

# The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—SEPTEMBER 15, 1917

NO. 20

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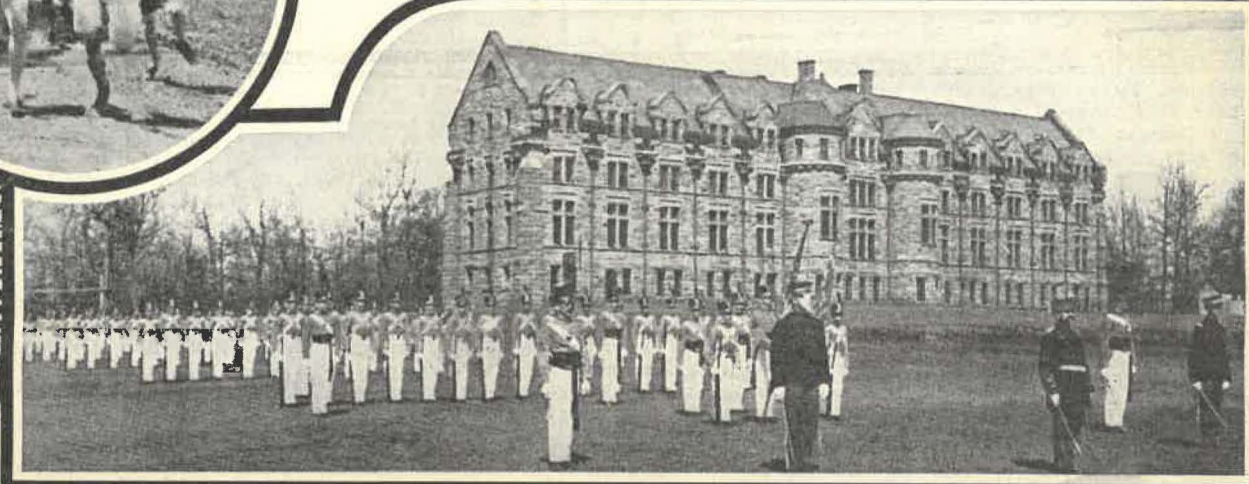
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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SPEAKING THE TRUTH makes a good advocate.—Plato.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 15, 1917

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## EDITORIALS AND COMMENTS

### Pacifism and Peace

FOUR years ago he who now reads these words, as he who writes them, called himself a pacifist. Let no one consider this a railing accusation. We were all alike then in our belief that the time had passed when war on any large scale, between nations that believed themselves civilized, was possible. We were developing the Hague tribunal as a sufficient arbiter between the nations. We had not proceeded very far in determining what should be done in the event that any nation should decline to be bound by Hague decisions, because the question seemed too academic to require elaborate determination; the moral coercion of an indignant world would, of course, fill any such national culprit with unmitigated shame and would be sufficient to force immediate acquiescence. What should be done with nations that violated solemn treaties was not discussed because it was commonly agreed that there were no such black sheep in the family of nations. If the other question was deemed academic, this one was foolish.

Mr. Bryan was offering his treaties of unlimited arbitration, based upon mutual confidence and good will, to all the nations.

When Germany declined with thanks we all wondered what sort of intellectual kink could account for her refusal. True, Mr. Roosevelt had warned us that those same arbitration treaties were fraught with great danger to ourselves; but most of us looked upon his warnings as the undue fears of an exaggerated militarism, and they did not stand in the way of the ratification of the treaties with whomsoever would sign as parties of the second part. THE LIVING CHURCH looks back with some pride now upon an editorial criticism of some phases of those treaties, warning its readers that there were elements of danger in them; but our esteemed contemporary, the *Congressional Record*, took no notice of our criticism, and the Senate evidently did not lay great store upon it.

Moreover, Mr. Bryan was engaged in melting up an old, discarded cannon into the miniature ploughshares that afforded such touching Christmas gifts to the amiable ambassadors who had signed the treaty; and when Count von

Bernstorff and the excellent Dumba were omitted from the list of recipients, we all felt that the stern displeasure of the State Department at the recalcitrance of those nations was embodied in a well-merited rebuke. The Baron de Constant was touring this country in the laudable effort to make the American people less warlike, as he had already succeeded in doing with the people of Europe. He ridiculed the American nervousness that had led to the sending of a part of our regular army to the Mexican border, and at the same

time magnanimously declared that the prevailing French distrust of Germany was based upon a complete misunderstanding and was gradually giving way, and declared that Germany, also, was entirely pacific in her intentions.

Alas, how simple it all was!

And, little though any of us realized it, the fundamental proposition upon which it was all based was this: *The devil is dead.*

For just as long as the devil continues his time-honored operations, it is obvious that nobody can be sure that a nation will not sometime run amuck among the nations. Nobody can be sure that every nation

will scrupulously keep its word. Nobody can be sure that treaties will not become scraps of paper. Therefore, nations cannot act upon assumptions of which they cannot be sure.

In so far as the American people had determined, four years ago, that war was an abnormal and outrageous violation of international comity, they were on impregnable ground. But in so far as they believed it was no longer a possibility which must be reckoned with, they were strangely wrong. The devil has not abdicated, and the old-time contest between good and evil is as likely to break out between nations as between individuals. Where one man, or a small group of men, have the power to plunge the world into war, there can be no certainty that war will not come.

PACIFISM has become a term of reproach. And yet peace is not only the normal condition between nations but is most earnestly yearned for in all the belligerent nations to-day.

Peace meetings are being suppressed by states and cities;

#### ANNOUNCEMENT BY THE PRESIDING BISHOP

THESE are days," says the Presiding Bishop in a telegram just received, "in which grave responsibilities devolve themselves of a sudden upon leaders in State and Church. Under their impact procrastination cannot plead that it is prudence, nor can inactivity name itself modesty. Therefore, exigent duty seeming to call for a stretch of authority, I venture as Presiding Bishop to appoint a War Commission and to assign for its charge the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, army and navy chaplains, and such like matters."

We shall hope next week to give the personnel, headquarters, and general plans of the commission.



and yet the way to obtain peace is the most serious question that confronts the world.

How shall we account for these curious anomalies?

It is not within our province to establish the precise legal distinction between the constitutional guarantee of free speech and the constitutional inhibition of extending aid and comfort to the enemy in time of war. The American constitution is not a new and untried document, and long series of concrete cases and judicial decisions have established the fact that freedom of speech must be correlated with responsibility for speech. And in this it differs with no other aspect of freedom. A man is free to lift an axe and convey it heavily to the ground; but if, in doing so, it cleaves the skull of a fellow-man, he who has exercised his freedom is guilty of crime, varying in degree according to his intent. He is responsible for the exercise of his freedom. Free, he is justified in using his freedom only for purposes that are right.

So freedom of speech must rightly be tested by its effects and by its intent. If it be so used in time of war as to render aid and comfort to the public enemy, it becomes analogous to the freedom of action which lands the free agent in jail or at the gallows.

There are thoroughly honorable men engaged in the present untimely movement for peace. But at best the peace which they would promote is a peace that would be based solely upon a cessation of killing regardless of the conditions that may result. They are, most unhappily, in practical alliance with other and much greater numbers of men who desire peace because Germany has obviously reached and passed the zenith of her power, and peace before any further losses accrue is clearly the best thing for Germany. Pacifists may test their motive in this respect by asking whether they were also pacifists when Germany was making forward progress against an unprepared world three years ago. Those who defended the German war then ought not to be termed pacifists now. If these are pacifists now it must be because they favor German conquest and abhor German defeat. And such pacifists as are not simply pro-Germans may well ask themselves whether peace is better than righteousness; whether those who have violated all the safeguards of peace should be rewarded as a result of war; whether they are justified in throwing their influence into the scale with those who desire peace for the sake of preventing the punishment of those who have made war. Do they really believe that to reward war-makers is the best way to secure a permanent peace?

We are asking these questions seriously, because there is a group of pacifists who are entitled to be treated on a different plane from those pseudo-pacifists who are actuated by sympathy with the enemies of the United States. If these could recognize, first, the immorality of placing peace before righteousness, and second, the immorality of allying themselves practically with enemies of their own country, they could hardly allow themselves to be used in the interest of the enemy as they are doing. No doubt it was long an open question whether the United States could better serve the world as one of the Allies or as outside the conflict, but it is many, many months since it was an open question whether the enemy ought to be chastised and restrained. And if the enemy deserved chastisement and restraint, it cannot be wicked for the United States to become a party to the act. Most of us go much further than this and maintain that it would have been culpable for her not to, but let true pacifists only ask themselves this one question: ought Germany to be permitted to continue the series of acts that have been continuously committed in her name, from the violation of the neutrality of Belgium to the bombing of Red Cross base hospitals in France last week? If the answer to this question is Yes, it must follow that righteousness is a negligible factor among nations, and the nation that is willing to commit the greatest atrocities shall have an overwhelming advantage over the nations that are not. But if the answer is No, then, whether or not it was actually the *duty* of the United States to aid in repelling her, it cannot be *wrong* for her to do so. And if the United States is engaged in a gravely difficult and costly act that is not wrong and that is needed in the world, the fact that she is doing so when it was not strictly her duty is to her credit

rather than otherwise. How then can the pacifist feel it his duty to embarrass the government in the performance of that act? And if, in accordance with certain peace policies that have been propounded, so far as they emanate from honorable men who are not seeking to serve the enemies of the United States, this government should now refuse to send her soldiers outside the boundaries of our country, or should repeal the draft act and dismiss the drafted soldiers, would righteousness among nations be promoted or would it be retarded? It seems incredible that there can be two answers to this question. And it also seems incredible that there can be two opinions as to the respective places of righteousness and peace among nations. If righteousness is to come first, peace must necessarily be a subordinate question; and to hold that peace should stand first, and righteousness be only secondary, is so immoral a position that it cannot be averred by such men as we have now in mind.

It is evident that the vast majority of those now reckoned as pacifists are simply such as desire the triumph of the enemies of the United States, in spite of repeated crimes, or else politicians who deem it wiser, for their own safety, to represent the unpatriotic rather than the patriotic element in their constituency. That real pacifists—men who love their country and truly desire her welfare—should be willing to join hands with forces that stand for the triumph of her enemies, is one of the saddest spectacles in history.

"Righteousness first, Peace second." When that is the motto of all patriotic Americans, the opposition to the war will be relegated, as it ought to be, to the enemies of their country. These can safely be left to be dealt with by due process of law.

THE Presiding Bishop has acted wisely, in our judgment, in determining to appoint a War Commission on behalf of the Church. He is the constitutional leader of the Church, and he need fear no charge that he has "stretched" his authority in taking this step. There is much good work being done by the Church in connection with war activities, but it is invariably of a local character, uncoördinated, and depending upon the varying degrees of efficiency of particular individuals. The work should be done on a national scale; and as many units of American soldiers, with their chaplains, have been sent abroad, we believe a bishop should also be sent to France to assume the episcopal direction of these chaplains and of all Church work in the war zone.

For we are not convinced that Church work among soldiers must be confined to that which can be done by chaplains, even when these are of the Church. The state has so robbed the chaplain of time and opportunity to perform his spiritual office by turning him into a jack-of-all-trades for his regiment that the Church must perforce provide some supplement to his activity; and as the *Church Times* recently observed, "the clergyman in his shirtsleeves behind the bar is not a very convincing witness to the unseen."

Chaplains can do much, in spite of their handicaps, and the Y. M. C. A. can do much on the side of amusements; but the duty of the Church is not nearly fulfilled when one of her clergy is appointed to a chaplaincy and she has given an approval of some sort to the Y. M. C. A.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 10th:

Christian Boers, Louisville, Ky. ....	\$ 5.00
K. K. Bloomfield, N. J. ....	10.00
A friend, Quakertown, Pa. ....	10.00
A communicant, Louisville, Ky. ....	5.00
A Churchwoman, Licking, Mo.* ....	2.00
Anonymous, Chicago, Ill.* ....	36.50
St. Paul's S. S., Plain City, Utah.* ....	3.00
Miss Mary C. Wilcoxon, Washington, D. C.* ....	5.00
St. Andrew's S. S., Jackson, Miss.* ....	2.90
A member of the Church in Charlotte, N. C.* ....	5.00
Miss Laura C. Southwick, Binghamton, N. Y.† ....	10.00
A communicant of St. Mark's Church, Evanston, Ill.‡ ....	10.00

Total for the week.....\$ 104.40

Previously acknowledged.....49,872.34

\$49,976.74

\* For relief of French war orphans.

† For Belgian relief.

‡ For the work of Holy Trinity Church, 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:

254. Children of St. Andrew's-by-the-Sea, Rye Beach, N. H.	\$ 36.00
255. E., Stamford, Conn. (Two children)	73.00
256. The Fortnightly Club, Piqua, Ohio	36.50
257. All Saints' Church Guild, Valley City, N. D.	36.50
1. St. Alban's School, Knoxville, Ill.	3.10
56. Miss Margaret Louise Huber, Norristown, Pa.	10.00
65. A Widow	36.50
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore.	3.00
205. Grace Church S. S., Merchantville, N. J.	10.00

Total for the week .....\$ 247.60  
Previously acknowledged ..... 12,716.48

\$12,964.08

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

ARMENIAN AND SYRIAN RELIEF FUND

Miss Rosalie Winkler, Milwaukee, Wis.	\$ 5.00
A Daughter of the King, La Grange, Ill.	2.00
E. M., Philadelphia, Pa.	1.00
Miss Flora E. Hill, Marquette, Mich.	5.00
St. Andrew's S. S., Bridgeton, N. J.	15.00
Miss Mary Knight, Milwaukee, Wis.	25.00
In memoriam for C. H. M.	10.00
Lady Chapel, Grand Isle, Vt.	6.60
Mrs. E. Knapp, Pocono Manor, Pa.	50.00
A sympathizer	1.00
R. F. Griffith, New Market, Md.	10.00
Anonymous	1.00
Trinity Parish, Natchez, Miss.	9.05
A member of the Church in Charlotte, N. C.	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C.*	4.00
St. Martin's S. S., Charlotte, N. C.*	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*	1.00

\$151.65

\* For relief of children.

In the issue of August 25th the remittance of \$2.88 acknowledged as from St. Andrew's S. S., Jackson, Mich., should have read Jackson, Mississippi.

BUGLE CALL

Bid thy bugles awaken the nations, America fair;  
There's no safety for freemen on earth or at sea or in air  
Till the wild beast of slaughter is hunted and slain in its lair.  
Let this war be the last drop of blood in the cup ere the Saviour come down;  
The last stripe of His scourge, the last nail in His cross,  
The last thorn in His crown.

Bid thy bugles awaken the nations whatever the pain;  
Partly slave and part free the round world cannot safely remain.  
One-man-rule kills too many: Democracy henceforth must reign.  
Let this war be the last drop of blood in the cup ere the Saviour come down;  
The last stripe of His scourge, the last nail in His cross,  
The last thorn in His crown.

Bid thy bugles awaken the nations. Their reveille runs:  
"Help the Commonwealths veto the Kings with the thunder of guns,  
That the world may be safer to leave to our daughters and sons."  
Let this war be the last drop of blood in the cup ere the Saviour come down;  
The last stripe of His scourge, the last nail in His cross,  
The last thorn in His crown.

Bid thy bugles awaken the nations: be thorough to save.  
How can man better die than defending his home with his grave?  
And the lily of Liberty blooms from the blood of the brave.  
Let this war be the last drop of blood in the cup ere the Saviour come down;  
The last stripe of His scourge, the last nail in His cross,  
The last thorn in His crown.

LOUIS TUCKER.

"HE IS NOT far from any one of us." A thing may be so near to us that it is never seen. It is possible to be more familiar with the Black Forest, thousands of miles away from our home, than we are with the wood that runs wild at our very door; and it may be because God is not far from any one of us that He is so ignored. When the Lord speaks to us in an occasional earthquake our awe is awakened, and we turn to Him in trembling fear. But He speaks to us every day in the gentle voice that would "check each fault and calm each fear", and the Voice is so near and constant that we do not hear it. And again He would make known to us the nearness of His Presence in inward promptings of dissatisfaction, in movements of disquietude, in disturbing shadows which He throws upon the soul. Many a shadow falls upon our secret life, and we interpret it to mean that we are not well, or that we are overworked, or that we are in need of a change, when all the time it is "the shadow of the Almighty", and we do not recognize His Presence.—Selected.

THE REV. H. H. H. FOX ELECTED BISHOP COADJUTOR OF MARQUETTE

THE special convention of the diocese of Marquette to elect a Bishop Coadjutor was held in St. John's Church, Negaunee, on Wednesday, September 5th. The convention opened with a celebration of the Holy Communion, at which the Rev. J. E. Crosbie, rector of the church, was celebrant, assisted by the Rev. J. H. Davis, M.D., and the Rev. Charles Maltas.

After the service the convention was organized by the election of the Rev. C. G. Ziegler, chairman, and the Rev. J. E. Crosbie, secretary. It proceeded at once to the business of the meeting. A number of names of clergymen were presented, after which recess was taken until afternoon.

After luncheon the convention was called to order, and at once went into executive session. The open session being resumed, an informal ballot showed the Rev. H. H. H. Fox, rector of St. John's Church, Detroit, to have the lead among the laity, and the Rev. William Reid Cross, rector of Trinity Church, Houghton, to be leading among the clergy. The convention then proceeded to the election. On the first



REV. H. H. H. FOX  
Bishop Coadjutor-Elect of Marquette

ballot the Rev. Mr. Fox received 7 clerical votes and 14 lay votes; the Rev. Mr. Cross 6 clerical and 6 lay votes. As eight clerical and eleven lay votes were necessary to an election there was no vote.

On the second ballot the Rev. Mr. Fox received 9 clerical votes and 13 lay, and was declared elected. Mr. Cross immediately moved that the election be made unanimous, which was carried. Should the Bishop Coadjutor-elect accept he will find a diocese united in his support.

The Rev. Mr. Fox was graduated from the St. Andrew's Divinity School in 1893. Afterward he received the B. A. degree from Hobart College, and was graduated from the General Theological Seminary in 1900. In the same year he was ordered deacon by Bishop Starkey and advanced to the priesthood by Bishop Huntington. In 1900 and 1901 he had charge of Slaterville Springs and Speedville, N. Y., leaving that field to become assistant to the Rev. William F. Faber, now Bishop of Montana, at Grace Church, Lockport, N. Y., and vicar of All Saints' chapel. In 1905 he was called to the rectorate of All Saints Church, Pontiac, Mich., remaining there until in 1914 he succeeded Bishop Faber in the rectorship of St. John's Church, Detroit.

The committee which consists of the Rev. W. R. Cross, the Rev. C. G. Ziegler, and Mr. A. E. Miller was appointed to notify Mr. Fox of his election.

IT IS THE teaching of the world of God and of our Lord and Saviour, and it has in every age been the belief of the Church, that heavenly beings are employed by God to minister to, to watch over, defend, and comfort His servants. Seen or unseen, they are about us. The soldier in the trenches, the sailor amidst the perils of the deep, the priest waging battle as a "Knight of God" with human sin and misery—all have about them the ministering spirits sent forth by the God of men and angels to aid and protect His own. May we not pray as Elisha prayed, "Lord, open the young man's eyes", and is it not conceivable that to those who are looking death in the face day by day, and to whom the unseen world is a great reality, there may be vouchsafed in answer to that prayer a consciousness of the presence of the chariots of Israel and the horsemen thereof?—Church Life.

THE LORD knows what they need; they know only what they want. They want ease; He knows they need purity.—George Macdonald.



## THE FIFTEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

## OUR LORD'S KEEPING POWER

**O**UR Lord is the Head of the Church. As such, He has laid down certain things to govern its membership, and He means to take our separate lives out of the world, that He may make us fit for His kingdom of heaven.

So the Church has ever preached our Lord, preached Him in ritual at the altar, in her ethics, in her theology, in her sacraments; preached Him as the centre of all the truth and inspiration that is in the world.

That is why the collect talks about the keeping power of our Lord—that He may keep His Church, and keep us, its members, from “all things hurtful, and lead us to all things profitable to our salvation”.

And, perhaps, that is one reason why we are called upon, as members of the Church, to observe the September ember days, which occur this week, with prayer and fasting for the clergy and those who are to be ordained. At any rate, no men need the Church's intercession more, nor crave it more, and none will be more grateful for it.

The collect is a prayer for the operation of divine grace in and for the Church, that God will keep it by His mercy; and for our own frailties, that He will keep us in “all things profitable to our salvation”.

The epistle sets forth St. Paul's understanding of the tribulations that beset the Church, and the power of the indwelling Spirit, and the enroting in Christ, to give the victory.

Such a passage, if it means anything, means that the Church, through the blessing of our Lord, is the haven of rest for our dependent souls. Day after day we dwell on holy ground, amid holy songs

and holy influences. Day after day, like the Apostle, we are ever striving toward a grander light, and a more hopeful affinity with our Lord. We may not know it, we may not feel it, we may not think it; but it is so.

Indeed, we may not be zealous for the old law, as were many of the Galatians, but we are glorying in the Cross of Christ. We may not know, nor care for, many of the questions of our day; but, like St. Paul in a sense, we defy the troubles of the world, and we bear in our bodies the marks of our suffering to the greater glory of God.

Therefore, we do not tremble for the existence of the Church, even in these days “of all things hurtful”, for the power of our Lord is on our side.

The gospel, which is a part of our Lord's Sermon on the Mount, treats of serving God and mammon; and exhorts us to seek His kingdom, rather than worldly things. No man can serve two masters. Our affections and obedience cannot be divided. The arguments of our Lord on this point are expressed in language of unequalled beauty and force, and they contain much food for thought; while His conclusion and exhortation manifest the propriety of seeking first the kingdom of God, that in life and death all may be well with us.

Surely, this is conclusive, for the aim of all true Christian life is the kingdom of God, and the business of all true Christian life is “seeking the kingdom of God”, that “all things shall be added unto” us.

THERE ARE at least four chapters in the Bible in which sin is not mentioned—two at the beginning and two at the end. The first two chapters tell of the creation of the earth; the last two speak of the creation of a new earth. After the creation sin entered; with the recreation sin will be forever banished.—*Alan Pressley Wilson.*

## THE NEW LECTIONARY

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

## CALENDAR FOR EIGHT DAYS

Fifteenth Sunday after Trinity	II Samuel 12, 1-23 Hab. 2, 9-20	John 14	Isaiah 60	Ephesians 1
Monday	Ecclus. 23, 16-end	Mark 10, 32-45	Ezekiel 7, 15-end	Ephesians 2
Tuesday	I Chron. 20	Mark 10, 46-11, 11	Ezekiel 8	Ephesians 3
Wednesday	Deut. 18, 15-end	Acts 1, 1-9	I Kings 13, 1-26	II Cor. 4
Thursday	II Samuel 14, 1-20	Mark 11, 27-12, 17	I Chronicles 29, 1-19	Mark 2, 13-22
Friday	I Kings 19	Matthew 19, 16-end	Isaiah 52, 1-12	Romans 10, 1-15
Saturday	Hosea 4, 1-9	Acts 4, 13-23	Micah 3, 5-end	Hebrews 13, 7-21
Sixteenth Sunday after Trinity	II Samuel 15, 1-12 Pr. of Manasses	John 15	Deut. 29	Colossians 1

**T**HE frailty of man without Thee cannot but fall,” says the collect. Is there any better illustration of that sad truth than the story of David's sin in the first lesson for the morning? Yet David “was a man after God's own heart”. Only the shallow could sneer at this.

To the common answer that if David sinned he also repented (and no one has made this stronger than Carlile *in loc.*) should be added that the primary reference of the divine commendation of David would seem to be to the great world service that the king rendered in establishing the monarchy upon a theocratic basis. (Cf. I Sam. 13, 14 with other points in which Saul failed.) Yet the principle of being subservient to God's will as expressed through the prophet guided him throughout his life, even before he became King. (I Sam. 19, 18.)

