

# The Living Church

VOL. LVII

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NO. 13

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IF MY BROTHER is short-sighted, I must not abuse him or speak  
against him; I must pity him, and if possible try to improve his  
sight or to make things that he is to look at so bright that he  
cannot help seeing.—*Drummond.*





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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 28, 1917

NO. 13



## Three Years of War

WHEN our own Civil War was three years old its darkest stage had been reached. Americans were ranged on both sides. Both sides were equally determined. One side had the advantage of being physically the party of defense, the other had the advantage of numbers and resources, and the two advantages practically offset each other. There was a deadlock. Victory for either side seemed impossible.

A presidential campaign was being waged and it looked as though the nation would repudiate Lincoln. We know now that Mr. Lincoln himself shared this view and had made his plans accordingly.

But in spite of the dismal outlook and the blackness of the clouds, Lincoln was not defeated and victory for the nation was only a year away. Grant was even then hammering at the opposition that was ultimately to give way.

No doubt it is true that the present outlook is bad. Let nobody be deceived; Germany is destroying tonnage faster than the allied nations are constructing it. It takes weeks or months to build a ship, and only a few seconds to destroy it. Destruction is always a quicker force than construction and always must be.

The United States has chosen the darkest time in which to enter the war. At no time since the halt of the first onward press of the German armies toward Paris did the war on the seas seem so disastrous as in early April.

But that is to our credit. If we had entered just on the eve of the triumph of the Allies it would have been our disgrace. Very much depends upon the United States now. We cannot play at war. If the Allies lose, we lose with them. And we ought to. The world has shrunk in our generation so that American democracy could not survive on one half the globe while Prussian imperialism should dominate the other half. If a government of the people is to survive, now is the time for it to assert its strength. But if the physical power of militarism is stronger than the combined power of all the democracies of the earth, then let them all go down together. To strive and fail is no disgrace. To fail to strive, when a nation is called of God, is to be eternally unfit to live.

We are not expecting defeat; but, if we were, we should still thank God that America has been enabled to take her part with the nations that stand for honor and that are seeking to make the world safe to live in.

NEUTRALITY, indeed, had its opportunities for service. A quarrel is not necessarily everybody's quarrel, and there was a time when it was legitimate to hold that this was not ours. As neutrals, we were bound, as a nation, to seek to serve, and, in order to serve to best advantage, to preserve a judicial attitude to the last, and to leave final judgments in

suspense until the end. A judge must often be able to discern what will be his inevitable judgment long before a case is closed, but he preserves both his openness of mind and his restraint in speech until the time comes for judgment to be pronounced. Convinced though he may be as the trend of evidence points more and more to a single conclusion, he is yet ready to receive and to do full justice to any new facts that may suggest the possibility of another verdict. His mind is receptive to the last. His conclusions are tentative. But the time comes when he must decide. His restraint in speech is ended. The weighing of evidence is finished. He arrives at his conclusion and he pronounces judgment.

So it is with nations.

So long as the United States was officially neutral we felt it our duty to write under a sense of restraint. America could then only serve the nations and humanity by preserving that restraint. Her neutrality was bound to be real and not fictitious. She must withhold final judgments, in order that force might be lent to the judgment when it should be pronounced. Restraint was not easy, but it was a duty and an opportunity for greater service through the war and after.

Now the necessity is over. The United States had great quantities of evidence. She weighed it and pronounced judgment on the guilty parties who have turned civilization upside down. She has thrown her lot with those who are seeking to restrain and to punish the world's enemies.

Europe's war is three years old, but America's is just beginning. By the time all Europe is exhausted—a time that may be very near—America must be ready to begin. The resources of a hundred million people are pledged to see it through. The cumulative force of all the crimes of Germany against civilization, from the first invasion of Belgium to the murder of the last babies in the east of London, has shown the American people that the time to declare the verdict and to act upon it has come. Neutrality was first an obvious duty, then an attempt at service if, haply, the forces of passion might be restrained by friendly expostulation, and then an impossibility. When it was clear to the great mass of the American people that this latter stage had been reached, neutrality was cast aside.

The nation is preparing for her part in the war on a scale that neither she nor any other nation ever adopted at the outset of a war before. The end of the third year finds a new factor just entering which is bound to turn the scales. We do not pretend that the full force of the American strength can be made effective within a year from the present time.

No doubt the war is still far from finished, and the latest news from the Russian front is grave indeed, but, God helping her, this country has staked her all and intends to do her best.



BUT AT THE present time we may well be concerned at the helplessness that is shown by our government. The long delays in passing the food bill and the tax bill and the failure to get started at ship-building, the bickering in administrative branches and the culpable helplessness of the senate—these are the immediate dangers that menace the American people. Democracies do not easily or quickly concentrate their energies. It is both their strength and their weakness that they do not easily make war; their strength, because war is abnormal and wrong, so that when all the world is a congeries of democracies, in fraternal union with each other, war on a great scale will be a practical impossibility; and their weakness, because when others make war and war is the only defense against war, democracies are much feebler than more highly concentrated governments.

It does not follow that the weakness of a democracy in making war is of the democratic essence or a thing to be tolerated. Thus, the dominant group of socialists, in refusing to lend their aid in repelling the present dynastic war, is tearing socialism into shreds. If socialism must mean weakness; if the governments that it may set up cannot combine the strength of all their people for the purpose of meeting force with force, then socialism can be only a parlor philosophy or the pipe-dream of midnight intoxication. Our conception of democracy is far more exalted.

For—why should a whole people be weaker than a dynasty? How can there be successful government if it shall not be entitled to the cumulative strength of all the people for protection either of the principles which underlie the people's government, or of the people themselves?

We doubt whether the great delays and the hesitation and the bickerings that are so sad a summary of the Washington news that comes to us day by day are a necessary attribute of democracy. The senate, well knowing that a small group of obstructionists will place every obstacle in the way of the successful prosecution of the war, may well meet the issue by much more radical reforms than those that were accomplished at the beginning of the present session. The great delay in passing the food bill is no less than a national disgrace. Congress is bound, in the interest of patriotism, to find and to apply a cure for such a condition. This is not democracy; this is a frustration of the will of the people by the clever intrigue of politicians who use the power of worn-out rules to prevent the rule of the people.

And if we are to have a censor in Washington, he could not enter upon his duties better than by stopping the publication of details of the nauseating quarrel of administrators over ship building. Mr. Denman may be a great man, but the world only knows him in connection with a quarrel with General Goethals; and the world knows General Goethals as a man who has accomplished great things and who, presumably, can accomplish still more. Mr. Denman may well realize, then, that he has not and cannot have the sympathy of the people in his quarrel. No doubt we must be humiliated by listening to attacks upon Mr. Hoover by cross-roads politicians in congress, and must be told of the unpatriotic utterances of some of our senators while they succeed from day to day in preventing the enactment of the will of the majority into law; but the President may well be expected to chop off official heads of men who cannot work together so that the unity of the administration may be preserved and it may reach the highest point of efficiency in making war. The American people, having entered into war, are intolerant of delays such as prevent them from making war effectively.

GOD HELP US in our problem! We are not looking to Him to be the god of one nation against another nation, but the God of righteousness and love, desirous of establishing those principles as the motive power of nations. We ask only that He will use us as a nation in the work that He has to do.

Into His hands have we committed our case. We know that there must be suffering and anguish and death, that this generation must endure such torments as were foretold as those which presage the coming of the end. We pray that our nation and its people may endure willingly what lies before them; and that through the shadow of death the way may be pointed to a joyful and triumphant resurrection.

BY all means let us specialize in the aviation measure, which may be made America's chief contribution to the war. But let us first crystallize American public opinion in demanding that our aviators shall not make war upon women and children as the zeppelins of Germany are doing. Americans can countenance no measures of retaliation for crimes such as these, and the mutilation, disfiguration, and death of German babies will be no satisfaction to us. The names of Herod and William go down together into history as those who have massacred the Holy Innocents, and America must not be besmirched by following in their train. Drop bombs, by all means, where military destruction is demanded, but never once in retaliation for the crimes of Germany. To catch the guilty German criminals, try them, and execute them for these murders would be one thing; to kill innocent babies and mothers would be quite another.

All honor to those English Churchmen who are seeking to restrain their nation from the retaliatory measures that some, in frenzy over the latest bomb outrages, are demanding. The Archbishop of Canterbury has been a leader in this restraint. "Do those who describe the terrible sight of little London children lying dead really want to see little German children lying slaughtered in like manner by us?" he asks.

President Wilson rightly gauged the American spirit when he refused to permit milk to be named among those commodities which shall not be shipped through neutral countries into Germany. War against the German nation, punishment for German officials who have ordered these crimes, and milk for German babies—these are quite consistent demands of the American people at this time.

"EPISCOPALIANS" are reported to stand second among the more than sixty-five thousand people who signed definite pledges to lead better lives at the close of Billy Sunday's revival in New York. The figures, by religious groups, are interesting. As printed in the daily papers they are as follows:

The Sunday Revival  
in New York

Presbyterian .....	7,531
Episcopalians .....	6,630
Methodists .....	5,947
"Catholics" .....	3,690
Lutherans .....	3,339
Baptists .....	3,023
Reformed .....	1,687
Missions .....	1,316
Congregationalists .....	1,022
Undesignated .....	3,971
Miscellaneous .....	1,391
Hebrews .....	803
Christian Scientists .....	497
Disciples of Christ .....	198
Moravians .....	108
Evangelistic .....	91
"Out of Town" .....	24,671
Total .....	65,915

It is understood that the cards giving the names and pledges are handed over to the clergy of local churches if these are named, or otherwise to ecclesiastical authorities.

Where souls have really been touched through such ministrations as those of Mr. Sunday, we may be thankful indeed. Let the clergy give special pastoral care to those whose names have thus been given to them. The real test is not the signing of a card, but the determination to surrender one's life to Almighty God. It is the part of His clergy now to answer the question of those people: What must I do to be saved? And their attitude may well be expressed in the words: Speak, Lord, for Thy servant heareth.

We feel that the Church ought never to give her imprimatur to such methods as those of Billy Sunday; but neither ought she to interpose the slightest opposition to him wherever he may go. And where the souls of her own children are touched by his ministrations, the Church should be quick to give pastoral guidance and to supply sympathetically what Sunday lacks.



**W**E congratulate the Presiding Bishop upon quickly appointing a commission to cooperate with the government in the matter of food conservation, and the commission in so quickly gathering, listening to Mr. Hoover, and ranging the Church among the factors that will help to influence public opinion in this matter. The passing of resolutions, indeed, is easy, and all of us must resolve for ourselves that we will loyally carry out the spirit of those resolutions and set the example of conducting our kitchens in such wise as to eliminate both waste and extravagance. Gladly should all of us limit our use of any commodities in accordance with suggestions that may come to us by authority.

The Church and Food Conservation

May we suggest that tourists at summer hotels, where food is generally provided lavishly on the American plan (the plan of waste, it may well be called), will insist that waiters immediately remove such dishes as are not required, and that the practice of mincing over many dishes, just because they may be had for the asking, be vigorously discontinued?

No doubt the American summer-resorter is able to pay for more food than he can eat; but it is vulgar and nearly criminal under present conditions for him to permit it to be served to him.

**T**HROUGHOUT the dioceses of New York and Pennsylvania, at the request of the Bishops, prayers were offered in our churches two Sundays ago for the guidance of Almighty God to the newly organized Russian government in the crisis through which that nation is passing. The crisis is not over, the peril to Russia and to the world is intense. Well may the Church throughout the world fall to prayer.

Prayers for Russia

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 23rd.

M. W., Brooklyn, N. Y.	\$ 1.00
K. K., Bloomfield, N. J.	10.00
"Araby for July"	1.10
J. E. K., Hartford, Conn.	5.00
S. S. of St. Mary the Virgin, Chappaqua, N. Y.*	2.50
Good Shepherd Church School Boy, Rosemont, Pa.*	7.50
W., Brunswick, Ga.†	5.00
Church of the Ascension, Philadelphia, Pa.†	1.50
Mrs. John W. Green, Jackson, Miss.†	18.00
A communicant of St. Luke's Church, Cleveland, O.†	1.50
St. Oswald's Church, Skidmore, Mo.†	10.00
Miss S. D. Thurman, Sewanee, Tenn.†	7.00
C. M. H.†	1.00
"In memoriam A. G. G."‡	5.00
Miss E. J. B. Runk, Avalon, N. J.**	20.00
Total for the week	\$ 96.10
Previously acknowledged	49,058.63
	\$49,154.73

- \* For relief of French war orphans.
- † For Belgian relief.
- ‡ For French relief work through Dr. Watson.
- § For relief of blind French soldiers.
- \*\* \$10.00 each for French *pauvres honteux* and rector's discretion, Paris.

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

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging ten cents a day for two years.

234. Mrs. J. L. Pollock, Dubuque, Iowa	\$ 36.50
235. Mrs. George S. Haven, Racine, Wis.	36.50
236. Mrs. Wm. H. Crosby, Racine, Wis.	36.50
237. In memory of Jessie Hornbrook Young	36.50
238. St. Andrew's S. S., Milwaukee, Wis.	36.50
239. Deaconess Jean W. Colesberry, Philadelphia, Pa.	36.50
5. Miss Elizabeth F. Brisco, Wilmington, Del.	12.00
9. Miss Constance R. Wheeler, Burlington, Vt.	10.00
19. James H. Pershing, Denver, Colo.	10.00
51. Mrs. F. K. White, Philipsburg, Pa.	27.39
113. H. H.	3.00
132. Mrs. F. S. Hinds, Tucumcari, N. Mex.	10.00
Total for the week	\$ 291.39
Previously acknowledged	11,517.01
	\$11,808.40

NOTE.—The credit for No. 222 should read: Mr. and Mrs. George G. Bryant, Racine, Wis., in memory of their little daughters, Helen Phillips, Lucy Scammon, and Mary McWilliams.

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

Miss E. J. B. Runk, Avalon, Calif.	\$10.00
A communicant of St. Luke's Church, Germantown, Pa.	1.00

Alms Box, St. David's Parish, Portland, Ore.	1.00
In His Name	1.00
St. Peter's Mission S. S., Park River, N. D.*	1.50
	\$14.50

\* For relief among children.

THE BARGAIN

"Let us give our bodies for our soul's desire."—Theodore Roosevelt.

We give our bodies for our soul's desire!  
 Our bodies, that are but the sheath  
 Of the soul's bright sword that gleams beneath:  
 Our bodies, that are but the flame  
 That holds the fierceness of the fire;  
 Our bodies, leaping from the shame  
 Of the dull senses' funeral pyre.  
 We give our bodies for our soul's desire!

We give our bodies for our soul's desire!  
 Our bodies but the chrysalis  
 Of an infinity of bliss;  
 Or but the branches of the Vine  
 That reaches than the heavens higher,  
 And pulses with immortal wine!  
 Our body, that is death's defer—  
 We give our bodies for our soul's desire!

We give our bodies for our soul's desire!  
 God's heaven on earth, a world made free,  
 Our children heirs of liberty!  
 We live by dying; dying, give  
 The seed, that, tossed in war's red mire,  
 Bursts with a bloom that will outlive  
 The day of Freedom's crucifer!  
 We give our bodies for our soul's desire!

MARY ALETHEA WOODWARD.

CHARITY

IF I WANT to redeem the world I can come nearer my object and do less harm, by being just toward myself and just toward everybody else, than by "doing good" to people. The only untainted charity is justice. Often our ostensible charities serve to obscure and palliate great evils. Conventional charity drops pennies in the beggar's cup, carries bread to the starving, distributes clothing to the naked. Real charity, which is justice, sets about removing the conditions that make beggary, starvation, and nakedness. Conventional charity plays Lady Bountiful; justice tries to establish such laws as shall give employment to all, so that they need no bounty. Charity makes the Old Man of the Sea feed sugar plums to the poor devil he is riding and choking; justice would make him get off his victim's back. Conventional charity piously accepts things as they are and helps the unfortunate; justice goes to the legislature and changes things. Charity swats the fly; justice takes away the dung heaps that breed flies. Charity gives quinine in the malarial tropics; justice drains the swamps. Charity sends surgeons and ambulances and trained nurses to the war; justice struggles to secure that internationalism that will prevent war. Charity works among slum wrecks; justice dreams and plans that there be no more slums. Charity scrapes the soil's surface; justice subsoils. Charity is affected by symptoms; justice by causes. Charity assumes evil institutions and customs to be a part of "Divine Providence"; and tearfully works away at taking care of the wreckage; justice regards injustice everywhere, custom-butressed and respectable or not, as the work of the devil, and vigorously attacks it. Charity is timid and always is passing the collection box; justice is unafraid and asks no alms, no patrons, no benevolent support. . . . The best part of the human race does not want help, nor favor, nor charity; it wants a fair chance and a square deal. Charity is man's kindness. Justice is God's.—Dr. Frank Crane.

AN EXTRACT FROM A CHARGE

MAY THE blessing of God be upon you in a form of grace which shall make you always a pastor indeed—"a good shepherd that feedeth the flock", a "good shepherd that giveth his life for the sheep", that thinks, studies, meditates, watches, prays, loves, lives, is ready to die for God, for Christ, and for the souls of men. I beseech you therefore by the mercies of God, I beseech you by the name and blood of Him that died for us, that you love your people with a pure heart fervently. I beseech you by the love of Christ that you seek that which is lost, bring back that which is gone astray, bind up that which is broken, and strengthen that which is sick, and pray for them alway, without ceasing, before the throne of God.—Rev. J. C. Huske.



## THE EIGHTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

## WATCHFULNESS

THE key-note of the teaching for to-day is watchfulness—watchfulness over our thoughts, and a desire to keep our hearts in the spirit of prayer and thanksgiving, never letting any mercy, temporal or spiritual, pass without acknowledging it to God. And if we would keep our hearts we must keep our eyes and our ears, for these are the inlets into the heart. This will require discipline, but then we are told that no evil propensity of the human heart is so powerful that it may not be subdued by discipline.

Thus we pray in the collect for the day that God, in His providential ordering of all things both in heaven and earth, "may put away from us all hurtful things, and give us all things that are profitable for us".

The epistle declares that, to put away all things hurtful, we must through the spirit "mortify the deeds of the body", and coöperate with God. We cannot live after the flesh and at the same time after the spirit. Life according to the one involves death according to the other.

The gospel tells us that the fruits of our lives will be hurtful or profitable, according as we regard or disregard the will of our Father. Thus, while we recognize a never-failing Providence, we also recognize the indispensability of bringing our wills into accord with God's will, for if "we are the sons of God" we will do the will of our Father which is in heaven.

We must be like God. The very thought of God carries with it the implication that worship is a necessity of our nature, that we have a capacity for it.

We are not mere machines wound up like clocks, that tick for awhile, and then suddenly stop, and go quietly into extinction. Nay! We are preëminently worshippers, distinctly moral in our make, religious in our proclivities, akin in the great spiritual invisibilities of our natures to the all-glorious Father, "whose never-failing providence ordereth all things both in heaven and earth".

But, notwithstanding all this, no teaching would be profitable that did not bear on the culture of our characters in this world; and that is why the epistle paints to us in ideal perfection the picture of our present spiritual life, and why the gospel warns us that not the outward adoration of the Lord, but inward devotion to the will of the Father, is the condition of entering into the kingdom of heaven.

There is no inheritance without sonship; no sonship without a spiritual birth; no spiritual birth without Christ; and no Christ without faith.

Nowhere does our Lord or His Church teach that the Christian life is merely nominal, or official; but that it is an expression of the divine will: "For as many as are led by the Spirit of God, they are the sons of God". And not only sons, but heirs of God, and joint-heirs with Christ; "if so be that we suffer with Him, that we may be also glorified together".

But, lest we be too much exalted by false prophets, the warning word of the gospel comes to us with no uncertain sound: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven".

Thus does the teaching of the day set in a clear light our peculiar glory and greatness, and the need of constant watchfulness to retain our relationship to God.

WHILE WE instantly shut our hearts against all that is impure and unholy, all thoughts that would tarnish, or stain, or blight, we should open them just as quickly to all thoughts that are pure, and true, and honest, and just, and lovely.—James R. Miller.

## THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

## CALENDAR FOR EIGHT DAYS

Eighth Sunday after Trinity	I Samuel 9, 25-10, 16 Ezek. 13, 1-16	John 7	Leviticus 19, 1-18	I Cor. 12, 27-13, end
Monday	I Samuel 10, 17-11, 13	Matthew 22, 15-33	Jeremiah 36	I Corinthians 14, 1-19
Tuesday	I Samuel 11, 14-12, end	Matthew 22, 34-end	Jeremiah 25, 1-14	I Corinthians 14, 20-end
Wednesday	I Samuel 13, 1-16	Matthew 23, 1-22	Jeremiah 25, 15-38	I Corinthians 15, 1-22
Thursday	I Samuel 13, 17-14, 15	Matthew 23, 23-end	Jeremiah 46, 1-12	I Corinthians 15, 20-34
Friday	I Samuel 14, 16-35	Matthew 24, 1-31	Jeremiah 46, 13-30	I Corinthians 15, 35-end
Saturday	I Samuel 14, 36-end	Matthew 24, 32-end	Jeremiah 47	I Corinthians 16
Ninth Sunday after Trinity	I Samuel 15 Wisdom 9	John 8	Ezek. 11, 1-12; 14-21	II Corinthians 1, 1-22

THE first lesson in the morning, part of the Old Testament historical course, tells of the anointing of Saul, King of Israel, by the prophet Samuel, one of the most important documents in the world on the principles of government, human and divine. Samuel's chief objection to the popular

demand for a king, that it was in effect a rejection of "God the Invisible King", seems to have had the divine sanction (Chapter 8, verse 7) and yet was overruled on practical grounds. On the other hand, in order that the theocratic rule might be guarded, the king was to rule only as the vicegerent of God, being guided by the prophet as the interpreter of the divine will; and the government as embodying God's will had to be for the benefit of the government. From chapter 10, verse 25,

it would even appear that the monarchy was constitutional and limited. See also I Kings 21, verses 1-4.

From this on there were three elements in the theocracy: Prophet, Priest, and King; and these three were to be finally spiritualized and gathered into one in the divine-human Person of our Lord, who is portrayed in the second lesson (John 7) as one who gained His insight by doing the divine will and who was also the giver of the Spirit. This ancient Kingdom of Israel finds its fulfilment neither in monarchies governed by autocrats nor in modern democracies in which *vox populi* is assumed to be *Vox Dei*, but in a God-inspired government of, by, and for the people, made possible only by the triumph of the Christian religion.

