



The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—AUGUST 4, 1917

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THE LIVING CHURCH

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

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REMEMBER that nothing is too small to bring gladness to some hungry heart. Remember the sun is shining somewhere, and perhaps you may help some one else to remember.—*Agnes Greene Foster.*



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Echoes.

What is that which shakes the margin of the day
Like the murmur of an ocean far away?

Can it be the heaven's thunder
Heard the far horizon under?

No: A hundred million freemen kneel and pray.

Trust in God who made us free,
Hold the line for Liberty,

For a hundred million freemen kneel and pray.

Can it be the distant echo of the guns
Which behind the quiet sea-line rolls and runs?

Have our armies made an error?
Is it some new battle-terror?

No: America is calling to her sons.

Trust in God who made us free,
Hold the line for Liberty,

For America is calling to her sons.

What is that enormous murmur that we hear
Past the distant bugle grieving high and clear?

'Tis the heart of a great nation
Grimly throbs with exultation

That the end of her long patience draweth near.

Trust in God who made us free,
Hold the line for Liberty,

For the end of His long patience draweth near.

Is it throbbing, throbbing, throbbing of the drums
In the ears of weary nations beats and hums?

No: the tramp of mighty legions
Shakes the steady sunset regions:

'Tis America: SHE COMES, SHE COMES, SHE COMES.

Trust in God who made man free,
Hold the line for Liberty,

For America, she comes, she comes, she comes.

Louis Tucker.

EDITORIALS AND COMMENTS

"Behold the Handmaid of the Lord"

MOTHERHOOD has always given sympathy and insight into the word spoken in humility and confidence by the Blessed Virgin when the promise of virgin motherhood was given to her: "Behold the handmaid of the Lord; be it unto me according to thy word."

All motherhood has the sign of the cross laid upon it from its very inception; and when the mother brings her new-born child to the temple for baptism the prophetic word of the aged Simeon may pretty generally be spoken to her as it was to the mother of our Lord: "Yea, a sword shall pierce through thy own soul also." As the child passes through the various stages into manhood and takes his place in the world, there are many forms of that sword which may pierce the mother's soul. The uniqueness of the Virgin Mother's place was not in the vision of suffering which was presented to her. All mothers have that vision. She brought into the world a Life which would bring to her a fathomless love, but which would also bring her to the foot of the Cross. And this was her experience as a part of the universal experience of motherhood. She was at one with her sisters in all ages.

To-day the mothers of our land see the shadow of the Cross falling distinctly across their lives. In the freshness of young manhood their sons are being called into a service that for many must, and for all may, be the mounting of the Cross of suffering and of death. It needs no prophet now to tell the mothers that a sword shall pierce their souls also. There are other swords than those that are wielded by hostile armies, and the mothers of the world must be their victims. The sword has touched their souls already and they well know that it may pierce them through.

To-day the sons of America are going into the service to which they are called, cheerfully, laughingly, with scarcely a thought of what must lie ahead of them, ready to serve their country to the death if such should be their part, but giving no very serious thought to it. They are loyal sons of their country and it is enough for them to know that their country has called.

And their mothers are giving them loyally, cheerfully, with never a word to call them back. But all the while the sword is piercing the mother's soul. No one else can quite enter into her suffering. It is a part of the sacredness of motherhood that only mothers can appreciate what it means. To-day mothers throughout the world are gathering at the foot of thousands upon thousands of crosses—a separate cross for each mother, a separate share in the world's suffering for each. There are others, with the mother, at each of these crosses; but only the mother's soul is completely pierced by the sword that passes through it.

THE MOTHER HEART in America is now only in the day of her Annunciation. A great wonder is being shown to her. By anxiety and suffering she must be led to a cross that will be a real factor in the world's redemption. All the crosses of these awful days are splinters from the True Cross. All the anguish that the mother in these days feels at the thought of what must come is the touch of that same sword that pierced the soul of the Virgin Mother. And the answer that the mother must make to the Angel of her Annunciation is that which Mary made: "Behold the handmaid of the Lord; be it unto me according to thy word."

For the Maries of the world are highly favored and the Lord is with them. Blessed, indeed, are they among women. But the favor of the Lord is expressed in the call to suffering, and the blessing is bestowed at the foot of the Cross.

Look up, then, mothers of to-day! The call to give your son is the call to the greatest honor that God can bestow upon you. Your mother love is sanctified in the suffering that is yours. You are living for eternity. The anguish out of which a son was given to you can never be fruitless, for it is a part of the great sacrificial offering that is accepted by the Father for the redemption of the world. Your son is a factor in that redemption. Jesus Christ has looked down from the Cross and called him to mount the Cross with Him and to share in His work before He shall cry, "It is finished."

Stand with Mary at the foot of the Cross. See, she makes place for you, for yours is a place that neither she nor any other mortal on God's earth can take from you.

And look beyond the shadow of the Cross. There shines afar off a day in which men shall have outgrown the conditions of war; when they shall realize the universal brotherhood of man and no nation will ever dishonor itself by seeking the downfall of another; when the crown shall be torn from self seeking emperors and the universal rule of the people shall establish liberty and justice throughout the earth. Your suffering is needed before that day can come.

And beyond all that shines the light that proceeds from the Throne of God. In that light all wrongs shall be made right, all suffering shall come to a happy end. Every sacrifice that has been made on earth will then be seen to blend with the supreme sacrifice of the Son of God, into whose life all of us, His children, have been interwoven. The beauty of motherhood will then shine forth unclouded. And God shall wipe away all tears.

To-day, however, is only the day of your Annunciation. May the mothers of America be strong in their reply:

"Behold the handmaid of the Lord; be it unto me according to thy word."

WE are conspicuously not a nation of linguists, and in these days in which international relations, though topsy turvy, are exceedingly close, it is a fact much to be deplored. Educated people in England and on the continent invariably speak two or more, often half a dozen, languages. American isolation has made us self-centered; and although every language under the sun is spoken, in this country, yet as individuals most of us know only our mother tongue—more's the pity.

Witness this. A questionnaire was lately sent to all the

Philadelphia clergy of the Church asking in regard to various phases of availability for service. Out of 67 replies, 6 indicated that they read both French and German, 5 read French, 4 read German, 1 read Italian, 3 read Spanish. Only 2 of these men speak both French and German, 5 French, 2 German, 1 Italian, and 2 Spanish.

Thus though 19 can read another language than their own, only 12 can speak a second language, only two a third.

No, as indicated by these figures, we certainly are not a nation of linguists—even among our educated people.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 30th.

Anonymous	\$ 30.00
R. T. W.	5.00
Miss Maude Curtiss, Trinity Church, Torrington, Conn. *	5.00
Anonymous, Baltimore, Md. *	5.00
A friend, North Barnesboro, Pa. †	1.00
Calvary Church S. S., Chicago, Ill. †	6.00
A member of the Church in Charlotte, N. C. †	10.00
Miss L. H. Pancoast, Philadelphia, Pa. †	20.00
Mrs. Lydia B. Hibbard, Chicago, Ill. **	40.00
Total for the week	\$ 122.00
Previously acknowledged	49,154.73
	<hr/> \$49,276.73

* For relief of French war orphans.
 † For relief of Belgians, especially children.
 ‡ \$5.00 for Belgian relief; \$5.00 for relief of French war orphans.
 † \$10.00 for Belgian relief; \$10.00 for French relief.
 ** \$15.00 for Dr. Watson's work in Paris.

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

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

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

240. The Ackleys, New York City (2 children)	\$ 73.00
241. In remembrance of George L., Helen I., Arnold W. Field, and Edgar Field Barnes	73.00
57. Mr. W. C. Hawley, Pittsburgh, Pa.	10.00
123. Keynee Club, Bangor, Maine	9.13
Total for the week	\$ 165.13
Previously acknowledged	11,808.40
	<hr/> \$11,973.53

[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

A member of the Church of the Intercession, Stevens Point, Wis.	\$ 5.00
A member of the Church in Charlotte, N. C.	10.00
Mrs. S. F. C., Chapel of Our Merciful Saviour, Denver, Colo.	5.00
St. Paul's Church, East Cleveland, Ohio	15.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
A. B. C. of New Jersey	1.00
Mrs. L. W. Alston, Morganton, N. C.	17.23
	<hr/> \$78.23

THE SILENT TOAST

They stand with reverent faces,
 And their merriment give o'er,
 As they drink the toast to the unseen host,
 Who have fought and gone before.

It is only a passing moment,
 In the midst of the feast and song,
 But it grips the breath, as the wing of death
 In a vision sweeps along.

No more they see the banquet,
 And the brilliant lights around;
 But they charge again on the hideous plain,
 When the shell bursts rip the ground.

Or they creep at night, like panthers,
 Through the waste of No Man's Land,
 Their hearts afire with a wild desire
 And death on every hand.

And out of the roar and tumult,
 Or the black night loud with rain,
 Some face comes back on the fiery track
 And looks in their eyes again.

And the love that is passing woman's,
 And the bonds that are forged by death,
 Now grip the soul with a strange control
 And speak what no man saith.

The vision dies off in the stillness,
 Once more the tables shine,
 But the eyes of all in the banquet hall
 Are lit with a light divine.

FREDERICK GEORGE SCOTT,
 Vimy Ridge, April, 1917. *First Canadian Division.*

"LES PETITS LITS BLANCS"

(THE LITTLE WHITE BEDS)

By THE REV. SAMUEL N. WATSON, D.D.,
 Rector of the American Church in Paris

WITH the constant loss of life which is going on on the French battle front, in which the strongest element of French manhood is being lost, the deepest interest attaches to the France of to-morrow. There is nothing of greater importance to-day than all that pertains to bettering the lives of the children of France. It was with this idea in mind that the committee which is presided over by Madame Henri Lavedan, wife of the great French Academician, and which calls itself "The Little White Beds", was organized a short time ago. It has for its object the restoring to health and strength, in some part at least, of the little French children who are in the early stages of that deforming disease, bone-tuberculosis.

No one who has travelled at all in France but remembers the numbers of men and women walking painfully with twisted backs, or with a hip which has lost all possibility of motion. These men and women were once little children afflicted with this distressing ailment. In the early stages of this disease most of these children can be cured. It is to give to the France of to-morrow men and women blessed with a strong and full bodily motion in place of these crippled lives that the "Little White Beds" has begun its work.

Pass through the long white wards of the Hôpital St. Louis in one of the poorest quarters of Paris, and you will see an appealing sight: long lines of children's beds in which are these little ones afflicted with bone-tuberculosis; some of them in the early stages, some of them already beginning to feel the crippling effects of the disease; and some of them past hope. Entirely apart from the singular beauty of French childhood, there is in the faces of these little ones a look of something ethereal; as you walk through the wards their eyes follow you; wonderfully beautiful, velvety eyes, with that same appealing look that is often seen in the eyes of some suffering dumb animal. The doctor or nurse who goes with you will tell you that three months at the sea with fresh air and sunshine will cure this one, that a year's treatment will cure that one, that this one is past all hope, there is nothing to be done, it is too late!

The Committee of the "Little White Beds" has made arrangements with the *Sanatorium Marin* at Roscoff, Finis-terre, to take care of all of these children for whom money can be provided. It is estimated that frs. 1,000 will provide for a year's care of a child; and for the restitution to health of the majority of these cases of suffering a year will suffice.

The *Sanatorium Marin* of Roscoff is already wonderfully organized and equipped for their treatment, and has every provision for sheltering children in-doors and out-of-doors under the care of doctors and nurses who have had long experience. The climate is marvelous; oranges and lemons grow out of doors, and early vegetables come on in February. The children pass the day-time under shelters on the beach and the change that is wrought in these tired, weary little faces by one week's stay at Roscoff is miraculous.

As to the spirit in which the work is done by those who care for the children, here is an evidence:

Noticing that the good nurses, in transporting the children from the hospital to the beach, rolled them down in little carts, improvised from the wheels and axles of worn-out baby-carriages, but that when going back to the hospital they picked up the little carriages and carried them on their backs instead of rolling them, the question was put:

"Why do you carry them and not wheel them?"

"Oh, Monsieur," was the reply, "we must be very careful to save everything for the children's sake; and rubber tires are so costly we carry them back to save the usage of the rubber."

There is no work for children in France more appealing than this, and none under better management. It is a case where "he gives twice who gives quickly," for the summer days are passing and a month now may mean the life of a child—a child strong and hearty and well-given back to France in the place of a maimed and crippled human form incapable of more than one half of a man's or a woman's work.

THE FEAST OF THE TRANSFIGURATION OF CHRIST

BY THE REV. WILLIAM H. BOWN

THE Transfiguration of our Lord was an impressive scene. As the Second Person of the blessed Trinity He manifested His higher glory to eyes that were dazzled with the exceeding brightness of the vision, and forms that were prone in the dust. It was the revelation of His glorified humanity, and revealed His Manhood in its consummation of glory, as it forever will be at the right hand of the Father in heaven.

He was accustomed to retire from the haunts of men, even from the companionship of His own disciples, and pass long nights in prayer among the hills of Galilee; but of these secret and sacred communings this story of the Transfiguration gives us our own glimpse. These nights of prayer were nights of communion; nights in which the obscurity of sense was cleared away, and the half-enfranchised soul saw and communed with souls wholly freed from the dimness and darkness of the flesh, and with the Father whom no eye of flesh has seen or can.

The collect, a prayer to God, whom we have never seen, confesses that He revealed to chosen witnesses His "only-begotten Son wonderfully transfigured, in raiment white and glistening", and then prays that He will "mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty".

The epistle is St. Peter's intimation of his speedy dissolution, and his wish to confirm and establish the churches in the true faith. He confirms the certainty of the Gospel, and gives the convincing evidence he had from being present at the Transfiguration, by which the word of prophecy was made more sure.

"We have not followed cunningly devised fables," he says, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty".

The gospel is very simple, and easily understood. Our Lord took His three chosen disciples up on a mountain, and there He was changed. His body became luminous, shining with an earthly glory, while even His raiment became white and glistening. As they stood there—our Lord, St. Peter, St. James, and St. John—Moses and Elias appeared before them in bodily form and talked with our Lord of His coming death.

In the meantime, the disciples heard a voice from heaven saying: "This is my beloved son; hear Him," at which the disciples fell on their faces in great terror, according to St. Matthew. But "when the voice was past, Jesus was found alone", and they came down from the mount to the other disciples, where plenty of work awaited them.

Thus the Transfiguration of our Lord has given us one of the most beautiful feasts of the Christian year. It teaches the need of our own transfiguration from the darkness of earthly sin to the light of heavenly bliss. It holds out the glory which shall be revealed when the time is come for "the manifestation of the sons of God". It implies our spiritual ascent, for it cannot be associated with low levels of thought and feeling.

The outward splendor of that Transfiguration bore but faint semblance to the inner light; and in all its high significance and practical power we should take the thought into our own hearts and lives, for the life of our Lord in all its experiences was an expression of the possibilities of our own.

WE TRY to get inspiration out of things which can never inspire. We need the infinite. We try to satisfy ourselves by heaping up the finite.—*Susan E. Blow.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Ninth Sunday after Trinity	I Samuel 15 Wisdom 9	John 8	Exodus 24, 9-end	Mark 9, 2-13
Monday Transfiguration	Malachi 3, 16 —4, end	Revelation 1	Exodus 34, 29-end	II Corinthians 3
Tuesday	I Samuel 17, 1-53	Matthew 25, 14-30	Jeremiah 48, 28-47	II Corinthians 3
Wednesday	I Samuel 17, 55—18, 9	Matthew 25, 31-end	Jeremiah 49, 1-22	II Corinthians 4
Thursday	I Samuel 16, 14-end	Matthew 26, 1-16	Jeremiah 49, 23-39	II Corinthians 5
Friday	I Samuel 18, 10-end	Matthew 26, 17-30	Jeremiah 50, 1-20	II Corinthians 6
Saturday	I Samuel 19, 1-18	Matthew 26, 31-46	Jeremiah 50, 21-46	II Corinthians 7
Tenth Sunday after Trinity	ISam. 20, 1-23 Tobit 13, 2-18	John 9, 1-38	Deut. 12, 1-19	II Corinthians 8

CONTINUING the history of the monarchy, the first lesson for the morning tells of the rejection of Saul as king on account of the latter's disobedience: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." God was working out in this little corner of the earth the great problem of human government, a problem yet un-

solved except in theory. The world is suffering to-day from the fact that the nations refuse to obey God; refuse, in a word, to do right. The most important thing in the whole world during the lifetime of Samuel was to get Saul to do the will of God as interpreted to him by the prophet. Whatever the details and whatever service Saul may have rendered the nation, he failed in that crucial point of establishing the monarchy on a theocratic basis; of getting it

settled that the king and the nation must do right.

The second lesson continues the portrait of the ideal King as one who was sinless, who sought not his own but God's glory, and who came to make all men free through the truth. The Old Testament alternative is a kingly prayer for true wisdom and for the Holy Spirit.

The Sunday evening regular lessons are II Corinthians 1, 1-22, comfort in tribulation and the Spirit; and Ezekiel 11, 1-12, 14-21, the prophet speaking and warning through the spirit. But as the eve of the Transfiguration the lessons are as above: Moses' vision of the glory of Jehovah and the Transfiguration.

In all the above regular lessons we are still in line with the Post-Pentecostal teaching of true obedience through the Holy Spirit; but there are also points of contact with Eucharistic teaching. In the collect we pray for the spirit to think and do always such things as are right; the spirit Samuel so ineffectually tried to arouse in Saul; the spirit fully exemplified by our Lord alone. The epistle warns us against failing to use the grace that is given us, while the gospel, the story of the unfaithful steward, deals with misuse of that with which we are entrusted; and both are interesting commentaries on the career of Saul.

In the week-day lessons an error must be noted which was not observed until the calendar was fitted to the particular year 1917, namely: the use of the same lesson on two successive days of the week in the evening.

Noticeable points in the other week-day lessons, besides the Transfiguration lesson on Monday, are: the Institution of the Holy Communion; Parables of Divine Judgment; Christ in Gethsemane praying the true prayer that God's Will might be done under the most trying circumstances; and, in the Old Testament, prophetic warnings to the nations. It is not merely the Church but the world that must do God's Will or suffer the consequences.

THE TRUE conquerors are often those whom the world calls the vanquished.—*Max Müller.*

THE NINTH SUNDAY AFTER TRINITY

Grant us, O Lord! the spirit, we beseech,
To rule our thoughts, that every act and speech
Be always right: and since ourselves are weak
And oft through ignorance unwisely speak,
And oft through passion, and without Thy grace
Can do no good thing, help our helpless race
To shun all ways or thoughts which lead to ill,
And blameless walk according to Thy will.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Iovius

THE rector of St. Charles the Martyr's brought me in a letter the other day, which I read with a smile and a tear. The smile came because my friend abhors tobacco; and I was glad to find that no meticulous care for consistency hampered him in times like these. I translate:

"Belgian Front, May 25, 1917.

"Reverend Sir:

"I take the respectful liberty of writing to you, in my own name and of many comrades here, to thank you for your kindness to us Belgian soldiers. We are all touched by the moral and material aid which you Americans have given to us, and we want to show our gratitude at least in words. So we decided that, profiting by one of the many distributions of tobacco, we would draw lots from the names of the generous donors and write a letter to the one whose name was drawn. Chance favored you, sir, and I have been designated to write to you. So then, for us all, I cry:

"Thanks to the generous Americans. Hurrah for America!

"Once more expressing our eternal gratitude, I greet through you, Reverend Father, all your fellow-countrymen.

"Yours respectfully,

"JULES BRACKE,

"Machine Gunner,

"C99, 4th Company,

"Belgian Army in the field."