It must be borne in mind also that Christians have one great advantage and equal responsibility in the possession of the indwelling Holy Spirit, which as a thorough regenerating power was denied to those living in the pre-Christian era. The second lesson is occupied with the promise of this power. There is a second fact which should give us pause as we tend to over-do the balancing of sin by God's forgiveness, and that is that forgiveness does not at once wipe out consequences nor is it tantamount to entire remission of penalty. (Verses 13 ff.) Forgiveness is restoration to the divine fellowship, through which consequences become remedial. The salvation referred to in the collect means salvation from sin. That is not possible if we are to keep on sinning and keep on merely being sorry. There is, in fact, no full repentance until we have made it the object of life to “seek first the kingdom of God and His righteousness” as in the gospel (Matt. 3, 2). And that, by the way, implies social as well as individual righteousness. The Old Testament alternative continues the selection from Habakkuk begun last Sunday, prophesying the success on earth of the Kingdom of God.

Sunday evening, Ephesians is begun as next in chronological order, the keynote of the first chapter being Christian experience through the possession of the Spirit, “the earnest of our inheritance,” and concluding with the Church the Body of Christ in line with the collect.

Another great thought of this epistle (continued through the week) is missions to the Gentiles, for which reason Isaiah 60 was made the first lesson, a magnificent chapter never heard on a Sunday in the existing Prayer Book Lectionary, unless happening to coincide with Epiphany.

The week-day lessons are interrupted for Ember Days and St. Matthew. The two selections from Ecclesiasticus for Monday and Saturday (23, 16-end and 11, 1-28) are used as “fillers”, so as to get to the story of Absalom's Rebellion next Sunday.

## THE FIFTEENTH SUNDAY AFTER TRINITY

With Thy perpetual mercy keep, O Lord,  
Thy Holy Church according to Thy word;  
And for man's frailty without Thee must fall,  
By Thy good help deliver us from all  
Pernicious things, and lead us on to those  
Whereby the work of our salvation grows.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By Presbyterian Editors

I HAVE been reading much these long summer vacation days: poetry, old and new, but chiefly Shelley, rejoicing in his irregular unrhymed verse as vastly better than the self-vaunted *vers libre* which Miss Amy Lowell seems to think she invented; essays of Maurice, Hazlitt,

Howell, the seventeenth century letter-writer, and my genial neighbor, Crothers; memoirs, and notably Horace Greeley's *Memories of a Busy Life*, of which more presently: war-books beyond counting, of which the one most startlingly satisfactory called *The New, True German Word*, comes to me from Copenhagen, albeit with a Geneva imprint and with the mark of Berlin on every page, is edited by "German Republicans and true German Socialists", and indicts the Kaiser and his accomplices as enemies of Germany and the whole world—I hope it may outlive the German Empire!—and now, at this very moment, Mr. H. G. Wells' new evangel, *God the Invisible King*. It has been sent to me for review; and so, though I prefer to treat it informally here, I inform you that Macmillan publishes it, in red cloth, 174 pages, for \$1.25—cheap as compared with *Science and Health*, dear if you think of the minimum price for a Bible and Prayer Book, or a paper-bound Church Catechism.

Mr. Wells himself is interesting; he is so perpetually convinced of his own new discoveries, each discrediting its predecessors. He is a master of English, and many of his pictures of life are as vividly accurate and convincing as a very well-made snapshot. I keep "Kipps" and "Mr. Polly" in the little bookcase near the head of my own bed, along with a curiously varied collection for sleepless nights. He has been extraordinarily lucky in certain forecasts: witness *The War in the Air*, and *The World Set Free*.

But *non omnes omnia*. No man can be a universal authority, not even the editor of the *Encyclopaedia Britannica* or that mild Italian ecclesiastic who veils his happily ominous name of *della Chiesa* under the less justified pseudonym of Benedict XV. And so, when Mr. Wells writes of philosophy, ethics, theology, or simple faith, he is not always either lucid, convincing, or intelligent. He is always readable, always suggestive; he generally gives the impression of a momentary sincerity—*i. e.*, of a sincerity which at that moment is profoundly assured of its message to a docile world but which the next moment will unsay itself or supersede itself. One can't help liking him, even at his worst: at his best he is outstanding, of course.

In this much-heralded new book, we find a good deal of the average Wells, some purple patches of the best, and long tracts of the mud at the bottom of the Wells. His publishers tell us on the cover that he writes here "with the eloquence of utter sincerity"; but I should require other proof than Messrs. Macmillans' say-so. If he were utterly sincere, he would have taken more care to inform himself: as to the Christianity he repudiates with such contumelious violence; he would have guarded himself against claiming as his own new discoveries what have been for long the commonplaces of certain Christian schools; he would have been less reiteratingly dogmatic; he would have refrained from characterizing the Faith which is dearer than life to multitudes of the world's most keenly intellectual and holiest people as "dogmas which have obscured, perverted, and prevented the religious life of mankind."

The case seems thus: Mr. Wells, in the impressionable years of his boyhood, encountered a peculiarly malignant form of Calvinism—that perversion of religion concerning which John Wesley said so well, "Calvin's God is my devil." From this utter misrepresentation of Christianity he naturally reacted into agnosticism or even atheism; and as, in his fiction, he has shown fierce ill-will against the Church, so

in his other writings he has poured out scorn and condemnation upon the bugaboo of his childhood. This is not surprising; though a really scientific mind would have made sure that it was the Christian religion and not a perversion before taking so irreconcilable a line.

Then came the war, and all its reactions, intellectual and spiritual as well as political. "Mr. Britling" represents those reactions on Mr. Wells, and when the hero demanded an acknowledgment of God, as the supreme necessity, many of us hoped that the author was finding the way Home, and reckoned his petulant repudiation of Infinity as an error in thinking, associated with a desire which only the Incarnation could satisfy. Very probably we gave too much importance to this sign of growth in Mr. Wells; and now he dedicates this volume to setting us, and all mankind (with a few negligible exceptions) right as to who and what God really is—according to his only prophet, *Rasul Allah* Wells!

The result is not a little startling—in its meagreness of conclusion. With trumpets also and shawms (or rather with the ultra-modern instruments, ukeleles and balalaikas), Mr. Wells proclaims what *Punch* very happily calls "God the Invisible Man". One of the most learned criticisms I have read quotes "an eminent anthropologist" as saying: "I am so pleased with Mr. Wells. He used to be an atheist, and now he has got just as far as any savage." His religion is anthropomorphism, and the *anthropos* is Mr. Wells' ideal of Mr. Wells. He sets out to deliver us from dogma, by dogmatizing *motu proprio*. He cannot find language sufficiently blasphemous to repudiate the doctrine of the Blessed Trinity, yet he offers us a Triad instead: "the Veiled Being," "the Life Force", and "the Invisible King", *i. e.*, that finite, imperfect, struggling person whom Mr. Wells assures us he has discovered and wants us to accept on his warranty.

On its positive side, no orthodox Christian can quarrel with many things Mr. Wells says concerning the eternal Youth of God, the consciousness of the divine indwelling, the abundance of the divine mercy. It is good for him that he has got so far. But one is a little daunted at his preoccupation with Mohammedanism. "Islam was never saddled with a creed," he tells us; and gaily adds that the accepted Christian teachings about the virginity of Mary arose in Arabia as a Moslem gloss upon Christianity. So he rejects Christian teachings concerning the lawful use of the reproductive function with a fine impatience; he scoffs at the idea of divine Providence as magic; over and over he insists that no intelligent Christians really believe their own religion; and yet he has the cheek to say that "a certain politeness and charity" are necessary in theological discussions! If I were to say all I think, I fear he might accuse me of patterning after his own style of controversy.

This much is clear. Mr. Wells' new "religion" has very little new about it that has positive value. I can not forbear quoting the last paragraph of a very good review in *The Nation* of June 14th, a publication never suspected of ecclesiastical bias:

"The fine and sound things we have not much emphasized: exhortations to repentance, consecration, self-sacrifice, labor for the Kingdom of God on earth. Mr. Wells's impression that they are new is as 'curious' as the modernity of Christ. They may be heard in any orthodox pulpit in the course of a month's sermons—with due credit given for their origination. It is better for Mr. Wells to think of them as of his own confection than for him not to think of them at all; but as a matter of fact the chief contributive element in his restraint is his peculiarly sanguine and mellifluous egotism and insolence. Why can he not occasionally acknowledge that an idea may be true and useful, even though it has always been acknowledged as such?"

IT SEEMS to me it is the same with love and happiness as it is with sorrow, the more we know of it the better we can feel what other people's lives are or might be, and so we shall only be more tender to them and wish to help them.—George Eliot.



## AFRICAN COMMUNITY ESTABLISHES HOUSE IN LONDON

Has Its Home in Zanzibar

### SCHOOL OF CHURCH MUSIC WOULD MAKE RADICAL CHANGES

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

IT is announced in the current issue of *Central Africa* that a branch house has been taken by the Community of the Sacred Passion, of the diocese of Zanzibar, at Ealing (a suburb of London), for three years for the purposes mentioned in *Central Africa* for July.

Considerably less than half of the amount required for expenses of the house during the period has been received. But with the amount in hand and in expectation of receiving further contributions and subscriptions, the Rev. Canon Travers, Secretary of the U. M. C. A., and two others, have taken the house in their names and will attend to the business arrangements on behalf of the Community.

Another successful meeting of the Summer School of Church Music, at Whitelands College, Chelsea, has again made us realize the great educational value of this now permanent institution in the great and splendid work of Church music reform.

The object for which the school stands, as was explained by the chairman, the Rev. A. S. Duncan Jones (Vicar of St. Mary's the Virgin, Primrose Hill) in his opening address, is to further a revolution in the way in which music in church is regarded by most people. It was emphasized in the discussions that Church music appertains essentially to liturgical worship. And the devotional singing of the music of the Holy Liturgy each morning made this view of the subject most convincing. Another point was that the old English tradition as indicated in the Prayer Book is that the "Proper" should be sung by the people, the choir's part being the anthems, as at the Offertory. It was to be recognized that there are two main strains of music corresponding to the twofold aspect of the *Ecclesia Anglicana*. There is, first, the Catholic strain, the old Plainsong of the Church. Mr. Martin Shaw maintained in his lecture that while all now agree to base themselves on the researches of the Solesmes Benedictine Fathers in Plainsong, yet there was room for variety of vigor and pace in performance. Other aspects of Plainsong were treated by Mr. Francis Burgess and the Rev. Morris Bell. The other strain of music which properly inheres in the English tradition is the national. This was represented in the Communion service by Merbecke and by a very fine polyphonic setting by Shepherd, another old English master. The latter work is one of the sixteenth century "services" which is being edited by Dr. Terry at the request of the Carnegie Trust, and the version to English words was arranged specially for the school. The modal setting was by Mr. Martin Shaw. The hymn tunes (from the *English Hymnal*) were either by English composers, of the last three centuries, or Irish, Scottish, Welsh, and English traditional melodies. Mr. Geoffrey Shaw gave a delightful talk on Children's Music. The true function of the organ (so greatly misinterpreted by many organists) was dealt with by Mr. Harvey Grace; while Lady Mary Trefusis was insistent and boldly suggestive on the place of the congregation in the Church's glorious service of song.

A controversy arisen in the diocese of Manchester on the subject of Prayer for the Departed is likely to remove ignorant prejudice among some people. The practice of praying at Church services for those who have fallen in the War is said to have obtained almost universally in the diocese.

But it appears that, in connection with the War anniversary on August 4th and 5th, the Bishop was so ill advised as to signify in a private letter to one of his clergy his disapproval of the prayers for the departed in the Form of Service for that occasion, set forth by authority of the Archbishops, and that he could not grant permission for the use of them. A ferment of private and public discussion has followed this "inhibition". The Dean of Manchester declared from the Cathedral pulpit that the English Church "never denied her children the privilege of remembering the dead in their supplica-

tions before God". And at the present time "it seemed almost cruel to shut the door upon the possibility of pleading for their loved ones at the Throne of the All Merciful Father". The Dean proceeded to announce that in the Cathedral it would not be right to refrain from the use of the simple and national prayers put forward by authority for use at the beginning of the fourth year of the War. *Antifea*, the accredited Church correspondent of the *Manchester Guardian*, in his rejoinder to many letters from Protestants about his recent article in defence of prayer for the departed, sums up as follows:

"To my mind the strongest argument in favor of prayers for the dead is the impossibility which I feel of believing that the Christian religion forbids them. When a mother has prayed morning and evening and perhaps many times a day, for a quarter of a century, for her boy, from the first moment when he lay on her breast till she heard of his death, can religion really bid her take his name out of her prayers to his Father and hers? I cannot think so."

The almost inconceivable ignorance and prejudice of Protestants in this matter reminds one of a racy remark which Mr. Ruskin is said to have made to Mr. Gladstone: "I have been brought up so strict a Protestant," he said (or words to such effect), "that I know but little about Christianity."

The King, accompanied by several members of the royal family, attended the service of intercession held in Westminster Abbey on Sunday week, on the occasion of the War Anniversary.

#### Sermon on War Anniversary

A sermon was preached by the Archbishop of Canterbury, and he began by saying that three years and three days ago—on Sunday, August 2, 1914—it was his solemn duty and privilege as Archbishop "to stand in this place and to try in God's name and by God's help to suggest some thoughts which would fit a moment of the very tensest strain and of eager, but dwindling, hopes of peace". A few hours later the crash came, and we were at war.

At this anniversary time we pause and take stock of the three years' outcome. Does the issue which shone out so clearly in those first days still hold good? The answer from almost every thoughtful man and woman up and down the land would roll back overwhelmingly: We were right then. We are right now. Continuing, the Primate said:

"Notably we thank God for the incoming on our side of the great republic of the Western world. That fellowship, arriving when it did, is the surest human witness that could be borne to the greatness of our cause. It knits a strong and sacred bond, which is to outlast these tempestuous years and to weld our peoples in imperishable brotherliness of service for the welfare of the world."

Here to-day we have declared afresh our allegiance to the Lord Christ. If Christ is going to be King (in the new life after the War) we must act now, and pray now, as if we thought it to be true.

In this month's Leeds *Parish Church Magazine* there is published the Vicar's greeting to his parishioners upon taking up his duties as parish priest.

#### Vicar's Greeting to His Parishioners

Discussing the future, the Rev. Bernard Heywood remarks that the Church in this land must be prepared for change, "not, indeed, prepared to surrender any item of the everlasting Gospel, nor any laudable practice which she has inherited from the past, but to reform the things which are amiss in her own life, to restate the truth in terms which are intelligible and appealing to men's minds to-day, and to adapt her system to needs which did not exist when, for instance, the Prayer Book was compiled." And continuing, he says:

"I could wish the Church to be in the advance guard of those who desire to promote not only Church reform, but educational reform, and what is loosely termed 'social' reform—i. e., the fuller application of Christianity to common life and human relationships."

An officer in the army writes to the Universities' Mission to Central Africa:

#### A Tithe for Missions

"I am enclosing a cheque for £14 for the U. M. C. A.; £4 is what I was able to collect in small sums for the Mission during the past five months, and £10 is about ten per cent. of my army pay for the half year. I don't wish my name to appear in any list or publication but I wish that other officers might think of giving a tenth of their pay to Missions. Many I feel sure are ready to give but the idea has not occurred to them. We get very few opportunities of giving alms out in France."

J. G. HALL.



## The Pine Ridge Convocation

By the Rev. P. C. WOLCOTT, D.D.

ON the morning of St. Bartholomew's Day, August 24, 1879, Bishop Hare and four young deacons arrived at the newly established Pine Ridge Agency and began the work of the Church among the Ogalala Sioux, the wildest and most intractable Indians in Dakota Territory. Tents were pitched, the Holy Communion was celebrated, and the work of the Pine Ridge mission was begun.



DR. WOLCOTT,  
BISHOP BURLESON, AND  
THE REV. AMOS ROSS

There was not at that time, so far as we knew, a single Christian Indian among the seven or eight thousand gathered about the new Agency. They were all painted savages, the most remote and hostile of the Sioux, the people who had been in open revolt against the government and who continued to make trouble until the terrible battle at Wounded Knee in 1890 finally crushed the hostiles.

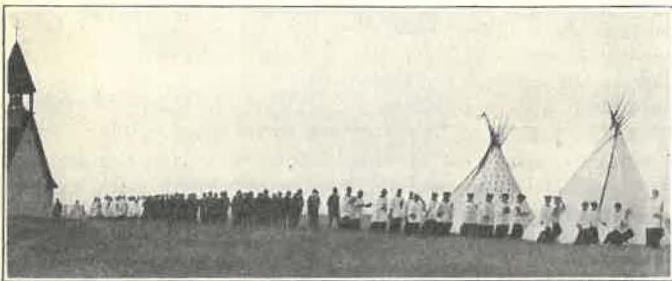
The four deacons whom the Bishop left at Pine Ridge were Hachaliah Burt, John Robinson, Amos Ross, one of the first of the noble band of native clergy, and the writer.

The work at first was difficult, chiefly owing to the fact that the hostility and distrust of the people had to be overcome and their confidence gained. It is scarcely to be wondered at that they were inclined to consider all white men who came among them thieves and liars. Their experience with white people had been a bitter one.

The first year was one of hardships and dangers, but steady progress was made, and in 1880 the mission Church of the Holy Cross was built. I was advanced to the priesthood and placed in charge of the work, and schools and outstations were established. Before the end of the second year more than one hundred Indians had been baptized and the work was firmly established.

Thirty-eight years later, on St. Bartholomew's Day, 1917, after an absence of thirty-six years, I came again to the Pine Ridge reserve. On the former occasion we had to make a journey of more than three hundred miles after leaving the railway in order to reach our destination; now we leave the railway at a point only thirty-seven miles from the Corn Creek Station, where the annual convocation of the Niobrara deanery was held.

About three thousand Indians were gathered together for the convocation, which is not only a great religious meeting but the great social gathering of the year, when people from the widely scattered settlements, from Standing Rock to



VESTED CHOIR, CATECHISTS, AND CLERGY AT PINE RIDGE  
Leaving the church to march to the booth for the opening service. The decorated tipi at the right was erected for the Bishop.

Santee on the Missouri, and from Rosebud and Pine Ridge on the high plains of the west, come together for a week of prayer and counsel and social intercourse.

A great circle of tents a mile in diameter surrounded the spacious booth of pine branches in which the services and meetings were held—a booth in which an audience of five hundred could be seated upon the pine logs and rough

board benches. A chancel with an altar properly appointed stood at one end, and there were seats for the choir and clergy with the catechists and helpers.

Thirty-eight years before, there was scarcely a single Christian among these western Indians, the Ogalalas and Brules—the Red Cloud and Spotted Tail people. To-day there are, on the Pine Ridge reserve, with an Indian population of 7,200, twenty-six stations reporting last year 1,367 communicants, and on the Rosebud reserve, with a somewhat smaller Indian population and the same number of stations, 1,081 communicants. I do not think that this proportion of communicants to population is equalled anywhere else in America, and those to whom the Church does not minister are reached by the Roman Catholics and the Presbyterians. And what is true of these two missions is true to perhaps an even greater degree in the seven missions on the Missouri River which have been longer established.

The opening service of the convocation was a celebration of the Holy Communion at 9 o'clock on Friday, St. Bartholomew's Day. It was Bishop Burleson's first convocation, and he made a graceful address of greeting and welcome. I preached the sermon, which was translated into Dacotah by the Rev. Dr. Ashley, who has been in the field since 1874



WOMEN'S TENT AT THE PINE RIDGE CONVOCATION

and knows the Dacotah people and their language better than any other white man.

All the proceedings of the convocation were in the native tongue, an interpreter being employed when necessary. Many of the younger people speak English, but all are more familiar with their own beautiful language and prefer it.

At each service the booth was crowded and many stood outside. It was a very reverent congregation, as was evidenced by the demeanor and responses of the people.

Almost all the people wear our ordinary citizens' dress, although some of the older men still have their hair braided in the old fashion, and many of the women wear bright-colored shawls or blankets which they pull over their heads in place of hats, which few of them wear. There were a few picturesque figures to remind one of old days, the most noticeable being the herald or crier, an old man with braided hair, a gay girdele, and moccasins, who rode about the camp announcing the services and meetings in the old fashion.

Each day began with a celebration of the Holy Communion at seven o'clock. Then came breakfast and Morning Prayer at nine, followed by convocation business. Noonday prayers were said and at the end of the afternoon session, as the sun was setting, camp prayers, when the people gathered in a great circle about the clergy in the center and joined in familiar hymns and evening prayers.

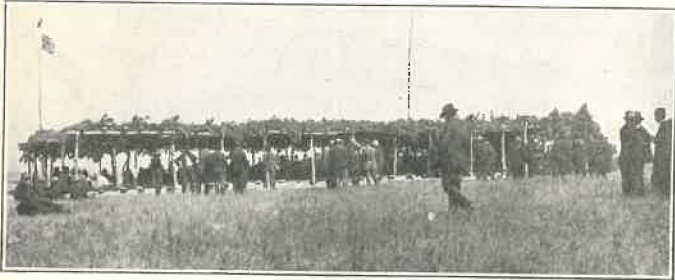
The women had their own programme and met in their own large tent. There were delegates from the branches of the Woman's Auxiliary in each of the one hundred or more chapels and stations in the deanery, and on Saturday morning they brought their offerings for general missions, the Native Clergy Sustentation Fund, and other missionary objects. As the name of the station was called the delegate



selected brought her offering to the table, where the Bishop, Miss Mary Peabody, and Mrs. Burt sat as tellers, while Dr. Ashley read the report of the branch and the amount of the offering, apportioned among the different funds. All day long the offering continued, and when it was completed the total had reached the great sum of \$4,431.59, the largest offering ever made by the Niobrara women. The men's free will offering on Monday also exceeded expectation, reaching a total of \$1,156.87. When one considers the small resources of these people, their self-denials which produce such splendid results are simply amazing and put us all to shame.

On Sunday morning Bishop Burleson held his first ordination and admitted to the diaconate two young men, Messrs. King and Whipple, both Dacotahs. This brings the number of native clergy to twenty, in addition to which there are eighty catechists and helpers, a splendid body of men, devoted and self-denying. In the afternoon the candidates from the Pine Ridge reserve were presented for confirmation, and numbered ninety-seven. It was a splendid class. Among them were old men and women who showed by their braided hair and their bright blankets that they belonged to the old order, and there were young boys and girls, alert and bright, who showed by their dress and bearing that they belonged to a new generation. To each one of them was given the Niobrara cross, which one saw everywhere, worn by old and young as a medal of honor.

There were conferences for the clergy and native workers, services for children, and meetings for both men and women. How best to help the Church, how best to help



THE GREAT BOOTH WHERE THE SERVICES WERE HELD

the nation, woman's duty in the home, woman's duty to the Church, were among the subjects discussed. Each day was full of eager, happy activities until Monday afternoon, when the convocation adjourned to meet next year at the Yankton Agency. Then the last good-byes were said and the long journeys home again.

Of the four young deacons who took part in the first service on the Pine Ridge Reserve thirty-eight years ago, three were present at this convocation. The Rev. Mr. Burt, who came out with Bishop Hare in 1873, was called to his rest two years ago, after forty-two years of faithful and devoted work among the Dacotahs, by whom his memory is held in reverent affection. The Rev. John Robinson, who came out in 1876, retired from active work three years ago, after thirty-eight years of service in the Indian field, and came from his home in New Jersey to be with his old friends again. The Rev. Amos Ross, over whose head the years have passed lightly, was the gracious host of the convocation and a most efficient manager of its secular activities, while the writer, who left the work most unwillingly thirty-six years ago, was revisiting it for the first time after his long absence.

People sometimes ask, "Do Missions pay?" The best answer I know to the question is the Niobrara convocation. No one who has ever attended such a meeting has any longer any doubts about the matter.

