



# The Living Church

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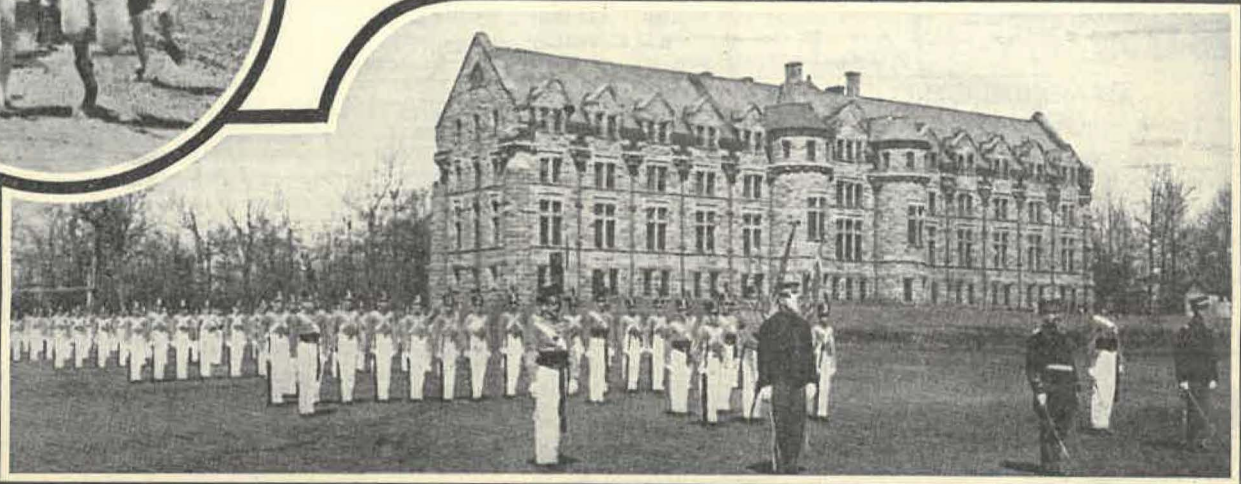
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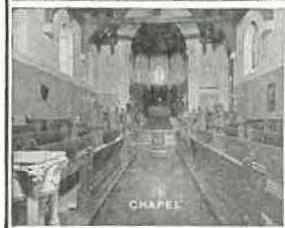
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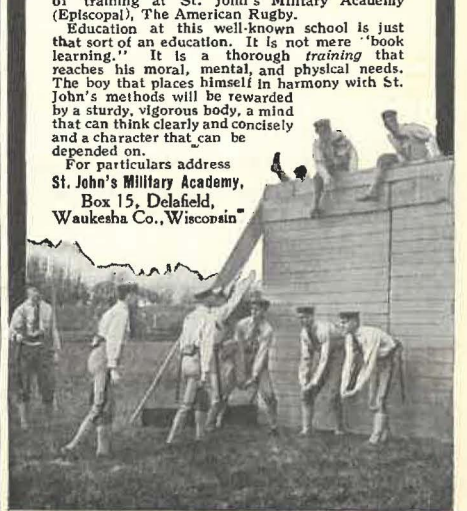
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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

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THE NECESSITY for repentance still abides. There is no process of training that can remove it. The child may be brought up in the way that he should go, but the duty of repentance will confront him at the very entrance of that way. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." That mind must be destroyed in every individual life, and repentance must always precede that destruction.—*Raleigh Christian Advocate.*



# The Living Church

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 18, 1917

NO. 16

## EDITORIALS AND COMMENTS

IT is interesting to learn on the authority of the New York *Times*, which is usually well informed on matters relating to Roman Catholic affairs, that Cardinal Gasparri, papal Secretary of State, has been succeeded by Mgr. Frederico Tedeschini, formerly under secretary; and that the reason for this change is, at least in part, the Pope's desire to change the policy of the Vatican with respect to Germany. How radical that change may be is shown by the following quotation from the new secretary:

### Change at the Vatican

"Only a Christian peace is desirable because it will be a peace of justice. Some people have pretended that a Christian peace ought to be a white peace or a peace without result, that is, a peace bringing the world back to the *status quo ante*.

"This is not exact. We believe, on the contrary, that there are rights which justice must respect. We cannot believe, for instance, that Catholic Poland will revert to the same state as it was before the war. As Christians we cannot approve that Palestine should remain under the Turkish yoke.

"We believe also that every one would be satisfied to see Alsace-Lorraine returned to France. We believe finally that if the Italian provinces now under Austrian domination should be returned to Italy, no Christian would oppose it, just as no Christian would declare himself opposed to the unification of Rumania in the East."

We know of no more glaring illustration of the hideous wrong done to the Christian religion by the millstone of Temporal Power about the neck of the Papacy than the powerlessness of the Roman Church in this war. Austria and Belgium were devout sons of the Church, and the Roman Catholic party in Germany is a large factor in the politics of that land. The initial crime of Austria and the wrong done Belgium were just such moral issues as rightly called for the strongest action of the Church, and the Papacy, representing the Church in those lands, had such an opportunity to vindicate its claims upon the allegiance of the faithful as it has scarcely had before since the revolt of northern Europe from its domination. But because the Pope was also a temporal prince and must be neutral in a quarrel in which his petty principality was not involved, the Church was powerless. Forced to choose between his duty as first among bishops and his duty as last among princes, Pius X, guided by Cardinal Gasparri, chose the latter. Let us grant that it broke the Pope's heart and probably caused his death, for Pius X was a man of deep spirituality, and he must have recognized keenly the incongruity of the position in which he found himself. And the world, and particularly the Catholic world, Roman and Anglican, may well recognize the impossibility of one man representing simultaneously the kingdom of heaven and the kingdom of this world. Ye cannot serve two masters—even ye who are popes and cardinal secretaries of state. Roman claims were suddenly submitted to a final test of supremest magnitude in August, 1914, and they collapsed ignominiously.

To-day the change of secretaries of state is of little importance. The Vatican, ranging itself cautiously on the side of the Allies three years too late, is but putting itself below the level of Cuba and Haiti and Liberia and Siam. It is not possible now for the Vicar of Christ to lift up his voice and say, Thus saith the Lord! It is left only for the weakest and most pitiful temporal sovereignty in Europe to abandon some small part of its neutrality and speak halting words of encouragement to greater nations that met the moral issue and pledged their life blood to its solution while the Vicar of Christ was toying with his temporal crown.

Alas for the Vatican! Alas for Roman Catholicism! Alas for the Catholic Church! The impossibility of reunion on any conceivable basis that first forces a bishop to be a petty prince and then ties his hands so that he cannot perform his spiritual duties is shown now to all men.

God tested the Papal claims before all the world, and all the world knows the result.

IT is a pleasure to learn from many sources that Church organizations will enter at once upon the programme of food conservation proposed last week by THE LIVING CHURCH after conference with Mr. Hoover. The Social Service Commissions have been especially prompt. Bishop Burch telegraphs from New York the willingness of the provincial commission in the Second Province to coöperate, and commends the editorial. Dean Bell telephones that the Fond du Lac diocesan commission will take up the matter at once, and the secretary of the commission of Western Michigan writes that letters will go out immediately from his office to all the parochial clergy of the diocese. We doubt not that many others have at once assumed responsibility and acted upon it. Here is the first real call of the nation to the Church for service since the organization of Social Service Commissions became general, and it is reassuring to find that, when the call comes, many of them prove to be really working organizations and not merely paper units.

### The First Responses

Earnestly do we hope that throughout the Church a like willingness to perform this service may be shown. We must all resolve that vacations, clerical or lay, shall not stand in the way of the performance of the work. THE LIVING CHURCH would appreciate it if information as to the response of parishes and diocesan and provincial commissions might be forwarded to the editorial office.

IT is a pleasure also to recognize the vigor with which so many of the clergy are throwing themselves into work in connection with the army. The Episcopal Church is given to



understand that few of her clergy will be appointed to chaplaincies in the new national army, but many have already gone into such service in regiments of the national guard, while others are offering themselves to the Y. M. C. A. for different forms of service either in the camps at home or in those abroad. The clergy are well "levelling up" to the requirements of the day.

Let us again remind Churchmen of their duty in supplying adequate equipment to our own chaplains in the service. The government furnishes them with none and the Church is bound to assume that responsibility.

**HOW** easy it is, by a "cute" use of words, to establish a falsehood!

We copy the following from the New York *Tribune*, where it is printed as a cablegram from London:

**Asking  
Questions**

"LONDON, August 9th.—The master of Balliol College was asked at a public meeting to-day this question:

"If Jesus Christ was on earth to-day, was under forty years old and not in holy orders, do you think He would be engaged in making German widows, or would He prefer to be in prison for holding conscientious objections?"

"The master answered the young man:

"There are many historical incongruities which you can bring out simply by imagining this, that, or the other thing. For instance, Julius Caesar at a telephone. Can you imagine any religious leader or any religious-minded man holding back if he saw things done to children for whom he was responsible, and not doing all he could to prevent them?"

If the master of Balliol had no better answer, it must have been simply that he was not quick enough to do justice to the occasion. He might well have replied:

"The question is not what Jesus Christ would have done, but what He would have you do. Go ahead and do it!"

**THE** Church of Ireland finds itself in a peculiar condition with respect to its Prayer Book. The revision of the book was completed more than a year ago and the time at which the new book was to come into use has considerably passed.

**Prayer Book and  
Rebellion in Ireland**

But the plates for the new book were destroyed in the rebellion of last year and it became necessary to begin work anew from the beginning. The Prayer Book in use, therefore, is not the lawful Prayer Book of the land, and the book authorized by the general synod does not exist!

**WE** may be pardoned for an expression of gratification at the continued support given by the schools of the country to the advertising columns of THE LIVING CHURCH. At a time when the trend of advertising is away from the religious press, it is reassuring to find that institutions of culture recognize organs of culture as their best allies. Nor is this in any sense the view of unbusinesslike theorists, for most of the school advertising is placed by advertising agencies that employ the shrewdest experts to be found in the profession. It is these experts that select THE LIVING CHURCH on so generous a scale for the advertisements of their educational clients.

For school advertising is of a class that cannot generally trace direct results. Few are able to say precisely what chain of events led to the selection of a school for their children; few schools are able to tell what brings their pupils. No one says, in so many words, "I came because I saw your advertisement in the ———." Yet every parent who has sent a child away to school knows the period of anxiety in which the various possibilities are carefully studied and the promises of different schools are painfully analyzed. Probably no advertisements are more carefully studied in detail than those inserted by educational institutions in the highest class periodicals; yet, when the decision is finally reached, the precise line of thought that led to it is impossible to trace. No credit is given to any periodical for its part in producing the result.

And the school advertiser is wholly at sea when he tries to discover which advertisements "paid" and which did not.

The instinct, therefore, that leads the best advertising experts so largely to choose THE LIVING CHURCH for educational advertising is an instinct that is thoroughly appreciated in the editorial office. It is a recognition of the sort of people that read our columns; a testimonial that, as judged by experts, they are among the most cultured people on this continent.

And THE LIVING CHURCH knows that they are.

**THE** following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 13th:

The Rectory, Marlon, Ohio .....	\$ 12.63
A. M., St. Helena's Parish, Boerne, Tex. ....	2.00
"Marina," New Haven, Conn. ....	10.00
A member of Christ Church, Woodlawn, Chicago, Ill. ....	5.00
A friend through B. S. McKenzie, Gonzales, Tex. *	3.00
Trinity S. S., Peru, Ind. ....	5.00
St. Michael's Church, Rev. Wm. J. Brewster, Litchfield, Conn. † .....	8.06
St. Luke's Church, Cleveland, Ohio † .....	5.00
St. Matthew's Church, Cleveland, Ohio † .....	5.21
C. M. H. † .....	1.00
In memory of Reggie ‡ .....	5.00
Christ Church, Swansea, Mass. ‡ .....	5.54
Miss Anna F. McCullagh, Pocomo Manor, Pa. ¶ .....	25.00
Mrs. H. A. Alden, Arlington Heights, Mass. ¶ .....	5.00
Mrs. A. D. Harris, Chicago, Ill. ** .....	12.52
Total for the week .....	\$ 109.96
Previously acknowledged .....	49,299.98
	\$49,409.94

\* For relief of French war orphans.

† For relief of Belgian children.

‡ For French relief work through Dr. Watson.

¶ For the "Little White Beds" of France.

\*\* \$2.00 especially for wounded soldiers.

[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:

245. Miss Edith Bradner, Summit, N. J. ....	\$ 36.50
115. Children of Mercy, Gardiner, Maine. ....	3.00
Total for the week .....	\$ 39.50
Previously acknowledged .....	12,128.63
	\$12,168.13

[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**

Trinity Parish, Natchez, Miss. ....	\$ 9.16
St. Paul's Church, Raymertown, N. Y. ....	5.00
Emmanuel Church, Keyser, W. Va. ....	5.24
Alms from the Chapel of the Cross, Chapel Hill, N. C. ....	6.00
A lady communicant of All Saints' Church, Riverside, Calif. ....	3.00
The Misses Johnston, "Riverside," Cooperstown, N. Y. ....	10.00
Thank offering for getting out of debt .....	10.00
	\$48.40

**ANSWERS TO CORRESPONDENTS**

M. L. N.—The Transfiguration collect is peculiar to the American Prayer Book and is believed to have been composed by the late Rev. W. R. Huntington, D.D. It is entirely different from the Roman collect.

COLORS.—It may probably be said that red, white, blue, and purple were the accustomed colors in the Jewish Church.

NO MAN has more religion than he can show in adversity. The wise man said: "If thou faint in the day of adversity, thy strength is small." Nearly one hundred years after Paul and Silas were imprisoned, two great Romans fought a battle in the same vicinity. Cassius, in the bitterness of defeat, hid in his tent and commanded his servants to kill him, while Brutus, in sullen determination, fell upon his sword. How different with Paul and Silas! With them there was no defeat, but a song in the night. The body may be imprisoned, but the soul can neither be confined within walls nor bound with chains. The feet may be fettered, but the thoughts fly like swift-winged arrows to the angels' home beyond the skies.—*Gospel Advocate*.

NO MAN who is an enemy to his neighbor is a true friend to God. And no man who is an enemy of God can be a true friend to his neighbor.—*Sam P. Jones*.



THE ELEVENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

HUMILITY

OUR Lord took every opportunity of impressing the absolute necessity for humility in our daily lives. No worship is acceptable, He taught, which is not rendered in a meek and humble spirit, and true righteousness consists in faith in God.

As His creatures, reflecting to some degree His perfections, we are objects of His "mercy and pity", the collect declares—not that His justice is to be lost sight of, but that "mercy and pity" form the groundwork of our human confidence and consolation.

Then the collect prays that His grace may be measured by our needs, according to the certainty of His promises, and that we may be made partakers of His heavenly treasure. But the attainment of these great blessings depends upon our obedience in all humility to His commandments.

At first sight, the epistle seems to have little in common with the collect, but such is not the case. It is a part of St. Paul's chapter on the Resurrection, in which he recites the Atoning Passion, the Burial, and the Resurrection of Christ as the fulfilment of prophecy, and enumerates successively the witnesses and his own unworthiness. It is well for us to note, in the teaching of the day, that he esteemed himself "less than the least of all saints", which evinces his great humility as a servant of our Lord.

The gospel is the parable of the Pharisee and the Publican. The Pharisee was proud, self-satisfied, and a rigid adherent to the letter of the old law. The Publican was an official taxgatherer, whom the Pharisee despised for many reasons. We can almost see the temple of Herod on Mount Moriah, its good gates of silver and gold flashing in the sunlight. We can almost see the two men mounting the steps for worship, and both together leaving the sacred porch of the temple.

Here is a parable of spiritual pride versus spiritual humility. It urges to prayer, but warns us against the danger of mistaking the outward form for the true substance. In this respect it is timely, for the tendency to secularize our lives looms large, and prayer is often discounted, and in some quarters out of date; so that we are called upon in the name of progress and civilization to eat, and drink, "for to-morrow we die."

It is well, then, to have this parable before our eyes: "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Let us look to our Lord as our pattern, for His is the only humility worth having. We may be in no danger of using the Pharisee's words, for in our public confessions the Publican's words are put into our lips, but we may use the language of the one and yet have the mind of the other. If we look upon ourselves with self-complacency, if we constantly think of what we have done instead of our imperfections, then our lot is with the Pharisee. True humility ignores self, and puts a proper fear into our hearts:

"Lord, we Thy presence seek;  
May ours this blessing be;  
Give us a pure and lowly heart,  
A temple meet for Thee."

FEW PEOPLE, rich or poor, make the most of what they possess. In their anxiety to increase the amount of means for future enjoyment, they are too apt to lose sight of their capability for the present.—*Leigh Hunt.*

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Eleventh Sunday after Trinity	I Samuel 24 Job 33, 4-30	John 10, 21-end	Jeremiah 3, 12-4, 2	Galatians 1
Monday	I Samuel 25, 1-42	Mark 1, 1-13	Jeremiah 27	Galatians 2
Tuesday	I Samuel 26	Mark 1, 14-28	Jeremiah 28	Galatians 3
Wednesday	I Samuel 27 and 28, 2	Mark 1, 29-end	Jeremiah 23, 1-18	Galatians 4
Thursday	I Samuel 28, 3-end	Mark 2, 1-12	Deut. 18, 15-end	Luke 11, 29-37
Friday. S. Bartholomew.	Genesis 28, 10-end	John 1, 43-end	Micah 4, 1-7	I Peter 1, 22-2, 10
Saturday	I Samuel 30, 1-25	Mark 3, 1-12	Jeremiah 19	Romans 1, 1-25
Twelfth Sunday after Trinity	I Chron. 10 Isaiah 8, 5-9, 2	John 11, 1-46	Jeremiah 9	Romans 2

THE first lesson in the morning is the story of David's mercy to Saul in the Wilderness of Engedi. With his enemy in his power and with the possibility of attaining his life's ambition, he would not stretch forth his hand against the Lord's anointed; Saul's wickedness and his own ultimate deliverance he left to God.

In this gracious treatment of an enemy, there is an interesting point of contact with the collect. Not only is the Gospel of the grace of God designed to work in us that same spirit of graciousness toward our fellow men (compare Parable of the Unmerciful Servant), but even before that climax of God's use of His "Almighty Power in mercy and pity" in our Lord Jesus Christ (summed up in the epistle), which we

call the Gospel *par excellence*, it was foreshadowed by all kindness and chivalry in man and even in lower animals (Matt. 23, 37). That we love at all or that animals love is because God Himself is love (I John 4, 19, Rev. Ver.). This arguing from human instincts to the divine is what our Lord Himself does in the Parables of the Lost Sheep, the Lost Coin, and the Lost Son, and is beautifully if somewhat anachronistically brought out by Browning in *Saul*, though with reference to a different incident from that of our lesson, where he makes David say:

"Would I suffer for him that I love? So wouldst Thou—so wilt Thou.  
O Saul, a hand like this hand will receive thee: See the Christ stand!"

