh (Rev. E. S. Travers, rector), on Sunday, September 17th. Music was furnished by a Masonic choir, the anthem being *Unfold, ye Portals Everlasting*. The sermon was preached by the Rt. Rev. Cortlandt Whitehead, D.D., LL.D.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Infantile Paralysis—Austin Priory—Kitchener Memorial Service

BECAUSE OF the infantile paralysis epidemic most of the Sunday schools in the diocese have delayed their opening until the first Sunday in October. There have been a few cases of the disease in almost every town and city in the state.

BISHOP PERRY and the Rev. Messrs. C. A. Meader, J. F. Scott, and S. M. Dorrance have returned from the military training camp at Plattsburg feeling much benefited by the training and discipline. The Rev. E. P. Smith of South Portsmouth has enrolled for the September camp and has already begun his tour of duty at Plattsburg.

ST. PHILIP'S CHURCH, Crompton (Rev. William Smith, rector), has begun the erection of a new parish house to take the place of the old one. The new building is to be known as the Howard Richmond Memorial

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THE NEW building for the St. Elizabeth Home for incurables and convalescents, Providence, to cost \$100,000, is nearing completion. It is a fine brick building made possible by the bequest of the late Josiah A. Whitman.

AUSTIN PRIORY has just closed a successful season under the careful management of Deaconesses Dahlgren and Gillespy. The guest room at the farmhouse has been full all the time and many girls from the mission stations of the diocese, as well as from the neighborhood, have been benefited by a stay at the house. Girls have come from as far away as Seakonnet, and from Scituate and Coventry; some young girls of eleven and twelve years of age were accommodated between the week-end visits of the older girls, and were given the inspiration of the Priory life and healthful amusement.

A KITCHENER memorial service was held at St. John's Church, Providence, on Sunday, September 17th, by the united British societies of the state. English and Scotch organizations to the number of nearly a thousand marched to the church headed by a band, passing through the main down-town streets. Every seat in the church was occupied. The Rev. Arthur M. Aucock, D.D., read the opening sentences and psalm; the Rev. S. M. Dorrance read the lesson, and the Rev. Arthur L. Washburn the collects and other prayers. The Rev. J. Frank Scott, rector of the church, preached the sermon. Taps were sounded at the close of the service. The offering was for the Kitchener Memorial Fund.

**SPRINGFIELD**

EDWARD W. OSBORNE, D.D., Bishop

Clerical Accession—Retreat for Clergy

THE BISHOP, on September 13th, in St. Peter's Church, Chesterfield, confirmed Mr. Morton V. P. Carterline and his wife. Mr. Carterline has been for some years in the Methodist ministry and proposes now to study for one year before seeking ordination in the Church.

THE ANNUAL retreat for clergy at Champaign the first week in September was attended by sixteen priests. A retreat for Churchwomen preceded it; the meditations in both retreats being given by Bishop Osborne.

**TENNESSEE**

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

New Chattanooga Parish

THE NEW Grace Memorial Church at Chattanooga, completed within the past year, has a most complete and churchly sanctuary, and is otherwise very attractive architecturally. The Rev. Edward Reynolds Jones, who three months since accepted a call as first rector of the parish, presented a class of eight adults for confirmation when Bishop Gailor made his visitation on the 17th.

**WASHINGTON**

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

A. Presentation

THE REV. MILLARD F. MINNICK, who recently resigned St. Mary's parish, Maryland, the mother parish of the diocese, to accept the rectorship of Christ Church, Rockville, was presented by his late parishioners with a beautiful silver pitcher and waiter, in token of their love and devotion. Mr. Minnick served the parish of St. Mary's most faithfully from the time of his ordination as deacon until the current month, a period of twenty-three years. The vestry at Rockville have expended \$1,000 in improving the rectory, by way of giving a fitting welcome to their new rector.

**WEST VIRGINIA**

GEO. W. PETERKIN, D.D., LL.D., Bishop  
WM. L. GRAVATT, D.D., Bp. Coadj.