A YOUNG ENGLISH GIRL has been showing what she can do for her country, in a very practical way, not unworthy of imitation on this side the Atlantic. This letter comes from Miss Unita Truscott, aged 14, of Collon, Lostwithiel, Cornwall:

"I have great pleasure in giving you a little account of my work on the land during school vacations throughout the year, which I hope may interest American girls.

"In winter, I sometimes help to look after the horses in the stable, going out at 8 P. M. to give them their food for the night. During the short days, I draw roots to the cattle over the farm, which consists of 320 acres. Then comes the tilling season. I have done ploughing, harrowing, rolling, and horse-hoeing. The busiest time of the year is of course the harvest. I can drive a team with the mower, use the hay-turner, and have done all the horse-raking, both for hay and corn harvests, for two or three years, which amounts to about 120 acres a year. Besides this, I lead the horse in the hay-lifter and help generally. After this comes the corn harvest. I help with the shocking, which consists of nine sheaves piled one against another, guarding against heavy rains. Also I lead the horses in the waggons and help make loads.

"We usually finish harvest in September. After that we make preparations for wheat sowing, and are soon settled in for the winter. Sometimes I help with milking and calf-feeding. All success to all your girls who take up work on the land in America."

Brava, Unita!

HERE IS ONE of the best new poems brought forth by our entrance into the war. It is by Judge Wendell Phillips Stafford, of Washington:

"AMERICA RESURGENT

"She is risen from the dead!
Loose the tongue and lift the head;
Let the sons of light rejoice,
She has heard the challenge clear;
She has answered, 'I am here';
She has made the stainless choice.

"Bound with iron and with gold—
But her limbs they could not hold
When the word of words was spoken;
Freedom calls—
The prison walls
Tumble, and the bolts are broken!

"Hail her! She is ours again—
Hope and heart of harassed men
And the tyrants' doom and terror.
Send abroad the old alarms;
Call to arms, to arms, to arms,
Hands of doubt and feet of error!

"Cheer her! She is free at last,
With her back upon the past,
With her feet upon the bars,
Hosts of freedom sorely prest,
Lo, a light is in the west
And a helmet full of stars."

HOW NOBLE THIS POEM IS, by Dr. Van Dyke, at last set free from an ambassador's diplomatic restraints, and able to speak out!

"THE NAME OF FRANCE

"Give us a name to fill the mind
With the shining thoughts that lead mankind—
The glory of learning, the joy of art—
A name that tells of a splendid part
In the long, long toil and the strenuous fight
Of the human race to win its way
From the ancient darkness into the day
Of freedom, brotherhood, equal right—
A name like a star, a name of light:
I give you, France!

"Give us a name to stir the blood
With a warmer glow and a swifter flood
At the touch of a courage that conquers fear—
A name like the call of a trumpet, clear
And silver-sweet and iron-strong,
That brings three million men to their feet,
Ready to march and steady to meet
The foe who threatens that name with wrong—
A name that rings like a battle song:
I give you, France!

"Give us a name to move the heart
With the strength that noble griefs impart—
A name that speaks of the blood outpoured
To save mankind from the sway of the sword—
A name that calls the world to share
The burden of sacrificial strife
Where the cause at stake is the world's free life
And the rule of the people everywhere—
A name like a vow, a name like a prayer:
I give you, France!"

LAST YEAR I PUBLISHED an account of "the White Comrade", reported from battlefields on the western front, which was widely copied. This poem by E. M. James, from a recent *Commonwealth*, deals with the same story.

"AFTER THE BATTLE

"Once long ago, when I was wounded sore,
That long, long night which I shall ne'er forget;
I saw a Figure gently bending o'er
The stricken forms for whom Death waited yet.

"The battle's sullen roar had passed away,
The stars were shining in a clear, dark sky;
After the fearful turmoil of the fray
There was no sound save here and there a cry.

"I raised my head and feebly strove to call,
My pain was great, and oh! the raging thirst;
But then I thought, how could one tend us all,
And there were others, needing succor first!

"I watched that gracious Figure as it bent
And touched with tender Hand each fevered brow;
And after that my comrades seemed content,
There were no moans, no wild delirium now!

"I wondered whether He would pass me by,
I lay apart, alone, just where I fell,
It seemed to me that I could gladly die
If I could feel His Hand touch me as well!

"I saw Him coming, and I held my breath,
He touched me, and I felt that I was healed;
I knew Him then, and I am His till death,
The White Companion of the Battle-field!"

UNFERMENTED WINE IN THE HOLY EUCHARIST

Scholarly English Committee Condemns the Use

BISHOP OF WORCESTER TO RETAIN
SEE HOUSE

The Living Church News Bureau }
London, July 2, 1917 }

IF erudite learning and sound scholarship can extirpate the heresy of the use of "unfermented wine" in the Holy Sacrament of the Altar, surely such will now be its fate by the report, *Unfermented Wine* (S. P. C. K.), published by request of the Lord Archbishop of Canterbury.

The committee which prepared this report consisted of the following scholars of wide repute: The Rt. Rev. Dr. Ryle, Dean of Westminster (chairman); the Rev. W. O. E. Oesterley, D.D., one of the chief authorities on the Apocrypha; the late Rev. Dr. Swete, Regius Professor of Divinity in Cambridge University; Mr. C. H. Turner, Fellow of Magdalen College, Oxford; and the Rev. R. M. Woolley, D.D., author of *The Bread of the Eucharist*, in the series of Alcuin Club publications.

The report deals first with the evidence from the Hebrew Old Testament, where are about a dozen words used for "wine". The most common of these is *Yayin*. "A study of the passages in which this is used leaves no shadow of doubt that the word always denotes intoxicating liquor." In the case of the other eleven words, there is shown to be not the slightest room for doubt that most of them refer to fermented, intoxicating liquor; while the others are evidently used, either literally or figuratively, in the sense of wine that is fermented. Passing to the ancient Jewish usage, with particular reference to the words used for "wine" at the Passover, the three important points laid stress upon are: 1. That *Yayin* never means anything but "fermented wine". 2. That *Yayin* means "wine mixed with water"; 3. That *Yayin* was the only beverage used at religious ceremonies. The "widely erroneous statements" in *The Bible and Wine*, by F. Fenton, are said to be sufficiently refuted by reference to such authoritative works among the Jews as Friedländer's *The Jewish Religion*, and Morris Joseph's *Judaism as Creed and Life*. Dr. Gaster, who "speaks with full authority for the Sepharad Jews", is quoted as saying in a letter to Dr. Oesterley, "The Jewish Passover has never been celebrated with unfermented wine." Dr. Oesterley relates that the minister of one of the London synagogues (Orthodox), on being asked whether the use of "unfermented wine" was ever in vogue among modern Jews, said he could not believe that such was the case, he had never heard of such a thing. On the (improbable) supposition that no fermented wine was procurable, "unfermented wine" might conceivably be used; but this would be quite irregular and against customs and ritual.

The New Testament has but two words for "wine", and both are shown to denote an intoxicant. In connection with the Cup of the Eucharist at the Last Passover Supper, the unusual phrase used by our Lord, "the fruit of the vine," must have meant the juice after fermentation had begun. In the appeal to early Patristic literature, there is stated to be an abundance of evidence, as is shown *inter alia*, that in early Christian times "the wine in the Eucharistic Cup was mixed with water"; and that it was a fermented and intoxicating liquor.

Turning then to ecclesiastical usage, it is pointed out at first that the use of the mixed chalice is really the natural following of the ordinary domestic custom of the ancient world in mixing water with wine, and thus evidence of the wine being fermented. From the fourth century onwards there is shown to be frequent reference in the Church Councils to the mixed chalice. The one (well-known) exception to this ritual practice is found in the Armenian Church. There is, however, no evidence for associating the Armenian unmixed chalice with the use of "unfermented wine". In the sixth century we begin to meet with regulations as to the kind of wine to be used. The one solitary exception to the otherwise universal practice of the Church in the West, in enjoining the use of fermented wine in the Holy Eucharist, is to be found in the mediæval Canon Law in connection with the Third (or Fourth) Council of Braga, in the North of Portugal (675 A. D.). This case has a curious history. Besides being referred to in the text of the report, it is the subject of special treatment in an Appendix by Mr. C. H. Turner. It appears that Burchard, Bishop of Worms, who was a notorious falsifier, in his *Decretum* (circa 1020), represented the first canon of this Council in the form of a Decretal of Julius, a fourth century Bishop of Rome; and "expanded" it with the definite provision that, so long as water was mixed with it, juice might, *in case of necessity*, be pressed directly from a bunch of grapes for use in the

Holy Sacrament. This permission—not of the genuine Bragan canon, but of Burchard's manipulation of it—passed unaltered into the great *Decretum* of Gratian (circa 1150), where it seems to stand "as the isolated instance of sanction being given to the use of unfermented wine in the Eucharist". In the Roman Church it would appear that in the event of "unfermented wine" being used the consecration is deemed valid. Presumably "unfermented wine" is here regarded, says the report, as "the fresh, undoctored juice of the grape", which, though irregular, is accepted, in case of necessity, as a substitute for fermented wine. But there is no reason to suppose "that the modern, artificially unfermented wine would be regarded as a legitimate substitute." Whether the Bragan canon, as doctored by Burchard, which uncritically became part of canon law in the West, played any part in the appearance of the "cautel" in the Roman Missal, Mr. Turner cannot pretend to say.

In the East, says the report, there are signs that it has long been held that, *in case of urgent necessity*, the juice of grapes and raisins pressed for the purpose may be used in the Holy Eucharist. It is here remarked that the juice of grapes and raisins, into which nothing has been put to hinder natural processes, "is potentially wine, if not in some degree actually wine". It has often been said that the Coptic Church uses "unfermented wine", as is so stated in Mr. A. J. Butler's *The Ancient Coptic Churches of Egypt*. The author, however, in his subsequent article on the Copts (*Encyclop. Brit.*, 11th ed.), says that the juice of raisins pressed for the purpose of sacramental wine "must be fermented". With regard to the Abyssinian practice, it is naturally practically identical with the Coptic. And according to the tradition of the East Syrian Church, *teste* Mr. Heazell, who has had experience of the customs of these Chaldean Christians, fermented wine is the "matter" our Lord used when He instituted the Eucharistic mysteries.

The Bishop of Worcester has wished to give up his see house, Hartlebury Castle, which is ten miles from Worcester, and offered to provide a new residence within two miles from the city. The diocesan conference, however, which met to decide the matter, unanimously rejected the proposal, and this decision was ratified by every representative who was unable to attend the conference.

The Dean and Chapter of St. Paul's have informed the Lord Mayor of London that they cannot fall in with the suggestion of giving warning of impending enemy air raids by the ringing of a bell of the Cathedral.

The Bishop of Hereford, who has held the see for twenty-two years, and is now 83 years of age, has addressed a letter to his clergy intimating that if his health shows no improvement he will retire next spring.

J. G. HALL.

FLAWED OPALS

A lovely jewel: blaze of lurking fire,
And sea-green depths that flash, and change, and fade;
The sapphire's blue, the ruby's crimson shade,
The pearl's gray lustre; mounting high and higher,
Rainbow's perfections mingling entire—
And at the heart the hidden flaw is laid,
Whence, at a touch, its beauties all decay'd,
The gem is dust, like ashes of desire!
O soul of man, meant for His diadem,
So lurks the flaw within the very heart;
And blows of circumstance, grief's mastering might,
Temptation's ruffian clutch, or even the light,
Soft-handed touch of pleasure—and apart
Crumbles to dust and ruin His chosen gem!

HAROLD B. RYLEY.

RETRIBUTION

In a moment, all unthinking,
Once a dear friend wounded me;
I, in angry pain quick turning,
Struck a harder blow than he.

Now the hurt my brother gave me
Tender memories cover o'er,
But the wound I made him suffer
In my own breast still is sore.

SOPHIA STANSFIELD.

NO WORK is inferior or superior in itself. All work takes its value from the prompting motive; it is worth just what one puts into it.—*Charles Wagner*.

OPEN AIR SERVICES IN PITTSBURGH AND MINNEAPOLIS

YOU have heard of the Church being both visible and invisible? Well, writes the Rev. A. L. Murray, from his summer "vacation", I found in the heart of the downtown district of one of the most typically modern cities in America a church that is really invisible. You cannot see its walls. Its dome is in the heights unseen. Its steeple cross is likewise invisible, but real. And its altar rail though unseen is nevertheless a place of sacrifice that is felt down there in the heart of Pittsburgh, and its influence radiates wherever the members of this strange congregation wander.

This church, whose pulpit is the curb and whose tiled nave is a cobbled street and whose vesper lights burn in the hearts of four consecrated rectors and four devoted laymen, the committee in charge, is an institution in this iron city.

From three to four o'clock in the afternoon every Sunday in the months of June, July, August, and September for the

A vestryman from a city in the Sixth Province, who was present at the service on July 22nd, enthusiastically declared his intention of initiating similar work in his home city. And a vestryman from a Southern city, attending a recent meeting, said: "Sir, I am proud that it is my Church that is doing this splendid work."

Open air services are conducted by many rectors in different parts of the country, but the meetings in Pittsburgh are in many respects unique. They are carried on by Churchmen of all schools of thought. They are to the unchurched folk. They are well attended. They are down town. They are not offered as a service for any particular parish. They do not represent any reform or any new movement, but are sincere and successful gospel meetings offered in the name and spirit of Him who said, "Go ye out into the highways and byways and compel them to come in."

A similar work of street preaching has been adopted of late in Minnesota under the inspiration of Bishop McElwain and with the guidance of leading clergymen, who seek to



OPEN AIR STREET MEETING IN PITTSBURGH, SUNDAY, JULY 22ND. THE SPEAKER IS THE REV. WILLIAM PORKESS.

last five years, a miscellaneous congregation has gathered of one hundred and fifty to three hundred souls. "Smithfield street and Second avenue", a corner long noted for lights of other colors than the white lights of Christ's presence, has become a consecrated place to many whose hearts have burned within them at these meetings.

The Rev. William Porkess, the father of the movement, who presides each Sunday, says that they have gained many things by experience. They have learned to hold their crowds by having three speakers at each meeting. The speakers have been Churchmen, generally clergymen. No vestments are worn. This year they are using a hymn leaflet. Never more than two verses of a hymn are sung. Each Sunday a card carrying the Lord's Prayer and the story of St. Andrew and its appeal, or some similar subject, is distributed.

They draw their crowds with two cornets and two trombones. Mr. Harvey Smith is organist. The little organ is kept at the fire station at the corner. The firemen feel that they are part of the idea and movement and are enthusiastic "boosters" for the meetings. No "collections" are ever made and money is absolutely refused. The speakers always strike the evangelistic note and frequently decisions are called for, and many have confessed the faith and made new allegiance to Christ.

There is a social cordiality and spiritual warmth about these meetings that grips the congregation, and invariably several remain after the meetings for conference with the workers.

Among the remarkable things about these meetings, one notes that all sorts and conditions of people attend them, and not the least of the good effects of the meetings is the benefit to the clergy and laymen who conduct them.

One rector recently remarked, "I surprised myself. I never knew I could preach to a street crowd like that."

The next Sunday his congregation remarked at the new ring of reality and "punch" the rector gave to his morning sermon.

arouse the Church to militancy in this time of war. The Rev. Robert C. Ten Broeck writes of it:

Taking their stand on the street in the heart of the "bank house" district of Minneapolis, a little group of faithful lads begins the service with a lively air, military or patriotic, on wind instruments, following this with several familiar hymns, preferably of the "gospel" or revival type. Then one of the clergy or able laymen of the city will step into the centre of the throng of two or three hundred and secure reverent attention to a plain, forceful talk of perhaps fifteen minutes' duration.

The Rev. Dr. Freeman was appointed as the first speaker, and Sundays following have been taken by the Rev. H. L. Russell, the Rev. W. P. Remington, and Bishop Thurston of Oklahoma. The Bishop's address was exceptionally felicitous. Clad in full clerical evening dress, standing on the rough cobblestones of Second street, this grand Bishop preached to these drifting, often outcast, elements of society. And, like his Master, "the common people heard him gladly" as he delivered his plain, straightforward gospel of a decent, honest, honorable life. Though speaking for nearly thirty minutes, he was able to maintain attention to the very last word.

The Union Gospel Mission, which has been working in this field for twenty years, lent the Bishop the support of their chorus and organ, and an inspiring prayer by the Rev. Mr. Russell completed the most successful service ever held on the street. It has been a revelation to the clergy themselves of the latent ability in the Church, which can arouse the religious interest of a class of men who usually are considered and always consider themselves to be outside of or even antagonistic to the Church.

It is apparent from the invariable success attending the different methods employed that the entry of the Church into this field of activity in Minneapolis promises to be the solvent of a difficult problem. One of the most interesting features is the "after meeting", when some clergyman stands in the street from one to four hours, "both hearing them and asking

them questions". The knowledge which the men possess of questions theological as well as economic is remarkable, and their interest exceptional. Few, even of our own most loyal Churchmen, would participate in a service extending till after midnight.

Inasmuch as the whole problem is largely economic, it has earned the interest of the State Labor Bureau in finding permanent work for the unemployed. The Minnesota Public Safety Commission and the city police assist in the interest of order and decency. And the movement has begun to coöperate with the Health Department in raising the standards of cleanliness and living in general. The leading newspapers of the city have offered generous support, and few ventures of the Church in Minneapolis have been received with a greeting so hearty.

The same movement, it is reported, will be started in St. Paul.

THE CHURCH'S WORK AT THE UNIVERSITY OF WISCONSIN

BY THE REV. E. REGINALD WILLIAMS

TWO years ago the Church in Wisconsin entered the comparatively new but important field of religious work among her students at the State University. The enterprise was inaugurated by the appointment of a chaplain in the person of the Rev. Morton C. Stone, who has since conducted the services in a temporary chapel near the campus. When the Bishop of Milwaukee made this appointment and undertook definite religious work among the Church students at Madison, he was but carrying out plans which had been in his mind and heart for many years. He was also following the precedents established by the Roman Catholics, Methodists, and Lutherans, as well as by other denominational bodies, who, during the past ten years, have successfully conducted special work among the university students through a separately appointed student chaplain.

The experience gained during the past two years confirms the wisdom of establishing this work on a permanent and more extensive basis. It was early perceived that the ministrations to the students could never be successful in the highest sense until the Church had a chapel of her own, suitably and conveniently situated to the University. Therefore a commission, known as the University Commission of the Church in Wisconsin, was organized in May, 1916, and duly incorporated under the laws of the State. The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, was elected president, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, vice-president, and the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, secretary. With the organization of the commission a number of things were determined, the most notable being the decision to select a suitable building site adjacent to the University and the inauguration of a campaign to raise funds for the erection of necessary buildings. Mr. William Dawson was engaged as field secretary and instructed to lay plans for raising a fund of \$250,000 for the purchase of a lot, the erection of a chapel, assembly rooms, and possibly a dormitory in connection for the use of first year men students, living quarters for the chaplain, as well as for the endowment of these buildings and of the chaplaincy. It was decided to make use of the share system to raise these funds, the amount of the share to be \$25, payable in two and one-half years in semi-annual installments. The plan of campaign was to make a separate canvass in each parish and mission of the state, throughout both dioceses. It was calculated that it would take the field secretary from four to five years to accomplish this.