It is precisely the realization of this vision denied to David and to "many prophets and Kings" which is vouchsafed to us in the New Testament and most of all in St. John's Gospel; and perhaps no words of our Lord would have been of greater interest to the author of the Twenty-third Psalm than the Discourse on the Good Shepherd contained in our second lesson.

There is also a further connection with the Eucharistic service in Saul's failure to respond, other than in an emotional and temporary way, to the magnanimity of David. The grace of God is designed not merely to lead to forgiveness but also to righteousness: that we may "run" the way of God's commandments. A "sinner saved by grace" must be a sinner saved from sin.

The Old Testament alternative deals with the same theme of the forgiving love and graciousness of God.

In the evening Galatians is begun, the very epistle in which St. Paul expounds so clearly the Gospel of the grace of God especially in its relations to law and to liberty. What message is so needed by the democratic and would-be democratic peoples of the world to-day as the appeal of Gal. 5, 13, taken in connection with David's respect for constituted authorities? For the accompanying first lesson, a selection is made from the prophet of the New Covenant.



## BLUE MONDAY MUSINGS

By Presbyter Ignatius



SOME weeks ago I told the tale of John and Ernest, two English lads whom I counted among my friends and who perished when their ship was torpedoed. Here is a letter from John's father, which gives further details of the crime:

"The boat was torpedoed without warning and sank in half an hour, four hundred miles off Ireland. The whole of the crew were left in three little boats, on the 3rd of March, to the mercy of the waves. After the boat sank, a German submarine appeared, and at the point of revolvers demanded all particulars, and then disappeared. The boat my poor boy was in, and another, sank during the night. The third boat was picked up seven days later, with eight men dead and seven unconscious. Five of the seven, through exposure, have had to have their feet amputated. The remaining two are now derelicts of mankind.

"We are more than pleased to learn that our dear son did not forget his Maker when away from home. He was a good lad and would do no harm to anybody; but the 'cultured' Germans have scanty thoughts for innocent boys."

THERE IS SOMETHING deliciously cool and calm and bright about this corner of Nova Scotia. The Bay of Fundy washes along the western side, the Atlantic comes rolling in from the south; out of my windows I see Point Forchu light beyond the harbor, and the vast expanse of green flats turning to twinkling brine as the tide rushes in. North and east are lakes set in the midst of prosperous farmlands; and



YARMOUTH BAY

not far away one finds a dense jungle of second-growth evergreen, almost impenetrable. The little town itself wanders along the water-front for miles, its trig cottages hiding themselves behind magnificent hedges of privet or *arbor vitae* or hawthorn. Ox-teams almost outnumber motor-cars as agencies of traffic. No one hurries. There is one mail a day; and certain trains run twice or thrice a week. Taut nerves must relax: there is no alternative. I do not wonder that the hospitals of "the States" demand so many nurses from the Maritime Provinces. They bring a wholesome sedative with them, perhaps. At any rate, they have reserves of sunny patience from which to draw.

The war has left its mark here, as elsewhere. In the porch of the beautiful parish church hangs a long honor-roll, some names already marked with "the fatal asterisk of death". A few figures in khaki, home on furlough, are seen; a few loose-lipped, pasty-faced slackers hang about the pool-room. But most of the young men are with the colors, helping to "make the world safe for democracy"; and the girls and women are doing much of the farm-work in sober earnest. Another significant change is the revival of ship-building all along the coast. Every creek and cove has its big schooner on the ways, growing while you watch. As in the famous battle of Lake Champlain, the green trees are turned into ships almost magically. So great is the pressure of necessity; and the Kaiser's submarines will have to quadruple their worst record if they mean to sink all these. Two voyages, they say, pay entirely for a big wooden ship. It is worth while, besides the service to the good Cause.

There are quaint fishing-villages within easy reach, as old-world as any in Scotland or Brittany. Splendid salmon sells at the wharf for fifteen cents a pound; and sometimes

a "hard-shelled salmon", viz., a lobster out of season, finds its way into a salad, with a taste it would not have at the University Club. Across the harbor, five miles round by road, is the Bar, where silver-grey shingled cottages rest on piles, and the high tides wash up to the doorsteps. It seems a bit of Penmarch, transplanted; but the painters have not discovered it yet, and the coifs are lacking. Twelve miles north another harbor shelters a whole fleet of fishing-boats. In rough weather they follow a winding creek far inland and lie snug and safe, returning with the calm to the encircling arms of the breakwater.

I like it all, whether for tramping, boating, driving, or motoring. (The roads, be it noted in passing, are unusually good.) And yet there are few summer visitors; the big, comfortable hotel is three-quarters empty, cottages are closed. It is only seventeen hours by swift steamer from Boston. Try it, some day.



THE HARBOR

FOR SEVENTY MILES a highway follows the eastern shore of the Bay of Fundy and St. Mary's Bay to Digby, at the southern end of Annapolis Basin, by the Gut. Digby is quite sophisticated: bishops and other clergy discovered it long ago, and the congregations committed to their charge have not been ignorant of its charms. But the hinterland is, happily, less familiar. It is almost wholly French: the descendants of Acadians, reinforced by immigrants from Quebec and by clergy and religious from Old France. The villages are small, but huge churches rise among them, with convents and schools by their sides. Bearded monks swing along the roadside; Sisters flit silently in couples; *M. le Curé's* soutane flutters in the wind from the Bay. The Angelus rings duly—ah, why should it be so often silent from our own spires?—and only the difference of house architecture informs that you are not in France itself. There are wild-flowers everywhere; and the meadows are rich with clover, wild-strawberries, and a score of obscure yet exquisite fragrances blent into what we call June—it's mid-July down East, which is a bit behind the times, remember.

But there are sadder things: deserted farm-houses, villages almost forgotten; saw-mills and factories closed down, their machinery rusting; population diminishing.

After the war, I hope the Canadian Government will not send all its veterans out to Winnipeg or Victoria, but will help in the revival of old-time prosperity 'way down East.



FISHERMAN'S CABIN

WE TALK of a "cloudy sky", but in reality there is no such thing. The sky is always blue, the sun is always shining. The clouds are not the sky any more than the curtain is the window. So God is always the same. He never changes. Clouds may sweep between us and Him and obscure our vision, but He is where He always is, waiting to be gracious and ready to stretch forth a helping hand.—*Canadian Churchman.*



## "LIFE AND LIBERTY" MOVEMENT IN THE ENGLISH CHURCH

### "We Are Ready to Face Even Disestablishment"

#### INSTITUTION OF VICAR OF LEEDS

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

A LETTER signed by the Rev. W. Temple and the Rev. H. R. L. Sheppard (rectors of St. James's, Piccadilly, and St. Martin's-in-the-Fields), and others, including one Churchwoman, Mrs. Creighton, appeared a while ago in the newspaper press indicating the promotion of a "Life and Liberty Movement" in the Church. In their ideas of Church reform, and of those associated with them, they seemed prepared to go beyond the scheme, in its pivotal principle, suggested by the Archbishops' Committee on Church and State.

"If the Church is to have new life, even if it is to maintain the life which it has, it must have liberty. Those who are promoting this movement are convinced that we must win for the Church full power to control its own life, even at the cost, if necessary, of disestablishment and whatever consequences that may possibly involve."

It was proposed to hold a meeting in Queen's Hall on July 16th, when these principles would be enforced and support for them enlisted. This public meeting proved to be a remarkable gathering of Church people in size and representation and enthusiasm. The attendance was so unexpectedly large that not only the spacious hall in Langham Place was full (admission by ticket), but it was necessary to hold an overflow meeting in one of the other halls in the building. The Rev. W. Temple, one of the chief organizers of the movement and chairman of the Council, who presided, moved the following resolution for acceptance or rejection as it stood.

"That whereas the present conditions under which the Church lives and works constitute an intolerable hindrance to its spiritual activity, this meeting instructs the Council, as a first step, to approach the Archbishops, in order to urge upon them that they should ascertain without delay, and make known to the Church at large, whether and on what terms Parliament is prepared to give freedom to the Church in the sense of full power to manage its own life, that so it may the better fulfil its duty to God and to the nation and its mission to the world."

The chairman said it was necessary for him to remove some of the misunderstandings in many quarters in regard to a meeting such as theirs. It was not true that the movement aimed at disestablishment, and was directly antagonistic to the principles of the report of the Archbishops' Committee on Church and State. Speaking for himself, he was a strong upholder of the general principles of that report (of which he was one of the framers), and he was a member of the executive committee of the Church Self-Government Association formed to commend the principles of that report. But some of their adherents were not at all satisfied with it, and they desired to combine together "all who desire to see liberty for the Church, that first and foremost." (Loud applause.) Some of them came to the conclusion that things were moving very slowly, and they conferred together, and as their consideration proceeded, "we became so convinced of this primary need for liberty that we decided to concentrate upon that aim and that alone." Moreover, "we agreed that if liberty can be obtained in no other way, then we are ready to face even disestablishment to gain it." (Loud applause.) It was as citizens, not as Churchmen, that some of them (including himself) clung to the "establishment." But liberty, with or without the state connection, they were bound to seek. Having come to that conclusion, they thought it was necessary to act at once. It was plain that if anything was to be done, there must be "a big public demand"; their movement might have the effect of testing the existence of such a demand on a large scale. He was not impressed by the argument that this Government and this Parliament could not give consideration to such a topic. Parliament would not have more time when the War was over, but rather less. In any case, "I do not see why it should be only the Church that is told to wait." They wanted the Church to think out the possible lines of advance which would enable it to go forward on its mission, and then demand from Parliament the legal power to proceed along one or other of them. "If the Church of England can reach substantial unanimity in its demand for liberty, it can win from any Parliament the fulfilment of its will."

The Rev. W. J. Carey, of Pusey House, Oxford, and a war chaplain in the navy, made an off-hand and telling speech in support of the resolution. His was the only speech from a definite Catholic point of view. All sections in the Church, he said, were wanted in this movement. They wanted the Church to be an

effective body amongst her members. He saw 1,500 men in the navy every Sunday:

"They are all ready if we are ready. I never in my life saw such fine material as I deal with now, but the Church has not got their ear. They do not know what we stand for. I believe the Church of England has a message for these people, and no other body has the message we have if we are prepared to give it." (Applause.)

The point was, what steps could be taken to make the Church effective. He understood by "Life" the love of Christ and conversion to God and His Son, Jesus Christ, first and primarily before any system. The first thing they had to do was to increase the life of the Church in "a converted clergy, for the clergy needed conversion". They wanted clergy who taught and who knew what they had to teach. And the laity needed converting as much as the clergy. They wanted the young people brought up to believe in God and Jesus Christ, to pray, and to believe in the Sacraments because "they were essentially the Christian means by which Christ imparted Himself to the human heart." The Church must be allowed to manage its own affairs. They should not be frightened about the talk of disestablishment. Churchmen ought to be willing, if necessary, to suffer. The resolution appears to have been adopted with but one dissentient, who, according to report, was the Dean of Durham (Dr. Henson).

The Rev. B. O. F. Heywood, late vicar of Swinton, Manchester, has now been instituted and inducted the fifty-third vicar of Leeds. The succession of priests in Leeds parish began about 1110 A. D., when Henry I, of the Norman dynasty, was on the throne of England.

Those who attended the ceremony, says the *Yorkshire Post* (Leeds), represented all aspects of local lay and clerical life. The new vicar was instituted by the Bishop of Ripon, and inducted by the Bishop Suffragan of Knaresborough. His "reading himself in" on the following Sunday—i. e., the usual declaration of assent to the XXXIX Articles and the Prayer Book—was noteworthy for the Rev. Mr. Heywood's frank and outspoken attitude toward the Articles. He read them, he said, of necessity rather than of choice, and he prefaced his reading of them with an explanation in regard to the Declaration which followed. There were certain statements in some of the Articles to which he took exception, and therefore it was a satisfaction to him to be able to make the Declaration as one of "general assent" to the teaching of the Articles, rather than a subscription to every statement contained in them. "Sincerity of religious profession was such an important thing" that he had troubled the congregation with this brief statement of the sense in which he made the Declaration.

J. G. HALL.

## LAYMEN OF CANTERBURY OPPOSE REPRISALS

The Living Church News Bureau }  
London, July 16, 1917 }

THE House of Laymen for the Province of Canterbury met last week for two days at the Church House, Westminster, Lord Parmoor, the chairman, presiding. The following resolution was adopted with two dissentients:

"That in view of the example of Germany, and of the tendency of war to inflame national sentiments, it is necessary to reaffirm that Christians owe their first and highest allegiance to the Catholic Church, which is the Body of Christ, and that they are bound to love all the disciples of Christ of whatever nationality as brethren."

Lord Hugh Cecil, M.P., who moved the resolution (and with whom it originated), said that no doubt a considerable body of opinion in Germany rejected the principle of the resolution both in form and substance. The Germans set the State in the place of God. It became necessary, therefore, for us to assert the contrary principle. The apprehension of that truth would limit the evil thing from which we were suffering if we felt, as we ought to feel, that we were first of all Christians. "We should come to regard international war, not as absolutely wrong, but a thing to be endured and engaged in only for the purpose of defense or for the limitation of some evil, the endurance of which would be greater than the evils of War." We were not entitled to hate the Germans. We were bound to love them and "to defeat them in this War for the good of the whole of Christendom, including Germany". Lord Parmoor, speaking from the chair, very strongly endorsed the principle enunciated in the resolution. The House also gave the nation a good lead on the ethics of reprisals. An amendment by Lord Hugh Cecil and accepted in place of the original resolution was carried by a large majority, deprecating "the adoption of a policy of revenge for (as distinct from the prevention of) the killing and wounding of non-combatants".

J. G. HALL.



## How to Introduce the Christian Nurture Series Into the Sunday School

By the Rev. B. T. KEMERER

### SOME GENERAL FEATURES OF THE SERIES

1. Its aim is the development of comprehensive, loyal Churchmanship and intelligent Christian Citizenship.
2. It teaches the essentials of Christian faith and practice without partisan bias.
- It was prepared under the direction of the Church's General Board of Religious Education and helps to standardize religious education.
3. It is constructed upon recognized principles of pedagogy.
4. It can be used by any school, large or small.
5. It is graded to suit the age characteristics of all pupils and provides instruction for pupils from four years of age up to 18.
6. It has a nine months' Course in each grade.
7. It has a uniform principle of instruction for all Courses, in the Five-Fold plan. This means the weaving together into each Course of five fundamental elements of religious training: Christian Knowledge, Memory Work, Church Loyalty, Devotional Life, and Christian Service.
8. It develops the teaching ability of the teacher, and gives him a method for presenting each lesson to the class.
9. It encourages the habit of daily Bible reading.
10. It teaches the stewardship of wealth.
11. It provides a method for the coöperation of the home.

### WHEN TO BEGIN PREPARATIONS

Preparations ought to begin as early in the summer as possible for putting in the *Christian Nurture Series* in September. This is especially important when a change of system is involved. The *Christian Nurture Series* involves simple principles of instruction, but because they are new in religious education ample time ought to be given for officers and teachers to understand them thoroughly.

### WHEN TO BEGIN CHURCH SCHOOL

The schedule of lessons being elastic allows a variation of several weeks without injury to the continuity of the Course. Twelve lessons are provided before Advent, which assumes that the opening of school will be early in September. When schools assemble later, lessons which may be omitted are indicated. In all cases the lesson for Advent Sunday must be used for that day. Teachers should take their manuals and count back from Advent Sunday the number of Sundays they will have from opening day. If there are more lessons than Sundays omit lessons in the order indicated in the Manual.

### HOW ONE CHURCH SCHOOL DID IT

The experience of one Church School in preparation for using the *Christian Nurture Series* will be helpful. It began its preparation last year just as soon as the prospectus was published.

1. The names of all the pupils in the school were arbitrarily grouped into classes according to their public school grades. This determined the number of classes there would be, and the number of pupils in each class.
2. A canvass was made to see how many teachers could be depended upon for service the following September. Vacancies were filled, and thus every class had a teacher assured.
3. The prospectus of the *Christian Nurture Series* was studied to determine what grades to order material for, both as to teachers and pupils, and the order made for September delivery.
4. Each teacher was supplied with a full set of material for his class just as soon as it was published.
5. The teachers met by grades at different times during the summer, and studied manuals and pupils' material of their respective Courses, and became familiar with them. Teachers who were out of town were supplied by mail. When the school assembled in September every class had a

teacher, and almost every teacher knew his material, and the school glided into the new system without confusion. The school was in working order from the start.

### MATERIAL

All the pupil's material is published in half-year editions, and prices are quoted accordingly. These will be found in the Order Blank furnished by The Young Churchman Co. This Order Blank should be consulted in connection with the reading of the following paragraphs.

### FOR TEACHERS

1. Teachers' Manuals are provided for all Courses. They contain a complete introduction to the Course, together with detailed directions for the presentation of every lesson. Teachers' Manuals are also published in two forms, (a) bound in one volume for the whole year in cloth, and (b) one volume in paper.
2. Reference Books. Helpful books of reference are listed in each Manual. Usually one or two are marked "essential". These books ought to be in the Church School library accessible to the teachers.

### FOR PARENTS

Monthly letters are to be mailed by the teacher to the parents, giving simple but specific suggestions for aiding the pupil in his home work. The suggestions in each letter are for four weeks in advance. They are arranged in paragraphs to be dated by the teacher before mailing and correspond with the lessons in the Manual.

This has proved to be one of the most helpful features of the Series. But the degree of success depends largely upon the thoroughness with which the plan is explained to parents, and the regularity with which the letters are sent out.

In one Church School the parents were called together in groups representing the grades of their children, and given instruction in those Courses. It took considerable labor to get them together, but was worth it. For the instructions developed into conferences, and the parents were given a view of religious education according to the present standards of the Church, and their own responsibility to it, that made some of them enthusiastic co-partners in the year's work.

In other Church Schools teachers either call upon parents personally, or secure others who have the leisure to do it for them. Any plan adopted should be done in the beginning of the year, if possible before the opening of the school. In any case the letters ought to be brought to the attention of parents personally, and in no case sent home by the pupil.

### MATERIAL FOR PUPILS

*Courses 1 and 2.* "The Fatherhood of God." Ages 4-6.