The Old Testament alternative is the prophetic denunciation of false prophets.

In the evening the New Testament lesson, continuing I Corinthians, is St. Paul's enraptured yet exact and clear exposition of the meaning of love, the love that is not mere affection but "seeketh not her own" and "rejoiceth together with the truth"; a selection which hitherto has been heard only by those so fortunate as to attend Communion service on Quinquagesima Sunday. The corresponding Old Testament lesson is one of those gems that lie hidden here and there in the midst of rubrical directions: "Thou shall love thy neighbor as thyself".

All five of the above lessons not only are appropriate to the second half of the year, dealing with the fruits of the Spirit, but have points of contact with both epistle and gospel for the day. Our Lord warns us in the latter, as does Ezekiel, against false prophets and proclaims the absolute necessity of doing the divine will; which however requires the guidance of the Holy Spirit (epistle) and which is the same as that life of love explained in the second lesson of the evening.

AS UNEXPECTED flowers which spring up along our path, full of freshness, fragrance and beauty, gladden us, so kind words, gentle acts, and sweet dispositions make glad the sacred spot called home.—*Aids to Endeavor*.

## THE EIGHTH SUNDAY AFTER TRINITY

O God! whose never failing providence  
Ordereth all things both in earth and heaven,  
We humbly pray Thee be our sure defence  
Against all evil: put away the leaven  
Of our desire for hurtful things, and grant  
That we may only seek for and obtain  
Such as are needful to the body's want,  
Or helpful towards the soul's eternal gain.

THOMAS WILLIAM PARSONS.

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**BLUE MONDAY MUSINGS**  
By *Presbyter Jones*



FROM a dusty portfolio comes this English yarn: "The old organ-blower of Pinklebury lay dying; the curate was visiting him. 'Would you mind, Sir, asking our organist to play the *Dead March* over me?' said the sick man. 'Certainly I will, Jones,' said the curate. 'Thankee, sir; none o' that 'ere tweedledum Beethoven, you know sir, only Handel's.' 'I am sure he will do it,' responded the curate. The old man lay placidly for a while, then exclaimed with fervor, 'How thankful I be that I shan't have to blow for him when he plays the loud part at the end.'"

AN ANONYMOUS FRIEND sends this unpublished *Reveille*:

"DEUS VULT

"Rise! O my Native Land,  
In this thy might!  
Draw out the sword and stand  
Keen for the fight!  
Up! and the tribes shall know  
Doomed the world-raging foe,  
Ended the storm of woe!  
God for the Right!

"Guardian from sea to sea,  
By tempered power,  
Of sweetest liberty,  
Thy heavenly dower,  
Hear them beyond the wave  
Bid thee be swift and brave!  
Haste then! O haste to save!  
Rise to thine Hour!

"Now seal our brotherhood  
With them that plead!  
Shed is their dearest blood,  
And still they bleed!  
Prove them the love, the zeal,  
Brothers for brothers feel,  
In union strong and leal!  
Wake! for their need!

"Eridge the wide gulf at last;  
Burst o'er the main!  
To the scarred furrows cast,  
Thick as sown grain,  
Thy sons with courage high!  
Teach us our Battle-cry!—  
God for Humanity!  
Be its refrain!

"Shall we, long lapped in peace,  
Shrink from the test?  
Dream but of Golden Fleece,  
Revel and rest?  
Flinch from the healing wound?  
Must not the Vine be pruned?  
Souls to Earth's cry attuned?  
Now! for our best!

"Freedom shall aye endure,  
If hearts give all!  
Honor shall stand secure  
When tyrants fall!  
See! Freedom bleeding lies!  
Falter, and Honor dies!  
Hath not God spoken? Rise!  
Rise at His call!"

FROM A NEW YORK paper of May 7th I take this account of a suicide in a hotel. A widow shot herself in the heart: "Near by lay one of Mrs. Mary Baker Eddy's books, *Science and Health, With Key to the Scriptures*, in which the following passage had been underlined: "In a moment, and in the twinkling of an eye, all shall be changed." There is more than mere coincidence in the so frequent association of "Christian Science" and suicide!

A CAMBRIDGE POET permits the first publication of these verses here. I am sure we all are grateful to her.

"THE PILGRIMS' WAY

(In honor of S. Thomas of Canterbury)

"Oh, far along this roadside way,  
Shut deep in orchard trees,  
The slow teams pass, the children play,  
And birds sing at their ease,  
And the world's work goes on alway  
As long as time shall please.

"Gently upon the dreaming trees,  
And on the fresh-sprung grass,  
The sunbeams flicker to and fro,  
And on the water's glass  
Reflect and double the fair scene,  
While happy moments pass.

"Far, far away, or so they say,  
The noise of battle sounds,  
The men make ready for the fray,  
The sentries walk their rounds,  
The smoke-clouds rise, the cannon play  
Over the ruined mounds.

"Along this road in fairest Kent,  
With all his courtly train,  
A Becket rode as chancellor,  
And later came again  
As the archbishop, riding slow,  
Burdened with anxious pain.

"Revenge came rushing on his track,  
With murderous sword in hand.  
The king and he would neither yield,  
The Church must still withstand.  
And Becket bravely met his fate  
At duty's stern command.

"Then to his shrine the pilgrims came,  
A motley, various throng,  
Streaming, through all the summer-time,  
This flowery way along.  
The poet Chancer watched them go,  
And rode their ranks among.

"Now, on this fair and winding way  
Marches an army's train.  
The steady ranks still onward come,  
That truth and right may reign.  
They give their lives and their brave hearts  
A lasting peace to gain."

M. BOWEN.

HOW TOUCHING THIS IS, from Alice Brown's new book of poems! A rosary such as the little knitter made no Protestant could fault.

"THE KNITTER

"What do you do, Little Sister,  
Murmuring there in the sun?  
If you please, I am counting my stitches.  
My new knitting is just begun."

"What do you knit, Little Sister?  
A scarf for your shiny gold head?  
'Oh, no! let my hair go uncovered.  
I knit for a lad instead.'

"And who is the lad, Little Sister?  
Your own lad by love and by right?  
'Oh, no, if you please, it is any dear lad,  
Barefooted there in the fight.'

"When I saw your bowed head, Little Sister,  
And your moving hand on your knee,  
I thought you were slipping along the beads  
In Our Father and Hail Marie.

"Oh, yes, if you please, I pray as I count,  
And the stitches and prayers make the sum.  
Two is for England, four is for France,  
And six is for Belgium.

"And all the great fellowship follows,  
Woven in, row after row.  
I pray as I knit and I knit as I pray,  
Binding off with Amen at the toe."



## ENGLISH CHURCH UNION DEFENDS RESERVATION

### Urges Free Access for Private Devotion

#### CONFRATERNITY OF THE BLESSED SACRAMENT KEEPS ANNIVERSARY

The Living Church News Bureau }  
London, June 25, 1917 }

THE English Church Union kept its fifty-eighth anniversary last week, and the occasion was especially notable for the official action taken by the Union in defense of free access to the Reserved Sacrament for the private devotion of the faithful. The services on Monday included Evensong at All Saints', Margaret street, with sermon by Prebendary Boyd, vicar of St. Paul's, Knightsbridge. On Tuesday morning the Holy Sacrifice was offered, with special intention for the Union, at 1,516 churches and chapels in London and the provinces, except where otherwise arranged.

There was also a Solemn Eucharist at St. Alban's, Holborn, at 11 o'clock, with Plain-song music. The preacher was the Rev. Father Bull, Superior-General of the Society of St. John the Evangelist, who dealt in his sermon with the spirit of unrest and the many different cries for reform in the Church.

The annual meeting of the Union was held in the afternoon in Caxton Hall, Westminster, the chair being taken by Viscount Halifax. There was an exceptionally large attendance, as was indicated there would be by the very full congregation at St. Alban's in the morning. The grand old Catholic layman of the English Church and venerable president of the English Church Union began his presidential address by pointing out that circumstances made it imperative for the Union to make its position clear in regard to the sacred subject of the resolution to be submitted to the meeting. The discussion had been forced upon them by the threatened action in convocation (Upper House of Canterbury) "interfering with the liberty of the faithful to approach the Sacramental Presence of our Blessed Lord for the object of devotion when, as ought to be the case in every church, the Blessed Sacrament is reserved for the purpose of Communion". The matter was likely to come up again when convocation met next month. In view of the protests against this liberty addressed to the Bishop of London, and especially in view of the Bishop of Oxford's pamphlet on the subject, he deemed it best to state what considerations determined the position of the Union in regard to the matter. He proceeded to define their belief, as English Catholics, about the holy Sacrament of the Altar. And he quoted from Pagani's *Anima Divota* to show the similar belief of devout Roman Catholics. These meditations were, he said, of the most definitely Roman character, and yet he ventured to say "that no pious Evangelical could use this book for a month without entirely reconsidering his ideas about the Roman Church". They had been told of late that any external approach to the Blessed Sacrament was to be discouraged because the desire for such an approach was due to developments of Eucharistic doctrine which encouraged "carnal ideas" concerning our Lord's Real Presence. It was sufficient to refer those who so spoke to the passage from *Anima Divota* already quoted. Next it was asserted that members of the Roman communion were debarred from holding theologically that by receiving Christ's Body and Blood under the forms of consecrated Bread and Wine the faithful received their Incarnate God to dwell in them by an abiding union. He quoted passages from Bishop Challoner's meditations, *The Garden of the Soul*, and again Pagani's meditations, to disprove also this point.

His Lordship went on to give the reasons why he thought that on this particular matter reference to the abstinence of the Eastern Church was beside the mark, and said that he doubted whether such matters as this could be settled either by a reference to history or merely by dogmatic and theological considerations. It appeared to him that they must very largely be decided by their practical results. After referring again, as he did last year, to his predilection for the First Liturgy in English, 1549, his Lordship said he lamented that the Communion service is said in many churches "in a way indefensible as I think in itself and open to serious liturgical and other objections". This was in reference to the perverse practice of Romanizing clergy in saying the Prayer of Consecration or Canon of the Liturgy in an almost inaudible voice. "I am troubled at it," said the noble speaker feelingly. And he reminded them of Dr. John Mason Neale's noted saying, "Though England's Church is Catholic, England's self is not." What they desired to do was to convert England to Catholicism. And he declared with great and prolonged applause:

"Nothing irritates the average layman so much as not knowing what is being said; he is puzzled and disturbed by it, and he will never be converted by such means."

His Lordship also expressed himself averse to the introduction of "benediction" and "exposition" of the Blessed Sacrament, which were not entirely free from difficulties. In our own circumstances they would create great obstacles in the way of the general revival of perpetual Reservation for Communion. In conclusion, Lord Halifax, who has entered on his 79th year, said it was the fiftieth anniversary of the Union at which he had addressed the members, his first presidential address being given in 1868. And this year would have been his last, had it not been for the difficulties of electing a successor during the War, and which were further complicated by the recent serious illness of Mr. Hill, the secretary. It might be, if the War lasted, that he would be found in the chair another year, and this happy possibility was warmly welcomed by cheers.

Father Bull, S.S.J.E., moved the resolution on behalf of the Council, which is here given as originally framed and in the form finally adhered to:

"That this Union believes that by the custom of the whole Church the Blessed Sacrament ought to be reserved in parish churches for the purpose of Communion, and further maintains that no provincial synod nor, *a fortiori*, any individual bishop, should issue regulations preventing the access of the faithful to the Sacramental Presence of our Blessed Lord for the purpose of devotion when the Blessed Sacrament is so reserved, as tending to obscure, amongst us, the doctrine of the Universal Church, East and West alike, of the objective reality of the Sacramental Presence of the Body and Blood of Christ apart from the time of the celebration of the holy mysteries."

The Rev. Dr. Darwell Stone, Principal of Pusey House, Oxford, in seconding the resolution, said he would not be at all moved were he to be told by a critic of the resolution that what it called for in regard to the Reserved Sacrament differed in matters of method from what was most customary in the Primitive Church. There had been a real change in the method in that regard, as there had been in the method of celebrating the Christian mysteries. As to the absence in the Eastern Church of the same regard to the Blessed Sacrament as is paid in the West, it was due in part to the internal plan of Eastern churches, with the hidden altar; partly to the absence of Eucharistic controversy which had obtained in the West; but more than to these causes "it was due to the deep and widespread devotion to ikons". With regard to the cultus of the Reserved Sacrament being the direct result of the doctrine of Transubstantiation as held in the Church of Rome, as was said by their opponents, Dr. Stone would not quibble about the bugbear of a scholastic term, but pointed out that that doctrine had two parts, positive and negative. The positive affirmed what he hoped they all present held, "that the consecrated Sacrament is the Body and Blood of Christ". In so far as the cultus of the Reserved Sacrament was connected with the doctrine of Transubstantiation, that connection was wholly on the positive side. It was on that side of the doctrine which no one who believed the Catholic Faith denied; and not at all on the side of the negative part (affirming the conversion of the substance of the species of bread and wine), "to which few of us, I suppose, attach any high degree of importance one way or the other". The resolution was adopted unanimously.

The anniversary of the Confraternity of the Blessed Sacrament was celebrated in London on Thursday, June 14th, in the octave of the feast of Corpus Christi. The very large attendance of associates was, no doubt, due in a degree to the evidently indirect attack on the Catholic doctrine of the Holy Sacrament of the Altar in the present controversy about the Reserved Sacrament.

The Christian mysteries were solemnly celebrated at St. Stephen's, South Kensington, and at St. Michael's, Shoreditch. A social gathering of associates and friends was held in Caxton Hall in the afternoon, and there was an address by the Rev. H. Ross, Vicar of St. Bartholomew's, Brighton, on the subject of the Confraternity of the Blessed Sacrament as "Bodyguard and Apostles of the Holy Eucharist". The day had surely come, he declared, when prayer for Reservation should be turned into action by every priest-associate of the Confraternity of the Blessed Sacrament wherever possible, by reason of the great and mighty need for it. Solemn vespers, *Te Deum*, and procession followed at St. Matthew's, Westminster. The annual conference was held in the evening at Caxton Hall, with the Superior-General in the chair. The Rev. Lord Victor Seymour said there could be only one purpose of Reservation and that was Communion; but with Reservation must surely go reverence and adoration. As members of the Catholic Church they believed they had a right to the Reserved Sacrament, and they in the Confraternity of the Blessed Sacrament meant to maintain that right and help others to do so.

J. G. HALL.



MEN NEEDED IN KIANGSU

AN APPEAL

THE Synod of Kiangsu at its annual meeting, held this month, passed the following resolution:

*Resolved:* That it is the opinion of this body that more Foreign Clergy are needed, in order that the Evangelistic Work may be extended in this Diocese; and that the Bishop and Secretaries be asked to prepare a letter to be sent to the Church Papers and Seminaries in the United States, setting forth the need."

This resolution, coming from a body composed chiefly of Chinese clergy and laymen, but including also all the foreign clergy of the diocese, ought without further comment to merit very serious consideration on the part of the younger clergy and students in the seminaries of the American Church. It sets forth that men are needed for the Church's first work—evangelization—in a definite field for which the American Church has assumed responsibility; and it comes from men on the spot, who know.

The resolution asks for men in order that the evangelistic work may be extended. No one who knows the populousness of the Yangtse Valley, with its great cities and myriad towns and villages, need be told that there is opportunity for expansion of Christian work in the diocese of Kiangsu. It may be justly said, however, that the resolution expresses a hope of expansion by way of avoiding reference to something very different—the fact that, unless there is reinforcement from home soon, the near future promises retirement somewhere.

Here are the facts:

For the past two years the American Church has sent no clergy to this diocese, and none are now in sight. In 1915 the number of foreign clergy stood at 17. It now stands at 13, and the prospects are that next year it will fall to 12 or under. This is a shrinkage of all but one-third in three years.

Does not this call for serious thought on the part of the young clergy and students in the seminaries at home? It was noticed in a list of the *Spirit of Missions* last year that out of the twenty-four recruits for the field there was but one clergyman. The lay people give their money for the work; they give themselves. What is the matter with those who are above all given to the work of the Gospel?

To be definite, we ask that no less than ten men shall offer themselves to Bishop Graves this year through the Board of Missions. Making allowance for the many just causes that prevent even willing men from getting to the foreign field, this will perhaps give the five that should be in Shanghai as soon as possible for the work of expansion.

In the days of volunteering for the nation, the clergy—and in a way only the clergy—can hold before the Church the vision of that humbler but far more eternal Cause of Christ, whose volunteers alone can carry on that one World War which has the promise of a Lasting Peace. Will not you who read take time to consider whether the trench in China does not need you more than the commissary or defence corps at home?

F. R. GRAVES, *Bishop*,  
YU-YUE TSU, *Chinese Secretary*,  
JOHN W. NICHOLS, *Foreign Secretary*.

Shanghai, China, June 19th.

THERE is an old legend concerning three young women, who disputed as to who had the most beautiful hands. One dipped her hands into the pure running stream, another picked berries until her fingers were pink, a third gathered roses until her hands were made sweet by their fragrance. An aged woman, careworn and decrepit, leaning upon her staff, came, asking a gift, but all alike refused her. A fourth young woman, making no claims to beauty, ministered to her needs. The aged woman then said: "It is not the hand that is dipped in the brook, nor the hand made red with berries, nor the hand garlanded or perfumed with roses, that is most beautiful, but the hand that giveth to the poor." As she thus spoke, her mask fell off, her staff was cast aside, her wrinkles vanished, and she stood before them, an angel of God. . . . It matters not whether the hand gives in money, or in kindly acts; in some cases, money would be quite useless, while kindness is priceless.—*Selected*.

NO MAN minds, or ought to mind, work's being hard, if only it comes to something.—*Ruskin*.

CHURCH AID IN FOOD CONSERVATION

THE commission appointed by the Presiding Bishop at the request of Mr. Hoover to cooperate with the United States Government in working out problems of food conservation consists of: Bishop Gailor of Tennessee, Bishop Lawrence of Massachusetts, Bishop Harding of Washington, the Rev. Dr. Manning of New York, the Rev. Dr. Maxon of Detroit, the Rev. Dr. Wilmer of Atlanta, Mr. George Wharton Pepper of Philadelphia, Mr. Joseph Packard of Baltimore, and Mr. Monell Sayre of New York, secretary of the Church Pension Fund.

The Commission held its first session in Washington on the morning of July 18th, all the members, except Mr. Pepper, being present, and the latter having sent cordial approval. Mr. Hoover and several of his associates earnestly explained to the members of the Commission the way in which the Church is asked to assist in the work of food conservation, with the result that the following resolutions were adopted:

"Resolved, that the Commission of the Episcopal Church appointed by the Presiding Bishop to cooperate with the United States Food Administration and to take whatever action may be necessary fully to arouse the Church to the vital necessity of Food Conservation, at its first meeting, desires to express and does hereby express its great satisfaction that this work has been placed under the direction of Mr. Herbert Hoover, and its unqualified confidence in his administration.

"Whereas, it is now clear that victory or defeat in the war depends upon the food supply, and that the question whether democracy shall survive depends upon the willingness of the men and women of America to place themselves under discipline in their eating and drinking;

"Resolved, that the Commission of the Episcopal Church on Food Conservation hereby pledges its support to Mr. Hoover's plans, and respectfully urges the bishops, clergy, and people of the Episcopal Church to adopt and carry out faithfully and conscientiously, as a duty of religion and of good citizenship, the plan for food saving recommended by Mr. Hoover, including the use of the Weekly Report Card to be sent in by every individual."

There were appointed as members of an executive committee Bishop Harding, Dr. Manning, Mr. Packard, and Mr. Sayre. This executive committee is to elect a secretary and to supervise the setting up of machinery by which every congregation of the Church in the United States will be organized to assist directly in the matter of food conservation.

Mr. Hoover was very earnest in laying before them—and, through them, the Church—the duties resting upon every parish to consider itself a direct factor in this most necessary work, which can only be successful in so far as it reaches every family and every individual.

CLOSE TO THE CROSS

Close to the cross of my Saviour I'm drawing,  
Close, closer still at the end of the day.  
Nothing can harm me, I know, keeping ever  
Close to the cross where He hears when I pray.

Shadows of eventide gather around me,  
Vanished at last is the sun's golden ray,  
Yet I fear not, for His loving hand guideth  
Close to the cross where He hears when I pray.

Sweet are the roses and lilies of summer,  
Sweet is the sunlight filling my way;  
Sweeter by far is His tenderness leading  
Close to the cross where He hears when I pray.

Whispering winds through the treetops slip softly,  
So all the days of our lives pass away.  
Yet there is peace, whatsoever my trials,  
Close to the cross where He hears when I pray.

Oh, when at last I shall cross the dark river,  
Passing from night into radiant day,  
Still may I sing to His glory forever,  
Saved through the cross where He hears when I pray.

GRACE IMOGEN GISH.

AFTER ALL, what do we ask of life, here or indeed hereafter, but leave to serve, to live, to commune with our fellow-men and with ourselves; and from the lap of earth to look up into the face of God?—*Michael Fairless*.



# The Episcopal Church and the Labor Movement

By the Rev. GABRIEL FARRELL, Jr.

## I. What the Church Has Done

THE relation of capital and labor presents to-day a problem of huge proportion. The rampant demands of the working man and the staunch stand of the employer bring conflict; and conflict brings social disturbance and the discomfort of all people. Therefore, the labor problem concerns everyone. It concerns also the Church as an institution. To the Church we look for leadership in the peaceable ordering of life. It is, therefore, a fair question to ask, What is the attitude of the Protestant Episcopal Church toward the labor problem? What action has it taken toward alleviating this strife between men who, the Church teaches, are brothers? What action can it take to assist in the solution of this momentous problem?

It is sometimes difficult for an ardent supporter of labor in its present movement to commend very highly the Protestant Episcopal Church for its attitude toward that group of society. The Church is conspicuous for the things that it has left undone rather than for the things that it has done—that is, if one judges by the official acts of the Church passed in convention assembled. But one's feeling is tempered by the fact that throughout all Church history no movement of any importance has ever been sanctioned until it had become established by good use. While an unequivocal stand for the rights of labor is not yet good use or even good taste, it is nevertheless encouraging to note that precedents for this are rapidly being created. And if the Church is to be the leader these must be created by men within the Church—men with foresight, soundness of mind, and fearless aggression. The Church has had such men and has many to-day—men who are casting links which a more advanced generation will forge into a chain to bind all of society into the folds of the Church of Christ.

