

The State Historical Society

The Living Church

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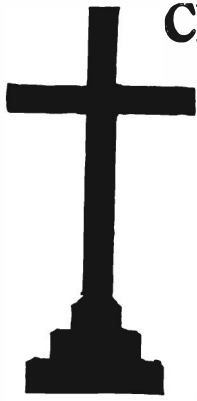
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A Weekly Record of the News, the Work, and the Thought of the Church

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LET A MAN make it his object in life, to bring to God all the honor that he can; to show that he remembers Him and regards Him and reverences Him, even when it is not likely to be noticed, even when it is inconvenient to himself, even when there might be many excuses found for postponing, omitting or forgetting it; let a man live thus, and God who is thus honored by him will in turn honor him. He will cause men to see that a life of remembering God is, on the whole, in the long run, a happy life and a successful life and an honored life.—*Dr. Vaughan.*

The Living Church

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 2, 1915

NO. 23

EDITORIALS AND COMMENTS

The War and the Church

WE believe there is very generally an undercurrent of dissatisfaction with the attitude of the Christian Church during the present war. It was easy to repel the absurd charge at the outset that Christianity had failed, for nothing was plainer than that it was diplomacy that had failed, and the diplomacy of the nations has been conspicuously unchristian, and often anti-Christian, during the whole course of history. Diplomacy, indeed, never seems to have been modified, as were most of the world's institutions, by Christianity, and the foreign relationships of the nations generally have not been based upon Christian principles. Mr. Hay's celebrated dictum that the diplomacy of the United States should always be based on the golden rule did not find an echo in the chancelleries of the world. The nations would not now be at war if it had.

Yet though no failure of Christianity is the cause of the world's present distress it cannot be said that the organized forms of Christianity, Roman, Anglican, or Protestant, have been factors that have made for peace. Indeed it must be a humiliation to us as Christians that the world has been more surprised at the surrender of international socialism to the military spirit than at the surrender of the Church; while socialists of neutral countries seem to have tried harder to promote peace than have the Churches of the same countries. Perhaps this is due in considerable part to the greater unity that exists between socialists than between Christians, thus giving the former an opportunity for united self-expression that is lacking to the latter. Never was the sadness of the division of the world's Christianity so glaring as now. No one can speak on behalf of American Christianity. No one can mobilize its forces. No one can bring its principles into play in the world's crisis. We are almost only dissociated individuals where we ought to be one great Body, with a power of expression which should speak the mind of all of us and which should carry the weight of the united Christian consciousness of free America. God be merciful to His Church, for her divisions in this hour of need are a great factor in this present war.

But that is not all that troubles us. In the carnival of hate that has swept over Europe, the Churches of the several lands have not set themselves as factors to keep alive the spirit of love. "Love your enemies" has ceased, it would seem, to be a vital force in the religion of any of the warring countries. We can appreciate the force of Professor Ladd's question in his Impressions of England and France in War Time, printed in these pages last week: "Is the Church merely falling in with the popular militaristic current, or has it some broad and deep constructive programme for war and peace?" Neither in the reports of Convocation nor of the Representative Church Council do we seem to discern any constructive programme; while the helplessness of the Pope, who, considered by half of Christendom as the Vicar of Christ and the God-appointed arbiter in matters of morals as of faith, is such that he dares

not even to rebuke the tearing of a "scrap of paper" that represented a nation's honor, nor the crimes against his own loyal subjects of Belgium. Neutrality between political organisms is inevitable and necessary; but neutrality between morality and immorality on the part of a world arbiter in morals is the degradation of at least so much of the Christian Church as recognizes that quality in the Bishop of Rome. Yet the failure of Rome in this hour of the world's need for the leadership of the Church is no greater than the failure of other branches of organized Christianity.

NOR DO WE SEEM to find the Church, in any of these lands, leading the people of the nation in a confession of the nation's sins. England is ready to confess the sin of Germany and Germany the sin of England, yet where is the Church that has led its nation to a realized cry of *mea culpa*?

Let us apply this lack to England, simply because the American Church is closer to the English Church than to the Churches of other nations that are at war, and because, undoubtedly, the sympathies of the vast majority of American Churchmen are with England in this day of her trial. Intertwined as are the American and English Churches in the Lambeth Conferences and in many other ways, we may associate ourselves with the English Church in her problems and utter an honest *mea culpa* when we consider her failures, where we could not, as citizens, similarly feel ourselves as one with the British nation. What, we ask, has the English Church done to arouse in the English nation the sense of national sin? God, undoubtedly, is not judging the nations *only* on the basis of the diplomatic moves and counter-moves that have grown out of the Sarajevo murders nor out of the Austrian ultimatum.

It is a strangely impressive fact that the British nation was struck with this sudden visitation while in the very act of robbing the Church. Now sacrilege has always seemed to draw from Almighty God more direct and immediate punishment than any other sin. Somehow we *expect* the divine intervention to punish sacrilege where we do not look for it directly in connection with other sins.

We do not need to go back to the Old Testament for examples of this. When, before our own day, did the British nation previously commit that sin of robbery of the Church? Undoubtedly in the reigns of Henry VIII and Edward VI. Because "the king's majestie hath neede of mooch monie" the Church's treasures were confiscated and her worship was denuded of all those lavish gifts that had been showered upon her for centuries. Then the reign of the boy-king was suddenly cut short, and England passed through the horrors of the reign of Mary Tudor. Not only was it preëminently the reign of persecution and blood, but also that in which England finally lost her last foothold on the continent of Europe. With the fall of Calais the British nation suffered a loss that she has never won back. On every other continent has Greater Britain been

buildd, but not on Europe. An island kingdom she has been ever since and must always remain.

When, in the reign of Elizabeth, foreign foes threatened, heaven intervened and the Armada was destroyed; but there was no intervention until the sacrilege of the robber-kings had been avenged. "Never had the fortunes of England sunk to a lower ebb," says Green, "than at the moment when Elizabeth mounted the throne."

Does cause produce like effects in the twentieth as in the sixteenth century?

It is this kind of conviction of sin that we could wish the English Church might proclaim to the English nation. In that would be her strength. A Nathan in the primatial chair would say to the prime minister, Thou art the man! But the Church is content to urge greater zeal in enlisting. She has not aroused—she has not seemed to have tried to arouse—the sense of sin in the nation.

AMERICAN NEUTRALITY may be a noble or a despicable thing. To be a noble thing it is necessary that we should concentrate our minds rather on the good that is in all the nations than on their sins. It is inevitable that the belligerents should hate each other; that is a part of the horrible fruit of war. But it would be inexcusable for Americans to hate. As Americans of English and Americans of German descent have, in fact, been able not only to live side by side but to continue the amenities of friendship during all these dark days of the war, so it can be done between the parent nations. Berlin and London and Paris will each remain in its accustomed place when the war is over, and the probability that any one of the three will have been occupied by a hostile army now seems remote. It will be the function of America to show them, sometime, how to resume peaceful relations.