1. Pupil's Leaflets for home reading. These are simple Bible or Nature stories to be given out each week by the teacher. They serve to deepen the impressions made in class about the Fatherhood of God, and should be read and talked over with the child by the parent during the week. The child should be encouraged to preserve these stories at home. They soon grow to be quite a volume of the best child stories, and help to solve the parent's perennial problem of what to read when the child clamors for the "oft told tales". A "Story Book Cover" is provided in which these stories may be filed and kept at home.
2. Scrap Books and Pictures. These are for use in class only and are not taken back and forth. They consist of blank sheets of paper punched for binding in a cover. Six covers, each attractively printed with an emblem of a Christian season, are provided, and are designed to preserve the manual work done in class by the pupil each season. As the season closes the complete book is taken home. Thus the impression of the distinctiveness of each season is made very early, and the foundations are laid for apprehending the



Christian Year as a teaching factor. Sometimes the Christian Nurture Stories which the child has been taking home are afterward bound in the Picture Scrap Book and given to children's hospitals, or sent in missionary boxes. Binders are provided for use as the books are being worked out, so that the Picture Book cover may be kept fresh.

3. Pictures. Pictures are indispensable in the teaching of small children, and helpful in all the grades. A complete list of pictures suitable for each lesson is printed in the Teachers' Manuals and may be purchased in complete sets for each Course. The manual work in class referred to above consists of pasting these pictures in the Scrap Books, and such simple drawing or illuminating as children of this age can do, based on suggestions made in the Manual.

It is very helpful to have an assistant in all classes of very little people, to help in the pasting of pictures, and other work. Usually one of the bright older girls of the Church School is available for this purpose.

*Course 3. "Trust in God." Ages 6-7.*

Same materials as above, suited to more advanced ages.

Economies. The material listed herein is complete, and will be found helpful and convenient. Nevertheless it is possible to reduce the expense, if it be necessary, by using only one Scrap Book Cover for the year instead of six. A better economy, however, is to make the covers, which can be easily done at home, having the designs furnished by the teacher.

*Course 4. "Obedience to God." Ages 7-8.*

Same description as that of Courses 1 and 3 except that two covers only are used for the Scrap Book instead of six.

*Course 5. "God with Man." Ages 8-9.*

Christian Nurture Stories, Pictures, and Scrap Books as above. In this Course "pilgrimages" are made into the church during the Church School hour for the purpose of learning the meaning and use of church furnishings and the various parts of the church building. The purpose of this is not only informational, but to make the font, the pulpit, the altar, the lectern, etc., "voices" that speak to the child, and will always speak to him, their messages of faith and worship.

*Course 6. "God's Great Family." Ages 9-10.*

Not ready this year.

*Course 7. "The Christian Seasons." Ages 10-11.*

1. Printed Note Book Pages for home work. These are pages punched for binding, and are given out each Sunday by the teacher. They contain

(a) Review, the questions to be answered in writing at home.

(b) Daily Bible readings, which bear upon the advance lesson. These readings are given titles which interpret the main idea of the Bible passage. They should be read and checked upon day of the week indicated, to inculcate the habit of daily Bible reading. When this is done a credit of 5 is given for each reading, and not otherwise. Most children are very conscientious about this, and may be trusted to do their own checking at home. A little girl in Louisiana came to her rector saying: "I forgot to read my Bible last Thursday night. I woke up at half-past twelve and read it, but—do you think it will count?"

(c) A lesson story covering the coming lesson for which the Bible Readings give the background, similar to the one in the Teacher's Manual.

(d) Memory Work for the week, and suggestions for other work at home.

The whole fits in with the Teacher's Manual for the advance lesson.

Some suggestions about handling the Note Book Pages will be helpful, for this and the two succeeding Courses. When this page is given out in class it should be placed upon the top of the one previously bound in the Note Book. The last page given out will thus always be on top, and will bring the blank space for written answers on top each time. Then the binding staple should be inserted through the holes in the back cover, through the pages, and pressed down flat. The staple should not pass through the top cover at all. Blank pages for class work should be given out and bound with the printed pages. This makes a combination note-text book, greatly valued by the pupil as a record of his work. It is taken home each Sunday. Experience has shown that this is entirely practical. At first some patience will have to be

observed in training the pupils to bring the books to class, but perseverance will bring success.

2. A complete list of pictures is printed in the Teachers' Manuals.

Economies. Pictures may be dispensed with for the pupils, the teacher alone having a full set to show the class.

*Course 8. "Church Worship and Membership." Ages 11-12.*

1. Printed Note Book Pages, as above, except that some of the daily readings are from the Prayer Book offices.

2. Christian Nurture Stories. These are illustrated Bible accounts of Old Testament characters, given the pupils for home reading. Most of the stories are abbreviated excerpts from the Bible, so that complete accounts, as for instance of Joseph or David, can be put into a single week's reading. It is very important that these stories be read at home as a background for class instruction. But the teacher must always bear in mind that the story is to be used for illustrative purposes as suggested in the Manual. They should not be brought to class, and the teacher is *not to teach the story, but to teach the lesson out of the Manual.*

These stories are numbered serially, but, since one story is often used to illustrate the teaching points of one or more lessons, their numbering is not identical with the numbering of the lesson for the day. Instructions as to what story to give out are found in the Teacher's Manual, and on the pupil's printed Note Book Pages.

3. There are no pictures, the illustrations on the Bible Stories answering that purpose.

*Course 9. "The Life of Our Lord." Ages 12-13.*

1. Printed Note Book Pages as in Course 7.

2. Pictures. A list is given in the Teacher's Manual.

Economies. Pictures may be dispensed with as in Course 7.

*Course 10. "Hearing God Speak through the Long Life of the Church." Ages 13-14.*

1. Printed Note Book Pages.

2. Pictures.

3. Christian Nurture Stories. These are a series of biographical sketches for home reading, which trace the history of the Church through the ages, and link the Church of the Apostles with the pupil's own parish Church, by a chain of real men and women.

*Course 11. "The Winning of the World." Ages 14-15.*

1. Note Books as in Course 10.

2. Pictures.

3. Pupil's Manual. This is a bound book containing biographical accounts of those who continued the Acts of the Holy Apostles as messengers to the whole world. This is a missionary Course.

*First Special Course. "The Holy Spirit in the Church." Ages 16-20.*

No pupil's material other than a note book is required for this Course.

*Course 12. "Outlines of the Bible."*

*Course 13. "Ideas of the Creeds."*

*Course 14. "Living Together." (Social Helpfulness.)*

These courses will not be in print this year but can be procured in typewritten form from the office of the General Board, 289 Fourth avenue, New York City.

Teacher's material will be furnished and Note Book work will also be indicated for pupils, but there will be no other material. (Subscription per year 75c for teacher's and 25c for pupil's material.)

#### HANDLING THE MATERIAL IN CLASS

In several Courses there are a number of different items to handle, as for instance, pictures, printed Note Book Pages, blank Note Book Pages, Christian Nurture Stories, etc. This must be done quickly and without confusion. The following device will make it very simple.

Each class should have an ordinary box letter file. Remove the alphabetical index and substitute one made for the Christian Year. This index may be made by cutting sheets of wrapping paper to fit the file, one sheet for every Sunday in the Christian Year. Fifty-three will be found necessary. Paste a tab to extend beyond the edge of the sheet, upon the margin at the top, with "1st Sunday in Ad-

(Continued on page 513)



## Armenia's Place in the War\*

By T. P. O'CONNOR

THE story of the Armenian massacres is familiar to you all. The thousands murdered at different points, the terrible shame and more prolonged agony of deportations—the women betrayed by officers, then passed on to the gendarmes, then to the Kurds: the women compelled to march on foot, sometimes naked under burning suns and pushed on with the bayonet or hook when they fell fainting. You know of the madness that resulted, the suicides, and the abandonment of children whose cries of agony could no longer be borne. So it went on day after day, month after month, until the number of those who died of the persecution rose to appalling figures.

And now let me ask two questions. First, what is the duty of the citizens of the British Empire? The answer is but too clear. It was the diplomacy of Lord Beaconsfield as Prime Minister that gave back in the Treaty of Berlin the Armenians who had been transferred from Turkish to Russian rule by the Treaty of San Stefano. Those who, like myself, followed the Eastern policy of Gladstone when this controversy was being fought out can say that our withers are unstrung. But after all the responsibility remains and many Englishmen to-day abhor the policy which they acclaimed in the older time, and are doing their best to repair it. This is one of the reasons why the Armenian Committee in London has been able to make so successful an appeal to the generosity of the British people.

What I ask next is, what is the duty of the American people? They also are responsible for Armenia, though in a different way. One of the things which struck me most when reading the stories of these atrocities is the large part which America has played in the history of Armenia and of other countries of the East. It was her universities, among others, Harvard, Yale, and Princeton, that trained many of the Armenians who first played a large part in educating and uplifting their country and afterwards were among the first victims of the Turks' slaughtering sword. It was the American mission school and that especially famous school, Roberts College at Constantinople, which educated and trained young Armenian men and women to teach in their own elementary schools. But there was another debt which Armenia owed America apart from this magnificent contribution—the education of her people—and that was the spirit of hope, of energy, of aspiration towards liberty, which must radiate from every center of American culture.

That responsibility, though a glorious one, is also onerous, for it throws on the American people the duty of rescuing, helping, starting again, the remnants of the Armenian race which the massacres have left. That responsibility has been met by your people with apparently a fine sympathy and generosity. Tens of thousands of Armenian men, tens of thousands of Armenian women, above all, tens of thousands of Armenian children, are alive to-day who would have been in their graves from hunger, from disease, from exposure, but for the dollars that have been sent from over the seas to them. You must not weary in this well-doing. The need is still great. I say great; it is gigantic; it is appalling.

In face of such facts I do not envy the man or woman of either British or American lands who can sleep at night if his ears have been deaf, his heart a stone, to the thousands of helpless, tortured, starving people who send their wail across continent and ocean to the inner ear and the generous heart of every good man and good woman.

I have been asked to say a word about the future of the Armenians. I can speak with this much authority, that I have been in closest touch with Nubar Boghos Pasha, the energetic and wise leader of his race. I know the views of some of the British statesmen who have to deal with this problem. Let me first make this statement: Massacred though they have been to such an appalling extent, gigantically reduced though they have been in numbers, the Armenian race is not doomed to die. No great race dies. A race is like one of those great streams that, locked in the icy embrace of winter and frost for ten thousand winters, shrunk

to a rivulet under the sweltering suns of ten thousand summers, yet flow on and on and will flow on till time and earth have come to an end. So it has been with the races which racial or religious hate, the sharp sword, the unequal law, the periodical massacre, have attempted to destroy. So it has been with the Irish, with the Jews, with the Armenians. The Armenian, like the great river, flows on and on. In the meantime we have to keep the Armenian alive; we have to train his children for future work; we have to give seed for the ground to which they will in time return. But that is not enough. I hear people to-day talking peace when there is no peace. Can any man of sense who loves liberty, who hates oppression, who deplores the ocean of blood which has been shed during the last three years, contemplate that happening without bringing some divine compensation to the suffering world? And must not the very first compensation be that every oppressed nationality shall be liberated? The case is strong for Belgium, for Alsace-Lorraine, for Italia Irredenta, for the Slavs, the Poles, for Ireland; but, assuredly strong as is the claim for each of these nationalities, in no case is it as strong as in that of the Armenians. To give these people back to Turkey only to be massacred again would to my mind be one of the most abominable crimes ever committed. I know that the present Prime Minister of England is pledged never to consent to such a crime; I am perfectly sure that Mr. Wilson will never consent to such a crime. Whatever happens after this war, the Armenian man must be saved forever from the knife of the Turkish assassin, the Armenian woman must be saved from outrage and from death, the Armenian babe must be preserved from torture and murder.

I may be now asked what form the future government of the Armenians may take. At an early period of the war this question was discussed in the Armenian Committee in London with Lord Bryce in the chair. At the time the one thing we could think of was that the Armenians should be saved from future massacres, and therefore that any country, any government, which secured them from massacre, should be welcomed. We knew, too, that a good many Armenians and much Armenian territory had passed into the hands of the Russians, and that on the whole the Russian government had acted well. The Armenians had prospered and had multiplied and there had been no attempt in recent years to attack them. We therefore rather looked to Russia as the Power that would have to liberate Armenia, and we found it difficult to give any encouragement to the ideal of an Armenia united and self-governed, deeply as we sympathized with it.

But Russia has had her Revolution. There is a new and enlightened Russia, and we note with satisfaction that one of the very first pronouncements of the new Russian rulers was that Armenia should have such autonomy as she desired. I view the Armenian problem from a different angle accordingly now, and for myself I give my full adhesion to the ideal of the Armenians themselves; namely, that they should be all united—those not merely in the Turkish territory of to-day but those in Russia as well; that when united they should have self-government, guaranteed if need be by some of the Great Powers; that they should have free access to the sea; and that thus they should start once more and begin the building up from the ruins of so many centuries the great cultured, united, and free Armenia of the ages before Turkish savagery conquered their ancient and historic kingdom.

This word finally: How does the case of Armenia bear upon the merits and issues of this war? I am content to have my view of these two things decided by this single factor

(Continued on page 513)

\* Delivered at a mass meeting in Chautauqua, New York, on August 11th. Mr. T. P. O'Connor has consented to make a number of speeches in behalf of Armenian and Syrian Relief Work. He is a member of the London Committee which is working for these peoples, and has long been a student of Armenian questions.





CLINTON ROGERS WOODRUFF, EDITOR

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SURVEY OF MORAL CONDITIONS

**A**MONG the factors working for the improvement of conditions surrounding encampments and navy yards are the various Young Men's Christian Associations. As a rule they work hand in hand with our Social Service Commissions and other organizations of that character. The Philadelphia Y. M. C. A. is among the leaders in effective work in maintaining sound moral conditions. Its efficient general secretary, W. M. Wood, has made a preliminary survey of the possible lines of inquiry and action along these lines which discloses that the following matters are properly within its field:

1. Commercialized vice and amusements, while localizing the increased opportunities offered by unsettled social conditions, take advantage of the situation to push their business aggressively.
2. The greatly increased number of unprepared people thrown upon their own resources, embarrassed by the high cost of living and insufficient wages, and thus made somewhat dependent upon charity or made possible victims of special temptations to immoral practices.
3. Crowded living conditions with increased numbers of roomers and boarders in homes owing to members of the families being called away for military service or other employment, together with the necessity of economies in rentals, etc.
4. Unusual working conditions involved by the entrance of larger numbers of women and children into industrial, agricultural, transportation, and other occupations where there is yet inadequate equipment of supervision to prevent the breaking down of certain social and moral standards and safeguards.
5. Broken home and family ties with the consequent reduction of moral restraints upon those left at home without safe fellowships and parental control.
6. Abnormal delay in the assumption of domestic relations with the resultant loss of the stabilizing influence of married and home life on young men and young women.
7. The inevitable flare-back from the nervous tension of war times and conditions tending to increase intemperance, participation in cheap amusements, extravagances, and other dissipations.
8. The pernicious tendency to overstress military ideals and control as substitutes for personal motives and habits of self-control, together with an enforced submerging of one's personal convictions if at variance with military policy.
9. The establishment of false economic standards and habits resulting from war waste and extravagance in unproductive lines; from high wages, high prices, and instability in financial and business affairs.
10. Moral dangers brought back to homes and communities by men returning from military and naval service.

Such studies of the foregoing moral factors should be made throughout Philadelphia, Mr. Wood contends, as will clearly and quickly reveal conditions involving moral dangers; and in the light of such studies ways and means should be devised and put into execution that will reduce to the minimum the moral hazards of life even under the abnormal conditions of war times in this city.

IDEALS OF MUNICIPAL GOVERNMENT

Something more than the reëlection of three faithful representatives is involved in the approaching Dayton primary and election, important though that phase of the situation is. The something more is the conflict between two ideals of municipal government. The one is represented by Messrs. Shroyer, Switzer, and Mendenhall, who place the good of the *whole* community above that of any party or faction. The other candidates, avowedly representing their respective parties, place their party and party responsibility above the interests of the community. In a word it is a class contest, but not in the sense that the socialists use that phrase. Those who are supporting Mayor Shroyer and his colleagues insist upon loyalty to the community as the first and foremost duty of citizens and officials always. Those

who are supporting the other groups of candidates emphasize the duties and obligations to a class within the community.

With the issue so clearly cut there ought to be no question as to the result if Dayton is to be true to itself and to its highest principles and ideals.

On the record the administration of Mayor Shroyer and his colleagues is entitled by any reasonable standard to be reëlected. That it has not achieved perfection is merely to say that it is human; but judged by reasonable human standards it has given Dayton not only an administration unique in its own history but practically unique in the history of American municipalities, and the question to be decided at the primary and at the general election is, Is Dayton unwilling to maintain the high standard it has already set and achieved?

Something more, however, than these local issues is involved. For three years Dayton has been like a city set on a hill shedding its light on other less fortunate communities. The old saying has it: "Those who have light should give it to others." Dayton has had that light for three years. Will she willingly and deliberately snuff that light out and plunge herself and other communities into darkness?

WAR AND SOCIAL SERVICE ORGANIZATION

A social news service has been worked out by the Board of Social Service for the Province of the Pacific. Archdeacon Marshall of Los Angeles in the first number points out that:

"Everywhere the interest of social workers is centering in the problems that arise out of the War or are intensified by it. Leaders in Social Service are seeing in the present situation an unparalleled opportunity for the Church to serve the nation and at the same time to reinvigorate itself by doing things that are specifically the Church's business.

"Parishes and clergymen that have hesitated to undertake social service because of uncertainty where to begin and what to do need hesitate no longer. Now is the golden time to conserve and to secure for the future life of the Church the kindling spirit of service that everywhere is replacing the selfishness and inertia of the past."

Among the matters of immediate importance which the Archdeacon pointed out were:

- War Relief.
- The Moral Safeguarding of Military Camps.
- Equipment of Army and Navy Chaplains.
- Resistance of Movements towards Lowering Industrial or Educational Standards.
- Food Conservation.
- Red Cross Educational Work.
- Prohibition of the manufacture of alcoholic drinks from grain, at least during the War.

The appointment of permanent Social Service committees in every parish to consider these and kindred subjects, and the inclusion on such committees of all persons working in the Red Cross or doing community service of any kind, so that all Social Service may be given a definite and permanent standing as a department of Church work.

WASHINGTON STATE passed a law making it illegal for private employment agencies to charge fees to workmen; but the United States Supreme Court by a vote of 5 to 4 has declared it to be unconstitutional. Justice McReynolds, a Wilson appointee, wrote the majority opinion and Justice Brandeis, another, wrote the minority opinion.

ROBERT A. WOODS, the founder and director of South End House, Boston, and a member of the Joint Commission on Social Service, was elected president of the National Conference on Social Work for the ensuing year.





## CORRESPONDENCE

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

### REVISION OF THE CATECHISM

To the Editor of the Living Church:

THE Rev. John W. Suter has introduced so large a subject for discussion in his recent article that it is difficult to know how to confine one's own share of it. Every priest must be deeply interested in it. I would like to make these few comments.