The fact remains, nevertheless, that the Church as an organism has been slow in recognizing its duty toward the wage-earning class. The Church's hesitancy to commit itself on a definite point concerning labor is illustrated by an incident in the General Convention of New York in 1913. The Social Service Commission reported to the House of Deputies a resolution "that this Church endorses the declaration of the Federal Council of Churches to the effect that the Church stands for the abolition of child labor". The House changed the bill to read as follows: "That this General Convention of the Church condemn the employment of children in labor beyond that adapted to their age and strength and at times or in places which should deprive them of opportunity for education suited to their capacity. But it recognizes that labor is honorable and that every child should be trained according to his natural aptitude so as to qualify him to labor truly to get his own living. Therefore we emphasize the importance of vocational training, and commend the careful study of that subject to all social workers."

The presenter of the resolution refused to accept this high sounding, but meaningless, substitute; and after stating that 2,000,000 children under sixteen years of age were employed and that many thousands were working under certificates giving false ages, and calling attention to the fact that child slavery, illiteracy, etc., are prompted by the employment of children under sixteen, he moved the resolution "that this General Convention condemn the employment of children under sixteen years of age". This was adopted by the House of Deputies, but the House of Bishops refused to go on record for such a radical move as the abolition of work among children under sixteen years of age. So the words "under sixteen years of age" were struck out and the benevolent injunction about the honor of labor and the importance of vocational training was added. That same careful, conservative body took the sting out of the resolution passed by the House of Deputies approving of one half-holiday once a week by adding the words "if practical".

Of course, the fact stands that this same convention passed a resolution on social justice, splendidly phrased and

unanimously passed, in which it was resolved "that we, members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which . . . every worker shall have a just return for what he produced, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls on every communicant, clergy and laity, seriously to take part in the study of the complex conditions under which we live, and so to act . . . that the ideal of thorough-going democracy may finally be realized in our land." But few men of the so-called laboring class know of this resolution and probably even fewer of the deputies, clerical or lay, remember now that it was passed. Labor, unfortunately perhaps, is not interested in "the study of the complex conditions under which we live", nor in the hope "that the ideal of thorough-going democracy may finally be realized in our land". Labor is interested and deeply concerned in its efforts for a short day, for the freedom of children from the mills, and for healthy conditions of work. And it is in these concrete, present-day problems that it wants the coöperation of the Church.

In the field of the labor problem effective work is carried on with difficulty. "The business world is so sensitive," says a middle-west rector, "that it is well-nigh impossible for a minister to take any stand in behalf of the working man without creating antagonism; and in the great majority of the churches it is an antagonism felt by the men in the pews in front of the preacher, and who are the chief supporters of the Church." Many churches are indeed guilty as charged by Bishop Lines, who said at the Church Congress in 1913 "that the Church has allied itself with the privileged people in forgetfulness of the great company of the unprivileged, and that now the first named has failed the Church it is left without hold on the affections of the others to whom power is passing." This alliance with capital is not so much the desire of the clergy in general as the inevitable consequence of the economic system upon which they must depend for the support of their work and themselves. Many a clergyman who has received a vision of industrial liberty has it stifled by fear for his job, love for his people, or by a visit from the senior warden. Yet in spite of all this the Episcopal Church has men who have risen above the system, men who are standing for the cause of labor and are being received by the wage earners as their champions. But it is as individuals that their work is accomplished.

Bishop Potter, while rector of Grace Church, New York, marked the beginning of the pro-labor movement in the American Church. Early in his New York career this forceful man threw his support to the side of the poor. In 1879 he preached a sermon for children, and in it is found the earliest expression of the Church against child labor. The preacher dwelt on the horrors of child labor in Welsh mines and English factories.

"But, thank God! we have nothing like that in America! No, not just like it, perhaps; but in great seven-story buildings in this New York of ours there are many children at work in an atmosphere even more unwholesome, and at tasks which are far more hurtful."

The early eighties were turbulent years in the industrial world. For both sides, capital and labor, had been gathering strength since the Civil War and were then ready to try out their forces. It was at this period that great corporations, embodying the principles of limited liability, delegated management, and indirect ownership, became increasingly prominent. On the side of labor the great unions were just begin-

Bishop Potter—  
The Pioneer



ning to be felt. Terrific strikes characterized the period. The great railroad strike of 1877, beginning on the Baltimore & Ohio Railroad at Martinsburg, W. Va., and leading to riots and destruction of property in various places, and particularly at Pittsburgh, Pa., marked this period in the development of American trade unions. In 1885 and 1886 occurred two great strikes on the Gould system of railroads, and in 1886, too, occurred the Haymarket riot in Chicago; the arrest, trial, and, in 1887, the hanging of the "Anarchists". These circumstances called attention to the labor problem and to the necessity of industrial reforms.

In such a critical time a man of Bishop Potter's social vision and keen interest in the working people could not remain silent. And so impressed was he with the seriousness of the situation that he devoted the entire Pastoral Letter of 1886 to the "grave emergency" which had arisen. In this Bishop Potter came out squarely for the side of labor. Said he: "What the laborer wants from his employer is fair and fraternal dealing, not alms-giving, and a recognition of his manhood rather than a condescension to his inferiority. A nation whose wealth and social leadership are in the hands of people who fancy that day after day they can sit down to eat and drink and rise up to play, careless of those who earn the dividends that they spend and pay the rents of the tenement houses they own but too often never visit or inspect, has but one doom before it, and that the worst. I beg you, reverend brethren, to set these things before your people with great plainness of speech."

This challenge of the leading Churchman of the day rang through the Church, and its echo was heard in the General Convention of 1889. The bishops of the Church took cognizance of the trying times in the world of labor in these words: "It is inevitable that the Church of God shall be profoundly concerned at the disturbed relations of what are commonly called the industrial classes. The spirit of our holy religion forbids indifference. It is painfully evident that the existing industrial system is subject not only to vehement criticism but to perilous strain; and one of the discouraging elements of the situation seems to be the hopeless or despairing tone of those who deal with the overshadowing questions which throng so persistently upon the mind and heart of our generation. *We do not venture to intimate that we have any potent cure for the evils which we must and do deplore.*"

The Church as an organization had reached the stage where it *deplored* the situation! It is gratifying to know, however, that during this period some members of the Church were not unmindful of their responsibilities and were ready to do more than deplore. A group of New York clergymen, leaders in the social movements of the day, met on May 18, 1887, at the clergy house of the Holy Cross order, "with the intention of petitioning Almighty God that the clergy of this branch of the Church may be moved to perform their duty to the workingmen of our land." The result was the "Church Association for the Advancement of the Interests of Labor". The organization of this society placed the Church in the vanguard of all other religious bodies for definite action. C. A. I. L. launched immediately into a campaign of education and publicity. In November, 1887, the clergy were requested to preach on the proposition: "Labor, being the exercise of body, mind, and spirit in the broadening and elevating of human life, should be the standard of social worth." This was done in a large number of churches on the Sunday next before Advent.

In 1891 the Christian Social Union, an American counterpart of the original English body, was organized. This society deserves credit for having been, perhaps, the earliest organization of any Christian body in this country to give definite and consecutive attention to the social problem in its various phases. Founded by some of the Church leaders in the social movement, the Union began a work of education, and under that policy published considerable literature, much of which was of vital consequence to the labor question. The Union disbanded in 1911 and handed over its work to the official agency of the Church—the present Social Service Commission.

In the meantime there was a general movement under way in various dioceses to relate themselves to the social problem as presented in their respective fields. Beginning in 1903, with the appointment of the Social Service Commission of the diocese of Long Island, the list of such commissions has steadily increased until there are, to-day, eighty-one recognized diocesan social service commissions charged with the functions of investigating social conditions and of taking measures for the promotion of social reform. Largely, so far, they have confined their work to investigations, many of which have been interesting and some valuable, but little of anything approaching actual accomplishment in the problem of labor has come from the diocesan commissions.

In 1901 the Church as an organization took first recognition of the problem of labor. A Joint Commission on Capital and Labor was appointed, "whose duty it shall be: first, to study carefully the aims and purposes of the labor organizations of our country; second, in particular, to investigate the causes of industrial disturbances as these may arise; and third, to hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace."

In its first report made to the convention of 1904 the commission stated, regarding arbitration, "that no request for our services has been made." Concerning investigation, "we have not yet succeeded in studying in common the occasions of current disturbances. We are agreed, however, in the conviction that the causes of the violence . . . are not so much economic as moral. . . . Where distrust and antagonism are well founded, there is nothing for it, as far as the Church is concerned, except conversion. . . . Where distrust and hostility are unfounded, the Church may afford an opportunity of conference. The capitalist and laborer are alike sons of the Church."

"We are ready to make our own the statement of the General Assembly of the Presbyterian Church in organizing its Department of Church and Labor that the labor question is fundamentally a moral and religious question, and that it will never be settled on any other basis." This statement from the report of the commission in 1907 accompanied a petition to the convention that the commission be made a permanent body, "to enable it to promote the coördination of the various organizations existing in the Church in the interests of social questions and to extend or add to them; to encourage sympathetic relations between capital and labor, and to deal according to their discretion with these and kindred matters." This was done. But it is unfortunate that the Church which pioneered in this work did not take official cognizance of its importance earlier. In 1907 recognition came in the form of adopting what another Church had already established.

The last report of this commission came in 1910 when the members petitioned the convention for discharge and the appointment of a new and larger Commission on Social Service, which shall take over the duties of the present board and take on many other duties in the broader field. Toward healing the breach between capital and labor this commission accomplished nothing. "It contented itself with reports to the General Convention, which contain some specific recommendations for organized action, but which are interesting chiefly as milestones in the Church's progress in this field of effort."

"It was always interesting to note that these reports," writes Bishop Lawrence, "which had little effect apparently in the counsels of the convention, were more widely recognized by the press of the country than the reports on any other subject under consideration."

One definite outcome of the Commission on Capital and Labor is the Joint Commission on Social Service, appointed in 1910. Its interest to the student of the labor problem lies in its potentiality. During its early years it has been concerned with organization both as a national body and within the provinces and dioceses, and until its last report has not had time to consider the labor question in any detail. This report contains a presentation of the development of the labor problem and the organization of the forces of labor.

General Convention  
of 1889

C. A. I. L.

Christian Social  
Union

Commission on  
Capital and Labor

The Joint Commission  
on Social Service



Perhaps the time has come when something definite and worth while will issue from this commission. At the General Convention of 1913 in New York there was held a conference on Church and Industry with a programme of speakers conspicuous by the absence of any representative of labor. At the recent convention the commission in conjunction with the commission of Missouri held a "tent forum" which attracted wide-spread attention. Its programme treated of the larger social problem, and as a means of publicity and general education was highly commendable.

The commission has, not long since, published a pamphlet telling What the Episcopal Church is Doing in the Social Field. If it tells anything at all it shows that whatever actual work is being accomplished toward the solution of the problem of labor is being done by individual parishes fortunate in having as rectors men big enough and generous enough to meet the problem and who from their means and experience are endeavoring to cope with it. Certainly the Protestant Episcopal Church as an institution is not contributing to the problem that leadership and inspiration which we would like to see our Church give. The diocesan commissions are doing hardly anything at all, certainly nothing effectively. The provincial commissions are too young to be judged. They offer, however, the most hope, if they are adequately financed and properly manned. The joint commission has not realized the expectations for it and scarcely justifies its six years of existence. Why? Perhaps it has not been earnestly supported. Perhaps it lacks adequate leadership. Perhaps it has been too busy publishing pamphlets telling what it is doing. It is hard to say, but at any rate it is certain that the Protestant Episcopal Church is far from doing what it might toward a happy solution of the estranged relations between employer and employee.

(Concluded next week)

## BISHOP WALKER: AN APPRECIATION

BY THE REV. G. S. BURROWS

THE writer's personal remembrance of Bishop Walker goes back to the fall of 1899, when he first saw him in the city of Toledo, Ohio. It was at the time of the consecration of Bishop Atwill, and bishops and clergy and theological students, as well as many lay people, were gathered to participate in the consecration ceremonies. Bishop Walker was one of those present and was a principal speaker at a large mass meeting held in Trinity Church in the evening. We remember well his account of his cathedral car, which at that time was attracting much attention in the ecclesiastical world.

Our next meeting with him was at the time of his enthronement as Diocesan of Western New York, which took place in the fall of 1896. We recall a pronouncement which he made at the time, or just after the enthronization ceremonies were over, which settled for the period of his episcopate in this diocese an important question, which had been troubling it—that of the division of the diocese. He declared with characteristic positiveness and conclusiveness, that it would not be divided so long as he was Bishop of it. So far as we know, the question never came up seriously again while he lived.

His decisiveness in this matter was typical of his decisiveness in all matters on which he had pronounced convictions. He was never given to uncertainty or vacillation in the positions he took; he was very sure to take them strongly and firmly and openly, and all who were concerned in them knew definitely where he stood. This practice of timely statement of position was most helpful to the clergy and laity of the Church in the diocese. It gave them clear information of the Bishop's views and prevented, no doubt, many an embarrassing situation. It also begot admiration for the Bishop's openness and squareness and steadfastness. It made all who had anything to do with him feel that he not only had conviction but that he had courage and manliness with his convictions.

Bishop Walker was a friend of Bishop Coxe, his predecessor. When Bishop Coxe found his health failing he obtained the assistance of Bishop Walker, the Missionary

Bishop of North Dakota, in making his visitations. Bishop Walker, consequently, did not come to Western New York an entire stranger, either to its history or its people. Neither did the Churchmen or the diocese feel that they had chosen an unknown person when they elected him to be their head. They knew they had in their new Bishop an old friend; and he continued both Bishop and friend to all in the diocese to the very end.

In his administration of diocesan affairs Bishop Walker was careful and conservative, and this saved the Church, no doubt, many an unhappy experience. So far as we are aware, there has never been a dollar of Church money, over which he had any voice and control, lost to the diocese or to any of the institutions in it. There have been times innumerable when he refused approval of questionable business policies or undertakings. The Church in Western New York is stronger and more able to-day for his withholding of approval, in many instances.

The Bishop kept in close touch with all the interests and issues of the diocese, not only as to its general welfare but also as to its particular institutions and organizations, including its many parishes and missions. Hardly an event or circumstance of any importance occurred anywhere, with which he did not almost immediately become acquainted, and, if necessary, to which he did not just as immediately give official attention. Such intimate acquaintance with all parts of this great jurisdiction and supervision of it could only be achieved by the closest watchfulness and care.

We are impressed with his loyalty to the Christ and to his Church, and its principles and teachings. He would suffer, if he could help it, nothing of disloyalty in himself or others. His severest condemnation fell on the disloyal Churchman.

He loved justice, and would not tolerate criticism or attack affecting the standing of anyone, clerical or lay, without demanding that the accused have opportunity of self-defense. He would see no one struck in the back without using his influence and power to prevent or correct.

He was patriotic. His direction that the flag be displayed both inside and outside the churches of his diocese is but one indication of the feelings for country and flag that prevailed in his breast. It is said that his order for the display of the flag ecclesiastically has set the Church forward incalculably as the American Church.

Bishop Walker could be stern and severe when discipline or principle required, but he could be correspondingly kind and lenient when mercy seemed to be the wiser course. He was tender and loving toward the erring brother returning from his evil ways. He was appreciative in a marked degree of support given him or of sympathy manifested when pressed down with troubles.

## A "WASTE PRODUCT"

I REMEMBER a time when cotton seed was a nuisance which we were forbidden in some places by law to throw into the rivers ("and poison the fish"): we were afraid to feed them in great quantities to stock; and even after they began to grind the seed into oil and cake and meal, the price for the raw product was so small that it did not pay to haul it to a distant market. We used some for fertilizing and fenced the balance in—to rot.

Cotton seed has this past season sold for nearly sixty dollars per ton. This one-time "waste product" has become a valuable crop; and if it goes much higher we soon may be raising a deal of lint cotton in order to get the seed for market.

Every day, orphans are being added to the thousands on hand. No Church organization, no society or lodge (although some of them erect many-storied buildings in the cities) cares for them. We may have them without protest. Nobody else makes provision, nobody cares—the negro orphans constitute a veritable "waste product"; and, like the cotton seed of forty years ago, they are treated as a nuisance to be gotten rid of most effectually when older by fencing them in the State penal institutions.

And, like the cotton seed of to-day, they are in fact one of the most valuable products of our civilization. Out of this social "waste product", by care and training, may be molded men and women—poets, scientists, philanthropists, and ministers may be there in embryo. The world, the nation, and Arkansas are entitled to the best development of all their resources, even that of the human element. Philanthropy in this direction spells patriotism, neglect is sin against the child, the State, and God.—*Ven. D. E. Johnson, Sr.*



## Armenia and the Armenians

By EMILY J. ROBINSON

**H**AIG, the leader of a clan of warriors, was the founder of the Armenian nation. He believed in one supreme God, and, when attacked by thousands of savage pagan foemen, he, with his little band of 300 men, fought successfully on the side of right against might in the first Armenian battle for independence. The country derives its name from the famous king, Aram, the sixth after Haig, who won fame by conquests far and wide. The Armenian kingdom, with a population of many millions, once extended far into Asia Minor, and almost to the Aegean, and from the Black Sea to the shore of the Mediterranean.

Armenia's geographical position is probably the chief cause of all her troubles. The high land lying within the curve of the broad stream of the river Euphrates, extending to the Persian plain on the East, and the Araxes in the Caucasus, is the tableland of Armenia—the gem of the Ottoman Empire and the home from time immemorial of the Armenian people.

The ancient name of the country is Ararat, and it is mentioned in Genesis viii: "The ark rested . . . upon the mountains of Ararat." Being exposed on her eastern side, Armenia has been a prey to devastation in turn from all the military nations near: Assyria, Babylonia, Persia, and afterward from Rome. The history of Armenia is one long record of murder, rapine, burning, desolation. Yet so marvellous are the powers of endurance of the Armenian race that, after each terrible visitation by Asiatic hordes who decimated the population, before many years had passed homes and towns rose from their ashes and the land flourished again. In 1,000 B. C., Armenia had regular cities and organized armies. Xenophon says, "The right arm of Cyrus the Great was that gallant young Armenian prince, Tigranes, by whose help the great Babylon was conquered, and the Jews were liberated from their seventy years' captivity."

Moses of Khorene relates that, according to tradition, in the time of our Saviour, not far from Judea, in a city now called Oorfa, there reigned an Armenian king named Abcarus. This king sent messengers to Jerusalem, to invite Jesus to come and heal his malady and to reign with him in his kingdom of Armenia. These messengers, who spoke Greek, are called Greeks by St. John the Apostle, who says, "There came some Greeks to see Jesus." The Master could not go, but He promised to send some of His disciples. In the year 34, St. Thaddeus and St. Bartholomew went to Armenia, healed the king, and baptized him and his household in the name of their risen Lord.

In the year 301, almost the whole of Armenia became Christian, in response to the teaching of St. Gregory the Illuminator, the patron saint of Armenia. In the next two centuries a fine literature came into existence. Armenia's youths went to study at Athens, and her learned men made a translation of the Bible, so perfect and true to the original that it has been called the "Queen of all Versions". No sooner did Armenia receive Christianity, than she sent some of her noblest sons as missionaries to the neighboring nations. At the risk of their lives they carried the Gospel to Afghans, Parthians, Assyrians, and Persians.

Since then wild tribes have ravaged the country of Ararat times without number, putting its inhabitants to the sword because they refused to deny Christ. On the threshold of darkest Asia and Christian Europe, Armenia has borne bravely and alone the most terrible hardships, while beating back savage invaders and keeping alive the light of Faith. A peace-loving people, given to agricultural pursuits, the Armenians, in the midst of the Kurds, have been like sheep among wolves. Those fierce marauding tribes have preserved for over one thousand years their habits of rapine, and have never lost an opportunity of exercising for evil their tremendous vigor. St. Chrysostom described the plight of Armenians in words which might have been written to-day.

When the Crusaders came from the West in the eleventh century, led by the heroic Godfrey de Bouillon, the people of Armenia gave them every assistance, believing that the day

had come when the Cross was to win universal victory. But the day of Armenia's triumph was far distant, and the Armenians had to stand alone against the fury of Arab hordes from Egypt.

Four dynasties of monarchs ruled the land, till the last king, Levon VI, who had been taken prisoner by the Arabs, sought refuge in France after his release. He died in France in 1393, and was buried in the Chapel of St. Denis. Armenians gathered together at St. Denis in 1893 to commemorate the five hundredth anniversary of his death, and thus meeting they revived an old tradition that this last resting-place of the last Armenian king betokened that the salvation of Armenia was to come from the West.

The Armenian Church was represented at the Nicene council by Arisdakes, younger son of St. Gregory. The Church government has been one unbroken line of the episcopacy. From the patriarchal throne of Etchmiadzin, near Erivan, in Russian Armenia, reigns His Holiness the Catholicos Kevork V, the head of the Church, direct successor of St. Gregory, who sat there in 302. Under him are the four Patriarchs of Jerusalem, Constantinople, Sis, and Aghtamar. The two latter bear the title of Catholicos. Under them again are archbishops, bishops, and priests.

Before the present war broke out about two million Armenians were in Russia, and about two million in Turkey. The rest, driven from their ancestral home by persecution and fear of massacre, are living in Persia, India, the United States, and smaller colonies throughout the world. Many have distinguished themselves in literature, the arts, and the various professions, while others have risen to posts of great responsibility in the countries of their adoption. In the Russo-Turkish war, several of the Tsar's leading generals were Armenians, one of whom, General Loris Melikoff, was Generalissimo of the Russian forces. He became Minister of the Interior at a time of crisis, and was the author of the Russian Constitution. The author of the present Constitution of Turkey, Krikor Odihan, was an Armenian.

Since Constantinople was taken in 1453, by the Turkish Sultan Mahomet II, after fifty-three days' siege, Armenians have been ground under the heel of their Turkish taskmasters. In Turkish law-courts there is no justice for an Armenian. He has to take a Mussulman to court to swear an oath for him. It is a criminal offence for him to carry arms.

The Treaty of Paris in 1856 gave Turkey a "recognized place in the Balance of Power in Europe." The Treaty of Berlin in 1878, which made Turkey responsible to the European Powers for the safety of her Armenian subjects, and the Cyprus Convention, under the terms of which England undertook to defend Turkey against Russia, sealed the doom of Armenia, who has been left to the mercy of her Mohammedan rulers. Since then the lives of these peace-loving and helpless Christians have been an absolute martyrdom, and Europe has ignored the sufferings of Armenia.