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THE BEST is yet to be. And in these words the prophet tells us the best of the best: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Here is the gold of the golden age. At last the rainbow of hope is stationary and we can grasp the treasure at its base or mount up its glorious arch. What greater riches in all the wide universe through all the eternities than "the knowledge of the Lord"? And what brighter consummation awaits the earth than that this knowledge shall oversweep and envelop it "as the waters cover the sea"?—*Biblical Recorder.*

## A LAYMAN'S IMPRESSION OF A WEEK-END RETREAT

BY FRANK E. FARLEY,

*Professor of English, Simmons College, Boston*

AND my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Some such thought as this was in my mind as I joined the handful of men gathering under one of the great trees near St. John's Chapel for a sunset service in the open air. "In quiet resting"! We were holding our service in the quadrangle of the Cambridge Episcopal Theological School, whose ivy-covered halls, quiet cloisters, grassy lawns, and darkly spreading trees carry the visitor back, in memory, to that hospitable mother Cambridge beyond the sea. As the dusk deepened, and the voices of my companions rose in hymn or petition, and the night air began to stir the branches over our heads, there came into my mind another passage from Isaiah: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

Surely no man of us left that scene without assurance of the peace of God. It was the close of a beautiful Sunday early in July. Since the preceding evening, when we came together for our first sunset service, our minds had been dwelling upon the topic suggested by our leader, Dean Rousmaniere of the Cathedral Church of St. Paul, Boston—"Life with God." Sunday had begun with an early celebration of the Holy Communion. The day had been varied by periods of silence, by services in the chapel, by individual conferences under the trees. From this Sunday evening sunset service we were to go to a general conference with the Dean, and then would come the ancient bedtime service of Compline. With another early celebration of the Holy Communion on Monday morning, our week-end retreat would come to an end.

As I paced the gravel walks under the trees, or sat in the choir of the dim chapel, or listened to the voice of the reader at our otherwise silent meals in the refectory, I could imagine myself a hooded brother in a mediaeval monastery—and yet instantly came the realization of a vital difference. The monk withdrew from the world to find peace in segregation with his kind. He was done with the allurements, the illusions of this life, the battle against vanity and greed, the bitter struggle for existence. His mind was centered on his vision of the City of God. That vision was untroubled by thoughts of the slums, or of consumers' leagues, or of good government associations. But we were emphatically *not* done with this life. We had dropped the daily routine of our various callings for forty hours of meditation and rest, not that we might evade duty, but that we might go back into the market-place on Monday with cleaner minds and stouter hearts, and with that quiet assurance which the prophet says is the effect of righteousness—a righteousness understood a little better after those hours of constant thought about the life with God.

Here, one felt, is the justification of the Retreat. Its unique value comes from the opportunity it affords, not of shelter from annoyance, not of listening to addresses (helpful as our leader's talks were in guiding and steadying our thought), not of indulgence in Pharisaical self-congratulation, but rather of bringing the spirit close to God for an *uninterrupted* series of quiet hours with Him, of keeping our souls still before Him, as the old seventeenth century mystic has it, "like a still lake", that the beams of His grace may be reflected therein; of restoring that sanity of outlook, that mental and moral balance which insures one against neurasthenia and pessimism and all dark obsessions.

These are genuine needs and they are becoming more and more pressing as the rush and roar of life grows more relentless. No man can afford to overlook any means by which his reservoir of spiritual energy may be replenished. As I came away from the Retreat, two thoughts were uppermost in my mind—first, regret that the time could not have been a little longer than from Saturday evening until Monday morning; second, wonder that Protestant Churches have so generally neglected such an obvious, simple, and powerful means of developing the layman's religious sense.



## Courses of Study for Clergy and Laymen

AT the suggestion of Bishop Fiske, a committee of the clergy of the diocese of Central New York have been at work for several weeks on a scheme of study for the younger clergy and thoughtful lay people. The committee have been in touch with seminary professors and others, but have kept in mind the need of confining their recommendations to books that are simple, practical, and popular in style, as well as reasonably cheap in price.

The list given below has now been finally adopted. In asking the committee to plan the scheme of study Bishop Fiske urged the selection of books that would help the clergy in preaching and instruction, so that they could make their sermons interesting and practical and their teaching definite and popular. He pointed out "the need of systematic instruction in Christian truth if our own people are to be kept interested in and faithful to the Church, and if others in the community are to be saved from drifting into a colorless Christianity that means in the end indifference to the truth and utter neglect of public worship. What is the result of our failure in the teaching office?" he asked. "Tens of thousands of people who 'like all churches' and love none; thousands of our own people who have no church loyalty, will drift away the moment the minister fails to please them, or are willing to shut up the church and give up the fight when difficulties arise."

In accordance with the Bishop's plan the diocesan Board of Religious Education issued, last May, a pamphlet giving a simple scheme of reading and also a list of tracts and leaflets by which there were suggested courses of parish instruction. The committee pointed out that such systematic instruction can undoubtedly be made interesting and popular. Wherever it has been attempted in the spirit of earnestness and charity, without the narrow dogmatism into which so many of us easily fall, it has attracted better congregations and led many to the Church. Often it can be supplemented by the distribution of short leaflets; or the instruction itself may be on the lines such leaflets follow.

The first scheme has now been revised by a second committee and the titles of books have been submitted to several teachers in our seminaries. Larger and more ambitious theological works have been eliminated and only such books have been put on the list as deal with the subjects in a very elementary way. There are no books beyond the range of the ordinary thoughtful layman; yet all are of sufficient value to give suggestive lines of study for many of the clergy.

In the list given below, books marked with an asterisk (\*) are to be had for \$1.00 or less; those with two asterisks (\*\*) are even simpler and can be bought for fifty cents or less. With two or three exceptions, no book costs more than \$1.25 or \$1.50. Many other titles might have been given. For example: Angus on *Environment of Early Christianity*, Robinson's *The Religious Ideas of the Old Testament*, Nairne's *The Faith of the Old Testament*, and Selwyn's *Teaching of Christ* were recommended, but these are more scholarly in type. The committee's final list follows:

### SUGGESTED STUDY SCHEME

#### General Church Teaching:

- \* Carey: *Have You Understood Christianity?*
- Fiske: *The Religion of the Incarnation.*
- \*\* Romanes: *What a Christian Ought to Know and Believe.*
- Mason: *Faith of the Gospel.*
- \* Gore: *The Religion of the Church.*
- \* Haverstick: *Churchman's Ready Reference.*

#### The Christian Creed:

- \* Adderly: *The Creed and Real Life.*
- \* Gore: *The Creed of the Christian.*
- Bishop of Peterborough: *The Creed of the Churchman.*
- \* *New Tracts on the Creed*, published by S. P. C. K.
- Barry: *Meditations on the Apostles' Creed.*

#### The Nature and Being of God:

- Lacey: *God and Nature.*
- \* Hall: *Doctrine of God.*
- Illingworth: *Doctrine of the Trinity.*

#### Revelation; Inspiration; the Bible:

- \* Paterson Smyth: *How God Inspired the Bible. The Bible in the Making.*
- \*\* Stiness: *The Bible a Revelation.*
- \*\* Davenport: *The Bible and the Church.*
- \*\* Elmendorf: *The Word and the Book.*
- Hamilton: *Discovery and Revelation.*

#### Christian Evidences:

- \*\* Ragg: *Evidences of Christianity.*
- Glover: *Verification of the Christian Tradition.*
- Carpenter: *A Parson's Defence.*
- Quick: *Essays in Orthodoxy.*
- Romanes: *Thoughts on Religion.*

#### The Problem of Evil:

- Eck: *Sin.*
- Campbell: Various chapters in *The War and the Soul.*

#### The Incarnation, the Person of Christ, etc.:

- Eck: *The Incarnation.*
- \*\* Staley: *Plain Words on the Incarnation.*
- \* Fiske: *Back to Christ.*
- \* Randolph: *The Virgin Birth of Our Lord.*
- Glover: *The Jesus of History.*

#### The Life of Christ:

- \*\* Stalker: *Life of Jesus Christ.*
- \* Gates: *Life of Jesus.*
- \* Butler: *How to Study the Life of Christ.*
- \* Hodges: *When the King Came* (for children).
- Hankey: *The Lord of All Good Life* (very suggestive, though not endorsed; a popular statement of the Modernist view).

#### The Passion and The Atonement:

- \* Dale: *The Atonement.*
- Pullan: *The Atonement.*
- \* Stalker: *The Trial and Death of Jesus Christ.*
- \* Randolph: *The Precious Blood of Christ.*

#### The Resurrection, etc.:

- Simpson: *Our Lord's Resurrection.*
- Latham: *The Risen Master.*

#### Life After Death:

- \* Paterson Smyth: *The Gospel of the Hereafter.*
- \* Holmes: *Paradise.*
- \* Gayford: *Life After Death.*

#### The Holy Spirit:

- Holden: *The Holy Ghost the Comforter.*
- Slattery: *The Light Within.*
- (The Committee found it difficult to find a book at small price on the Holy Spirit. Dr. Slattery's book is far and away the best they have read; but it is more expensive than the books on this list generally. Most books on the subject are devotional rather than instructive.)

#### The Church:

- Marson: *God's Coöperative Society.*
- Oxford University Press: *The Faith of the Catholic Church.*
- \* Fiske: Chapters in *Back to Christ.*
- Campbell: Chapters in *A Spiritual Pilgrimage* (showing the need of "the Church Idea").
- Westcott: *Catholic Principles.*
- \* Little: *Reasons for Being a Churchman.*

#### The Sacraments:

- \* Carey: *The Life in Grace.*
- \*\* Lacey: *The Mysteries of Grace.*
- \*\* Staley: *Catholic Religion.*

#### Worship and the Holy Eucharist:

- \*\* Osborne: *Chapters on Church Going.*
- \*\* Delany: *Ideals of Christian Worship.*
- Stone: *Holy Communion.*
- Gore: *The Body of Christ.*
- \*\* Cleaver: *Plain Sermons on the Sacrament of the Altar.*

#### Prayer: Its Meaning, Its Difficulties, etc.:

- Fosdick: *The Meaning of Prayer.*
- McNeile: *The Meaning of Prayer. After This Manner Pray Ye.*



\* Carey: *Prayer and Some of Its Difficulties.*

\*\* Gore: *Prayer and the Lord's Prayer.*

#### Church History:

\*\* Bate: *History of the Church to A. D. 325.*

\*\* Lawrence: *Main Points in Church History.*

\*\* Dearmer: *Everyman's History of the Church.*

\* Kinsman: *Outlines of Church History.*

\*\* Coleman: *History of the American Church.*

Tiffany: *The Episcopal Church.*

\*\* Hodges: *Three Hundred Years, etc.*

Wakeman: *History of the Church of England.*

Cutts: *Turning Points of General Church History.*

#### The Prayer Book and Liturgy:

Dr. Hart (Sewanee Press): *History of the Book of Common Prayer.*

Archdeacon Nennen (Gorham): *Introduction to the Prayer Book.*

\* Dearmer: *Everyman's History of the Prayer Book.*

\* Temple: *The Church in the Prayer Book.*

\* Sinker: *The Prayer Book in the Pulpit.*

#### The Preaching Office:

Pepper: *A Voice from the Crowd.*

Brooks: *Yale Lectures.*

\* Ford: *The Art of Extempore Speaking.*

\* Carter: *Preaching.*

#### The Pastoral Office, etc.:

\* Fiske: *Sacrifice and Service.*

DeWitt: *Decently and In Order.*

\* MacLear: *Lectures on Pastoral Theology.*

\* Carey: *My Priesthood.*

Gladden: *The Administration of a Parish.*

Robinson: *The Personal Life of the Clergy.*

\* Ede: *The Clergy and Social Service.*

#### Religious Education:

\* Gardner: *The Children's Challenge.*

\* Trumbull: *Teaching and Teachers.*

\* Smith: *Elements of Child Study.*

\* Pattee: *Elements of Religious Pedagogy.*

Bowie: *The Children's Year.*

\* *Our Family Ways, etc., as suggestive of talks to young people.*

### "AT EVENING TIME THERE SHALL BE LIGHT"

BY ZOAR

AS our feet reluctantly turn in the latter part of life's long way, at the bend where we may almost see in the distance the "gloomy portal" through which we must pass to reach our heavenly Home; as we realize that truly the things of this life are receding in the shadows of the past, is it not well for us to stop and meditate for a while on the wonder of the love which has led us thus far, day by day, and, which we know—the only thing, together with the certainty of death, whereof we are sure of things to come—will lead us to the end? Oh, that we Christians, in these days of "battle, murder, and sudden death" for thousands and thousands of our brethren, might in the strength of that assurance learn to pray and to intercede for all men, that the mighty power of God's love may send out His light in the darkness of this world, and put an end to the murderous conflict of nations. We, who have passed through the depths, know out of our own experience that nothing is impossible to God. We know it because we have seen it, we have felt it, His love has flooded our life. When all hope seemed to have fled, we know that God is love, infinite, merciful, long-suffering, forgiving love!

Shall we then fear the evening tide rapidly advancing, and the solitude of the last part of the road? True, the things of this world have lost their hold upon us, and we thank God that they have, but shall we only think of our own salvation and remain indifferent to the world's suffering? God forbid! While we are in this world, though not of it, we will pray for those who are suffering and dying wherever they may be, pray as only those who know God's love and power can pray. Yes, the lights die down on the path we take, but with the twilight comes peace, and an infinite sympathy for those who are still bearing the burden of the day.

Resolutely then, we turn our face towards the setting sun of our life, firmly believing His word—"I go to prepare a place for you"—asking only, that it may be granted to us to serve Him and our fellow-men even to the very end.

### A POINT OF VIEW FOR CHAPLAINS

THREE men were dining at a restaurant at a table where one interested in soldiers and sailors and marines was sitting. It was Friday. One of the sailors, a Romanist, ordered beefsteak and was criticised by one of his companions. The question then arose as to the reason for using fish on Friday. Appeal was made to the parson, who, remembering the first Christian symbol, suggested that there was an excellent reason. He said he would write, as the explanation would be more easily grasped. It was along the line of the word suggested by the acrostic: "Ichthus".

One of these men commented favorably on the type of men he had met who were "Episcopal", and how unfortunate it was for a so-called Protestant crew to have a Roman chaplain. Every effort was made by visit and by letter to get in touch with this man, but with apparent failure. After the ship had gone this letter was received. It may be of value to those who wish to influence those "who go down to the sea in ships".

"Rev. Sir: I have received your cards and letters and I appreciate your efforts very much. I am afraid you think I do not because I have not written you at all. But I was, at first, surprised that you had taken any interest in us, because the usual 'butinski' who meets sailors generally loses interest after he has spoken his few set phrases.

"Next, I thought your continued interest was because you had something to sell. And, now, since receiving your interesting booklet (*Church Facts*, one of The Young Churchman Company tracts) and the *Soldiers' and Sailors' Prayer Book* (issued by the Bishop White Prayer Book Society) am very much interested and I am convinced that you are not the usual run of 'hit or miss' reformers of sailors. Your explanations in the type-written letter of something (reason for fish on Friday) I had thought could not be explained sensibly was a big, pleasant surprise to me. The booklet on the Church (*Church Facts*) also cleared up many points which, to me, were cloudy. For all of which I thank you, and, if there is any thing that I can ever do to repay you please let me know.

"And now, Sir, I want to ask your advice. As I mentioned to you, I belong to no Church, though I consider myself a Christian. The nearest I ever came to taking part in organized worship is in my lodge rooms, where are taught the principles of friendship, love, and truth. But, as all of my brothers seem to be especially attached to some particular Church, I think, perhaps, there may be something that you could advise whereby I, too, can become a member and do some good somewhere, as well as receiving some benefit myself. Whatever you care to do for me in this connection I will appreciate very much. Please understand, dear Sir, that I am not one of the converts that 'hit the sawdust trail' for Billy Sunday and for any one else who works them up to a feverish heat one day out of a year. But, I think you are a conscientious minister who is trying to help your less informed and less fortunate flock.

"I am not selfishly anxious for anything for myself especially, but will consider it a favor if you will undertake to direct me in such ways as you think proper to make of me a more useful man.

"Assuring you again of my gratitude for what you have done for me and hoping to hear from you at your convenience, I remain," etc.

### NEHEMIAH

#### I

A lonely figure on a city wall,  
Inspecting all the ruin wrought through years  
Of feebleness, of warfare, and decay!  
The moon's enchanting light is over all,  
But of its glamour unaware appears  
The man absorbed in his intense survey.

#### II

Oh, get thee forth upon thy ruined walls,  
Forth in the silence of the dewy night!  
Like Nehemiah see the wreck, and plan  
To build like him: In vain Sanballat calls  
Derisive names, and Jews bewail their plight—  
The wall proceeds, for God has found the man.

IDA AHLBORN WEEKS.



# The Conquest of Doubt

## A Religious Experience

By a Priest of the Church

THIS narrative is after the manner of a *Confession*, and if the personal pronoun seems unblushingly prominent, "the gentle reader" will observe that it is in no wise intended to exalt the writer, for his identity has been carefully concealed. The tale records a very real struggle, and it is written with the hope of bringing some light to those who are in spiritual darkness. It is the opinion of the writer that there is a great mass of religious experience going on every day which never gets beyond the individual experiencer and which, if recorded, would prove of incalculable value to society. The experience which is here given is but an atom in that great mass.

As I look back upon it now, I can see that I was drawn to the ministry on humanitarian and moral lines rather than those strictly religious, by the cords of a man rather than by a vision of God. I can picture to myself even now the very place where the call to the service of man first thrust itself strongly upon my consciousness—no doubt it had been lurking underground long before. On a mild spring day, stopping in a country walk beside a little brook, which was noisily protesting against the overwork which the melting snows had piled upon it, I there felt the pressure of human needs; though far from them, there made my decision to serve God by service to my fellowmen—a decision which, thank God, I have never regretted. That decision, I believe now as I believed then, was in response to a divine call. The sins, the sorrows, the injustices of human life were the words spoken but the voice was the voice of God. Where could one best serve his fellowmen? I looked about at the institutions of society for an answer. There were two chief agencies working in society—social philanthropy and the Church—and I chose the Church because it emphasized the moral and spiritual nature of man as well as the physical.

I do not remember that Jesus Christ the God-man came into my vision in any great degree. The Man of Nazareth came as the last of the prophets, the greatest of preachers, but not as the Son of God different in kind from other men. The Creeds of the Church presented a stumbling block which had to be removed by reasoning. My philosophical training, which I had made my major in college, had incapacitated me for belief in the miraculous, and I imagined that with the miracles went all the supernatural. The teachings of Jesus and the character of Jesus appealed to me, but the picture of Him as the only begotten Son of God, which the Church has drawn, seemed to me the work of men's imagination. I knew that theologically I was more of a Unitarian than anything else, and yet I chose the Episcopal Church, because it presented a wider scope for social work, and I am frank to say that there was a warmth and a dignity to the services which I missed among the Unitarians. There was the so-called Broad school in the Episcopal Church, and it seemed better to enter orthodoxy and liberalize it than to stand outside and criticize it.

The next year after making my decision, I went to an eastern university for post-graduate work and later to the seminary for theological training. Those years spent in intellectual questionings and the probing to the quick of religion were fruitful of many doubts and uncertainties. There was little of the Bible left upon which one could depend—indeed, as soon as a leak is sprung in the wall, the whole land is flooded and all the former foundations washed away. One rides on an improvised raft, tossed now in this direction and now in that upon the flood. So it is if one makes the Scriptures the sole authority. The Apocalyptic school makes Jesus a mistaken prophet. The Christus-myth school attempts to remove all historicity from Him. It was with a very scant assortment of beliefs of a very elusive and intangible sort that I was ordained. The examining chaplains were not very inquisitive and I suspected them of heresies more than once.

The years of the ministry have been years of pleasant

human relationships but of intellectual turmoil. I sought to dissipate doubt by hard work and lack of faith by kindness. In preaching, rather than air my disbeliefs I expressed the maximum of faith, but that was meagre enough. I was thrown with people to whom the phrase "Higher Criticism" meant the gossip of high society, who thought "Apocalyptic" some disease of the eye, and who had never heard of the Christus-myth—the happier they. When it came to consoling those in trouble, I limped badly. As soon as I thought of a hopeful truth, I thought also of a rational possibility of its not being true. Those who had not gone through the training I had were of much greater value in such crises. There were times when I was tempted to indulge in the double-faced sin of having an esoteric and an exoteric belief—my own private beliefs, and also doctrines for teaching what the Church has set forth as true but which I did not accept personally.

The whole matter troubled me so much that I determined to coördinate my beliefs by setting them down in writing and seeing if my conscience would allow me to continue teaching what my reason denied. It seemed that there must be a vital eternal truth behind all the articles of the faith, and that is what I sought to set down. The book—which, by the way, will never be published—revealed to my dissatisfaction how flimsy and unstable were all the foundations of my belief. My theology resolved itself into something like this: Every man is potentially divine. Sin is what separates man from God. If we could be without sin we would be divine. Jesus Christ was such a sinless Being. Therefore He was the Son of God.

Amid the shipwreck of my other beliefs, I clung desperately to the sinlessness of Jesus of Nazareth. And yet, even here, I could not logically affirm it to have been a fact, and my faith was always shadowed by doubt. A universal negative cannot be proved, unless we have every possible case before us. And the Gospel narratives present a very meagre and very uncertain record, according to Biblical scholars.

And then Father Campbell's book, *A Spiritual Pilgrimage*, came to my notice. It was like a ferment in my already disturbed mental state. There was one sentence in that book which I could not avoid. It dogged my heels in the daytime. It haunted my pillow at night. It was this: "Either Jesus was what the Catholic Church said He was, or He was nothing." It became clear to me that the choice was an absolute one. As soon as one puts forth on the river of rationalism, he is swept on to the Niagara of destruction. And yet can one believe through sheer force of will? And if not, is it not the merest hypocrisy to teach as true, because the Catholic Church has taught it as true, what one does not believe himself? These questions did not tend to give me any ease of mind. Something must happen—and happen it did.

I was called upon to officiate at the funeral of a parishioner. It was an especially sad circumstance—a mother leaving a grief-stricken husband and three forlorn children. I sought to console the father by assuring him that his wife was not dead, that he would again be with her sometime, somewhere. But all the time the question came into my mind, "I wonder if it is true." Being alone in the carriage from the house to the cemetery, I had an opportunity for contemplation. "How much of that service, which you have just read, do you yourself believe?" I asked myself. "Surely your consolation is very halting and stumbling, and the reason is because you are so uncertain about your own belief. You must find some one conclusive argument for immortality and adhere to that." And I thought of all the scientific, rationalistic proofs I could muster, but they all filled me with greater doubt than before.

At the grave where the father and the older children were in the throes of grief—not the hollow sham of affecta-



tion or the bitterness of remorse but the anguish of desperate longing—one thought oppressed me: "Verily the Power that causes such calamities to come to human beings, that robs us of our dear ones just when we need them and love them most, that leaves us groping and clutching and crying into the blackness of the night, is cruelty personified, a devil and not a God." And then there surged up into my soul the antithesis of that thought: No, that cannot be. God is all-good, God is all-loving, God is tender and merciful. The highest type of man that we know in this world is loving and kind and sympathetic; and is the creature greater than the Creator? Are we kind while He is cruel? No, God is infinitely more loving and sympathetic than any of His children. Yet we know that the man who has in any degree the milk of human kindness would not cause or even allow such a separation of wife from husband and mother from children as we are witnessing, if this life were all.

*If this life were all!* No, this life cannot be all; this life is but an incident in an eternal process. There are other realms of being, other reaches of activity, and God sees them all. His vision is all-inclusive, while ours is narrow and confined. To Him it must be that death appears not as the awful end of everything but as a rebirth into a greater field of service.

That was the first step in the development of even a greater truth. If this is true, if there is another life beyond this one and God knows it, would He not still be cruel to keep the certainty of that truth hid from us human beings sitting in darkness and in the shadow of death? Would He not be like an unnatural father who, seeing his child in pain, makes no effort to administer medicines or call a physician? But God is not after that manner. He is all-good, all-loving, and all-kind—the glow of that thought went through my whole being. God has not allowed us to go on groping in the night. He has given us His revelation. Jesus Christ, who died upon the Cross and rose again from the dead, has shown to us the way to life everlasting. Jesus Christ, the God-man, is the full and complete and perfect revelation of the Father's tenderness and care and love. Though we may live in a world which teems with seeming injustices and cruelties, in a world of sorrow and suffering—at the last a gasp and "life's fitful fever" seems over—in a world where warring millions seek each others' destruction, nevertheless these are not the vital realities—the great reality which Jesus Christ was sent to the world to reveal is that God loves us and will take care of us, that this life is but the shadow of a more glorious life to come, in which all the cruelties and injustices of this world will melt away like the shades of night before the rising sun.