He suggests an "Office" for catechizing, and applies this idea to the first section but drops it in the second and third, which would have the result of isolating them as is already the case with the last section of our Catechism for a much more obscure reason.

Unless the Catechism is to be taught parrot-wise to all children and then applied to life at the time of preparation for Confirmation, it seems to me to be lacking in a power to associate its teachings with the every-day lives of children in a way that is realistic to them. In the child-mind the Catechism is something like a geometrical proposition—perfectly true, but somewhat remote in practical value for the time being. I have made very considerable use of catechetical teaching and have demonstrated successfully its satisfactory results. But I have always taught it orally and have framed it in a way to associate the matter taught with the life of each child, so that the child may be able to give to some extent the reason for its faith and know how to put its faith into practice. May I give you an example of my catechizing on a portion of the Churchman's life?

#### "SEC. I. THE CHURCHMAN'S LIFE.

"What Church do you belong to? The Holy Catholic Church.

"What is its popular name in the United States? The Episcopal Church.

"What is it called in Japan? The Holy Catholic Church in Japan.

"What is it called in China? The Holy Catholic Church in China.

"What is it called in England? The Church of England.

"Who founded this Church? Jesus Christ.

"How long ago? Nearly nineteen hundred years. (A. D. 29.)

"How do you become a member of the Church? By baptism.

"What are the outward parts of baptism? Water and words.

"What are the words? I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"After baptism you are to learn the Creed, Lord's Prayer, Ten Commandments, and Church Catechism. Repeat the Creed and Commandments.

"What does 'Hell' in the Creed mean? The place of departed Spirits.

"What does the Holy Catholic Church mean? The Church founded by Jesus Christ.

"What is the second sacrament of your life? Confirmation.

"Who administers Confirmation? The Bishop.

"Can anybody else? No.

"What are the outward parts of Confirmation? The laying on of hands and prayer.

"What is the gift received? The Holy Spirit.

"After Confirmation, what Sacrament may you come to? The Holy Communion.

"Give another name for it. The Holy Eucharist.

"And another name. The Mass.

"What are the outward parts of the Holy Eucharist? Bread and Wine.

"After being consecrated, what do they become the means of giving us? The Body and Blood of Christ.

"What is the fourth Sacrament of your life? Penance.

"What is Penance? The telling of your sins, and words of forgiveness."

These questions and answers teach the children definitely what to do as Churchmen. Without hinting at any denominational controversy they prepare the child for his place in a world where the Church is divided and give him a reason for being a Churchman. He knows what steps to take in his Church life.

With a view to bringing religion home to the child I would suggest a change in the question regarding the Ministry of the Church.

Question. How many kinds of Ministers are there in the Church?

Answer. Four kinds; Bishops, priests, deacons, and laity.

When we omit to teach children the ministry of the laity it is no wonder that that ministry is neglected. I teach children the duties of the lay ministry just as much as the duties of the priestly ministry. I ask a little girl if she is a minister; she never forgets to say "Yes", after the first instruction; then, since she is a minister what is her office? The answer frames the chief works of a devout Churchman. I have done my utmost to stop anybody from calling me "The Minister", because it implies that that person has forgotten that he or she is also a minister.

Regarding other details of the form presented, I feel I cannot claim further space to discuss.

Manistee, Mich., August 7th.

GEO. M. BREWIN.

### A PLEA FOR THE THREATENED EXISTENCE OF OLD KENT IN MARYLAND

To the Editor of the Living Church:

A STUDY of the history of the state of Maryland may be developed from two distinct foci. The one is the current and usually accepted point of view. It is the Calvert myth—the Catholic settlement of St. Mary's under the Calverts. The other is the earlier Protestant cavalier settlement under Clayborn of Virginia in Old Kent. As a matter of fact it is Old Kent that won out in all except the accident of the story's telling. The power and virility of the Kentish men forced upon the early Colonial government a full acceptance of their rights and a large acceptance of their ideas. It was the fact of this Kentish settlement that continued the tradition of the two shores, the Eastern and the Western, in the Senate of the United States until G. W. Wellington broke it down in order to secure his election to that body. It has been an interesting study for the discreet to observe how habitually, under Roman Catholic persistence, insistence, and reiteration, assisted by Protestant ignorance and indifference, the Calvert myth has assimilated to itself the facts and adopted the locations of this and other early Maryland developments. Now it looks very much as though the United States Government—in my estimation most arbitrarily and certainly unnecessarily—is about to destroy utterly the heart of this old Maryland life, and by destroying its cradle causing the fact of this Protestant history of Maryland to be forgotten before the advertisement of the Calvert myth.

The Government proposes to take over Kent Island on the Chesapeake bay in order to make it the site of a proving ground for ordnance. At least this is the latest explanation. The proposal is outrageous. The island is the home of an historic, cultivated, refined, independent, and fairly wealthy community, the ancestors of many of whom, as we have seen, have occupied their homes from the earliest Colonial period. The farms are well tilled, and are richly productive, and the acre value stands very high. The wheat, corn, and produce crops of the community are large and very valuable. About the shores of Kent Island are splendid fishing and oyster grounds. It is the paradise of the Eastern shore, the garden spot of Maryland. It is the gateway between the Eastern and Western shores of the state, Love Point being the ferry slip for Eastern shore travel. This island, Old Kent, the Government proposes to take over, to destroy the community with its homes, schools, and churches, and to compel the inhabitants to wander, like modern Acadians, to seek other homes among strangers.

The Government is steadily holding this purpose against bitter protest; and it is holding it without the excuse of necessity, since if the Government wishes land for this purpose it is possible to find other situations, both convenient for the Government and without local objection, and in every case at a much less cost per acre. Indeed, were it so desired, the main land of Charles county, the region lying within the great horse shoe of the Potomac River extending from the Nanjemoy or Port Tobacco creeks to Mattawoman creek, could be secured. This lies just behind Cob's Island and Indian Head, already military reservations. It is practically undeveloped, and because of the sequestered nature of its location it would be free from all excuse for civilian trespassing and could be brought within fifty minutes of the District line.

And yet the Government proposes to pass by this convenient, fitting, and economic site and by seizing Kent Island break up



an old American community and crush out a fine local tradition of living.

The historic interest which the Church has in its continuance is obvious—and it would be a good service for Church people throughout the country to call this interest to the attention of their senators and representatives.

Baltimore, August 3rd. OSCAR WOODWARD ZEIGLER.

### THE "SUNDAY" REVIVAL

To the Editor of the Living Church:

I HAVE not read for many moons so sane, so clear, and so true a statement as to the "Sunday" Revival—so-called—as that of the Rev. William R. Bushby, in your issue of this date. My only regret is the letter was abridged. He voices what I have time and again maintained. If we are sincere when we solemnly pray to be delivered from all false doctrine, heresy, and schism, then the question as to attending the meetings of Mr. Sunday, Gypsy Smith, and others is answered. Indeed, the question, if we mean what we ask, could not arise.

I was in Kansas City last year when Mr. Sunday held his meeting. A wave of emotional hysteria swept the city. Many Church people, baptized in the Faith, attended. In fact, I am almost afraid that those that did not go once—for curiosity, would be pleaded—were in a minority. The majority of those with whom I had personal acquaintance were ill-posted, if not almost ignorant, as to Church verities. Some of the clergy stood aside to wait and see. "If it be of God," etc. To me that seemed weak and on several occasions I put the suffrage from the Litany referred to squarely up to them.

I have yet to meet a Churchman, learned even fairly well in the Faith, that claims to have benefited by the "Sunday" revival. Bishop Reese well and clearly expresses the truth as to such meetings, and if our clergy—not some, as, thank God, they do; but all—would teach the Faith, the Faith of our Fathers, and not be afraid of dogmatic teaching, teach, not urge or persuade, more immediate and lasting good would accrue to the Church than all the "Sunday" revivals could possibly cause.

Chicago, Ill., August 11th. CLEMENT J. STOTT.

### HOW TO INTRODUCE THE CHRISTIAN NURTURE SERIES INTO THE SUNDAY SCHOOL

(Continued from page 509)

vent" written on the tab. Directly below this on the second sheet paste a tab written "2nd Sunday in Advent". Continue this operation for each sheet. It will probably take two layers of sheets. Remove the binding pin in the file and put in the new sheets.

Before the opening session of Church School in September all the pupils' material to be given out in class is put between the sheets of the file, in its proper places. Thus the file will be fitted with all the pupils' material for the half year. When the file is thus filled it is labeled and stood up on a shelf ready for the teacher to take into class. And the teacher can, by opening the file to the proper Sunday, distribute the material instantly. At the conclusion of the session it is returned to the shelf and is ready for the next Sunday.

Pencils, envelopes, Parents' Letters, extra enrollment cards, etc., are also put into the file, so that it contains everything that the class will use.

The file, when purchased from the publisher, also contains class record cards. If made at home an ordinary class book is added to the contents. The files will last for years.

### VACATIONS

In nearly every parish it is necessary to make special arrangements for the summer. The best plan is to have a distinct closing day in the beginning of the summer, and then organize a summer session of the Church School with consolidated classes and special instruction. The question of what to teach in summer Church School is an important one, but if graded work is done during the winter the summer may safely be given to miscellaneous instruction that will supplement the work of the winter session.

1. Missions taught by the aid of stereopticon or projectoscope are always interesting and instructive.

2. In some parishes emphasis is put upon worship, and more extended opening or closing services are had.

3. Biblical Geography makes a splendid background for much of the regular Christian Nurture instruction. A teacher's course on this is available from the General Board, and

the knowledge gained by the teacher from this course when used in class with the aid of maps and blackboard, together with map drawing in class, is extremely valuable, for pupils of all grades above the primary.

4. "The Catechism Illustrated and Explained" offers a summer's work for the pupils from nine to twelve.

5. For pupils above this age one rector had a class construct a Prayer Book. Each pupil was furnished with two frayed Prayer Books, and a Scrap Book was made by pasting the Offices in the Scrap Book. He required that all the rubrics be written out. In this way each pupil built a Prayer Book during the summer, and the class instruction accompanying the process made each one familiar with the use of it. The pupils decorated their own covers.

Requests for suggestions as to summer Courses addressed to the General Board will have careful attention.

### ARMENIA'S PLACE IN THE WAR

(Continued from page 510)

in the great struggle. I am content to have the merits and the aims of the two sets of belligerents tested by this case. For it is one of the most lamentable facts in this whole tragic story that the German rulers have played a terrible part in these massacres—I say rulers deliberately, for we have many Germans earnestly interested in the fate of the Allies—I have met one of them at various Armenian Conferences, Dr. Leipsius. There was a German Consul in nearly every single one of the great Armenian settlements where the massacres took place. The wires were open as we know between the Armenian settlements and Constantinople, for as I have said already the massacres were ordered by telegram from the Government in Constantinople. If the wires were open between Armenia and Constantinople, they were open between Armenia and Berlin.

For a generation the voice of Berlin has been omnipotent in Constantinople. At the very moment the troops of Germany and Turkey were fighting side by side. Is it not clear, therefore, that Berlin had only to say a word and the massacres would not have begun? And even if they had begun, would not a word have brought them to an immediate end? For these reasons I feel entitled to say that the guilt of these hideous massacres lies at the door of the German as well as of the Turkish authorities. If I needed further proof of this fact I would point to the action of the representatives of Germany; to Wangenheim refusing the appeal for intervention of your ambassador, Mr. Morgenthau; to Count Bernstorff's attempt at Washington to deny the massacres; to the statements of Bethmann-Hollweg, Zimmermann, and other German officials in Berlin, which, if they did not justify, at least extenuated this horrible, gigantic, unsurpassed crime against humanity.

And having that conviction, how can I—how can any man who loves liberty, hates oppression, loathes cruelty and massacre—how can I help feeling that I am on the right side when I feel myself in hostility to the present régime in Germany? How can I look for hope for the Armenians except in the defeat of both Turkey and Turkey's ally, the militarist party in Berlin? For these reasons I rejoice that your great country has entered the war, has made the wise and the just and the humane choice in the war.

I claim to know something of American history and of American character. America, it is true, is patient, long-suffering, slow to move, a peaceful nation, living and wanting to live in peace with all nations, to the sons and daughters of whom she had opened her hospitable shores and given prosperity and freedom. America was unprepared for war, but never has America undertaken any task which she has not had the tenacity and courage to carry through. She can be ruthless and relentless as well as gentle and patient, and it is my confident prophecy that, of all the nations that will hold out to the last hour and to the last man until liberty and justice, democracy and peace, once more are enthroned in men's hearts and the institutions of nations, America will be the chief one.

SURELY nobody can always know what is right. Yes, you always can for to-day, and if you do what you see of it to-day you will see more of it and more clearly to-morrow.—John Ruskin.





SARAH S. PRATT, EDITOR

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

HERE ain't a crooked river in the whole world—I'll bet." My farmer neighbor brought me ten eggs in a bucket and said he would fetch the other two to-morrow. He stood at the top of the steps and looked down at the swift current of the Tippecanoe as it broke on the stones below.

"Crooked!" he continued. "Why, crooked's no name for it."

And I quite agree that curved or serpentine is a better name, as I cannot loyally hear anything in Indiana called "crooked"—even though some people do it.

And this little stream is essentially Indiana's. For its whole sparkling, foaming, rushing, short, and brilliant life lies within the borders of the Hoosier land. From its source in some northern county, to its junction with the Wabash, it comes with so swift descent that it is a series of waterfalls. First a curve and then a cascade it comes, looping and doubling on itself, hurrying along past the towns until its girlish prettiness loses itself down near Lafayette, where it marries itself to the Wabash, quits its maiden capers, gives up its lovely Indian name—which means something about a boat—and becomes a subdued, unrippled, and somewhat heavy matron. Its name, however, is made historic by the famous battle-ground not far from here where in 1811 the battle of Tippecanoe was won by William Henry Harrison against the Indians with the chief Tecumseh at their head.

There are still places where one can get away from many of the inventions of man. A short two hours—by means of one of these same inventions—and one may reach a retreat where artificial and blatant noises are replaced by sweet natural sounds, a place where water-gurgles are the loudest things to be heard and where wild-bird singing takes the place of canaries and phonographs.

The whistle of the Monon is far enough away to be suggestive, only, of a way to get home when we are ready to go; while the "party-line" telephone may be made mute by letting the receiver hang. These neighborhood telephones have reconstructed the dull lives of many country women. They are their society column, in fact their entire daily paper. Sometimes on a commissary quest a person is allowed to forage in the wet gardens, gather the growing truck, and in cafeteria style present it to the farmer's wife to be appraised.

"What price for these?"

Formerly it was, "Take along the basketful for a quarter," but now the telephone is sought.

"Onions are high and scarce. I'll have to charge fifty cents for those."

"But we have come for them, gathered them, and have to take them home. Shouldn't that make them cheaper?"

"Well, that's market price. They said so at Yeoman."

Thus the telephone is a distinct disadvantage to the summer resident.

Of the many pleasant writing-places I have known, this spot where now my table stands is the most charming. It is in the end of a long screen porch and one can even forget there is a house attached to the porch for the outlook is into trees, and, beyond them, river. I am really in a nest. The sun filters in pleasantly through oaks and cedars on the right while just in front are smaller poplars whose leaves are never still and make that whispering sound so refreshing of a hot day. A flight of many steps goes down to the spring, which is the refrigerator, and below this is the pier, built last Saturday by the masterly hands of a city-dweller. Here are moored the canoe, row-boat, and scow.

All over and about this high bank is wild growth; the shrubby, creeping, viney things just now in the glory of their summer. The things we in our ignorance call weeds embroider exquisitely the fabric of grass, tree, and shrub. Color-

richness is everywhere; the magenta of the iron weed, the rosy lilac of thistle, the lavender of bergamot, the yellow of the Rudbeckia family, the white delicacy of Queen Anne's lace—and the mission of white flowers is to show off the others—the blue of blue-bell and hare-bell—all of these one may find on the way down the steps to the spring while countless others less beautiful fill the spaces. Most gorgeous of all—surpassing almost the sweaters and jerseys worn by fashionable golfers—is the burnt-orange butterfly weed, spreading its splendor by the roadside that all may see and entertaining with its sweets all sorts of butterflies, from the handsome painted lady to the plebeian little sulphur butterfly.

Across the river lies a tree-fringed peninsula farm, the river making a bend around it. The grove of tall forest trees, which so enhances the light green of the corn and the yellow of stubble-fields, has now a further adornment, a note of true, rich, elemental beauty. Had anyone asked me how that landscape might be improved, I should have said, "In no way." But as if to show that the common needs of life may be and are intended to be a part of beauty, there now stands out against those dark trees a hip-roofed, low, spreading, ample barn, brownish in color, and beside it a big prosperous silo of dull red brick. Right against this forest they outline themselves and accentuate the blended glory of the mind of man with the goodness of God.

TO-DAY THEY ARE THRESHING wheat at that farm, and with binoculars one may see the minutest movements of the busy men and the admiring—supposedly—dogs over there. From the great mouth of the thresher comes an incessant stream of flying straw, rapidly building a huge stack. Now on this side, now on that, filling hollows, smoothing, leveling, this big movable pipe goes, distributing the yellow straw; while the rich, the precious, the golden wheat—the Crop, the money-maker, the source of life, health, and prosperity, the magician that creates the wealth of nations, the standard of values, the poet's joy, the poor man's life—the *wheat*, is gathered into sacks, later to be stored in barns and taken to market where its gold commands the gold of man. Just now the farm-bell sounds a few imperious notes; it is dinner-time. The few women outside, who have come to help serve the threshing dinner, run in at the first clang; the dogs go next, and the laborers do not have to be called twice. But the thresher does not stop to dine; it keeps steadily on, for time is speeding and it must go somewhere else to-night to be ready for a busy morrow.

"SO SHALL THY BARNs be filled with plenty." In all of our nature-study, nature-writing, nature poetry, our public and private school training wherein daffodils and the like figure so extensively and beautifully, why is not a larger place given to the poet David?

For David said it all.

He said it with a large, primal sweep. It was he who sang of the great horizon-reaching things, the majestic in nature, the transcendent, the obvious God-made things. It was he who found and revealed God in cloud, in storm, in sunshine, in rain, in little rills, in springs, trees, mountains, and valleys. David—the Titan poet who handled the thunderbolts of poesy and left the daffodils and minor things to his understudies.

With the exception of Psalm Twenty-third, perhaps the most perfect, how little is taught of David's poetry! I wish that some one would prepare a small, dainty volume—perhaps there is such—of the nature-spots in the Psalms, that it might be used for a text or gift book. Truly, could anything



modern even approximate to the expression of the appreciation of the goodness of God as in the Sixty-fifth Psalm?