Regularly has Turkey, on a huge scale, organized massacres of her Christian subjects. The dates and approximate numbers slain are as follows:

1882. Greeks .....	50,000
1852. Nestorians and Armenians.....	10,000
1860. Syrians in Damascus and Lebanon...	12,000
1876. Bulgarians .....	15,000
1895. Armenians .....	120,000
1909. Armenians at Adana.....	20,000

The number of Armenians slaughtered in 1915-16 by order of the Ottoman Government is estimated at lowest at 500,000, while more than as many helpless old men, women, and little children have been ruthlessly driven from their homes into desert regions, where untold numbers have perished of hunger and thirst. The most fortunate of these refugees escaped into Transcaucasia, where they are being cared for by Russian, Armenian, and other relief workers. Armenians have come nobly to the rescue of their distressed compatriots, both with personal service and money.

Very many thousands of Armenians are fighting in this

(Continued on page 419)



## Some of the Compensations of Memory

By JANET E. RUUTZ REES

**M**EMORY is capricious. It continually surprises us, both by what it holds and by that which it seems to reject. When we are young it baffles us at every turn; it betrays us in our recitations; it fails us in examinations; it plays us many tricks. We learn to mistrust it. But later on we realize that memory has a purpose of her own: She is a sort of digester; she takes the events of life and puts them, as it were, into a crucible; she moulds them, and presents them in her own way, refashioned, as it were, to include what as it passed seemed least important as closely related to that which when it happened seemed most significant.

One cannot help realizing the truth of this in the greater happenings which we call national, and in those universal occurrences which are international; and we become dimly aware that history itself represents the composite memories of humanity. When we are, in the midst of events we have no realization of their significance, still less of the appearance they will present as pictures of memory. There is a good deal to encourage us in this. When we look back over the years of a long life, we become aware that they have produced composite results entirely unlike any outcome that appeared likely. Our joys and griefs, our realizations and disappointments, have become welded in retrospect; they have produced a being scarcely to be recognized as the eager girl or boy who started so hopefully and so ignorantly upon life's journey. And that which is true of individuals is equally true of Nations. How difficult it is for us to-day, in the midst of wars and preparedness for wars, to project our minds beyond them all and realize what the outcome, spiritually speaking, may be. To what is all the agony of the past three years and the unspeakable suffering of the present, the devastation, the ruin, the wickedness and barbarity, the holocaust, to lead? How, after ten or twelve years, shall we regard it? We know one thing with absolute certainty: we shall not see it as it appears to-day in the limelight of newspapers, or in the crude descriptive reports of amateur relation, filled with the bitterness of individual loss and despair. We shall see it as a whole; and as a whole it will be the expression of long past causes, and hold the promise of long future results. It has been called the greatest war in human history, the most destructive, the most costly in money and in lives. Some of this is probably untrue, at least as regards the actual suffering involved, for we must remember that many of our alleviations were unknown even a hundred years ago. The Red Cross Society dates back even less far, and it is difficult to estimate how much reduction in individual sufferings is due to that cause alone. Anesthetics too were not available in former wars as they are to-day, and the intercourse of the warring nations was far more interrupted. Probably the readiness of twentieth century inventions works for the lessening of actual individual pain, for many more die of explosions than of lingering wounds. The statement has been made and accepted that 10 per cent. of those engaged in battle are lost, but that by far the larger number of wounded recover sufficiently to return to the field. In older warfare this was not the case. Death came to the wounded lying untended upon the battle-field as it still does in many parts of India and Africa. We talk almost complacently of "civilized" warfare, forgetting that only barbaric instincts make it a necessity. We pray for success in battle forgetting that war itself is not God-appointed, but a result of man's passions, ignorance, and self-will, just as individual suffering is shown to be; and knowing this we can realize that even such a war as that now desolating Europe will, when it has passed into history, be no longer the thing of absolute horror it is to-day but an acute revelation of man's folly and of its necessary punishment. Then when all is over, and the prime agonies have been outlived, we shall see that the Love which governs the Universe, and which can never *cause* the evil, will bring out of it a far greater good—perhaps—who can tell?—the reign of that very Love upon earth which is outraged by every wound inflicted upon an enemy; perhaps that "far

off divine event", the Brotherhood of Man, towards which the whole creation yearns.

There is a beautiful old symbol in the East of the lotus floating upon the bosom of the lake but having its roots in the ghastly slime below the waters, finding its nourishment *there*, and incapable of producing flowers in clear and limpid waters. So it seems to be in the human heart. Out of the slime and murk of our self-will, out of the residuum of our selfishness, our pettiness, our ignorance, grows at last the blessed flower of peace, and that this flower may blossom in every heart, may rest upon the waters of every tribulation, will be the spiritual answer to the agonized prayers of the human race.

Out of every ill comes, by the merciful agency of divine Love, a greater good. When we are in the midst of turmoil, of suffering, of loss, we do not heed the spiritual leaven which is doing its hidden work; but when the quiet years come, and retrospect begins, things, people, and events take on a different aspect. History explains events the more clearly as they become more distant. Who, involved in the agony of the French Revolution, could have foreseen in it the birth of Freedom, the final adjustment of a higher social order? If we were gifted with vision to-day, we might see that out of the unspeakable horrors of our modern war will come unimaginable good, leading the human race to heights not yet dawning within the horizon of our thought.

The experiences of to-day are individual experiences, its tragedies are individual tragedies, and they teach us, as perhaps nothing else could do, that as individuals we are integral parts of the whole. Perhaps it is only through wars that this lesson can be thoroughly learned; perhaps it is only in concerted action that nations can learn it, only in convulsions that the great change from material interests to spiritual ideas can be brought to pass.

Our experiences warrant this belief. "Knowledge," says Mrs. Browning, "through suffering entereth"; and we all know that this is true. But such knowledge comes after the event and not with it; it comes in that compensating memory which teaches us the fundamental lessons of life, whether they be individual or national.

This comes home to us when we become familiar with the inner lives of those who have been called upon to suffer greatly. It was put into words for me by a chance acquaintance, a poor laundress, whose cheerful philosophy led me to inquire into the story of her life. It was tragic enough. So tragic, in fact, that it seemed to me in listening to her tale that every ill that could befall a human being had come to her. From comparative prosperity, a comfortable home, and the love of a good husband, a family of healthy children and every prospect of its continuance, she had been deprived in a most sudden and cruel way of the husband to whom she was devoted, who suddenly disappeared one day to be found, after long search, in the morgue. Both boys had died through accidents, and her struggle to provide for the girls had been continuous and evidently not altogether successful. Yet she summed up her experiences in a sentence I shall never forget—it was philosophy in a nutshell. Said she: "But when I look back I don't see the dreadfuls, ma'am. I always sees the happy days before John died. *God gave us memories for something better than grief.*" How true this utterance is, whatever poets may tell us to the contrary!

Tennyson says: "Sorrow's crown of sorrow is remembering happier days." But he is mistaken. Remembrance is Nature's panacea. The storms are over, the sun is shining still, and the old realize this, as in fact all mankind knows it. Sorrow, loss, pain, and grief are but the temporary accompaniments of human life. Peace, Love, and Joy are the eternal possessions of the race, always at hand, always transmuting suffering into experiences which shall justify their cost. This fact, which no serious student of human life can doubt or ignore, must encourage and comfort us to-day, must emphasize the fact that we, as a nation, have been drawn into

(Continued on page 419)



## The Mystic Rose

### PART I.—BEFORE CONFESSION

(Scene: A high-ceiled bedroom, with windows looking Eastward on the Sea. The Woman is lying against her pillows.)

*Sister Christina*

(Enters, stands beside the bed. She carries a scarlet cactus.)

*The Woman*

(Moans, her face hidden.)

*Sister Christina*

(Softly:)

"Our Blessed Lord was human, too. His flesh was torn.  
By more incalculable agony."

*The Woman*

"Sister Christina? . . . are you here again?  
Is my soul lost? I've lost the way to heaven.  
Can I, forgiving, be myself forgiven?  
I cannot bear this endless passionate strain  
Of mortal grief, this wild despairing pain,  
This sense of flesh and spirit torn and riven  
From hope of love! My dream of life, unshriven,  
Is dying—dying daily, and in vain."

*Sister Christina*

"He knows how lorn  
The heart that loves despairing."  
(She kneels and prays.)

"She is so desolate, Most Pitying One!  
She has no sacrifice, no offering; none  
Of all her midnight woes, nor bitter ache  
Of thirst for tears that tears may never slake  
Is worthy Thee, who pitiest her, undone."

(She rises.)

*The Woman*

"The world fades from me, and to-night I breathe  
A deathly wind that blows across my tomb.  
Ah, no to-day like yesterday can be!—  
Such was the pain of love's first mystery,  
When in love's arms I stood as death's now wreath  
My chilling form . . . Is this strange place my room?"

*Sister Christina*

"Be brave, my little sister!"

*The Woman*

(Takes a letter from beneath her pillow.)

"But . . . he is not free!  
His letter pleads by our first rose and kiss.  
He begs me ask him 'home'; he 'will not fail.'  
He pleads for love by our first rose and kiss."

*Sister Christina*

"Pray, little sister! Give to God your rose.  
Pray, pray for guidance in the Holy Way:  
So shall you find the mystic rose, the bliss  
More exquisite than earthly love bestows."

*The Woman*

"But when I pray to heaven I long for earth.  
Even as I pray I long, I long to—live!  
My mother loved, my mother gave me birth.  
To this sweet world of life I, too, would give!  
Must I be always like a fruitless tree,  
Waste my youth's summer, waste, and blindly hide?  
Ah, fate for womanhood, is this for me?  
To hide as if for shame my bosom's pride?"

*Sister Christina*

"Offer your soul to Love, and Love shall be  
The succor and the splendor of your soul,  
And show you clear your white and shining goal."

*The Woman*

(Sits up; she speaks in a low, wild monotone.)

"Give me your soul!' he begged me, and I gave.  
'Give me your soul,' and took it in a kiss.  
Poor gift I had not wit enough to save  
And offer to my Maker, who doth miss  
Our straying loves. Oh, it was love indeed,  
And it is love now dead within my breast,  
Love stabbed so quick it has no life to bleed,  
Love dead without or issue or bequest."

"I have no speech  
Nor language to confess how the sharp fangs  
Of poisoned thoughts assault me, how black hangs  
My night of horror on the wilds, where reach  
The cries from hell of vengeful demons . . . Teach  
Me how to thirst for heavenly love while clangs  
Earth's prison door upon me . . . Oh!"  
(She moans and hides her face in her hands.)

*Sister Christina*

"Pray, little sister! Look into His Face.  
Our Blest Redeemer holds the keys of hell."

*The Woman*

(Gazes at her.)

"How dare I look into His Face? Always  
A spectre watches by my bed. Perhaps  
My death draws near—and near—and slow enwraps  
Body and soul in this so cold dismay,  
A thousand times unto myself I say,  
But deeper horror than death's presence saps  
My courage . . ."

*Sister Christina*

(Gestures to the seaward window; they see a gallant little sail struggling homeward against a rising wind.)

"They who fear not and dare the valiant gale  
Shall see God's glory, and hers—Star of the Sea!"

*The Woman*

(Looks; she takes a locket from her heart, opens it, and shows a faded rose.)

"Here was my star,  
My rose of love I staked my heart upon!"

*Sister Christina*

(Repeats.)

"Pray, little sister! Give to God your rose,  
And pray for guidance in the Holy Way:  
So shall you find the mystic rose, the bliss  
More exquisite than earthly love bestows!"

*The Woman*

(Throws her arms up, passionately, then rises and kneels.  
She prays.)

"O Comforter, O Giver of Life, will Christ  
Receive my rose of love? 'Tis sacrificed!  
O Holy Spirit, Comforter, come, dwell  
Within my heart. Give me Thy love, Thy Grace!"

(She rises and faces her visitor.)

"Sister Christina, listen, I confess:  
To touch his wedded hand was faithlessness.  
Yes, yes, I knew! I guessed she had not died,  
My sister woman who was once his bride.  
I knew I sinned to love him."

*Sister Christina*

"You learn to-day by your so bitter stress  
Somewhat of our Lord's suffering when His side  
Was pierced for you."

*The Woman*

"Was pierced for me—for me! Oh, I will hide  
No more my grievous sin. To God I will confess!"

*Sister Christina*

(Offers the red garland she carries.)

"Here is a scarlet cactus from mid-sea.  
A lady from Bermuda gave it me  
For you. Come . . . take it . . . walk across your room.  
You can! My prayers for you are answered now.  
This is the Syrian 'Crown of Thorns' that we  
Are told was put on Jesus' head when He  
Hung on the Cross and triumphed o'er the tomb."

*The Woman*

(Walks feebly, but smiling; takes the gift, returns.)

"See, Sister, I have put your symbol red  
With the *Treasury* you gave me by my bed.  
To-morrow I'll take up my bed and walk,  
And work again . . ."



Sister Christina

(Follows her, puts her hand on her shoulder.)

You will be well and work now."

"Oh, yes,

The Woman

"Bless you, bless

Your strength and all you teach me. Now—meanwhile—  
Give me the Kiss of Peace. Oh, what a heavenly smile!"

The flame that feeds my spirit Christ bestows  
From the white flame to saints and martyrs given.  
"The Lord reigns from the Wood." The secret rose  
Blooms in its sun-bright shadow. Dews of heaven  
Are in the petals of this mystic bloom  
Whose fragrance fills the midnight of my room.

M. C. S.

PART II.—AFTER ABSOLUTION

I.—*Absolved I Kneel*

Absolved I kneel and thank God from my soul,  
While high and far in purity of bliss  
Great organ waves of music melt in this  
Divine delight; the heavens like a scroll  
Stars upon stars in majesty unroll.  
The courts celestial echo prayers that miss  
No joy of adoration. While I kiss  
The crucifix, I see our spirits' goal.

From the first moment of this music's birth  
Sacred and Glorious, Thou dost draw near!  
In melody eternity is here!  
Thou art my Saviour, Thou my inmost good.  
Thy heavenly sweetness is my spirit's food,  
O Bread of Angels, Saviour of the earth!

II.—*Made Free By Prayer*

Made free by prayer and fasting, I beheld  
All worn and spent of sorrow as I lay,  
A vision at the far-off break of day  
Where purifying tortures shall be quelled  
By perfect Love. Yes, even I, expelled  
From my stronghold of pride, who only pray  
To Him who pities women that He may  
Cleanse me in His great fount of Love that welled  
From the slain body of His suffering,

Was granted such a sweet and wondrous sight,  
By the Most Holy Spirit's power and grace,  
That with new strength of Love I dare to write,  
And give Him all I write for offering  
Of thanks that I at last have seen Love's Face.

III.—*The Vision*

Came first Saint Lucia, messenger of light,  
Into my chamber; swift the dark was thrilled  
To morning brilliance and I stirred not, stilled  
By peace unspeakable; then through the night  
Came great Saint Agatha in robe of white,  
Her pierced heart healed, as Love Divine had willed.  
By this dear spirit was my being filled  
With ecstasy of need for higher sight.

Came next—oh, tender rapture of freed pain!—  
The Holy Mother who doth feel our woe,  
Bearing all women's motherhood in hers.  
Her gentle eyes, compassionate and fain  
To bless with joys celestial, gazed below  
On me, the humblest of Love's worshippers.

IV.—*Rose of Dawn*

The humblest of Love's worshippers, I learned,  
In light that shone from sweet Saint Mary's eyes,  
The secret wisdom; oh, may I be wise  
In life's most sacred mystery! . . . She yearned  
In ecstasy of giving; and I burned,  
Receiving such pure flame; life's mortal ties  
Were waste, as when the rose of dawning vies  
With the black hour, the last from darkness turned.

Sudden the breath of lilies filled the air,  
And music as white blossoms waving slow  
In melody the earth-bound may not know.  
I heard the Spirit's exquisite behest;  
I felt a touch of sea-wind on my hair,  
And then—the Cross signed on my brow and breast.

V.—*I Will Walk Softly*

I will walk softly all my days. I tread  
The Way of Life Immortal, now the Cross,  
The Seal of Christ, is mine to carry. Loss,  
Sorrow and anguish, pain and woe are dead  
Within my soul that, quickening, is fed  
By such ineffable ardor as the sphere,  
Pale, self-full, dying, eagerly austere,  
Of mortal love has never compassed.

A RELIGIOUS MAN OF SCIENCE

BY CHARLES E. HOOKER, M.D.

RECENTLY the world of medical science lost a great leader—Dr. Herbert Maxon King, for fifteen years physician-in-chief of the Loomis Sanatorium for the treatment of tuberculosis at Loomis, New York. Throughout these years, and for many preceding, Dr. King gave, through patient study and research, much that proved to be of great value in the world-wide war against the white plague, finally, at the early age of fifty-two, succumbing to the disease for the amelioration of which he had faithfully spent his strength. Since his death, the daily press and the scientific journals of the land have given fitting space to Dr. King's memory. He has been eulogized for his learning and attainments, and the loss which the medical profession has suffered has been well spoken. In short, all due respect to the memory of a great and good physician-scientist has been shown. Thus far what has been written here must be taken in echo of the praise which has been voiced. The doctor merits it all. He gave hope and life to many—"himself he could not save".

But there was another side to Dr. King, which, owing to his isolation, with his patients and his work, in the foot hills of the Catskill Mountains, comparatively few fully appreciated. The doctor was a Churchman—a Churchman before anything else—who, as he labored for humanity, did not forget to nourish and discipline his own spiritual nature. On the beautiful grounds of Loomis Sanatorium stands the little memorial Chapel of St. Luke the Beloved Physician, wherein day by day the doctor worshipped and prepared his soul for its entrance into Paradise. Here he gave to God unstintingly of himself. Many in the community at Loomis, under Dr. King's guidance and instruction, were brought to Baptism and Confirmation. It was his desire and aim that the residents of the community should be given spiritual as well as physical succor. The chaplains at Loomis, the doctor ever encouraging and supporting them, made of the little chapel among the hills a veritable shrine where was taught and exemplified the Catholic Faith in its purity. Dr. King was not widely known to the Church, but he was no less a Christian of rare fiber. His faith was unflinching and his religious life was far more important to him than was his ever growing fame. His attitude toward and contact with his patients and friends was essentially Christian, and the good deeds that were performed by him none will ever fully know. Now that he is gone, many instances of his kindness to struggling priests and laymen are coming to light, and, in recognition of the good he has done, many are rising up to call him blessed and are praying for his soul's repose.

This inadequate tribute is paid in a day and age when religion is said to be in conflict with science, that those who read may learn that another scientist of high rank has lived and died firm in the Faith of Christ. One who knew Dr. King's religious nature very intimately writes these words, hoping that they may serve in some measure to still the murmurings of conflict between religion and science, and in the memory of one who, while very great in scientific attainment, was humble and meek before his Lord.

RUSKIN SPEAKS of the sordidness and squalor that will often be found in the houses of those who dwell perpetually in view of the great mountains. Grandeur may become as commonplace as anything else, unless we keep alive and delicate the sense that can perceive it. The right experience would seem to be that of Bishop Moule when at last he found himself on the Lake of Galilee, all ready to take in its impressions. He said that it was strange how little the actual sense could add to the mind which had always kept vividly before itself the Saviour's life as the Gospel gives it. It was interesting to him; but it had always been interesting, because he had kept his heart open to it.—*Sunday School Times*.





CLINTON ROGERS WOODRUFF, EDITOR

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## PRISON REGULATION IN NORTH CAROLINA

**N**ORTH CAROLINA is making progress in regulating the treatment, handling, and working of prisoners. The legislation enacted at the 1917 session of the state legislature was the outgrowth of an examination by a legislative committee, which showed in North Carolina a situation similar to that found by the New Jersey legislative committee. The act is an advance in many particulars, but in others is a compromise. So far as it prohibits whipping, classifies prisoners on account of their behavior, allows earnings to families of prisoners, gives supervision to directors of state prison over county chain gangs, provides individual sets of clothing for prisoners by number, provides for education, and authorizes the parol system, it is a distinct advance step. Originally the bill proposed to send to the state prison all convicted for two years or longer, but the county chain gang fought that provision and had it modified so that those sent for five years or more shall be sent to the state prison.

The bill establishes a board in which is centralized the control over state penal institutions and supervision over county and municipal jails and other places for confinement of county and city prisoners, but in the opinion of E. Stagg Whitin, to whom I submitted it, this control should be extended to include all state eleemosynary institutions. Centralized control, in his judgment, is imperative to an efficient system in order to make possible the centralization of purchase, the standardization of supplies, the development of prison industries to meet the institutional or "state use" market, and the fixing of definite responsibility for institutional management with adequate publicity. The inclusion of the county and municipal prisons under the board is a marked advance towards state control over misdemeanor prisoners. The bill is weak, however, in Dr. Whitin's judgment, in its provisions for grading the prisoners. Grading to be effective necessitates one central receiving station to which all prisoners are committed and where they undergo observation as to their mental and physical condition, industrial ability, etc. From the receiving station they should be sent to institutions which would meet their special needs. Grading under other conditions will be on a superficial and ineffective basis.

The labor provisions of the statute are a step towards the abolition of the contract system. The provision with regard to existing contracts is indefinite, and the lack of appropriation for the establishment of state use industries leaves a loop-hole for the continuation of prison contracts pending the organization of other industries. This has been the case in Missouri and New Jersey.

The provision that surplus farm products may be sold on the open market is unnecessary with proper coördination of the institutions and the installation of canning industries, etc. No surplus products need be produced, Dr. Whitin asserts.

The provisions for discipline will tend to hamper the activities of the board. The appointment of men of high calibre to the board would obviate the danger of brutalities. A broad policy should be formulated and details be worked out by the board. The National Committee on Prison Reform is opposed to corporal punishment under any conditions.

## SYSTEMATIC CATHEDRAL WORK

The Social Service Department of the Cathedral League in the diocese of New Jersey is organized to systematize and correlate the activities of the diocese in an extra-parochial, or, to express it more accurately, in a *Cathedral* work. The Bishop says he wants the Cathedral roof to cover every corner of the diocese.

"The need for lay helpers is various; but the estab-

lishment of friendly relationships between the parishioners and the inmates of our institutions is fundamental," declares the Rev. Samuel G. Welles, the institutional chaplain. His needs for helpers are:

1. Lay readers.
2. Servers.
3. Catechists—men and women—to help prepare people for Baptism, Confirmation, and Communion.
4. Friendly visitors—men and women—for hospitals, almshouses, and jails.
5. Musicians—instrumentalists and singers—for services.
6. Distributors of flowers and literature.
7. Correspondents, to show, by writing letters, a friendly interest in some one individual. Or to send Christmas and Easter cards to a number.
8. "Follow-up" work—"big brothers" and "big sisters"—to look up those coming from boys' and girls' homes, hospitals, and jails.