But experience has been a great teacher in this undertaking, as in many others. Two things soon became apparent: First, that an enormous amount of publicity and educational work was a prerequisite in order to carry out successfully a campaign of such magnitude; and second, that the period of four or five years was far too long a time over which to prosecute the campaign for funds. After brief financial campaigns among the students themselves and among the parishes in the city of Milwaukee, in which something more than \$10,000 was raised, the University Commission decided to alter its procedure in two respects: First, that the field secretary spend

his entire time in visiting as many of the parishes throughout the state as possible in an educational capacity; and second, that an intensive campaign for funds, state-wide in its scope, be conducted in ten or eleven of the principal church centers of the commonwealth during the autumn of 1917, under modern methods of direction. It is conservatively estimated that more than sixty per cent. of the communicants of the state can thus be reached within a single month. This programme is now in process of being carried out.

There is one very cogent reason why the contemplated programme be put through at this particular time. In June of this year the University Commission had the opportunity of securing a strategic permanent site at the University. Those familiar with the seat of the University of Wisconsin know how restricted is the supply of available land in the city of Madison, which occupies an isthmus between two beautiful lakes. The Commission availed itself of an unusual opportunity and acquired a splendid corner lot facing the campus opposite the women's dormitories, on University avenue at Brooks street. The parcel is 185 feet on the avenue by 165 feet deep, and is, without question, the very best site which can be procured. All who have inspected it are enthusiastic over its location. The property has three houses upon it, which bring in a very good return in annual rentals, and was secured at the cost of \$42,000. Enough has been paid down to secure the land, but the great bulk of the purchase price yet remains to be raised.

It is expected to secure in the forthcoming campaign enough money to pay for this land and also to raise what will be needed for necessary buildings and endowment. It is of course unfortunate that the war has come since these plans were laid, but the Commission has become obligated for the purchase of the site and has set its hand to the plough in a manner which prevents any turning back. There is but one consistent thing for the Church in Wisconsin to do at this time, and that is to push this undertaking, already too long deferred, to a happy and successful conclusion. It is confidently expected that Churchmen all over the state will rally to the standard of this great cause and make it possible for the Church to take her place among other religious bodies, in providing her six hundred children at the University of Wisconsin with the best opportunities for religious nurture and culture.

THE EVERLASTING GOSPEL

THE Church has no reason to fall into materialism to bemoan defeat. It was never so worthily summoned to the work of the Master as it is to-day. It was never so urgently allied with the great ends of the One whose far-off purposes are gaining ever new revelation to the minds of men as the times move mightily on. The Churches have need to thank God and take courage. Cast into the cauldron of the mighty war, the nations are being rid of their dross that the pure metal may be disclosed. And when God, who sitteth as a refiner of His people, shall see His face reflected in the superheated cauldron, He will be satisfied, and the mighty war shall be brought to an end. Some say that brotherhood, and others democracy, and others still some other term, is expressive of the image of God in the affairs of human life. There is no one form of society that best images the Almighty. That best images Him in which He is best seen at any period in human history by His children. Just now democracy appears to be the glass by which His image may be disclosed to men in clearest manner. The Church is democratic, and the Church is the home of brotherhood. And the Church is the mind of God in human affairs. Hence the Church has reason only to rejoice that as the world passes through the fires it can disclose the vision of God to it in its troubles; and as it passes through the waters, that it may disclose the Almighty driving them back so that the world may walk through dryshod.

The times are stern, but religion has its common and expressive message adapted to the times. The harvest is truly great, and the Church is called to go into the harvest field and labor. Love, the love of God, is the solvent for the times, and the divine alchemy is held by the Church. Therefore, let it rejoice in its work and labor of love for the Lord.—*Baltimore American*.

The Episcopal Church and the Labor Movement

By the Rev. GABRIEL FARRELL, JR.

II. What the Church Can Do

WHAT can the Church do toward solving the labor question? First, it can recognize the labor movement by awakening to the fact that a problem exists. Second, it can encourage an intimate relationship with labor, one institution meeting another, either by means of fraternal delegates or as man to man. This relationship must be concrete and sincere. It must be of such a nature that the workingmen will have confidence in the Church and will see there a force of potent assistance. This force once recognized can be used in two ways. In some groups it may perhaps need most of all to be applied as a restraining influence guiding the organization toward reasonable and just demands. In the weaker organizations or among the unorganized workers the strength of the Church may be employed diligently toward securing for them justice and such return for their labor as will permit them to live respectable lives. If the Church does this it will do much toward solving the labor problem.

How far the Church can stand for the demands of labor is a question which naturally follows. The Church is concerned with the problems of labor just so far as a moral issue is involved. There is no question as to the stand that the Church should take in the matter of a living wage or of child labor. But there is some just difference of opinion as to whether or not the Church can support labor in some demands—say, for instance, a recent request of carpenters for an increase of pay from fifty-six cents an hour to sixty-one cents and a reduction of working time from five and one-half eight-hour days to five days. In that case a moral issue is not involved and the settlement must be determined by the economic condition of the trade.

“Workmen believe,” says John Mitchell, “that the Church should support them in (1) their efforts to secure legislation that will enable men and women to live in a manner conformable to American standards, to educate their children, and to make adequate provision against sickness and old age; (2) the eight-hour work day, which gives an opportunity for the cultivation of home life, enjoyment of books, music, and wisely-employed leisure; (3) legislation prohibiting the employment of children of tender years; (4) laws providing for the safeguarding of the lives and limbs of workers engaged in dangerous occupations, and for compensating the workman for losses caused by industrial accidents; (5) progressive improvement of the sanitary working and housing conditions of wage-earners; (6) the preservation of the constitutional guarantees of trial by jury, free speech, and a free press.”

Certainly that sounds like a reasonable programme for the churches and it does not savor of radicalism. If the Church as an institution, and if labor as an organization, cannot bring the employers around to seeing that justice is granted to their employees, then the Church and labor should join hands and force recalcitrant employers to fair treatment by means of adequate legislation. This would include minimum wage laws, hours of labor, inspection of factories, compensation and insurance acts, and laws guarding the personal interests of working men and women.

The Church should stand without hesitation for a short day. Just what number of hours shall constitute a day may be a matter of question, but eight hours is the present aim of the unions, and experiments by leading employers have found this to be a satisfactory day. A reasonable day of labor is necessary if a man is to have opportunity to develop himself to his maximum possibility. Eight hours of work gives a man leisure for employment about the home, for the amusement which is essential to his nature, for reading, and for educating himself. Through this free time a man is able to live with his family, to be of service to his Church,

The Short Work Day

and to find himself. Surely the Church should advocate such a measure as this.

The same reasons can be advanced for the Church's approval of the principle of one day off in seven. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.” In the *Technical World*, Mr. P. Harvey Middleton thus describes an interview with a working man in Homestead, Pa. It was on a Sunday morning, and the man was just out of the mill. He was asked if there had been any reduction of Sunday work since the recent order about Sunday labor had been issued.

Freedom on the Seventh Day

“Reduction be —!’ he ejaculated. ‘Why, I haven't had a Sunday off in five years!’

“Then he suddenly became very serious, and, looking fearfully around the car (the steel workers have learned by bitter experience that the spies of the corporation are everywhere), bent down—he was over six feet—and whispered in my ear:

“This morning I skipped without saying a word to my boss. I don't know what will happen, and I have a wife and five kids at home. But I think I might have at least one-half Sunday in five years, don't you? This last an almost pathetic appeal.

“Here was an American citizen who had been working twelve hours a day, seven days (eighty-four hours) a week, for five consecutive years. He was a laborer, and the steel trust paid him for his endless toil sixteen and one-half cents an hour. He wanted to spend the Sunday with his wife and children, but there was very little doubt in my mind but that when he returned to work on Monday morning he would be promptly discharged for quitting work without permission on the day of rest.”

If the Church is going to support the workingmen in these demands it must show them that it means business. It must be willing to go at the roots of this evil. While speaking of Pittsburgh, let me illustrate the attitude of the Church there on the matter of Sunday off. In reply to an inquiry on this subject, the secretary of the Social Service Commission of that diocese wrote that “we found the facts greatly exaggerated and that when there was Sunday work the men, in ninety per cent. of the cases, wanted it by reason of extra pay.” Why did they want the extra pay? Because pay for six days of labor was not sufficient to meet their needs. The Church must see beyond the immediate point; it must get to the roots of the matter.

From an entirely different source I find this statement concerning the attitude of the clergy of the great iron city:

“The ministers have directed their energies more frequently against the drug, confectionery, and fruit stores than against the United States Steel Corporation.”

The Church, if it is to maintain the confidence of the working man, must not be afraid to champion him before the great offenders. It must not be so puerile that it only does and only can line up the little fellows.

The Church must stand, with all the vigor of its organization and the principles upon which it is founded, against the exploitation of women and children. Here the Church's chief weapon, it seems to me, is “pitiless publicity”. Let the ministers of the Christ—who said “Suffer little children to come unto Me, and forbid them not”—tell congregations that 21.1 per cent. of the boys of this country between the ages of ten and fifteen are breadwinners, and that 10.2 per cent. of the girls of that age are also working. The census of 1912 also states that there were 1,750,173 children under sixteen employed in the industries of the United States in

Exploitation of Women and Children

that year. Let people know that the report of the factory inspector of Indiana shows that accidents to children in factories are 400 per cent. greater than to adults. And these figures probably do not tell all, for the number of children reported as employed in the southern mills is always below actual facts. Mr. Beveridge before the Senate on January 23, 1907, said that the census of Maryland in 1905 gave returns for 5,553 children under sixteen working in the mills. "In 1906 the law was amended requiring children under sixteen to secure permits testifying to physical and educational requirements. The law has been in force about five months and a half, and already more than 11,000 permits have been granted, and between 1,200 and 1,500 refused."

With such facts as these, with the innumerable stories of conditions where child labor prevails, how children are being robbed of their rights to grow, the joys and privileges of a proper childhood, how the state is being deprived of sound men and women by this short-sighted policy, and how illiteracy, degeneracy, and crime are being fostered, the ministers of the Church can stir up a feeling of protest; such a spirit of opposition to this abuse of the "supreme creations of God" that all arguments of economic necessity will have to give way.

And the same method should be employed against the work of women under conditions contrary to their physical endurance and for wages below a possible living scale. Let us consider some facts in Massachusetts, a state which has seriously considered this situation. In studying the existing condition, the Massachusetts Commission on Minimum Wage Boards found that the average yearly earning of women in retail stores is \$313.26, or \$6.02 per week. A later study of 9,465 employees of retail stores within the state revealed the fact that 21.5 per cent. of this number earn less than \$100 per year. Of 1,219 laundry workers examined, the board found that 49 got less than \$4 per week and only 270 received more than \$8. The average weekly earnings for girls in candy factories is \$4.93. Twenty per cent. of all workers under 21 years old receive less than \$6 a week in miscellaneous industries. A committee of social workers figured that it would cost an average woman, living away from home, \$10 a week to live so that she would secure the necessary comforts of life. It takes no strong stretch of imagination to see that a large proportion of our women in industrial life are not receiving anywhere near a fair living wage. The Church should not rest while these facts exist.

When the Church enters the domain of wages in general it is treading on dangerous ground, and according to many men is actually trespassing. At the same time if the Church is to hold any place in the esteem of labor it must express itself when the facts are presented to it so vividly as by Professor Nearing. He figures that one-tenth of the adult males employed get under \$325 a year, one-half under \$500, three-quarters under \$600, and nine-tenths under \$800. That is, but one-tenth of the male population of this country received more than \$800 a year. Professor Nearing has computed the cost of maintaining a family of five according to a normal standard of living to be \$811 in New York, \$745.35 in Fall River, and \$1,290.37 in Homestead. A comparison of these figures leads us to believe that we had better speak of the "submerged nine-tenths" rather than the "submerged tenth".

To show that these facts hold good right within our own Church let me quote from a sermon of the Rev. William L. Clark of the Church of the Ascension, Boston. Mr. Clark states \$800 as a sum permitting bare subsistence, and proceeds: "I have made a study of the wages received by my own congregation and I have found that only 30.56 per cent. of them receive that much; 69.44 per cent. of them receive less than that amount; 48.14 per cent. of them receive less than \$702 per year, and 21.3 per cent. of them receive less than \$562. These are the wages of men over twenty-one years of age, engaged in forty-six different occupations. These men are clerks, teamsters, porters, machinists, waiters, salesmen, drivers, carpenters, engineers, and so on. These wages are, therefore, representative; and they are somewhat higher than

wages of the whole of that section each of the Rocky Mountains and north of the Mason and Dixon Line. The causes are neither local nor personal—they are general. How long can we be contented with conditions which (approximately) make 10 per cent. of us rich, 20 per cent. of us barely making ends meet, and 50 per cent. of us in grinding poverty? And how long can we sit still and say that religion has nothing to do with economics, when luxury on one side and poverty on the other are both undermining the moral stamina of our people? It is time that we who profess and call ourselves Christians take notice of this thing, and bestir ourselves to see what can be done before it is too late!"

How long can we be contented?

I could go on and add fuel to the flames by stating that the United States industries in 1913 offered to carelessness and haste 23,355 human lives, and permitted 300,000 to be seriously injured. Think of this enormous waste! Accepting Professor Fisher's value of a human life, \$2,900, industry loses annually the tremendous sum of \$28,149,500. And this does not include costs of compensation and the care of the injured, or those dying from industrial diseases. How much more are we aroused when we know that 60 per cent. of these accidents may be eliminated by safeguards, 30 per cent. may be eliminated through shop discipline and organization, and that only 10 per cent. are unavoidable! Up to within five years it was considered cheaper to kill or maim men than to purchase proper safeguards. "In a western coal mine, in reply to a request for new timbering in one of the levels, the superintendent said: 'Dagoes are cheaper than props!'"

In the face of these facts what can the Church do?

The question usually comes most intimately in the form of what the Church is going to do with the members of its congregation who permit these conditions—who thrive on them. That is one of the most pressing problems of the present day minister. In an address in St. Paul's Cathedral, Boston, a leading layman said that it is the duty of the present day clergyman to rise above the industrial system, to sacrifice himself for the cause, and proclaim the ideal of the brotherhood of all. That is the general socialist solution, and much easier for a layman with large means to proclaim than for a clergyman with a large family to accomplish. Another has said that "we must eliminate the senior warden who washes his hands of religion when he enters his office and thanks God he doesn't let it interfere with his business". Mr. Hodder in *The Inside of the Cup* eliminated his senior warden and went out to champion the poor.

But it seems to me that we are taking considerable upon ourselves when we proceed to condemn and excommunicate men from the Christian Church for doing things which a large majority of society considers to be proper. Bishop Burgess, speaking before the Church Congress of 1906, brings out this point. He says that society cannot punish because it is responsible for the existence of immorality. Our duty is to attack the source. "Grafters, great financiers, etc., are not devils. They have simply acted up to the morality of the day. They are the legitimate product of the society which would condemn them."

"It is not right," said Bishop McVickar before the Church Congress of 1906, "for them (the clergy) to take advantage of their position to make personal attacks on their parishioners, or to assume that all gossip and scandal in society and business circles about business men is true. The Church's mission, then, is not to punish but to redeem. Like her Master, she has come not to condemn the world but to save the world. And amid all her faults she tries to inculcate fairness, and honesty, and charity in her children. Her true attitude toward moral offenders is expressed by St. Paul: 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.'"

The Church must then labor to redeem those who are not true to its principles. This is a tremendous task. For none are so hard to convert as those who are called upon to give up their material wealth. And the whole task is one of instilling in men the spirit of Jesus Christ; of making each look upon every other man as his brother for whose condition in life

The Opportunity of the Ministry

being robbed of their rights to grow, the joys and privileges of a proper childhood, how the state is being

Some Examples of Women's Wage

endurance and for wages below a possible living scale. Let us consider some facts in Massachusetts, a state which

Prof. Nearing's Wage Statistics

men is actually trespassing. At the same time if the Church is to hold any place in the esteem of labor it must

Wages in Boston

Boston. Mr. Clark states \$800 as a sum permitting bare subsistence, and proceeds:

he is responsible. Seebohm Rowntree says that the solution lies in being unselfish. "The poverty at one end of the social scale will not be removed except by encroaching heavily upon the great riches at the other end." Just how we can bring men of station to a spirit which will compel them to give up that which they have, is difficult to see. But it is quite certain that the Church will not attain it by flaunting the red flag of radicalism in the face of the men it wants to convert. It is quite certain that it will not be accomplished by a social revolution or any catastrophic process. The Church has taken cognizance of the problem of labor because it is a moral problem. Coincident with the moral phase is a spiritual phase, and in all attempts at solution the spiritual side must be continually present. The only true means of redemption lies in filling men full of the love and the unselfishness of the Son of Man, who suffered for them that they might be redeemed. In this the Church has a tremendous task, and it is the one great contribution that the Church, and the Church alone, can make toward the solution of the labor problem.

When the Church has instilled in all men a true appreciation of the principles of the Master, when the rule of Love prevails, then the industrial problem will take care of itself and conflict will cease and peace will be restored. But to come anywhere near accomplishing this transformation of society the Church must cleanse and arouse itself. It must first register its protest against conditions which prevent this rule of love. It must learn that Jesus left two commandments as the foundation of His teachings: "Thou shalt love the Lord thy God . . . This is the first and great commandment and the second is like unto it. Thou shalt love thy neighbor as thyself." Somehow or other the Church of the past lost sight of the second commandment which Christ distinctly placed on a par with the first. We have worshipped God and have bowed down to Him, have formed dogmas about Him and have built up theologies around Him; but very little attention have we given to the second part. Certainly we do not look upon all men as brothers. Nor has the Church resolutely stood for that principle. We believe in the Fatherhood of God but we do not believe in the brotherhood of man. The Church's present duty to society is to make the Golden Rule a living and vital force within men.

HENRY VIII AND KATHERINE OF ARAGON

BY THE REV. H. P. SCRATCHLEY

ROMANISTS speak of Henry's desire to get rid of Katherine as if it were the peculiar act of a lustful man without precedent in history, and Anglicans defend it usually as if it stood alone. Only once in a long while is any other case of royal putting away of a wife cited in defence of Henry. This arises from our way of studying and writing history as if each and every country stood alone. Did Henry have any justification to think that he could have his marriage with Katherine declared null and void by the Pope, the highest ecclesiastical tribunal in the world? To find a precedent he did not have to search long or far. His most Christian brother-in-law had but recently put away one of his wives on very nearly the same grounds as those on which Henry sought to have his marriage annulled.

Louis XII had with the consent of the Pope had his marriage with Jeanne annulled in order to marry Anne of Brittany, his brother-in-law's widow. Louis had married Jeanne, daughter of Louis XI, and on the death of Charles VIII, desiring to retain the Duchy of Brittany to the French crown, had his marriage with her annulled and married Anne, Charles' widow. Later, on the death of Anne, he married Mary, sister of Henry. Here was Henry's precedent. If the Pope had annulled Louis' marriage, why could he not his? There is every reason to believe, had political conditions been the same, that Henry could have put away Katherine without any trouble. But Katherine's nephew was Emperor and the most powerful monarch in Europe. Jeanne had no one to defend her, and Louis was powerful in Europe.

Louis XII of Orleans for political reasons had married Jeanne, daughter of Louis XI of Valois, and sister of Charles VIII. She was alive when he succeeded to the crown of France, and had been married many years. It was either have

the marriage with Jeanne annulled or lose Brittany. So Louis sought from Alexander VI, Borgia, an annulment of his marriage on these grounds:

1. Defect of consent. Louis XII was a minor when betrothed to Jeanne and Louis XI had used threats to cause the marriage.
2. Defect of relationship. Louis and Jeanne were related within the fourth degree.
3. Defect of affinity. Louis XI had held Louis XII at the font, hence Louis XII and Jeanne were spiritually brother and sister.
4. Defect of barrenness. Jeanne was physically unable to bear children; the marriage was never consummated and never could be.