The last verse of this has come to pass now in this rich valley and a thousand others. "The valleys also shall stand so thick with corn that they shall laugh and sing." They are laughing and singing now in this growing weather—and their owners likewise. Food conservation seems a joke in the face of this teeming season. A man driving through the great corn belt of Illinois tells that he passed, on each side of the road, corn fields three miles long and extending as far as he could see. The farmers are complaining that, out of a patriotic desire to do their bit, too many potatoes have been planted and they will get only one dollar per bushel. Too bad! And the wheat that everybody has been concerned about—so much so that the housewife searches her conscience as to whether she shall use it in the making of gravy—the wheat looks plentiful enough. The oats are of a deeper gold than the wheat and are dotted in close-bound bundles over the fields already greening beneath them.

"He filleth thee with the flour of wheat." American people for the first time in their history are learning the peculiar preciousness of wheat. Where flour and bread have been the cheapest and commonest of necessities it seems a fable to hear of the countries in which they are scarce; and not even yet have we realized that with the feeding of other lands resting upon us, our bread—this thing to which we have never given a thought—is becoming a luxury.

Time was when every hungry child was given a piece of bread and butter and often sugar—the simplest, easiest, and best thing the mother could offer. Now the piece of bread and butter is a treat, a luxury representing the investment of capital. We must all get more work out of ourselves now that we are fed on this costly stuff. Flour and bread are classic in some lands, and we who ate them in careless plenty are just finding this out. Abram Mitrie Ribhany, the Syrian writer who has of late years furnished the *Atlantic* with descriptions of the customs of the Holy Land in the time of Christ, had one on the value of bread. In it he portrays the religious meaning, the sacramental sentiment, which in the orthodox household accompanied the making of bread. He describes the serious, important manner of his mother as she went about this simple task; how she regarded herself, in a way, as a priestess of some holy rite as she handled the leaven and sifted the flour. Attired in fresh white garments, she said a prayer and made the sign of the cross before she began; her demeanor was that of one who labors at something holy. And the finished product had about it this same sentiment—not merely something to assuage hunger but a direct and special gift of God.

If this series of papers has been put into book form it will be found very helpful—exceedingly so—in Bible teaching; and some sermons might also be the richer for it.

Not long since I heard a clergyman expounding the parable of the leaven which a woman hid in three measures of meal. His listeners were women. Had he not gone into the details of bread-making he might not have floundered—just a little; or had he read Abram Mitrie Ribhany's article on bread.

As I AM FINISHING this letter, exulting in the beauty of my writing place, I have come to a passage in *The Idyl of Twin Fires* which seems apropos. Dr. Upton has been restoring his old home with special reference to his sitting-room in which he will place his desk. When all is finished, tinted, enameled, color-schemed, and the desk is put in place, he says to his carpenter—old Hard Cider:

"A man ought to write something pretty good in this room, eh?" To which Hard Cider answers:

"I don't know nothin' about writin', but 'pears to me a feller could write most anywhere pervided he had somethin' to say."

A most astute and New Englishish remark, in truth.

This book—an afternoon's pleasant reading—is a very popular one for flower lovers or agriculturists. Although when this was said some one replied that he was neither a flower-lover nor a farmer and yet he also found a taking way about the book which would not let him lay it down unfinished.

"I will tell you," said a late victim of the book, "the charm is in the development—the achievement. Although it smacks of Aladdin and the Wonderful Lamp, the way that fellow brought about the restoration of that neglected old New England home was a wonder in this day of strikes and unions. Plumber, carpenter, farmer, all came to the scratch and the whole book reads like a flower catalogue.

"It is a masterly plea for a return to the soil. Why, on thirty acres this man had a near-paradise. I believe it is practical, too. I intend to use it for a guidebook in my little holding."

"The love-making in it is very crude," put in an adept. "I think it is mid-Victorian. Of course he was a professor of English and she was a doctor of philosophy and one should not expect too much—but—why were there *always* tears on her lashes when he held her hands?"

"She was afraid she wouldn't get him."

"And then he held her hand—she being a party to it—at least six times before he made up his mind. *Her* mind—it is very obvious—was made up from the very first."

"Well, I don't know the latest etiquette in hand-holding; but once or twice should have been enough. *She* should have turned him down at the third attempt and that would have hurried matters."

"There were no difficulties in the love-making—it was too tame," said another. "Why, she simply fell into his arms."

"Look here!"—a voice from the hammock!—"You people don't seem to know that I'm reading that book. I don't want to hear the whole story. Talk about something else, please."

And so we did.

#### PRAYER BEFORE WAR

Oh Thou to whom our banners point, reminding  
The sons of Liberty God dwells on high,  
Grant us the grace in the world's turmoil blinding  
To see earth's need and not forget the sky.  
Without Thee we are nothing; in Thy power  
Lo, we can move the world to make it free.  
In life, in death, in this and every hour,  
Make us remember that we trust in Thee.

Grant us to do Thy bidding and our duty;  
Over our arms stretch out Thy mighty sword;  
Give us to see the glory and the beauty  
Of service that shall save Thy people, Lord.  
Without Thee we are nothing; in Thy power  
Lo, we can move the world to make it free.  
In life, in death, in this and every hour,  
Make us remember that we trust in Thee.

We would free broken nations prostrate lying,  
We would break tyranny and make it cease.  
Prosper us thus far, living, Lord, or dying;  
Then give the world Thy thousand years of peace.  
Without Thee we are nothing; in Thy power  
Lo, we can move the world to make it free.  
In life, in death, in this and every hour,  
Make us remember that we trust in Thee.

LOUIS TUCKER.

#### SABBATH REST

What profits it that we from labor cease,  
That instruments of toil are laid away,  
If, in the pause, we know not how to pray?  
We languish, perish but in our release  
From toil, if we, devoid of high desire,  
Have spent laboriously our week-day hours,  
Have felt no wings to heaven's height aspire,  
No consciousness of undeveloped powers.  
But oh, the Sabbath rest, to souls that yearn  
For that Jerusalem, of love and light,  
To which their eager faces ever turn  
Through all achieved—for such the kindling sight  
Of that fair city with its crystal stream—  
The civic art of which the ages dream.

IDA AHLBORN WEEKS.



## Church Kalendar



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.

### CALENDAR OF COMING EVENTS

Aug. 24—Consecration of Suffragan Bishop of Arkansas, St. Luke's Church, Hot Springs, Ark.  
 Sept. 19—Synod, Province of the Pacific, Boise, Idaho.

## Personal Mention

THE REV. STEPHEN CUTLER CLARK, JR., of the class of '17, Cambridge, has been appointed minister in charge of St. Luke's Mission, Park City, Utah.

THE REV. F. T. DATSON has accepted a call to the rectorship of Trinity parish, Fort Worth, Texas. Mr. Datson will enter upon his new duties September 1st.

THE REV. GABRIEL FARRELL, JR., has been appointed a curate of Trinity Church, Boston, succeeding the Rev. Henry K. Sherrill, who resigned in the early summer to go to France as chaplain of a local hospital unit. He is to live at Trinity House, 93 St. James avenue.

THE REV. LEE W. HEATON has resigned the rectorship of Christ Church parish, Oak Cliff, Dallas, the resignation to become effective October 1st.

THE REV. WALTER MARVINE, chaplain in the Coast Artillery, should again be addressed at Fort Du Pont, Delaware.

THE REV. THOMAS G. MUNDY has accepted a call to become rector of St. John's Church, Albany (formerly N. Decatur), Ala., and assumes charge the first Sunday in September.

THE REV. GUY EMERY SHIPLEY has resigned as rector of the Church of the Epiphany, Walnut Hills, Cincinnati. In September he becomes news editor of the New York *Churchman*.

## Summer Addresses

ALL mail intended for the Rev. J. W. BARKER should be addressed to Norwood, Colo. He is still in charge of the San Miguel Missions.

THE REV. PROF. CHARLES H. BOYNTON of the General Theological Seminary is spending the summer with his family at Lake Carey, Pa. During July and August he officiates on Sundays at St. Stephen's Church, Wilkes-Barre.

THE REV. S. DIXON, rector of Christ Church, Orange, Texas, will be in charge of the Church of the Good Shepherd, Corpus Christi, Texas, until the end of September.

THE REV. E. JEFFERY JENNINGS should be addressed at the Church of the Ascension, Ellsworth avenue and Neville street, Pittsburgh, Pa.

THE REV. A. H. KENNEDY has undertaken work in Duchesne, Myton, and Roosevelt, on the old Uintah Reservation of Utah. He will reside at Duchesne.

THE REV. CHARLES HOLLAND KIDDER is taking the Sunday services in St. John's Church, Dover, N. J., during August and part of September.

THE REV. ALVIN P. KNELL will have charge of the Church of the Redeemer, Astoria, New York, during the month of August. On and after September 1st his address will be No. 22 Pierrepont street, Brooklyn, New York City.

THE REV. HARRY PERRY has accepted the call to Brookhaven, Miss., and associated missions and will be in residence the first Sunday in September.

THE REV. RANDOLPH RAY underwent a serious emergency operation for appendicitis on Sunday, August 5th, at St. Luke's Hospital, New York City, where he is now steadily improving.

THE REV. L. W. S. STRYKER is spending the month in Philadelphia.

THE REV. GILBERT P. SYMONS sailed for Great Britain recently for his work as secretary under the International Y. M. C. A. to minister to German prisoners of war. Inquiries concerning the Liberian and Sudan Commission of which he is secretary should now be directed to the chairman, the Rt. Rev. J. M. Francis, D.D., 1559 Central avenue, Indianapolis.

THE REV. R. C. TALBOT has accepted work under Bishop Capers, and his address is Seguin, Texas.

THE address of the Rev. OLIVER J. WHILDIN, secretary-treasurer of the Society for the Promotion of Church Work among the Deaf, is changed to 220 East Lafayette avenue, Baltimore, Md. Correspondence relating to the work of the society should hereafter be directed to the above address.

DURING the month of August the Rev. A. WORGER-SLADE will be in residence at the rectory of Emmanuel Church, La Grange, Illinois, taking the services in the absence of the rector.

THE REV. WARREN R. YEAKEL is no longer in school work and may be addressed at 59 E. Wister street, Philadelphia.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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.

### RETREAT

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st, the Feast of St. Matthew. The conductor of the retreat will be the Rev. William T. Manning, D.D., rector of Trinity Church, New York. No charge is made to those who attend the retreat. We shall be glad to hear as soon as possible from those who hope to come. A postal card to the GUESTMASTER will be sufficient.

### DIED

ABBAY.—Entered into Life Eternal, at his late residence, 2510 S. 19th street, Philadelphia—suddenly—on the evening of Sunday, July 29th, in the Communion of the Catholic Church, WILLIAM BURLING ABBAY, beloved husband of Katherine Eleanor Abbey, father of the late Lieutenant Edwin Austin Abbey and Mrs. Howard Gardner Arnold, Geneva, Illinois.

"Sweet is the calm of Paradise the blest. Alleluia."

HARRISON.—On July 11th at her home in Bellingham, Wash., SUSAN BARNES, wife of the Rev. Dr. R. Marshall HARRISON.

HALL.—On August 7th at Lakewood, Ohio, the Rev. FRANCIS MASON HALL, M.A., senior presbyter of the diocese of Ohio, and secretary of the Ohio Widows' and Orphans' Society, in his 82nd year.

ROBERTSON.—Entered into rest, REBECCA DUANE ROBERTSON, widow of Charles Franklin Robertson, late Bishop of Missouri, in her 80th year, and at the residence of her daughter, Mrs. Henry Leverett Chase, Madison, Wis.

### WANTED

#### POSITIONS OFFERED—CLERICAL

NEW YORK CITY PARISH seeks unmarried and experienced assistant minister. College bred and cultured. Must be success with boys and young men. Happy home life and unusual educational facilities assured. Address N.Y.C., care LIVING CHURCH, Milwaukee, Wis.

CURATE OR LOCUM TENENS WANTED. Salary \$50 monthly and furnished quarters. Full Catholic ritual and doctrine. Unmarried priest preferred but not essential. Give full particulars of self. Address CATHOLIQUE, care LIVING CHURCH, Milwaukee, Wis.

SECOND CURATE WANTED October 1st, in Eastern Catholic parish, salary \$1,400. Must be able to direct Sunday school, read intelligibly, and sing service. American graduate preferred. Address St. CHARLES, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED for September 5th, preferably unmarried; locum tenens six months or longer; important Boy Scout and student work; state university; good stipend. Address CHAPLAIN E. A. EDWARDS, Lawrence, Kans.

#### POSITIONS WANTED—CLERICAL

PRIEST OF FOND DU LAC diocese, in charge of rural churches, desires missionary or assistant position in city or town of any diocese. Active worker, married. Speaks fluent Italian, French, Spanish, also very satisfactorily the English. Gives references. Address Rev. L. Lops, Brussels, Wis.

ST. PAUL'S CATHEDRAL, DETROIT, Mich., desires fifth clerical member of the staff; man especially fond of doing missionary work among new people in this growing city. Single man preferred. Address Rev. FREDERIC EDWARDS, Dean, Rural Route No. 1, St. George, New Brunswick, Canada.

PRIEST, EXPERIENCED, thorough Churchman, musical, excellent reader, fluent speaker, contemplates change. Correspondence invited, unquestioned references given and required. Address HIRAM, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST, college and seminary graduate, desires rectorship of small church, or chaplaincy in school or hospital, October first. Highest reference. Address B. S., care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A PROGRESSIVE PARISH, which values spiritual above material growth. Faithful service guaranteed by active and successful rector. Apply 639 Cleveland avenue, Loveland, Colorado.

YOUNG PRIEST, five years in ministry, about to take special work at General Theological Seminary, New York, seeks Sunday work. Apply Box 37, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, SEEKS CHANGE, country or city, rector or assistant. Address R. C., 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

CHURCH HOME FOR GIRLS, under the care of Sisters, desires a refined young woman to act as organist, and also to teach a small class of girls; grammar-grade subjects; opportunity for practice and study. Near New York. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

EASTERN CITY PARISH desiring to develop plans for mission work in its vicinity, wishes to confer with three or more Deaconesses willing to live in community and serve faithfully and efficiently. Salaries not large. References. Address CARROLLTON, care LIVING CHURCH, Milwaukee, Wis.

MEN WANTED AS TEACHERS of high school subjects in Church boarding school for boys. State specialty, fullest personal particulars, and salary expected (living at school provided) in first letter. Address W. T., care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER. YOUNG OR MIDDLE-aged man, wanted for Church institution. Board, lodging, and \$35 per month. St. Barnabas' Home, McKeesport, Pa.

CHOIRMASTER AND ORGANIST wanted in Pacific coast city. Must be loyal Churchman. Salary \$600. Address DAVID, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST, holding important position in the South, owing to climatic condition desires change. Brilliant recitalist, 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**, 30, New York, experienced, engaged in business, desires parish within 25 miles of New York City. Churchman, thorough musician, and choir-master. Good type of service and fair organ essential. Address F, Room 43, 33 Liberty St., New York.

**EXPERT STENOGRAPHER WITH EXECUTIVE** ability and wide experience (Churchwoman) desires secretarial position. Good salary. If in connection with school would also teach commercial branches. Address CEDAR, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG WOMAN, EXPERIENCED CHURCH** secretary, college education, literary ability, expert stenographer, desires position as Church secretary or private secretary to rector or bishop. Address SECRETARY G, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG ENGLISH ORGANIST** and choir-master desires correspondence regarding change. Pennsylvania diocese five years. Cathedral training. Address ENGLISH, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** desires change. Brilliant recitalist and excellent trainer. Wide experience. Highest references and diplomas. Address RECITALIST, 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.

**ENGLISH WOMAN, EXPERIENCED** in American school, desires matronship at boys' school, where her son could have school advantages. Highest testimonials. Address S.B.S., P. O., Gladstone, N. J.

**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.

**SECRETARIAL POSITION WANTED** by young Churchwoman, preferably in private school, or for clergyman. Reference given. Address H. P. F., care LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC PARISH VISITOR** would like position. No remuneration desired if the town affords comfortable board for ten dollars. Address Box 26, LIVING CHURCH, Milwaukee, Wis.

**GENTLEWOMAN WHO HAS HAD** some training in nursing would like position as companion to convalescent. Address Box 597, LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED CHURCHWOMAN** desires position in a warmer climate, in parish work or Church family. Address Miss SHELDON, Ascutneyville, Vermont.

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

**YOUNG LADY DESIRES POSITION** as companion; very capable; highest references. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

#### 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.

**ORGAN FOR SALE.**—St. John's Church, Washington, Conn., offers for sale its pipe organ; Mason and Hamlin builders. Organ fifteen years old and in good condition. Putting larger organ in new church. Apply to ARTHUR D. WOODRUFF, Washington, Conn.

**ALTAR AND PROCESSIONAL CROSSES,** Alms Basins, 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.

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

**FOR SALE AT A BARGAIN.**—A large three-manual organ built by Henry Erben; 37 stops, 6 couplers, in first-class condition. Can be seen by appointment. For further information address 187 Fulton street, New York City.

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

**PIPE ORGANS FOR SALE.** Two modern two-manual and pedal organs in perfect condition. At our factory, A. B. DeCOURCY & COMPANY, 634 Harrison avenue, Boston, Mass.

**JUST OUT**—7 lectures with slides. Luther and the Reformation. Intensely interesting, instructive. Send for rental terms. GEO. W. BOND, 12 I. W. Washington street, Chicago.

**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.

**NEW MISSION WOULD BE VERY GRATE-** ful for gift of a pair of brass altar vases. Address Mrs. FRANKLIN H. SPENCER, 4925 N. Sawyer avenue, Chicago, Ill.

**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.

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

**SAIN'T 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.

#### NEEDLECRAFT

**NEEDLECRAFT:** 12 months for 35 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

#### LITERARY

**PATRIOTIC TEACHING OF AMERICAN** Church History. All young people will now be interested. Materials in aid of it supplied in three numbers of our Stories of Cross and Flag. Special discounts to Sunday schools. AMERICAN SOCIETY OF CHURCH LITERATURE, Secretary's office, Keene, N. H.

#### 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.

#### APPEALS

##### "EPHPHATHA" REMINDER AND APPEAL

The Society for the Promotion of Church Work among the Deaf begs to remind the friends of the Church's Silent People that *Epphatha* or the Twelfth Sunday after Trinity, August 26th, is the annual day upon which its appeal for support may be answered. The society is doing a great and splendid work in the Third Province and in these times of national disturbance its needs are very, very urgent. It is endorsed by many bishops, clergymen, and laymen.

The Annual Report of 1917 will be issued September 1st.

Contributions and inquiries should be addressed to the Rev. OLIVER J. WHILDIN, Secretary-Treasurer, 220 East Lafayette avenue, Baltimore, Md.