"With regard to this last," Chaplain Welles says, "very important is the follow-up work that needs to be done for our own Church boys and girls, and men and women, that are discharged from the State homes at Trenton and Jamesburg, and the reformatories at Clinton and Rahway. Big brothers and big sisters are needed in our congregations to befriend these young folks who come out to try life anew.

"We appeal for 'Catechists'. The inmates of our institutions have much idle time; some of them are very glad to receive instruction about spiritual things. In one of our larger institutions definite Church instruction has been regularly given weekly for about ten years. As a result, each year there are several presented for Confirmation, and a good percentage of the inmates within the institution are communicants of the Church."

THE BOARD OF SOCIAL SERVICE of the diocese of Washington reported that the Bishop of the diocese had been very happy to hear that more and more of the country parishes have been building parish halls, not always adjoining the church, but often in the population centers of the several parishes, and that these are being made social service agencies for the improvement of local conditions.

"IT WILL BE A DISGRACE to us as a nation if, after the war, we are content to let them (the workers, now the fighters) live in the drab and dreary districts which many people seem to look upon as the inevitable type of district for a working population." So spoke Mr. Ernest Newton, in his presidential address to the Royal Institute of British Architects.

THE FOND DU LAC COMMISSION has issued a leaflet, *Things We Ought to Be Interested in in Time of War*. It deals with loyalty, democracy at home, war taxation, war prohibition, chaplaincies and the Y. M. C. A., divinity students and compulsory service, and increased crops. It is worthy of a careful reading.

ONE OF THE BIG FACTORS in the present labor situation is the declension in immigration. War plus the recent immigration law has stopped the influx from certain countries, notably Roumania, Serbia, Montenegro, and Bulgaria.

NOTWITHSTANDING THE WAR it is reported that between 8,000 and 10,000 new houses are immediately required in Manchester, England. Possibly it may be on account of the war.





## 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.

### CONSCIENTIOUS OBJECTORS

[ABRIDGED]

To the Editor of *The Living Church*:

HERE exists at the present moment a great deal of confusion of thought concerning the rights under the law of conscientious objectors to military service. The fact that the objector may be confused with the so-called slacker is not cogent to correct understanding of this right. The discrimination of the two classes is a matter for governmental concern. The conscientious objection to all military service is native to the minds of some estimable people who cannot think exactly in the logic of the war sociology, and their existence is recognized in the fundamental law of the land and their legal rights are defined therein. It admits their full constitutional right to exemption from such duress of conscience as military service would impose. So the case stands; it is utterly *extra vires* for congress to attempt to abrogate this law or to impose limits upon the rights guaranteed under the constitution. The definition of conscientious objection is of course a difficult matter. The constitution attempts, and perhaps for its time succeeds in, an objective and logical definition. This is: membership in some religious denomination which has nonresistance as an essential doctrine of its belief. Such being the law, all objection to the law's validity or convenience is futile and distracts attention from the insistent problem—how is Congress to test and prove the conscientious objector?

The present test is imperfect, and it is questionable whether it could be enforced. Certainly membership in a religious organization as defined is not to-day a test of the conscientious objector. However, this fact cannot well be urged as a bar to the rights guaranteed by the law. A few of the objections to this historic definition are:

(1) It is really inconsistent with other clauses of the constitution since it is a discrimination on account of religious belief—as distinguished from conscience and is in effect a quasi establishment of religion. It would seem illegal therefore, since members of certain religious denominations are guaranteed rights and confirmed in privileges which are not extended to the members of other religious organizations. This consideration opens up an interesting question as to the moral exactness of those meetings of Friends which have voted not to receive into fellowship eligibles during the continuance of war. They are forbidding to a conscientious objector the only test nominated in the constitution itself.

(2) The law ignores the fact that it is neither exact nor expedient to place upon the conscience of a voluntary organization the discrimination of certain facts which fall justly and logically upon the Government. This consideration is the ample justification of the reasonableness of the aforesaid action on the part of the "Friends".

(3) The law fails to fit present facts. At the time this principle of discrimination was written into the constitution it was a veritable test. The Society of Friends and certain German pietistic societies represented about all the conscientious objection to war then extant. This is so no longer. The past hundred years or more have witnessed a great and significant change. There has come a deepened sense, if not understanding, of the catholic life of Christianity, which has led to lessened emphasis upon the mere accidental *differentia* of denominations, and historically the doctrine of non-resistance has not been even accidentally important until the present moment.

Curiously enough, although contrary to the general supposition, non-resistance and conscientious objection do not denote the same group of ideas. The same period discovering a growing sensitiveness to the moral message of Christianity has extended the conviction of the immorality of war in many directions. As Mr. Roosevelt says, America is honeycombed with this opinion. Thousands of Christians of many names hold this belief as firmly as did the Society of Friends of a hundred years ago. This is a confessed by unsatisfactory situation for the law to occupy—but it is the *true status*—and nothing is gained by confusing the facts.

Curiously enough there is discoverable to-day another ground of objection—equally conscientious and, I confess, to my mind of far more momentous importance. Most of the discussion which has led up to the present war situation has been based upon

the idea—essentially Prussian and philosophically Hegelian—that the State is the realized will of the nation; that it is sovereign over individual conscience; that apart from the law of the State there is no cogent conscience of duty. It is further asserted that to hold any of the aforesaid propositions in dispute is incipient treason. These views—so distressingly prevalent to-day—are not American as our fathers understood Americanism—and they are not righteous as many Christians hold righteousness. Just at present this dissonance is an undefined feeling—a lack of satisfaction. Therefore skilled reasoning and clear utterance are needed on the part of the leaders of public opinion lest another cause of conscientious objection be raised. The fundamental fact of American law is that the sovereign responsibility for duty rests upon the conscience of the citizen—and it tacitly occupies what is a sound intuition of social philosophy that the private conscience of the citizenship will safeguard all the legitimate interests of the State. The confusing theory is as unnecessary as it is dangerous.

OSCAR WOODWARD ZEIGLER.

Baltimore, Md.

### INTEREST AND WAR

[ABRIDGED]

To the Editor of *The Living Church*:

THIS war, with all its prospective horrors and heart-breakings, can be stopped. To correct social injustice, men have proposed as many reforms as there are symptoms of the malady. But they have persistently refused to accept the only true diagnosis. Now, at the risk of taxing their patience, we declare again that all social troubles are traceable to the one tap-root of evil—interest on money. Be patient, Christians, and learn that your Church forbade this practice for more than a thousand years.

This attitude of the early Church was derived not only from the ancient moralists such as Aristotle and Cato, but from the Bible itself. That Word of God uniformly condemns interest. From Moses to Nehemiah, through legislation, prophecy, Psalms, and Proverbs, Israel is warned constantly against the proneness to make money out of others' necessities. The practice of exacting interest is so vicious that Ezekiel classes it with murder and adultery and all such crimes as brought Jerusalem to ruin. And clinching the whole teaching, our Blessed Lord, who came to fulfill the law, defines interest as the unjust gain of him who reaps where he has not sown. (St. Matt. 25: 26-27.)

No wonder, then, that our civilization, founded upon such a vicious system, is tottering. We may preach and practise the most beautiful ideals, but if we ignore the foundation we are building our grand structure over the crater of a rumbling volcano.

What shall we do then? Repent.

Let every pulpit preach this truth; let the "powers that be" follow the teaching. It will spell Revolution, but the Church should know, from her own history, that Revelation and Revolution are as inseparable as light and life.

What effect would such preaching and national practice have upon the war? It would revolutionize the whole situation. Thrones now tottering would be succeeded almost invariably by true democracies. Our own country would return to the principles of the Declaration of Independence. As for the Central Powers, their Prussianism would disintegrate under the thunderbolt of this heavenly message, for there are enough Christian and social democrats in all these countries to respond loyally to a universal revival of Biblical Christianity.

Then all our resources appropriated for war can be turned into the blessed channel of building and rehabilitating the ruined places. All our moral forces can be employed in fostering the spirit of international coöperation and brotherhood.

Brethren of the clergy and laity, do not dismiss this matter cavalierly, as so often before. The world situation is too awful! We have our choice, perhaps our last opportunity before the Day of Judgment, between plunging millions into heart-breaking sorrows, debts, and racial hatred, or leading the whole world out of the horror of war into the greatest blessings of perpetual peace.

Very respectfully,

JAMES L. SMILEY.

Annapolis, Md., July 16th.



### CHURCH WORK AMONG COLORED PEOPLE IN PENNSYLVANIA

To the Editor of *The Living Church*:

MY attention has recently been called to a portion of the episcopal address of Bishop Rhinelander of Pennsylvania, anent the work of the Church among the colored people. It is so perfectly refreshing and stimulating that I beg a reproduction of a very short section of it in your columns. The Bishop of Pennsylvania is indeed magnanimous in giving so large space in his address to a subject which ordinarily receives but scant notice in such addresses. In part, the Bishop said:

"The trouble now is that people generally do not realize it. When sympathies have once been excited and then cooled, it is very hard to fan them freshly into flame. So the work halts for lack of resources and support just when its deserts and claims are greatest. I have been speaking generally, but of course the work in our diocese is chiefly in my mind. I want to make as strong an appeal for it as possible, and I want to address my appeal not chiefly to your feelings and emotions, but much more to your reason and intelligence. The fruits of the work itself must be the effective cause of your renewed interest on which its hope depends. I want you to judge this work upon its merits. I want you to inform yourselves about it. Personally, I am very proud of it, and of the men who are engaged in it. You would, too, if you had the facts before you. It is solid and sound, wisely planned, faithfully wrought out, and extending, as it gains strength, in carefully considered ways and places."

The hearts of colored priests everywhere are profoundly grateful to the Bishop of Pennsylvania for such a magnificent tribute to the fidelity, zeal, and worth of the black priesthood. Such words hearten and encourage us all; and the dear Father above knows that we sadly need it in this dark hour.

GEORGE F. BRAGG, JR.

### THE CHURCH LEAGUE

To the Editor of *The Living Church*:

I THINK that Dr. Hodge deserves thanks for his letter of July 14th.

Apart from the questions involved in the Report of the Church League, and without undertaking to discuss the justice or injustice of those who differ from us, it seems to me that at this tremendous crisis, it were better for non-combatants to leave controversy alone.

We might learn many lessons from our Allies, and until our churches are filled on week-days for those who wish to pray for our country, and the attendance at the early celebrations is much larger than it is at present, it seems as if we had a far higher duty to perform than to criticize our brother Churchmen.

HELEN HAMILTON TURNER.

Knoxville, Tenn., July 18th.

### MYSTERY AND RITUAL

WE hear to-day, and often from men and women who profess to be Christians, that such a thing as mystery does not exist. No long argument is needed to refute this statement. It is true that many things which the savage shrouded in mystery, we, with our superior knowledge and education, have clothed with intelligent understanding. The use of medicine and drugs is no longer considered a mysterious phenomenon—we know what such things are, and we appreciate their use and effect. But as far as the mystery of all life is concerned, we are in the dark and far from explanation, as the savage was a thousand years ago.

Our religion, too, upon which our whole lives are based, is the greatest of mysteries. How many have tried—and failed—to prove that such a thing as a God does not exist? Who can explain the mystery of the Virgin Birth? Who can analyze the mysterious workings of the Holy Ghost? Who can solve the mystery of Prayer? It is true that all these mysteries have been solved to the satisfaction of a few, but all solutions fail to convince the deeply-thinking man. Our whole life, even the reason why there is Life at all, is an unsolvable, unexplainable mystery.

One of the oldest and yet one of the most modern methods of exemplifying mystery has been and is the use of ritual. We gather from the New Testament that the ritual of the Jewish Church, especially of the great temple at Jerusalem, was most elaborate. Spencer and Gillen tell of the extended ceremonies and elaborate ritual made use of by the savages

of Central Australia in initiating the young savage into the full privileges and mysteries of manhood. To-day, both in Church and out, ritual is used for the same purpose—to exemplify some mystery. In many secret societies, for instance, great stress is laid upon a well-worked out and more or less extensive ritual, to bring out the principles upon which the society was founded. The new member, too, is initiated into the mysteries with great pomp and ceremony. In the Church, what an elaborate ritual may be used to bring out the mystery of the Holy Eucharist! How beautiful and inspiring, how instructive and praiseworthy, is the ritual which one finds in some of our parish churches! How beautifully is the Passion of our Lord taught and recalled to one's mind by the sacred ritual used for that purpose in St. Mary's, New York, for instance. "The charm of music and of orderly movement, the impressiveness of ordered masses in procession, the awe of mystery, all contribute to stamp in the meaning, and value." So James H. Tufts, Professor of Philosophy in the University of Chicago, speaks of ritual.

Why is it, then, that so many people shudder when the words "ritual", "mystery", are used in connection with the Church? These people will agree that there is a "something" within one which responds to the beautiful. They will not, however, admit that that same "something" urges them to answer the call of mystery and ritual too. They are afraid, because—they do not understand. Many people believe that by ritual is meant idolatry, by mystery, mysticism. How far from right! How far! The word "mystery" is used in its every-day meaning—something that we cannot explain, cannot solve. And the term "ritual" is applied to that ceremony by which the Church teaches what it does know of the mystery.

### ARMENIA AND THE ARMENIANS

(Continued from page 413)

war with the armies of the Allies. Many hundreds have laid down their lives in the cause of the European Powers.

From the outbreak of the war many thousands of these volunteers have rendered great service to the Russian army as scouts, advance-guards, and in other ways. In May, 1915, they succeeded in saving about 150,000 Armenians in Van, where the inhabitants had been defending themselves against the attacks of the Turkish Army and artillery. Their military successes and bravery have been acknowledged in writing and otherwise by the Russian generals.

### SOME OF THE COMPENSATIONS OF MEMORY

(Continued from page 414)

a conflict, not from lust of conquest, not from underlying hate, not even from conscious animosity, but to bring about the dawn of a better day, to hasten the coming of peace, to hold up the ideal of social betterment, which shall do away with autocratic assumptions and give to the people themselves the right of freedom and of brotherhood. If ever war can be justified, herein lies its justification.

And we need a lesson. We need the assertion that ideal values are spiritual values and that no material prosperity will give birth to them; that they are born not in easy, self-pleasing conditions but through the scourge of sorrow and often of privation, of temporal loss, yes, even of defeat. But, let conditions be what they will, time in its silent march will bring out of them results little dreamed of by us, and when one looks backward over the years a justification of the seeming ascendancy of evil will appear. Already in the concert of nations it is apparent.

As the dawn appears, steling in upon us unawares, we scarcely note its advent until, lo! the sun is in the heavens and the night with all its gloom has passed away, to be remembered, if thought of at all, only as the precursor of the day.

IT IS ONLY in poor men and in the lower things that success increases self-conceit. In every high work and in men worthy of it, success is always sure to bring humility.—*Phillips Brooks*.





### THEOLOGY

*The Canons and Decrees of the Sacred and Oecumenical Council of Trent.* Translated by the Rev. J. Waterworth. Chicago: The Christian Symbolic Publication Society.

Of the two standard translations of the Canons and Decrees of Trent (the other is by T. A. Buckley, and both have long been out of print), Waterworth's is on the whole the best. We gladly welcome this literal reprint of it.

Every theological student should gain firsthand acquaintance with the official teaching of the Roman Catholic Church, and the canons and decrees of Trent contain its leading particulars (except the later doctrines of the immaculate conception and of papal infallibility) in authoritative form. Many Anglican polemical works have been reduced in value by the habit of depending upon second-hand sources in describing the Roman position.

But there are other than polemical reasons for studying these canons and decrees. They register a most important stage and phase of the history of Catholic doctrine—one which has determined (either by persuasive influence or by reaction-provoking challenge) much of the course of theological development since they were put forth. It is to be remembered also that the Council of Trent was in important respects a reforming council, not less so because it crystallized several mediaeval doctrines which the Anglican Church does not sanction. Many of its members were careful and conscientious theologians, and much of the doctrine covered by Tridentine expositions is in harmony with our own position. Those decrees of faith with which we do not agree are easily recognized, and are not likely to mislead real students. The major part of the decrees constitute a treatise which, apart from its historical value, is full of solid meat and accurate definitions.

It is to be desired that they should be studied in the original Latin, which is not difficult or obscure. But, thanks to the existing neglect of Latin by theological students, the need of a good translation such as this is cannot be denied. F. J. H.

*The Holy Trinity.* A Study of the Self-Revelation of God. By Louis George Mylne. London, New York, etc. Longmans, Green, & Co., 1916. \$2.50 net.

This book will be most helpful to believers, whether clerical or lay, and brings with it an atmosphere of devout enthusiasm and sympathy with men in their practical needs which are not often found in so high a degree. And the writer is thoroughly sound.

He begins his treatment at the practical end, devoting two chapters to the devotional and practical value of belief in the Holy Trinity, and emphasizing this value from time to time throughout the volume. This is a most useful feature of the work as a whole. Then follow two chapters on what belief in the Trinity is not and what it is. The next five chapters are concerned with New Testament teaching. Then follow four chapters on the ecclesiastical development of definitions, made necessary by the rise of error, and a chapter on several incidental truths which are safeguards of the main doctrine. Finally there is a supplementary chapter on certain philosophical and apologetical aspects of the doctrine. Useful notes are given.

The one weak point in the treatise is the writer's handling of difficulties raised by biblical critics. His purpose did not require him to enter into problems of criticism—certainly not beyond a very limited range. But, although conscious of this, he allows himself to deal with critical questions which he has had no opportunity adequately to master. Accordingly, the only readers to whom this part of his treatment will be intelligible will remain unconvinced.

The book is written for the edification and help of those who occupy a believing standpoint, but who fail to realize the living power and practical value of the doctrine of the Trinity. The closing apologetical treatment is also helpful. The good Bishop is much stronger as a philosophical apologist than as a biblical critic. To those for whom he writes his work has very great value; and it will be very useful to preachers in preparing their Trinity Sunday sermons—the most difficult ones of all for many of our clergy. F. J. H.

*Faith and Immortality.* By E. Griffith-Jones. New York: Chas. Scribner's Sons, 1917. \$1.50 net.

This book has three qualities in very marked degree: fascinating interest, coherent argument calculated to convince, and thoroughness of treatment of the numerous problems discussed.

The book is opportune, and is both suggested by and calculated to promote the recovery of serious study of eternal realities which the world war has challenged. It has three parts: critical, historical, and constructive; and it is hard to say which is best—all are so helpful.

In only one important connection do we think the writer has lost his way—that of probation after death. He has indeed given the most adequate and plausible presentation of this theory that we have seen. But there is an underlying assumption—one very generally adopted, it is true, although without adequate consideration—that the alternative which is signified by the traditional Christian use of the terms "heaven" and "hell" is the only alternative set before mankind. He pleads that many do not have a fair chance in this life. He means a fair chance to turn heavenward in the Christian sense. But Holy Scripture reveals the future only of those who receive that particular chance. It nowhere says that those whose probation is of a lower type than that afforded by effective communication of the Gospel Message are by that fact lacking in a chance to win by their earthly attitude towards what they know of right a good and satisfying destiny of their own. It is quite possible that there are other heavens than that offered in the Gospel, and that the non-elect are really elect in relation to a different vocation in the future world from that called Christian. This is of course speculative—although it has patristic support—but it deprives Dr. Griffith-Jones' argument of completeness, because of his assumption above described. That the Judge of all the earth must do right, we believe with all our hearts. But that this requires that He shall give the same possibilities—offer the same kind of happy destiny to all, we are in no position to assert. This being so, we have no basis for asserting that non-Christians fail to have a fair chance to win the good which God has in store for those who respond rightly to the opportunities which they actually receive.

Our author wins our special gratitude for his powerful presentation of reasons for belief in a bodily resurrection. We trust the book will have a very wide sale. F. J. H.

*Evolution Proving Immortality.* By John O. Geiser. Omaha, Neb.: National Magazine Association, 1917. \$1.50, postpaid.

The argument is that, as the body is perpetuated through many generations, at each birth sloughing off, dividing, and again growing in the offspring, so man's soul in all probability has had a similar history, being a bud or sprout from the soul, or life, of his ancestors. There is no reversal of the process and what is sloughed off is never restored to the same form, but lives in that which survives and renews its growth, there being no death which is not the initiation of such survival and development.

The argument is, in spite of some complexity of presentation, suggestive. But the writer attaches too much demonstrative value to the facts which he presents. F. J. H.

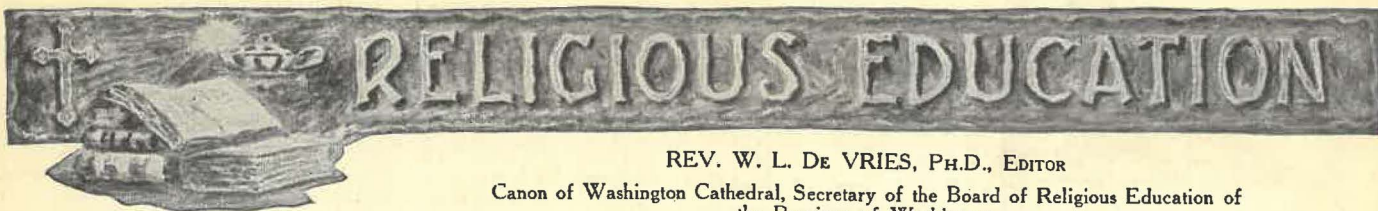
### MISCELLANEOUS

ONLY A VERY little personal knowledge of St. Mary's Hall, Burlington, N. J., would make one find interest in the little book which Mrs. John Fearnley, the principal, has written for the school's eightieth birthday, which occurs this year. The little volume of eighty odd pages is filled with reminiscences and historical notes. It bears the descriptive title, *Eighty Years of St. Mary's Hall*.

AS WILL BE surmised from its title, the *Princess of Let's Pretend* is gotten up especially to amuse the little folks who delight in tales of magic and fairyland. The author, Dorothy Donnell Calhoun, has conceived the novel idea of illustrating her book with photographs of real people, most of which have been taken from scenes in moving pictures. It contains eleven stories, all told in simple manner. [E. P. Dutton & Co., New York. \$1.50 net.]

LEAVE ROOM in your mind for the thoughts to come up to breathe.—Stephen B. Stanton.





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.

THE Church's task on behalf of the religious education of university and college students is important, difficult, undeveloped. Casual observers would say that it is made difficult by the students' hostility or indifference to religion.