Eastern Convocation—Death of Mrs. Jeannie H. Burkhardt

THE EASTERN CONVOCATION, gathered in St. John's Church, Ripon (Rev. J. W. Quinton, rector), Tuesday, September 12th, continued in session for three days, every clergyman in the convocation being present, besides visiting clergy. Tuesday a preparatory service was conducted by the Dean, the Rev. G. A. Gibbons. Wednesday morning, preceding the

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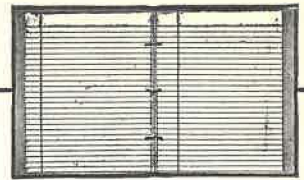
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Holy Eucharist, Bishop Gravatt held a devotional meeting for the clergy. He also was celebrant at the following service while the Rev. J. W. Ware was the preacher. At an afternoon business meeting all officers were reelected. The usual convocation procedure was then thrown somewhat out of joint by a statement from Bishop Gravatt. From the last report procurable from the Board of Missions in New York it appeared that the diocese had failed to meet its apportionment by over \$800. A way was devised for securing the prompt payment of the portion for which this convocation might be responsible. Bishop Gravatt proposed following the same method with each of the other convocations, but before adjournment everyone was greatly relieved by the receipt of a telegram from George Gordon King stating that later receipts had not only paid, but overpaid West Virginia's apportionment. An inspiring evening missionary service was held with a sermon by the Rev. W. D. Smith. Thursday, Morning Prayer was said with a sermon by the Rev. J. T. Johnston, and Evening Prayer with sermon by the Rev. P. Le Bas Cross. The afternoon was occupied by the Shenandoah Valley Sunday School Institute's programme. After reports and discussion of educational subjects there was an address by Archdeacon Chrisman on The Use of the Prayer Book in Sunday School, followed by the Rev. J. T. Johnston with The Rural Sunday School. The next meeting will be held at Harper's Ferry, April 17th, 18th, and 19th.

THE CHURCH Militant suffered another loss when on September 9th Mrs. Jeannie Hulihan Burkhardt departed this life, in Martinsburg, at the age of 77 years. She had been a resident of Martinsburg and a communicant of Trinity Church for over fifty years, and was not only the sister of the Rev. Walter Q. Hulihan, rector of Trinity Church, Staunton, Va., but the mother of a priest also, the Rev. William Hulihan Burkhardt, rector of St. James' Church, Leesburg, Va. The funeral was held in Trinity Church, Martinsburg, W. Va., by the rector, the Rev. C. C. Durkee, on Monday, September 11th.

RECENT RESIGNATIONS have now left vacant three of the largest and most important posts in the diocese, Fairmont, Clarksburg, and Huntington.

CANADA

War News—Church Parade

Diocese of Calgary

MUCH SYMPATHY is felt with Bishop Pinkham and his family in the death of his youngest son, Ernest, who was killed in action in France. The news came September 20th.—THE DIOCESE has sent more chaplains to the troops than any other diocese in Canada. It has also given more soldiers for the war than the corresponding district of any other communion.—CANON MONTGOMERY of St. Barnabas' Church, Hillhurst, who is shortly going overseas as chaplain, has six sons already at the front.—THE BISHOP dedicated a pulpit in All Saints', Calgary, the middle of September, in memory of Private Blake, a former warden of St. Barnabas' Church.

Diocese of Huron

THE NEW Sunday school inspector for the deanery of Grey is the Rev. John Morris.—NEWS HAS come to Principal Waller of Huron College that Sergeant Roy Ness, who had completed two years of the divinity course in the college when he volunteered for service, has won the military medal for gallantry.

Diocese of Montreal

THE FIRST Church parade of Kitchener's Own was held September 17th, in the Church of St. James the Apostle, Montreal, for the Anglican part of the Battalion, under Lieut.

Col. McRobie. The service was conducted by Bishop Farthing, assisted by the Rev. F. E. Baker.—TRINITY CHURCH, St. Agathe des Monts, has been much improved. Some beautiful furnishings were given for the holy table.—THE WAR-TIME mission in the parish of St. James' Church, St. Johns, has been postponed to next Advent.

Diocese of Niagara

AT THE session of the provincial synod in Hamilton, September 14th, a notice of motion was given suggesting that returned soldiers fitted for the work of the ministry should be given an opportunity of serving in parishes or mission fields. On the question of the salaries of clergymen in country parishes, it was suggested that some of the young clergymen should not be in too great haste to be married.—THE WOMEN'S CLUB of St. James', Hamilton, has presented the church with a new Communion rail and has also a sum of money on hand towards the new pipe organ shortly to be installed.—ALTERATIONS to the Sunday school building of Christ Church Cathedral, Hamilton, which include a new chapel, will cost about \$20,000.