##### A RUSSIAN CHURCH FOR MADISON, ILL.

It is proposed to build a church, library, and school for the Russian people in Madison, one of the "Tri-Cities" in Madison county, Illinois. The Russian priest, Fr. Kenskoff, authorized by Archbishop Evdokim, is on the ground in Granite City. He holds services in the little Bulgarian Orthodox Church. He is asking people to assist the Russians, who are poor laborers, in putting up the proposed building, which is to combine church, library, and school—the latter not to interfere with the public school. No doubt many of our Church people will be glad at this time to send a contribution to help our Russian brethren. The plant is not expected to exceed \$5,000. Printed information concerning the Russian Orthodox Church can be obtained by addressing the Rev. P. KENSKOFF, Box 437, Granite City, Ill.

#### 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. Seidenborg, Ellicott Square Bldg.  
 Otto Uibrich, 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.]

## Century Co. New York.

*The Boys' Camp Manual.* A Handbook of Military and All-round Training. By Charles K. Taylor, M.A., Director of Camp Penn., Under-Military-Age Camp, near Plattsburg. \$1.25 net.

## Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W., England.

*Theosophy and Christianity.* A Comparison. By M. Carta Sturge (Moral Sciences Tripos, Cambridge), Author of *The Truth and Error of Christian Science, Thoughts Transcendental and Practical, and Some Little Quakers in their Nursery.* 60 cts. net.

## E. P. Dutton &amp; Co. New York.

*Gone to Earth.* By Mary Webb, Author of *The Golden Arrow.* \$1.50 net.

*Day and Night Stories.* By Algernon Blackwood, Author of *Ten Minute Stories, Julius Le Vallon, The Wave,* etc. \$1.50 net.

A. R. Mowbray & Co. London. *The Young Churchman Co., Milwaukee, American Agts. Unity and Schism.* By the Rev. T. A. Lacey, M.A. The Bishop Paddock Lectures for 1917. \$2.00 net.

## Carnegie Endowment for International Peace. 2 Jackson Pl., Washington, D. C.

*Year Book for 1917.* No. 6.

## Houghton Mifflin Co. Boston, Mass.

*The Mexican Problem.* By Clarence W. Barron, With Introduction by Talcott Williams, LL.D. \$1.00 net.

## PAPER COVERED BOOKS

## Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W., England.

*A Challenge to the Church.* Being an Account of the National Mission 1916 and of Thoughts Suggested by it. By the Rev. William Temple. 50 cts. net.

## Longmans, Green &amp; Co. New York.

*A Man's Pocket-book of Religion.* By the Rev. A. C. Bouquet, S.C.F. Trinity College, Cambridge. With a Preface by the Lord Bishop of Kensington. 20 cts. net.

## Carnegie Foundation for the Advancement of Teaching. New York.

*Federal Aid for Vocational Education.* By I. L. Kandel, M.A., Manchester; Ph.D., Columbia. Bulletin No. 10, 1917.

## Government Printing Office. Washington, D. C.

*National Service Handbook.* Issued by the Committee on Public Information. Corrected to July 30, 1917.

## PAMPHLETS

## From the Author.

*A Nation's Prayer.* A Nation's Prayer for Strength to Serve; The Nation's Prayer for Its Defenders on Land and Sea; A Prayer of the Defenders on Land and Sea of America and of Civilization. By Richard H. Edmonds, Baltimore, Md.

*The Story of Old St. Stephen's, Petersburg, Va., and the Origin of the Bishop Payne Divinity School.* By the Rev. George F. Bragg, Jr., D.D., Rector of St. James' First African Church, Baltimore, Md., and Historiographer of Conference of Church Workers among Colored People. 10 cts. each.

## National Conference of Charities and Correction. 315 Plymouth Ct., Chicago, Ill.

*The Conquest of Poverty.* By Frederic Almy, Buffalo. Reprint No. 85.

*Social Problems of the War.* Committee Report by the Chairman, Edward T. Devine, Ph.D., Director of the New York School of Philanthropy. Reprint No. 87.

## Hodder &amp; Stoughton. New York.

*Britain's Financial Effort.*

## Church Missions Publishing Co. 211 State St., Hartford, Conn.

*The Book of Life.* A Pageant of the Church. By Elsie Douglas. A Round Robin. Publication No. 108, July, 1917. 15 cts. net.

## The Magazines

"FROM THE SALE of vodka the Government of Russia has derived its principal revenue; and, knowing that only ignorant people can be ruled autocratically, it has purposely kept its subjects both intoxicated and uneducated." Thus Count Ilya Tolstoy, whose *Evolution of Liberty in Russia* will appear in the September *Century*, is said to analyze the motives of the hitherto most backward country in the world; and he substantiates this accusation with reminiscences of the peasantry about him. "The primary schools

of Russia, as I remember them from my childhood, were a disgrace to the nation. Only a small percentage of the peasants were taught to read and write, and even these few very badly. At the same time, owing to the lack of railroads, mails, and every other form of communication, it was extremely difficult for the people of Russia to come into contact with one another and with the benefits of civilization."

CONSIDERABLE interest attaches to an article on The New Departure in Balkan Diplomacy which is contributed to the *Nineteenth Century* for June, by Mr. Noel Buxton, who, together with his brother Charles Roden Buxton, probably knows more about the Balkans than any other Englishman. It will be remembered that the two were sent to Bulgaria in September, 1914, on an abortive mission to induce that country to join the Allies. The true history of that mission is now for the first time made public. It was Mr. Lloyd George who instigated it and who alone gave it support. Sir Edward Grey, far from adopting the "pro-Bulgarian" attitude and being in consequence deceived, did not even realize the importance of securing for the Entente that State which guards the corridor to the East, Germany's main object in the war. Consequently Bulgaria was, one might almost say, thrown into the arms of Germany. Now, however, the Russian Foreign Office has suggested that an attempt be made to detach Bulgaria from the Central Powers. Whether this policy is desirable, whether it is feasible, and whether it is consistent with honor are questions discussed at length by Mr. Buxton, who makes out a good case in its defence. There is, he points out, decidedly a change of mind in Bulgaria, partly consequent upon the entry into the war of America, which is looked upon as the "educational creator" of that country. And the Russian Revolution has turned Bulgarian sympathies in that direction. Moreover, a pro-Bulgarian policy is also pro-Serbian, as Mr. Buxton argues very convincingly. "To create a unified Serbia is a statesmanlike project. To extend Serbia artificially to the Aegean, regardless of local desires, in order to outweigh Bulgaria, would be to repeat and develop the mistake of 1913." Among other noteworthy contributions are a poem on Gommecourt by a son of Dr. Percy Dearmer, to which a melancholy interest attaches in the remembrance that both his mother and his brother have sacrificed their lives in the war; and a well-informed discussion of the relations between Italy and Austria and the aims of the Pan-Germanists, by Signor Enrico Corradini. Education and infant welfare are other topics treated in this number (the latter by that famous pioneer, Dr. Mary Scharlieb); and Lord Selborne provides a reply to some of the criticisms of the Archbishops' Committee on Church and State, especially to the Dean of Durham's attack in last October's *Edinburgh Review*, which was noticed in *The Living Church*. His conclusion is that "the only reason why admittedly needful changes are not made and admitted abuses are not removed is that the Church of England to-day has no effective organ for deliberation, decision, or legislation. If once the Church has a council through which to act . . . it will have both the wisdom and the courage to shape its own destinies. If Parliament were to refuse its consent to the measures deliberately proposed by the Church as essential to its free development, then . . . the Church would have to choose between its connection with the State and disestablishment, between stagnation and life, between infidelity and fidelity to its divine mission."



## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, August 13, 1917 }

### IN THE DANISH WEST INDIES

WHEN the Danish West Indies recently came into possession of the United States, it was expected that the American Church would at once assume jurisdiction over the English churches in the Islands. In fact, Bishop Colmore had perfected plans to assume charge of them as part of his district of Porto Rico.

Bishop Hutson, however, of the see of Antigua, to which the islands were attached, declares that the loss will destroy his district, and that to transfer jurisdiction will force his resignation. The Board of Missions has therefore stopped procedure, pending the making of satisfactory arrangements with the Church of England.

In the public schools of the islands the United States authorities are planning to continue the Danish system of instruction practically as it has been, except that the teaching of religion in the schools will be dropped. The form of religion has been that of the Moravian Church, although Roman Catholic priests have given instruction to pupils of their own faith.

### RIOT AT ALL SAINTS' CHURCH, HENRY STREET

A child's exclamation raised the Jewish population around Henry street to a fren-

zied attack on the rectory of All Saints' Church, in Henry street, on July 27th. A dozen windows were shattered and a door panel splintered before the police were able to repel the crowd.

A little three-year-old girl had strayed from home, and the story spread that she was being tortured by Christians. Straightway the old church and its rectory were assailed with a shower of missiles from the impressionable crowd. "The Christians are cutting off her head!" It was necessary to call out the police reserves.

The Rev. Dr. Guthrie, the vicar, was in bed at the time, recovering from an operation. When the riot was over, the lost child was found three blocks away. But the police remained on guard through the night and the following day.

### MILITARY FRENCH

The following invitation has been distributed this week:

"Free lessons in military French are given at the parish hall of St. Paul's Chapel, Trinity parish, to soldiers, sailors, doctors, and nurses preparing to go to the battle line, on Mondays, Wednesdays, and Fridays at 7 P. M. during August and September, under the leadership of Prof. Jacques Bars of the National Conservatory of Paris."

the field of honor in France on July 16th, was held at the Advent, by Dr. van Allen, at 4 o'clock on Sunday, August 5th. A large contingent of the Harvard Regiment was present and the full vested choir sang.

Nearly fifty of the Advent's young men have already enlisted in the nation's war service. J. H. CABOT.

### NEWS FROM ARMENIA

A TELEGRAM sent from the heart of the refugee area of Armenia by American Consul Smith of Tiflis has been given out by the American Committee for Armenian and Syrian Relief. We quote a part as showing present needs:

"Tiflis, July 24, 1917.

"Estimates place number of Armenian and Syrian refugees in Caucasus at 250,000, Eastern Turkey 100,000. Total slowly increasing by newcomers, 250,000 of these without employment, large proportion women and children. Our committee anxious to branch out into work for Vezidee and refugees. Minimum estimate necessary for individual, three dollars per month. In order to meet needs of situation, minimum estimate \$500,000 per month. Conditions reported in previous telegrams now more acute. Strongly urge need of support of fatherless children in their homes; 5,000 now on our list, about 15,000 others require immediate help, widows as well as children; thus aided, families keep intact; no funds available at present for this department. Weaving of clothing material for refugees now going on in Alexandropol, Erivan, and Etchmiadzin. Starting orphanage for 300 boys in Erivan, boys over ten being selected, good intelligence and sound physique, with reference to quick training of leaders in industry, agriculture, and education. Will open girls' orphanage if women supervisors sent out. Other industrial work be opened in Camarloo, Novobayasad, Ashdarag, and other centers. Medical relief department in Erivan now caring for many old and sick, and newborn babies; need great in other centers. Repatriation postponed on account local conditions. Send new workers at once as follows: One doctor and nurses. Two ladies for orphanage. Harry White for agriculture. One man well trained for leader of technical industrial work. Three or four general workers. If possible that arrangements could be made to send out machines, looms, and engines for weaving wool would greatly help to meet needs of coming winter and be of permanent value establishing industry. Beneficial both to refugees and this country."

Consul Smith urges the sending of large sums for repatriation and various forms of relief.

### SOLDIERS' AND SAILORS' PRAYER BOOK

THERE HAS BEEN published by the Bishop White Prayer Book Society of Philadelphia a *Prayer Book for the Public and Private Use of Our Soldiers and Sailors*. In convenient compass, with nearly 200 pages, but printed on such light paper that the book is not burdensome, there are contained the principal offices from the Prayer Book, together with a variety of private devotions for the use of soldiers, with a number of psalms, scripture readings, hymns, and patriotic songs. The society asks for contributions toward the expense of supplying the publication on as wide a scale as possible, mentioning that the treasurer, Mr. William P. Morris, 1608 Market street, Philadelphia, Pa., will receive and acknowledge contributions. The cost of supplying these books is placed at \$20 a hundred.

## HOT WEATHER BENEFICENCE OF BOSTON'S CITY MISSION

### Many Mothers and Children Enjoy Outing—Dr. van Allen Speaks—War Services

The Living Church News Bureau }  
Boston, August 13, 1917 }

MOTHERS' REST, the large, comfortable house at Revere Beach maintained by the Church City Mission, has been making a record this summer. As for the past five and twenty years, Mrs. Frances Groves is the beneficent house mother, and she has never had so busy a season. A week ago she entertained ninety-eight mothers with their children (the number of women corresponding to the official maximum temperature in Boston). She also had thirty young people in the two new frame buildings erected on either side of the Rest to replace the tents used in 1916. In addition, there were daily visitors from the hot tenement districts, numbering from fifty to one hundred people, for whom Mrs. Groves provides dinners. So it may easily be seen that she is "mother" on a large scale. The House is at last completely equipped with all modern improvements and its situation, facing the broad sandy ocean beach, apart from the crowded section of Revere, is ideal. The Church may be justly proud of this most practical expression of the commandment to love one's neighbor as one's self.

### A WAR SERMON

The Rev. Dr. van Allen spent the first Sunday of August in town. At the morning service in the Advent he preached on "Three Years of War and the Vision of Peace", saying in part, that he had positive knowledge that Germany was already plotting a

renewal of the war against civilization to be begun as soon as she had recuperated from this one. He advocated social ostracism for the traitors who cannot be brought within the reach of the law, the sort of men who try to sow dissension and who advocate a premature peace.

"A real peace can come only by a crushing military defeat of the German army. The Prussian rulers must be discredited among their own people. Anyone who speaks for a false peace is an enemy of America and an enemy of freedom.

"Loyalty to the United States and her allies is the immediate duty of Christians, and no hatred of England or suspicion of Japan can excuse attempts to spread distrust in the other enemies of Germany."

### WAR SERVICES

On Sunday evening, August 5th, a new American flag was unfurled on the porch of St. Paul's Cathedral, while over one thousand people standing on Tremont street and the Common sang *The Star-Spangled Banner*. The flag was dedicated by the Rev. E. T. Sullivan, of Newton Centre, and the entire congregation pledged allegiance. Familiar hymns, flashed on a screen, were then sung, led by the vested choir of men, with the trombone and organ for music. A large number then went inside the edifice for a short service and a sermon by Mr. Sullivan, who spoke on the transformation of character and the transfiguration of personality by trial and tribulation, and dwelt on the wonderful way in which character often blossoms into richness during crises and troubles. A detachment of sailors from the Commonwealth Pier attended the service in a body.

A memorial service for one of the young sons of John Craig, the actor, who fell on



## BISHOP ANDERSON WRITES LETTER TO ENLISTED MEN

From the Diocese of Chicago —  
Churchwomen Co-operate for  
National Defense — Organization  
of Religious Forces

The Living Church News Bureau }  
Chicago, August 13, 1917 }

UNDER date of August 1st the Bishop of the diocese has sent a personal letter to his compatriots—Churchmen most of them from the parishes and missions in and around Chicago—enlisted in their country's service, some of them already at the front, some in training, and some of them drafted and about to go into camp.

"By this time," says the Bishop, "many of you are away from your homes, your business, and your churches, in the service of your country. You are not forgotten, however. Relatives and friends have you constantly in mind, prayers are being offered for you in the parish churches, you are honored and esteemed as patriots and defenders of the right. You are enlisted in a righteous cause. The American nation could not have stayed out of this world conflict without losing its moral fibre and spiritual manhood. She is fighting for all those principles which are the very essence of her national life—principles upon which the nation was founded and in defense of which her highest welfare consists. She is fighting also for her own life; for a European victory on the part of the enemy would certainly mean a direct attack upon our own country.

"You will not think me too personal, however, if I say that I am deeply concerned not only for our country's part in the war, but also for the personal and individual welfare of all of our soldiers and sailors and other enlisted men; especially those whom I know or to whom I am known. It is to these that this is addressed as a personal letter. The perils and dangers of war are not confined to the trenches and the battlefield. There are, as you know, moral perils of a most insidious sort that hover around the camp—perils which assault and hurt the soul and undermine the soldier's life and character. No army can reach its full strength unless its individual units have acquired the strength of purity and the victory of self-control. I beg you to welcome and coöperate with all those measures that are calculated to protect the camp against the onslaughts of the destroying enemy of intemperance, impurity, and disease. I know you will allow me this word of exhortation. . . ."

Two prayers are appended to the letter, one "For our enlisted men," which is already used in the parish churches of the diocese; the other is the well-known prayer used daily by Lord Roberts, with some verbal changes to make it suitable for Americans.

### CHURCHWOMEN COÖPERATE WITH COUNCIL OF NATIONAL DEFENCE

As is known, a central committee has been organized with headquarters in Washington under the name of the Woman's Council of National Defence, with a sub-committee in each state and with another committee in each town to attend to the registration of women. The Social Service Commission of the diocese of Chicago has been helping by registering women in all our parishes and missions.

This registration, as is explained by the acting field secretary of the commission, is a census of "labor ability". It is very important to know at this time the women who have had some experience or training, as, for example, kindergartners, teachers, stenographers, or nurses. Our home charities are all in need of active workers. The downtown office is calling for service, which does not require training, in the following lines of activities: (1) assistants at the Infant Welfare stations (44 clinics); (2) assistants to make surgical dressings in the Children's Memorial Hospital; (3) assistants at the four schools where women are taught cooking, helpers to take care of children; (4) helpers at schools where penny lunches are served; (5) women as interviewers for the Legal Aid Society; (6) women to tabulate materials for the Juvenile Protective Association.

Chairmen of Social Service branches are asked to call a meeting of their committees early in September to see if they cannot send one or more helpers into these fields of labor.

Each rector has been asked by the commission to appoint a chairman to attend to the parish registration. The way suggested as the easiest and most efficient is to appoint several days in a week for the women to come to the parish house and register. Many have responded; in the fall this registration will be general. The commission has offered to mail the registration cards to the chairmen and to assist in every way possible, sparing neither expense nor trouble to have parishes make a good showing for the national service. A meeting will be called at the National Defence Headquarters in August for the chairmen of registration.

On Thursday, August 9th, an excursion for all Social Service representatives was made to the Wells School where foreign-born women are taught English, and from there to the Home for Crippled Children.