But this is not true. To-day the average college man is neither hostile nor indifferent to religion in general, to Christ, or to His Church. On the contrary, he is deeply interested and keenly concerned as to the fundamentals of religion, and is forever discussing them. In psychological development, changes, and outlook this is perhaps the most critical and the most plastic and susceptible period of life. And the college man's lack of activity in religious matters, his failure to participate in the normal life of organized Christianity, his neglect of worship and preaching, are in the main due to other causes than a deficit of real and keen religious interest within himself. The intense and increasing activities of the campus, the claims and obligations of college societies, the absorbing interests of athletics, the difficult and complicated studies, especially in technical courses, the necessity many are under to work their way through college—these and like things crowd the students' life so full that there can be time nor thought for little else.

When Sunday comes, a long sleep, a late and leisurely breakfast, and toasting toes in pajamas and dressing gowns before the great fireplace in the fraternity house, delectated by the Sunday newspapers and the chaff and chatter of boon companions—this is about all he has mind or will or body for, and consumes pleasantly and harmlessly, if not profitably (in the higher sense), the whole morning. Study, recreation, and social amenities are insistent in their claims upon the rest of the day.

Then the approach to the student by the local rector is not always wise or effective. In college towns, in fact, our churches are usually organized for parochial and pastoral work among the residents, rather than for the student body. The college man feels that the parish life, the work and the worship, constitute something apart from himself, and that he is "out of it".

The situation is admittedly difficult. But the field is important and must be cultivated. For from the students of our universities and colleges our leaders are chiefly recruited. And in State as well as Church we need leaders in whose hearts and wills the knowledge and love and fear of God are implanted. In the ministry we need college-bred men. In our parochial and diocesan activities the devout, devoted, educated layman is invaluable, and all too rare. And apart from the calls of Church and State and community the individual purely as such needs God to develop to highest stature; and woe betide the individual, the nation, and humanity if we have high education without God in the life to restrain and guide and strengthen.

These and like considerations show that religious education is of paramount importance in our institutions of learning. But agencies for it are as yet imperfectly developed. True it is that in some places we have Church

houses for students; in many there are Church guilds and societies; in a few, student pastors. True it is, too, that early in its activities the General Board of Religious Education created a department on collegiate education, containing some of the foremost men in the land, devised a programme, and appointed an excellent director, the Rev. Stanley S. Kilbourne, who, however, a year ago, returned to parochial life. The work achieved and the plans devised are reviewed in Part IV of *Church Ideals in Education*, published by the General Board in 1916.

But when all is said and done this field is still undeveloped, and its soil, terrain, and conditions so extensive and varied that in the nature of things development will have to be slow.

With the recent appointment, however, of the Rev. Paul Micou to the directorship of this department of the General Board, a real step forward has been made. Born of brilliant parentage, his father a distinguished scholar, theologian, and teacher whose wife was helpmeet and companion at every point; bred in an ideal Christian home within seminary precincts, educated in a great Church school, the University of Virginia and the Alexandria Seminary, busy ever since ordination in student and Y. M. C. A. work, Mr. Micou has himself had just the training and atmosphere we would like all the sons and daughters of the Church to enjoy and profit by. Endowed with excellent gifts, rich in acquirements and experience, full of energy, of good judgment, he would appear to have been born and trained to be our leader in his generation in the great field of religious education in universities and colleges. May the achievement not fall short of the promise, and may Church people everywhere back up the General Board and Mr. Micou in the difficult and extensive field to which they are now setting their hands and hearts!

Mr. Micou's most recent occupation, the position he leaves September 1st, when he enters upon his new duties as director of the Church's collegiate department, has been as secretary for theological seminaries of the student department of the International Committee of the Y. M. C. A. In this capacity he has been busy linking together the divinity schools of North America, so that what is best in the life and tradition of each may be shared by the rest, and he has also been engaged in presenting the call to the ministry to college men, especially those in non-sectarian and state universities, as well as promoting the devotional life and missionary interests of men already enrolled as candidates for holy orders. A report of this section (theological) of the student department of the Y. M. C. A. has recently been published and is full of valuable data and suggestions for those interested in the supply and training of the ministry. This Church of ours has not yet taken seriously the presenting of the claims of the ministry to our young men, and consequently both quantity and quality are far short of our needs, as was shown in this department of THE LIVING CHURCH several months ago. Our brothers of the Christian bodies around us far surpass us in this field, and we should learn of them and govern ourselves accordingly.

The report above mentioned shows some excellent methods and approaches. It may be had for the asking of The Association Press, 124 East Twenty-eighth street, New York City.

Along with it should be read and considered Mr. Harrison Elliott's pamphlet, *Theological Students and the Student Movement*, to be had in the same way. It is an impressive and suggestive review of a wise and wide campaign to secure educated leaders in the ranks of the ministry for the service of God and country and humanity. May some such effective campaign now go forward for the sons and daughters of the Church, whether students in Church or secular institutions, and seek to equip them to live highly and worthily and likewise lead many of them to the sacred ministry.



## FROM THE PEDAGOGUE'S VIEWPOINT

BY ROLAND RINGWALT

WHEN in 1881 the news came that Matthew Hale Carpenter had left earth behind him many newspapers published the story of his youthful dispute with the master of the village school. A mathematical point was involved. Carpenter insisted that he knew more than his instructor (which may have been the case), the debate became unfriendly, and the fourteen-year-old rebel was expelled. To the boy this was not a source of grief. Long before, Paul Dillingham, a leader of the Vermont bar, had said to Carpenter's mother: "Send me your boy when he is fourteen years of age, and I will make a lawyer of him." It cheered the lad to start off the next morning, trudge to Mr. Dillingham's office, and confidently announce his arrival; while the kindly greeting of the veteran shows that the tyro was a promising beginner.

But it is amusing to recall the feelings of three or four boys just out of school who talked over the news of 1881. They admired Carpenter so much, they looked on the schoolmaster with such withering disdain. As they saw the case, the man was weak, dull, pompous; the boy was so brilliant, so resourceful, so determined. It was a scene dear to young America. By-the-way, there once was a comedy entitled "Fresh, the American", and these boys were not entirely without their share of youthful impudence. One must own that the vision of young Carpenter, defying the master, and hurling in his teeth, "I know more than you do," won their hearts more than the vision of the novice reading Blackstone far into the winter nights.

Years passed. The boys grew old enough to vote, voting ceased to be a novelty, they became eligible to the Presidency, although not one of them has reached it. On time rolled, and not long ago two of them chatted on the flight of seasons and the gradual changes in one's thoughts and feelings. A reference to their juvenile admiration for Carpenter brought out the fact that both had reviewed the case, and reached the conclusion that possibly the schoolmaster may have been relieved at the departure of a youth who, if brilliant, was exceedingly conscious of his powers. There are boys whose talents win praise, yet who are by no means desirable pupils. Bold, arrogant, self-willed, they are trials to their instructors, and if they are glad to leave school behind them the powers that be at the desk may be equally glad to see them go. If the Vermont pedagogue was a man of mediocre capacity, who tried to do his duty, who had to look after an ungraded population ranging from five to nineteen years of age, who had to expound the alphabet, explain the mysteries of fractions, outline the geography of the Union, hear classes in spelling, and keep a sharp lookout to prevent fighting and flirtation, it might have been vexatious to have a boy offer to instruct him in mathematics.

Granting all that has ever been claimed for Carpenter as a lawyer, orator, and senator, it is not unprofitable to look at his training between fourteen and twenty-seven. He left the school taught by a master he disliked to enter the office of a lawyer whom his father and mother held in honor. The country boy could not but admire Paul Dillingham, the veteran of important cases, the man who had known the celebrities of the state, and who had read books of which the young student had not even heard. For some reason, Carpenter decided to go to West Point, and passed two years there. While he forgot all the French the academy taught him, he got an insight into military affairs that was of great service to the future Senator. At West Point he learned mathematics from instructors who knew the field and the fortress, he breathed the atmosphere of study that leads to action, and of action inspired by study. After two years he resigned, went back to Vermont, gave two years to his legal preparation, and was admitted to the bar.

Then at twenty-three he started for Boston, without a letter of introduction, but resolved to enter the office of Rufus Choate, whom he had never seen. Choate was in court, hence the young man called on him in his private room, and made so good an impression that it may almost be called a case of friendship at first sight. For more than a year, Carpenter was junior to a man whom he could not but admire. No village lawyer, however proud, could imagine himself the peer

of Rufus Choate. In 1848, Carpenter removed to Wisconsin, and was soon attacked by a blindness which kept him out of work for two years. During this time Rufus Choate proved a generous friend and wise counselor, and when sight was restored it was Choate who supplied the convalescent with a working library. The money was repaid, and the kindness was acknowledged by Carpenter in language of touching eloquence. We can hardly imagine what it meant to the blind man to know that Choate was ever mindful of his sorrows and confident that God would lighten his darkness.

There are not many stories of the intellectual life more curious than that of Matthew Hale Carpenter just beginning his work in the West, thrown into a darkened room, without money and without influence, and fighting his way to recovery.

After his death, Jeremiah S. Black—and no one knew him better—said: "It would be interesting to know what effect upon his mental character was produced by his blindness. I believe it elevated, refined, and strengthened all his faculties. Before that time much reading had made him a very full man; when reading became impossible reflection digested his knowledge into practical wisdom. He perfectly arranged his storehouse of facts and cases, and pondered intently upon the first principles of jurisprudence. Thinking with all his might, and always thinking in English, he forgot his French; and acquired that surprising vigor and accuracy of English expression which compel us to admit that if he was not a classical scholar, he was himself a classic of most original type."

Ere Matthew Hale Carpenter had reached twenty-seven he had learned the lessons of admiration and endurance. The self-assurance of the boy never died out, as his name shows. "Decatur Merritt Hammond" was his baptismal name, but a lawyer said that one of his arguments was worthy of Sir Matthew Hale, and that he ought to be named "Matthew Hale Carpenter". The name became popular, and a Senatorial eulogist says that "he was actually constrained to adopt it." Are we uncharitable in believing that Barkis was willin', that the man who began by defying his schoolmaster, who made his way without recommendations into Choate's office, and who, while young in the Senate, sought to cross swords with Charles Sumner, was ready enough to be compared to Sir Matthew Hale?

One of the boys remarked that if he had to assume charge of a country school he would prefer a youngster of the Carpenter type on the outside rather than on the inside of the building. That would probably be the opinion of most persons who have had experience with self-confident juveniles. But ere the old schoolmaster parted one of them told a story of Carpenter very different from that of the fourteen-year-old outbreak and better worthy of remembrance.

A blind man owned a little home. His title was called in question, and he sought Carpenter's legal advice. The case went against the sightless client, whereupon Carpenter paid the costs, cleared the record, appealed to a higher tribunal, and won. Uneasy as to possible events in future, the blind man had promised: "If you can keep my property away from the rascals who are after me I will deed it to you." Faithful to his word, he came to Carpenter's office, and wished to know if the transfer papers had been drafted. "Here they are," said Carpenter. "Take them to your wife; if they are all right, sign them." After going home the client had the documents examined. All were receipted bills, excepting the instruments which confirmed the deed to the owner and his wife. Overpowered with a sense of wondering gratitude, the blind man returned to express his thanks, and Carpenter said: "I was once sightless and helpless like yourself. If any but the Almighty knows what human kindness is, I know; and I would not take your money though I knew it to be my last earthly hope of a dollar."

Whatever Carpenter learned or did not learn in the Vermont schoolhouse he remembered the lesson taught by the brotherly kindness of Rufus Choate.

If I KNEW all that is to be learned from a daisy even, I should be less a stranger to God than I am. All about me, tree unto tree is uttering speech, and flower unto flower is showing knowledge. It is in a language I do not understand, but which I shall remember, and which I shall learn the whole meaning of, hereafter.—  
*William Mountford.*



# Church Kalendar



July 29—Eighth Sunday after Trinity.  
 " 31—Tuesday.  
 Aug. 1—Wednesday.  
 " 5—Ninth Sunday after Trinity.  
 " 6—Monday. Transfiguration.  
 " 12—Tenth Sunday after Trinity.  
 " 19—Eleventh Sunday after Trinity.  
 " 24—Friday. St. Bartholomew.  
 " 26—Twelfth Sunday after Trinity.  
 " 31—Friday.

## KALENDAR OF COMING EVENTS

Aug. 24—Consecration of Suffragan Bishop of Arkansas, St. Luke's Church, Hot Springs, Ark.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### AFRICA

Miss M. S. Ridgely.

### CHINA

#### HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago)

Miss Grace Hutchins (address direct, 166 Beacon street, Boston).

Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).

Rev. T. R. Ludlow.

Miss Dorothy Mills (address direct, 1 Joy street, Boston).

Mr. J. A. Wilson, Jr. (in Third Province).

### JAPAN

#### TOKYO

Rev. R. W. Andrews.

Rev. J. A. Welbourn.

### THE PHILIPPINES

Deaconess Hargreaves.

### PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

# Personal Mention

THE REV. W. M. CLEVELAND has entered upon his rectorship of St. Andrew's Church, Edwardsville, Ill., where he now resides. He still retains charge of Christ Church, Collinsville, and Glen Carbon.

THE REV. MENARD DOSWELL, JR., has accepted a call to become rector of St. George's Church, New Orleans, La.

THE REV. J. H. HERENDEEN has accepted a call to become rector of St. John's Church, Honeoye Falls, N. Y., where he is now resident. He has charge also of St. Peter's Church, Holcomb.

THE REV. H. O. NASH has resigned his work at Southern Pines, and is now in temporary charge of the missions at Townsville, Stovall, and Middleburg, N. C.

THE REV. ROBERT NORWOOD has been called to take charge of St. Paul's Memorial Church, Overbrook, Pa., and will begin his duties September 16th.

THE REV. GEORGE OSMAN, recently ordained, is in charge of Emmanuel Chapel, Louisville, Ky., in the jurisdiction of St. Andrew's parish.

THE REV. WILLIAM M. PARCHMENT has been appointed to charge of St. Augustine's Church (colored), Harrisburg, Pa., with care also of St. Barnabas' Church, Altoona, carrying on the work with the help of lay readers.

# Summer Addresses

THE REV. WALTER D. BUCKNER, LL.D., of Calvary Church, Memphis, will spend his vacation at Hotel Del Prado, Chicago, Ill., where he may be addressed until September 1st.

MR. JAMES C. CROSSON, candidate for holy orders in the diocese of East Carolina, who for the past year has been in charge of the four churches of St. Thomas' parish, Bath, N. C., will return to Philadelphia, Pa., to take charge of the Church of St. Simeon during August, after which he will continue his course at the Theological Seminary of Virginia.

THE REV. E. A. HALL will be in charge of the Church of the Ascension, Troy, N. Y., during the month of August.

THE VEN. E. J. HAUGHTON will spend the month of August on a visit to his mother in Toronto, Canada.

THE REV. GEORGE THOMAS LAWTON, D.D., will be in charge of St. Peter's Church, Rockland, Maine, from July 22nd till September 2nd, and should be addressed accordingly.

THE REV. JAMES M. MAXON is in charge of St. Mark's Church, Louisville, Ky., during the summer months. He has been called as rector, but his decision is not yet announced.

THE VEN. W. W. STEEL may be addressed during the month of August at The Church House, 1129 Walnut street, Philadelphia, Pa.

THE REV. GEORGE H. TRICKETT has resigned the rectorship of St. Paul's Church, East St. Louis, Ill.

THE REV. S. HALSTED WATKINS is the acting superintendent of the New York Episcopal City Mission Society during the absence of the Rev. Charles P. Tinker, D.D. Chaplain Watkins continues his work at the City Prison ("Tombs") and the House of Refuge.

THE REV. JOHN C. WHITE will spend the month of August at Annandale, Minn., and with permission of the Bishop will hold Sunday morning services in St. Mark's Chapel on Clear Water Lake.

## ORDINATIONS

### DEACON

CENTRAL NEW YORK.—On the festival of St. Barnabas, Monday, June 11th, Mr. SAMUEL F. BURHANS, graduate of the General Theological Seminary, was ordered deacon by Bishop Charles T. Olmsted in St. Paul's Church, Watertown, N. Y. The Bishop preached the sermon. The candidate was presented by the Rev. John L. Oldham, rector of the parish. Other clergy present were the Rev. Messrs. A. J. Brockway, D. D. Waugh, E. B. Doolittle, A. Q. Davis, F. J. Davis, C. T. Raynor, and F. W. Eason. After the service luncheon was served by the ladies of the parish. Mr. Burhans is now minister in charge of St. James' Church, Cleveland, N. Y., where he had served as lay reader.

OHIO.—On Sunday, July 15th, in Grace Church, Ravenna (Rev. Francis McIlwain, rector), Bishop Leonard ordained to the diaconate Mr. EDWIN YOUNG LACY, formerly a member of the Congregational Church. Mr. Lacy will have charge of St. Andrew's mission, North Hill, Akron, under the direction of the Rev. Dr. Washington of Cuyahoga Falls.

### PRIEST

LEXINGTON.—On St. John Baptist's Day, in the Church of the Good Shepherd, Lexington, Bishop Burton advanced the Rev. RICHARD WILKINSON, D.D., to the priesthood. The Rev. E. L. MCCREADY, Dean-elect of Christ Church Cathedral, Louisville, preached the sermon. The Rev. George H. Harris was the presenter and master of ceremonies. Other clergy participating in the service and in the laying on of hands were the Ven. F. B. Wentworth, the Rev. John J. Gravatt, Jr., and the Rev. George Hendree Harrison. Following the service luncheon was served in the parish hall. Dr. Wilkinson, who was formerly a Methodist minister, will continue in charge of the Church of the Good Shepherd.

NORTH CAROLINA.—On the Fourth Sunday after Trinity, July 1st, the Rev. JOHN E. G. SMALL was advanced to the priesthood by the Bishop of the diocese in the Church of St. Ambrose, Raleigh. The sermon was preached by the Rev. James K. Satterwhite. The candidate was presented by the Rev. Alfred S. Lawrence, Archdeacon Delany and the Rev. Messrs. I. McK. Pittenger, J. E. Ingle, and J. W. Herriage joined in the laying on of hands. The Rev. Mr. Small will continue in charge of St. Titus' Church, Durham, which he has been serving as deacon.

OHIO.—On Sunday, July 8th, Bishop Leonard advanced to the priesthood, in the Cathedral at Cleveland, the Rev. FRANKLIN E. HAUCK and the Rev. DONALD WONDERS. The Rev. Mr. Hauck at once entered upon his duties as rector of Christ Church, Geneva, and missions adjacent, and the Rev. Mr. Wonders will continue as the Bishop's curate at St. Martin's, Shaker Lakes, Cleveland.

SPRINGFIELD.—Bishop Sherwood held his first ordination in St. Matthew's Church, Bloomington, Ill., on Sunday, July 15th, when he advanced to the priesthood the Rev. RAYMOND MATLACH GUNN, a recent graduate of Nashotah Seminary. The candidate was presented by the Rev. William Baker, rector of the parish, who also said the Litany. The sermon was preached by the Ven. John Chanler White, Archdeacon of Springfield. The Bishop was assisted in the Holy Communion by the rector and the Rev. Carl Bothe of St. Paul's, Brooklyn, N. Y. The priests present united in the laying on of hands. The Rev. Mr. Gunn has been appointed by the Bishop priest in charge of Chester and Murphysboro.

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## DIED

ERNST.—JOHN C. ERNST, father of the Rev. R. P. Ernst, July 19th, at Sandusky, Ohio.

VAN PATTEN.—On Sunday morning, July 15th, PHILIP SCHUYLER VAN PATTEN, the 12-year-old son of Dr. Philip Van Patten of Hermosa, Calif. The child met his death within an hour after he had served as cross-bearer at the service of the Holy Communion in Christ Church, Redondo Beach. He was buried from Christ Church the following Wednesday.

"Wist ye not that I must be in My Father's House?"

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## RETREATS AND QUIET DAYS

A PILGRIMAGE TO HOLY CROSS.—To spend a night and a day in a place where praise and prayer to Almighty God form the supreme interest; where God is in all things taken into account; where the Christian Ideal is held up as the universal standard; to have such an experience on a Sunday; this is the object of the Pilgrimage to Holy Cross from Albany, which takes place on August 4th and 5th. There is also opportunity for social contact among the pilgrims and with the members of the Order of the Holy Cross, who act as hosts and direct the devotions of the day.

Trains leave Albany for this thirteen Albany Pilgrimage to Holy Cross, West Park, N.Y., by the West Shore Road, at 2:10 and 5:26 p. m. on Saturday, although the second arrives late for the first part of the programme planned. Beginning at 5 o'clock there will be tea, vespers, supper, and an address, the evening closing with compline at 8:40. On Sunday there will be two celebrations, beginning at 6:30, the second being choral with sermon. After noon there will be intercessions, informal conference, and vespers, the train returning to Albany at 7:58. Mr. Edward S. Davis, 1108 Madison avenue, Albany, N. Y., should receive the names of prospective attendants, with their addresses.

## WANTED

### POSITIONS OFFERED—CLERICAL

YOUNG, UNMARRIED PRIEST wanted for curate in church in Detroit, Mich. Must be energetic, with initiative, able to do good work among young people. Stipend, \$1,200 per year. Give references. Address Rector, Hotel Hallett, Charlevoix, Mich.

### POSITIONS WANTED—CLERICAL

YOUNG RECTOR, university and seminary man, married, desires to make a change in the fall, and would like to enter into correspondence with a vestry seeking an active, liberal minded clergyman. Address "ABIF", care LIVING CHURCH, Milwaukee, Wis.

THE REV. G. TAYLOR GRIFFITH, B.D., chaplain of Howe School, offers himself as a locum-tenens to any priest called to the Colors. His services will be available September 1st. Summer address, Grace Rectory, Cedar Rapids, Iowa.

PRIEST WILL SUPPLY during part of August and September anywhere on the Atlantic coast. Address H. J. P., care LIVING CHURCH, Milwaukee, Wis.

PRIEST SEEKS CATHOLIC PARISH or curacy; married; highest references. Address PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.



**THE REV. JOHN OLIPHANT** is open to new engagements for Sundays or special services. Address Brookwood, Vineland P. O., N. J.

**PREACHER FOR PREACHING MISSION.** Write for booklet Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

POSITIONS OFFERED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER** wanted September 1st for parish in growing town of 15,000 people; single man preferred; good Churchman. Salary \$300 per annum to begin, with assurance of office position. Could also secure music pupils if desired. Good two manual Estey pipe organ. Address SONG, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST** and choirmaster wanted for Church school for boys. Mature and experienced disciplinarian. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

**ENGLISH ORGANIST**, holding important position in the South, owing to climatic condition desires change. Brilliant recitator, expert and successful choir trainer. Excellent testimonials. Good organ, field for teaching, and living salary desired. Address CONSOLE, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** desires change of position. Thorough musician, recitalist and choirmaster. Splendid references, including present rector. Address NORM, care LIVING CHURCH, Milwaukee, Wis.