The Roman, the Anglican, and the Lutheran Churches in America have a very particular duty resting on them at the present time; the duty of curbing the tendency, even among Americans, to hate. Here, at least, the gospel must be the gospel of love. All honor to the recent Lutheran general synod that refused to pass belligerent resolutions. Is there no way by which American Anglicans and Lutherans can show special courtesies to each other during these difficult days? God give us grace, at least, to wish to do so and to be on the outlook to find ways and means if it be possible.

We could wish that our own House of Bishops might be called into session this autumn for no other assigned cause than to formulate a programme for the Church, in this second year of the war. We crave the leadership of our spiritual fathers in this spiritual crisis; not as though they would be able to stop the actual fighting, but because there has not been sufficient expression given to the mind of the Church. They cannot, alas, speak for all of American Christianity; but our Bishops have the gift and the duty of spiritual leadership, and we would have them take that duty so seriously in this day of God that for the express purpose of giving utterance to the mind of the Church they would come together in one place. It would be a strange, a unique thing for the American episcopate to gather "in council" expressly for a world service of this character. May not such a session be deemed proper in the near future?

And while the Church cannot suggest the political principles that must underlie the coming treaties of peace, she may well advert to the spiritual principles that make for peace. She could send a friendly message of sympathy to the national Church of each of the belligerent countries, exhorting each to proclaim anew the gospel of love, the principle of justice between nations, the spirit of internationalism, which is the spirit of Catholicity. She could ask the Church of each nation to offer special prayer for guidance to the rulers and protection for the people of their enemy nations. If the Church of England would thus pray seriously and honestly for the Kaiser and the people of Germany, and the German Churches would pray really and truly and meaningfully for the King and the people of Great Britain, there would be introduced the spiritual antidote to the gospel of hate, and, we believe, it would be the beginning of the end of the war. That is the sort of service that the Church can perform. Well may she pray: "Make me a clean heart, O God, and renew a right spirit within me."

Surely it would seem that the measure of iniquity were now full. The revelation of systematic extermination of Armenians by the still unspeakable Turk is the tale of religious persecution on a grand scale. The sufferings of Poland

and of Belgium and of all the devastated lands, and the sufferings also of those from all the warring nations who have given sons and husbands to the unnecessary slaughter, are such a weight to carry that the Christian Church is bound to cry out for relief.

A unique privilege and duty rest upon our American episcopate.

A LETTER from the Bishop of Harrisburg states that prominent Armenians have called upon him to implore the assistance of the United States in stopping the unparalleled atrocities being wreaked by the Turks upon their fellow-countrymen. We have not overlooked Count Bernstorff's explicit denials of the truth of the report, but unhappily the confirmation of it appears only too complete. At any rate, if there be doubt, let energetic steps be taken to protect the innocent, helpless Christians of the Ottoman empire before it is too late.

Turkish Atrocities in Armenia

Earnestly do we trust that our government will immediately take every step to stop the massacres and to protect those who still live. Perhaps representations to the German emperor of the serious way in which the Christian people of America view this tragedy might hasten intervention on his part in the doings of his ally.

The Bishop of Harrisburg urges that letters be written to the President praying that the good offices of the United States be extended for the protection of these people. Let us all do what we can.

WE have again, in connection with THE LIVING CHURCH WAR RELIEF FUND, the pleasure of acknowledging the receipt of the salary check received by the Bishop of Marquette as Bishop in charge of the European Churches. We believe Archdeacon Nies' Munich Letter, printed in this issue, will show again the value of the work being done, largely through this fund, in that German center.

War Relief Fund

We are earnestly hoping that our friends will make it possible for this form of assistance to the work of the Church in these several European cities to be kept up during the coming winter and so long as abnormal conditions may exist. It will be a grave embarrassment to several of the churches if such assistance be not forthcoming from the Church at home.

The following is the table of receipts for the week ending Monday, September 27th:

The Bishop of Marquette (salary as Bishop in charge of European Churches)	\$ 200.00
Anon.	1.00
A reader, Lynn, Mass.	2.00
Mr. and Mrs. John H. Cole, Southport, Conn.*	25.00
Total for the week	\$ 228.00
Previously acknowledged	14,694.87
	\$14,922.87

* For relief of children in France.

ANSWERS TO CORRESPONDENTS

E. F. H.—The first rubric in the Office for the Communion of the Sick provides that "two at the least" shall be present to communicate with the sick person. There is no provision as to the number required for a public celebration.

W. L. S.—(1, 2) A "Low Churchman" is esteemed one who sees chiefly the individual side of Christianity while the "High Churchman" recognizes also the corporate side, and the "Broad Churchman," holding more loosely the ties of historic continuity with the Church of the ages, has seemed to be guided chiefly by his own intellectual conceptions of the Christian religion. The "Catholic Churchman" has sought to fulfil the Christian duty in true balance, paying deference to the experience of the Church in other ages and lands and seeking to apply that experience to problems of the present.—(3) Supplementing a "Reply" given last week, the doctrine of Transubstantiation repudiated by the Anglican Churches is officially defined as "the change of the substance of Bread and Wine," a metaphysical conception based upon a now exploded mediæval philosophy. Where the term is so used as not to involve that definition, it does not fall within the condemnation of the Article, and we doubt whether the condemned doctrine is anywhere held among Anglican Churchmen. The term is not usual, however, in Anglican theology for expression of the Anglican teaching relative to the Presence of Christ in the Holy Eucharist.

WISDOM is useful to all people, since her aspect assists our Faith, which is useful above all things to the whole human race, since Faith is that by which we escape eternal death, and obtain eternal life.—Dante.

THE ANIMAL AND THE DIVINE

BY H. C. TOLMAN, D.D., LL.D.

EIGHTEENTH SUNDAY AFTER TRINITY

IN every human life there is a ceaseless struggle between two opposing forces. In familiar theologic phraseology we may speak of original sin, total depravity, the fall of man, the old Adam, or in scientific terms we may speak of the animal, the bestial within ourselves. We may believe with one theological opinion that man fell from a higher state, that he was once innocent, but now impure, or we may believe with another view that man never was so morally advanced as to-day, that life has been a succession of changes from the lower to the higher, not from the higher to the lower, that each successive change marks new life and that God throughout the ages has been leading man nearer to Himself.

Our chief concern is not the past, but the *future*, not what we have been, but what we are to become.

The battle of animalism and our higher humanity is a battle of the race and of the individual. The animal lives for self. It is virtue in the shark as he swims the ocean to destroy what comes in his way in the struggle for existence. But the divine in man is to protect the weak. The lion is true to his beasthood when he tears in pieces his antagonist. The divine is to forgive. The panther reaches his highest development in stealth and treachery. The divine calls to honor, truth, sincerity. The bee hoards her wealth in her own hive, and the vaster the acquisition the more faithfully she has obeyed her highest nature. The divine demands of man unselfishness, service, sacrifice, and love. The charm of the bird is its constant carols when it strains its tiny throat in pathless woods with liquid notes of joy. The divine calls man to activity and progress, and duty faithfully performed is our highest hymn of praise to our Creator.