The pressure of that ancient truth that "God so loved the world that He gave His only-begotten Son" came into my soul for really the first time. I am at a loss to describe what was the relief to my mind when faith in God's revelation was substituted for intellectual doubt. I am at a loss to describe what was the joy, yes, the ecstasy, with which I embraced the revelation of God's goodness—a feeling which has not deserted me, though several months have passed. This I have called my second conversion, turning from a rationalistic to a revealed religion. The Intellect builds its Temple of Reason and points with pride, "Behold, what manner of stones are these," but Faith replies, "There shall not be left here one stone upon another which shall not be thrown down." Faith has a temple not made with hands, but let down out of Heaven, the New Jerusalem, in which, if one dwell there, he shall have hope and peace and life everlasting.

As soon as one accepts the revelation of God in Jesus Christ, his whole perspective is changed. God is speaking to us through that divine life, telling us that righteousness is a thing of the heart, that love is the great redeeming virtue of mankind, that suffering is the way to glory, that there is a more beautiful life beyond this, the joys of which pass man's understanding. And when we feel sometimes that righteousness is simply adherence to a code of restraints established by man, that selfishness and not love is the way to happiness, that the will-to-power and not humility is the secret of success, that the troubles of life are cures and not blessings, and that we may as well drain from this life all the pleasures we can since it is all, then it is only necessary for us to look

back upon the revelation of God in Jesus Christ, for there we have certainty of the truth. We are restored once more to the right attitude toward life.

The Gospel of Jesus, accepted not as a philosophy but as a revelation, puts an end to all doubt. One does not accept a Book but a Personality—a faith which the weapons of Biblical Criticism can not harm. Neither can Historical Criticism disprove the foundations of our belief, for no one can either prove or disprove scientifically any event of the past. We accept the testimony of the ages, the witness of the Church, and for one who rests his faith on these, the Christus-myth aberration has no terrors. It is a nebulous and ephemeral phase of criticism which will pass away like so many other fashions of thought among extremists.

It is the truth of the revelation of God in Jesus Christ that gives authority to the Church. As someone has said, The Church is the "continuation of the Incarnation in the world". It is the divinely commissioned agency to impart the revelation of God to man. The Church thus looms up as the great Guardian of the Faith, the Protector of divine Truth. Men may assail it, rationalists may seek to undermine it, sects may spring up to battle with it; but, in spite of all these, it plows on from age to age amid the sea of turmoil, the one security amid perils, because it has the Truth revealed by God to men.

"Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

The Church must, therefore, it would seem to me, organize itself more closely upon the basis of the Faith "once for all delivered to the Saints". We stand to-day in direct succession to the long line of spiritual ancestors, who have fought for the Faith and handed it down to us as a rich legacy. It is for us to search our hearts whether we be worthy of that inheritance. And we must say to those of our day, to every man as he passes by, nay, we must go forth to meet him, "Here we have the Truth revealed to us by man handed down to us from all the ages. Consider the darkness and the utter hopelessness of life without that Truth. Consider, and accept."

How much more forceful such a manner of speech is, when the speaker has at his back the faith of those who have gone before, when he feels that he is conveying God's Truth, than when he is telling merely what he thinks or hopes may be true. At once the string of his tongue is loosed and he who was dumb or stammered speaks plain, because his heart is full of conviction. Phillips Brooks has a great sermon—I forget the title of it—upon the superiority of the power of transmission over the power of originality. It is just this that makes the man of faith superior to the man of reason. He is transmitting the Truth already revealed instead of seeking to discover it for himself.

Do you say that such a faith puts an end to all thinking? Not at all. There are some things which it is impossible for us to think out for ourselves. Opposite standpoints may be taken with equal logic, if logic is all that is considered. No discoveries of science can reach these truths. They defy the test-tube or the crucible. They belong to the supernatural world, and it is only by a supernatural process that certainty here can be attained. That supernatural process is the process of revelation. Where the thinking faculty enters is not so much in the acceptance of those truths—that is a matter of the will—but in the application of those truths to the multitudinous problems of every day life. Thus the acceptance of revelation, far from placing it under an opiate, renders the intellect highly active and sensitive.

Do you say that such a faith puts an end to individuality? Not at all. It infinitely enlarges one's personality, because the faith of the ages in the revelation of God becomes part of one's innermost self, and the joy and peace, the power and forcefulness that such a faith brings are beyond the reach of one who has his feet upon the quicksand of rationalism. The self is infinitely expanded because it takes in the whole cause of the Kingdom of God in the world. The more I look upon the Church, its doctrines and history, the more impressed I am by the fact that all its various parts fitly framed and knit together make a holy temple in the



Lord which towers far above any individual mind. Surely a creation so wonderful, and yet so simple, so tremendous and yet so harmonious, was never the result of cunningly devised fables woven by the sleight of men, but is the gift of God to the world.

And it is for the individual not to set up his own flimsy ideas in opposition to the faith of the Church, but to act loyally as "an ambassador of Christ and a steward of the mysteries of God".

### THE BROTHERHOOD IN CAMP AND CANTONMENT

**T**HE Church in the United States is fronting to-day one of the most splendid opportunities ever encountered in her history. The exigencies of an unsought war have caused hundreds of thousands of the very finest young men of the nation to be called to mobilize in large training camps, scattered throughout the country. When these men have received their training and leave for service abroad, a second increment of young men will immediately take their places in the permanent camps or cantonments built by the government. Therefore these camps will be continuously occupied until the end of the war.

The young men living in them will find themselves in an altogether new atmosphere; and, with the props of home environment removed, will be subjected both to new temptations and to old temptations in new form. However, though there is real danger of soul-injury to these young men before they even leave American soil, nevertheless there is also real opportunity for new soul-strength being wrested from the unexpected situation into which they find themselves so suddenly thrust. From the Christian workers in European camps and now from the workers in our own new camps, there comes unanimous testimony to the fact that the young soldier is peculiarly susceptible to certain kinds of religious influence. Chiefly can he be reached and helped by the personal work of one of his comrades in arms, who possesses unmistakably the qualities of rugged sincerity and real manliness. While the chaplains and other clergy who minister in the camps will find unusual opportunities, nevertheless to the Christian laymen who are personal workers even greater opportunities will come.

Notwithstanding the hope of friends and relatives, experience has already clearly proved that the Churchmen in the camps usually will not, of their own volition, attend service as often as was their custom at home. However, many, if not most of them, may easily be influenced to be regular in their Communion and in their attendance at other services by personal work of the right sort. Therefore, because the Brotherhood of St. Andrew stands preëminently for personal, man-to-man work, and because of the availability of its national, diocesan, and parochial machinery for immediate and effective use, the leaders were quick to offer the services of the organization in the work of the Church among the soldiers and sailors.

Very shortly after the entrance of our nation into the war, Brotherhood leaders were called into conference and decision was made to enter this new field, providing the approval of the Church's leaders could be secured. The Presiding Bishop gave his hearty endorsement and other bishops, clergy, and laymen likewise manifested their approval. This was in April. Since then, without undue haste but with the diligence demanded by the urgent need, Brotherhood leaders have addressed themselves to the new task, continuing to advise with Church leaders concerning every important step. A complete organization was not waited for, however, before preliminary work was undertaken. The field and office secretaries of the Brotherhood have been visiting camps and training stations, studying conditions and the religious needs of the men, and making contacts with army and navy authorities, the chaplains, the rectors of parishes adjacent to camps, and the officers of the International Committee of the Y. M. C. A. Most of the officers' training camps and many of the naval training stations and concentration camps of the various army units have been visited. Churchmen have been located and in a number of instances organized for personal work among their comrades.

The Brotherhood is now able to announce its organiza-

tion for a larger development of its work along these and similar lines. Several weeks ago a Council on Army and Navy Work, made up of well-known Churchmen, was organized. This council is composed of bishops, clergy, and laymen. Thus far those who have accepted membership thereon include Bishop Gailor and Bishop Anderson, the Rev. Dr. Stires of New York, the Rev. Dr. Stewart of Evanston, the Rev. Dr. Mann of Boston, and Messrs. William G. Mather, Cleveland, Courtenay Barber, Chicago, John Howe Peyton, Nashville, H. D. W. English, Pittsburgh, F. M. Kirby, Wilkes-Barre, Robert H. Gardiner, Boston, Walter Kidde, Montclair, Edward H. Bonsall, Arthur E. Newbold, Franklin S. Edmonds, and George Wharton Pepper of Philadelphia, Benjamin F. Finney, Savannah, Henry F. Peake, New York, William Fellowes Morgan, New York, Frederic C. Morehouse, Milwaukee, Governor Manning of South Carolina, and in addition several other laymen not yet heard from. Mr. Walter Kidde, President of Walter Kidde and Company, Incorporated, of New York, is chairman, and Mr. Arthur E. Newbold, of the banking firm of Drexel and Company, Philadelphia, is treasurer. The War Commission, just appointed by the Presiding Bishop to give spiritual guidance and direction of all the Church's work in relation to the Army and Navy, has been approached and its coöperation invited. By invitation of its chairman, Bishop Lawrence, Mr. Kidde and Mr. Finney attended the Commission's first meeting, held in Boston on August 31st, and laid before the members the Brotherhood's plans in detail.

Every agency that has essayed to work among the soldiers and sailors has been forced to revise and enlarge its original plans. The field is vast; and, there being no precedents to follow, it is not only difficult but utterly impossible to visualize the needs at the outset. Only after visiting a number of the camps and studying carefully the religious needs of the men, can one get even a partial conception of the magnitude of the task. Therefore, like every other agency seeking to help the enlisted men, the Brotherhood has been obliged to enlarge its original plans as its workers have gained more complete knowledge. The present plans include the securing of four field secretaries in addition to the chief field secretary, and one camp secretary to work in each of the forty-one larger camps, which will contain from 20,000 to 45,000 men each. Dr. John R. Mott and other Y. M. C. A. leaders promise the cordial coöperation of their camp secretaries with the men the Brotherhood will place in the camps. The regular field secretaries of the Brotherhood have been called in from their several districts and are now employed upon the war programme, helping in the selection and engagement of the army secretaries and at the same time doing such of the army work as is possible until they are engaged. On the first of September, two volunteer army secretaries were at work. A third secretary will begin work shortly and a number of others are in process of being secured. Mr. Benjamin F. Finney has been appointed to act as chief secretary for the army and navy work and has installed his office at the Church House in Philadelphia, in rooms adjoining the general offices of the Brotherhood. The work in future will be directed from his office as headquarters.

To carry out its plans the Brotherhood will need a large number of camp secretaries who will offer themselves for this service with or without salary. Such men need not necessarily be Brotherhood men. The application of any qualified Churchman will be considered. The unparalleled opportunity to give effective help to young men, in their spiritual lives, truly makes a camp secretaryship a privileged place of service. Those who are minded to correspond about this matter with a view, possibly, to offering themselves for the work, are requested to address Mr. Benjamin F. Finney, Church House, Philadelphia, Pa.

THE UNIFORMITY, concord, and perfect harmony which appear in the constitution and conservation of things; their conspiring to one end, their continuing in the same order and course, do plainly declare the unity of God; even as the lasting peace of a commonwealth (composed of persons different in affections and humor) argues one law, that regulates and contains them; as the orderly march of an army shows it managed by one conduct; as the uniformity of a house, or of a town, declares it contrived by one architect.—*Barrow*.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## HUMAN BEINGS LIVE IN INSTITUTIONS

**I**NSTITUTIONAL work ought to be thought of as a work apart from the general routine of Christian work; it ought to be "part and parcel of it", declares the Social Service Commission of the diocese of New Jersey. "People" in the institutions are just like "people" in our parishes or in the diocese. They need, just as anyone else does, the ministrations of Christian fellowship.

It is a wrong impression, continues this report, to have of the institutions that they are places of gloom and hopelessness. In some places there is quite the lightness and happiness of a boarding school. "Clinton Farms" is a shining example of bringing elasticity into the lives committed to that institution. The writer had the jolliest Fourth of July in many years at the Girls' Home, in Trenton, this year, and he thoroughly enjoyed the play given by the epileptics at Skillman. At this play "Uncle Sam's" sons and daughters try to decide on "the national flower." "Uncle Sam" finally wheels in a barrel of flour and tells them he has already chosen that as "the national flower". At Glen Gardner the patients get out a monthly paper, the *Quiet Hour*, "which is a misnomer, as, for snap and breeziness and other good qualities, it is hard to beat."

Edward T. Devine, in an address on The Religious Treatment of Poverty, deals with the spirit that the Church has to give to those who work for the poor and dependent, in or out of institutions. His words are equally applicable to the poor and dependent themselves. He says:

"The Charity Organization Society, the Municipal Health Department, the Russell Sage Foundation, and so on, are examples of scores of secular agencies, official and voluntary, which can supply the mechanical end of great social undertakings. They can serve as instruments for the accomplishment of social purposes which we accept as vital and practicable.

"But we make an irretrievable error, if we assume that these secular agencies will supply their own inspiration, if we ignore the necessity for the direct cultivation and enrichment of the life of the spirit—which is in these movements to-day because of the historic faith of yesterday, and of the ages past."

What we need, the New Jersey report concludes, is "an historical religion with its festivals and fast days, its holidays and holy days—a religion which makes appeal to reason and tradition, which commands our loyalty, and sanctifies our fellowship."

## LABOR SANITATION CONFERENCE

In an effort to bring about coöperation in industrial sanitation and hygiene between organized labor and the division of industrial hygiene of the New York City Department of Health, and give the workers a chance to assist in a practical way in improving sanitary conditions in factories and workshops, representatives of about thirty-eight labor unions affiliated with the Central Federated Union recently organized a Labor Sanitation Conference. It was felt that the workers themselves know the sore spots in the city's industries and are able to give such information as will focus attention upon the factories and shops in which supervision may be most needed. Furthermore, it is expected the conference will be able to furnish information which will lead to special research work in particularly hazardous trades, as a result of which sanitary standards may be established and public opinion so interested as to make possible the enactment and enforcement of needed regulations.

The following statement addressed to the members of the Conference by the New York City Department of Health indicates how the purpose of the conferences may be worked out:

"An experiment which has been carried out with Typographical Union No. 6 gave us the basis for our belief that organized

labor could contribute in very large measure by a system of self-inspection and reporting to raise sanitary standards. Typographical Union No. 6 some months ago was prevailed on to appoint a sanitary committee which was instructed to act in close coöperation with the division of industrial hygiene. With the help of this committee, I prepared a questionnaire bearing on the various sanitary features, in the workshops, that affected the health of workers. . . . Each shop chairman in the various composing rooms in the city was informed that he would be held responsible for a truthful and full statement of the sanitary conditions in his shop; and he was required to answer the questions asked in the special questionnaire and to submit the same, when complete, to the sanitation committee of the Typographical Union. This committee, in turn, without revealing the identity of the complainants, gave the substance of the violations found in each shop. These were verified by inspectors of the division of industrial hygiene, thus eliminating a tremendous amount of useless labor in visiting shops that did not require our attention. The sanitary clean-up which has resulted from this coöperative action was cited to the delegates of the various unions assembled to form the Labor Sanitation Conference."

## SALVAGE OF CHEAPER FOOD PRODUCTS

A city canning and drying kitchen has been instituted in New York City by women of the Women's University Club and the Mayor's Committee of Women on National Defense, and of the Junior League to salvage food that could not otherwise be disposed of. The work was not undertaken without a careful study of the conditions and the assurance by the board of health that a very large quantity of perfectly good food might be saved.

The operation, according to the *New Republic*, as conducted by the women of the city kitchen is as follows: The work of the pier is in charge of one woman who, with the consent of the board of health, the approval of the railroad officials, and the nod of the dock superintendent, moves freely about among the commission merchants, waiting to salvage food that finds no buyer. The reasons for its failure to sell will be found in that board of health chart: "Overhauling not profitable," "Facilities to salvage unavailable," "Market unfavorable," "Labor too high," etc. The volunteer labor which the kitchen is able to command makes it possible for the women to sort, with the aid of Boy Scouts, food which it would not pay a commission merchant to handle.

## CAUTION AGAINST OVERWORK

The air to-day is full of warning voices, writes Mary D. Hopkins in the *New Republic*. "We are deaf to many of them. We can hear England's asking us, now when she needs us most, not to make her pay the price of industrial unwisdom a second time. No war can repeal the laws of physiology; on them in the last analysis depends production. Overstrain, in cold figures, does not pay. Even in her national emergency England had to pay for it in lowered efficiency and failing output. Overtime, say the reports of British experts, is physiologically and therefore economically extravagant. Here in America we have never needed maximum output so much as now, and maximum output is attained only by fresh and vigorous workers."

IN HEALTH, as in other administration, writes A. W. Hedrich, in the *National Municipal Review*, efficiency depends somewhat upon the size of the organization. Too small a body is likely to be inefficient and wasteful through lack of specialized workers and because of the performance of low-priced work by high-priced help. Likewise, difficulties beset the large, unwieldy organization. Coöperative health work between smaller cities, and the splitting up of the large city health departments, are efforts to remedy these difficulties.





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.

TWO SUPPOSITIONS

To the Editor of the Living Church:

WHILE our Roman Catholic friends are "pointing with pride" to the Pope's peace proposals and to the evidence that they think they see in them of ability for international leadership in the present crisis, a Churchman may properly take occasion to indulge in reflections that on the one hand recognize the propriety of a strong spiritual interposition for the influencing of secular affairs and on the other hand are not biased by inordinate deference to the authority claimed for the author of the proposals.

First, just suppose the world were disposed to accept as "godly admonition" applicable to the situation the principle of "mutual condonation": No doubt good has not been unmixed in the conduct of even those who are on the whole in the right; no doubt instances of cruelty and ferocity have been noted by our enemies that we can neither deny utterly nor defend. For example, while we wish all power to every Russian advance, we cannot contemplate without a shudder what will probably happen in Germany if Russians get possession of helpless villages. But "mutual condonation" by the national authorities themselves speaking of their national acts means more than the incidents of warfare: it means that national leaders have wrongs to answer for to their foes. We will forgive the deliberate and ferocious attack of Prussianism on life, liberty, property, and nationality if—what? Wherein has Belgium wronged the Imperial Government of Germany? Wherein did America wrong the Kaiser in his own liberties? Wherein did England wrong Germany in refusing to let France support alone their common pledges for Belgian neutrality? And wherein have the Armenians wronged the Turkish government? No foe has yet asked to be forgiven or has shown the slightest disposition to cease from further outrage. Are we, then, as good Christians, to assure thugs and thieves that any time they care to go home again all will be forgiven and that they will be entreated in like manner to forgive us, too; for whatsoever difficulty they have found us offering them in their enterprises?

Second, just suppose that instead of leaving it to Wilson, the head of a confessedly secular power, to demand that unrighteousness among the nations be made henceforth powerless, just suppose that the Pope had thus spoken from his apostolic throne. Why not? With what cogency of appeal, with what wealth of precedent, could he not have proclaimed in God's name the eternal principles of righteousness for which, as the greatest spiritual leader in Christendom, he ought preëminently to stand, speaking not, as Wilson needs must, as an equal among the conflicting parties but as their professed leader by divine providence? If the Pope were what his adherents claim, he should be nerving and inspiring us all to "fight the good fight" against wickedness in high places and not merely try to prevent the consequences that now face the authors of the world's troubles. We cannot imagine what would have been the consequences both ecclesiastical and political had the Pope assumed real, positive leadership at this time—but just suppose! T. T. CHAVE.  
Waukesha, Wis., September 2nd.

CHURCH HISTORY IN THE PUBLIC SCHOOLS

[ABRIDGED]

To the Editor of the Living Church:

TWO items, each of which I consider important, constitute the subject-matter of this letter, which I will endeavor to make as brief as possible.

I. The public schools are now opening for another year, and, as in the past, it is almost certain that in the department of European history, the history of England, as set forth in Myers' *General History*—and doubtless in others—will seriously continue to inform both teacher and pupils that the English Catholic Church was the creation of old King Hal. VIII.

The time has long since arrived when this historical lie and stupid canard should cease to be taught in our public schools, which are supposed to exist for the purpose of inculcating accurate instruction, not only in mathematics, but also in history. The public schools are supported by public funds to teach truth and not fiction or theories, either civil or ecclesiastical.

The prerogative of teaching the King Henry story properly belongs to the Romanist parochial school. Notwithstanding that such teaching gives a direct blow to alleged papal infallibility; and while I suspect that intelligent, unprejudiced Roman priests do not credit the kingly foundation story of the Anglican Church, yet it is the most convenient reply—"The Church of England, of course, was made by Henry VIII"—to give enquiring Roman Catholics, when seeking after a purer apostolic catholicity.

Now, our clergy, if sufficiently interested in having truth, not error, taught the young people of our land, concerning the origin of our Catholic and Apostolic Church in the United States, can do much to put a stop to this historical nonsense regarding the Anglican Church and Henry.

(1) By visiting the book-store supplying the specific history taught in their local school; copying the erroneous paragraphs; rewriting them, and accompanying them with the necessary corrections, and then giving a copy so corrected to the superintendent, principal, and to the special teacher of history in the school. This is my custom, and I always find the faculty appreciate the corrected history.

(2) By questioning the pupils of the Church (Sunday) school, who attend the public school history class, as to the statements made by the teacher; and if reported as being incorrect the teacher should be spoken or written to in the matter.

As an aid in this connection, I have prepared, primarily for my own use, a typographed paper entitled, *Six Historical Facts showing that the Church of England of To-day is the ancient Catholic and Apostolic Church of 1800 years*, and showing clearly how one pope blessed and one of his successors cursed the same church, alleged to have been founded 400 years ago by Henry VIII. Those papers I will be glad to supply as follows, at actual cost: One copy, 3 cents; six copies, 13 cents; twelve copies, 25 cents. They are also splendidly adapted for use in senior Church school work.

II. I feel that the specific claims and tenets of the Roman communion should be a subject of special study in our theological seminaries, and should be included in the curriculum of the bishop's examination for ordination. I fear very many of our clergy know little or nothing of the history or specific mediaeval doctrines of the Roman Church, as distinguished from the apostolic Catholicism of the primitive ages. Some years ago, two candidates for deacon's orders told me they were not quite certain but that the Anglican Church was really founded by Henry. They said those matters were not definitely referred to in their colleges. I regard such ignorance as deplorable; but one simple historical fact settled the matter for them, and they expressed surprise they had not seen it before.

Boonville, Mo.

A. S. CORBETT.

A MISSIONARY POLICY

To the Editor of the Living Church:

I BEG leave to thank you for your courtesy in the publication of A Minnesota Policy, and especially for your appreciation of the open minded spirit in which this platform is projected, not merely for satisfactory contemplation, nor for the adornment of a page in the diocesan journal, nor for a high-sounding resolution, but for action.

I am delighted, however, to allay your fear that the burden is too heavy for many dioceses to carry with the assurance that the committee has been able to secure the service of an active young clergyman in charge of one of the small parishes, who, by devoting his spare time, and taking his vacation in this change of work, has been able to put six of the fifteen points into effect already, and to secure the promise of, or a basis for, most of the others. The only two involving any extraordinary expense are those which call (No. 8) for the erection of a hostelry in the cities for visiting clergy, and (No. 9) the same for working girls. Plans for these are already in mind. And inasmuch as these can be looked upon as, or made, investments, it is only a question of persuading the capital to make this form of investment, combining religion and business. The organization in Minnesota started in on this policy with only \$25 pledged, but now has abundant support.

And since most of this work has been done by the activity-



of one clergyman, we are not worried over the results which a larger number can secure.

Again I beg leave to express the gratitude of the committee, and to invite the hearty coöperation and constructive suggestions of everyone, layman, priest, or bishop, who is vitally interested in the large advance of the Church.

Yours truly,

R. C. TEN BROECK.

1623 Van Buren street, St. Paul, Minn., September 1st.

#### REVISION OF THE CATECHISM

To the Editor of the Living Church:

WITH a view to making the Catechism more practical to the child, as mentioned in my former letter, I would suggest that the first two items of the three-fold Baptismal vow be as follows:

"First, that I should renounce the devil and all his works, the profitless things of this world, and all the sinful lusts of the flesh.

"Secondly, that I should believe all the Creed of the Church . . ."