**TRAINED, EXPERIENCED CHURCH-WORKER** desires an engagement in an active parish. Can furnish best of testimonials from previous field. Address E. L., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST—ONE WHO HAS** had long experience as choirmaster and organist, and who would like pupils. Excellent references. Recitalist. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

**MINISTER'S DAUGHTER** desires position as expression and athletic teacher. Will consider English, History, or grades. Good references. Address L. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER DESIRES POSITION.** Exceptional experience. Boy voice specialist. Recitalist. Highest references. Address WORTHY, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED TEACHER** and Church-worker desires engagement. Mathematics a specialty. Address KENT, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED HOUSEMOTHER** desires position. Highest references. Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.

PARISH AND CHURCH

**AUSTIN ORGANS.**—Over fifty large four-manual Austin organs in use in churches, cathedrals, and auditoriums of America. Smaller instruments equal in structural quality and tonal features proportionately. Their mechanical dependence is unexcelled. The two-manual Chorophone a particular feature for small churches, Sunday school rooms, etc. AUSTIN ORGAN CO., Hartford, Conn.

**HALL ORGANS.**—THREE AND FOUR manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

**ALTAR AND PROCESSIONAL CROSSES,** Aims Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

UNLEAVENED BREAD—INCENSE

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

**SAINT MARY'S CONVENT, PEEKSKILL,** N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois 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 \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

LITERARY

**FOR SALE** at \$25, seven volume edition of Hastings' Bible Dictionary, bound in half morocco, in excellent condition. Write Rev. C. B. RUNNALLS, 400 East Center street, Marion, Ohio.

NEW NEEDLEWORK MAGAZINE

**STAR NEEDLEWORK JOURNAL,** 25 cents a year; *Plain and Fancy Needlework,* 35 cents a year, stamps. Trial copy of either for three one-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

*The Spirit of Missions*, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

MEMORIAL

CLEMENT LIDDON STOTT

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

"And when the strife is fierce, the warfare long,  
Steals on the ear the distant triumph-song,  
And hearts are brave again and arms are strong,  
Alleluia!"

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 purchases 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. and East 27th St., above Madison Sq.  
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension (Greenpoint), Kent St., near Manhattan Ave.

ROCHESTER:

Scranton Wetmore & Co.

TROY:

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

BUFFALO:

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

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept., Church House, 12th and Walnut Sts.  
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.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

LOUISVILLE:

Grace Church.

STAUNTON, VA.:

Beverly Book Co.



CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of 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.]

D. Appleton & Co. New York.

*Women and Work.* By Helen Moore Bennett. \$1.50 net.

Encyclopedia Press. New York.

*"The Sisters of Charity of Nazareth, Ky."* By Anna Blanche McGill.

Oxford University Press. New York.

*The Idea of God in the Light of Recent Philosophy.* The Gifford Lectures delivered in the University of Aberdeen in the Years 1912 and 1913. By A. Seth Pringle-Pattison, LL.D., D.C.L., Fellow of the British

Academy, Professor of Logic and Metaphysics in the University of Edinburgh. \$3.50 net.

W. D. Gray. 227 W. 17th St., New York.

*The Revival of the Conventual Life in the Church of England in the Nineteenth Century.* By Ralph S. Sockman, M.A. Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy, Columbia University, New York City, 1917.

Macmillan Co. New York.

*The Mastery of Nervousness.* Based Upon Self Re-education. By Robert S. Carroll, M.D., Medical Director Highland Hospital, Asheville, N. C. \$2.00 net.

E. P. Dutton & Co. New York.

*The House in Order.* By Louise Collier Willcox. 25 cts. net.

*Soldiers' Spoken French.* With Correct Phonetic Pronunciation. Contains also Phrases and Vocabulary of Military and General Terms. By Helene Cross (Helene Fodor). 60 cts. net.

Longmans, Green, & Co. New York.

*Records of a Rectory Garden.* By K. S. P., Author of *A Vesper Hymn for War-Time*. 75 cts. net.

*The Upbringing of Daughters.* By Catherine Durning Whetham. \$1.75 net.

*Ordered Liberty, or An Englishman's Belief in His Church.* Being the Hulsean Lectures delivered before the University of Cambridge for 1916-1917. By A. S. Dun-

can-Jones, M.A., Perpetual Curate of St. Mary the Virgin, Primrose Hill, Examining Chaplain to the Bishop of Lincoln, formerly Fellow and Dean of Gonville and Caius College. \$1.25 net.

From the Author.

*The Story of Cooperstown.* By Ralph Bird-sall, Rector of Christ Church, Cooperstown, N. Y. With seventy illustrations from photographs. \$1.50 net.

PAMPHLETS

*National Church League.* 82 Victoria St., Westminster, S. W., England.

*"No Bishop, No Church"* or Anglo-Catholic Claims Examined. By the Rev. J. R. Cohu, M.A.

From the Author.

*Forms of Intercession Together with Special and Commemorative Prayers for This Time of War.* Compiled by two Priests of the Diocese of Tennessee. Authorized for Use in the Diocese by the Rt. Rev. Thomas F. Gailor, S.T.D., Bishop of Tennessee.

*"Aggressive Evangelism."* A Charge to the Twenty-second Annual Council of the Diocese of Lexington. By the Bishop, the Rt. Rev. Lewis W. Burton, D.D. Delivered in St. John's Church, Corbin, Ky., June 7, 1917.

*War Committee, Chapel of the Comforter.* 10 Horatio St., New York.

*Why We Are at War.* War Paper No. II.

NEW YORK CHURCHES IN MIDST OF SUMMER QUIET

New York Office of The Living Church }  
11 West 45th Street }  
New York, July 23, 1917 }

BISHOP GREER and Bishop Burch are both out of town on vacation, and the diocesan offices are practically closed. Little worthy of being chronicled as Church news is occurring in the city, and here as everywhere else the war and business have crowded other things out of men's minds. More of the clergy than usual, however, remaining at their posts during the hot weather, although the number of churches dispensing with Sunday afternoon or evening services is greater than in any year before.

CHURCH OF THE ADVOCATE

The Church of the Advocate (Rev. George N. Deyo, rector) will lose about twenty young men from the church and choir on

account of the war, these having already enlisted. There has been conducted in this parish during the past season a day school of religious instruction on Thursday afternoons for pupils of the fifth grade of the public schools. The average attendance has been about one hundred. The school has been successful under the leadership of Miss Mary P. Lovegrove. The Christian Nurture system was used. It is hoped next year to add two more grades to the school.

HUNTINGTON MEMORIAL SERVICE IN GRACE CHURCH

An outdoor service is to be held on Thursday afternoon, the 26th, in Huntington Close, south of Grace Church, in memory of the late Rev. Dr. William Reed Huntington, who was rector of the parish for twenty-six years and died in July of 1909. Bishop Lloyd will speak.

churches near the yards and camps have offered their parish houses. The parish house of St. Stephen's Church, Tenth street below Market, has been thrown open as a club house for soldiers, sailors, and marines. Any man in uniform is admitted. Everything is free, including "smokes" and "eats". The house is equipped with pool room, writing room, reading room, shower baths, and out-of-town newspapers. Entertainments are given nightly.

MINISTERS WILL NOT REMARRY DIVORCEES

At a recent meeting of the ministers of eight denominations in Logan, a suburb of the city, at the Baptist church, the following resolution was adopted:

"Resolved, That we, as members of the Logan Ministers' Association, refuse to marry any divorced person, except said person be the innocent party to a divorce granted on scriptural grounds only."

EDWARD JAMES MCHENBY.

DEATH OF REV. W. M. CROSS

THE REV. WILLIAM M. CROSS, priest of the diocese of Mississippi, died on July 18th at his home in Bolton, where he had been compelled to retire on account of ill health. Mr. Cross was ordained in Mississippi by the first Bishop, the Rt. Rev. William Mercer Green, in 1882 and spent the greater part of his ministry in the diocese, being rector of the Church of the Mediator, Meridian, for a number of years, afterward rector of St. James', Greenville, from 1884 to 1895. From Mississippi he went to Arkansas and afterward to the Canal Zone. He returned to the diocese in 1910 as rector of the Church of the Redeemer, Brookhaven, and associated missions. Of late years his health grew rapidly worse and the Bishop assigned him to Bay St. Louis in the hope that the salt air of the Gulf would benefit his trouble—asthma. After staying at the Bay for six months, he was compelled to retire to Bolton, where he died of heart trouble, induced by asthma.

He was buried in Bolton cemetery on the 19th of July, the Bishop, Archdeacon Smeade, the Rev. William Mercer Green, and the Rev. George Grant Smith conducting the services. A wife, two daughters, and a step-son survive him.

ANTI-VICE CAMPAIGN NEAR PHILADELPHIA NAVY YARD

Navy Department Co-operates With Local Police — Churches Offer Entertainment — Remarriage of Divorcees

The Living Church News Bureau }  
Philadelphia, July 23, 1917 }

THE protest recently made against vice conditions near the Navy Yard has gone to Washington, and Secretary Daniels has called the attention of the governor of the state. The entire question has been put before the mayor of this city, who at the beginning said he did not believe the statement to be true. Upon a threat by Secretary Daniels that the government would take the matter in hand, Mayor Smith has determined to find and punish

those responsible for existing conditions. He has appointed a special police detail, instructed to find offenders. The head of this detail has been peculiarly successful, in the past, in running down criminals, and has put an end to some of the most offensive places in this city. While the mayor has been organizing his forces, the Navy Department has detailed men each night to drive from the vicinity of the yard women preying on the sailors, and to arrest sailors found in questionable company. Many arrests have been made, and the united efforts of police force and Navy Department, it is believed, will make a complete change in the conditions which have disturbed the parents of enlisted boys.

To give the men of army and navy pleasurable occupations while in this city, the



## MINISTERING TO THE TROOPS IN TRAINING AT FT. SHERIDAN

### Chaplains Working under Difficulties, and Without Commissions — Some Parish Items

The Living Church News Bureau }  
Chicago, July 23, 1917 }

THE First Illinois Artillery, Colonel H. J. Reilly commanding, is now encamped on the southwestern corner of the Fort Sheridan grounds. This regiment is recruited in and around Chicago, and numbers just 1,300 men, besides officers. One of our Chicago clergy, the Rev. A. A. McCallum, rector of St. Elizabeth's, Glencoe, is chaplain. Here, as in many other camps, the Church depends upon the Y. M. C. A. for quarters, and Chaplain McCallum is holding services in the Y. M. C. A. tent. The Rt. Rev. J. N. McCormick was the preacher at the 9 a. m. service held for the First Artillery on Sunday, July 15th. At 10 o'clock Bishop McCormick preached to 1,200 men at Great Lakes, where the Bishop has a son enlisted, and later he preached to the men in the detention camp there. Bishop McCormick began the day at Trinity Church, Highland Park, by confirming two men from the officers' training camp at Fort Sheridan, who were presented by the rector, the Rev. Dr. Wolcott, at the Church of the Holy Spirit, Lake Forest. On Monday the Bishop confirmed another man from the camp, presented by the Rev. H. B. Gwyn. The Rev. J. B. Pengelly, rector of St. Paul's, Flint, Mich., preached on July 15th at both morning and evening services held by the Y. M. C. A. at the camp.

Doubtless the religious status of these large training camps near Chicago is typical of the religious status in similar camps throughout the country. In some religious conditions are better, in some they are not so good. These training camps are not regimental units and are not entitled to commissioned chaplains. For example, in the officers' training camp at Fort Sheridan, where there are nearly five thousand men of the best timber in the country, from Illinois, Michigan, and Wisconsin. The Roman Catholics have the ministrations of a splendid commissioned chaplain, Father Vattman. The Protestants get all they want in the Y. M. C. A., and from the two excellent Protestant ministers working with the Y. M. C. A., Dr. Gilkey and Dr. Adams. These Protestant ministers have the rank of chaplains, and wear the uniform, though not commissioned by the government. There are hundreds of Churchmen at the camp, some of them students for the ministry, some of them wardens and vestrymen, many of them the sons of clergy, many of them graduates of universities, and professional men and business men of the highest standing. They want the privileges of their Church—though some are satisfied with the Y. M. C. A. service—but must depend upon the voluntary ministrations of the local clergy, many of whom are at this time on their vacations. The local clergy who may be able to serve have no military rank or standing. They have, it is true, the help and the encouragement of their Roman Catholic and Protestant brethren, are welcomed by the enlisted men and officers, and find much to do, but they have little material equipment, and feel all the time as if they were serving on sufferance. Surely these soldiers of the Church are entitled to the full time of her clergy, as well as the Roman Catholic and the Protestant soldiers.

#### CHURCH OF THE ASCENSION

The portion of the Easter offering given to the Endowment Fund of the parish of the Church of the Ascension was invested in the purchase of Liberty bonds. The honor of making the first contribution to the sixtieth anniversary addition to the parish endowment fund belongs to Mrs. Margaret M. Goode, who, writes the rector, in spite of her blindness and illness, retains her cheerfulness and zeal.

#### ST. ANN'S CHURCH

At the June convocation of the University of Chicago the Rev. F. E. Bernard, rector of St. Ann's Church, was one of eight to receive the degree of Bachelor of Divinity. The use of the parish hall of St. Ann's Church has been offered to the local auxiliary of the Red Cross for work in making supplies for the army. The confirmation classes of the last four years at St. Ann's have presented to the parish a beautiful American flag, which was carried in procession at a patriotic service on July 1st.

#### CHURCH OF THE ATONEMENT

The women of the Church of the Atonement have formed a Red Cross auxiliary chapter which meets for work every Tuesday from eleven o'clock to five. On Sunday, July 1st, one of the acolytes of the Atonement, now in training at Fort Sheridan, carried the flag in procession. At this service the congregation pledged allegiance to the Cross and to the Flag. The Rev. L. B. Hastings and the Rev. Hugh MacWhorter have charge of the services during July and August. The rector, the Rev. Frederick Fleming, is spending his vacation at St. Joseph's Island, Ontario, Canada.

H. B. GWYN.

#### BURIAL OF JUSTICE W. H. MOODY

ON THURSDAY, July 5th, in the cemetery of Byfield, Mass., the remains of the late Justice William Henry Moody, who died suddenly in the early morning of July 2nd, were committed to the grave. Prior to the committal, services had been held at the Moody residence in Haverhill, and at Trinity Church en route to the cemetery.

Justice Moody was Secretary of the Navy and later Attorney General of the United States under the Roosevelt administration, and earned fame in his fearless prosecution of some of the great trusts. His public career culminated in his elevation to the United States Supreme Court, from which after a few years he was compelled to retire owing to a baffling disease that completely invalidated him. During these years of intense suffering, borne with remarkable fortitude, he was received into the Church, being baptized and confirmed and communicated on his bed of sickness. The funeral services were in the charge of the Rev. P. Gavan Duffy, S.D.C., who was instrumental in Justice Moody's entrance into the Church. Father Duffy made an address at the funeral service and committed the body to the grave. He was assisted by the Rev. J. Malcolm-Smith, rector of Trinity Church, Haverhill.

The honorary bearers were Ex-Presidents Roosevelt and Taft, Chief Justice White of the United States Supreme Court, Chief Justice Rugg of the Massachusetts Supreme Court, Senator Lodge, Congressman Gillett of Springfield, and Brigadier General Crozier. The active bearers were Judges De Courcy, Carlton, Abbot, and Winn, together

with Messrs. Boyd Jones, John Kratz, M. H. Dow and William How. The guard of honor was composed of petty officers from the Portsmouth Navy Yard under Commander Ridgley.

The only surviving near relative is Miss Mary B. Moody, a devoted sister. A public memorial service was held on July 15th.

#### RETIREMENT OF REV. A. J. BROCKWAY

THE REV. A. J. BROCKWAY has now, after forty-three years in the ministry, and reaching the age of 70 years, retired from active work, relinquishing the rectorship of the parish of Pierrepont Manor, in the diocese of Central New York, which he has had for twenty-seven years. His ministry of earlier years was in the dioceses of Albany, Ohio, and Western New York. "I have subscribed, paid for, and read every number of THE LIVING CHURCH since it started," says Mr. Brockway.

#### DEATH OF REV. J. T. SHURTLEFF

THE FRIENDS of Archdeacon Shurtleff were greatly shocked to learn of his death in Sacramento on the morning of July 10th. He was on his way to his office in the diocesan house when on a quiet residence street, without warning, a reckless motorist bore down upon him, striking him so violently to the pavement that his skull was fractured and he died at once.

The Bishop has employed attorneys to investigate the circumstances, and if necessary to bring the matter before the grand jury. At Eureka where the Archdeacon had resided recently the church bells were tolled when the sad news was announced.

The Rev. John T. Shurtleff had spent the entire thirty years of his ministry in Northern California. From lay reader to archdeacon he had known no other diocese. He held charges at Napa, Auburn, Coverdale, Santa Rosa, and Eureka, and was everywhere greatly beloved.

Last August he was appointed Archdeacon by Bishop Moreland and was performing his duties with great efficiency.

The burial service, at which the Bishop officiated, was held in Trinity Pro-Cathedral, Sacramento. The Standing Committee, nearly half the diocesan clergy and escorts of Masons, Knights Templar, and Elks assisted. A burial Eucharist offered later by Bishop Moreland, was attended by the Archdeacon's family and friends. A widow and a daughter survive him.

#### DEATH OF MISS DOROTHY BOYER

MISS DOROTHY BOYER, daughter of the Rev. Virgil Boyer of Christ Church, Cleveland, was drowned in Twin Lakes, near Kent, Ohio, on July 5th. Miss Boyer was bathing in the lake with several companions when she became separated from her companions and entangled in the weeds. Two boys tried to save her, but failed. Mr. C. S. Doyle, a friend of the family, at whose house she had been staying, finally extricated her body from the weeds, but when brought ashore she was unconscious, and could not be revived.

#### RUSSIAN PRIEST MOBBED IN MISSOURI

IN CONNECTION with the outbreak of mob violence in the Flat River country in Missouri, it appears that a Russian priest residing at Deslodge, Mo., the Rev. Vasili Kolessnikoff, D.D., together with his wife, was a victim of the mob and both were seriously maltreated and robbed, as also was the Rev.



Platon Lukianowiff, his assistant. Father Kolessnikoff and family found refuge with the Rev. Jerome Lutzik, the priest in charge of the Russian Orthodox Church in St. Louis.

The whole matter is very regrettable and especially since the new relations between democratic Russia and the United States makes it desirable that the friendly feeling of Americans for Russians should be thoroughly understood. The suggestion that the riot was instigated by enemies of the United States has been made and seems reasonable, but there is no direct evidence at the present time, and the outbreak may be simply a reflection of the violence immediately before in East St. Louis.

#### ORDER OF CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Edwin Warren Saphorè, Suffragan Bishop of the diocese of Arkansas, as follows:

Time: St. Bartholomew's Day, Friday, August 24th.

Place: St. Luke's Church, Hot Springs, Arkansas.

Consecrates: The Presiding Bishop, the Bishop of Texas, the Bishop of Arkansas.

Preacher: The Bishop of Arkansas.

Presentation: The Bishop of Oklahoma, the Bishop of West Missouri.

Attending Presbyters: The Rev. Albert R. Llwyd, the Rev. Charles F. Collins.

Master of Ceremonies: The Rev. Clarence P. Parker.

#### A SUNDAY SCHOOL SAVINGS BANK

A NOVEL FORM of assistance to children in the Sunday school has been established in the Church of the Epiphany, Hamline, St. Paul.

The Sunday school invites the children to establish savings accounts in a local bank, and in order to cooperate in that way the school has itself deposited one dollar to the credit of each of its children, asking that they will save their pennies in a bank provided for the purpose. The rector, the Rev. R. C. Ten Broeck, says:

"While we are working for conservation of food, why not conserve money also? Early thrift paves the way to later success. Whether the country continues in the trying times of war, or finds the pleasanter path of peace, a reserve fund of money will prove useful in any emergency."

#### DEATH OF DEAN OF BEXLEY HALL

FOLLOWING AN illness of a few days only, the Rev. Hosea Williams Jones, D.D., Dean of Bexley Hall, Gambier, died Monday morning, July 16th. He was buried from the college Chapel of the Holy Spirit the following Wednesday, the interment also being at Gambier. Bishop Leonard, assisted by the Rev. William F. Peirce, L.H.D., president of Kenyon College, and several other clergy, officiated. The Rev. Dr. Jones was a graduate of Bexley Hall, Gambier, in the class of 1870, at which time he was made deacon and a year later advanced to the priesthood, both by Bishop Bedell. Prior to his return to a chair in the theological school at Gambier, he held charges in what is now the diocese of Southern Ohio, and in the diocese of Long Island. In 1885 he became professor of Church History at Bexley Hall, and in 1901 was made Dean. With the exception of the Triennial of 1901, he was deputy to the General Convention from the diocese of Ohio from 1892 to 1916. He was an accurate scholar, a clear thinker,

and from the time of his college years before entering the theological seminary, became known as a public speaker of ability. In pulpit and the lecture room he was effective and convincing, and in the General Conventions of the Church, as also in the conventions of his own diocese, he was heard with attention and interest. He was the author of *Notes on the Prayer Book*, and at the time of his death was actively engaged in writing the forthcoming centennial history of the diocese, to which he had given much time and labor.

#### DEATH OF AN AMERICAN PRIEST IN CUBA

ON TUESDAY, July 10th, at La Gloria, an American colony in the Province of Camaguey, Cuba, the Rev. C. E. Snavelly entered into life eternal. He was fifty-eight years of age, a graduate of the General Seminary of New York, and had spent the first part of his ministerial life in missionary work among the Indians of Wyoming. Later he was a missionary in Porto Rico, coming to Cuba about nine years ago, and taking up the work in La Gloria begun there by the Ven. C. M. Sturges, who at that time was living in Camaguey. A loyal Churchman, with a distinctive faith, one of the most faithful, devoted, and earnest of all the clergy of the district, his work in a very difficult and discouraging field met with the most signal success.

It appears that he contracted his fatal illness while attending the annual convocation in Havana in the latter part of June.

The Rev. S. E. Carreras, the Cuban priest in charge of the mission in Camaguey City, officiated at the burial, in which the local society of Odd Fellows participated. A very large assemblage was present, not only from the colony, but from Piloto and Garden City, nearby towns.