Christ, the fulness of the divine, defines the great purpose of His coming to earth to be the imparting to the human soul more abundant life. "I came that ye might have life and that ye might have it more abundantly." This life which our Saviour brought was the triumph of the divine over the animal.

Does the progress of society show this? Is God leading men by gradual successive changes into a newer and higher humanity, a humanity which shall be divine, a humanity which shall become like that humanity which Christ exalted through His own Godhead?

There is need of no great insight to see advance, and no excessive optimism to prophesy triumphant victory. From the savage to the philanthropist the triumph is that of the divine.

What is countenanced to-day may be condemned to-morrow. Once polygamy was sanctioned by law, now law in civilized countries condemns it as a crime. Once piracy and rapine as the triumph of might over weakness were national pride. Now the law of nations will not tolerate plunder. Once personal wrong could be wiped out by bloodshed. Now the "affair of honor" is homicide. Once crime called for vengeance. To-day penology looks toward the reclaiming of the criminal. Once punishment was vindictive. Now it is fast becoming reformatory.

The divine life which the divine Christ promised is working more and more in our humanity, and the future far beyond the past will show vaster triumph.

God's life in the soul must go out unto its own, until it reaches divine life. It is only a question of time and struggle when the divine shall triumph over the animal, when the love of Christ in the souls of men shall triumph over selfishness, greed, and pride.

There are two distinct kinds of visitation by which the Lord comes to and makes demands on the souls of men. There are the rare moments of great crisis, and there are the constant opportunities of daily life. Both in crisis and in ordinary opportunity the form of His coming is sometimes strange. When of old He came to the Disciples walking on the sea, at first they knew Him not, and were afraid. In His own prophecy of the Last Judgment He speaks of those who serve Him unwittingly, and of those who fail to welcome Him without knowing who He is. And the circumstances in which He comes are most various. Sometimes in the shock of a great sorrow which seems to rob life of all its gladness and all its hope, sometimes in the failure of cherished plans or in unlooked-for trials, sometimes in new emergencies and in fresh calls to unselfishness, sometimes in quiet happiness or in great joy—the Lord in very deed is at hand.—*Darwell Stone.*

AMERICAN RELIEF WORK IN GERMANY

A Letter from Archdeacon Nies

MUNICH, September 1, 1915.

THE LIVING CHURCH of July 17th has just reached me, and I am especially interested in the letter of the rector of the American church at Rome, and in the article, "From the Zone of War," which letter is as full of truth as of real Christian spirit. It is like a breath of pure mountain air in a superheated and vitiated atmosphere of animosities necessarily based on partial knowledge. I smiled when I read the opening paragraph of the Rev. Mr. Lowrie's letter, in which he gently waves aside a description of his arrest as a spy and adds with a quiet humor worthy of Lamb, "It is too late to describe that now. Much water has flowed under the Tiber bridge since, and indeed I have been arrested a second time (at Avezzano)."

The real reason that prevented the description of the arrest is most probably modesty. In fact Mr. Lowrie went bravely about doing his duty regardless of risks, and suffered. Perhaps also, his sense of humor might innocently have had something to do with the arrests. Such is the temper of belligerent Europe these days (that is my observation and experience) that Cassius with the "lean and hungry look" is not regarded as so dangerous as the better natured Antony. I, having no sense of humor, have been permitted to wander about much and in many places—into France twice (both times without a passport) and am now in the heart of "darkest Germany" and have so far escaped "jail and execution." Just luck? Perhaps; but I remember well the case of a much better man than I, an American—in fact "hyphenated" as they would call him in our dear land of equality—who, after successfully running the gauntlet of a row of serious German guards down to the last one of the line, indulged in pleasantries and a jest with that last one. The guard started, the gentleman of pleasantries was seized and unceremoniously hustled into a private room, and there stripped and searched. An acquaintance whom he had met on the train and who, naturally enough, laughed at his discomfiture, was himself seized and searched. Better no dangerous sense of humor over here, in these days of guards and passports.

"I do not know," continued Mr. Lowrie, "what is happening to our churches and colonies in Germany. No letters come from that quarter." In my last letter to THE LIVING CHURCH I think I gave a few items of what was happening, if not to our churches in Germany, at least in one of them—the church at Munich. I am not in immediate touch with our church at Dresden, but I have no doubt they are working in their always quiet way, ministering to both the American and English people who are left there, and filling a great need of consolation and help. I know more about the work of the church in Munich at which I am ministering, and Mr. Lowrie's expressed desire for information makes me think that perhaps a little more detail of the Munich work might be of general interest. It will serve as a type, perhaps, of the kind of work the American Church is privileged to do in Germany in these trying times, and will throw a side-light on conditions under which we are working.

Of the various branches of our work here, one of the most interesting is that among the internes, especially among the English. The English male internes of military age are at Ruhleben, in camp. Those above or below that age are at large within prescribed limits, as are all English women and girls. The only check upon their liberty that I can see is the requirement to report themselves to the police at stated intervals. Some of the men still capable of military service are at large, but they are trusted men either of long residence in Germany or guaranteed by German friends. If they are without means, the Government allows them a small sum like fifty cents a day in lieu of keep. There is also a small fund from England that helps any English internes who are in need; but the fund is small and the usual assistance is from five to ten dollars a month. Many of these internes have been accustomed to a life of comparative comfort, even though not people of means; so the close sailing, to many of them, is a great hardship, but like true Britons they complain little. I asked one man, evidently a gentleman and person of education who—someone hinted to me—had often gone hungry, how he was getting along, and to tell me confidentially what he had to live on. When I offered him ten dollars, he wept, and said he would accept it if I would

allow him to return it when times were better. The English don't weep much, so the tears told a story.