And that

"My duty towards my neighbor is To love him as myself, and to do to all men as I would like them to do unto me; To love, honor, and succor my father and mother; To honor and obey the civil authority and be loyal to all persons lawfully set over me; To hurt nobody by word or deed; To keep my body from wrongful indulgence and in purity; To take nothing belonging to others; To keep from evil speaking, lying, and slandering; Not to crave for other men's goods, etc."

And in The Desire:

"I desire my Lord God, our heavenly Father, who is the Giver of all good things, to send us grace that we may worship Him rightly. And I pray that all men may submit themselves to His guidance; that His divine will may be carried out in this world; that we may receive all things needful for our souls and bodies; that we may forgive and be forgiven all wrongs; and that He will keep us from all sin and from everlasting death. And these things I believe He will do, and therefore I say Amen, So be it."

The answer to the question "How many Sacraments hath Christ ordained in His Church?" seems misleading on account of the word "only". I would suggest:

"Christ hath ordained two Sacraments necessary to salvation; that is to say, Baptism and Holy Communion. (There are five other ordinances sometimes called Lesser Sacraments.)"

The statement in parentheses is really non-committal. The statement is a positive fact, though the teaching ensuing from it would vary in different schools of thought within the Church.

GEO. M. BREWIN.

Manistee, Mich., September 1st.

#### CLERICAL AGENCIES

[ABBIDGED]

To the Editor of the Living Church:

I THINK it would be well if the General Convention would consider this important matter at its next meeting and appoint bishops, priests, and lay deputies to act as a Commission on Vacancy and Supply, with a secretary to look after the correspondence, with an office say in Chicago or Detroit.

This has been a long felt want with the Presbyterian Church also. They saw the difficulty of so many unemployed ministers and so many vacant churches and the problem was how to bring the minister and the vacant church together. They appointed a Commission on Vacancy and Supply with a central office in Columbus, Ohio, with a paid secretary. His duties are to collect data on vacant churches and to receive information from ministers unemployed and those desiring a change of work. He then places this information in the hands of the parties seeking same and the two get together through a committee.

This does away with advertising for a place and so called candidating, which is horrible to a man.

Yours truly, FREDERICK JAMES COMPSON,  
Mattoon, Ill., September 7th. Rector Holy Trinity Church.

#### HENRY VIII AND KATHERINE OF ARRAGON

To the Editor of the Living Church:

I WAS not discussing the merits of the claim of Henry VIII to an annulment of his marriage with Katherine. I would not waste my time doing so. I was simply setting forth an historical precedent for his assuming that the Pope would declare

his marriage null and void. In this, I did insert an *obiter dictum*, which I might have omitted. Hence this letter defending Henry VIII.

The letter is curious reading. I may be mistaken, but the argument seems to be the old familiar one. The Reformation was a blessing: "In the Providence of God, it proved the best thing for England". Therefore we must not judge Henry harshly. "His daughter by Anne Boleyn proved herself one of the greatest of English Sovereigns". Therefore Henry's marriage with Anne was an act of God! Is this inference of mine a false one, the letter being my guide?

Every one of Mr. Holmsted's assertions is disputable, but why take the time to dispute any of them? For back of it all is the belief that the Reformation was an unmixed blessing, and Henry VIII the divinely-appointed instrument to bring about this blessing.

H. P. SCRATCHLEY.

#### APPEAL FOR CHURCH FURNISHINGS

To the Editor of the Living Church:

I HAVE a request from Tennessee on behalf of a devoted congregation of colored people. They have a small and thoroughly Churchly building, but they are absolutely without any furnishings except pews and altar. They need chancel and altar furnishings; candlesticks, vases, frontals, dossals, alms bason—in fact, almost everything in the way of furnishings to make their church what it ought to be.

I would be very glad indeed to receive any material of this kind which has been used and has given place to something better, and will receive and forward to its destination anything of the kind which may be sent to me.

WM. C. STURGIS,  
Educational Secretary, Board of Missions.

281 Fourth avenue, New York, September 5th.

#### WAR-TIME PRAYERS

To the Editor of the Living Church:

AT the meeting of the Prayer Book Commission in August, it was voted that the secretary be requested to act as "a depository and custodian of war-time prayers". I shall be very glad to receive copies of such prayers as are now in use, or may be prepared or set forth, and to keep a compilation of the same, and also to be of service, so far as it is in my power, to any who may send to me for copies of prayers or for information.

JOHN W. SUTER.

8 Chestnut street, Boston, Mass., September 1st.

#### A SERMONETTE ON PEACE

BY THE REV. THORNTON F. TURNER

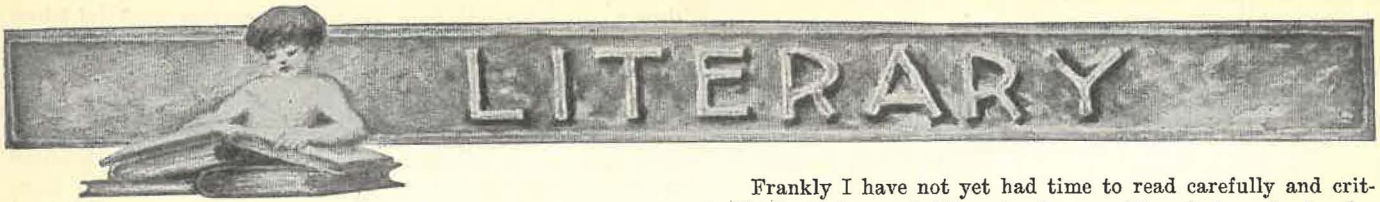
"So Jonah arose and went unto Nineveh."

JONAH spoke to the tyrant of antiquity. Militarist, autocratic, domineering, cruel, the very name of Assyria has come down with horror. Never were such national marauding expeditions, such robbing of others' treasure-vaults, such brutality to hostages, such bestiality—such trains of transported peoples led off into other parts, never in ancient times. It was to these aggressors against the nations of old that Jonah preached. True preaching must be courageous, setting forth sin; and tender, alluring men by the love of God. So Jonah preached, I take it, for he won the sinner to repentance. They turned, the writer tells us, king and noble, merchant and peasant, and even the beast of the field, with sackcloth.

Penitence is the point at which rehabilitation of the nations must begin. Nineveh, that great city, cannot sit behind her walls in arrogance; and come forth from them, to terrorize. No call for peace, from whatever high quarter, no shrinking on our part from the horrors of the conflict, can obscure the fact that for all, in so far as nations have sinned, repentance is the first step to international reconstruction. Anything else would be a patch on an old garment. To be sorry; to make good whatever may be of dreadful degradation; to turn to God not as high Comrade in warfare, but in penitence and sackcloth; such, and such only, is the way to peace.

IT IS a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—  
*John Ruskin.*





## SOCIOLGY

- The Labor Movement.* By Harry F. Ward. New York: Sturgis & Walton. \$1.25 net.
- Conditions of Labor in American Industries.* By W. Jett Lauck and Edgar Sydensticker. New York: Funk & Wagnalls. \$1.75 net.
- The Social Teachings of the Prophets and Jesus.* By Charles Fisher Kent. New York: Charles Scribner's Sons. \$1.50 net.
- The Physical Basis of Society.* By Carl Kelsey. New York: D. Appleton & Co. \$2.00 net.
- An Introduction to Social Psychology.* By C. E. Ellwood. New York: D. Appleton & Co. \$2.00 net.
- Social Diagnosis.* By Mary E. Richmond. New York: Russell Sage Foundation.
- Christian Citizenship.* By Rev. Thomas Wright. London: 6d net.

George W. Coleman in his introduction to Prof. Ward's volume asks: "Can an interpreter of modern industry come out of a theological seminary?" Generally speaking one would be inclined to say it depended on the man and the seminary. For one I do not feel that the theological seminaries are the hopeless places their critics represent them to be. Some of the keenest students of modern problems, labor and otherwise, that I have known have been the products of theological seminaries. Mr. Coleman says that "an intelligent Twentieth century citizen would no more expect it than did the average man of Jesus' time suppose that any good thing could come out of Nazareth". This volume is the best answer to his question and he admits it. (If I had the time I should like to maintain the thesis that the best thinking on these subjects is to-day coming from Christian sources.)

Professor Ward of Boston University, who is also secretary of the Methodist Federation of Social Service, gave this series of addresses at Ford Hall on Trades Unions, Socialism, Syndicalism, Demand for Income, Labor and the Law, Violence and its Causes, the Demand for Leisure, "from the standpoint of religious values", and in the presence of a conglomerate group of men, one set of whom, the I. W. W. Propaganda League of Boston, passed a series of laudatory resolutions. They were reported stenographically and embodied in this volume and we have a real contribution to this much vexed problem, which must be read to be appreciated.

A very different sort of book is the Lauck and Sydensticker volume. It deals mainly with figures and excerpts from recent reports on labor in its various ramifications; wages and earnings; loss in working time; conditions causing irregular employment; working conditions; the wage-earner's family; living conditions; the wage-earner's health; the adequacy of wages and earnings. The authors—or is it more accurate to speak of them as author-editors?—have had long experience both in academic and governmental work, which they have brought to bear in the illumination of their chosen themes, to which they have given large years of patient attention and study. The value of this book is enhanced by an excellent index and contents, both of which are lacking in the Ward volume. This may seem like a mean criticism, but such defects are inexcusable in these burden-laden days when one should be afforded every possible labor- and time-saving device.

Professor Kent's volume represents a still different type and incidentally furnishes a partial answer to Mr. Coleman's question, because he is the Woolsey Professor of Biblical Literature at Yale. I am not sufficient of a theologian to pass upon his theology, but I do know he has given us a fascinating and stimulating interpretation of the biblical passages dealing with social problems. In his chapter on the Early Christian Communities he makes this acute observation which may be regarded as a fair sample of his method of treatment and his point of view: "These communistic teachings, however, were far removed from the still more fundamental economic principle laid down by Jesus. Instead of advocating communism He placed upon each of his followers the responsibility of administering whatever property he might possess as a faithful steward for the best interests of the social group as well as for their own higher profit."

Again, in discussing St. Paul's views (I Cor. 7: 17-21) he observes: "In his teaching he has doubtless rightly interpreted the spirit of his Master, although the event was to prove that the Golden Rule contained sufficient dynamic power to break in time the fetters of every slave and to set all mankind free. Paul himself seems to have had this great conception hovering on the burden of his consciousness when he added: A slave when he is called to be in the Lord is a freedman of the Lord."

Frankly I have not yet had time to read carefully and critically the Kelsey and Ellwood volumes, although I am hoping for that opportunity shortly. From what I know personally of Professor Kelsey, I am sure he has given us a work that will hold our attention, and more than likely arouse one's opposition to a lively degree in many places—for he believes and practises the doctrine that intellectual progress is to be stimulated by irritation. The new volume is written from the biological point of view with emphasis on the physical background of life, the relation of the organism to its environment, the question of heredity, and the general idea of evolution as applied to human beings and the development of the social theory. For years Dr. Kelsey's classes at the University of Pennsylvania have been enthusiastic over his method of presenting this subject, and for this reason this book has been prepared to meet the demands of a larger audience.

Professor Ellwood's volume is by contrast a psychological study of the social life, dealing with the theological foundations of all the social sciences, and especially adapted to the use of elementary classes in sociology and social psychology. It is described as a rigorously scientific book, simple and non-technical in language, yet careful to conform to the accepted theories and terminology of scientific psychologists, and that as far as possible metaphysical doctrines have been excluded. This has been prompted by the belief that a scientific statement of social theory will work with any reasonable metaphysic.

Miss Richmond, in this latest volume of the Sage Foundation, embodies the results of her long years of active service. It is intended to do for the social worker what works on diagnosis do for the medical practitioner. It is too big a work to review in a paragraph. Suffice it to say that it fully sustains Miss Richmond's reputation and is unquestionably one of the best of the long series published under the auspices of the Foundation of which most have been noted in these columns.

It is a real joy to pick up an essay, even though a slight one, and to find the subject treated from a Catholic viewpoint, even though it may be a Roman Catholic viewpoint. Some years ago (1910), the Bishop of Northampton (R. C.) said in his Advent pastoral: "Still greater promise for the future is contained in the formation of the Catholic Social Guild with its affiliated study classes. As yet in its infancy, it is to this movement we look for the more abundant harvest that coördination and knowledge yield. The study classes must multiply in numbers and in membership up and down the country. . . . Drawing their light from Catholic sources and their energy from fervent religious practice, spurred on to continuous effort by close contact with the sad realities of the world, and controlled by ready obedience to authority, they will be able to handle effectively the ever-growing masses of facts and information—statistics, reports, and legislative enactments or proposals. Their sound principles will serve as a touchstone to distinguish true from false, and as a guiding star enabling them to steer a right course." These Catholic Studies in Social Reform are rapidly making a reality of the Bishop's words. The aim of these manuals is, after a sketch of the history of each question, to show in what points and to what degree (Roman) Catholic doctrine is involved, what projects are at least negatively sound, what motives exist for energetic action, and what Catholic agencies are already at work. The pamphlets published are concerned with the most pressing of modern problems—the un-Christian phenomena of destitution and the lack of living wage, the provision of decent housing for the toilers.

The present manual is worthy of a place with its predecessor and well worth the attention of socially-minded Anglican Catholics.

From these brief notes it will be seen that there has been no let-up in the publication of important social works, notwithstanding we are at war. These books coming out as they did in the early days of the war show no war influence; but they are none the less helpful for that fact, for their subjects are of perennial interest and importance. In the next considerable batch one may expect more direct references to the special problems created by the war and more subject to the influence of war, but none of these need be laid aside because it is without such references. They are one and all substantial contributions.

CLINTON ROGERS WOODRUFF.

SAY NOT, "I am unfortunate," but rather, "I am fortunate that I have learned to bear this seeming ill so bravely."—*Dodson.*





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.

WHEN writing about the beauty of the Psalms lately, one of the most exquisite similes ever written came to mind; but the writer feared to quote it, not being quite certain about it.

"He shall come down like rain upon the mown grass, as showers that water the earth."

So it is in the Revised Version and the King James, but in the Cranmer translation, which we have in the Church's Psalter, this verse reads:

"He shall come down like rain into a fleece of wool";

—a simile not so beautiful. The only modern line which approaches this simile in exquisiteness is one of Tennyson's in the *Lotus Eaters*, where he speaks of

"Music that gentler on the Spirit lies  
Than tired eyelids upon tired eyes."

These lines are ineffably beautiful.

Reading the Psalter out of doors and by one's self is in some ways a gain. This sounds almost profane; some may think it quite so; but the writer makes bold to say that the Psalter has for generations been presented to Church people unintelligibly. We have read it over and over, sometimes the priest reading half a sentence and the people finishing it. We have read it without any idea of the circumstances under which the particular psalms were written and with no idea what many of them meant at all. We have read beautiful, transcendently beautiful things in one psalm; and the next would be full of vengeful thoughts. Children flounder through the Psalter without a conception of any of it; in fact, a Christian Scientist, who had been raised a Church-woman, told the writer that she read the Psalms in church for thirty years and never knew anything about them until she studied Mrs. Eddy's *Key to the Scriptures*.

But to read them from the Revised Version brings great illumination. And when our Prayer Book shall be revised there is no part of it which needs alteration so much as the Psalter. The titles of the various psalms, with the name of the writer and sometimes the occasion, are clearly given and throw a search-light on this unintelligible part of our worship. How meaningful and eloquent they at once become when one reads at the top that they were written for a wedding or after a battle! We call them the Psalms of David because we never learned anything else from the Prayer Book, and yet Asaph and Moses and the Sons of Korah are among the Psalmists. Speaking as a layman—and of course very liable to be mistaken—the directions with some of these compositions sound like those of a Choirmaster: as in the eighty-fourth: "For the Chief Musician; set to the Gittith. A Psalm of the Sons of Korah." The Gittith one takes to have been an instrument of music. Others are marked "for the Chief Musician on stringed instruments". Others give directions as if a modern hymn-writer would say: "Set to Duke Street", or "Old Hundred". If for a generation or two the youth of the Church had read, for instance, before the psalm, "O God, Thou art my God, early will I seek thee," that this was a psalm of David when he was in the wilderness of Judah, it would have meant something definite. "A psalm—a song at the dedication of the house"—"A psalm of David when he changed his behavior before Abimelech who drove him away and he departed"—"A psalm of David when he fled from Saul in the cave"—all of this explanation would have been very helpful through the years of the English Church and our own.

Of course the Revised Version is comparatively recent, but then manuscripts have existed. Perhaps the learning and painstaking which marked the history of the Revision were not available at an earlier period. Be that as it may,

it seems a waste of time and a lost opportunity to read the Psalms in private from any other than the revised edition.

IN THAT CONVENTIONAL WORLD so densely peopled and from which the writer has temporarily fled, it would doubtless be deemed a breach of etiquette for a gentleman to look in at a sleeping lady and in stentorian voice announce that: "It's gittin'-up time!"

But here one looks upon it as a special attention. To sleep when the first rosy hint of dawn is reflected on the river, when the birds are doing their best singing—and this is now the only time of day in which they sing at all—when there is freshness and the perfume of early sun-touched vegetation, certainly the person who awakes one to such a world may be deemed a benefactor.

Having received such a summons lately, a person arose and found her next door neighbor awaiting her. Evidently he had come to make a social visit, and the fact of its being 5:30 A. M. did not shorten his call. Seated on a log he talked of the difference between Tennessee—whence he came—and "Injanny". The latter he sadly disparaged—although he had been able to earn a living in it which he had not in the former—because its climate is not adapted to the preservation of sweet potatoes. There is quite a tender bond of several years' growth between this gentleman and us. Our left-overs (after having been conserved to the *n*th degree) go toward the nutrition of his pigs. He has always been regarded as a sort of necessary evil, rather avoided on account of general disagreeableness, but when I said to him, sitting on the log at that early hour: "We were so sorry when we heard that your wife died," he turned on me eyes into which I had never looked before. They were not the eyes of "old man Black"; they were the eyes of a sorrowing, passionately-loving human being. For the first time I "visualized" Old Man Black.

"It's ruined my life," he said very simply.

I do not like that word "types" applied to our fellow beings. We need to get rid of the idea that the Creator drew a distinct line between His productions of the city and the country. As the Colonel's Lady and Judy O'Grady are sisters under the skin, so are these country women sisters to the city women. If we visualize their lives a little more, listen to their hopes and ambitions, sympathize and encourage, help them to some material knowledge without rubbing it in, soon, very soon, we see much of ourselves within them. And what we see of ourselves in them is a help to ourselves—we get a focus on ourselves, a perspective that enables us to see ourselves in a juster light.

Two women visitors who come at times are Flavia, with five children, and Grace, with one. (We don't say "Mrs." here.) Flavia has not the name only of some of the Roman empresses, but she has some of their characteristics. Poor Flavia! Her two oldest children, nice little girls, were born out of wedlock. A few years since she found a good man whom she married; now there are five children and Flavia is a loving and impartial mother to them all. She has her hopes and ambitions and as one sees her bending over the little ones in tenderness and witnesses her daily life of toil for them, forgetful of her past life, one must rank her with good mothers. Grace, having led an exemplary life, is a little more severe in her general conversation. Her strictures about the *morale* of the neighborhood are in keen sympathy with the Ten Commandments, and when she is venting her opinion thus I notice that Flavia rocks gently and talks to her baby.

These women work very hard. Many of them are renters who hope some day to buy a little farm. They rise very



early and fill in the long day with cooking, churning, cleaning, feeding chickens, milking, washing, and ironing. There is a strict ethical code about the financial responsibility of the man and the woman.

"You know (speaking of a derelict neighbor) the man is expected to find the flour and lard and the meat and buy his wife some clothes. Well—he ain't never done it. She's wore herself out keeping up the table and she was laid out in a shroud bought with her own pig-money!" This from Grace.

"Well, you know what bad luck he's had—and then his rheumatism." This from the forgiving Flavia.

Sometimes they glance at my writing table.

"You write such long letters; you must have lots of kin."

I smile when I think of what a complex time I would have trying to edify them about our Church. They've never even heard of it.

WHEN THIS LETTER APPEARS, the autumn work of the Church will have been opened with vigor. Such societies as have suspended through the summer will have opened. These first meetings are sometimes dull, but it is a fine time to try for new members. Those branches of the Woman's Auxiliary which have been doing Red Cross sewing this summer ought to secure new members without trouble. They have met new Churchwomen—those perhaps who have never been identified with the Auxiliary—have sewed and visited with them, and this acquaintanceship should have a value in adding to the Church's work. A loyal member of a local parish sewing guild said at a Red Cross meeting:

"Most of us have been coming to this church for years but have not become well acquainted before. Now I propose that you Auxiliary women all come to the Guild. We need you badly and we Guild women will come to the Auxiliary."

This is certainly a fair proposition which, if accepted, would just about double the efficiency of every congregation.

Trinity, Ft. Wayne, branch (Rev. E. W. Averill, rector), plans to open its fall season with special attention to the United Offering. Blue mite boxes will be earnestly urged upon every one attending and W. A. Tract 27 will be given out. One year of the triennium is about gone and this is an attempt to place this subject so thoroughly before the Auxiliary that it may take a place of first importance in the next two years.

### THE NIGHT OF SORROW

The stars have vanished from the midnight sky;  
A death-like hush enfolds the earth and sea;  
And on the wind to-night I hear the cry  
That echoed once from cruel Calvary.

In countless towns they crucify the Lord,  
The Prince of Life devote to death and shame;  
They scorn His rod of love and raise the sword,  
And scourge the Christian lands with "Christian" flame.

The swollen waves are red with human blood;  
The sod is reeking with the nations' tears;  
The world is steeped in sorrow, for a flood  
Of wrath and woe has fallen on our years.

Thou Christ of God, we kneel before Thy cross;  
Our path is dark—Thou art the only Way.  
Oh, grant us strength to bear this grief and loss,  
And lead us forth again into the day.

The world that turned from Thee must seek again  
Thy love, Thy mercy, and Thy wondrous peace;  
The hosts that tread the wilderness of pain  
Must hail Thee Shepherd ere their woes shall cease.

O great Physician, Thou alone canst heal;  
O mighty Saviour, only Thou canst save;  
Forgive our sin, turn not from our appeal:  
Reach forth Thy hand and lift us from the grave.

THOMAS CURTIS CLARK.

### CONTINUITY OF THE CHURCH

[FROM THE ADDRESS OF BISHOP TUCKER AT THE LAYING OF THE CORNERSTONE OF THE NEW CHRIST CHURCH, ROANOKE.]

THE Church that we build will be linked not only with that from which it has grown, but it is linked with the Church of the living God through all the ages of the past.

It goes back to that first Church, which was built in what was then a village, but what is now a city crowded with possibilities and rich with larger promises; it goes back to those old parishes from which our fathers came, back to that first place of worship beneath a sail at Jamestown, back to those old parish churches and stately cathedrals in our fathers' home beyond the seas, back to St. Martin's at Canterbury, to which Augustine came from Rome; back to rock-bound Iona; to the days of Columba and of Aidan; back to the Church of Gaul; back to the Catacombs of Rome, when they worshipped at break of day; back to a place by the river-side at Philippi, where prayer was wont to be said; back to Ephesus, where Polycarp was bishop; back to Antioch, where the disciples were first called Christians; back to the house in Jerusalem, which was filled with the sound of a mighty rushing wind, when the Church was baptized with the Holy Ghost; back to the upper room, where the Master said to His Apostles and to us: "This do in remembrance of Me."

For this Church of ours shares with the other Churches of Christendom the privilege of preaching the Word of God and of ministering to the souls for whom Christ died; stands alone as a witness to all people who speak the English tongue, of the unbroken continuity of the Church of the living God through all the ages of the past.

This is her contribution to our common Christianity—this with the open Word of God in a tongue understood by the people, with her Litany, her Book of Common Prayer, whose strains of praise and whose winged petitions belong to all the ages of the Christian past. It is a rich inheritance, full of inspiration and strength and of witness to the truth that the Church and truth of God abide through all the changes and chances of time.

It is as we mark the continuity of the Church in the past that we have faith to believe that the gates of hell shall not prevail against it, because it is founded on a rock.