Mr. Snavelly is survived by his wife and four grown children.

God grant him eternal rest, and let light perpetual shine upon him!

#### ANOTHER CLERGYMAN WINS MILITARY HONOR

A YEAR AGO the Rev. Henry R. Talbot, convalescent from severe illness, went to France to do relief work along the west front. Last month he returned to the United States with the *Croix de Guerre* pinned in the tunic of his uniform. Mrs. Talbot had made the trip with her husband, and done service as a nurse.

The decoration was won by Mr. Talbot while he drove an ambulance at Verdun. He went through a curtain of shell fire, the story goes, to rescue wounded soldiers.

His term of enlistment having passed, Mr. Talbot has returned to offer his services to the United States. If not accepted for other duty, he will return to relief work again.

#### TWO CHURCHES STRUCK BY LIGHTNING

HOLY CROSS CHURCH, Delton, Wis., and St. John's Church, Mauston, are both under the spiritual charge of the Rev. W. J. McCartney. Holy Cross Church was struck by lightning on Saturday, July 21st, and almost demolished. The next morning, just as the officiating priest was beginning the early celebration of the Holy Communion, at 7:30, the steeple of St. John's Church was also struck and badly damaged. No one was injured in either building. It is

strange indeed that two churches under one priest should thus be damaged by lightning on successive days. Both are located at small mission stations where the people are hardly able to repair the loss.

#### BEQUESTS

ST. JAMES' CHURCH, Winsted, Conn. (Rev. R. Van K. Harris, rector), has come into possession of the residence of the late John Edgar Pine as part of his gift by will. The building becomes the rectory, the former rectory being merged with the property which contributes to the endowment of the parish. The total gift of real and personal property from the late junior warden is valued at about \$50,000. The rector's son is in the army.

ONE OF THE Louisville Church institutions, the Home of the Innocents, has recently been enriched by a cash bequest of \$200 from the estate of Miss Alice J. Miller, a non-Churchwoman whose will has provided generously for various local charities. It is further provided that any estate left after paying bequests to relatives shall be divided among the three institutions mentioned in the will, so that this Church orphanage will probably receive a still larger sum.

#### MEMORIALS AND GIFTS

MRS. GUTHRIE, wife of the late ambassador to Japan, has given \$3,500 to St. Luke's International Hospital in Tokyo, to endow a special room in memory of her husband.

AMONG RECENT gifts of St. Ignatius' Mission, Antioch, Ill., is a brass processional crucifix given by the ladies' guild. The Junior Auxiliary have had the church wired for electric lights and a prayer desk has been presented by the Confirmation class.

IN MEMORY of Herbert McCallion, founder of the parish, a tablet was unveiled on June 24th in the Chapel of the Good Shepherd in the Bronx, New York. A stonemason in summer and a trainman in winter, Mr. McCallion founded the church nine years ago, holding services in a barn in Wakefield. Many times he attended services with his trowel in his pocket. The chapel is now fully paid for, and with its site is valued at about \$10,000. A year ago Mr. McCallion lost his life in trying to save a boy from drowning.

ON SUNDAY, July 1st, the Rev. William R. McKim, rector of St. John's Church, Oneida, N. Y., blessed a new altar and gradine of carved golden oak, harmonizing in design with the memorial reredos placed last Easter. The altar is the gift of the wife and daughters of the late Louis J. Myers, a former vestryman. It completes remodeling and improvements which represent an outlay of over \$4,000. A silk flag and staff for processional use, given by his son as a memorial to W. J. Capron, Co. I One Hundred Forty-fifth New York Infantry, who died a prisoner of war at Florence, S. C., in September, 1864, was blessed recently by the rector, as was also a flag for exterior use given by the Hon. Jay Farrier.

#### ALBANY

R. H. NELSON, D.D., Bishop

#### Wair Knitters—Vestryman Becomes Postulant

A UNIT of the Comforts Committee of the Navy League of the United States has been formed in Christ Church parish, Troy (Rev. George Carleton Wadsworth, rector). Meetings are held in the parish house every Tuesday afternoon, and those anxious to



learn to knit are given instruction. Sleeveless jackets, wristlets, and helmets are being made by the women and girls of the congregation, under the supervision of Miss Ruth Taylor, who is in charge of the unit. An appeal made by the rector on a recent Sunday for money to buy enough woolen yarn to fit out the crew of a United States submarine met response both prompt and generous, so that wool is now being furnished all those who wish. As soon as one submarine is fitted out, it is proposed to fit out another.

MR. EDWARD STANTON TABOR, for many years a member of the vestry of Christ Church, Troy, has been accepted by Bishop Fiske as a postulant for holy orders and will enter a theological seminary this fall.

HOLY INNOCENTS' PARISH, Albany (Rev. C. O. S. Kearton, rector), has purchased property adjoining the church and made extensive repairs and additions, installing electric lights and hot water heat, and transforming it into an up-to-date rectory. The renovated building is now occupied by the rector, who should be addressed at 267 North Pearl street.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Clericus—Red Cross Funds

THE SCHUYKILL county clericus met at Pottsville on Monday, July 2nd, as the guests of the Rev. Robert F. Kline, of St. John's Church, Ashland. The paper was read by the Rev. Alfred W. Plank, of St. Paul's Church, Minersville.

CALVARY CHURCH, Tamaqua (Rev. Wallace Martin, rector), took a leading part in the relief fund campaign of the American Red Cross. The members not only assisted in the canvass of the town but also thoroughly canvassed the parish, so that, of the \$12,500 raised in Tamaqua, exceeding the town's quota by \$500, about \$1,375 was put down to the credit of Calvary Church.

#### CENTRAL NEW YORK

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

#### Rural Work by Laymen

MOST ENCOURAGING reports are coming in of work done by laymen in some missionary parishes. At a recent visitation to the rural parish of St. John's Church, Champion, Bishop Fiske confirmed a class of thirteen, nearly all adults, presented by the lay reader in charge, Mr. C. H. Schantz. These were the first candidates confirmed in the parish in twenty years. There have also been confirmations at Copenhagen and Evans' Mills, which Mr. Schantz is caring for. This growth is due to thorough pastoral work in a neglected field. Mr. W. V. D. Voorhees, another theological student, doing similar work at Chadwicks, has presented twenty-six candidates for confirmation and nearly as many for baptism. Student laymen from Cornell, working at Speedsville and Slaterville Springs, have presented classes not so large but none the less remarkable.

#### KENTUCKY

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

Rev. F. W. Hardy Appointed Senior Canon

THE REV. FRANCIS WHITTLE HARDY, rector of St. Stephen's Church, Louisville, has been appointed Senior Canon of the Cathedral by the Rev. Richard L. McCready, Dean-elect, and the appointment has been confirmed by the Chapter. Mr. Hardy was ordained in Louisville about thirteen years

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ago, and has spent all of his ministry there, serving as assistant to the rector of St. Andrew's, with special charge of St. Stephen's Chapel, which under his leadership has developed into a self-supporting parish with the largest Sunday school in the diocese. Mr. Hardy has been for a number of years secretary of the former Sunday School Board, now the diocesan Board of Religious Education, and principal of the School of Religious Instruction of the diocese; he is also president of the Louisville clericus and chaplain of the Norton Infirmary.

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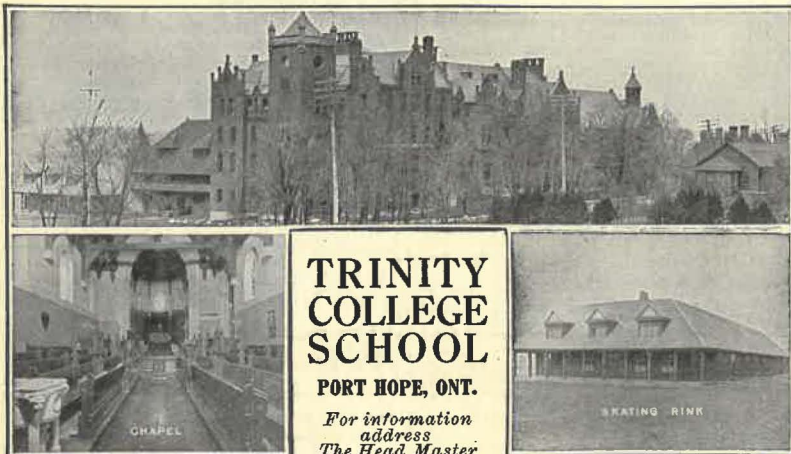
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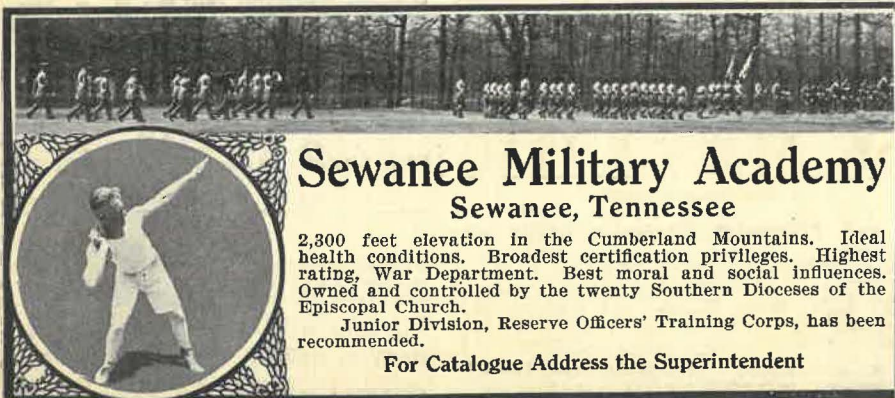
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**LONG ISLAND**  
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**Death of I. C. Yawger**

St. JAMES' CHURCH, Brooklyn (Rev. E. M. Thompson, rector), has sustained a sad loss in the death of Mr. Isaac Crater Yawger at Lake Hopatcong on July 19th. Mr. Yawger, one of the pioneers in the Catholic Revival in Brooklyn, has been associated with several local parishes as vestryman. He has been a member of St. James' Church for the past five years, and was a man of exceptional piety and generosity. He was buried from St. James' Church on July 23rd.

**MILWAUKEE**  
W. W. WEBB, D.D., Bishop

**Confirmed Sixty-eight Years Ago—Patriotic Service**

THE REV. SAMUEL COWDREY was for fifteen years rector of Trinity Church, Baraboo. His widow, Mrs. Susan Cowdrey, is 87 years old and still a regular attendant of the parish. Recently she gave a reception to some of the Church members in observing the sixty-eighth anniversary of her confirmation in 1849 by Bishop William Heathcote DeLancey, first Bishop of Western New York, who died in April, 1865.

At St. PETER'S MISSION, Ft. Atkinson, a patriotic service was held on July 1st, in connection with the Holy Eucharist offered for the success of American arms. The Rev. Elton C. Healy, of Nashotah House, preached the sermon. A number of men from the fort were present and after the blessing of the flag by the vicar, the Rev. Roy W. Mason, Capt. Langhoff led the congregation in the oath of allegiance. The bugler then blew the call to the colors. The offering was sent to the Rev. Frederick S. Penfold, Chaplain of the First Wisconsin Artillery, for chaplain's equipment.

**OHIO**

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
**Diocesan Pension Organization**

THE DIOCESAN committee on the Church Pension Fund has been appointed and organized, with the Rev. Walter R. Breed, D.D., chairman, Archdeacon Abbott, secretary, and Mr. Frank E. Abbott, treasurer. The interest on the diocesan centennial fund of \$100,000, recently created by Mr. Samuel Mather, is to be used first for meeting assessments upon the salaries of the missionary clergy of the diocese, in so far as these are paid by the Board of Missions of the diocese, and the rest *pro rata* for assessments on salaries of both parochial and missionary clergy. The disabled clergy fund of the diocese yields an annual income of about \$2,000, a portion of which is also to be applied *pro rata* towards meeting assessments on the salaries of both parochial and missionary clergy. The committee expects to be ready to ask for remittances about the first of August.

**SOUTHERN FLORIDA**  
CAMERON MANN, D.D., Miss. Bp.

St. Gabriel's, Titusville—Colored Congregation Will Build

St. GABRIEL'S CHURCH, Titusville (Rev. A. D. Caslor, rector), will probably be consecrated in the early fall. The congregation, looking forward to this event, has been making a number of additions to the parish plant. Provision has been made in the chancel for a vested choir, and funds are being raised for an oak floor for the chancel

and a memorial reredos above the altar. Some new furnishings for the altar have been provided, and it is hoped that soon a small pipe organ for the services may be obtained from some parish which is securing a larger instrument. Also, the rectory and guild house have been painted; a porch has been added to the rectory, and a new roof and bath to the guild house.

THE COLORED congregation of St. James' Church, Tampa (Rev. E. Irvine Georges, priest in charge), look forward to the beginning of building operations for their new church about the first of November. The new structure, planned by local architects, the Messrs. Fort and Parslow, will be of concrete and red brick, 40 x 90 feet, with seating capacity of about four hundred and a spacious sanctuary. This congregation has made rapid progress of late, and may soon be able to take care of itself completely.

**SPRINGFIELD**

GRANVILLE H. SHERWOOD, D.D., Bishop

**Reception—Cornerstone Laying**

THE REV. L. L. RILEY has entered upon his rectorship of Christ Church, Springfield. A largely attended reception was given him and the Bishop on the evening of July 17th in the parish house.

IT IS EXPECTED that the Bishop will lay the cornerstone of the new Emmanuel Memorial Church, Champaign, on July 27th.

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- 1 " (Russell Cord).
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- 1 Chasuble (white brocade silk).
- 1 " (purple brocade silk).
- 1 " (green damask).
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- 1 " (black mohair).
- 1 " (black silk).
- 1 Doctor's Hood (Mich. Univ.).
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- 1 " (red), brocade silk.
- 1 " (green).
- 1 " (white), with Maniple.
- 1 " (purple).
- 1 " (olive) with Maniple.
- 1 " (blue).
- 1 " (red), corded silk.
- 1 " (olive), cord silk.
- 1 " (red satin).
- 1 " (corded silk), white.
- 1 " and Maniple (sateen, purple).
- 1 " (black brocade).
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**Parochial Mission**

AT CHRIST CHURCH, Brandy Station (Rev. Alexander Galt, rector); the Rev. Nelson Dame, D.D., held a mission from July 8th to 15th inclusive. An offering for the Red Cross was taken at the closing service.

CALVARY CHURCH, near Mitchell's Station, formerly in charge of Mr. Galt, is now to be served by the rector of Rapidan, the Rev. W. C. Marshall.

**WASHINGTON**

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

**Daughters of the King**

THE DAUGHTERS OF THE KING of the diocese, eager to do what they can in the national crisis, are attempting to find comfortable homes for members of the order or their friends or relatives who come to Washington in the service of the government. Members of the order are asked to send names to Mrs. Ida Myrth, 1908 Second street Northeast, Washington, D. C., who will gladly furnish needed information.

**WEST MISSOURI**

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

**Patriotic Service in St. Joseph**

A MOST impressive patriotic service was held in Christ Church, St. Joseph (Rev. C. Hely-Molony, rector), on July 4th. A large number of patriotic organizations were represented at the service. Not least striking was a vacant space in the center of the church, whose meaning remained unexplained until the close of the service, when the congregation passed out between two files of Naval Scouts, who, having attended two other celebrations, reached Christ Church just at the close of the choir prayer, in time to form and stand at rigid attention in their white marine uniforms.

**WESTERN COLORADO**

Rt. Rev. FRANK HALE TOURET, Miss. Bp.

**Farewell to Rev. John W. Heal**

THE MEMBERS of St. Matthew's Church, Grand Junction, who much regret the leaving of the Rev. John W. Heal after five years' service, gave a farewell reception to him and his sister before their departure to Denver early in July.

**WESTERN NEW YORK**

**A Centennial**

ON SATURDAY, July 14th, St. Luke's Church, Rochester (Rev. Samuel Tyler, rector), commemorated its one hundredth anniversary. On July 14, 1817, a service was held in what is now Rochester by the Rev. Henry Onderdonk of Canandaigua, and the following day he wrote to Bishop Hobart that he had organized "St. Luke's, Genesee Falls." The Rev. Mr. Onderdonk had the title of "rector of St. John's Episcopal Church, Canandaigua, and missionary in parts adjacent". Colonel Nathaniel Rochester was the first senior warden of St. Luke's, and Samuel J. Andrews was the first junior warden. The centennial celebration of the parish is planned to begin on St. Luke's Day, October 18th, and will continue through the following Sunday. The Rev. Dr. Henry Anstice, who was rector of St. Luke's for thirty-one years, is preparing a history of the parish.

**CANADA**

**Centenary Service—Dominion Day**

*Diocese of Kootenay*

THE ANNUAL retreat for the clergy of the Nelson rural deanery was held at Kasto from the 17th to the 20th. The Dean of Columbia conducted the service.—SPECIAL services to commemorate the founding of Church work in Nelson were held July 15th. The preachers were Bishop Doull and the Dean of Columbia.

*Diocese of Nova Scotia*

THE PREACHER at the centenary service in Christ Church, Dartmouth, July 5th, was Archdeacon Richardson, of London, diocese of Huron, the oldest surviving of the former rectors of the parish.—THE ENGAGEMENT of Archbishop Worrell is announced. He is to be married to Miss Abbott, a sister of the Very Rev. Almon Abbott, Dean of the Cathedral at Cleveland, Ohio.

*Diocese of Toronto*

AN INTERESTING service was held in St. Paul's Church, Toronto, on Dominion Day. A shortened form of Matins was used, and the rector, Archdeacon Cody, gave an address on The Christian Responsibilities of Our Commonwealth. There were special prayers and music, concluding with the *Star Spangled Banner*, the *Maple Leaf*, and the national anthem. The United States soldiers stood at salute during the singing of the *Star Spangled Banner* and the national anthem. A detachment from the American officers training corps at Fort Niagara, N. Y., being present. There was also a detachment from H. M. S. *Nioke*.—THE \$7,000 asked of the congregation of St. Thomas' Church, Toronto, some weeks ago, for necessary repairs to the building, has all been given.—AT THE special service in St. Paul's, Toronto, July 5th, four thousand Orangemen attended. The preacher was the Rev. Canon Dixon of Trinity East. About 60,000 Orangemen have gone overseas for service at the front.—A LARGE number of women were present at the Woman's Auxiliary conference for the deanery of South Simcoe in Trinity Church,

Bond Head, July 5th. Miss Archer, on furlough from Japan, gave an address.

**Educational**

THE MISSIONARY EDUCATION MOVEMENT held its annual conference at Silver Bay, Lake George, from July 6th to 16th. The chief topic was Africa—one of the most compelling addresses being made by our own Dr. Kumm, head of the United Sudan Mission. Out of some four hundred delegates at the conference between eighty and ninety were our church people. From the Church Missions House came Miss Lindley, Mrs. Biller, and Dr. Sturgis, our new educational secretary. These conferences give unique opportunity for the actual practice of Christian unity on an interdenominational—not undenominational—basis. Differences are not disregarded, but all pray and work together for a common end, and learn needed things from one another.

**The Magazines**

THE JULY number of the *American Church Monthly* contains, as usual, four or five original articles of some length, as well as some selections from other journals—this month the *Church Times* and the *London Times*—and some excellent book reviews. The Bishop of Vermont offers some much-needed criticism of Sir Oliver Lodge's book *Raymond*, of which he writes that "to say that it illustrates the credulity of the unbeliever would be a harsh and one-sided but not altogether an untrue judgment"; while another reviewer provides a discriminating discussion of Miss Vida Scudder's last book, *The Church and the Hour*. His reply to Miss Scudder's contention that the Church as a whole is deaf to the appeal of Labor is that "the mass of Church members is exactly the class that is farthest removed from any realization of class struggles. . . . They have never known economic pressure and they have never known wealth. . . . The call to social justice is to them a distant

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cry. It is hard for them to awaken against an enemy who does not threaten them." In other words, we are forced to admit that the Church is as prone as the rest of the world to pass by on the other side of evils under which she herself does not actually suffer. Of the other contributions the longest is a dissertation on The Form of Ceremonial by the Rev. Henry C. Staunton, who there sets forth "a norm for the unifying of ceremonial practices" which, he suggests, will "remove from the Episcopal Church the reproach of anti-nomianism some considerable degree of the wide divergence in form and practice which puzzles and disgusts our laity." This plan, "while it provides for divergence in ceremonial, is an orderly divergence along one generally recognized line of development. Rectors who are ceremonially inclined may follow the line on to its full end in the adoption of complete Roman ceremonial wherever not interdicted by positive Anglican law; while rectors who are strongly opposed to any unnecessary ceremonial whatever may stop at the other end of the line, yet grant that where ceremonial is used it should follow the lines of living Western usage, and not antiquarian or arbitrary standards." Father Staunton's distinctly controversial views would be more convincing if they were stated with more conciseness. The magazine contains, on its flyleaf, an appeal for more lay subscribers. It is pleasant to note that on the part of the clergy the response to the venture has been phenomenal.

#### A BIBLE OF VAST PROPORTIONS

A GIANT BIBLE has been bound by the Oxford University Press for the Bible Crusade, of Horbury Hall, Notting Hill Gate, London, W. When standing on end the volume is over 5 feet 2 inches high, and nearly 3 feet 6 inches wide. The width of the back is 10 inches, so that when the book is opened flat it measures about 7 feet 10 inches across. It is bound in rich red Levant morocco leather of the best quality; twelve large goat-skins having been used for the binding. The front cover is surrounded by the arms of the counties of England and Scotland inlaid in blue morocco leather, and decorated in gold; while on the back of the book are displayed the arms of the Welsh counties similarly treated. In the centre of the front cover is a panel of royal blue morocco leather, containing the Royal arms, inlaid with the heraldic colors.

The book contains 175 sheets of stout paper boards attached by means of linen hinges to strips of similar material, which form the back of the book. It is sewn with twine, in the old-fashioned way, round 6 stout hempen ropes (each rope containing 70 strands of hemp) much thicker than the ordinary clothes-line, and four of these ropes are laced into millboards, 1/2 inch thick, which form the foundations for the leather covering.

In order to facilitate the handling of the book during the various processes of binding it was found necessary to erect a wooden staging, from the cross beam of which depended an iron chain and pulley block, and by this means the position of the book was altered from time to time. Without the aid of the block and pulley the assistance of six men would have been necessary to manipulate the volume. No fewer than 4,476 copies of the smallest Oxford Bible could be contained within the compass of this huge book, but they might not have arrested so much attention—such is the opinion and the purpose of the Bible Crusade—as this unique "edition".—*The Periodical*.

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