An Englishman, an interne who comes quite regularly to the library connected with the American church, told us that we could hardly realize what it meant to him to find an oasis of neutral ground in this, to him, hostile desert. He felt that he was among friends, and declared that he was much touched by the kindness of the Americans. Most of the Americans still residing in Munich are believers in the German case, but there is such a feeling of sympathy for the individual in his troubles and anxieties that controversial opinions are seldom expressed to those who are felt to be guests. Anyway, why blame the individual for the war? He was not admitted into the secret diplomacies of the politicians. A nice little English lady who frequents our library put the matter neatly: "Had it rested with *me*, there'd have been no war!" Generalize this remark. It will make for charity. Among the internes of whom we see a great deal are two nice old-fashioned English ladies who have lived in Munich so many years that they have no other home. Now that their own church has been closed since the war, they come to us. They were sitting in a corner of the library well out of sight when I first discovered them. I told them who I was and something tending to make them feel welcome. They looked at each other, then at me, and said: "We ought to tell you we are English!" As much as to say: "You know we don't expect to be more than tolerated." Of course I assured them that they were sincerely welcome and wanted. When other English people, however, said about the same thing, in the same half-apologetic manner, I asked one just why he made the remark. "Well," he said, "we are in a hostile country, where we feel that we are being tolerated and looked at askance, and we thought you might feel afraid to have us about too much." Poor souls, I could see the pathos of the position but I could not help smiling at the thought of Englishmen feeling themselves tolerated. Something new in the world! I told them that their condition was simply due to the fact that their country was at war and that they need not worry about the feeling of the American Church, that we were glad to be in a position to stand by them and that as long as we could keep our church open for our own people we were glad to minister to them, and, when necessary, help them the same as our own. Another of the English internes here is the senior warden of the English Church. He never misses a Sunday morning service at the American church. Being beyond the warrior age, he is comparatively free to come and go as he likes. He is a man of means, occupies a fine apartment with his wife and daughter, and entertains many German as well as English friends. It was at a tea at his house that I met the distinguished Bavarian officer, Col. Ruprecht, who was home in Munich on a short leave from Arras. Six of the English women interned, to whom we minister spiritually, are governesses or teachers. Some still have a few pupils in English and music; and others have small sums laid aside. By very close management of their finances, the most get along somehow. All the English who come to the church are in many ways helpful. Their faithful attendance at the services is inspiring, and those who have any money above their own needs are seldom called upon in vain for assistance to others who may have become embarrassed. One Englishman, a musician, made it possible for us to give our organist a short vacation, which he would have been obliged to forego during the season of economies. Beside these described, we have also several families of Englishmen who are interned at Ruhleben, and English women married to Germans who are at the front. These cases often have to accept assistance. One cannot help feeling a strong sympathy for them, for they are of a class to whom assistance is a new thing. But they have the children to consider. We help with small monthly pensions where required.

In connection with the American church library, considered apart from the church, I am reminded of the lines of the hymn:

"From every clime and kindred
And nations from afar."

The other day two of the English ladies were entertaining the Archimandrite of the Greek Church here, at tea (we serve tea and toast in the library in the afternoons). The Archimandrite is as democratic as an American in his views, and has given me much interesting information about his branch of the Church Catholic. He is both learned and up to the times. Over in a cozy corner of the library sits a Turkish woman com-

fortably knitting. The war has brought her hardships which we have been able to soften. Beside her native Arabic, she speaks French, German, and English, correctly and fluently. She had been a traveling companion in a family at the outbreak of the war, being valuable on account of her knowledge of languages. They left her behind in Germany. She was occupying a little room without a fire last winter (Munich is cold) when a friend brought her to the library, where she was at least warm in the daytime. We furnish her with materials for knitting, and pay her a small amount for what she finishes. The things are used in our relief work. She is good-natured and very contented on very little. She is full of interesting information about her country.

Another habitu  of the library, or at least a frequent visitor, is a Russian lady from the Baltic provinces. Her cause of distress is not lack of money. The news came recently that among those who, from a certain region, were sent to Siberia as prisoners, on accusation of helping the German invasion, was a man with a family name similar to hers. No initials were attached to the name in the news report. Since that time she has had no word from her father and no news of him.

These are but a few cases among many. One of the interesting things to me is the number of German officers who frequent the library. Some come because of their American wives, others accompany them, while most come because of the variety of newspapers and periodicals. They all feel at home and welcome. Speaking of the German military in connection with our library makes me think to tell of young Herr Wisner. He is twenty years old, a fine looking and gentlemanly boy and very popular in the church. He has just recently obtained a commission in the Signal Service, and is soon to leave for the front. He is one of our Church communicants, having been confirmed in the American church under the late Rev. Mr. McCracken. He has the quite remarkable record of not having missed a Sunday morning service in the church for over ten years.

Some members of the congregation, feeling that he might never come back to them alive, suggested that some expression be given to him of the good-will of the congregation and their appreciation of his loyalty to the church for so many years. This took the form of an address, presented to him on an illuminated page in black-and-red, with a second leaf containing the signatures of the Archdeacon, the wardens and vestrymen, and the regular members of the congregation left in Munich. Here is his reply, sincere and characteristic, and in his own English:

Ven. and Dear Sir: Please accept my thanks for the beautiful address forwarded to me. I was deeply moved by the great thoughtfulness of my American friends. I doubt that I deserve so extraordinary an appreciation, especially as my loyalty to the Church has been repaid to me a hundredfold by the kindness and friendship which I always have found there. Please give my greetings and thanks to the congregation for thinking of me in so beautiful a way, and let me assure you that I am always thankful to the members of the American Church in Munich.

Faithfully yours,

FRANZ E. WISNER.

There are other young Germans in the American Church as much attached to it as young Mr. Wisner, and highly thought of. We hate to see them go off to the war, but we must admire their loyalty to their own as we admire it among other peoples. Many of the German men interested in us and our work are first brought to our library by their American wives, of whom there are a considerable number resident in our colony. They like the library, and seem to like us and have been especially impressed with the efficient though quiet work which the Church or the Americans connected with it are doing in relieving the sufferings of the war in this part of Germany. But that is one of the things we are here for. The Church is still carrying on the work undertaken at the beginning of the war of entirely feeding and clothing one hundred and twenty destitute German children. It does not sound very dramatic, but the community, including the officials, give us every assurance of their appreciation not only of the kindness and good-will behind the work but its unostentatious persistence. Dr. Milnor S. Coit, our senior warden, has succeeded in raising enough funds to put into practice a cherished plan of his, the opening of an orphanage at Oberammergau for German children whose fathers have fallen in the war and whose mothers are too poor to give them proper care. He has been able to buy and largely pay for a house and land, and has already a considerable number of children there. This also does not sound dramatic, but it is

very effective and much needed as well as much appreciated work.

The largest organized work, however, which is being carried on by the Americans of Munich is the American Hospital conducted under the auspices of the Bavarian Red Cross. As I said in a previous letter, referring to this work, it is not conducted by the American Church, but the executive committee and most of those who raise the funds to carry it on are members of the vestry, and I am the regular chaplain for the Protestant soldiers there. The funds all come from Americans apart from the American Red Cross. This organization, while not helping with funds, has been invaluable in furnishing, under difficulties, large supplies of bandages and hospital necessities which otherwise we would have been obliged to do without.

By about the first of October the American Red Cross, as announced in the public prints, will be obliged, for lack of funds, to withdraw its doctors and nurses from Germany and such other countries as have not special funds. The American hospital in Munich will go on, such is the determination of its trustees, so long as its present funds last and friends of humanity who know its work are willing to send more. It is in a position now to go on a considerable time after the work of the large American Red Cross in Germany stops, and we have faith that funds will be supplied for the future as in the past so long as the work is needed. Just now it has the care of about one-half of the soldiers of Bavaria who have been blinded in this war. The hospital authorities tell me that they have just received notice to get ready to be the special hospital to take care of the whole number. Of course as many cases of other wounded cannot be taken as in the past if the beds are taken for the blind; but the decision of the authorities is a great mark of their appreciation of the work and care and popularity of this hospital. This is important, as this work is an unofficial center of American influences in all Germany.