The question of the obstacles of kinship and spiritual relationship (2 and 3) had been raised at the time of the marriage by the cardinal legate, Julius de la Rovere, afterwards Pope Julius II, who gave a dispensation, published on the day of marriage, covering both points. Louis declared that the marriage had not been consummated. There were no children, but no doubt had arisen about the marriage until the question of the marriage with Anne came up. Jeanne insisted that the marriage had been consummated, that she had been treated as wife; "à l'égard des imperfections corporelles qui me sont reprochées, elles n'ont pas empêché que le mariage n'ait été réellement consumé".

A papal legate was one of the judges in the cause; the bishops of France, who sat with him, declared that the marriage with Jeanne was null and void *ab initio*. No reason was given for the decision, nor do we know on what grounds it was given. It could not have been the first, for the marriage did not take place until both were of age. The interesting thing is that Anne was as closely related to Louis as Jeanne was; she was the widow of Louis' brother-in-law. Moreover a papal dispensation had removed all defects of relationship. It is surmised that the court dare not give its reason. It was necessary dynastically that Louis marry Anne.

The divorce was regarded by the public as unjust and the marriage with Anne talked of as pure adultery. The judges at Amboise were jeered at and the crowd called out: "Behold Caiaphas!" "Behold Annas!" "Behold Pilate!" "Behold Herod!" It was asserted that Alexander VI had given the bull annulling the marriage before the trial.

Now, with this case so recently before him, had not Henry every reason to think that his marriage would be annulled also? The political reasons were just as great and he had just as good a case; that is, strictly speaking, no righteous case at all. Cardinal Wolsey would have aided and so would have the papal legate, if Henry had chosen some one else but Anne Boleyn, and Katharine been some one else. It was not the righteousness of either Clement or Paul that prevented Henry's wishes being fulfilled. The Pope did not need Henry of England and he was of no value against Charles V, whereas Alexander did need Louis of France. We Anglicans do not have to defend Henry, but surely Romans have no grounds for self-righteous condemnation of his action.

MY INTERPRETER

I read the Sacred Book one day and found
I understood at last a meaning well,
That long lay hidden in its obscure cell
Of miracle—a seed long underground;
But now the plant rose to my happy view—
A healing plant in form and fragrance fine:
To foster in my soul the germ divine
A guileless child had been as sun and dew.

I marvel not, O Christ, that Thou didst say,
Let children come to Me. They best explain
Thy truth: when we have labored all in vain
To grasp the sense, some happy child at play
Expounds—a flash as from the Throne above,
Glimpse in that kingdom they are members of.

IDA AHLBORN WEEKS.

TO US ALSO come transfiguration moments. They are rare; they are too dazzling to be constantly borne by our weak vision; but they are the true illumination of our lives.—Lucy Larcom.

The Revision of the Catechism

By the Rev. JOHN W. SUTER

ONE of the items in connection with the revision of the Book of Common Prayer, namely, the revision of the Catechism, presents very serious difficulties.

In the first place, it is quite possible to take the position that the Catechism has really no place in a Book of Common Prayer, which is concerned with providing services for the people's congregational worship and offices for special occasions, together with such prayers as may be desirable for use in these services. There is a tendency to advocate the omission from the Prayer Book altogether of the Catechism, leaving this subject where it properly belongs, in the hands of those who are concerned with the religious education of the children. But, on the other hand, such omission proves practically impossible when it is remembered how intimately the Catechism is bound up with the offices provided for Baptism and Confirmation. The very fact, moreover, of the presence of the Catechism in the body of that Manual, or Book of Offices for Special Occasions, which we bind up with the other books to make the Prayer Book, tends to emphasize helpfully the item of education in the unfolding of human life, which is followed in the scheme of the book, from birth to death, from baptism to burial.

Again, there are others who contend that we have reached that stage in our understanding of the methods of religious education which makes it appear that the catechetical method has no place in the religious education of the child. Or, if this method has a place, that it is one which ought to be limited to certain ages or conditions, and carefully developed and prepared for. In other words, educationalists might conceivably contend that the present Catechism ought to be removed from the Church's formularies and handed over to the Board of Religious Education for study and revision, and probably for very thoroughgoing modification and enlargement. But, on the other hand, the Catechism has very precious associations. It is endeared to many people because of these associations, which reach through many generations; and it contains in itself, moreover, many admirable statements in regard to the religious life. It would probably be the feeling of the Church that it could not be spared, and that, however the use of it might be modified, its substance ought to stand as it has so long stood, in the Book of Common Prayer.

Again, there will be those who feel that theologically the Catechism is far from satisfactory; that some of its phrases are archaic and not easily understood, or that they convey a wrong meaning or emphasis; and that therefore it would be an advantage if the Catechism were removed from the Book of Common Prayer, or at any rate were thoroughly revised. But any suggestion for removal or amendment on this ground brings us into the greatest difficulties of all. In the first place, there are those who feel that, in spite of what is archaic or unsatisfactory in expression, the Catechism does, nevertheless, contain statements which are a safeguard for the Church, in that they preserve clearly in its formularies certain points of view which are to be treasured. In the second place, if there is to be extensive amendment, or if the addition of new questions and answers is to be attempted, we are face to face with the enormous difficulty of expressing in brief form definitions which will be generally satisfactory to the Church of to-day; and it might be contended that, if such definitions are to be attempted, they ought rather to be referred to a committee of theological experts than to be left in the hands of those whose task is primarily liturgical.

It is with a very real appreciation of all the difficulties involved that a suggestion of revision is offered to the Church in the form which follows, a form which might be submitted as a substitute for the Catechism as it now appears in the Book of Common Prayer. What is offered is offered frankly for the purpose of inviting comment and discussion—not merely concerning the details of the form here presented, but concerning the whole subject involved in any plan for revision of the Catechism.

AN OFFICE FOR CATECHIZING

After the singing of a Hymn, there shall be said by the Minister and children together, all standing, the following Prayer:

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

Then, the children being seated, the Minister shall address to them the Questions which follow, the children reading or rehearsing the Answers as appointed:

Question. What is your Christian Name?

Answer. My Christian Name is _____.

Question. Who gave you this Name?

Answer. My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors promise for you?

Answer. My Sponsors did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; and Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound to believe and to do, as they promised for you?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he has called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Here may be sung a Hymn.

Then shall be said the Apostles' Creed by the Minister and the children:

I believe, etc.

After which, the Minister, turning to the children, shall read the Questions following, the children responding.

Question. What do you chiefly learn in these Articles of your Belief?

Answer. In these Articles of my Belief, I learn to believe: First, in God the Father, who hath made me, and all the world; Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. There are Ten Commandments, the same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

To be said by the Minister and children together:

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Then shall the Minister repeat the Ten Commandments, and after every Commandment the Children shall say the appointed Prayer.

Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honor thy father and thy mother;
that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.
Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.
Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.
Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.
Thou shalt not bear false witness against thy neighbor.

Lord, have mercy upon us, and incline our hearts to keep this law.
Thou shalt not covet

thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Minister:

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

Then shall be sung a Hymn.

After the Hymn the Children being seated, the Minister, turning to them, shall ask the Questions which follow, the Children reading or rehearsing the Answers.

Question. What do you chiefly learn from these Commandments?

Answer. I learn two things from these Commandments; my duty towards God, and my duty towards my Neighbor.

Question. What is your duty towards God?

Answer. My duty towards God is,

I. To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength:
II. To worship him, to give him thanks: To put my whole trust in him, to call upon him:

III. To honor his holy Name and his Word:

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your Neighbor?

Answer. My duty towards my Neighbor is, To love him as myself, and to do to all men as I would they should do unto me:

V. To love, honor, and succor my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters:

VI. To hurt nobody by word or deed: To bear no malice nor hatred in my heart:

VII. To keep my body in temperance, soberness, and chastity:

VIII. To be true and just in all my dealings: To keep my hands from picking and stealing,

IX. And to keep my tongue from evil-speaking, lying, and slandering:

X. Not to covet nor desire other men's goods; But to learn and labor truly to get my own living, And to do my duty in that state of life unto which it shall please God to call me.

Question. My good Child, know this; that you are not able to do these things of yourself, nor to keep the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. What do you desire in the Lord's Prayer?

Answer. In the Lord's Prayer, I desire my Lord God, our heavenly Father, who is the giver of all goodness,
To send his grace unto me, and to all people:

That we may worship him, serve him, and obey him, as we ought to do:

And I pray unto God, that he will send us all things that are needful both for our souls and bodies:

That he will be merciful unto us, and forgive us our sins:

That it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness and from our spiritual enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Let us pray.

Our Father, etc.

Then shall be said this Prayer by the Minister and Children together:

O Lord Jesus Christ, who hast embraced us thy children with the arms of thy mercy, and made us living members of thy Holy Church; Give us grace, we pray thee, to remain steadfast in faith, obedient to thy word, and constant in prayer; that daily increasing in thy Holy Spirit, and continuing thy faithful soldiers and servants, we may have power and strength to have victory and to triumph; for thy sake who with the Father and the Holy Ghost livest and reignest, one God, world without end. Amen.

The Grace of our Lord Jesus Christ, etc.

ADDITIONAL QUESTIONS AND ANSWERS

A. THE CHURCH.

Question. What do you mean by the Church?

Answer. I mean by the Church that Society of which Jesus Christ is the Head, and of which I was made a Member in my baptism.

Question. How is the Church described in the Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

Question. What do you mean by these words?

Answer. I mean that the Church is One, because one Body under one Head; Holy, because the Holy Spirit dwells in it and sanctifies its members; Catholic, or universal, because it holds earnestly the Faith for all time, in all countries, and for all people; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Question. What orders of Ministers are there in the Church?

Answer. Bishops, Priests, and Deacons; and these orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders, and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to feed the flock committed to his care.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service; to baptize infants and to catechize; and to minister to the sick and poor.

Question. What is your bounden duty as a member of the Church?

Answer. I am bound to pray and work for the drawing together in charity of all Christian people, for holiness of life in myself and in others, and for the spread of Christ's kingdom upon earth, that all may be loosed from their sins and come to eternal life.

Question. How can you be helped to fulfil these duties?

Answer. By giving myself to Christ's service in Confirmation, receiving by the laying on of the Bishop's hands the assurance of God's gifts of grace.

Question. What means does our Lord provide for the constant strengthening and refreshing of your soul for Christian living?

Answer. He invites me, through his Church, to the Holy Communion, the Lord's Supper, instituted by himself, drawing near to which, with faith, I shall receive to my comfort the Sacrament of his Body and Blood.

B. THE SACRAMENTS.

Bishop Overall, 1604.

Question. How many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. There are two parts in a Sacrament; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

WE CAN all be servants of God wherever our lot is cast, but He gives us different sorts of work, according as He fits us for it and calls us to it.—*George Eliot.*

ONLY IN looking heavenward, not in looking earthward, does what we can call Union, Mutual Love, Society, begin to be possible.—*Carlyle.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

REGISTRATION FOR RED CROSS WORK

THE Social Service Commission of the diocese of Chicago has issued a circular letter to the clergy of the diocese in which, among other things, it says:

"Many of our churches are now engaged in some sort of Red Cross work. These we are anxious to have listed as doing so. They may be able to enlarge their activities along these lines. Others may wish advice as to manner of securing work. This we are ready and glad to give.

"We request that you give this important matter your immediate attention and appoint an able woman to take charge of the registration of all women in your church as to the kind of welfare or Red Cross work they are now doing or may be willing to do now or in the near future. These names she is to keep in her own registration book. As soon as we have the name of the woman appointed by you as being in charge of registration in your church, we will mail the official registration cards which have been sent from Washington, to her. Every woman registering is to pay a fee of ten cents.

"SUGGESTIONS AS TO ALL KINDS OF SERVICE

- "1. Sewing, knitting, etc.
- "2. Bandage rolling.
- "3. First aid, home nursing.
- "4. Relief among soldiers' families.
- "5. Welfare work—assisting in nursery, infant welfare station, kindergarten.
- "6. Occupational training for maimed, blind, etc.
- "7. Charity visitor or probation officer in juvenile court, etc. (State whether expert or amateur.)
- "8. Physician, teacher, journalist, linguist, deaconess, Y. M. C. A. worker.
- "9. Clerical (bookkeeper, stenographer, etc.).
- "10. Amusements (reader, pianist, singer).
- "11. General work—cooking, gardening, laundry work, etc.

"We feel sure that every woman in our Church will gladly embrace this opportunity of doing her share in the national service, and in this as in other things our Church must take the lead."

This letter is signed for the commission by William C. Graves, chairman.

HOMES FOR RETURNED SOLDIERS

The houses which the Canadian Pacific Railway is building in western Canada for returned soldiers cost about \$1,000 each. They consist of four rooms each—two bedrooms, dining room, and kitchen. Each farm will consist of 100 acres and there will be 80 additional acres available when the settler concludes that he can work it. The C. P. R. submits several designs for homes to intending settlers. The settler can choose a house which will cost him as high as \$2,000. The payments are made exceedingly easy.

THE NEW WORK this year undertaken by the Washington Commission has been in fulfillment of a resolution at the last convention; and consisted in preliminary steps for a rural survey of conditions in the four Maryland counties included in this diocese. The work is under the care of a special committee consisting of the Rev. James Kirkpatrick, the Rev. C. W. Whitmore, and President H. J. Patterson of the Maryland Agricultural College. This committee presented a special report as a supplement to the board's report to the recent convention.

THE SOCIAL SERVICE COMMITTEE of the diocese of Long Island has resolved that the committee become a committee of the whole on the work of war relief, and that the secretary be authorized to give to each member a list of names to call upon personally in reference to the subject of war relief. The object of the work proposed by this resolution is to

emphasize the contents of a pamphlet entitled *Practical Work of the Church in War Times*.

THE RUSSELL SAGE FOUNDATION (120 East Thirty-second street, New York City) has issued a summary of the reports issued by the British Commission on Munitions on the condition of the munition workers in England and France, showing the results of the statutory regulation of hours and labor; and also a pamphlet dealing with the nine years' experience with compulsory investigation in Canada.

THE DECLARATIONS of the general conference of the Methodists for 1916 and sections of the episcopal addresses for 1912 and 1916 have been issued in an attractive volume by the Secretary of the Social Service Commission (Rev. Harry F. Ward, 72 Mount Vernon street, Boston), under the title, *The Church and the Government*.

"EXTRA CARE must be exercised to save every child—not for its own sake or for its parents' sake, but for the sake of the nation. It has got to be saved—saved from infant mortality, then from ill health, and finally from drifting into being waste human material. We must economize for human material."—Sir Baden-Powell.

THE YEAR'S SUBJECT of the Ridge Woman's Club's (Illinois) education department has been Our City and Her Children. As a result of the investigation of juvenile delinquency, a "big sister" circle has been organized in the club with the idea of stimulating interest in children with no friend and "no chance".

THE ANNUAL REPORT of the Fond du Lac Commission on Social Service is a most suggestive document in its discussion of principles and of the situation created by the war. Among other suggestions offered is one that every parish and mission should regard itself as a parochial committee on war relief.

IN A RECENT advertisement the Union Pacific Railroad declared that it had kept with the nation by spending scores of millions for improvements, making the line "not only fit for war, but superfit for peace"!

NEW YORK STATE has now a local option law. The Social Service Commission of the diocese of New York and the Church Temperance Society were active factors in securing the passage of the law.

FRANCE FOUND it necessary to enact a minimum wage law for women, which she did July 15, 1915. She was not blinded to the need for the law by the pendency of the war.

PROHIBITION as a war measure was endorsed by the American Association of Societies for Organizing Charity at its meeting in Pittsburgh in June.

ACCORDING TO *Temperance*, sixty-five fraternal orders refuse to admit liquor dealers to membership.

VALLEY CENTER, KANSAS, like Umatilla, Oregon, has a woman council and mayor.



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.

A ONE-DAY'S-INCOME SYSTEM OF CHURCH FINANCE

To the Editor of *The Living Church*:

PARTICIPATION in a recent missionary campaign and every-member canvass has led to the following reflections, as a possible solution of a very difficult problem.

Nearly everyone, who has given the subject serious consideration, is agreed that the results achieved under present methods are both unsatisfactory and inadequate. The Church is just beginning to awaken to some measure of its responsibility in the task of carrying the Gospel to all the world; but finds herself greatly hampered, by the apathy of two-thirds of her members, and by the lack of really adequate means of reaching them effectively, through the time-honored methods of the past. The Every-Member Canvass, the Duplex Envelope System, and the One-Day Income plan have all been moves in the right direction, but none of them go far enough to reach the real root of the difficulty. Indeed, it would seem that we need an almost revolutionary change in the whole financial system of the Church, in order to bring it to a point of real efficiency.

Have we not, in the past, been making two serious mistakes in our presentation of the cause of Missions? First, we have been presenting Missions, in the generally accepted meaning of the term, as a mere by-product of parochial activity. And, in very many cases, the by-product has had but little more value than the proverbial "squeal" which the stockyards are said to have found a means of utilizing. But, in a larger view of the matter, is not *Missions* the supreme object of the Church? Our Blessed Lord promised that all power would be given unto His Church, just in proportion to the fidelity with which that Church carried out His precept, to go into all the world and teach all nations. Although this is a rather free interpretation of the last verses of St. Matthew's gospel, yet does it not set forth a true principle, and help us to understand the fact that those parishes which give most for missions are themselves the most prosperous?

If this be true, then the parish, considered as an organization, and from a financial standpoint, is but a subordinate and localized part of the whole great Mission of the Church. In other words, we have been trying, in vain, to include and comprehend the whole under one of its parts, and wondering why it could not be effectually done.

The second blunder we have made has been in presenting the whole matter of Church finance in terms of dollars and cents, rather than in terms of work, with the result of obtaining an utterly false perspective as to the relative values of the "widow's mite", as compared with the lavish gifts of the wealthy. Can we not overcome this, by taking the "One Day's Income" plan, and enlarging it so as to cover the whole financial problem? Instead of asking individuals to contribute so many dollars to the support of the parish, and so many cents to the missionary work of the Church, ask them how many hours a day, or a week, or how many days in a week, or a month, or a year, are they willing to work in God's Vineyard? Show them that, just as in every-day life our ordinary work in field, factory, or office may, through the medium of money, as a mere token of exchange, be transformed into any desired product of human industry, even so may our ordinary daily work be converted into missionary work, through the agency of the clergy and other trained workers, both men and women, trained for this work and giving up their lives to it. This is exactly in line with modern methods of specialization, in the industrial world; and the missionary worker is just as much entitled to a decent livelihood for himself and family as is the physician, the lawyer, or the member of any other profession, usually classed as non-productive.

This idea emphasizes the priesthood of the laity, by making them just as really workers in God's Vineyard as are the clergy, who, by virtue of their call and special training, are specialists in this particular field. Moreover, it places an equal value upon one day's work, whether contributed by the child, and valued at 50 cents, or by the millionaire with an income of \$1,000 per day. And it is capable of further appeal to the well-to-do, to work more days in God's Vineyard than those who are able to earn but a very small margin over the bare necessities of life.

If this idea, of every baptized man, woman, and child

working a certain definite time, varying according to the ability and interest of each, in God's Vineyard, be firmly grasped, it should be possible to reorganize the whole financial system of the Church, somewhat along these lines:

1st. Every baptized person contributing to the parish treasury the proceeds of a certain definite number of days' work, in each month.

2nd. Every parish (including mission stations) using of said funds all that is really necessary for the support of its clergy, and for the prosecution of its local work in the most adequate and efficient manner; and paying over all surplus, if any remain over and above its own actual requirements, into a diocesan treasury.

3rd. Each diocese (including missionary districts) to use its funds for the support of the bishop, and other peculiarly diocesan expenses, and to augment the income of all weak parishes and mission stations, within its jurisdiction, to the point of highest efficiency, also to the opening up of new mission stations in a thoroughly efficient manner, wherever deemed of sufficient promise, and paying over all surplus, each quarter, into a provincial treasury.