Diocese of Quebec

ARCHDEACON BALFOUR has charge of St. Peter's parish, Quebec, during the absence of the rector, Canon King.—A NUMBER of the clergy were present at the funeral service of the late railway manager, Mr. C. R. Scoles, in St. Andrew's Church, New Carlisle. He was known and beloved all along the Gaspé coast.

Diocese of Rupertsland

AT CAMP HUGHES on Saturday, September 9th, services were held for the consecration of colors presented to the 100th Battalion, C. E. F., the Winnipeg Grenadiers. The Rev. W. Bertal Heeney acted as chaplain, assisted by the Rev. Dr. Johnstone. The colors were presented by Mrs. C. W. Rowley on behalf of the officers of the battalion.

ARCHDEACON FORTIN has resumed his work at Holy Trinity, Winnipeg, after his vacation.—THE RECTOR of Oak Lake, the Rev. J. A. Shirley, has been appointed by Archbishop Matheson to take charge of St. Stephen's Church, Winnipeg.

Diocese of Toronto

NEARLY half the sum asked by Bishop Sweeny for the Prayer Book Fund for the overseas troops has been given.—THE NEW choir stalls in St. Alban's Cathedral, Toronto, were dedicated by the Bishop September 17th.—PROFESSOR DUCKWORTH, Dean of Trinity College, Toronto, has returned home. He was the special preacher in St. George's Cathedral, Kingston, during his stay of a month in that city.—MONEY AND bales of clothing have been sent to the Bishop of Moosonee, for relief work after the forest fires in his diocese, by the congregation of Trinity Church, Barrie.

RUSKIN'S "PROPERTY OF CHAPTERS"

THE MOTHER of John Ruskin selected a list of Bible chapters which she caused her son to learn by heart. The list which she had him to memorize and to repeat at her knee was as follows: Exodus, chapters 15 and 20; 2 Samuel, chapter 1, from verse 17 to the end; 1 Kings, chapter 8; Psalms, chapters 23, 32, 90, 91, 103, 112, 119, 139; Proverbs, chapters 2, 3, 8, 12; Isaiah, chapter 58; Matthew, chapters 5, 6, 7; Acts, chapter 26; 1 Corinthians, chapters 13, 15; James, chapter 4; Revelation, chapters 5, 6. Concerning this list he says: "And truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after life—and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and, on the whole, the one essential part of all my education."—Biblical Recorder.

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## Educational

OWING TO THE prevalence of infantile paralysis, both Shattuck School and St. Mary's Hall, Faribault, have delayed their opening. It was felt best, since the pupils came from so many different places, that extra precautions be taken.

HOWE SCHOOL began its sessions Wednesday, September 20th, with its usual enrollment. Mr. and Mrs. Todd in charge of the lower school for fourteen years, have retired and are succeeded by Mr. and Mrs. L. E. Ayers of Swarthmore Preparatory school. Mr. Todd remains as head of the Latin department. Mr. John B. Wheeler, formerly of St. Paul's School is added to the department of mathematics. Other masters are Messrs. R. F. Fletcher, S. A. Medford, and E. T. Jennings. A contract let for a natatorium, to cost about \$10,000, which it is hoped will be ready for winter term.

SEABURY DIVINITY SCHOOL opened on Thursday, September 21st. The Bishop, assisted by the Bishop Suffragan, celebrated the Holy Communion, and the warden of the school, Dr. Kramer, preached the sermon. Thirty-five students have enrolled.

The new instructors are the Rev. H. M. Ramsey, succeeding the late Professor Lofstrom in New Testament study, and the Rev. Neil Edward Stanley, instructor in Philosophy and Psychology, in the collegiate department. Mr. Stanley will also have charge of the library, and direct the work of the Society for the Home Study of Holy Scripture and Church History, which is for the special benefit of Churchwomen and is now carried on from Seabury. Attention is called to the opening of the winter courses of study, which begin October 1st. The Rev. Irving P. Johnson, D.D., the newly elected Bishop Coadjutor of Colorado, will remain in charge of his department through the autumn term.

Several courses in Church music will be given in the school this year by Mr. Edwin Smythe, late organist of St. Luke's Church, Kalamazoo, Mich.