For this type of work, which makes a strong appeal when known, we have not had, it seems, much difficulty in getting money. I worry sometimes over getting the means of relieving the cases of individual distress which press us on every side. The bigger charities take up the attention by appealing more to the imagination. The individual cases, often more or less delicate or confidential, cannot always be explained, and so make no strong appeal. May I state one of many? An English mother whose baby was baptized in the American church, and whose German husband is at the front, found her fine healthy baby pining away. It was finally at death's door when the Church learned of the situation. It was found necessary to call in a children's specialist to save it. But the mother, who was receiving only the regular allowance from the state of twenty marks (\$5.00) a month, with free doctor and free milk, could not indulge in the luxury of a specialist who had to be paid. We paid the specialist. One feature of his treatment for the baby was a specially prepared milk which cost twenty-two and a half cents a day. Five dollars a month to pay for food for the mother and milk for the baby at twenty-two and a half cents a day wouldn't go far. We took that item in hand, also allowing a few dollars extra for the mother and the money to pay for the special milk. The baby began to pick up under the specialist and his special milk and is now almost as fat as ever. A live baby and happy, grateful mother! But what would have been the situation if the little money we spent had not been available? If we had only one case, or even only half a dozen, there would be little difficulty; but our cases are many, and their relief imperative. Some are of one kind, some of another. They make no sensation in the telling and no appeal like the hospitals, but they are important and grow in number and frequency as the length of the war uses up the small sums laid aside by these always respectable and thrifty people.

It goes without saying, of course, that we have also a considerable number of cases of our own Americans whose regular sources of support are almost entirely cut off—artists, teachers and students, governesses and companions, etc. We do for all what we can and try to treat all alike, feeling that, in times like these especially, the answer to the question "And who is my neighbor?" is not only "Our own," but "The man lying in the road and in need." To him we are neighbor, whoever he is, and we do for him what we are able as "to one of these My brethren."

WILLIAM E. NIES.

YOU SHOULD BE prepared to find yourself despised, disliked, run down by others, and self-condemned, it may be, in order to give yourself wholly to God's will and pleasure.—*Fénelon*.

THE BISHOP OF OXFORD AND "KIKUYU"

He Discusses the Significance of Orders

SUMMER SCHOOL OF CHURCH MUSIC

The Living Church News Bureau }
London, September 10, 1915 }

THE Bishop of Oxford contributes to the current number of this diocesan magazine the first of three papers concerning "Kikuyu" and the Archbishop's Statement. In this paper he deals only with one particular manifestation of the movement towards Christian unity on the Protestant side—the conference at Kikuyu.

He begins by pointing out that the movements towards unity are divergent. Catholic-minded people look towards unity on a Catholic basis, while protestant-minded people leave Rome and the East out of account. If, then, these movements towards reunion were to take effect to-day our own communion would be split in twain. At home the idea of a split seems absurd. But in the mission field schism between dioceses is very easily imaginable. Were it to occur, such a schism might affect our whole communion and rend in twain the Lambeth Conference. This is the possibility which has confronted us in connection with the Kikuyu conference. After a summary of the proposals made at Kikuyu and of the Archbishop's Statement, the Bishop of Oxford proceeds:

"Now I have already explained to the diocese that the opinion of the Archbishop is only an opinion, and does not claim in any way to bind us. I have also stated that I cannot accept it. Now I want briefly to explain why I cannot accept it. It seems to me to be a compromise based on no intelligible principle and tending far beyond what is, at present, contemplated. In fact, the words 'at present' used in deprecation of the open communion appear to be highly significant of the whole document."

In fact in the long run, continues the Bishop, there is no justification for refusing full recognition of Protestant ministers except the belief "(1) that the episcopate is of the essence of a valid ministry, and (2) that an episcopally ordained priest is necessary for a valid Eucharist." As to the first of these positions the Bishop says he has elsewhere argued at length—most recently in *Orders and Unity* (John Murray). The episcopate as the necessary mark of the Church holds exactly the same position of Catholic authority as the Creed or the Canon of Scripture:

"To accept a non-episcopal ministry is an act of rebellion against the authority of the ancient and undivided Church than which there can be no rebellion more complete."

Then, when he goes back to the origin of the Christian religion, the Bishop is convinced that the institution of the visible Church and its ministry belongs to its original essence and bears the authority of the Lord Himself. The Bishop has constantly asked those who denounce the Catholic doctrine of the episcopal succession to explain what their view of the basis for ministry is, and he can find "no other tenable theory except the Lutheran, which frankly undermines the idea of a visible Church." Now he is maintaining this point only—that no other theory than that of the necessary episcopate can really justify "our refusing to recognize, at the Holy Table as well as in the pulpit, the ministry of 'Nonconformists,' or our refusing to allow our people to communicate with them." The Archbishop deprecates the words "valid" and "invalid," and prefers the words "regular and irregular." This the Bishop cannot but feel is only a refusal to face the question. "Valid" and "invalid" expresses a different and more fundamental idea than "regular" and "irregular." It seems to the Bishop that we must, in the mission field as at home, give plain notice of our platform. And he feels quite convinced "that if it is at once understood where we intend to stand—where we must stand if the Anglican Communion is to hold together—one result is certain to follow: we must be left out of any general Protestant federation." The Bishop's paper touches on certain other defects in the proposed compromise which seem to him to be fundamental. In conclusion, he hopes and prays that when the Lambeth Conference meets again it may have the courage and constancy to refuse adhesion "either to the general scheme of federation or to the particular details of the compromise which the Archbishop suggests."

From all accounts the Summer School of Church Music, which was held at St. Stephen's House, Oxford, week before last, was a notable and unqualified success, and worthy of the motto of the school, *Ad majorem Dei gloriam*.

"To assist in a parochial way those who wish to raise the devotional level of music in ordinary parish churches, the essential parts of the services, such as the Creed, *Sanctus*, *Gloria*, Psalms, and hymns, will be studied. Plain-song will form an important but not an exclusive element." These words appeared on the cover of the programme of this year's school. The first meeting was held at the same place two years ago, when about forty persons took part in the proceedings; this time there were a hundred present. An

excellent report of the technical side of the school appears in the *Guardian*, from the pen of one of its members. We are told that the music programme was drawn up with a view to present a service as it might be performed in various types of parish churches. Thus on one occasion "Merbecke" was used; on another the Plainsong of the Ordinary published by the Plainsong and Mediæval Music Society, "this being only within the powers of a capable choir"; Mr. Martin Shaw's setting of the Eucharistic service exhibited an example of simple harmonized music; while finally a rendering was given of what is "within the powers of the simplest choir or congregation," the Holy Eucharist plain, with hymns. At the offices of Matins and Evensong the Psalms were sung of course to the ancient traditional melodies, the text books used being the *Sarum Psalter* and the (new) *Manual of Plainsong*. From the latter the Ambrosian Litany was sung. A great advantage was the presence of two brothers of the Society of the Sacred Mission (Kelham), who acted as cantors; "their singing must have revealed to many previously unfamiliar with plainsong that it is indeed the Church's song." All the hymns were chosen from *The English Hymnal*. The report concludes by saying that a deep debt of gratitude is due to the Rev. A. S. Duncan-Jones, vicar of Louth (Lincolnshire), for his untiring energy as chairman and organizer of the Summer School of Music of which, indeed, he is the only begetter.