4th. Every province using its funds for the payment of proper provincial expenses, including the support of an archbishop, who shall devote his whole time to the missionary work of the province; for augmenting the income of all weak dioceses and missionary districts within its jurisdiction; and the establishment of such new missionary districts as may be deemed expedient; and paying over all surplus, each year, into a treasury for Foreign Missions.

5th. Said Foreign Mission funds to be administered by a Board of Foreign Missions, under the jurisdiction of the General Convention, and to be used for the support of a bishop who shall be Primate of the Church in America, and, as such, have control of all the work of the Church in foreign parts; for the necessary support of all Foreign Mission work now existing; and the establishment of such new work as may from time to time seem expedient.

Such a plan may be classed as ideal, and as very unlikely of adoption, not so much because of its voluntary character, as because of our innate personal, parochial, and diocesan selfishness. So long as we are content to consider as of prime importance our own needs, and more especially, our own luxury, and to place a secondary value upon our brother's need, and our duty to carry out our Lord's precept to evangelize the world, just so long will such a plan seem impracticable.

But once arouse in individual Christians the unselfish spirit of our Blessed Lord, who ever considered the needs and comfort of others before His own; and at the same time make each individual Christian realize that it is his personal duty, to the best of his ability, to "do his bit" in carrying on the great work of Christ's Church; then such a plan would seem very practical, because it is at the same time simple and comprehensive, and substitutes for the present complex and unsatisfactory system a system at once easily understood, thoroughly democratic, and applicable to every unit of organization, the individual, the parish, the diocese, the province, and the national Church, and the foreign field as well.

And, above all else, it is strictly in line with our Lord's command to love our neighbor *as ourselves*, in that it provides for our own reasonable needs, and at the same time makes due provision for those who, while perhaps making every effort, and from no fault of their own, but because of unfavorable circumstances or environment, are unable to provide for their own reasonable requirements.

JOSEPH P. GIBSON.

Darlington, Md.

INSIDIOUS ATTACKS UPON THE FAITH

To the Editor of *The Living Church*:

LAISSER FAIRE" is the most obvious course to pursue concerning matters which do not challenge our personal interests. It is the popular way, counted modest, tolerant, and charitable, and comes easy to "the general". Those there are, however, who, though they may fondly think themselves actuated by a depth of conviction and a sense of duty, are perhaps moved

by conceit and a natural "kicking" tendency, to say a word of protest and warning concerning things which (in the vulgar) are "none of their business".

A few of the important publications in the United States, authorities in the literary, political, and economic fields, certainly not claiming to be such in polemics, are committing grave offences, so insidious as to affect unconsciously the minds of casual readers. Atheism has its rights in this land of "free speech" and has its avowed organs, open to those who seek its propaganda, and to be avoided by such as do not care to entertain it. By the publication which makes a general appeal, and which allows aspersions to be printed therein upon Christianity, revealed religion, and faith in the personal existence of the Almighty, protest and warning are challenged. Formal attacks would be disallowed perhaps by editors or proprietors, but an attitude of sneering contempt for an author's views in a criticism of his work, for instance, if he takes a Christian line; a matter of course treatment of it as a survival of discredited and outworn superstition ("Victorian" being of course a damning "argument") is much more abominable.

Religionists know quite well that outspoken argument would expose the vermicular quality of the person's assaults and have no fear that, in an open forum, the truth would not prevail, in its might.

But the reptile effort is to create a mephitic atmosphere in the young and unformed mind, to destroy its capacity for breathing in the Spirit, and to prevent its entrance into the inheritance of its forbears, the god-fearing fathers, like Washington and Lincoln.

To any one who controls selections for libraries, clubs, or schools, the writer will be glad to report the names of offending publications, with chapter and verse, and names of the conspicuous "contributing editors" or accepted writers of reviews and other matter.

Ipswich, Mass., July 24th.

ERVING WINSLOW.

THE CHURCH LEAGUE

To the Editor of *The Living Church*:

IN addition to the "Protest" of Bishop Whitehead in regard to the Prayer of Humble Access and other matters, allow me to add a brief note. To be consistent the "Prayer Book Leaguers" should, and probably would if they could, get rid of everything distinctive in the Book of 1549. This course, however, would involve the total rejection, not only of the aforesaid prayer, but also of the Oblation and Invocation; the latter the most anti-Roman feature of the Book as a return to ancient Catholic usage, and a most Protestant protest against the purely Roman theory of consecration which, contrary to every other Liturgy, makes the recitation of "*Hoc est corpus*, etc.", the one essential. For, though following ancient models, all these features were the compositions of the revisers of the First Book of Edward. Perhaps, moreover, an additional reason for their antipathy to this Book (the only one possessing the joint authority of both orders, clerical and lay, until that of 1662) is the use of the word "flesh" instead of "body" in the Prayer of Humble Access, testifying unmistakably as it does to the Church's interpretation of our Lord's discourse concerning His "flesh and blood" in St. John 6: 22-26, but which this school are prone to deny.

It is noteworthy that both Houses of the General Convention in 1889, and the House of Bishops of 1892, adopted the proposal to put this prayer in its ancient and natural place immediately before reception, but it failed by the lack of only a single vote of the committee of the whole in the Lower House. The only argument, as I distinctly remember, urged against it at that time was the usual but worn-out appeal to the *odium theologicum*. This was made by a clerical member who informed the House that the change was in some occult way in the interests of "non-communicating attendance"! Our friends the "Leaguers" don't seem to have yet graduated from such elementary methods.

Summit, N. J., July 23rd.

WALKER GWYNNE.

A War-Time Psalm

PSALM LV.

For the Chief Musician; on stringed instruments. Maschil of David.

The Psalmist implores God's aid in troublous times.

Unto my prayer, O God, give ear,
And hide not when I cry in fear;
Attend, and send Thine answer here!

He describes his distress,

I restless am; complain and moan,
Because the foe is overflown;
Because the wicked strong have grown.

Iniquity they do impute me;
In anger do they persecute me.

My heart is sore and pained within;
Death's terrors swift upon me fall,
And fear and trembling on me win,
And horror holds me in its thrall.

and longs for peace.

And I said, "Oh! for wings like a dove;
I would fly far away to my rest;
Lo! afar would I wander and rove;
I would lodge in my wilderness nest."
Selah.

I would haste to my sheltered retreat
From the storm, and the wind, and the sleet.

He calls down vengeance on his enemies,

Destroy, O Lord, the enemy! Divide their evil tongue;
For violence and striving in the city have I seen;
By day and night upon its walls they prowling long have been;
Iniquity and mischief, too, within its precincts throng;
And wickedness within it shows her vain, delusive sweets;
Oppression there, and cunning guile, depart not from its streets.

and describes one traitorous friend in particular.

For it was not an enemy who reproached me in that hour,
For then I could have borne it with a calm and steady mind;
Nor was it he that hated me that rose up in his power,
For then I would have hid myself where he could not me find.

He again calls for vengeance,

Let death come suddenly and fell them;
Alive into the grave compel them;
For wickedness doth aye indwell them.

and declares his confidence in God's justice.

As for me, I will call upon God,
And Jehovah will hasten to save.
All the day will I utter my moan;
He will hear, and an answer will give.

He hath redeemed my soul in peace from battle's bloody tide;
For there were many foes and strong that fought me and defied.

My God will them hear, and reply,
Even He that abideth of old,
Selah,

These men who reverse deny,
And in braving of God overbold.

He again pictures his false friend,

He hath lifted his hands against peaceable folk;
In the might of his power he his covenant broke.

His mouth was smooth as butter,
But his heart was rough as war;
His words than oil were softer,
Yet than drawn swords keener far.

and exhorts mankind to trust in God.

Cast thy burden on Jehovah, and He will thee sustain;
He will never let the righteous be moved by men profane.
But Thou, O Lord! wilt bring them down; they'll in destruction lie;
Bloodthirsty and deceitful men before their time will die;
But I will glory in Thy Name, and in Thee trust will I.

DONALD A. FRASER.

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.

UNDER the cherry-tree we were discussing the possibility of nature study in city streets and in city lawns and gardens. The country-bred woman who knows the names of all the birds, "without a gun", and also can make a fair guess at the name of not only the flowers but the weeds of the mid-west, thinks it is deplorable that children are not being taught anything about nature.

"There is enough in even the smallest city garden," she said, "to teach little children the elements of much natural science. Why, we could bring your old *Gray's Botany* out here and keep busy an hour every day for the whole summer. I wonder"—She laid down her incessant grey knitting—"if the bees are on that Virginia bay-flower."

She went over to a cluster of those common blue flowers brought from the country, which will grow anywhere, and bent over them.

"Bring the baby," she called, and in a minute the baby was watching the little green bees as they flew from one blue blossom to another, gathering the pollen and stowing it away in that saddle-bag arrangement they carry. The child stood fascinated and warily tried to put one small finger on a particularly beautiful bee.

"You watch him," said the learned one. "How long would it take to teach him to watch the bees and the flowers and to know something about them? To-morrow he will come to this flower without your bringing him. These flowers," she said, surveying them, "will be closed in an hour. Just as soon as the bees have made their daily visit these blossoms close and become bits of wet pulp. They have had their day and to-morrow fresh ones will open. There is a story about Linnaeus naming this flower—"

She resumed the "Kitchener heel" of the number twelve sock she was working on.

"That's a good thought of yours about teaching little children in their own gardens. They could learn the birds and the stars as well as the flowers."

"Yes—they *could*—and it would be *real* learning. But in my opinion the child of to-day is never going to know anything except what it learns at school. The natural, logical, convenient fountain-head of knowledge—the mother of a family—is doing one of two things: if she is of the well-to-do class she is driving in her machine all the time that she is not working on some committee or sewing for Red Cross—"

"But that is a small per cent. of the women of the country," interrupted the listener.

"A small per cent. but a very important one. It is the per cent. best fitted to teach their own children—the per cent. who wield much influence and whose children are to have the freest chances in the beginning of life. Have you seen that new Chinese sock warranted to fit any living man of any race, class, or color?"

She interrupted herself.

"This heel is a masterpiece of work. It takes too much concentration for conversation—but—What was I saying?"

"Look! The baby has gone back to the flower."

Sure enough he stood beside the tall plant intently watching for a minute until a fat robin diverted him and he ran joyously across the garden, calling: "Chicky!"

"You see! They love these things *now*. *Now* is the time to teach them about them. I love children so passionately and always associate them with the beautiful, the young and tender of all created things."

"You didn't finish scolding about that other class of mothers who will never teach their children anything."

"Well, the ones who have to work very hard with their muscles are too busy and too tired to teach the more delicate and beautiful things of life; in fact they have no time

themselves for such observation. The children of the poor learn thrift; they learn to work early; they learn to be useful citizens; but they learn this in the stern school of circumstance—not because their mothers teach it to them. This yarn from the Navy Reserve is a master hand at splitting! But, to resume, the child of the present is the victim of the automobile. He sometimes gets run over by one, when the owner apologizes and passes on, but that is not what I mean. The child spends the time he used to spend running about his own green lawn, and seeing what was going on there, in driving with his mother. Night after night, day after day, these poor lambs are clutched by maternal hands and put into the machine. There they must sit and be whirled through space while mother chats with a friend. A humming-bird on a trumpet vine, or a bumble bee on a nettle—"

"A primrose by the river's brim—"

"Yes—any of these sweet things—he doesn't see. All he sees is a whirl of lights, nothing definite. Why, I was out with a woman the other day who had a most intelligent little boy with her. He asked the name of a red-headed woodpecker, a silo, a little new-born calf; he was delighted with the way the vines clambered over the fence rails in the country; he kept smelling the clover field and asking what smelled so good. And do you know that woman only said, 'Keep still, darling. Let Mamma talk to Mrs. Jones.' And then she said: 'He bothers me so much when we are driving—wants to know everything'. This," she said with deepening indignation in her voice, "this is a sin—a real, wanton, miserable sin!"

She threw the knitting on the grass, looked far up to the blue space tempered by the waving branches.

"Oh, the sins—the sins—the sins of us women against our little children—while they are yet 'trailing clouds of glory' and Heaven lies about them!"

The baby came up with a petunia pulled up by the roots and held it up. She took him by the hand and went once more to the blue flowers, but they were closed.

"They are closed for the day. The bees have gone."

"Yes, but you've said it backward," she answered. "You should have said, 'The bees are gone and they are closed for the day', because the reason they are closed is because the bees have gone. The bees have gathered their pollen, have helped in their fertilization, and the business of the day is over. Why not shut up shop? Come, Baby; say 'Robin'!"

She pointed to a tame one a few feet away.

"Chicky!" said Baby.

IN SUNDAY SCHOOL each week there is opportunity now as never before to teach the meaning of praying for those who despitely use us. Hundreds of American children have never known the meaning of the word "enemy" until now, and they are grasping its meaning, entirely, as a rule, without being taught the words of Christ about our treatment of our enemies. It is not easy to say to them just now: "Love your enemies," but we can explain that they are not to hate them and that all who bear the racial name of German are not our enemies. Bishop Gore in *War and the Church* has made a prayer for Germany, some sentences of which might well be used in Sunday school:

"Give Thy blessing, O Father, to the people of that great and fair land with whose rulers we are at war. Strengthen the hands of the wise and just who follow charity and look for freedom among them as among us. Drive away the evil passions of hatred, suspicion, and the fever of war among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes, of which the world's rulers have been guilty. Teach

us everywhere to repent and to amend. Help us to use our present afflictions which come from us and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace."

OF THE MAKING of magazines there is no end, and the strange thing is that each new-born one seems to fit into a place or make a place for itself. And it is one encouraging sign of the Church's usefulness that its press grows constantly richer and more varied. Excellent indeed is the average Church paper from the small parish sheet to the important general publications. It would be interesting to know just how many publications may be listed as Church publications and it would be a far longer list than many persons think. The growing importance of the Junior Auxiliary throughout the country, their independent organizations, their new and broad scheme of merging the Sunday school into the society, will bring into existence more individual magazines. Instead of being contented with a "stick full" in the diocesan or general Church paper, the Juniors are now going to do things for themselves and have all the space they want to record in full their own interesting doings. This is exemplified in the new venture, *The Junior Magazine* of the New Jersey Juniors, the first issue of which appeared in June. Its official home is 36 Atterbury avenue, Trenton, N. J., and its sponsors are Cornelia B. Schwartz, chairman, and Mary Reed Wood, editor. The longest article and one of much interest is *The Christian Soldier's Equipment*, by Helen Bickel, of Trinity Church, Elizabeth, N. J., and many short papers are furnished by other Juniors. It is all readable and spicy. The ages of the contributors are given, and most of them are of quite tender years. Mavis Pettitt (eight years old) of All Saints' Church, Lakewood, tells the story of Yinlyn, a little Chinese girl; Helen V. Estiton (age ten years) tells a story beginning "Once upon a time there was a very poor little girl named Ruth." And Gordon Jones explains briefly and well the meaning of certain flags—with pictures of these flags drawn by himself, we think. "The Church flag is the only flag allowed to fly above the American flag. It is white with a purple Cross. There are two S. O. S. flags. One is a white flag with a red center and is run up on a ship in time of despair. The other is white with a red square in the center. We use these flags for help on ships and they are run up in our missionary class as a sign for help for the missionaries working in South America." Constance Naar of Trinity Church, Trenton, provides a thoughtful little poem, *Our Lord's Command*, while Muriel Pidcock of the mature age of eleven, who belongs to the Juniors of Christ Church Pro-Cathedral of Trenton, fills the last of these readable pages with some verses on *Autumn Days*.

The editor, who really should be a person of some importance in any paper, has contented herself with a short acknowledgment of the help the Juniors have given her and the interest they have shown. Miss Lindley writes encouragingly of the way the Juniors are growing, having, it seems, compared them to that famous frog who wanted to be as big as an ox: "The frog, you remember, came to an inglorious end; while the reports which come to me prove beyond the shadow of a doubt that the Juniors are building their work wisely and well."

The chairman has a fine little opening article and altogether Number One of the *Junior Magazine* makes an excellent beginning.

THE DAUGHTERS OF THE KING, through their publication, the *Royal Cross*, published in St. Augustine, Florida, announce eleven new chapters, bringing the number to 1,138, with about four thousand members. This magazine is now in its fourteenth year with Mrs. John G. Ruge, Apalachicola, Florida, as chairman of the publication committee. The order of the Daughters of the King having become incorporated, the various chapters are asked to send for the official seal to attach to the left-hand lower corner of their charters. Speakers from this order have been provided for all the summer assemblies.

NOT LONG SINCE there appeared on this page a paragraph about one of Coxe's *Christian Ballads* which had been set to music "by a little girl of eight years" and "arranged and harmonized by a friend". A pleasant letter comes from this

friend, who is a lover of these *Christian Ballads*. He tells us that this little girl is now a married woman but we think this does not in any way detract from the interest in her youthful authorship. This friend felt that the introduction of these ballads into Sunday school might be helpful to children, "and they might in later years be to them what they have been to me in the sixty years that I have known them, an incentive to love for the Church and an expression of that love. With these thoughts in mind I had the melody which was composed by this little maiden harmonized by a competent Church musician and had plates made from them to print and give away to Sunday schools which will learn to sing them. I send also an Easter carol which I think beautiful both in words and music. The words are from the Greek translated by the Rev. Phipps Onslow, an English clergyman, the music by the Rev. H. W. de Nancrede, an American clergyman now living in Rome. This carol was published thirty or more years ago and as I have never seen any other copies than those I purchased at the time I concluded it was out of print, and took the liberty of re-printing them for free distribution this last Lent. [These may be had at 644 Shepard avenue, Milwaukee.] Concerning some sentimental hymns of which your page has spoken, it is my belief that there is too much unreal sentimentality in many favorite hymns. For instance:

'Let me hew thee out a shrine
In this stony heart of mine.'

"A dead Christ in a stony heart! Is that a prayer for a Christian?"

FOOLISH FOR HIS SAKE

By ZOAR

DON'T be foolish and spend your money thus," was the well-meant advice given to one who had offered to go and get some extra flowers for a very thinly decorated altar. "Foolish," to wish to beautify God's altar? "Foolish," to be glad to have the means to offer back to Him part of His own fragrant gift to the children of men? "Foolish," to seize the opportunity of proving the love and thankfulness of our overflowing heart?

Yea, hath not God made foolish the wisdom of this world? Doth a fond heart count the cost of lovely offerings to the loved one? We smile at the eagerness of true lovers, but our heart goes out to them, for, truly, "all the world loves a lover"—and we sympathize, because we understand.

Why, then, should it be counted as foolish when an adoring heart brings a modest offering. True they are but flowers; and, in these days of suffering and need, *useful* offerings are called for everywhere; but the one does not prevent the other. On the contrary! Find him who is eager to present an offering to his Lord, and you have found him who is ready to give to the relief of his fellow-men.

Let us then not be afraid to become foolish for His sake; foolish in the eyes of the world, because it cannot understand our eagerness which constraineth us to prove our love for Him, in small as well as in great things. And—who shall tell what is "small" or "great", "wise" or "foolish", in the eyes of God?

POVERTY AND POVERTY

THERE is a difference between hopeful and hopeless poverty, and hopeless poverty must be abolished", Frederic Almy of Buffalo pointed out in his presidential address before the Pittsburgh Conference of Charities and Corrections.

"It is now current opinion that a large part of poverty is preventable, and we look forward to the time when wilful poverty will be punishable. To-day many of our poor are foredoomed and see no escape from industrial poverty. Poverty of the hopeless sort from which strong men cannot extricate themselves is debasing and demoralizing, both to the individual and to the state. Our problem is not so much the dependent poor and starved bodies as the independent poor and starved lives.