And so we can say to-day with the builders of the Temple at Jerusalem: "We are building the house that our fathers builded these many years ago, as which is not finished." It goes on from age to age; from generation to generation. Its completion shall only come when the builders bring the capstone, crying, "Grace to it! Grace to it!"; when the great temple of a redeemed humanity shall be consecrated to the eternal worship of God and of Christ and of the Holy Ghost.—*Southern Churchman.*

### CHRISTIANITY IN CAMP

ONE of the greatest hardships of camp life to many a young soldier will be the impossibility of choosing his associates, the necessity of neighboring more or less intimately with men whose tastes and interests are not his and not such as he will ever care to make his. In private life a man may easily avoid listening to conversation distasteful to him. He may avoid altogether the society of the man violently offensive in speech and behavior. But in camp this may be impossible.

For two years Paul, the prisoner, was chained to a Roman soldier, probably being thus intimately associated, during that time, with hundreds of military men of the rank and file of Caesar's army. It is not supposable that Paul's morals were contaminated by this association; but it is a matter of history that, soon after Paul, Christianity spread wonderfully throughout the Roman army. Paul never sought to save himself from moral contamination. He sought to save the other man, and "so fulfilled the law of Christ".

Christianity is not in danger in American military camps, unless its followers play the coward. Its power to multiply itself is vastly greater than that of the forces of

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## Church Calendar



- Sept. 1—Saturday.  
 " 2—Thirteenth Sunday after Trinity.  
 " 9—Fourteenth Sunday after Trinity.  
 " 16—Fifteenth Sunday after Trinity.  
 " 19, 21, 22. Ember Days.  
 " 21—Friday. St. Matthew.  
 " 23—Sixteenth Sunday after Trinity.  
 " 29—Saturday. St. Michael and All Angels.  
 " 30—Seventeenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS

- Sept. 19—Synod, Province of the Pacific, Boise, Idaho.  
 Sept. 25—Convention of the Diocese of Milwaukee, Cathedral Guild Hall, Milwaukee.  
 " 27—Consecration of Suffragan Bishop of Southern Virginia, Trinity Church, Portsmouth, Va.  
 Oct. 4—Consecration of Bishop Coadjutor of Dallas, St. Matthew's Cathedral, Dallas, Texas.  
 " 9—Synod, Province of the Mid-West, Fond du Lac, Wis.  
 " 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.  
 " 17—House of Bishops, Chicago.  
 " 20—Synod, Province of the Northwest, Pueblo, Colo.  
 " 23—Synod of New England, Boston.  
 " 23—Church Congress, Cincinnati.

## Personal Mention

THE REV. KARL MORGAN BLOCK has been appointed resident civilian chaplain in charge of the work of the Church at Camp Dix, Wrightstown, New Jersey, and is on indefinite leave of absence from his parish. After September 17th, he may be addressed at St. George's Church and Club for Enlisted Men, Camp Dix, Wrightstown, New Jersey.

THE REV. DR. CYRUS TOWNSEND BRADY is supplying St. Paul's Church, Glen Cove, L. I., for the months of September and October.

THE REV. W. H. BURKHARDT has accepted the rectorship of Grace Church, Richmond, Va., and will assume his duties on October 1st, his address being 1010 Park avenue.

THE REV. FREDERICK D. BUTLER will begin his active work as rector of St. Paul's Church, Alton, Ill., on Sunday, September 16th. He should be addressed at St. Paul's rectory.

THE REV. H. KAY COLEMAN has returned to his work in the mission fields of southeastern Arkansas and should be addressed at Monticello, Ark.

THE REV. F. P. DATSON has accepted the rectorship of Trinity Church, Fort Worth, Texas, and enters upon his new duties October 1st.

THE REV. JAMES HERBERT DEW-BRITTAIN has accepted a call to become rector of St. Jude's Church, Tiskilwa, Illinois, and will enter upon his new work October 1st.

BISHOP DU MOULIN is now in residence in Cleveland at No. 2601 Hampshire Road, to which address he requests all mail for him be sent.

THE REV. EDWARD H. EARLE, chaplain of the First Texas Cavalry, has arrived at Camp Bowie with his regiment, and is acting in cooperation with the clergy of Fort Worth to supply the Church's ministrations to the men. He should be addressed at Camp Bowie, Fort Worth, Texas.

THE REV. EDWARD H. ECKELS, D.D., has entered upon his work as rector of St. Andrew's Church, Fort Worth, Texas. His address is 1123 Eighth avenue.

THE REV. DWIGHT W. GRAHAM will become assistant minister of St. John's Church, Jersey City, N. J., on October 1st.

ARCHDEACON A. A. W. HASTINGS of Michigan should be addressed at 522 Linden avenue, Ann Arbor.

THE REV. A. R. B. HEGEMAN, D.D., has taken duty for three months as religious work director in the Y. M. C. A. Emergency War Work, and has been assigned to Camp Wadsworth, Spartanburg, S. C.

UNTIL December 15th, the address of Cadet H. F. HINE, G. T. S. 1916, will be Hut 37, "A" Company, 9th Scottish Officer Cadet Battalion, Gailes Camp, Ayrshire, Scotland.

THE REV. H. H. JOHNSTON has resigned the rectorship of the Church of the Holy Comforter, Cleburne, Texas, and the directorship of the Cleburne Military Institute to accept similar work at Bagle River, Wis.

THE REV. OSCAR F. MOORE has been priest in charge of St. Andrew's-by-the-Sea, Hyannisport, Mass., during the past summer.

THE REV. JOHN F. NICHOLLS is temporarily supplying Trinity Church, Lenox, Mass., the rector having been appointed chaplain to a Red Cross unit.

THE REV. W. E. PATTERSON has accepted an invitation to the rectorship of St. Saviour's Church, Bar Harbor, Maine.

THE REV. R. E. PENDLETON is locum tenens in Trinity parish, Binghamton, N. Y., in the absence of the rector.

THE REV. MAURICE PICARD will be in charge of St. Alban's Church, New York, during the absence of the rector, the Rev. H. R. Fell, who is chaplain of the Twenty-second Engineers, and at present in Spartanburg, S. C., with his regiment.

THE REV. JACOB PROBST commenced his rectorship of Trinity Church, East New York, Brooklyn, on September 2nd, and should be addressed at 29 Schenck avenue, Brooklyn, N. Y.

THE REV. WALTER C. PUGH has resigned the rectorate of St. Matthew's Church, Sunbury, Pa., effective October 1st.

THE REV. THOMAS J. SHANNON, rector of St. Stephen's Church, Rochester, N. Y., has tendered his resignation to take effect October 1st. Mr. Shannon becomes associate superintendent of the Church Temperance Society under the Rev. Dr. Empringham.

THE REV. THEODORE J. M. VAN DUYN should be addressed care Y. M. C. A., Camp Lee, Petersburg, Va., where he is to engage in war work in one of the army huts.

THE REV. WILLIAM DEL. WILSON, D.D., who has been suffering for three years from a serious breakdown, during which time he has been unable to do any ministerial work, has so completely recovered that he has conducted neighborhood services at his summer home on Otisco Lake, N. Y., one of the services being a farewell Eucharist for a number of young men going into officers' training camp.

THE REV. E. REGINALD WILLIAMS has had charge during the past season of successful children's services at St. Andrew's-by-the-Sea, Hyannisport, Mass.

### DIED

CADY.—Entered into rest, on August 30, 1917, at his late residence, Ridgefield, Conn., the Rev. PHILANDER KINNEY CADY, D.D., in the 91st year of his age. Funeral services were held in St. Stephen's Church on September 1st. Interment at Albany, N. Y.

"In the communion of the Catholic Church; in the confidence of a certain faith."

CARMICHAEL.—On Monday, August 27th, at her late residence, Jamaica, N. Y., CORNELIA EAGLE, widow of the Rev. William Millar CARMICHAEL, D.D., aged 85 years.

ELLSBREE.—On September 2nd at her home in Cambridge, Mass., JULIA (Francis) ELLSBREE, wife of Clarence E. Ellsbree. Funeral on September 5th at St. Peter's Church, Cambridge; burial at Mt. Hope cemetery, Boston.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

HARRISON.—At Short Hills, N. J., on August 1st, at the home of her son, Bernard J. Harrison, LILLY JOHNSTON HARRISON, widow of Col. Julien Harrison of Virginia.

"He giveth His beloved sleep."

HOBBS.—MARY ANDREWS, widow of the late Joseph Hobbs, entered into rest on Thursday, August 30th, at Evanston, Ill. Funeral service was held at St. Mark's Church, Sunday, September 2nd. Interment at Rose Hill. Mrs. Hobbs was 78 years old, and had been a member of St. Mark's for nearly half a century.

KIMBALL.—At her home in Portsmouth, N. H., Sept. 3, 1917, HARRIET McEWEN KIMBALL, daughter of the late David and Caroline R. Kimball, in her eighty-third year.

MEREDITH.—At Asheville, N. C., CLARA BYEWATER, widow of William J. Meredith. Funeral from Christ Church, Troy, N. Y., on August 27th, the rector, the Rev. George Carleton Wadsworth, officiating.

McMANUS.—On August 6th, at Upper Marlborough, Maryland, AMBLER ELLIOTT, only child of the Rev. Francis E. and Maude Ambler McMANUS, killed by an automobile near the gate of Trinity Church rectory.

STINSON.—At Nashotah, Wis., September 1st, NELLIE HOWARD STINSON, friend and helper in the Van Dyke family for over fifty years.

"Faithful unto death."

### 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.

### WANTED

#### POSITIONS OFFERED—CLERICAL

PRIEST WANTED AS LOCUM-TENENS for period of war in country parish in Connecticut. Stipend about \$1,000 and furnished rectory. Address RURAL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED TO CARE for two parochial missions in western city. Churchmanship moderate. Salary and house satisfactory. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

ACTIVE EXPERIENCED PRIEST, Catholic, Yale and General Seminary graduate. Musical. Social and school worker, desires parish or curacy in Middle Atlantic state. Will supply temporarily. Good reader. Gospel preacher. Business experience. Address YALE, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL COLORED PRIEST desires work in the North, East, or West; reason for change, wife's health. Address SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, strong preacher, seeks a position as archdeacon, or in parish. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

THE REV. JOHN OLIPHANT will be free to make new engagements, commencing Sept. 23rd. Address BROOKWOOD FARM, Vineland P. O., N. J.

AMERICAN PRIEST, MIDDLE-AGED, married, desires Church work in the East. Address PHILLIPS, care LIVING CHURCH, Milwaukee, Wis.

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

#### TUITION OFFERED

THEORY OF MUSIC. Private lessons, or Mus. Bac. correspondence course. Improve your status. Reasonable terms. Reduction to clergy. Address MUS. BAC., 162 Hickory avenue, San Francisco.

#### POSITIONS OFFERED—MISCELLANEOUS

REFINED YOUNG CHURCHWOMAN as helper in children's home. Sewing requisite. References required. Apply to THE SISTER IN CHARGE, St. Marguerite's Home, Ralston, N. J.

ABOUT THE END OF SEPTEMBER, in Detroit, Mich., a governess who can live at home. Address DETROIT, care LIVING CHURCH, Milwaukee, Wis.

SMALL NEW YORK CHURCH needs devoted layman to take Wednesday evening service during winter. Instruction given. Write 292 Henry street, New York.



**YOUNG FRENCH LADY** of refinement and education wanted as nursery governess for one child. References required. Address Mrs. W. T. C. BATES, Wales Gardens, Columbia, S. C.

**LIBERAL SCHOLARSHIP OFFERED** for stenographer in boys' school. Address STENOGRAPHER, care LIVING CHURCH, Milwaukee, Wis.

**INSTRUCTOR IN MATHEMATICS** wanted in Western school. For information apply to Box E, LIVING CHURCH, Milwaukee, Wis.

**BOOKKEEPER WANTED** at Racine College. Address RACINE COLLEGE, Racine, Wis.

**POSITIONS WANTED—MISCELLANEOUS**

**ORGANIST AND CHOIRMASTER**, 30, New York experience, engaged in business, desires parish within 25 miles of New York City. Churchman, thorough musician and choir-master. Good type of service and fair organ essential. Address F, Room 43, 33 Liberty St., New York.

**EXPERIENCED ORGANIST AND CHOIRMASTER** desires position. European trained. Recitalist. Successful with boys. References from prominent clergy. Good organ and prospects more essential than salary. Address BLUE, care LIVING CHURCH, Milwaukee, Wis.

**EXPERT STENOGRAPHER, EXECUTIVE** ability, experienced (Churchwoman), desires secretarial position. Would also teach commercial branches in school or social center. Address CEDAR, care LIVING CHURCH, Milwaukee, Wis.

**STRONG COLLEGE** man desires engagement as private secretary, companion, or assistant in literary work. Good reader. Accountant. Business experience. Address COLUMBIA, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** seeks change. Specialist in boy voice training; Churchman; references; opportunity for teaching and modern organ essential. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER**, graduate of the National Cathedral School, desires secretarial position in private school or Church work in New York City or vicinity. Address CLERICA, care LIVING CHURCH, Milwaukee, Wis.

**TWO DEACONESSES** of several years' experience desire positions in a Church school for girls. References given and desired. Catholic Churchmanship. Address TEACHERS, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** with large experience, boy and mixed choirs, desires position. Devout Churchman. Highly recommended. Address COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED** as housemother for large or small establishment by educated, experienced Churchwoman capable of assuming responsibility. Address BRITISH, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED BY CANADIAN** woman, daughter of clergyman, as housekeeper in adult family. Must have little girl of eleven years with me. Address Mrs. HARRISON, 152 Sea Isle City, N. J.

**TRAINED NURSE** DESIRES PERMANENT position in family. Care children preferred. References given and required. Address M. C., care LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC PARISH VISITOR**—Experienced, highest references, would like work in East or South. Address Box 6, care LIVING CHURCH, Milwaukee, Wis.

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

**DEACONESS** DESIRES Catholic parish or mission work. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS**.—There are more than fifty four-manual Austin organs in use in America and over seven hundred of all sizes in constant use. Their record of behavior is phenomenally excellent and dependable. Ask any one using an Austin. AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

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

**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.

**UNLEAVENED BREAD—INCENSE**

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

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

**SAINT MARY'S CONVENT, PEEKSKILL**, 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.

**ROOM AND BOARD WANTED—NEW YORK**

**ROOM OR ROOM AND BOARD** wanted in New York City for young Churchwoman, piano student. Address C. M. D., care LIVING CHURCH, Milwaukee, Wis.

**FOR SALE—MISCELLANEOUS**

**WHITE-COLLIE PUPPIES**. Pedigreed stock; beautiful and affectionate. The best of companions. Miss J. MORRIS, Paces, Halifax county, Virginia.

**REAL ESTATE**

The riches of fabled Orient  
Are not so sweet as a field of maize  
Spread before our eyes in Autumn days.

I offer four hundred acres for sale, mainly bottom land, preëminently adapted to war-farming, on the Asheville Plateau; altitude 2,200 feet; near Pisgah National Forest and Biltmore Estate. Railroad. Mansion, scenery, soil, health. Grain, stock-raising, fruit. Price \$35,000, or divided. I represent a friend; no commissions. Address CHARLES E. LYMAN, Asheville, North Carolina.

**STORYTELLING**

**STORYTELLER'S MAGAZINE**, \$1.50 a year; trial copy for 5 2-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.

**IN MEMORIAM**

MARY A. ASHLEY

The passing of Mrs. MARY A. (Coffin) ASHLEY into Paradise in the eighty-eighth year of her age closes a life of rare beauty and saintliness.

Life was richer for those who counted Mrs. Ashley as a friend. A most loyal and devoted Christian, her life was a true exemplification of its principles. Her presence in church was an inspiration to all who knew her and her faith and trust were a great comfort to her rector. At an age when many say they have done their part and it is time for somebody else to take up the work, she accepted the position of president of a parish branch of the Woman's Auxiliary, and filled the place with calm enthusiasm and sweet dignity.

Her patience, cheerfulness, and serenity, as her strength declined, were beautiful, and in her home circle she was like a lamp burning in the center of a room, radiating light and joy and peace to all. Her friends as well as her family rise up and call her blessed.

REV. HENRY M. SAVILLE.

**INFORMATION AND PURCHASING BUREAU**

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

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

**THE LIVING CHURCH**

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

**NEW YORK:**

- E. S. Gerham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue.
- 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:**  
Scrantom 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.:**  
Beverly Book Co.

**CHICAGO:**  
LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
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.]

From the Author.

*Sparks from a Parson's Anvil.* By H. P. Almon Abbott, M.A., D.D., Dean of Trinity Cathedral, Cleveland, Ohio. Other Books by the Same Author: *Help from the Hills*, *The Man Outside the Church*, and *Other Sermons, The Supreme Sacrifice.*

**E. P. Dutton & Co. New York.**

*My Wife.* By Edward Burke. \$1.50 net.

**Charles Scribner's Sons. New York.**

*A Harmony of the Synoptic Gospels for Historical and Critical Study.* By Ernest De Witt Burton and Edgar Johnson Goodspeed, Professors in the University of Chicago.

**Reilly & Britton Co. 1006 Michigan Ave., Chicago, Ill.**

*The Heart's Kingdom.* By Maria Thompson Davies, Author of *The Daredevil*, *The Melting of Molly*. Illustrated by W. B. King. \$1.35 net.

**Boston Music Co. Boston, Mass.**

*The Organ in France.* A Study of Its Mechanical Construction, Tonal Characteristics and Literature with Suggestions for the Registration of French Organ Music upon American Instruments. By Wallace Goodrich. With an Appendix containing the specifications of prominent and typical French organs, and a Glossary of Musical Terms and Designations relating to the organ. \$2.50 net.

**Macmillan Co. New York.**

*The Soul of a Bishop.* By H. G. Wells, Author of *Mr. Britling Sees It Through*, etc. Frontispiece by C. Allan Gilbert. \$1.50 net.

### PAMPHLETS

**University of Wisconsin. Madison, Wis.**

*Course in Journalism*, University of Wisconsin Bulletin Serial No. 860, General Serial No. 654.

**National Conference of Social Work. 315 Plymouth Court, Chicago, Ill.**

*Extracts from the Proceedings of the National Conference of Social Work.* Pittsburgh Meeting, 1917.

**Girls' Friendly Society, Diocese of Western New York.**

*The Twenty-fifth Annual Reports, Standing Rules, Memoranda*, 1917.

From the Author.

*The Armor of Light.* A message of Protection for the men of the Army and Navy, and of Comfort to the parents who send them. By Thomas Parker Boyd, 2427 California St., San Francisco, Author of *The How and Why of the Emmanuel Movement*, *The Voice Eternal*, *The University of Hard Knocks*, *Applied Psychology*, *Temple Talks*, etc.

*Address of the Episcopal Council of the African Methodist Episcopal Church.* Wilberforce, Ohio, June 15-18, 1917.

**George F. Henry. Des Moines, Iowa.**

*Organization of Chancellors in the Protestant Episcopal Church.* September 1, 1917.

**Industrial Commission of Wisconsin. Madison, Wis.**

*Apprenticeship.* First report, Year Ending December 21, 1916.

### PAPER COVERED BOOKS

**Longmans, Green & Co. New York.**

*Lest We Grow Hard.* Addresses and Papers on Spiritual Subjects in the Service of the Guild of S. Barnabas for Nurses. By Edward F. Russell, M.A., Chaplain of the Guild. 40 cts. net.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, September 10, 1917 }

IN contradiction to published reports it may be said that Church life in New York City was more vigorous during this summer than in former years. It was remarked more than once that comparatively few of the clergy were on holiday trips in July; scarcely any were out of town in June. Those who went in August are now returning and will officiate in their own churches next Sunday. It is a source of gratification year by year to observe that but very few of our churches are closed in the summer months, and then only because of repairs and improvements.

The Rt. Rev. E. A. Dunn, the newly consecrated Bishop of British Honduras, has spent several days in New York City. He had to travel from the West Indies to this port in order to get across the Caribbean Sea to his new post at Belize, in Central America. His wife accompanied him.

Bishop Dunn came from Quebec, where his father was Bishop. In August he and Mrs. Dunn left for the tropics and attended a meeting of the bishops of the West Indies at Barbadoes.

The new Bishop was consecrated in the Cathedral of Barbadoes, Sunday, August 12, 1917.

Bishop Alexander, Auxiliary Bishop for the Holy Russian Orthodox Church of North America and the Aleutian Islands, has moved temporarily from Winnipeg to New York, and is in the archiepiscopal resi-

dence adjoining the Cathedral of St. Nicholas. He will remain as administrator of the Russian Church in North America during the absence of Archbishop Evdokim of the Russian Church at the ecumenical council in Moscow.

The Rev. Henry P. Seymour, rector of Christ Church, Piedmont, N. Y., has received a leave of absence and will shortly sail for France, where he will engage in Y. M. C. A. work among the American soldiers. Mr. Seymour has also been priest in charge of the Church of the Holy Communion, Norwood, N. J., in the diocese of Newark.

### DEATH OF REV. U. T. TRACY

THE REV. URIAH TRACY died at the home of his son in Carlsbad, New Mexico, on Wednesday, August 29th. Mr. Tracy, who had passed his eighty-second year, was born in New York City, where also he received his education. He received his orders in 1859 and 1860 from Bishop Horatio Potter, and performed his early work as assistant in the Church of the Ascension in New York City. Five years following his advancement to the priesthood were passed as rector of Christ Church in Bay Ridge, Brooklyn. Afterwards he was rector of St. Paul's Church, Yonkers, for three years, and assistant in Trinity Church, New York City, acting in this latter period also as a teacher in the House of the Evangelist. After doing parish work in New York until 1884, he became a missionary for five years,

at the close of which time Bishop Littlejohn made him Canon Almoner of the Cathedral of the Incarnation, Garden City. For four years he was in charge of the Church at Eddy, New Mexico, and then returned to New York City as chaplain of the Church Charity Foundation in Brooklyn. For the following five years he alternated in missionary service in New Mexico and Long Island, until he became a non-parochial clergyman.

### DEATH OF REV. W. H. H. POWERS, D.D.

IN STAUNTON, Virginia, where he had gone hoping to recover from a long illness, the Rev. William Henry Harrison Powers, D.D., died on Friday, August 10th. Dr. Powers, a Virginian by birth and the son of a Virginia clergyman, Dr. Pike Powers, was graduated from the Virginia Theological Seminary in 1872, and received his orders from Bishop Whittle and Bishop Johns. His first parish was at The Plains in Fauquier county, Virginia, which he served from 1872 till 1879. His next charge was at Weston in the same state, where he remained until in 1882 he went to the parish of which he was still in charge at the time of his death. During his long service in the diocese of Maryland he had been a member of the Standing Committee for many years, had served as Archdeacon of Towson, and had otherwise been active in diocesan affairs. Recently he had received the doctor's degree in divinity from the Virginia Seminary.

Burial was made in the churchyard at Towson near the chancel of the church where he had served so long.



# BOSTON CATHEDRAL OBSERVES LAFAYETTE ANNIVERSARY

**Speaker Characterizes Pacifist Movement—Prayer Book and Hymnal for Soldiers and Sailors—Summer in Sailors' Haven and City Mission**

The Living Church News Bureau }  
Boston, September 10, 1917 }

IN commemoration of the birth of Lafayette, 161 years ago, there was a service at the Cathedral on Sunday, September 2nd, which was repeated on the anniversary day, September 6th. The French Consul, J. C. Flamand, was present on both occasions, and the edifice was filled to overflowing. On Sunday, the Rev. E. T. Sullivan preached on What America Owes to France, and on Thursday, while again eulogizing the Marquis de Lafayette, he uttered some truths about pacifists and their tenets which need to be driven home in the minds of some of our people here in Boston, including, be it said with shame, at least one prominent city official. "If the pacifists' idea of Christianity is true," said Mr. Sullivan, "it is a poor religion for red-blooded people. The Old Testament is full of wars in which the people of Israel fought for their rights against barbarian nations. The way in which Christ spoke of soldiers showed the respect He had for their calling. War may be an evil, but it is also a remedy, like surgery, for ailments worse than itself. It is deplorable, but far better than the disease it is used to cure."