The Rev. W. C. Scott, vicar of SS. Mary and John, the parish of Cowley St. John, Oxford, writes that a proposal has been made to him as vicar that some memorial of Father Benson should be erected in this parish churchyard, which he originally bought and gave to the parish, and in which his body now rests. And it is proposed that this memorial should take the form of a churchyard cross.

Memorial to Father Benson

The vicar cordially welcomes the proposal, and he is sure that all Father Benson's friends will welcome it too; his own family have already approved of the memorial, and have offered a contribution towards the cost of it. The design is to be entrusted to Mr. Comper. The cross will stand about twenty-one feet high, and at the top of it there will be a crucifix with figures of our Lady and St. John on either side. The total cost will probably be about £300. "I understand," says the vicar, "that the Society of St. John the Evangelist proposes to mark the grave of their founder by a small wooden cross like the graves of other members of the society. They would naturally have no part in any more public monument to their founder. But having considered the above proposal with Fr. Maxwell, the superior-general, I am assured of their 'grateful approval' of what has been suggested." It has been decided that any sum which may be given beyond that which is required for the churchyard cross shall be devoted to the fund for completing the interior decoration of this church, which Father Benson built as the first vicar. Donations may be sent to the Rev. A. C. Scott, SS. Mary and John vicarage, Cowley St. John, Oxford, or to Gillett's Bank, Cowley Road, Oxford.

The Petrograd correspondent of the *Morning Post*, under date of September 3rd says:

To Keep Fast with Russian Church

"The Rev. Bousfield Lombard, chaplain at the English church here, has addressed a letter to the Archbishop Sergius, head of the Russian Society for the Union of the Anglican and Pravoslavny Churches, stating that the English Church in Petrograd will observe, along with the Russian, the three days' fasting and prayer which the Holy Synod recently ordered. The chaplain also requests that, if the Pravoslavny Church holds any procession of the cross on the days fixed, a place shall be reserved in the procession for the representatives of the English Church."

The *Building News* says: "It is perhaps not as well known as it might be that at the request of the Dean and chapter of St. Paul's and of the surveyor to the fabric certain architects have undertaken to watch the Cathedral with the object of extinguishing fires that might be caused by aerial bombs. It is hoped that the watch of this national monument may be undertaken by members of the architectural profession." It is added that during the coming winter months it will be necessary to secure more volunteers. There are, of course, regular night watchmen on duty there, but the new men with their professional knowledge of the structure and its special points of danger in fire would be able to give valuable assistance for quelling it. Many well-known architects are on the watch.

Such a perverted and misleading version has emanated from Romanist sources of the situation at Pershore Abbey by the defection of Dom Anselm that Lord Halifax desires it to be understood that the community will continue as before under the authorization and blessing of the Bishop of Worcester.

Members of the Romanist secession in this country wish, of

course, for the complete collapse of the efforts for the revival of the Benedictine form of the religious life in the English Church, and imagine they see in this latest perversion a further indication of the failure of those efforts, but in this no doubt they will come to realize that they were greatly mistaken. There is no more necessity to conclude from present disappointments and difficulties that Benedictinism, in its purely original essence, is alien to English Catholicism and an impossible thing in the English Church than there was necessity to suppose that the Catholic Revival was a lost cause because of the many setbacks in the early history of the movement. Benedictinism in the English Church is only awaiting in God's providence the raising up of men who will have a true vocation for the profession, and of one who will prove worthy of his calling to be head of the brethren.

The *Church Times* of this week's issue contains the following obituary notice of Mr. Morehouse, founder of The Young Churchman Company:

English Obituary to Mr. L. H. Morehouse

"In the death of Mr. Linden Husted Morehouse the Church in America suffers the loss of a faithful and devout son who for many years devoted much ability and zeal to her cause, particularly in the dissemination of literature. Many of the publications of the firm which was the result of his energy—The Young Churchman Company—are well known to English Churchmen, and there can be no doubt that, directly or indirectly, the work to which he gave himself, and which was to him a labor of love, has had a very considerable and healthy influence upon the history of the Church in the United States during the last few decades. Our contemporary, THE LIVING CHURCH, which has won for itself the first place in the esteem of American Churchmen, is perhaps the most familiar of the publications issued by the house with which Mr. Morehouse was identified."

In my special contribution in THE LIVING CHURCH of July 31st, on "Little Gidding Church in England" I made a regrettable mistake in putting this specially venerated and famous little House of God in the wrong diocese. The Bishop of Peterborough no doubt would like it to be in his own diocese as I understand that he used to make an annual pilgrimage there; but the church is actually just in Ely diocese. By the by, it is a great relief to know that the Bishop of Ely has *not* forbidden the crucifix at Little Gidding, as was stated he had done by a most damaging report in a correspondent's article in the *Church Times*. This is the antique brass crucifix of the time of King Charles the Martyr which Lady Grosvenor recently presented to be placed on the altar of Little Gidding Church as a memorial of Nicholas Ferrar and his devout family circle at the old manor house and who worshipped within its walls. J. G. HALL.

Errata

DEATH OF REV. DR. MORGAN

THE Rev. Dr. D. Parker Morgan, rector emeritus of the Church of the Heavenly Rest, New York City, died at Sharon, Conn., on Sunday, September 26th, in his seventy-third year. Funeral services took place Tuesday afternoon in the parish church, New York City, and Wednesday afternoon in Christ Church, Sharon.

Dr. Morgan was a Welshman by birth and took his degree at Oxford, where he was a student at Hertford College. Ordained deacon in 1866 and priest in 1867, his work was in Wales until about 1879 when, coming to this country, he became rector of the Church of the Heavenly Rest in New York. There he continued for a long term of years until he retired as rector emeritus. In recent years he has had charge of Christ Church, Sharon, Conn.

ASCENT IN MORALS

PERHAPS we have over-emphasized the element of struggle in the Christian life. Perhaps we have proclaimed too vigorously the necessity of fighting our way through serried ranks of foes, and we have said too little about rising above them. Maybe we have not known as we might the power of the resurrection. We have only regarded foot-warfare; we have forgotten the wings! We have counselled men to face their enemies; the Lord is calling us to rise above them.

The secret of security is devout communion with the Lord. We must think less about our foes, and more about our Saviour. We must set our love upon him. Love always moves in the direction of the beloved. That is a spiritual tendency which cannot be broken. If we love the Lord, we surely begin to rise. We enter into the wonder of "the upward calling of God in Christ Jesus." The soul experiences its ascension. We mount up with wings as eagles. And the ground-enemies, the deadly gases which creep along the low levels, have no power over us, for they have been left behind. "Neither shall any plague come nigh thy dwelling."—Rev. J. H. JOWETT, D.D., in the *Christian Herald*.