"Ignorance is a chief cause of inefficiency and poverty, and that illiteracy is becoming extinct. Next to that, perhaps, is lack of character, especially among the rich who control many of the causes of poverty."

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.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

AFRICA

Miss M. S. Ridgely.

CHINA

HANKOW

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

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

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

Rev. T. R. Ludlow.

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

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

JAPAN

TOKYO

Rev. R. W. Andrews.

Rev. J. A. Welbourn.

THE PHILIPPINES

Deaconess Hargreaves.

PORTO RICO

Rev. E. A. Whittle.

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

Personal Mention

THE Rev. JOSEPH BAKER has accepted a call to the rectorship of Overwharton parish, Stafford county, Virginia.

THE Rev. FREDERICK D. BUTLER has accepted the call of St. Paul's Church, Alton, Ill., and will enter upon his duties September 15th.

THE Rev. THOMAS S. CLINE has been appointed chaplain of the Ninth Engineers, and plans to sail in the near future.

THE Rev. M. C. DAUGHTREY has been appointed examining chaplain by Bishop Darst of the diocese of East Carolina. He succeeds the late Rev. Nathaniel Harding.

THE Rev. GEORGE VERNON DICKEY, rector of St. George's Church, Newport, R. I., has resigned to take charge of the Church of St. John the Baptist, San Juan, Porto Rico. His resignation takes effect September 30th.

THE Rev. THOMAS DYKE, priest in charge of St. Peter's Church, Mound City, Ill., has resigned and will go to Canada to enlist in the British army. He expects to start the 1st of September.

THE Rev. MERCER GREEN JOHNSTON has sailed for France to take up work in the Paris section of the American Ambulance Service. Letters addressed to 513 Park avenue, Baltimore, will be forwarded to him.

THE Rev. GEORGE PHILIP JUNG has accepted work under Bishop Gravatt, and should be addressed at 112 Beech street, Grafton, W. Va.

THE Rev. WILBUR SCRANTON LEBETE, rector of St. Luke's Church, Plattsmouth, Nebraska, returns to his own parish August 1st.

THE Rev. WALTER MARVINE, chaplain at Fort DuPont, Delaware, has been transferred to the Seventh Provisional Regiment, U. S. Expeditionary Force.

THE Rev. J. C. MITCHENER, recently ordered deacon and placed in charge of the Church's work at Mt. Pleasant, Tenn., has been seriously ill at St. Thomas' Hospital, Nashville, but is now convalescent.

THE Rev. J. FREDERICK MORRIS becomes on September 1st rector of St. Clement's parish, Verdun, Montreal City.

AFTER August 1st the address of the Rev. WILLIAM CROSSMAN OTTE will be 2253 Madison avenue, South Norwood, Cincinnati, Ohio.

THE Rev. DONALD R. OTTMANN has accepted the rectorship of Trinity parish, Trinidad, Colo., and entered upon his work August 1st.

Summer Addresses

THE Rev. A. SPRAGUE ASHLEY will for the third year have charge of St. Mary's-on-the-Hill, Buffalo, N. Y., from July 29th to September 1st. His address will be St. Mary's Parish House, Niagara street, Buffalo.

THE Ven. H. D. CHAMBERS will conduct the services at Calvary Church, Seaside, Oregon, during August. The Rev. T. F. Bowen of Portland officiated there during July.

THE Rev. THOMAS J. COLLAR and family will spend the month of August at Sangerfield, New York, with the parents of Mrs. Collar, Mr. and Mrs. Fred Terry.

THE Rev. JOHN W. DAY will be summer assistant at St. Augustine's Chapel, New York City, from July 12th to August 30th. His address is 105 East Houston street.

THE Ven. JOSEPH H. DODSHON will have charge during August of St. Martin's Church, Austin, Chicago, and should be addressed accordingly.

THE Rev. JOHN E. FLOCKHART is spending his vacation with his parents, the Rev. and Mrs. John Flockhart, at Greenwood, South Dakota.

THE Rev. FREDERIC GARDINER, L.H.D., will be in charge of Grace Church, Mount Airy, Philadelphia, from July 1st till September 15th.

THE Rev. ROBERT S. GILL will have charge of St. Stephen's Church, Newport, Oreg., during August, and will enjoy an outing with his family at Nye Beach.

THE Rev. HERBERT A. GRANTHAM will take charge of the work at the Church Charity Foundation, Albany and Atlantic avenues, Brooklyn, N. Y., during August.

THE Rev. H. A. HOUBERT is in charge of Trinity Church, New Castle, Pa., during July and August.

THE Rev. ARTHUR H. MARSH, vicar of St. Paul's Church, Omaha, Nebraska, and wife and children are spending vacation with Canon and Mrs. A. E. Marsh at Blair, Nebraska. Mr. Marsh comes into Omaha each week to take his Sunday services.

THE Rev. R. G. ROSCAMP, vicar of St. Andrew's Chapel, New Castle, Pa., is spending the summer in Utah.

THE Rev. JOHN L. OLDHAM will have charge of the Church of St. Lawrence, Alexandria Bay, N. Y., during the month of August. Address, Edgewood Hotel, Alexandria Bay, N. Y.

THE Rev. W. A. SPARKS of St. John's Church, Far Rockaway, Long Island, will spend the month of August and one week of September at his cottage in Maine, where his address will be Pleasant Pond, Somerset county, Maine. During his absence the parish will be in charge of Archdeacon Spencer-Mounsey of Topeka, Kansas.

BISHOP THURSTON is taking the services at Camp Memorial Chapel, Minnetonka Beach, Minn. His address is 2436 Nicollet avenue, Minneapolis.

THE Rev. THOMAS J. WILLIAMS will be in charge of St. John's Church, Jamaica Plain, Boston, Mass., from July 29th to September 16th, inclusive, with address at 24 Alveston street, Jamaica Plain, Boston.

THE Rev. CARL M. WORDEN is spending a six weeks' vacation with his mother at Petoskey, Michigan.

ORDINATIONS

DEACON AND PRIEST

ASHEVILLE.—On the Seventh Sunday after Trinity in St. Luke's Church, Lincolnton, North Carolina, in the missionary district of Asheville, the Rt. Rev. Junius Moore Horner, D.D., ordained Mr. LEE FRONTIS ANTHONY to the dia-

conate and advanced the Rev. CYRIL E. BENTLEY to the priesthood. Mr. Anthony was presented by the Ven. A. S. Lawrence, who also preached the sermon. Mr. Bentley was presented by the Rev. Edgar N. Le Blanc. Archdeacon Lawrence, the Rev. E. N. Le Blanc, and the Rev. S. B. Stroup assisted in the laying on of hands in the ordination of the priest. Mr. Anthony will be minister in charge of the Church of the Redeemer in Shelby, N. C., and assist Mr. Bentley in his extensive work at Lincolnton. Mr. Anthony was graduated from the General Theological Seminary last May.

SOUTHERN VIRGINIA.—Tuesday, July 17th, at St. John's Church, City Point, Va., the Rev. WILLIAM PRESTON PEYTON was ordained to the priesthood by the Rt. Rev. B. D. Tucker, D.D., Bishop Coadjutor of Southern Virginia. The sermon was preached by the Rev. C. Braxton Bryan, D.D., and the candidate was presented by the Rev. Frederick G. Ribble, examining chaplain. Mr. Peyton is in charge of the church in City Point and the work in Hopewell. On Sunday, July 22nd, Seventh Sunday after Trinity, at St. Paul's Church, Lynchburg, Va., the Rt. Rev. B. D. Tucker, Bishop Coadjutor of Southern Virginia, ordained to the priesthood the Rev. WILLIAM JEFFREY ALFRIEND, chaplain of the First Virginia Regiment. The sermon was preached by the Rev. J. Cleveland Hall and the candidate was presented by Archdeacon Rich. Mr. Alfrend, who has been working in Big Stone Gap, has been ordered to report for duty at once as chaplain.

DIED

BIGWOOD.—Killed in action, France, June 21st, Lieut. PAUL HERRICK BIGWOOD, 57th Squadron, R. F. C., B. E. F., aged 23 years, only surviving son of William E. and Cora E. Bigwood, 145 South Drive, Toronto, Canada.

GRAY.—At the home of her brother, Bishop Gray, in Nashville, Tenn., on July 26th, EMMA GRAY, at the age of 75.

May her soul rest in peace!

JONES.—At his home in Gambier, Ohio, on July 16th, there entered into eternal rest HOSEA WILLIAMS JONES, D.D., Dean of Bexley Hall, the theological seminary of Kenyon College. For thirty-two years he had taught in Kenyon College and Bexley Hall. Funeral and interment were at Gambier.

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.

BORN

OTTMANN.—Born to the Rev. and Mrs. Donald R. Ottmann, on July 18th, in Trinidad, Colo., a son.

WANTED

POSITIONS OFFERED—CLERICAL

YOUNG DEACON OR PRIEST wanted for important mill town in Middle West. Fine church, good Sunday school, vested choir. Must be good Churchman but not extreme. Commencing stipend, \$1,100. Apply for particulars to ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS WANTED—CLERICAL

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

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

YOUNG, MARRIED PRIEST desires parish or curacy. Good Churchman. Able to do good work among young people. Available in September. Address H. F. M., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, A.B., LL.B., and D.D., experienced and successful and highly endorsed by his Bishop, desires small city parish. Address CONSERVATIVE, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

PRIEST, ACTIVE, seeks change of cure. Country or city. Address B9, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS OFFERED—MISCELLANEOUS

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

POSITIONS WANTED—MISCELLANEOUS

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

CLERGYMAN'S DAUGHTER with hospital experience would like position for September 1st as companion housekeeper, companion governess, or traveling companion. Address M. H., 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 recitator and excellent trainer. Wide experience. Highest references and diplomas. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change of position. Thorough musician, recitator and choir-master. Splendid references, including present rector. Address NORM, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER DESIRES POSITION. Exceptional experience. Boy voice specialist. Recitator. Highest references. Address WORTHY, 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.

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

FOR EXPERIENCED TEACHER, missionary-worker, housemother, address, S 23, 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 Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

ALTAR BREADS, ALL VARIETIES. Circular sent. Address MISS BLOOMER, Box 173, Peekskill, N. Y.

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

NEW NEEDLEWORK MAGAZINE

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." *The Spirit of Missions*, \$1.00 a year.

ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.,

will open on September 18th. The rates are low. Boys are prepared for the College Entrance Board Examinations. The Rev. L. B. HASTINGS, the rector, may be found in the Atonement parish hall, 5749 Kenmore avenue, Chicago, mornings, eight to one. Telephone, Edgewater 1754. Wednesdays, Stratford Hotel, Chicago, ten to twelve.

MEMORIALS

THOMAS ROBERTS

(The following resolution was adopted by the vestry of Christ Church, Riverton, N. J., at a special meeting held on July 27, 1917.)

WHEREAS: In His wise providence and infinite wisdom, it has pleased Almighty God to remove from our midst our beloved and esteemed fellow laborer, THOMAS ROBERTS, it is with profound sorrow resolved, that we, the rector, warden, and vestrymen of Christ Church, Riverton, New Jersey, place on record the following minute as a slight token of appreciation of his life and work.

Mr. Roberts has been identified with this parish and vestry for many years, and we are thankful to Almighty God that he has been permitted to labor in this portion of the vineyard for so long a time, leaving us an example to follow. He was the last member of the vestry directly connected with this parish before the building of the new church, and has always taken the deepest interest in the affairs of the Church in this town. He was elected a member of the vestry on May 15, 1867, junior warden on January 27, 1873, and senior warden on April 16, 1906. This last office he held until the time of his death on July 20, 1917. His official connection with the vestry has, therefore, extended over a period of fifty years.

Besides his duties as vestryman and warden, Mr. Roberts has represented this parish as a deputy to the diocesan convention for many years. At the last convention he was the oldest member of that body. Thus the wisdom and counsel which he has exercised in the

service of the Church will ever be held in grateful remembrance.

Not the least among his many gifts to the Church is the devoted life of his son, the Rev. W. Dewees Roberts, the rector of St. John's Church, East Boston, Mass., who entered the ministry from this parish.

Mr. Thomas Roberts was an affectionate husband and father, loyal friend, a gentleman of the old school, and a faithful servant of Christ; naturally of a humble and retiring disposition his sterling qualities were known only to those closest to him.

Our mutual sorrow and deepest sympathy in their bereavement are hereby expressed to his loved ones, especially his widow and children. Keen as our sorrow is, theirs must, naturally, be greater; but in both their loss and ours we have the consolation of knowing that his work was well done, and that he has now only answered the call of the Master: "Friend, come up higher."

May the Friend of all who mourn abundantly comfort his bereaved family, and help them to bear their great loss with Christian fortitude; and may the devotion of Mr. Roberts to his Church be a lasting inspiration to us and to succeeding wardens and vestrymen for generations to come.

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

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- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave. 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 Ulbrich, 386 Main St.

BOSTON:

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

SOMERVILLE, MASS.:

- Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

- Educational Dept., Church House, 12th and Walnut Sts.
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

BALTIMORE:

- Lycett, 317 North Charles St.

WASHINGTON:

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

LOUISVILLE:

- Grace Church.

STAUNTON, VA.:

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- 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.]

University of Chicago Press. Chicago, Ill.

The Religions of the World. By George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. \$1.50 net.

E. P. Dutton & Co. New York.

A Student in Arms. Second Series. By Donald Hankey. With an Introduction by J. St. Loe Strachey, Editor of The Spectator. \$1.50 net.

Houghton Mifflin Co. Boston.

The British Navy at War. By W. Macneile Dixon, Professor in the University of Glasgow. 75 cts. net.

Princeton University Press. Princeton, N. J.

The Persecution of Jesus: Its Date, History, and Legality. By Richard Wellington Husband, Professor of the Classical Languages in Dartmouth College. \$1.50 net.

PAPER COVERED BOOKS

Carnegie Foundation for the Advancement of Teaching. 576 Fifth Ave., New York.

Eleventh Annual Report of the President and of the Treasurer, 1916.

PAMPHLETS

Robert D. Towne. Scranton, Pa.

Areopagitica. Wake Up America Number. A Periodical of Pragmatism. Vol. I., No. 11. 10 cts. per copy; \$1.00 per year.

Hebrew-Christian Publication Society. Bible House, New York.

Sacrifices, Their Origin and Significance. By A. M. Schapiro, Executive Secretary Hebrew-Christian Publication Society. Introduction by the Rev. David Gregg, D.D., LL.D., President Emeritus of Western Theological Seminary. Tract No. 4. Free on application.

Society for Promoting Christian Knowledge. 68 Haymarket, London.

Revision of the Lectionary. Convocation of Canterbury. Report of the Joint Committee.

Royal Letters of Business. Convocation of Canterbury. Resolutions of the Joint Committee as amended and accepted by the Upper House on February 10, 11, and April 28, 29, 30, 1915, together with further Resolutions accepted by the Upper House on February 8, 1917.

Latin-American News Association. 1400 Broadway, New York.

The Work of the Clergy and the Religious Persecution in Mexico. By Attorney Rodolfo Menendez Mena, Merida, Yucatan, Mexico.

The Mexican People and Their Detractors. By Fernando Gonzalez Roa, Professor of Public Law at the University of Mexico. 25 cts. net.

Boston Baptist Social Union. Boston, Mass.

Ford Hall Meetings. By the Rev. Frank B. Cressey.

CHURCH MUSIC

American Church Publishing Co. 17 E. 24th St., New York.

The Salute of the Christian Flag. Words approved by the Missionary Education Movement. Music by Harry M. Staton. 3 cts. each; 25 cts. per dozen; \$1.75 per hundred, postpaid.

TRINITY MISSION HOUSE DOES SUMMER DUTY IN NEW YORK

Offers Daily "Home Evening" to Flat Dwellers — War Work in the Parish

New York Office of The Living Church }
11 West 45th Street }
New York, July 30, 1917 }

SUMMER activities in Trinity Mission House have equalled in usefulness the busy winter round of guild and other society meetings, which are suspended from June to October. The Sisters of St. Mary, who are in charge, open the guild rooms for Red Cross work each week-day morning from nine o'clock until noon. The large guild room is open each night except Sunday. From seven until 9:15 o'clock there are assembled groups of women sewing and knit-

ting, boys and girls dancing or singing, and others reading in the library. At a quarter after nine o'clock all go into the chapel for intercessions, conducted by one of the clergy of Trinity Church. At ten o'clock the house is closed. For dwellers in small city apartments this arrangement provides an ideal "home evening".

Several times a week the Sisters and lay helpers take groups of small boys to Elmhurst, where a garden has been planted.

The Rev. Dr. Manning is actively interested in the work of the commission appointed by the Presiding Bishop at the request of Mr. Hoover to cooperate with the United States Government in working out problems of food conservation. The account of the meeting in Washington, as printed on page 409 of last week's issue of THE

LIVING CHURCH, has been read with interest and it has been said that the action taken by the Commission deserves the widest publicity.

Besides being an active member of this Commission, the rector of Trinity parish is also chairman of the committee on Red Cross work in the county of New York. This committee includes representatives of all religious bodies—Protestants, Roman Catholics, the Eastern Orthodox churches, and the Jewish synagogues.

WAR SERVICE OF THE G. F. S.

The Girls' Friendly Society Headquarters for War Service in Miss Chapin's School, New York, has more than justified its existence. The rooms have been filled every evening with girls, some anxious to learn how best to serve their country in its present need, some needing guidance in making difficult decisions, and all enjoying the friendliness given and received by both associates and members. Classes for different sorts of work have been formed. Miss Minor has

given talks on Current Events each Wednesday evening and the attendance at this class has grown from ten to fifty, showing the interest felt in the absorbing subjects of the day. Red Cross classes have also been well attended and on Monday evening, July 16th, a Red Cross rally was held to celebrate the graduating exercises of The First Aid to the Injured and the Surgical Dressings classes. About one hundred and fifty persons were present, nearly all of them girls. Dr. Parry, member of the Woman's Army General Hospital Unit, Mrs. Edward Fowler, secretary of the Society for the Fatherless Children of France, and Miss Ellis Day, director of the Auxiliaries of the Red Cross, each in her

turn gave information regarding her special field of service. Thirty girls were in the graduating class, and acted as hostesses.

The work at the headquarters will continue throughout the summer. Classes in first aid and surgical dressings will be held on Tuesday and Friday evenings and the Current Events Class on Wednesday evenings. Every other week a dance has been given, some of the young men from the Brooklyn Navy Yard being invited. A picnic or outing of some sort is also enjoyed at intervals, these same young men sharing in the pleasures and receiving a friendly interest which they sorely need. All these parties are well chaperoned.

the church has no suitable accommodations for them. When the remodeling of St. Paul's is done, provision may be made for the diocesan offices, which will then be removed to the Cathedral, where they properly belong. These improvements in the dignified old church are expected to cost about \$400,000. The raising of the funds has been delayed by Bishop Lawrence's absorption in his magnificent and successful effort to raise the pension fund for Episcopal clergymen, and now is further postponed because of the war. When finished, St. Paul's will be not only an architectural monument, but a gratifying addition to the religious work facilities of Boston.

"An inside study of the Cathedral Church of St. Paul shows that it is nobly maintaining the high place of usefulness in the religious life of Boston to which it has been elevated."

FATHER POWELL SAILS FOR CHINA

The Rev. Father Powell, Provincial Superior of the Society of St. John Evangelist, sails for China on August 2nd, to be gone several months. He is to visit the Convent of the Sisters of St. Ann in Wuchang, lately established there by four sisters from the Mother House in Arlington Heights, in order to lengthen the cords and strengthen the stakes. He hopes to be again in Boston by Advent Sunday.