THE NEW PRAYER AND HYMN BOOK FOR  
SOLDIERS AND SAILORS

*Hymns and Prayers for the Use of the Army and Navy*, a volume of spiritual comfort containing in vest-pocket compass everything needed for the religious observance of camp life as well as for the soldiers' private devotions, and is being very widely distributed among our soldiers and sailors. Approved by leaders in many Christian bodies, it includes fifty hymns, psalms, readings from Holy Scripture, a short form of camp service, an excellent and appropriate Litany (which last is the work of Dean Rousmaniere), prayers for public and private use, etc. Among the prayers are two admirable and explicit intercessions "for those who have given their lives in the service of our country". The second one is as follows:

"O Father, we remember before thee all those whom thou hast called out of our sight; especially . . . ; grant that all that is good in them may be expanded and ripened; deepen in them the knowledge and love of thee; may they have eternal rest, and let light perpetual shine upon them; through Jesus Christ our Lord. Amen."

The music for the hymns is published separately under the title *Hymns with Tunes to accompany Hymns and Prayers for the Use of the Army and Navy*. This little book is published without financial profit and sells at ten cents a copy. It is bound in tough paper and should prove quite durable. The Massachusetts chaplains receive as many copies as they need from the fund provided by four of our churches to equip them, and our chaplains in France will also be supplied. But this booklet should be distributed in hundreds of thousands throughout our forces.

## CHARLESTOWN SAILORS' HAVEN

Superintendent Stanton H. King, of the Sailors' Haven in the Charlestown district, writes that the Haven has had a very busy summer, looking out for a host of men from the navy yards as well as from the merchant marine. He appeals for the latter, begging people not to forget their needs and their splendid self-sacrifice and their great work for us and our Allies. "Surely," he writes, "they do their part and do it well—but now they seem to be just a little neglected." Mr. King and his associates are already planning out the writer's programme along the usual lines.

## SUCCESSFUL SEASON FOR THE CITY MISSION

The City Mission, which did a larger summer work than ever before, reports that gifts have come in better than ever, also, and by August 1st over \$6,000 of the total of \$7,000 needed had been received, so that the outlook was favorable for ending the season out of debt.

## ANOTHER CLERGYMAN BECOMES Y.M.C.A. SECRETARY

The Rev. William E. Patrick resigned as assistant minister at Grace Church, New Bedford, September 4th, and sailed for France a few days later to work with the American troops as a Y. M. C. A. secretary.

Mr. Patrick was graduated from Harvard in the class of 1912 and from the Cambridge Theological School in 1915. He had been connected with Grace Church, New Bedford, for two years and a half, first assisting the Rev. Percy Gordon from February, 1915, to the date of the latter's resignation, September 30th, 1916. Then for a period of seven months during the vacancy in the rectorship, Mr. Patrick administered the affairs of the parish as minister in charge. From April 15th to September 4th, he assisted the new rector of Grace Church, the Rev. Harry Beal. On his last Sunday in New Bedford, September 3rd, Mr. Patrick received from friends in the parish a private Communion set.

## FEDERATION OF CHURCH CLUBS

President Henry J. Ide, head of the National Federation of Church Clubs, has re-appointed Mr. Oscar W. Ehrhorn of New York chairman of the Federation Committee on Publicity. Since the meeting at Cincinnati last spring several clubs throughout the country have taken to heart the urgent appeal for active service, and are formulating plans for vigorous campaigns. Special attention will be given to cooperation in civic and patriotic matters in addition to spiritual work.

## CATHEDRAL PORCH AS HOSPITAL STATION

The Cathedral porch was of service as a hospital station during the recent parade of the G. A. R. Fifty or more persons in need of immediate medical care were given it there by doctors and nurses.

J. H. CABOT.

# THE PHILADELPHIA LETTER

The Living Church News Bureau }  
Philadelphia, September 10, 1917 }

NOTICE of a retreat and conference for clergy which will be held at St. Martin's Church, Chestnut Hill, has been sent to the clergy of the diocese. The retreat will begin on Wednesday evening at 6:30 with supper, and continue throughout Thursday, Friday, and Saturday morning, closing with a celebration of the Holy Communion at 7:30. There will be an opening service on Wednesday evening at 8 o'clock; on Thursday and Friday, Holy Communion at 7:30, followed with breakfast at 8:30; at 10, Morning Prayer and address; at 12:30, intercession. At 1:15 luncheon will be served. Conferences will be held from 3 to 5, and at 5:45 Evensong will be said; at 8, Evening Prayer will be said with an address. Bishop Rhinelander will have charge of the retreat. Meals and accommodations will be provided at Chestnut Hill Academy.

Attempt was made to rob All Saints' Church, Wynnewood, last week. A window was broken, but the offender was captured.

The Rev. John H. Yates, rector of the Church of Collingsdale, has been appointed permanent chaplain in the navy. He has been assigned the rank of junior lieutenant. Mr. Yates is a member of a family closely identified with army and navy interests, several members now holding commissions in either branch of the service.

The clergy of the diocese have returned to their parishes and almost all the churches have resumed their regular schedule of services. At the Church of St. Luke and the Epiphany, Dr. Steele conducted the morning service last Sunday, but the evening service was omitted. The Rev. Dr. Johnston, of the Church of the Saviour, will be in his chancel next Sunday. His services

have been in charge of the assistant of the parish.

## CLERGY RESERVE CORPS

A committee of the Clergy Reserve Corps of the diocese, of which the Rev. James A. Montgomery, D. D., is chairman, asks for information as to officers and men of the Church who are at Camp Meade, Admiral, Maryland. It is desired that this information be promptly given, that it may be transmitted to Bishop Murray.

EDWARD JAMES MCHENRY.

## CLERGYMEN AT OFFICERS' TRAINING CAMP

AS THE Church's quota of chaplains is relatively small, a number of the clergy are offering themselves in other forms of national service. The Rev. J. Russell Vaughan, rector of the Church of the Ascension, Merrill, and the Rev. Harry S. Ruth, rector of St. Andrew's Church, Ashland, Wis., both in the diocese of Fond du Lac, are now at the officers' training camp at Fort Sheridan, as is also the Rev. Frederick A. Patterson, rector of St. John's Church, Sturgis, in the diocese of Western Michigan.

## ADVERTISING THE CHURCH POSITION

THE LOCAL PAPERS at Jefferson City, Mo., are printing large display advertisements stating the position of the Episcopal Church in plain, popular language and thus interesting the public in that position. The rector, the Rev. George L. Barnes, believes that much good will be done by this publicity, and the advertisements thus far printed are admirably prepared for the purpose.



## WHAT THE WAR IS DOING FOR CHRISTIAN HARMONY

### Division Lines Grow Dim in the Field and at Home—Chicago Plans for Religious Education

The Living Church News Bureau }  
Chicago, September 10, 1917 }

**H**UNDREDS and thousands of Red Cross units are working day and night for the soldiers and sailors. Thank God that our own Church people are doing so much of this work! War is a leveler. Religiously and socially this is very true, as the experiences of the chaplains and the men at the front bear out. When we read of a Jewish rabbi holding up the crucifix to a Roman Catholic Tommy as he died in No Man's Land, and of an Irish Roman Catholic padre risking death to give absolute to a Belfast lad whom he loved in spite of his persistent "heresy", we blink in wonder. And the war through such noble organizations as the Red Cross is leveling the religious and social prejudices of those who have to stay at home and work. Verily the valleys of our prejudices are exalted, and the mountains and hills of pride and exclusiveness are laid low at the daily meetings for work of the Red Cross and the click, click, click of the knitting needles which introduce women everywhere to each other.

The work and spirit of the Red Cross react upon our Church life, making us more charitable to each other, uniting us all in the bonds of peace and love of concord in Christ, which comes, by a strange perversity, when the human race is fighting hardest. And Church life must, too, react upon the Red Cross. For greater than the Red Cross units are the units in our numberless congregations and parishes all over the land who give the power of Jesus Christ to the Red Cross. So it is most encouraging to read in diocesan and parish papers of the active work at the front or at home.

#### TRAINING SCHOOL IN RELIGIOUS EDUCATION

Parents are always very much concerned about what is commonly accepted as the education of their children, but too few are concerned about the most important part of education, the nurture of their children in the knowledge and love of our Lord Jesus Christ. Religious education, Church schooling, is left complacently, even indifferently, to the few devoted workers who are doing their best in the instruction of the child. The diocesan Board of Religious Education has now a well-established training school, held at St. James' parish house, which has been a distinct help to our teachers and officers. The notice of the coming winter courses, which has recently been sent out is as follows:

"Prepare! Officers' Training School! Prepare!

"Leadership is the outstanding need of the day both in the Church and in the nation. The most capable leaders are those who are well informed and who have given themselves to some study of their work. This is the logic which lies back of the officers' training camps for military service, and it is the same logic which lies back of the Church School of Religious Instruction.

The school will enter on its fourth year on Thursday, October 4th. It meets every Thursday (Thanksgiving Day excepted) until December 20th in St. James' parish house. It offers regular courses of instruc-

tion taught by the clergy of the diocese in the Bible, Missions, Church History, Religious Pedagogy, Prayer Book, etc.

"Though invaluable for Church school teachers, it is by no means exclusively so. It is designed to instruct and train leaders for the Church's work. It stands ready to offer courses in any line for which a need and demand may arise.

"It is an opportunity for you. Ask your rector for literature."

#### THE CHURCH AT WILMETTE

The rector of St. Augustine's, Wilmette, the Rev. Frank Wilson, has been appointed a Four-Minute Man. This is an organization of men who are assigned to theaters and moving picture shows in Chicago and the suburbs, to speak between acts for four minutes on subjects relating to the war.

Mrs. William L. Osborne has been appointed an ensign in the Navy by special order of Secretary Daniels. This is only the second time that such an honor has been conferred upon a woman. Her duties are those of general chaperon for the whole twenty-five thousand men at the Great Lakes Training Station, and she is vested with authority for having her suggestions put into effect. There are endless ways in which an official "mother" for the boys may be of invaluable service.

#### ST. CHRYSOSTOM'S PARISH

Nearly every parish has long lists of men enrolled for service, or who are already at the front, many of them fighting in the British or the French armies. "Military weddings" are many. At St. Chrysostom's, Chicago, for instance, there were five military weddings during June and July. For months past the Boy Scouts of Tiger Patrol, Troop 41, have each day, morning and evening, raised and lowered the flag in front of St. Chrysostom's Church, a good example of Scout fidelity and patriotism.

#### ST. MARY'S SUMMER HOME

St. Mary's Summer Home has turned a portion of the children's playground into a vegetable garden, which has gone far toward supplying the Home with food for the summer. The children have had a share in caring for the garden and are proud to feel that they are doing something to help their country. They hope soon to form a Red Cross unit.

H. B. GWYN.

#### IN MEMORY OF JOSEPH H. CHOATE

A HANDSOME BOOKLET has been issued, *In Memoriam, Joseph Hodges Choate*, by The Pilgrims of the United States, a well known organization of which he was a prominent member. The memorial consists of an address given by the Archbishop of Canterbury at a memorial service held in St. Margaret's, Westminster, under the auspices of the Pilgrims of Great Britain; a minute of condolence by the Pilgrims of the United States; and an address by the Rev. William T. Manning, D.D., given at a memorial service held in Trinity Church, New York, under the same auspices. Speaking of Mr. Choate's last service to humanity in connection with the present war, Dr. Manning in his address says:

"From the beginning, he saw the true significance of this great conflict. He saw that it was a fight for Democracy, for Civilization, for Religion, for every truth for which Christianity stands. He saw that a world dominated by the principles

of Prussian militarism would be a world unfit to live in. And he lifted up his voice in advocacy of strong and fearless action. There was no one who felt more keenly and spoke more clearly than he did for the honor of America. There was no one whose words helped more to arouse our country to see what was required of her, to see the meaning of this crisis for herself and for the world. There was no one who felt deeper relief and thankfulness when we took our place beside those who are giving their all for freedom and for right. The last five days of his life stand out before our minds as a chapter by themselves. He was chairman of the Mayor's Committee appointed to receive and welcome the members of the French and British War Commission on their epoch-making visit to this city. In all his life had he performed no task for which he was better fitted, nor one more wholly congenial to him. He gave himself to it to the uttermost, and his gifts and powers never shone more brightly than in the continuous succession of meetings and functions, public and private, during those five momentous days. It was his last crowning act of service; and, having performed it, he entered into his rest."

#### FOOD CONSERVATION IN THE DIOCESE OF FOND DU LAC

THE DIOCESE OF FOND DU LAC has enthusiastically taken up the matter of food conservation in accordance with the request and recommendation of the Food Administration in Washington. Utilizing cards and material prepared by the Provincial Synod of the Mid-West, the diocesan Commission on Social Service has sent these, with appropriate letters, to the clergy. These latter have in turn organized their parishes for food conservation and will use the weekly report system as requested by Mr. Hoover and explained in THE LIVING CHURCH.

Information of coöperation in this matter has been received from many dioceses and localities, but nowhere is it apparently so thoroughly worked as in the diocese of Fond du Lac.

#### DEATH OF REV. W. E. POTWINE

THE SUDDEN death of the Rev. William Edward Potwine at Santa Rosa, Cal., on Wednesday, August 29th, was a grief to the community and to the diocese of Sacramento. Mr. Potwine was in apparently vigorous health, actively discharging his duties as rector of the Church of the Incarnation. Suffering from what seemed acute indigestion he called a physician and found relief, but later in the day the heart action collapsed and he died almost without warning.

Mr. Potwine was graduated from Trinity College, Hartford, and was ordered deacon by Bishop Williams at Middletown in 1882, priest by Bishop Morris in 1883. Twenty-two years of active service he gave to Pendleton, Oregon, laying strong foundations in the Church of the Redeemer. He was nominated by the laity of the Northwest to be Bishop of Spokane in 1912. Ever a zealous missionary he gave seven years to Honolulu, where he was Canon of St. Andrew's Cathedral and rector of St. Elizabeth's, a remarkable Chinese congregation. He became rector of Incarnation parish, Santa Rosa, in April, 1915.

A requiem Eucharist was celebrated in the parish church on the day of the funeral. Bishop Moreland and the Rev. W. D. Short, the latter a lifelong friend, conducted the last sacred rites which were attended by a large body of clergy and laity. The



Bishop made a beautiful address, paying tribute to the departed priest as a man of great strength and sincerity of character. A widow and one child survive.

**THE SOLDIERS' CHURCH AT EAGLE PASS, TEXAS**

THE TWELFTH SUNDAY AFTER TRINITY, August 26th, locally entitled Pershing Day, was marked in the Church of the Redeemer, Eagle Pass, Texas, by the dedication of two three-branch candelabra in memory of the wife and three children of General Pershing, who were burned to death at the Presidio in San Francisco two years earlier.

All the troops on the border have a great admiration for the general now in command of the American expeditionary forces in

1826, and was graduated from the General Theological Seminary in 1847 at the age of 21. Reaching the minimum age for ordination, he was made Deacon by Bishop Whittingham in 1850 and in due course advanced to the priesthood by Bishop DeLancey. He served as rector of Trinity Church, West Troy, N. Y., from 1851 to 1857. He was rector of Grace Church, Newark, New Jersey, for the following nine years and then was called to Christ Church, Poughkeepsie, N. Y. This parish he left in 1876 to become rector of St. James parish, Hyde Park, of which he remained in charge until in 1889 he became Professor of the Evidences of Revealed Religion at the General Theological Seminary. After thirteen years' service in the seminary he was made professor emeritus in 1902. Dr. Cady received the degree of Master of Arts from Trinity

ice with Easter hymns. The funeral service had been preceded by a brief prayer service at the home.

**MEMORIALS AND GIFTS**

AMONG RECENT improvements and gifts to Kentucky churches is a handsome brass processional cross given to Calvary Church, Louisville, by a member of the congregation in loving memory of Mr. Alexander A. Bullitt, a former vestryman.

AT CHRIST CHURCH, Coxsackie, N. Y., on the Thirteenth Sunday after Trinity, a pair of cut glass and silver cruets was blessed by the rector, the Rev. John Johnson. The cruets, the gift of Mrs. Coonley and Miss Adams in memory of their sister, Miss Emma Adams, bear the inscription: "For the service of God"—"In Memory of Emma Adams."

A NEW ELECTRIC lighting system is being installed in St. Paul's Church, Council Bluffs, Iowa, at a cost of \$450, the Girls' Friendly Society having offered to bear the expense. The altar guild has recently given a chalice, the old one having proven too small for the increasing number of communicants. New altar linen has also been given.

**ALBANY**

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

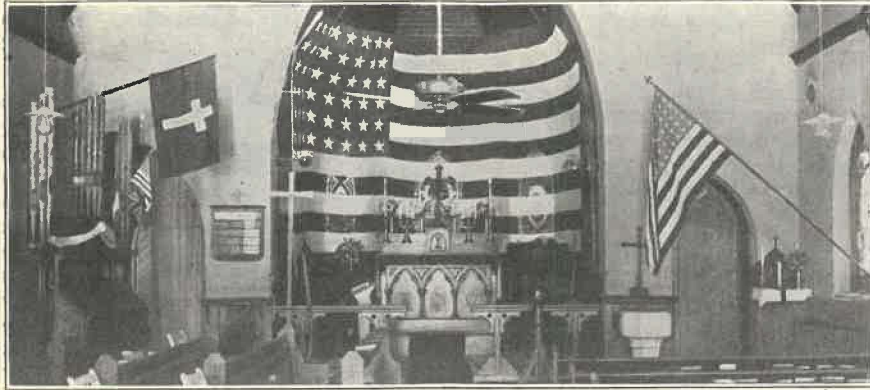
Clergyman Enters English Ambulance Corps—Memorial Service—Fires

THE REV. G. W. R. CADMAN, priest in charge of St. Paul's Church, Schenectady, has tendered his resignation to undertake important work in the ambulance service of the British army. The Rev. Mr. Cadman was born in Yorkshire, England, coming to the United States when a young man. He did considerable missionary work in the South after his graduation from the University of the South. After ordination to the priesthood he was a member of the staff of the Cathedral in Memphis, Tenn. Later he was secretary to the Bishop of Texas, and a little more than a year ago he was placed in charge of St. Paul's, Schenectady, by Bishop Nelson.

A SUNDAY morning service at St. Mark's Church, Green Island (Rev. R. Augustus Forde, rector), was recently dedicated to the memory of Mr. William W. Butler, for many years warden of the parish. This service revives a custom at St. Mark's Church of conducting memorial services for deceased Church officials. The custom was followed during the twenty-five years' rectorship of the late Rev. Richard Adler, but was discontinued after his death.

WITHIN a short time fires have destroyed the rectories at Racquette Lake and Tupper Lake in the Adirondack region of the diocese and damaged the mission church at East Line in Saratoga county. It is understood that most of the losses were covered by insurance.

THE REV. GEORGE ALEXANDER PERRY, JR., rector of Trinity Church, Watervliet (West Troy), was pleasantly surprised by the gift of a handsomely embroidered purple Eucharistic stole and maniple, upon his return from his vacation. The motif is the conventional crown of thorns and the three nails, worked in silver thread upon a lighter shade of purple than the stole itself, the whole following a beautiful antique design. This presentation is somewhat remarkable in view of the fact that eucharistic vestments have only been introduced recently into this traditionally evangelical parish.



CHURCH OF THE REDEEMER, EAGLE PASS, TEXAS

France, but especially is this true of Field Hospital No. 7 and Ambulance Company No. 7, which formed a part of his column in Mexico. Eager to show their appreciation of a commander who had been watchful over them, the men had the candelabra made from special designs, and brought to the "Soldiers' Church", which has been revived by their coming. Chaplain Herbert Stanley Smith of the Third Infantry dedicated the ornaments "to the glory of God and in loving memory of Helen Francis Warren, Helen, Anne, and Margaret Pershing, August 27, 1915". One was inscribed "Field Hospital No. 7" and the other "Ambulance Company No. 7".

These memorials completed the new chancel furnishings of this church, which had been practically abandoned for a long period when Bishop Capers persuaded Chaplain Smith to take charge of it. Some of the ornaments are essentially military. The altar vases are made of shrapnel and high explosive shells, while the baptismal pitcher is fashioned from a brass powder-shell. A great national flag completely drapes the east end of the church; the flags of the allies, surmounted by that of the chaplain, adorn the organ; and every Sunday there is carried in procession a large silk flag given in memory of a Confederate soldier who after the Civil War became president of the United American Veterans, the first organization composed of both Confederate and Union soldiers.

The Church of the Redeemer has a large Bible class of soldiers, and the magnificent singing of the men is a feature at all services.

**DEATH OF REV. DR. P. K. CADY**

THE REV. DR. PHILANDER KINNEY CADY, a former member of the faculty of the General Theological Seminary, died on August 30th at his home in Ridgefield, Conn., having entered into the ninety-first year of his age. Dr. Cady was born in Cincinnati, Ohio, in

and that of Doctor of Divinity from Columbia College and the General Seminary.

The funeral services were held in St. Stephen's Church, Ridgefield, on September 1st, and interment was made in Albany, N. Y.

**DEATH OF HARRIET McEWEN KIMBALL**

"THE POETESS OF THE CHURCH" as she has long been called, Miss Harriet McEwen Kimball died at her home in Portsmouth, N. H., on September 3rd in the eighty-third year of her age. Miss Kimball was a daughter of the late David and Caroline R. Kimball and was born November 2, 1834. Her life was largely devoted to literature and to Church work. She was one of that group of nineteenth century poets of which Mr. Longfellow was most prominent and which ministered so greatly to the American love of poetry and appreciation of it that the members of the group were in some sense literary pioneers. Miss Kimball was the last of the group to survive.

Her first volume, published some forty years ago, was entitled *The Blessed Company of All Faithful People, and Other Poems*. Issued from the press of A. D. F. Randolph & Co., then well known as publishers of high-class literature, this little volume made Miss Kimball's name known widely among American Churchmen and in the literary world. Subsequently there were larger and more complete editions of her poems published, the last and complete volume from the press of The Young Churchman Co. some two years ago. Until Miss Kimball's illness confined her to her home she was active as a parish worker in Christ Church, Portsmouth. There the burial service was held on September 6th with a requiem celebration of Holy Communion and an appreciative sermon by the Rev. Dr. Waterman, an old friend. The rector, the Rev. C. LeV. Brine, officiated, assisted by Father Field, S.S.J.E. It was the choral serv-



## EAST CAROLINA

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

## Auxiliary Conducts Daily Prayers—Bishop Darst a Seminary Preacher

THE WOMAN'S AUXILIARY of St. John's Church, Wilmington, meets every afternoon at 6 P. M. in the church, to offer prayer for all nations now engaged in war, with the plea for peace; also that they may perceive and know their duty and be willing to make any sacrifice. One woman pledges herself to be present one evening each week and conduct the prayers.

THE RT. REV. THOMAS C. DARST, D.D., has accepted the invitation of Dean Green to preach the opening sermon at the Virginia Theological Seminary on Sunday, September 23rd. Bishop Darst is an alumnus of the Seminary class of 1902.

THE REV. GEORGE BOATE, who recently received the appointment by Bishop Darst to the group of missions in Beaufort county, N. C., has obtained leave of absence to take up his duties as director of religious work in the camp at Wrightstown, N. J.

## IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Suffr.

## St. Paul's Church, Council Bluffs

TWENTY-SIX MEN of St. Paul's Church, Council Bluffs, are serving in different branches of the army and navy, many as commissioned officers. All of these men, without a single exception, enlisted before the draft. A roll of honor containing these names has been placed in the vestibule of the church, and at a daily service of intercession prayers are offered for them, and for all who serve the country in the war. These services, which have been in progress for over two months, are well attended.

## KENTUCKY

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

## Vacations—Open-Air Services—Red Cross—Diocesan Canvass—Religious Education

NOW THAT September has come, the Bishop and other clergy returning from their summer vacations and the various parishes will resume their full activities, some of which have been necessarily suspended during the hot months. Bishop Woodcock, after a busy summer visiting some of the training camps of the East and preaching in the Cathedral of St. John the Divine in New York, is enjoying a brief rest at his summer home at Leland, Mich., before returning to the diocese for his fall work and visitations. The Rev. David C. Wright has been spending the summer at Flat Rock, N. C., where he has also been holding services; the Rev. John S. Douglas with Mrs. Douglas has been visiting friends in West Virginia and in Michigan; the Rev. Frank W. Hardy has been in Wequetonsing, Mich., for the month of August; the Rev. Harry S. Musson has been spending July and August in his old home at Toronto, Canada; the Rev. H. B. Hennessy has been on a recent ten days' camping trip with the boy scout patrol of his parish to Kuttawa, Ky.; the Rev. E. W. Halleck spent part of his vacation in Louisville, where he conducted the services at St. Paul's Church.