### STATE COUNCIL ORGANIZES RELIGIOUS FORCES

Thirty thousand soldiers and sailors encamped in and around Chicago present a practical problem of huge dimensions to the churches and religious forces of the city. It goes without saying that these young men will seek recreation and pleasure in their leisure hours. It is equally true that if decent and harmless amusement is not available some of the men will yield to the many ever present temptations. To meet this great need the State Council for Defence under the leadership of its chairman, Mr. Samuel Insull, has organized a committee composed of representative men of all religious faiths. A sub-committee on entertainment and recreation, with the Rev. W. B. Millard as chairman, has been given the task of arousing religious forces to the duty and opportunity which the presence of these thousands of young men offers. Every congregation will be asked to invite groups of soldiers and sailors to attend church and to have Sunday dinner in the homes of the members. Lawn socials, picnics, and automobile rides will also be arranged so far as possible.

### EMMANUEL CHURCH, ROCKFORD

On August 6th the Rev. Nicholas Bayard Clinch resigned his rectorship of Emmanuel Church, after a continuous charge of twenty years and eight months, one of the longest pastorates in the diocese. Mr. Clinch, who is chaplain of the Third Illinois Infantry,

and who served with his regiment in Texas last winter, passed his final examination for chaplain on August 5th, when he was mustered in with the other officers and men. During his long pastorate, Mr. Clinch as priest and citizen was generally beloved by the Rockford people. As parting gifts the vestry of Emmanuel Church gave Mr. Clinch a complete dress uniform, St. Margaret's Guild gave a gold wrist watch, and the British Red Cross Circle, which Mr. Clinch organized and which works in the parish house, gave a complete Red Cross outfit and a fountain pen. Nicholas Bayard Clinch, Jr., Chaplain Clinch's son, is serving with the American Ambulance in France. On Sunday, July 29th, a flag given by Mrs. McLenehan, whose son is a member of the parish choir and of the Third Illinois, was blessed by the former rector.

### GRACE CHURCH, OAK PARK

The rector of Grace Church is spending the months of August and September in Leadville, Colo., working among the miners there under Bishop Johnson. He reports the work most interesting and encouraging, notwithstanding the many difficulties met with. The greatest obstacle Mr. Godolphin finds is whisky, which is sold freely by bootleggers in some districts, and causing considerable drunkenness and rioting among the striking miners there, of whom there were more than a thousand. Mr. Godolphin is making strong efforts to stir up interest in the Church, and is conducting a house to house missionary canvass in trying to meet personally every one in the Leadville district.

Grace Church, Oak Park, was closed recently for two weeks while new pews and a new floor were being put in. Regular services will be resumed on Sunday, August 19th.

### GIRLS' FRIENDLY SOCIETY

The president of the Chicago diocesan branch of the Girls' Friendly Society reports a most successful season at Holiday House, Glenn, Mich. The House was filled almost all the time to its capacity of sixty beds, and during one week-end ninety-one girls were accommodated. There has been keen interest at Holiday House and in all the local branches in raising money for the Ambulance Fund, for which the branches of the Mid-West Province have pledged \$1,600 by September 1st. The treasurer, Miss Louise Kelton, 586 East Town street, Columbus, Ohio, reports a little over one-half of the sum is in hand. It is probable that two Ford ambulances, costing \$750 each, will be sent directly through the American Red Cross, both ambulances to bear the name of the G. F. S. A. A number of the local branches of the society have kept up their Red Cross work during the summer, and all are interested in the proposed union bazaar to be held probably at the Auditorium during the first week in November for home and war relief.

H. B. GWYN.

### CHURCH WORK IN TRAINING CAMPS

THE VALUE of work by our clergy in the various officers' training camps which have been in operation during the present summer, is illustrated by the following extract from a letter from a Churchman in the camp at Fort Snelling. He writes to his Bishop:

"Rev. Mr. Remington told me of your plan to station our men permanently at Des Moines cantonment. If I were to be there, which I may, I cannot think of any better arrangement to keep the Church in touch with our men. I attended the service of Holy Communion at the Y. M. C. A. here, but it does not have the comfort, which I never fail to receive, when celebrated among



such foreign surroundings as we have here. Besides, after the service the priest leaves. In other words, there is no personal contact, no opportunity for counsel. Association with such men means a great deal and we would feel that they were ours and were interested in us if we could but see the same face twice."

**CLUB FOR ENLISTED MEN AT CAPE MAY**

WAR CONDITIONS are very evident at Cape May, New Jersey. They are thrust vividly upon the attention by the uniforms of officers and enlisted men seen everywhere, in hotels and homes, in places of amusement, and on the street.

In no army or navy of the world can a higher type of men be found. Many are university bred, and there are many in-



CLUB FOR ENLISTED MEN AT CAPE MAY, N. J.

stances of interrupted college and professional courses. Some of the enlisted men are sons of wealthy parents, the majority are from the intelligent homes of the backbone of our national life. All are away from home.

Last May, the number of young men in uniform, standing at street corners, "at liberty" but aimless and without intelligent recreation, led the Rev. Paul Sturtevant Howe, priest in charge of the Church of the Advent, to plan a clubhouse for the "boys". Miss Frances Ferguson had the same thought, and arranged an interview between Mr. Howe and Miss Nina Lea of Philadelphia, who owned a suitable building. Miss Lea graciously offered the house free for the use of the enlisted men, and at her own expense had it wired for electric lighting. This offer was made on June 1st. The following Sunday, after the plan was announced, Mrs. George Woodward, whose son is a member of the Naval Reserve, offered \$500 to meet the initial cost of the club.

The Rev. Mr. Howe is president of the club, Miss Lea, a Unitarian, is the vice-president, and Miss Ferguson, a Roman Catholic, the treasurer. An advisory board of men and women has been chosen, and a committee of enlisted men appointed. It has been proposed to enlarge the scope of the club's work by providing a house where the men may procure cots for the night at a nominal charge. The photograph is a proof that the club, now in full operation, has the happy cooperation of the men.

**WORK AMONG SOLDIERS AT EL PASO**

ONE OF the largest military camps at the present time is that at El Paso, Texas. The Church has done a considerable amount of work among the soldiers there encamped. There was a ten days' mission conducted recently by the Rev. F. M. Johnson, who came from Globe, Ariz., under the direction of the Y. M. C. A. and who performed excellent work. Mr. Johnson had been an enlisted man, later a chaplain in the National Guard, and at present is a major in the Officers' Reserve Corps. He is a deacon. More lately the Rev. W. H. Ziegler of the diocese of Bethlehem, also under the auspices of the Y. M. C. A., has taken charge of the hospital tent near the base hospital at Fort Bliss. Both these clergy are on leave of absence from their respective parishes, the latter for a period of four months. The rector of St. Clement's

James' Church, Richmond, which he left in 1878 to become rector of St. Stephen's Church, Culpeper. Four years later he went to Baltimore, Md., and held two other cures in Maryland before, twelve years later, he returned to his former diocese and to the parish at Berryville, where he remained until his death.

Funeral services were conducted by Bishop Gravatt on Wednesday, August 8th, and interment was in the parish churchyard. Mr. Wall is survived by his widow, who was Miss Mary Chamberlayne. He also leaves a daughter, and two brothers.

**TAKES Y. M. C. A. WORK IN FRANCE**

THE REV. ALLAN W. COOKE, Ph.D., of the Japan mission, has sailed for France in order to take up Y. M. C. A. work among the American soldiers. He asks that the names and regimental information as to Churchmen in the army be sent to him and he will make the effort to get in touch with them and to report back any available information. His address will be care Y. M. C. A. War Work, 31 Ave. Montaigne, Paris.

**UTAH AMONG THE DRY STATES**

ON AUGUST 1st the state of Utah entered the list of "bone-dry" states, with a most drastic anti-liquor law. In the camps of the state with a large population of single men and many foreigners, there arises the question of spare-time amusement to take the place of the hours spent in the saloons. An effort is being made to finance men's reading rooms in these places. It is hoped that such clubs can be located in the most popular ex-saloon, and the old habit of nightly gatherings can be turned to mental, moral, and spiritual profit.

**TEXAS PRIEST APPOINTED CHAPLAIN**

THE REV. EDWARD H. EARLE, rector of St. John's Church, Columbus, Texas, has been commissioned as chaplain to the First Texas Cavalry, with rank as first lieutenant, being the only clergyman of the Church to obtain a commission in the National Guard of Texas. He had experience as civilian chaplain to United States troops when rector of St. John's Church, Fort Hamilton, Brooklyn, New York. A farewell reception was given him by the citizens of Columbus in the Methodist church, on Sunday evening, July 29th.

Chaplain Earle's youngest son, Francis Honeycutt Earle, has enlisted in his father's regiment, and Chaplain Earle's eldest son, Arthur Colquhoun Earle, is on his way from South America for the same purpose.

**CHURCH WORK AT CAMP CUSTER, MICHIGAN**

THE CANTONMENT near Battle Creek, Michigan, for the 40,000 drafted men from the states of Michigan and Wisconsin, is under rapid construction and will soon be occupied by the troops.

Plans are being made for our Church work in the camp and vicinity and in the adjacent parishes of St. Thomas, Battle Creek, and St. Luke's, Kalamazoo. The Bishops of the five dioceses within the two states have authorized the Bishop of Western Michigan, in whose diocese the camp is situated, to take preliminary steps, and the several Church clubs, social service commissions, and boards of missions of the dioceses will cooperate.

A special fund will be raised to be known as the Camp Custer Fund. The treasurer is Mr. Charles R. Wilkes of Allegan, Michigan.

Church, El Paso, the Rev. Fuller Swift, cooperates in every way within his power. He believes that the Y. M. C. A. would welcome applications from our clergy and would commission many of these to do intensive work at various army posts.

**GUEST OF THE BISHOP OF HARRISBURG**

THE BISHOP OF HARRISBURG has lately entertained at his summer home in Newport, R. I., Stephene Lausanne, French representative to the United States and editor of *Le Matin*.

**SYNOD OF THE PACIFIC**

The SECOND synod of the Province of the Pacific will be held in Boise, Idaho, from September 19th to 23rd.

**DEATH OF REV. EDWARD WALL**

THE REV. EDWARD WALL, who has been rector of Grace Church, Berryville, Va., since 1894, died at the rectory there on the Feast of the Transfiguration, after an illness of three weeks.

Mr. Wall was a native of England, but came to this country and was graduated from the Theological Seminary in Virginia in 1874. In the regular course he was ordered deacon that year and advanced to the priesthood in 1875 by Bishop Johns. His first work was as assistant at St.



### CONSECRATION OF AN ISLAND HOUSE OF PRAYER

THE EASTERN and southern approaches to Mt. Desert Island, Maine, are thickly strewn with islands, some of which are of considerable size and are inhabited. All of them are "beautiful for situation", and not a few are nothing less than paradises to the nature-loving eye, being almost little worlds in themselves, with rocky promontories crowned by evergreens and birches, sheltered miniature harbors, with, it may be, sandy beaches, where the children love to play, with here and there a small farm with humble but comfortable buildings, but with the greater part of the surface clothed with woods. These islands, in the near or remoter future, will doubtless appeal more and more to summer visitors to Maine.

Gott's Island, which is a mile or so long, and, perhaps, in places, a quarter of a mile broad, is one of the most attractive of the "paradises" to which reference has been made. It lies directly south of Mt. Desert, a mile removed from Bass Harbor Head, the southernmost point on that island. It is populated by fourteen families, which include fifty-seven persons, of whom twenty-seven are under twenty years of age. There is a Methodist place of worship, where services have been held for many years when Methodist ministers from the outer world could be obtainable. In recent years, however, such services have been growingly infrequent, and this fact has finally led to the establishment of Church services conducted by the Rev. W. F. Forsythe, in charge of the Southern Mt. Desert Mission, who resides in the rectory recently purchased at Southwest Harbor. These services were started through the initiative of Miss Elizabeth S. Peterson, a former communicant of St. Mark's Church, Philadelphia, who at first came to the island only for the summer, but who now for quite a time has resided on it all the year in a cottage at the eastern end.

The first Church service was held three years ago this summer, and from that time onward services have been bi-monthly, the place for a while being a schoolhouse. This place proving inconvenient, application was made, but in vain, for the use of the Methodist building, which had been erected as a Union church. Then a vacant house was rented for services, and steps were taken toward building a small chapel. The funds, supplemented by a grant of \$200 from the American Church Building Fund Commission, were raised by Miss Peterson among relatives and personal friends, and the chapel thus made possible is a memorial to her mother, who died on the island at an advanced age in 1912. St. Columba's, as the chapel has been happily named, is a modest little structure of wood, 30 x 20 feet, with the interior finished in the rough, and the exterior shingled. An altar of oak, altar cross, altar vessels, font, lectern, and lectern Bible have been provided as memorials by relatives and friends of Miss Peterson. Complete sets of colored stoles and altar super-frontals have been worked and presented by Miss Ijams of Boston, Mass., who has been of great help to the little mission. Last, but not least, the Sunday school children, who are regularly instructed by Miss Peterson, presented a bell.

St. Columba's was consecrated by Bishop Brewster on the Feast of the Transfiguration. The day, despite an occasional thin, drifting veil of fog, was beautiful. The occupants of several well-filled launches from Mt. Desert thoroughly enjoyed the sail to and from the island, and helped to make up a congregation that filled the little edifice to the door. The sentence of consecration was read by Canon Lee of Northeast

Harbor, Mt. Desert, and Morning Prayer was said by the priest in charge, the Rev. Mr. Forsythe. The lessons were read by the Rev. Messrs. M. L. Woolsey, and S. C. Hawley. At the Holy Communion, the celebrant was the Bishop of Maine, who was also the preacher, while the epistoler and gospeler were the Bishops of Connecticut and New York respectively. The offertory was in aid of the liquidation of the remaining indebtedness of \$185 on the rectory at Southwest Harbor. It amounted to \$36.84. The balance necessary for the extinguishment of the debt was kindly promised by the Bishop of New York. In the afternoon a Confirmation service was held, and three candidates received the Apostolic rite.

### DEATH OF REV. F. M. HALL

THE REV. FRANCIS MASON HALL, a retired priest of the Church, died at his home in Lakewood, Cleveland, Ohio, Tuesday, August 7th, and was buried the following day from St. Mark's Church, Cleveland, the last parish over which he presided as rector. Bishop Leonard, assisted by several of the clergy of the city, officiated. Mr. Hall was born in Kalamazoo, Michigan, eighty-two years ago. He was an alumnus of Dennison University, ordained to the diaconate in 1872, and to the priesthood in 1873, both by Bishop Bedell. He held rectorships in the dioceses of Ohio and Southern Ohio, and was Senior Canon of Trinity Cathedral from 1899 to 1905, at which time he retired from active service. In 1891 he was appointed secretary and agent of the Ohio Widows' and Orphans' Society, which office he occupied up to the time of his death. He is survived by his widow and one son.

### DEATH OF REV. T. H. LANDON

THE PRINCIPAL of the Bordentown Military Institute, Bordentown, N. J., the Rev. Thomas H. Landon, died there on July 30th, in his seventy-ninth year. Dr. Landon was ordained to the ministry of the Church, but gave up parish work to assume the duties of principal of the military school. A daughter and two sons survive him.

### BEQUESTS

AN ESTATE of several hundred thousand dollars is disposed of in the will of the late William A. Joyce, of Buffalo. The income from the estate is left to his wife during her lifetime. After her death various bequests go to relatives and charities but the principal legacy is that of \$10,000 to the Church Charity Foundation of Buffalo, which institution is also made residuary legatee.

THE WILL of the late Hon. George P. Lord of Dundee, N. Y., directs the executors to set apart \$2,000 to be invested, the income to be used toward the support of a rector of Grace Memorial Church of that village as long as services are held in that church. Should the parish be without a rector for six months of any year the executors are directed to convert the securities into cash and divide among the legatees.

### MEMORIALS AND GIFTS

THE REV. MELVILLE K. BAILEY has presented the Hartford (Conn.) Hospital with a solid silver communion service in memory of his brother-in-law, the late Rev. Samuel Hart, D.D., who for over forty years ministered in the wards of the hospital.

WORK AT Towaco, N. J., in the parish of St. John's, Boonton (diocese of Newark), has been given new life by the recent opening of the Chapel of the Transfiguration by the Rev. Henry B. Wilson, rector of Boon-

ton. The memorials and other gifts received at the service were as follows: The altar, from Mr. David Young, of Towaco; a silver chalice and paten, from the wardens and vestrymen of Boonton; the Eucharistic lights from Mrs. F. W. Lobdell, of Boonton; the brass cross upon the altar, and the dorsal and fixtures of oak and brass from the Parish Aid, of Boonton; the lectern from Mrs. Justus E. Estler, of Boonton; the missal stand for the altar, from Miss M. D. Green, of Boonton; the prayer desk, from Mr. H. K. Cranmer, of Mountain Lakes; the wine cruet, from Mr. S. M. Gilbert, of Boonton, and the water cruet from Mr. Harold Spencer, of Mountain Lakes; the Bible from Mr. and Mrs. W. V. H. Read, of Towaco; vesper lights from Mrs. J. E. Estler and the Communion rail from Mr. R. H. Peper and family, of Towaco.

ABOUT THE time of the death of the late Bishop of Georgia—the Right Rev. Cleland Kinloch Nelson, D.D.—the bell on the Church of St. John the Baptist, Germantown, Pa., of which he had been rector in 1876 and after, was broken. In those days the Bishop was called a Romanist for instituting the "early service" and for beginning the first male vested choir in Germantown and parts adjacent. But the old bell rang frequently and the rope was often pulled by the future Bishop. Greatly to the regret of all, especially his boys of the choir, he became rector of the Church of the Nativity, South Bethlehem, Pa., suggested to them by a Presbyterian, it was said, as the successor to Bishop Whitehead. When the bell was broken it was thought that another could not be had but three distinct parties asked for the privilege of replacing the bell as a memorial. Recently another bell has been hung, "to the glory of God and in memory of William Bristow", for many years a faithful communicant during the ministry of all the priests of the parish.

### CONNECTICUT

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

Anniversary—Death of Jonathan Starr—An Itinerant Vacation

ST. PAUL'S PARISH, Southington (Rev. William D. Williams, minister in charge), will observe on St. Andrew's Day the twenty-fifth anniversary of the consecration of the church.

THE REV. JARED O. STARR, minister emeritus of Grace Church, Newington Junction, has been sorely bereaved in his old age by the death of his eldest son, Jonathan Starr, for twenty years a faithful communicant of St. Mark's Church, Terryville, and its efficient treasurer. Mr. Starr's death occurred at his home in Terryville, after several months' illness, on Monday evening, August 6th. Mr. Starr was a member of the diocesan Church Club and among other important offices which he held was that of treasurer of the town of Plymouth for thirty-one consecutive terms. The funeral was held on Wednesday morning, August 8th, and interment was made in Cedar Grove cemetery, New London.

THE REV. WILLIAM H. ROBINSON, rector of St. Paul's Church, Windsor Locks, has a novel method of taking his summer vacation. He started on the first of the month to walk to Mount Washington, New Hampshire, and back, a four hundred miles' hike.