BISHOP LAWRENCE AT PLATTSBURG

There are nearly five thousand men at present at the Plattsburg training camp. Bishop Lawrence will probably visit the camp on Sunday, August 5th, and will officiate at a confirmation service in Trinity Church.

PATRIOTIC SERVICE

The Church of the Good Shepherd, at Waban, of which the Rev. James Clement Sharp is rector, has been holding a series of patriotic services on Sunday evenings in July. One evening Brigadier C. S. Flamand, of the French army, was speaker; another speaker was Captain McNally of the British Mission. The Waban Home Guard, the Boy Scouts, and Camp Fire Girls attended the service. Former Mayor Childs of Newton, an ex-president of the Boston Chamber of Commerce and a member of the Italian mission, were other speakers. J. H. CABOT.

POSTPONE MEETING OF HOUSE OF BISHOPS

THE PRESIDING BISHOP gives notice that, owing to the conflicting date of the national convention of the Brotherhood of St. Andrew, the time of the special meeting of the House of Bishops in Chicago is postponed to Wednesday, October 17th.

VACATION

THE IDEA of vacation as a time of absolute rest and inactivity is obsolete. There may well be, in some cases, a change of location or even of occupation for a month or so. Some will not get the change of location; but the summer will bring its own varied occupation that will, if wisely used, give rest to the jaded nerves. Of one thing we may be sure: idleness of body, mind, or soul brings neither rest nor true re-creation; a vacation that ignores the claims of man's three-fold nature will be a failure and a disappointment. Keep up your exercise, keep up your reading; keep up your Church-going, wherever you are.—*Light* (Diocese of Quincy.)

APPRECIATION OF BOSTON'S CATHEDRAL OF ST. PAUL

Written by a Non-Churchman Who Knows the Field—Father Powell, S.S.J.E., Visits China

The Living Church News Bureau }
Boston, July 30, 1917 }

IT was recently reported in the daily papers that the Bishop of London had publicly advocated the abolition of the office of Dean in English Cathedrals, as an expensive luxury. That the Dean of a Cathedral may be a most valuable asset to the Church, however, is being demonstrated in Boston. To get outside views of ourselves is generally interesting, and often wholesome. The fact that Cathedrals are by no means universal in the American Church, and are still somewhat experimental, will justify quoting almost entirely the following article from the Boston *Transcript*, by a Protestant writer, on our Cathedral Church of St. Paul, after some five years of existence as such, in order that Churchmen throughout our country may learn how vital a factor a Cathedral can be in Church life.

"And now Boston has among its most notable churches 'The Cathedral Church of St. Paul', around which centre the interests and activities of the Protestant Episcopal churches of this vicinity. The change has marked a large increase in the usefulness of the church and in the helpful activities of the diocese. The classic old house which, when opened for worship in 1820, was considered almost a rural church, because it was so far removed from the centre of the life of the city, had become rather a downtown church, from which the residential population had receded. But since it became the Cathedral church of the diocese it has taken on a new and vigorous life, and a large multiplication of services and activities.

"It is designed to make the church 'a house of prayer for all people.' It is open every day for public and private worship, and the aim is ultimately that the doors shall never be closed, so that anyone desiring a place of devotion at any time, night or day, shall find here a place to 'practice the presence of God.' Since it became the Cathedral the seats in the house have been made free to all, and the public services have been so increased that anyone, whatever his other engagements, may find here a service at the times most convenient for attendance. There were 1,769 services in the church last year, 281 on Sundays and 1,488 on week days, and the attendance numbered 143,234. The use of the house for private

devotions is also increasing. The week-day noon services have become very attractive and largely attended; there are also special days of devotion and of remembrance, devoted to meditation and prayer, and Dean Rousmaniere conducts in addition week-end retreats for laymen, which are spiritually helpful.

"The inspiration of the spiritual services of the Cathedral church finds a counterpart in the manifold practical activities in which it is engaged. There is the Cathedral school and the Bible class for men, led by Charles F. Huntley, in connection with which there is a farm at Whitefield, N. H., at which eighteen young men now are engaged in increasing the food supply of the world under the direction of Mr. Huntley and an experienced farmer. The members of the class are also active in various capacities in the services of the church, especially the popular Sunday evening song service on the porch. But just at the present national crisis great interest centers in the varied work of 'The Cathedral Service Unit,' with a membership of six hundred. This includes training in first aid, surgical dressings, dietetics, and cooking, sewing, and cutting out garments, knitting and clerical activities. There is an 'economy lunch' for shop girls twice a week, and \$1,000 worth of woolen yarn has been bought which the ladies of the church knit into sweaters at home, which are then sent to the sailors at the Navy Yard in Charlestown. Sailors have been entertained, rooms for their exclusive use are about to be opened, cooperation has been established with the Red Cross, the Navy League, and the French Wounded, and with the agencies under Mr. Hoover's leadership for the prevention of waste. The executive committee meets weekly, and is alive to new opportunities.

"In these and other ways the Cathedral church aims to have a part in helpful service in the present war conditions.

"All the activities of the Cathedral will be very greatly increased when the plans for the enlargement and remodeling of the church have been carried out. These plans provide for extending the front of the church to the street, for extending the chancel to the rear of the lot, for increasing the height of the walls, for additional stories at the rear for offices and other accommodations, and for utilizing the basement, at present not in condition for service. Years before St. Paul's had become the Cathedral, a house was secured at Joy street for the offices of the Bishop and the diocese. These belong properly in the Cathedral. But at present

CHICAGO CLERGYMEN CONDUCT RURAL TEACHING MISSION

Town of St. Charles Is the Place —
Clergy Organize as The Society
of the Teaching Mission

The Living Church News Bureau }
Chicago, July 30, 1917 }

AT the meeting of the northern deanery in Calvary Church, Batavia, last May, there was an informal discussion on the work to be done in the waste places in the northwestern part of the diocese. It was decided then to attempt a series of tent meetings during the coming summer in a town near Chicago, and five young priests who were present, the Rev. Messrs. J. M. Johnson, F. D. Butler, Cleon E. Bigler, Howard Lepper, and F. Victor Hoag pledged themselves to give two weeks of the summer to a

themselves known. A strong little body of worshippers is assured.

"Those who have carried on the mission for the entire two weeks, giving all their time, are the Rev. James M. Johnson of Elgin, and the Rev. Victor Hoag of Geneva. Assisting these were the Rev. Cleon E. Bigler of DeKalb and the Rev. William H. Bond of Dundee, for the first week, and the Rev. Garth Sibbald of Belvidere for the second. The Holy Communion was celebrated every morning throughout the mission. The neighboring parishes helped greatly. Organists and singers came from Geneva and Batavia. On Sunday, the choir from the Church of the Redeemer, Elgin, came down in a special car and, vested, assisted in showing the people "how the Episcopalians worship."

The clergy who participated are so confident that the tent meeting can be success-



BEFORE THE MISSION TENT AT ST. CHARLES, ILL.

tent mission in some new town. After some study of maps and conditions the town of St. Charles was selected for the new venture, chiefly because the vicar of St. Mark's, Geneva, only two miles away, was near enough for follow-up work, and because at St. Charles there was already the nucleus of a congregation of Church people.

By way of preparation an old Salvation Army tent was secured, with the necessary equipment from neighboring parishes. Extensive advertising was done in the town of St. Charles. For example, window cards were put up, tracts and prayers circulated, handbills scattered abroad, and notices given in the local press. Everywhere red arrow signs met the sight, reading: "To the Mission". Through the kind permission of the mayor of the town, the tent was pitched by the clergy on a vacant lot near the river bank and most conveniently situated. Meetings began on Monday evening, July 16th, with an excellent attendance, which increased each night. The services were of the simple mission kind, consisting of well-known hymns extemporaneous prayers, sermon, instruction, and question-box, each part being taken by a different priest. The question box was very popular, and the blackboard was used effectively. In writing of the mission, the Rev. F. Victor Hoag says:

"Although at the writing of this notice the mission was not yet over, the clergy concerned are confident that the experiment is an unqualified success. Our own little group of communicants, long discouraged and half-hearted, have been stirred by this coming of the Church in power. Several communicants, unknown before, have made

fully used in new towns, that they have organized as The Society of the Teaching Mission, to encourage such work in the future. The Rev. Victor Hoag, Secretary, Geneva, Ill., should be addressed for information.

MISCELLANY

The West Side branch of the Y. W. C. A. has asked the staff of the Cathedral to help in the work of framing a list of available rooms for rent in the vicinity of the Cathedral. Any information as to rooms is sent for filing to the Cathedral office.

An additional assistant has been engaged for the extensive work at St. Peter's Church, Chicago, which still claims more communicants than any other parish in the diocese. The new assistant is the Rev. Malcolm J. Van Standt, who began his work as junior curate on July 15th. Mr. Van Standt is a graduate of the Western Theological Seminary, and has been lay assistant at the Church of the Epiphany for several years. Mr. Van Standt was recently ordained a deacon by the Bishop of the diocese at St. Paul's Church, Chicago.

For many years Mrs. William N. Sturges was choir-mother at St. Peter's Church, besides being a faithful Sunday school teacher there. The vestry of the parish has recently put in a much needed vestment chest in the choir-mother's room in memory of Mrs. Sturges.

H. B. GWYN.

INTERNATIONAL PURITY CONGRESS

AMONG CLERGYMEN of the Church who are announced as speakers at the tenth International Purity Congress, to be held at Louisville, Ky., November 8th to 14th, are

the Bishop of Western Michigan and Dean Massie of Lexington. It is anticipated that delegates will be sent to this congress from official and unofficial bodies of Church and State, and it is announced that the Bishop of Virginia has already appointed five of his "strongest clergymen" to represent the diocese at the congress. Others interested may obtain information by addressing the President, World Purity Federation, La Crosse, Wis.

WAR RELIEF IN EASTERN LANDS

BELOW IS the latest word regarding the situation in Turkey. It comes in a letter to the chairman of the American Committee for Armenian and Syrian Relief. The writer is speaking of only one relatively small section of the field of need. His suggested \$150,000 must be multiplied many times to enable the Committee to reach all parts. The demand is indescribably great.

"We cannot impress upon you too strongly the need of prompt action if the remnant of the Armenian people is not to perish. It seems a horrible thing to sustain them thus far and then let them die through neglect. It is possible that your Committee thinks there are not means of distributing relief since the Ambassador came away, but I want to assure you that it is not so. There are members of the American Embassy force still in Constantinople and working with and through the Swedish Legation which now has charge of American interests in Turkey. They may be relied on to see to the wise and careful distribution of all funds. The banks here have correspondents in Constantinople so that funds sent here can be transferred by wire and become immediately available.

"We want to make it as clear as words can do it that at least \$150,000 per month is still needed for relief work; that the Constantinople Committee will be able to forward it to the field and will see that none of it is misapplied; that the customary distributing centers in the interior are, with unimportant exceptions, still supplied with a sufficient force for making the distribution as usual."

A recent cable message from Dr. W. W. Peet, now in Switzerland but formerly head of one of the relief boards for work in the Ottoman Empire, estimates the number of deported and destitute Armenians, Syrians, and Greeks now in Asia Minor, Syria, and Palestine at one and one-half millions. The breadwinners generally have perished, through massacre or deportation, or else are under arms.

Practically all of those now destitute were self-supporting before the war, but at present when deported people try to engage in self-supporting work they are prevented. Churches and schools are generally closed, and the buildings used by the military. Prices of food and other necessities have increased several hundredfold, and continue to rise. Funds now in Constantinople for relief purposes are exhausted, so that it is impossible to respond to calls; and yet the destitution is greater than ever before, and more people are in need.

Basing his estimates on help needed to keep people merely alive, Dr. Peet suggests \$100,000 to save the most needy million from death. This being a monthly allowance of but ten cents for each person, it could surely do little more than preserve the spark of life in people who secure most of their living from another source. The exceedingly conservative estimates sent by Dr. Peet are doubtless influenced by the fact that for several weeks he had been cabling for funds, the last cable stating: "People dying, workers

becoming despondent." He had then received no funds for two months, relief having been sent to refugees in the Russian Caucasus, and felt that the workers would be glad for any pittance with which they could eke out existence for the sufferers.

JAPAN'S AUXILIARY SENDS MISSIONARY TO FORMOSA

THE FIRST woman missionary from the Nippon Sei Ko Kwai to Formosa is to be sent by the women of the Auxiliaries in Japan proper. The different Auxiliaries voting to send a woman missionary to Formosa pledged to her support different amounts according to their ability, and over half of the amount was pledged from the two American districts of North Tokyo and Kyoto. These two districts were the first to have Auxiliaries, and as yet are the strongest in numbers; but four other districts have now organized them.

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO

THE BOARD OF MISSIONS has recently received a cable announcing the purchase of land for the new buildings of St. Luke's International Hospital, Tokyo. The site is in the Tsukiji district, near the present St. Luke's, Trinity Cathedral, and St. Margaret's School. Baron Goto, Japanese Minister of Home Affairs, recently presided at a luncheon given by the Japanese Council of St. Luke's Hospital, Tokyo, in honor of Dr. Rudolph B. Teusler, director of the institution. On behalf of the council, Baron Shibusawa placed in Dr. Teusler's hands not only the \$25,000 given by his Majesty, the Emperor, for the building fund of St. Luke's, and the \$50,000 given by a group of Japanese statesmen and business men, but an additional \$4,500 representing extra subscriptions and interest upon the fund. A chart showing the location of the new property of St. Luke's International Hospital, Tokyo, and a series of ten interesting pictures are published in the August issue of *The Spirit of Missions*.

NEEDS OF RACINE COLLEGE

A CIRCULAR letter has been issued on behalf of Racine College stating the need for financial assistance either through direct gifts for endowment or for maintenance or by pledges for a period of three or four years to be paid at future dates. The situation is grave, states the circular. "It is not a matter of closing up the school until better times, or until funds are given. It cannot be closed. By the terms of the deeds by which the land was given, if a school of the Episcopal Church is not maintained here, it reverts to the heirs of the original donor. This would mean that all the buildings but Taylor Hall and the gymnasium and laundry would be lost. Not only the beautiful range of buildings, 500 feet long, which houses the Grammar School, would be lost; not only the Chapel, with its wonderful memories and associations, but the very grave where lies the body of the great DeKoven. Is there not enough devotion left in the Church for Christian education to save the grave of DeKoven?"

The attempt is being made to develop a junior college, comprising two years of college work in connection with the grammar school which has been in operation these many years. The junior college courses began last year and the preparatory students at Nashotah were transferred to it. It is

hoped to maintain the junior college as in considerable part, though not exclusively, a preparation for theological seminary work, while the needs for carrying on the grammar school are also great. There is at the present time no endowment except a fund of \$1,800, the income of which is to be used for the education of sons of the clergy or orphans or students for holy orders. Obviously the income does not go far in carrying out the purpose of the donor.

BISHOP TUTTLE'S TRIPS TO UTAH

THE PRESIDING BISHOP has recently been to Utah. Writing of his trip he reminds us that:

"When I first went to Utah I started from Albany, May 23, 1867, three weeks after I was consecrated Bishop of Montana, with jurisdiction also in Idaho and Utah, and I reached Salt Lake City July 2nd. Most of the intervening time I was traveling, though we stopped for a day or two in Chicago, two or three days in Omaha, three or four days in North Platte, and a week or so in Denver. This time I left St. Louis June 3rd and reached Salt Lake City June 6th. Forty days consumed on the first trip, three days on the second trip. That's quite a difference, isn't it?"

"The rumbling stage coaches took me most of the way on the first trip, with not a few detentions caused by threats and fears of hostile Indians. Comparative home life in an unchanged Pullman car did the work for me on the second trip. A clean fifty years separated the two trips. And how wonderful the changes in those fifty years!"

DEATH OF REV. F. D. STURGIS, PH.D.

THE REV. FREDERICK D. STURGIS, Ph.D., died of appendicitis at one of the hospitals in Tulsa, Okla., on Tuesday, June 28th, after an illness of only a few days. A funeral service was held by the Rev. C. V. Kling at Trinity Church, on Monday morning, July 2nd, and at the request of the Bishop, who was in Minneapolis, a second service was held in Sallisaw the following afternoon by the Ven. E. P. Miller, assisted by the Rev. Mr. Kling. The burial was made in the cemetery at Sallisaw.

The Rev. Frederick D. Sturgis, Ph.D., was ordained to the diaconate in Trinity Church, Tulsa, the early part of the present year. During his postulancy he was under the instruction of the Rev. C. V. Kling, assisting him at the Sunday morning services and acting as lay reader at Collinsville in the evening. After his ordination he was placed in charge of the missions in Sapulpa and Henryetta.

Dr. Sturgis had been a clergyman of the Presbyterian Church for many years, a number of them spent in connection with mission work in New York City. Some ten years ago, on account of a nervous breakdown, he went to Arkansas and later became pastor of the Presbyterian Church in Sallisaw, Oklahoma. In that city he had many friends, and at their urgent request his body was laid to rest among their own dead.

NEW CHAPLAINS APPOINTED

DESPITE THE statement that no chaplains of the Church would be appointed to act with the first five hundred thousand of American troops, appointments of such incumbents continue to be made for the state forces which are being rapidly mustered into the federal service. And a recent letter from Adjutant General J. S. Jones at the War Department in Washington declares that the

original statement was an error, and that in due course of time "appointments of Protestant Episcopal chaplains will be made for that army."

The Rev. Eugene T. Clarke of Nashville, Tenn., has been appointed chaplain of the First Tennessee Field Artillery, and his commission with rank of first lieutenant has been confirmed. Mr. Clarke has been very active both in distinctively Church work and in related secular activities. He was chairman of the speakers' bureau in the county during the recent campaign for food preparedness.

The Rev. E. A. Edwards, rector of Trinity Church, Lawrence, Kansas, has been appointed chaplain of the First Kansas Infantry. He also will rank as first lieutenant. There were one hundred applications for the position given to the Rev. Mr. Edwards.

A third priest of the diocese of Milwaukee has been commissioned chaplain in the National Guard and is about to leave for military service. He is the Rev. Philip H. Linley, rector of Christ Church, Eau Claire, who becomes chaplain of the new Sixth Regiment. The other two, Chaplain Hood of the Third Infantry and Chaplain Penfold of the First Artillery, are now with their regiments at Camp Douglas.

CHURCH WORK AT FT. OGLETHORPE, GEORGIA

THE CHURCH'S opportunity for work among the 2,500 men in the officers' training camp at Fort Oglethorpe, Georgia, is being effectively met by the clergy of Chattanooga, Tennessee. The Rev. Loring Clark, D.D., rector of St. Paul's Church, is the official chaplain. Church services are held regularly for all the men every Sunday afternoon. The Rev. W. S. Claiborne, Archdeacon of East Tennessee, has been at the camp for the past several weeks ministering to the moral needs of the soldiers. A schedule of Sunday services is interesting: 6 A. M., Holy Communion in the Post Hospital; 7 A. M., Holy Communion in the Nurses' Home; 8 A. M., celebration of the Holy Communion for the soldiers. Last Sunday 400 soldiers received. At night the Archdeacon preached to 2,500 men. This is ample evidence of what can be done by the Church at the various training camps. As the Government supplies chaplains only for the regiments formally organized, the service rendered by the Church in the training camps must be entirely voluntary.

The Y. M. C. A., with five paid secretaries, is doing a most detailed work at Fort Oglethorpe. The Eleventh Infantry has a Methodist chaplain, who has been supplied with a large tent, in which services are held, and recreation provided for the soldiers. Reading and writing quarters are well equipped and easily accessible.