DURING THE summer a very successful series of open-air services was held at St. Stephen's Church, Louisville, with special addresses by some of the city clergy and visiting priests. All were well attended and much interest was manifested in them; moreover, a number of people were brought under the hearing and influence of the Gos-

pel who would not have been otherwise reached.

MUCH WORK has been done and is being done for the Red Cross. A unit formed in Grace Church, Paducah, meets once a week for sewing, after which the members adjourn to the church for prayer and intercession. Also there are units at the Church of the Advent and at Calvary Church, Louisville. St. Paul's, although it has no regularly organized unit, is working actively for the Red Cross through its parish societies, and St. Andrew's Church has also contributed generously in both money and supplies through the large colony of its members who are spending the summer at Wequetonsing. The parish house of the Church of the Advent has for the past two months been turned over for the work of the exemption board of that district and presents a business-like appearance, as many young men are being examined there daily and other business in connection with the selective draft is being transacted.

TWO FEATURES of the aggressive work of the fall within the diocese are the general canvass for funds both missionary and parochial, and the School of Religious Instruction. The former is to be conducted under the efficient leadership of the provincial secretary, the Rev. Robert W. Patton, and the canvass is to be made throughout the city of Louisville on a Sunday afternoon in November after due preparation and an intensive campaign of missionary education beforehand under experts, following the successful methods used under Mr. Patton in this province and elsewhere. The personnel of the various committees will soon be announced. The diocesan School of Religious Instruction under the auspices of the diocesan Board of Religious Education will begin its third year in the Cathedral House October 10th, to meet weekly for a period of ten weeks. As in former years, the Rev. Frank W. Hardy, secretary of the board, will serve as principal of the school, conducting the opening and closing service and having general oversight of the classes. The courses and instructors this year will be: Religious Pedagogy, the Rev. Harry S. Musson; The History and Doctrine of the Book of Common Prayer, the Rev. Richard L. McCready; The Gospels and the Life of Christ, the Rev. Roger H. Peters; Prayer, Miss Nannie Hite Winston. Miss L. L. Robinson, who has led one of the largest and most successful classes during the past two years, so that it has had to meet in two sections, will hold but one session of it, on Monday mornings, but it will be part of the school. Miss Robinson's subject this year will be The Bible in the Prayer Book.

TRINITY MISSION, Fulton, has recently been enriched by the addition of some much needed chancel furniture, choir stalls, brass pulpit, and eagle lectern which came through the efforts of the Rev. John B. Robinson, priest in charge. Some memorial windows have also been placed.

GRACE CHURCH, Louisville, has recently been cleaned and renovated and painted. The property of the parish is now in excellent condition.

## MAINE

BENJAMIN BREWSTER, D.D., Bishop

## St. Peter's Church, East Deering—Christ Church, Eastport—Summer Resorts and the Church

THE FUND for the erection of St. Peter's Church, East Deering, Portland (Rev. Canon Philip Schuyler, priest in charge), which is to be a memorial to the late Bishop Codman, has received from Miss Catherine A. Codman of Boston, sister of

the Bishop, a gift of \$5,000. This gift enables the building committee to make final arrangements for the beginning of the building. The funds now in hand, however, are not sufficient for the proper furnishings, for which provision must be made before the church can be consecrated free from debt.

CHRIST CHURCH, Eastport (Rev. W. W. Ridgeway, deacon in charge), after years of dormancy, is feeling the thrill of new life. Regular services, attendance at which is constantly growing, are held, the church has been put in thorough repair, and at Bishop Brewster's recent visitation eight men were presented for confirmation. The outlook for the parish is full of promise.

A RECENT appeal from the Maine branch of the Woman's Auxiliary for a piano for St. Andrew's Neighborhood House, Vinal Haven, has been responded to by Mr. Arthur Bucknam of Portland, manager of the Steinert company of that city. The donor is a member of Trinity Church (Woodfords), Portland.

THE SUMMER resorts of Maine, as was to have been expected, have been considerably affected, as regards visitors, by the war, and attendance at the churches and summer chapels has suffered more or less in consequence. What has been lost in numbers, however, has been more than gained in a deepened religious interest. Hundreds of families that have come to the state for the season have near relatives in one branch or another of the national service, and they have embraced the opportunity to seek the source of all comfort and strength in time of need. A great deal of Red Cross and War Relief work in general has been accomplished by these visitors. At St. Mary's parish house, Northeast Harbor, for example, very many ladies have been thus engaged on every week-day, and not only has the entire building been used by them, but overflow work has been carried on in an unoccupied building across the way.

DEAN KENNETH C. M. SILLS, of Bowdoin College, Brunswick, son of the Rev. C. Morton Sills, D.D., rector of Trinity Church, Geneva, New York, is prominently spoken of in connection with the presidency of the institution, which is Maine's oldest and best known college. During the failing health of the late President Hyde much of the administrative work of the college fell upon Dean Sills, who had enjoyed for years the intimate confidence of Dr. Hyde, and to whom, a few hours after the doctor's death, his widow presented her husband's watch as a token of her deep appreciation of the Dean's loving services to the deceased.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

## Rev. W. P. Dame Resigns Chaplaincy—Growth at Mt. Savage

VERY GREATLY to the regret of the Fifth Regiment, the Rev. William Page Dame has resigned as chaplain of the regiment, a position he has held for the past nine years and which his father, the Rev. William M. Dame, D.D., had held for nearly twenty years before him. He had made his preparations to go with the regiment to France, but conditions domestic and parochial made this impossible. He had greatly endeared himself to the men of the regiment, especially during their stay upon the Mexican border, by his active interest in their welfare both spiritual and material, and his cheery and wholesome influence will be deeply missed amongst them.

THE INTERIOR of St. John's Church, Shadyside (Rev. R. A. Mayo, rector), has



been greatly improved during the summer and the exterior painted as a result of the efforts of the congregation assisted by Bishop Murray, who has always shown deep interest in its work amongst the oystermen. St. John's Literary Club has presented a handsome Estey organ to the church.

THE REV. CLARENCE S. MCCLELLAN has become assistant to the Rev. Dr. Niver at Christ Church, Baltimore, beginning his duties September 1st. He will devote himself especially to the Sunday school and to the young people's work, in which he has had experience at St. Andrew's Church, Yonkers, N. Y. The Rev. Peregrine Wroth will remain as first assistant minister.

AN EVERY-MEMBER canvass has recently been held in St. George's Church, Mt. Savage, after careful preliminary work. An eight-day mission was conducted by the Rev. Horace Wood Stowell of the Province of Washington with largely attended services and growing interest. At its close thirty men went out to canvass the parish upon Sunday afternoon. Some results of the canvass are: Eleven candidates for a chapter of the Daughters of the King, nine prospective members for a branch of the Woman's Auxiliary, eight men desirous of reviving a defunct chapter of the Brotherhood of St. Andrew, a number of candidates secured for baptism, a permanent missionary society known as the Missionary Minute-Men of St. George's, organized with a membership of fifty. The Sunday school has increased from an average attendance of 65 to more than 250, and its offerings have quadrupled. The number of contributors to missions in the parish has increased from 122 to 265 and for parish expenses from 123 to 267. The total increase over last year for missions amounts to about \$700, and for current expenses about \$600. The vestry have increased the rector's salary by \$100 and given him a vacation, and are taking steps towards the erection of a parish house. The rector, the Rev. Charles E. Crusoe, was instituted on September 2nd, and at the same service presented for confirmation the largest class in the history of the parish. The class of forty members presented a brass processional cross, which the Bishop received for the parish.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Religious Education—Improvements at South Bend

THE DIOCESAN School of Religious Education held its annual session at Howe School from September 4th to 7th. Eighteen teachers were in attendance. The courses offered this year were Pedagogy; Challenge of the Children of the Church; *Christian Nurture Series*; Christian Year, and Missions. The next session is planned for the last week in June at Lake Wawasee.

ST. JAMES' CHURCH, South Bend, was opened on September 9th after being closed a month for repairs. The interior of the church has been redecorated and many improvements have been made.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Retreat for Oblates of Mt. Calvary

THE ANNUAL western retreat for members of the Society of the Oblates of Mount Calvary was held at Racine College, beginning Monday, September 3rd. The conductor was the Rev. Father Officer, O.H.C. There are now a considerable number of oblates working in the middle West.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Rev. William Wilkinson in Minneapolis Street Service

IN ONE of the largest crowds yet assembled since the beginning of the open-air work by the Church in Minneapolis, the Rev. William Wilkinson, famous for this work, recently held intense interest for fully forty minutes. With inimitable wit and genius he drove home the lessons of religion and morality, of clean living and honest work, winning the very hearts of these homeless, honest fellows. It was a peculiar pleasure to know that New York City was honoring the entry of the Church in Minneapolis into this field of labor with so distinguished a visitor.

OHIO

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

Killed in Action

LIEUT. EDWARD OSLER, son of Sir William Osler of Oxford, England, and a cousin of Mrs. Abbott, wife of the Dean of the Cathedral at Cleveland, has been killed in action. Mrs. Abbott, who also lost a brother at Vimy Ridge on Easter Day, accompanied her husband when he left Cleveland to engage in special evangelistic work abroad under the auspices of the Canadian Y. M. C. A.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Conference of Clergy

BISHOP KEATOR has called a conference of the clergy, which meets on September 10th to consider a constructive Church policy on which all may unite. The Bishop in a letter urges all of the clergy to be present and take part, as the critical nature of the times requires.

PITTSBURGH

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

Grace Church, Pittsburgh

GRACE CHURCH, Pittsburgh (Rev. William Porkess, rector), is carrying out extensive alterations on the interior and exterior of the building, the work being supervised by Mr. E. B. Lee, an architect of distinction. Every effort is being made to have the improvements effected in time for the sixty-fourth anniversary of the Church's opening on September 18th, 1853.

RHODE ISLAND

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

Departure of Rev. G. V. Dickey—St. Stephen's, Providence

THE REV. GEORGE VERNON DICKEY, rector of St. George's Church, Newport, devotes the September issue of his parish paper to a personal word with his people which takes the form of a farewell address on the eve of his departure from the parish to take up his new work in Porto Rico. He briefly reviews his work for the nine years of his rectorship, and gives counsel and cheer to his people. The Sunday school of St. George's has been one of the pleasantest and most encouraging sides of his work. He strongly advises the parish to own a rectory for his successors in office.

THE NEW ORGAN at St. Stephen's Church, Providence (Rev. George McC. Fiske, D.D., rector), is being installed as rapidly as possible and will be ready for use in October. The ladies of St. Stephen's assisted by members of the Woman's Auxiliary of Rhode Island, gave a reception in the parish house to the Chinese Students' Alliance of the

Eastern States, U. S. A., which is holding a series of conferences at Brown University. The reception was on Wednesday, September 5th, and was largely attended.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

Plan for Church Coöperation at Camp Lee—School Incorporated

BISHOP TUCKER has sent to rectors of churches having members stationed at Camp Lee, Virginia, a letter telling of plans the Bishops and local clergy have made for performing their work among the soldiers in camp.

"The cantonment near Petersburg, Virginia, known as Camp Lee, has been designated for the training of the men who are to be sent from your state under the selective draft. The ministers and Christian people of Petersburg, in coöperation with the Young Men's Christian Association, are planning to do anything in their power to meet the spiritual and social needs of these young men, during the period of their training for the service of their country.

"It is the desire of the Bishops of Southern Virginia, and of the clergymen of Petersburg and Hopewell, which are in the vicinity of the camp, to make the ministrations of our own Church acceptable to all her sons who may be stationed at Camp Lee. It would greatly facilitate this purpose, if you would kindly send to the Rev. Edmund P. Dandridge, rector of St. Paul's Church, Petersburg, Va., the names of the young men who may go from your congregation, and would state whether they have been confirmed and are communicants.

"It is our intention to form a Church register which will help the clergy to trace out the men and to minister to them as well as they may."

The clergymen in Bristol parish who will be active under this plan are the Rev. C. Braxton Bryan, D.D., the Rev. Edmund P. Dandridge, the Rev. Frederick G. Ribble, the Rev. Pembroke W. Reed, the Rev. F. G. Scott, D.D., and the Rev. Flournoy Baldwin, all of Petersburg, and the Rev. W. Preston Peyton of City Point.

THE REV. W. T. ROBERTS has had the mission school at St. Peter's-in-the-Mountains incorporated as St. Phoebe's Hall, with himself as president and Miss Caryette Davis secretary, these two with five others from Roanoke constituting the board of managers. A new solid stone building is being erected at a cost of \$6,000, to be ready this year.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Pilgrimage of Prayer—Training Camp at Houston—New Church Building

THE PILGRIMAGE OF PRAYER was observed throughout the diocese, though some parishes failed to coöperate on account of the clergy being away on vacation. In Houston the idea was carried out almost literally, members of the Woman's Auxiliary visiting in turn every parish and mission church in the city, thus occupying the entire week. The Pilgrimage began on Sunday, August 19th, at the Sheltering Arms Home for Aged Women, continued Monday at Christ Church, where Bishop Aves of Mexico conducted the afternoon session, and then successively traversed every remaining parish and mission in Houston.

A TRAINING CAMP of 35,000 men is mobilizing at Houston, designated as Camp Logan and consisting mainly of Illinois regiments. The First Texas Cavalry, also assembled at Houston prior to a period of



training at Fort Worth, has its quota of Churchmen. Of this regiment the Rev. E. H. Earle, formerly rector of St. John's Church, Columbus, has been appointed chaplain. He preached to a good congregation at Trinity Church, Houston, on September 2nd, a large contingent from his own regiment being present.

WORK HAS already commenced on the new church in Trinity parish, Houston, which embraces the best residential section of the city. The new church will be built of red brick and Texas limestone, with the interior in stone, and the floor of reinforced concrete with red quarry tile. The architects, Messrs. Cram and Ferguson, have adopted the old English Gothic design, which imparts to the building the churchly look so common to the English parish churches. The tower, ultimately to house chimes, is 97 feet high. The main building is 107 feet long by 60 feet wide. The ceiling of the chancel will be vaulted with stone arches and Duastavino vaulting. The electric pipe organ will be in the body of the tower. The stone interior will be richly carved by Oswald Lassig, who did similar work at the Rice Institute. A well-equipped parish house forms part of the new plant. The new rector of Trinity parish, the Rev. Clinton S. Quin, has only been in residence seven months, but in that time pledges for nearly \$60,000 have been secured for the new church, which will cost upwards of \$80,000.

#### WESTERN NEW YORK

The Prospective Diocesan Council—Girls' Friendly Society

THE TIME of the next diocesan council has not yet been set, so many of the clergy being still on vacation. In all probability the meeting will convene some time next month.

THE SEMI-ANNUAL meeting of the diocesan organization of the Girls' Friendly Society will be held in the Church of the Epiphany, 127 Jefferson avenue, Rochester, at two o'clock, Saturday afternoon, September 22nd.

#### CANADA

Farewell Service—Baptism by Immersion—Missionary Campaign—Military Notes

##### Diocese of Fredericton

IN GAGETOWN there was a large gathering of the parishioners at the farewell service for Miss Peters, who goes to mission work in Honan, China. Among other gifts a sum of \$80 in gold was presented to Miss Peters.—IN THE parish of Ludlow and Blissfield a rather unusual service was held recently when three brothers were baptized by immersion in the river, the incumbent, the Rev. A. J. Patstone, officiating. A large congregation was present on the shore, to whom the rector preached on the subject of baptism, which the three brothers had grown up without receiving. Their wives and children were present and the infant child of one brother was baptized by affusion at the same service.

##### Diocese of Huron

THE NEW rector of St. Mary's, Pelee Island, the Rev. J. G. White, begins his work early in September.—AN OAK pulpit has been placed in St. John's Church, Port Erie, in memory of the Rev. E. Grasset and his wife. Mr. Grasset was second rector of the parish.

##### Diocese of Montreal

THE PROVINCIAL SYNOD has been called in by Archbishop Worrell to meet in Montreal October 2nd.—ALL OFFICERS and teachers in

Sunday schools are asked to remember that October 21st is to be kept throughout the diocese as Children's Day.—THE CHURCH at St. Andrew's East has benefited by a check for \$300 sent by Mrs. Hamilton of Cedar Rapids, Iowa, to be added to the endowment fund of the parish. Mrs. Hamilton was a former parishioner.—CANON SHATFORD, who is still at work at the front, has been promoted to the rank of major. Writing to his parishioners on St. James' Day, the patronal festival of the parish, he speaks of the charge which he watched at Vimy Ridge and of the splendid courage of the men. He makes a passionate plea for stronger co-operation from all Canadians in view of the needs caused by this terrible war. This is the third year that he has spent apart from

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his parish in the discharge of his duties as chaplain.—ANOTHER of the sons of clergy in the diocese has suffered when a son of Rural Dean Sanders was wounded, August 23rd.—AT THE memorial service at St. George's, Granby, August 19th, in honor of Lieut. Robinson, who fell in action, Archdeacon Longhurst officiated. The honor roll of the parish was unveiled at the same service as the mural tablet. A son of Archdeacon Longhurst was killed in action.

*Diocese of New Westminster*

THE RECTOR of St. George's, Vancouver, has enlisted as a private in a British Columbia battalion. His parishioners have given him leave of absence for as long as he may require it.

*Diocese of Nova Scotia*

A GENERAL missionary campaign for the funds of the Missionary Society of the Church of Canada will be opened in Halifax, October 14th. Archbishop Worrell is making arrangements for four bishops to take part. They will be the Bishops Qu'Appelle, Saskatchewan, Keewaten, and Kootenay.—THE SERVICES of intercession in St. Matthias' Church, Halifax, have been well attended during the summer.—THE REV. W. T. TOWNSHEND begins his work as curate of Trinity Church, Halifax, in September. Mr. Townshend was principal of the Carcross Indian school, diocese of Yukon.

THE INTERIOR of the church at Sydney Mines is to be completed at once and a new pipe organ installed.

A YOUNGER son of the Dean of the diocese, Lieut. Llwyd, has been severely wounded in action and is in hospital in France. He has been in the worst of the fighting for the last two years and has won the military cross for distinguished bravery. Dean Llwyd also has another son at the front.

*Diocese of Ontario*

THE NEW rector of Tamworth, the Rev. S. E. Harrington, is a graduate of Trinity College, Toronto. He began work in the parish September 1st.

*Diocese of Qu'Appelle*

IN EMMANUEL CHURCH, Mortlach, Bishop Harding held the first ordination in the deanery on August 19th, when Mr. F. M. R. Gibney was ordered deacon.—THERE WAS a quiet day for the clergy of the diocese in St. John's Church, Moosejaw, September 5th, conducted by Archdeacon Dobie, and a conference the day following, when the Bishop gave an address to the clergy. The conference of rural deans was on the 7th.

*Diocese of Rupert's Land*

A MISSION is to be conducted in St. Thomas' Church, Winnipeg, in September, the missioner to be the Rev. J. E. Purdie, of St. James' Church, Saskatoon.—ARCHDEACON FORTIN'S health is improving and it is hoped he will be well enough to return to his work in his parish in October.—THE REV. A. W. WOODS, rector of St. Margaret's Church, Winnipeg, who has been a chaplain at the front since the beginning of the war, has been promoted to the rank of lieutenant-colonel.

*Diocese of Toronto*

PREACHING IN St. James' Church, Orillia, the Rev. S. A. Selwyn, vicar of the Church of the Messiah, Toronto, said that Admiral Sir John Jellicoe had ordered the hymn, O God our Help in Ages Past, to be sung daily in the ships under his command in the Grand Fleet.

THE FAREWELL sermon of Archdeacon Milbank, rector of Freehold, N. J., who took charge of the parish of St. Mary Magdalene,

Toronto, during the absence of the rector, was given on the last Sunday in August. On the conclusion of his sermon he was presented with an address of thanks by the senior warden, on behalf of the congregation.—THE EXECUTIVE committee of the Joint Committee of both Houses of the General Synod, for the Revision of the Prayer Book, meets in Toronto at the parish hall of the Church of the Redeemer, September 13th.—BISHOP SWEENEY has returned from his vacation trip and preached in St. Alban's Cathedral the last Sunday in August.

**Educational**

HOBART COLLEGE, Geneva, N. Y., is scheduled to open September 18th, and although many of its former students and a few of its professors have enlisted a fair percentage, augmented by a good freshman class, is promised to enroll for the coming year. President Powell, who is doing some magazine work in Europe, will not be present for the opening of college and Dean Durfee will act in his place until his return.

ST. ANDREW'S INDUSTRIAL SCHOOL at Barrington, R. I. (Rev. William M. Chapin, warden), had its first commencement exercises on Wednesday, September 5th. Although the school has had many years of life and sent out a number of boys, no exercises of this kind have ever been held, as the annual meeting in May with its good times and the delivery of prizes seemed to be sufficient. Now the policy has been changed and commencement will be held in September. There were eight in the graduating class, five receiving diplomas and three industrial certificates. Mr. Arthur A. Thomas, chairman of the educational committee of the board of managers, presided, the Rev. Mr. Chapin offered prayer, and the address of the afternoon was delivered by Mr. Frederick W. Putnam, whose topic was Preparedness for Industrial Work. Prizes were awarded by the Rev. Mr. Chapin.

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## The Magazines

THE CHURCH would do well to bestow some attention upon the state of affairs disclosed in Miss M. H. Mason's valuable article in the *Nineteenth Century* for July, entitled *Public Morality*. She speaks as one who for nearly three years has been working with and looking after soldiers both in London and in the country, and she speaks with appreciation of what has been done by voluntary agencies for their entertainment and protection. But not once does she mention the Church as taking any official part in this important work, nor does it seem strange to her that the Church should be thus apathetic. It is a striking and an unhappy commentary of the ordinary layman's estimate of the Church as a reforming power. As one reads one wonders whether things will be as bad among our soldiers. Will the Church be content merely to appoint chaplains and to establish hostels for the entertainment of the men, or will she, as Miss Mason suggests, demand effective legislation which can do far more than any individual effort? The appointment of women policemen, of women probation officers—reforms widely urged by workers among women, with how little support from the public at large—and the establishment of really effective reformatories, these would all help towards the suppression of the evil. But with regard to reformatories Miss Mason utters a warning word. The object of many of them in the past has been "religious penitence—an object difficult to attain generally or permanently. The object of the future should be more practical and generally possible—that of restoration and rehabilitation. For this purpose institutions of a totally different type are needed." They should not be without "religious services and ministrations, but whereas the past system has been to keep a perpetual remembrance of her sin before the eyes of the penitent, that of the future should be to make her forget it as far as possible, and turn her attention to things of value, beauty, and interest outside herself". In the same issue of the magazine Canon Barry writes forcibly on *The Return of Religion*. There has been, he says, as a result of the "science" of last century, "a notable paralysis of the more spiritual instincts, emotions, aims, efforts. . . . Apologists have written with pathetic fervor that the 'empty tomb' proves the Resurrection; what does the 'empty Church' prove except that the majority, without distinct knowledge of the reason why, have cast aside hope in the Risen Christ and look on religion as the means by which the clergy earn their living?" From this have resulted what Canon Barry considers the deplorable tendencies of modern literature, "*taedium vitae*, frivolous amusements, race-suicide, the growth of deliberate self-murder, increase of mental maladies, and an almost universal unrest." But "our laughing and dying heroes answer with a shout of glad defiance. . . . They have no conscious philosophy; but they will do their duty and scorn the consequences. Of religion itself most of them know little; for they were born in the Darwinian Era. But man, despite agnostic and materialist, is and ever will be irretrievably a metaphysician. He looks through appearances to the light beyond. He has in himself the answer of life. He has come at a sudden call from the foolish decadence which held him a prisoner—come, as Richter says, to the great sighing and singing tree of true Knowledge which points the way to the open battlefield and the city where we shall be crowned!"

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