PREPARING FOR NEW YORK CONVENTION

Bishop Greer Asks Three-Day Session

DISCUSSING THE GARY PLAN

New York Office of The Living Church }
11 West 45th St.
New York, September 27, 1915 }

BISHOP GREER returned to the city Thursday and began work on a large quantity of correspondence. During his summer holiday Dr. Greer has been actively engaged in increasing the missionary contributions for the general expenses of the Board of Missions and the Emergency Fund. At present it is believed that the contributions throughout the diocese in the past fiscal year will amount to \$10,000 or \$12,000 more than the apportionment allotted to this diocese.

The Bishop will soon prepare for the coming diocesan convention. He feels that, as so many very important questions are coming before that body, the session should be three days instead of two. This plan would give time for proper consideration of matters in debate and enable the clergy and lay delegates to vote intelligently. The unsatisfactory procedure of reading reports "by title only" will give way to the time-honored and more efficient method of reading the reports in full before the convention. The late plan was adopted under the supposition that the reports when accepted would be printed in the Journal of Proceedings and read by the members and other interested persons. In practice it has been found that, as the journal necessarily is published and distributed several months after the adjournment, the subject matter is more or less of the past and the interest in it wanes. Besides, some students of deliberative bodies believe that no amount of printers' ink can take the place of the living voice in stimulating and sustaining general interest and in imparting information.

The Bishop will shortly ask clergy and lay delegates to the convention to come prepared to stay three days. A missionary meeting will be appointed for the evening of the first day, and the customary Bishop's reception to members of the convention will take place on the evening of the second day.

During the diocesan convention the city mission, the social service, the Seamen's Institute, the diocesan missionary and other agencies are to make exhibits of their work. These exhibits will be shown in old Synod Hall. The Laymen's League is soon to issue "Christ's Economy," the first book, it is believed, to connect Christ's teachings with the management of the material affairs of the Church. The book is to serve as a text book for laymen's training institutes, which in New York this year have had 1,000 laymen in their classes. The author of the book is Eugene M. Camp, and Bishop Burch contributes the introduction.

On October 22nd a meeting will be held by the Board of Religious Education, Bishop Greer presiding, and William Wirt and Dr. Ettinger present to answer questions. In New York at the moment the Gary school plan is much under discussion. On part time are

The Gary Plan 45,000 pupils, and there is a record scholar enrollment of 831,000 for the whole city. Regular speakers include the Rev. Dr. Bradner, the Rev. Mr. Suter, the new superintendent of the Demonstration Schools, Mr. William E. Curtis, and Mr. L. O. Morny, representing the Church Club and the Social Service Commission. Never was religious education of children a more vital topic in New York than it is this fall. Large numbers of children on part time, and the city financially too poor to erect new school buildings, is the situation that it was expected a falling off in immigration owing to the war would relieve. Strangely, there seems to have been no relief. Now the Gary system of instruction is depended on.

The cornerstone of the new Good Shepherd chapel, Wakefield, has been laid by Archdeacon Pott. The chapel is located at Nereid avenue and Matilda street, a fine corner, since the avenue is to be carried in a viaduct across the valley to Woodlawn Heights. The chapel will cost \$5,000. The lot is worth \$7,000, and was the gift of the De Peyster family. Good Shepherd was started some years ago by a layman, Herbert McCallion of Holy Apostles parish, Manhattan. It is on the line of the new White Plains avenue elevated road, quite near to the Mt. Vernon border.

The work for colored Church people in Ninety-ninth street, between Central Park and the Hudson, long in charge of the Rev. F. Howard, assistant at St. Cyprian's, has grown to such extent that Mr. Howard will hereafter devote his whole time to it, and he has given up his St. Cyprian's connection.

The cornerstone of the Church of the Good Shepherd in the Bronx was laid by Bishop Greer on Friday afternoon, September 24th. The site, 235th street and White Plains avenue, is deemed very advantageous and the prospects of this strong mission are all the more encouraging because of the new venture. Mr. F. A. Sanborn, a lay reader, is in charge under the direction of Archdeacon Pott.

THE GREAT WAR AND U. S. CITIZENSHIP

A Massachusetts "Americanization" Plan

STATE PRISON STUDIES IN CRIMINOLOGY

The Living Church News Bureau }
Boston, September 27, 1915 }

THE Great War is having a reflex influence on America in many unexpected ways, some full of hope for the future and some full of menace. It is showing us conclusively that we have been negligent in emphasizing the meaning and value of our citizenship in the Republic. If we of the older stocks have not always valued our citizenship as worth a great price—perhaps because we were born free—it has been a shock to realize that late comers to our hospitable land have, in some instances, failed to become loyal members of the commonwealth. Reference has been made before in this column to this subject, and another word may be said now to make more widely known the so-called "Ipswich Plan." This is an "Americanization" movement lately started in the public schools of Ipswich, a town about thirty miles from Boston. The plan is significant of the tendencies of the time. It is a well conceived and carefully wrought out scheme for the instruction of the children of aliens in American history and civics. Its purpose is to train these children so thoroughly that they will become good and patriotic citizens. In a word, the Ipswich plan aims at "the abolition of the hyphen" and its importance is paramount, if the Republic is to endure. "See America first" is good so far as it goes, but "be Americans first, last, and all the time," is one of the greatest needs of this country.

An interesting study of criminals has been carried out lately at the State Prison in Charleston. At the request of the Massachusetts Prison Commission, the State Board of Insanity has been undertaking a psychiatric and psychological investigation in the prison. One hundred prisoners were examined, selected alphabetically. Of this number, twenty-three were diagnosed as feeble-minded, and five as border-line cases. No case is diagnosed as feeble-minded unless he grades below twelve years' mental age. That many criminals are intellectually deficient is not unexpected, but the value of the examination shows how foolish is the policy which simply imprisons such men for a term of years and then turns them loose again to renew their anti-social activities. Now that their true condition is known, they can be committed to institutions adapted to their status and there they will be happier and can be retained for life, so that the old and absurd round of freedom, crime, prison, will not be repeated. This will be a gain for them and for society.

By the last will and testament of Caroline E. Davis, of North Andover, who recently departed this life, many diocesan societies will receive substantial sums, as follows: The Sisters of St. Margaret, \$5,000; St. Paul's Church, North Andover, \$500 for a memorial tablet to the testatrix's husband, James H. Davis, and \$3,000 additional, the income of which shall be used toward paying the rector's salary; Grace Church, Salem, the estate at 44 Chestnut street, Salem, for a rectory; St. Peter's Church, Salem, \$2,000, the income to be used toward paying the rector's salary, and also \$200 for the Barr fund; the North Andover branch of the Girls' Friendly Society in St. Paul's Church, \$100; St. Stephen's Church, Florence street, Boston, \$300. After providing \$25,000 for an individual, the residue of the estate is to be divided equally between the Massachusetts General Hospital, the Episcopal City Mission, the Sisters of St. Margaret, and the Salem Hospital.