### MAINE

BENJAMIN BREWSTER, D.D., Bishop

Services Begun at New Sharon

SERVICES have been commenced at New Sharon by the Rev. Frank H. Stedman, rector of St. Mark's, Waterville. The first serv-



ice was held in the Methodist church, which was kindly loaned for the occasion, and consisted of Holy Communion with an address by Mr. Stedman. He hopes to conduct services from time to time in the village.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

Vacations—Called to Military Center—Woman's Auxiliary to Equip Chaplain

MANY OF THE clergy are now on their summer vacations. The Bishop is on the Coast at Gautier; the Rev. Robert E. Grubb of McComb is spending the month in a former parish, Michigan City, Miss.; Archdeacon Smeade is at his old home in Salem, Va.; the Rev. Charles E. Woodson of Vicksburg is the special preacher at Galilee Chapel, Virginia Beach, Va. His address is the Waverly Hotel. The Rev. Philip G. Davidson of Greenville is spending some weeks at his old home in Illinois; the Rev. William Mercer Green of Jackson is on the Coast at South Pascagoula; the Rev. E. Sterling Gunn of Winona has been taking the vacation services at St. Luke's, Atlanta, Ga.

THE REV. W. S. SLACK has accepted the call from St. James' Church, Alexandria, La. The deciding factor in Mr. Slack's acceptance of this call was the establishment of the United States Encampment at Alexandria which will place 40,000 troops at that place. In leaving Mississippi Mr. Slack returns to his old diocese, having come from Louisiana in 1914 to take charge of the Church at Columbus.

THE DIOCESE is especially interested in the going of Mr. Alexander Fitz-Hugh into an officers' training camp. Mr. Fitz-Hugh has been secretary and treasurer of Christ Church, Vicksburg, and connected with every diocesan activity for many years.

THE CONTRACT has been let for the repair of the Bishop's home at Battle Hill, Jackson.

THE ENTIRE Woman's Auxiliary of the diocese, through the St. Andrew's branch at Jackson, is being asked to assist in equipping Chaplain Bratton of the First Mississippi with the proper altar service.

THE REV. H. W. WELLS of Woodville has been thoroughly covering his large field in southwest Mississippi with instruction and lectures, preparatory to introducing the Christian Nurture Series at all of his stations.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Farewell Reception

THE REV. PERCIVAL M. WOOD, after eight years of faithful and effective service at St. Barnabas' Church, Berlin, which he found a mission and left a parish, has resigned and on September 1st will take up his new work as rector of the Church of the Messiah, Auburndale, and West Newton, Mass. On Monday, July 30th, the vestry of St. Barnabas' Church, gave a reception to Mr. and Mrs. Wood. A present of gold was made to Mr. Wood by the parish and Mrs. Wood received a like gift from the Woman's Auxiliary. Mr. Wood has been a leader in social service matters and he leaves a vacancy on the Board of Missions.

BISHOP PARKER has had three complete baseball outfits procured for the state troops encamped at Camp Keyes, Concord.

# The Dynamite We Put In Our Stomachs

*"Ninety per cent. of all sickness is due to the poisonous food combinations we eat," says one authority*

By R. H. Sinclair

THERE is no greater crime against health than the war we Americans are unconsciously waging with the ill-chosen foods we hurl at our stomachs day after day.

The average American meal contains combinations of food capable of forming a chemical reaction in our stomachs almost violent enough to blow a glass retort into bits.

And yet we wonder why we are subject to stomach acidity, fermentation, constipation, and auto-intoxication with its hundred sympathetic ills which sap our vitality and render us not more than 50% efficient.

Did it ever occur to you that there is a direct connection between liver, kidney, and heart affections and the foods we eat?—that rheumatism, nervousness, and in fact nearly every ill to which we are heir is the result of our diet?

According to Eugene Christian over 90% of all sickness is due to the ill-chosen foods that make up our daily repasts and this seems to be fully borne out.

Food is the fuel of the human system. Imagine the results if you fed a furnace with sawdust, wet leaves, and a little coal. Not only would the furnace operate at but a fraction of its possible efficiency but it would become so clogged with "undigested" particles that it would be ruined.

The same thing happens with the human furnace. The foods we eat are as incapable of properly feeding our bodies as the fuel referred to would be of feeding the furnace. Consequently our stomachs are incapable of digesting the food we give them and our systems literally become clogged with a poisonous mass which seeps into our blood and affects every organ.

If we lived strenuous out-door lives we could partially if not wholly eliminate these poisons. But our sedentary mode of living deprives us of this aid.

There is only one way to attack this problem and that is at the source. Stomach remedies and laxatives do more harm than good. They weaken the resistive powers of the system and provide only temporary relief.

Eugene Christian has proved by actual results that just as improper foods destroy our health and efficiency, so do proper food combinations restore health.

There are many people who think they are careful about their eating, however, who do themselves almost as much harm as those who eat anything that happens to come along.

Just because a certain food is nourishing does not mean that it is good under all conditions. It must be judged in connection with other foods eaten at the same meal—that is the important point.

It often happens that two good, nourishing foods, when eaten together, form a disastrous combination—whereas foods can be so combined at meals as to make up a wonderfully effective whole.

A great deal has been done along these lines in the scientific feeding of live stock. And yet we pay no attention to the scientific feeding of human beings.

But don't get the idea that corrective eating involves deprivation. A properly balanced

health-building diet is more enjoyable than hit-or-miss eating. And the difference in results is almost beyond comprehension.

The reason which led Eugene Christian to take up the study of food in the first place was that he himself, as a young man, was a great sufferer from stomach and intestinal trouble.

So acute was his affliction that the best specialists of the day, after everything within their power had failed, gave him up to die. Educated for a doctor himself, Christian could get no help from his brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving several thousand other men and women for whom he has prescribed with almost invariable success, even though many of them went to him as a last resort.

I know of several instances where rich men and women have been so pleased with what he has done for them that they have sent him checks for \$500 and \$1,000 in addition to the amount of the bill when paying him.

Christian proves that all stomach and intestinal diseases, with their countless sympathetic ills, are caused by wrong selections and wrong combinations of food, and that the right combinations of food will usually remove them by removing the causes.

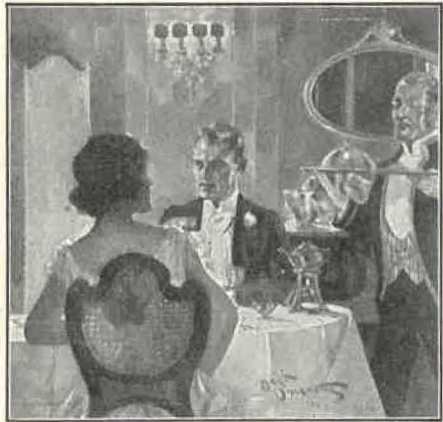
There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tell you exactly what to eat for health, strength, and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons—there are 24 of them—contain actual menus for breakfast, luncheon, and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates, and seasons.

Reasons are given for every recommendation, based upon actual results secured in the author's many years of practice, although technical terms have been avoided. Every point is explained so clearly that there can be no possible misunderstanding.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Inc., Dept. 1358, 443 Fourth Ave., New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.



The combinations of food eaten at the average American breakfast are capable of forming a chemical reaction that would almost blow a glass retort into bits.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, INC., Dept. 1358, 443 Fourth Ave., New York City.

You may send me a prepaid copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name..... Address.....



## OHIO

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

## Patriotic Service—Diocesan History

A PATRIOTIC service of special interest was held at the Church of the Incarnation, Cleveland (Rev. Gerard F. Patterson, rector), Sunday, August 5th. At the conclusion of the Holy Communion, a new United States flag, presented by friends of the parish, was blessed at the entrance to the chancel, and then borne to a flag pole in the churchyard, preceded by the choir and followed by the congregation singing the national hymn, where it was raised and the service concluded with patriotic collects.

THE REV. GEORGE FRANKLIN SMYTHE, D.D., Colburn professor of homiletics and religious education at Bexley Hall, Gambier, has been appointed to finish the work of writing the centennial history of the diocese, so ably begun by the late Rev. Hosea W. Jones, D.D.

## SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

## The Kingstree Mission Field

THE CONGREGATION of St. Alban's Church, Kingstree, plans to purchase a Ford automobile in the near future for use in the mission field of which it is the centre. Mr. Joseph R. Walker, a theological student of the University of the South, has charge of this field.

## UTAH

PAUL JONES, Miss. Bp.

## Altitude and the Clergy—War Gardens

THE HIGH altitude of many of the Utah camps distresses most of the missionaries and the stay in such places is generally short. The Rev. C. E. Rice of Eureka has had to give up the work in that place, after a longer residence than usual. The Rev. George W. Dunlap of Helper and near-by coal towns was forced to resign his work because of heart trouble. Bishop Jones accompanied Mr. Dunlap to Southern California, where he was placed in the Good Samaritan Hospital at Los Angeles.

EVERY VILLAGE and city in the state has its quota of war gardens and conservation and canning lectures. This sane hysteria should be the means of raising the standard of many homes this coming winter, besides releasing much foodstuffs for other purposes. Salt Lake City has been beautified by the gardening, as many unsightly vacant lots have been cleared and produce orderly rows of useful growth. In one mission in the city, every family has a garden and is putting up (or down) much stuff for winter. The missionary has had a return equal to his investment up to the first of August, with tomatoes, potatoes, various vines, corn, and late beans to be heard from.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

## Penitentiary Service

THE CHOIR of the Church of the Ascension, Pittsburgh, led the musical part of a service conducted in the Western Penitentiary on August 5th. The chapel of the penitentiary was occupied by about five hundred of the prisoners, who sang enthusiastically some of the popular hymns of the day. The Rev. E. Jeffery Jennings of the clerical staff of the Church of the Ascension was in charge of the service and addressed the prisoners.

## CANADA

Memorial Service—Dr. Tomkins in Montreal—  
Bishop de Pencier on Furlough

## Diocese of Athabasca

BISHOP ROBINS spent most of July in a visitation of the Athabasca district, holding confirmations and other services. The Bishop performed the marriage ceremony for the Rev. R. Little and Miss Marion Gill, in St. James' Church, Peace River, and the Bishop and Mrs. Robins afterwards held a reception for the newly married couple at Bishop's House, Peace River, which was largely attended.

## Diocese of Caledonia

THE SERVICES in St. Martin's Church, Atlin, were taken by Bishop DuVernet, the first two weeks of July. The Bishop celebrated Holy Communion each Sunday. The parish is at present in charge of a lay reader, a retired naval officer. Many tourists and visitors were present at the services on Dominion Day. They were astonished at the beauty of the scenery. One of the sights is the Llewellyn Glacier, close to Lake Atlin.

## Diocese of Calgary

A BEAUTIFUL memorial window in St. Paul's Church, on the Indian Blood Reserve, was dedicated by Bishop Pinkham during his recent visit. It was in memory of Lieut. Albert Mountain Horse, a full blooded Indian and a native of the Reserve. He enlisted in the beginning of the war, and died from the effects of the poison gas.

## Diocese of Fredericton

THE QUARTERLY session of Woodstock Deanery, held at Canterbury, was a very interesting meeting. All but two of the clergy were present. The departure of the Rev. F. J. Wilson from the diocese for Florida brought out a resolution of regret. The next meeting will be held at Richmond.

## Diocese of Montreal

BISHOP FARTHING is spending the month of August in Muskoka, leaving Montreal on the 5th.—IT WAS decided at the recent conference of the alumni of the Diocesan Theological College, that the annual retreat for the clergy will be held November 6th and 7th. It will be under the direction of the Rev. Dr. Floyd W. Tomkins, of Philadelphia. He will give the opening meditation at

## The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> .....	1.54
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i> .....	2.02
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.



Evensong on the 6th in the Church of St. John the Evangelist, Montreal. The retreat will continue throughout the 7th and will close on the morning of November 8th, with a celebration of the Holy Communion.—A BEAUTIFUL altar cross was dedicated by the Bishop, in St. Paul's, Shawville, as a memorial to Lorne Hodgins, killed at Vimy Ridge. It was given by his parents.—THE BOYS' CLUB and choir of St. John the Evangelist's, Montreal, are going into camp at Val Morin, in the Laurentians, in the latter part of August.

*Diocese of New Westminster*

AFTER A FURLOUGH spent in his diocese, Bishop de Pencier has returned to his work as chaplain at the front. He preached in St. Margaret's, Westminster, London, England, on his way back, July 15th. Members of the House of Commons and of the House of Lords were present at the service.

*Diocese of Niagara*

THE SUNDAY SCHOOL CAMP held by Christ Church, St. Catherine's, in the end of July, was very successful. Funds had been given so that many of the scholars who would not have been able to afford the outing were enabled to have the pleasure. On the Sunday Canon Broughall, of St. Catherine's, addressed the camp, when there were a large number of visitors from the city. The parish authorities are planning to hold a much larger camp next summer.

*Diocese of Qu'Appelle*

IT WAS announced at the thirty-third anniversary of the association in aid of the diocese which had a meeting in London, that the debt on St. Chad's College, Regina, had been reduced by \$15,000, but a debt of \$50,000 still remains. Bishop Harding, writing recently, said: "If we can do as much in 1917 and 1918 as we did last year we shall be a long way to removing it altogether." It is hoped that St. Chad's, as well as the future Cathedral, will receive such support as to be a credit to the diocese.—THE NEW church at the Mission of Young was dedicated by the Bishop on July 22nd. It is not yet a year since the mission was opened. The little church was built and formally opened December 10th, and so well did the parishioners work to pay off the indebtedness that already the building has been dedicated. A brass cross and offertory plates were presented as memorials of his parents by the Rev. J. F. Cox.

*Diocese of Quebec*

A MEMORIAL on the revision of the Prayer Book has been sent from the diocesan synod of Quebec to the General Synod of Canada, which states that in the judgment of the memorialists it will be wiser to wait the action of other parts of the Anglican communion so that fuller wisdom and fuller coöperation may be obtained. One consideration is that the state of the whole world is now greatly disturbed and therefore that devout consideration which is most desirable cannot now be fully secured.

*Diocese of Toronto*

THE MEMORIAL service held in Trinity Church, Toronto, for those who lost their lives when H. M. S. Vanguard was destroyed, was conducted by the Rev. Dr. Alfred Hall, senior chaplain for the British and Foreign Sailors' Society.—THE REV. L. BURCH, speaking to an audience largely of women in the hall of Little Trinity Church, Toronto, was listened to with the deepest interest. He described the life at the seat of war from which he has just returned, and his work as chaplain there, in simple but vivid

language. He spoke of the courage of the men on the brink of death. "But after all," he said, "the bravest are the women who couldn't go—who stayed and bore the harder part. They're brave yonder and brave here. Surely this combination of bravery in both sexes will mean something for our beloved Canada."—OVER one hundred boys went into the Anglican Boys' Camp at Gamebridge in July. They cabled their director, the Rev. J. E. Gibson, rector of the Church of the Ascension, Toronto, who is working as chaplain overseas, thus: "Greetings from one hundred Anglican campers."

THERE WAS a very large congregation in St. Aidan's, Toronto, July 29th, notwithstanding the great heat of the weather, to hear the Rev. E. C. Earp, just home from the front, give his experiences of the war, with an account of the fight at Vimy Ridge. His address was most inspiring. He said that "Vimy" would stand out as one of the distinctively Canadian achievements of the war. The religious side was dwelt upon

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so that some of the solemnity of the Communion service before the battle could be felt, and there was but one thought to express the conviction of all: "Men, we are going to win." Mr. Earp gave an address on the following day to the women of St. Aidan's Red Cross circle, showing the great necessity for the articles prepared by the Red Cross Society.—DR. COTTON of Wycliffe College, Toronto, has taken charge of the parish of Christ Church, Vancouver, for the summer.

**THE END AND THE MEANNESS**

A PRIEST discusses some of the disagreeable features of obtaining Church revenue. "By far the worst feature," he says, "is the putting into the hands of children of tender years, chiefly girls, the selling of tickets and chances. They are taught in our schools that modesty is an indigenous quality that is inherent in every child, and the little girls especially are taught that one of their greatest safeguards in their future life is that trait of modesty. To sell tickets they must necessarily come in contact with many classes of people, and are by them subjected to indignities and liberties that would not be the case under other circumstances. It does not take long to transform a modest and retiring child into a bold, forward, and impudent one, and while, for a time, this metamorphosis may be termed precocious, it will, in later years, be seen to be decidedly pernicious. The work of the Church lies in two directions—first, to develop the faith, and second, to mould the morals; and as the two are closely allied to one another, the weakening of one is a menace to the other, and should not be tolerated."—(Roman) *Catholic Citizen*.

**IN THE SECRET PLACES**

MY LITTLE child loves to hide things from me. He enjoys nothing more than to creep away with some treasure, bidding me the while to be sure and not "peek a single bit"—not even between my fingers—until he is all ready for my search. Then how he laughs at me when I am "cold", and tries all his tricks to call me aside when I begin to come too near the trinket he has hidden!

But the greatest sport of all is when he tiptoes away himself, his face all aglow with delight, and hides for me to find him! When at last I have pulled aside some curtain which he has wrapped about him, or opened some door behind which my darling is snuggled away, oh! the ripples of laughter which break from his lips, sweeter to me than the gurgling of the prettiest and most star-lit brook.

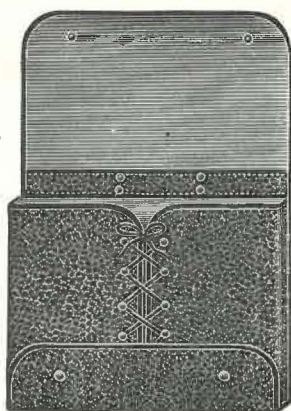
Sometimes it seems quite as if my heavenly Father finds joy in hiding from me for a little while something I hold most precious. Is not that a way He has with many a beautiful thing? We find His richest gems deep buried in the hills or at the bottom of the sea. In how many out-of-the-way places does He conceal the things we need most and which we prize most dearly!—*American Messenger*.

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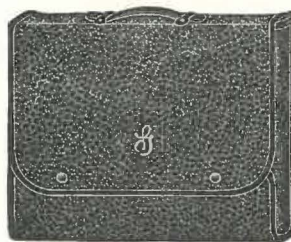
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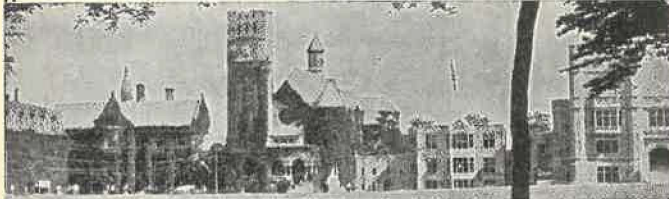
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