RACINE COLLEGE opened September 14th, beginning the sixty-fifth year of its life. Seventy-two men and boys assembled in the chapel for the opening service of Evensong, which was the first official exercise of the school year. There was a choral Eucharist the next morning, and the school life began at once. There are thirty young men in the junior college, most of whom are looking forward to holy orders, and forty-five boys in the grammar school. One of the changes made under the new warden was the dropping of the "shell form," which cuts down the number of boys considerably; but the faculty feel that the change will justify itself later in the increased number of boys who are ready for high school. The college men are under the sub-warden, the Rev. A. P. Curtiss, who teaches Ethics, Logic, and Philosophy; Dr. Müller, Latin, German, and Psychology; Dr. West, Greek and History; Mr. Baker, English and French. Dr. West was a Rhodes scholar at Oxford, and Mr. Baker a tutor at Yale. In the grammar school Mr. Hall teaches Mathematics; Mr. Mealley Spanish and American History; Mr. Coxe Chemistry and Physics; Mr. St. George first and second form subjects. Mr. H. W. Whinfield, formerly physical director in the Sheboygan troop of Boy Scouts, is in charge of athletics, and Mrs. Whinfield teaches shorthand and typewriting. Mr. Coxe is in charge of the military instruction, and the Rev. P. M. Cooper in charge of the schoolroom. The new college department promises to be a very effective one, and the outlook for the future is most encouraging.

## The Magazines

IN THE July *Church Quarterly Review* there is an article on Clement of Alexandria from the competent hand of Mr. P. V. M. Benecke, Dr. Jevons of Durham writes interestingly of the Synoptic Philosophy of Dr. J. T. Merz, and the editor, Dr. Headlam, contributes an article on The Virgin Birth, reviewing the recent learned study by Box of that subject. The most interesting and timely article, however, we have found to be one by Dr. Frere on The English Rite. It is largely a review of Brightman's recent book. Following Brightman Dr. Frere notes that "no influence from Zurich or Geneva had any effect on the Prayer Book, unless it be the case either that the opening provided for Divine Service in 1552 was suggested by the rites which Pullain and Laski printed in 1551, or that the insertion of the Decalogue with the *Kyries* was due to such precedents. Dr. Brightman seems more inclined to recognize it in the former place than in the latter. For he shows clearly that the use of the Commandments at Mass is a remains of the ancient vernacular devotion said then from the pulpit, and that their association with

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the *Kyrie* was ancient in Germany and said then from the pulpit . . . Patristic and scholastic writers have contributed their share of influence. For example Dr. Brightman notes a reminiscence of Florus of Lyons in 'Dearly Beloved': he quotes Aquinas as giving the teaching with regard to the effect of the two kinds upon body and soul respectively, which is a familiar feature of the Prayer of Humble Access and the teaching concerning the local presence of Christ, which is found in the 'Black Rubric'. St. Basil's treatise on Baptism has influenced the exhortation to godparents. More familiar is the passage in St. Augustine which defines the value of spiritual communion, and is followed in the Visitation Office." Dr. Frere is of the opinion that "the work that has been done by the convocations so far as has been only preliminary, and it has, in many respects, failed to grapple with the things that really matter." In general his article is an appeal for a return to the book of 1549. But it is full of valuable hints for revision of the Prayer Book and its adaptation to the needs of the present day.