DEATH OF MISS EMMA GRAY

MISS EMMA GRAY, sister of the Rt. Rev. William Crane Gray, D.D., retired Bishop of Southern Florida, died at her brother's home in Nashville, Tenn., on July 26th, at the advanced age of 75 years. For a year she had been an invalid, with lessening strength and increasing pain. A week before her death the final collapse came, and she sank slowly to her long rest. Her brother was with her, as were also Mr. and Mrs. Joseph A. Gray, Bishop Gray's son and daughter, and their daughter, Miss Frances Gray.

During all her mature life Miss Gray had been a member of her brother's household—at Bolivar, Tenn., at Nashville, and in Florida during the years of his episcopate.

Her death removes a notable figure from the ranks of women who have served long and faithfully. She is survived not only by her brother, but by a sister, Mrs. Charles Joy of Lawton, Okla., who are the only remaining members of the immediate family circle. The Rev. Campbell Gray of Rhineland, Wis., is a nephew.

The funeral services were conducted on Saturday morning by the Rev. Prentice A. Pugh, and interment followed in Mt. Olivet cemetery.

WORK OF THE AMERICAN CHURCH IN ITALY

WRITING TO express thanks for recent contributions from THE LIVING CHURCH WAR RELIEF FUND, the Rev. Walter Lowrie, rector of St. Paul's American Church, Rome, advises that during July he is expecting to spend much of his time, at the request of the Italian military authorities, in visiting the hospitals along the Italian front in order to see just what is being done and what use is being made of American contributions that have been given to that work. So also Mr. Lowrie feels that it is useful for American sympathy to be presented in person, as he hopes for the opportunity of presenting it, gifts in money and supplies having been made in considerable amounts from this country, especially through the American Clearing House for Italy.

He is interested especially in Venice, where the American Consul hopes to secure the establishment of an American hospital. Large gifts have been made from the American Clearing House for assistance in that city, where the economic suffering by reason of the war has been intense, since, as everybody knows, Venice is chiefly supported by American tourists and the stoppage of the influx has created much suffering.

Services at St. Paul's-within-the-Walls are suspended during the summer, while one of the English churches continues services; but the doors of St. Paul's are never closed to those who wish to use the sacred edifice for private prayer or rest.

MEMORIALS AND GIFTS

THE GOOD SAMARITAN HOSPITAL, Portland, Oregon, has been favored with a bequest of \$5,000 from the Emma Lewis estate of Philadelphia.

AT ALL SAINTS' CHURCH, Syracuse, N. Y., on Sunday, July 15th, the rector blessed two brass altar vases, memorials given by Dr. A. Fowler Smith, in memory of his mother, Mrs. Charlotte Mary Smith. A prie-dieu in front of the bishop's chair, also a memorial, was dedicated at the same service.

CENTRAL NEW YORK

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

St. James' Church, Cleveland, Observes Fiftieth Anniversary

ST. JAMES' CHURCH, Cleveland, has just celebrated its fiftieth anniversary. The church is beautifully situated on the northern shore of Oneida Lake, in the center of a farming community. The Rev. S. F. Burhans, a recently ordained deacon, is in charge, and under his leadership the parish has taken on new life and prospered greatly. The festival services began on Sunday, July 22nd, the actual anniversary of the founding of the parish, with a choral celebration of the Holy Communion at which Bishop Olmsted preached. In the evening there was an historical sermon by the Rev. Mr. Bur-

hans. Tuesday there was a largely attended parish reception. On St. James' day, Bishop Fiske celebrated the Holy Communion, preached, and at an open air reunion met the people, many of whom had returned from distant points for the occasion. The Bishop also confirmed a class of young people. The celebration closed on Thursday with choral Evensong. St. James' was originally a mission of Trinity Church, Constantia. Services were held by clergymen from there and from Camden until July 22, 1867, when the parish was organized and the church building erected immediately. The church was freed from indebtedness and consecrated by Bishop Huntington in 1869.

EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

Mission Opened at Drumright—St. Luke's Church, Bartlesville.

AN IMPORTANT work is the opening of a mission at Drumright with about twenty-five communicants. This oil city of fifteen thousand people has wholly sprung up within the last four years.

ST. LUKE'S CHURCH, Bartlesville, has purchased the pipe organ formerly used in the

Cathedral at Oklahoma City. It has just been installed, and a memorial window of the Resurrection, given by Mrs. Dupue in memory of her husband and son, will be unveiled the latter part of July.

EAST CAROLINA

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

Farewell to Missionary

A FAREWELL service was held in St. Luke's parish, Winterville, on July 12th, for Miss Venetia Cox, a graduate of the New York School for Deaconesses, who has been accepted for work in the district of Hankow. On Sunday, July 15th, services in the nature of a diocesan farewell were held in St. John's Church, Wilmington. At the morning service the Rev. W. E. Cox, a cousin and a former rector of St. John's, preached the sermon. The Rev. George F. Hill, another cousin of the missionary, preached at the evening service and short addresses were made by Bishop Darst, the Rev. W. E. Cox, and the Rev. R. E. Gribbin, rector of St. John's. On Monday Miss Cox was given a reception in the parish house. She goes to China as a United Offering missionary, sailing from Vancouver on the Empress of Rus-

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

sia, August 2nd. Bishop Darst has requested that throughout the diocese on the first three Sundays in August Hymn 306 be sung and prayers for those at sea offered in her behalf.

ERIE

ROGERS ISRAEL, D.D., Bishop

Bishop Israel in England—Red Cross Work

BISHOP ISRAEL sailed for England on the *Baltic* on July 9th, in advance of his unit, and a cable message from the Bishop, as well as word from the White Star Line Company, announces his safe arrival at an English port on Friday the 20th. The Bishop, who is chaplain to the University of Pennsylvania Base Hospital Unit No. 20, desires that the clergy generally send to him and the chaplains of the various regiments the names of all our young men ordered to the front in France. It will be well to give the full name of the individual, whether officer or private, name and number of regiment, or name and number of unit, and such other information as may enable him to locate them in Europe as time and opportunity afford. The names of nurses and helpers should also be included, giving the hospital unit to which they may be attached. These lists, if sent to his office, 437 West Sixth street, Erie, Pa., will be forwarded. Or they may be addressed to him in care of Morgan, Grenfell & Co., Bankers, London, England. Bishop Israel also suggests that there be posted in the vestibules of parish churches a roll of honor carrying the names of all enlisted members, with a request for special prayers by the congregation.

TRINITY MEMORIAL CHURCH, Erie, observed Sunday, July 8th, with a special patriotic service. Members of Company G of the Sixteenth Regiment attended the service in a body. The choir led in singing national anthems of the allied nations. A handsome silk flag dedicated by the rector, the Rev. Harry L. Taylor, Ph.D., is the gift of Sidney Howard and Walter Francis Taylor in memory of their great-great-grandfather, who fought in the Revolutionary War. The rector preached the sermon.

TRINITY MEMORIAL CHURCH, Warren (Rev. W. H. Jones, rector), presented at the annual meeting held recently the largest budget for the past year for any year in the history of the parish. More than \$21,000 was expended by this growing parish, \$10,000 being for a memorial organ.

REPORTS FROM larger parishes in the diocese showed that in the recent national Red Cross campaign the Church did its part and in all cases gave more *pro rata* than the other religious bodies. This was especially true at Sharon, Warren, Erie, Ridgway, and Bradford. In nearly all of these communities the rectors were prominent in the campaign. It is conservatively estimated that these parishes alone gave \$75,000 to the campaign.

IMMEDIATELY preceding his departure for France Bishop Israel spent Sunday at Trinity Church, New Castle (Rev. B. V. Reddish, rector), where he confirmed twenty-two persons mostly adults. The evening preceding at a reception tendered the Bishop he was presented with a large number of comfort kits which he promised to distribute personally in the hospitals at the front. The first Sunday in July was observed as Patriotic Sunday.

FOLLOWING the resignation of Miss Jessie Fitch of Greenville as secretary of the Little Helpers, Miss Vera Black of Bradford has

been appointed to that work and has begun active duties.

KENTUCKY

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

Installation Sermon

THE SERMON preached by the newly installed Dean of Christ Church Cathedral, Louisville (Rev. Richard L. McCready), at the service of installation, together with the introductory words of the Dean emeritus, Dr. Charles E. Craik, has been published in pamphlet form and makes a pleasant souvenir of the occasion.

MISSISSIPPI

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

Military Affairs

THE REV. WILLIAM D. BRATTON, rector of St. Stephen's, Indianola, and son of the Bishop of the diocese, has been commissioned chaplain of the First Regiment, Mississippi National Guard, and is now stationed at the camp in Jackson. Lieut. Bratton preached his first sermon as chaplain on Sunday, July 22nd, in the Y. M. C. A. tent at the camp. When the First Regiment was called for service on the border and it seemed that the men would go lacking a chaplain, Lieut. Bratton's father, the Bishop of the diocese, volunteered as chaplain, but was found to be beyond the age limit. St. Stephen's, Indianola, has furnished for service not only its rector but also its leading vestryman and lay reader, Mr. C. T. Bookout, who went as first lieutenant in the regiment of engineers, Mississippi National Guard. Among other prominent laymen called into active service are Dr. E. F. Howard, medical director of All Saints' Diocesan College, Vicksburg, Major Chius O'Ferrall of St. John's, Laurel, First Mississippi; and Mr. Frank G. Wisner, St. John's, Laurel, president of the diocesan finance committee, who is now a member of the National Council of Defense at Washington, D. C.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Pilgrimage of Prayer

THE PILGRIMAGE OF PRAYER was carefully observed throughout the diocese during the week of July 15th to 22nd. In the city of Omaha each of the ten churches had a special celebration of the Holy Communion on



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The August Issue of
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Sunday the 15th. On each day throughout the week in a specified church intercessions were offered continuously from 8 o'clock until 5. In addition there was a special service in the churches named at 10 o'clock, lasting one hour. At Trinity Cathedral the Dean had the Litany for Missions on Wednesday and Friday at noon, and a special service of intercession on Friday night.

OREGON

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

Church Consecrated at Vesper—St. Barnabas' Guild for Nurses

BISHOP SUMNER went to Vesper Sunday, July 29th, to consecrate the new chapel there, which has a unique history and is known as the "country church" of the diocese of Oregon. It was built by the family of William Johnson, a pioneer in the Vesper locality, about twenty miles from a railroad, on the Nehalem river. Mr. and Mrs. Johnson had ten children, six of whom are married and living at Vesper. For years Mr. Johnson gathered his children around him every Sunday and read the Church services to them. In recent years he maintained a Sunday school with twenty-two grandchildren as pupils. That a church home might be provided for them all and for others, Mr. Johnson and his sons built a sightly and Churchly chapel. Two services were held by the Bishop, for which people assembled for miles around, and a lunch was served on the lawn during the noon hour.

A CHAPTER of St. Barnabas' Guild for Nurses has been organized at the Good Samaritan Hospital, Portland, with a membership of forty. Bishop Sumner is chaplain, and the Rev. F. K. Howard, the chaplain of the hospital, is an associate member.

RHODE ISLAND

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

Prayers for Russia—St. Stephen's Church, Providence

ON SUNDAY, July 15th, special intercessions for Russia were offered in several of the churches in Rhode Island in accordance with the public request of representatives of all Christian denominations. At St. Mary's, East Providence, the prayers were selected from the authorized English translation of the Russian Liturgy.

ST. STEPHEN'S CHURCH, Providence (Rev. George McC. Fiske, D.D., rector), is about to replace its organ with a fine new instrument of the Austin make to cost about \$11,000. It will include an echo organ with chimes, designated as a memorial to Mr. William Conrad Rhodes, who for many years acted as assistant choirmaster.

SOUTHERN OHIO

ROYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

St. Luke's Church, Cincinnati

IMMEDIATELY after the choral Eucharist on Sunday, July 22nd, the Rev. Claude J. Crookston, priest in charge of St. Luke's Church, Cincinnati, was presented with a purse of \$60 by the members of the parish, it being the occasion of his birthday. The purse was presented by Prof. W. S. Sterling, the senior warden. The gift represented much self-sacrifice on the part of the parishioners, most of whom are very poor, and is a token of loyalty and gratitude for blessings vouchsafed to them individually and to the parish through his ministrations. The Rev. Mr. Crookston has been in charge of St. Luke's since last fall when the former rector, the Rev. Frank Gavin, resigned to

enter the Order of St. John the Evangelist. During that time his noble self-sacrifice, untiring zeal, and Christ-like forbearance under the most trying circumstances and discouragements have won the love and devotion of every member of his parish and many outsiders. He is particularly beloved by the young men of the parish, eight of whom are looking forward to the priesthood. Sunday was a day of special interest and thanksgiving for the members of St. Luke's Church, as their former rector, Father Gavin, and two young men, former acolytes, were clothed as novices of the Order of St. John the Evangelist in St. John's Church, Boston, on that day.

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SPRINGFIELD
GRANVILLE H. SHERWOOD, D.D., Bishop

Bishop Visits Home Parish

BISHOP SHERWOOD preached the sermon at the opening of the Church of the Redeemer, Elgin, Ill., Sunday, July 29th. This church is the Bishop's old home.

CANADA

Purse for Archbishop Thorneloe—Parish Anniversary—Other Notes

Diocese of Algoma

A PURSE of \$250 for his personal use was presented to Archbishop Thorneloe by the clergy at the recent meeting of the diocesan synod, to mark the twentieth anniversary of his consecration.

Diocese of Niagara

THE PREACHER at the one hundred and twenty-fifth anniversary of the founding of the parish of St. Mark's, Niagara-on-the-Lake, was Archdeacon Perry, rector of St. Thomas' Church, St. Catherine's. The observance was very quietly conducted on ac-

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count of the war. The parish has had only four rectors, the present one, Canon Garrett, is being in his twenty-ninth year of service.

Diocese of New Westminster

BISHOP SCHOFIELD of Columbia was the preacher at the annual meeting of the diocesan Woman's Auxiliary in St. Paul's Church, New Westminster. Miss Kirby, on furlough from India, gave an address. The need of extending both the Chinese and Japanese mission work in the diocese was earnestly dwelt upon.

Diocese of Nova Scotia

IN THE death of the Rev. C. Bowman, D.D., the diocese has lost its oldest clergyman. He was eighty-seven years of age, but over twenty years ago had retired from active work. He held several charges in the diocese and took a great interest in the affairs of King's College, Windsor, of which he was a governor. The funeral service was conducted by Archdeacon Martell, assisted by President Boyle of King's College, and the Rev. V. E. Harris.

ARCHBISHOP WORRELL conducted the dedication service of the laying of the foundation stone of the monument to be erected in memory of members of the congregation who have fallen in the war. He was assisted by a number of the clergy of the district. The memorial was placed in Christ Church, Dartmouth, and dedicated during the centenary service of the parish.

Diocese of Quebec

THE RECENT incumbent of St. Michaels, Bergerville, the Rev. E. A. Dunn, was consecrated Bishop of Honduras and Central America, July 29th.

Educational

THE SUMMER SCHOOL for Sunday school workers held at Conneaut Lake, Pa., was very successful. Plans were formulated to make the school next year tri-diocesan, including the dioceses of Erie, Ohio, and Pittsburgh, and establish it on a permanent basis.

SLEEPLESSNESS AND A REMEDY

SLEEPLESSNESS may be a symptom of a serious nervous disorder, in which instance the sufferer should be under the treatment of a skilful specialist in nervous diseases. In other instances, it may be merely a sort of skittishness on the part of the nerves which refuse to quiet down when it is time to go to sleep.

Many tricks have been invented and practised to overcome the mental restlessness or to shut off the persistency of the mind's running in a channel which prevents sleep. These are practically all based on the same principle, viz., fatiguing the mind so that it becomes as anxious to rest as is a skittish colt after a long drive. Counting imaginary sheep, jumping over a fence, is a favorite stunt of this type. When the cause of sleeplessness is an overtired mind the counting plan, alone, will not work well as a rule.

The following plan seems to be a better one for the reason that it combines a rapid fatiguing process with a soothing one. The subject should assume as comfortable and fully relaxed position of the body as possible. He may begin his agreeable imaginative part by fancying himself, perhaps, reclining on the bank of a beautiful stream. From then on, he should "jump his mind" as rapidly as possible from one pleasant recollection to another.

By concentrated effort, he can, in a single

minute, bring many flash recollections of things or occurrences which have affected him agreeably. Thus there will come brief thoughts of a drama, a game, a childhood prank, an almost-forgotten playmate, a book, a fishing excursion, and many other dream-like memories. He must not let the mind linger on any of these at this stage but make it continue to travel from one thought to another at as near telegraphic speed as possible.

Soon, without the consciousness of the subject, there comes a time when the mind will rest upon some overwhelmingly pleasant, dreamy thought. The nervousness disappears and sleep comes the next moment. For the want of so simple a remedy as this, drug taking and bad mental habits have been formed. It is amazing how quickly and successfully the plan works, if the individual is not of the type who loves to be "afflicted".—*Health Bulletin*.

TAKE ONE grassy field, half a dozen children, some small dogs, a brook, and some pebbles. Mix the children and the dogs together and pour into the field, stirring frequently. Pour the brook over the pebbles, sprinkle the field with flowers, spread over all a deep blue sky, and bake in the hot oven. When well browned, remove, and set away to cool in the bathtub. If you have not enough children of your own borrow of your neighbors.—*Church News* (West Virginia).

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- 1 " (Serge), Anglican style.
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- 1 Chasuble (white brocade silk).
- 1 " (purple brocade silk).
- 1 " (green damask).
- 1 Girdle (knitted linen).
- 1 " (black mohair).
- 1 " (black silk).
- 1 Doctor's Hood (Mich. Univ.).
- 1 Stole (green), corded silk.
- 1 " (purple), corded silk.
- 1 " (red), brocade silk.
- 1 " (green).
- 1 " (white), with Maniple.
- 1 " (purple).
- 1 " (olive) with Maniple.
- 1 " (blue).
- 1 " (red), corded silk.
- 1 " (olive), cord silk.
- 1 " (red satin).
- 1 " (corded silk), white.
- 1 " and Maniple (sateen, purple).
- 1 " (black brocade).
- 1 Surplice (hemstitched).
- 1 " (plain, hand sewn).
- 1 " (square neck).
- 1 " (gathered yoke).
- 1 " (open neck).
- 1 Private Communion Set (silver).
- 100 Oxford Caps.
- 100 Choir Gowns.
- Altar Linens.
- 4 Amices (with collars).
- 1 Red Velvet Dossal.
- 3 Red Cassettes.
- 7 Cottas (good condition).
- 4 Surplices.
- 1 Holy Water Pot and Brush.
- 1 Holy Water Font.
- 1 Sanctus Bell.
- 1 Oil Stock and Pyx.
- 6 Aims Basons.
- 1 Missal Stand.
- 1 White Altar and Tabernacle (2 x 4 feet).
- 1 Prayer Desk.
- 1 Altar Service Book (red leather).
- 1 Processional Cross (brass).
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ANNOUNCEMENT
as to the
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Thorough revision of all the material for the Christian Nurture Series has been made since the trial editions of last year and these are now being reissued in more permanent form and at prices somewhat lower than those of the trial editions.

A GENERAL DESCRIPTION, PROSPECTUS OF MATERIAL, and ORDER BLANKS are now ready and will be mailed promptly to any address. By reason of the holiday season no attempt will be made to circulate these generally until immediately before September 1st, but they may be obtained at once upon application.

Orders for new stock sent during August will be accepted for delivery September 1st, or as soon thereafter as possible.

Those requiring stock before that date can be supplied only from the trial editions of last year, which will be sold as long as they last, at half price.

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