THE *Nineteenth Century* for August contains the usual number of prophecies with regard to the settlement after the war, none of them informed by any particular wisdom or originality. Other "war articles" include a study of present conditions in Luxemburg, a comparison of Prussia and the Spartan State, and a concise account by Mr. John Leyland of the Battle of Jutland. America comes in for some hard knocks from Mr. W. G. Fitzgerald (Ignatius Phayre) who explains her "apathy" in the world war by the fact that "she is no nation at all, but a vast and virgin continent sparsely peopled by a hundred millions, of whom one in ten is a person of color and the rest a welter of all Europe, with a leaven of Asia, from Syria to China and Japan." In an amusing and ejaculatory manner he expatiates upon the German-Americans, the immigration problem, the worship of the dollar—"America in full blast is a battlefield of forced gaiety and reckless joy"—and so on. In spite of his crudity Mr. Fitzgerald is worth reading. America receives attention, too, in the interesting final instalment of Mr. Mallock's analysis of current theories of democracy. Mr. Walter Sichel contributes an appreciation of Disraeli in which he demonstrates by quotation the extraordinary political foresight of that statesman. The Bishop of Madras writes of India after the War from the point of view of a fair-minded Englishman, who is convinced that "the great needs of India can only be satisfied by the maintenance of the British Government," but that at the same time this government must rest in future on the will of the Indian peoples. The Anglican Church in India sets an example in this respect by maintaining that "the only possible ideal for the Church in India is an independent Church managing its own affairs, living its own life, and developing on its own lines. Our greatest triumph will be the establishment of an Indian Church entirely independent of foreign missionaries and foreign control. This otherwise thoughtful estimate is marred by a failure to appreciate the importance, political as well as religious, of the present widespread revival of a purified Hinduism. But perhaps the most interesting, certainly the most moving, among many good things, is Mr. W. S. Lilly's account of Colette Yver's new novel *Le Mystère des Béatitudes*, a sermon based on the text, "Ye can not serve God and Mammon." In this study of modern Parisian life the contrast between the materialism of present-day society and the Christian ideal is sharply drawn, and over against the Mammon-worshippers is set the figure of the priest of God, "full of light, whose deeds are a lesson, whose gestures diffuse happiness, whose looks are goodness vivified;

who divines, who knows, who comprehends, who pardons; . . . a vision of what human life might have been if humanity had listened to the voice which two thousand years ago proclaimed the Beatitudes."

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than a million of the Germans were killed outright. During that period seven and a half million of our infants were destroyed. The world is stunned at Germany's terrible loss, but takes not the least notice of America's heartbreaking tragedy. Germany's misfortune will stagger her for a time, but America's, if continued, means annihilation.

The moral standard of the nation must be raised. Here we must be assisted by the clergy, and I feel that we may depend upon every priest and preacher in the land. They are clean, and abhor crime. No matter how much they may shrink from the task, duty will align them with us. Our patriots must arouse the patriotism of the women.

While millions of the European soldiers are cheerfully giving up their lives for their countries, millions of American women are as cheerfully murdering their own offspring from every motive but a patriotic one. Yet there is a class almost driven by poverty to infanticide that should be protected by the nation. Many a mother's eyes fill with tears when she discovers she is pregnant. Not that she considers herself in the least, but because there is so little for the children already born—little to eat, little to wear, and little prospect of equipping them for the hard struggle of life. God help such a woman, her burden is indeed heavy. Why do not the patriots come to her relief? We have spent billions in pensions for our patriotic soldiers and we are driving patient, faithful mothers to starvation or crime. Why do not our lawmakers save her and her children when they are so badly needed? She is as much a patriot and as much entitled to our assistance as any man who fought at Gettysburg or El Caney.—*Dr. C. D. Bell*, in a paper read before the Southern California Medical Association.

IN OUR consciousness to-day there is a violent divorce between our admiration for the fine deeds, the sacrifices and heroisms of this war, and our feeling about war itself. A shadowy sense of awful waste hangs over it all in the mind of the simplest soldier as in that of the subtlest penman. It may be real that we fight for our existence, and our conceptions of liberty and justice; but we feel all the time that we ought not to have had to fight, that these things should be respected of the nations; that we have grown out of such savagery; that the whole business is a kind of monstrous madness suddenly let loose on the world. Such feelings were never in the souls of ordinary men, whether soldiers or civilians, in the days of Elizabeth or Themistocles. They fought, then, as a matter of course. In those so-called heroic ages "the thrilling realities of war" were truly the realities of life and feeling. To-day they are but as a long nightmare. We have discovered that man is a creature slowly, by means of thought and life and art, evolving from the animal he was into the human being he will be some day, and in that desperately slow progression sloughing off the craving for physical combat and the destruction of his fellow-man. This process does not mean the loss of stoicism and courage, but rather the increase thereof, as millions in this war, after the most peaceful century in the world's history, have proved. We are a few paces farther on toward the fully evolved human being than were the compatriots of Themistocles or Elizabeth. That is why the modern pen, save some few atavistic quills, refuses, and will refuse, to identify itself with war, and to wax lyrical and epic thereon.—*JOHN GALS-WORTHY*, in *Scribner*.

AS A HOUSE, a ship, or the like, ought to have the lower parts firmest, so in human conduct, I ween, the principle and foundation should be just and true.—*Demosthenes*.

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