The thirty-first annual Conference of Church Workers among Colored People has been held from September 21st to 24th, in St. Bartholomew's Church, Cambridge (Rev. Walter D. McClane, rector). The Rev. Henry B. Delany, D.D., was president of the conference and the Rev. George F. Bragg, D.D., was secretary. The conference began with Evensong and procession on St. Matthew's Day. The Ven. Henry L. Phillips, D.D., Archdeacon of Philadelphia, was the preacher, and an address of welcome was made by Bishop Lawrence. The Holy Eucharist was celebrated each morning at 7 o'clock, and the devotional side of the conference was amply provided for, with three services each day. Many subjects were discussed, such as

(Continued on page 797)

PROMINENT CHICAGO CHURCH BURNED

Grace Church Is Practically Destroyed

NEW BUILDING FOR CHURCH HOME

Preparing for Laymen's Missionary Convention

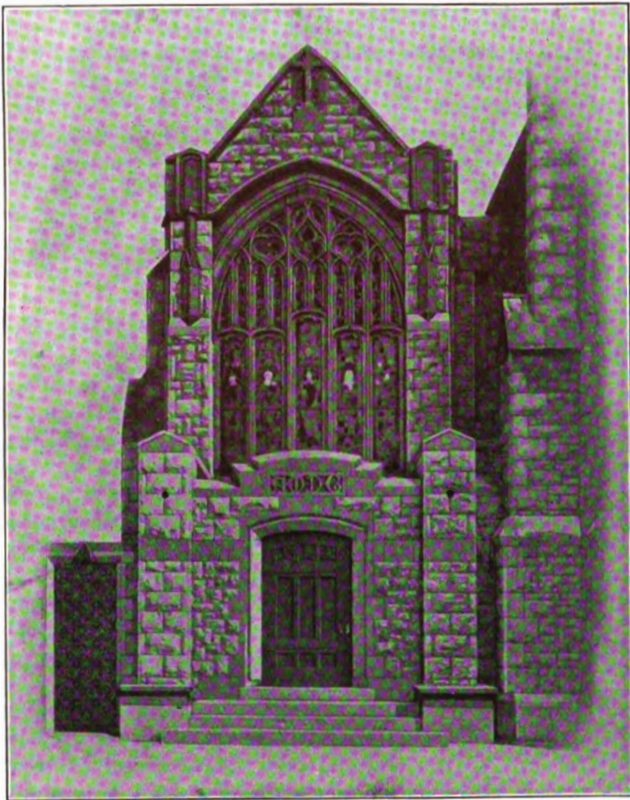
The Living Church News Bureau }
Chicago, September 27, 1915 }

THE worst physical loss yet sustained by the Church in the Middle West is the practically total destruction by fire of Grace Church, Chicago, with the Hibbard Memorial Chapel adjoining. The parish house was also badly injured, but not totally destroyed.

The fire occurred on the early morning of Sunday, September 26th. It began apparently from an explosion in a furniture store adjoining, which swept that large building quickly into flames and endangered the church from the start. It was hoped, however, that the church might be saved, until one

1859 it became necessary for the church to be enlarged, and the present site on Wabash avenue between Fourteenth and Fifteenth streets was purchased and ground begun for the handsome Gothic edifice that has stood since that time. The first services were held on Easter Day, 1869. The building passed unscathed through the Chicago fire, but was seriously damaged by a tornado in 1876. The parish house was built in 1891. Last of all, the Hibbard Memorial Chapel was completed in 1906. It is a memorial to William G. Hibbard, one of the early "pillars" of Grace Church, and was the gift of his widow, who is still living and still active in the work of the Church, as she has been during her entire lifetime. The rector of the parish is the Rev. William O. Waters, D.D.

The parish has an endowment fund of some \$375,000 raised during the last ten years through the active efforts of the present rector. Thus it is hoped that it may be possible, even after sustaining this heavy loss, for the church to be maintained as a down-town church and to do its work where it continues



HIBBARD MEMORIAL CHAPEL
Grace Church, Chicago



THE SANCTUARY. HIBBARD MEMORIAL CHAPEL
Grace Church, Chicago

of the falling walls of the furniture building crashed through the roof of Grace Church, carrying destruction with it. Flames began immediately to eat out the interior of the structure and it became a furnace in a short time. The loss will be in the vicinity of \$200,000 with insurance of about \$100,000.

But no insurance can repay for the loss at least of the beautiful Hibbard Memorial Chapel, one of the most perfect specimens of Gothic architecture in this country, and, though small, the most beautiful part of a very handsome and complete church property.

At each quarter hour, says the Chicago Herald, there sounded from the flame and smoke encircled tower the Westminster Chimes. Throughout the day, even when the interior of the church had been reduced to smoldering ruins, the chimes continued regularly to peal forth their message.

Several hours later—at 8 o'clock, the hour for the Holy Communion service—Henry Schultz, who has charge of the chimes, arrived. Not daunted by the flames, he climbed a fireman's ladder into the tower.

Then, while members of the church stood in the street, their heads bowed in prayer, he chimed from the tower the strains of "The Church's one foundation," "Stand up, stand up, for Jesus," closing with "Rock of age" and "Nearer, my God, to Thee." Thousands in the crowd bared their heads.

Grace Church was organized in 1851 and was an offshoot from Trinity Church. The first church building stood on the corner of Dearborn and Madison streets. A better site on the corner of Wabash avenue and Peck court was purchased in 1856 and the old frame building was removed to that site. When the Rev. Clinton Locke began his monumental rectorship in

to be needed. Mr. Goodhue, the distinguished architect, has already been sent for, and will be consulted as to rebuilding.

It is believed that the parish house can be easily arranged for services for the immediate present. The sacristy was untouched by the flames and it is hoped that the vestments are safe. The altar cross was saved.

The kindergarten will be opened on Wednesday in the Methodist church building on an adjoining corner. Many tenders of churches have been made for services.

On August 30th the foundations were laid for the new building for the Church Home for Aged Persons at Ingleside avenue and Fifty-fourth place. Building is proceeding very satisfactorily. The building committee hopes that by Thanksgiving Day the roof will be on and that the Home will be ready for occupancy early in the new year. There is great cause for thankfulness that the money needed for the building has been obtained. The Home consists at present of a central portion (which is arranged for the care of aged couples) and the rear wing, in which is located the dining-room, the infirmary, and the chapel, all of which will be a memorial to the late Thomas E. Wells of Chicago. These portions will cost \$65,000, which has been given by the executors of Mr. Wells' estate for this purpose. There will also be two end wings, which will cost about \$15,000 each, and which will be built as memorials to other persons, and in which will be descriptive tablets.

The committee hope that gifts of money, which will cover the cost of these wings, will soon be secured. The same faith and use of prayer which has resulted in gifts for the present building will result, we devoutly hope, in the gifts desired for the building of this portion. When a sufficient amount is secured, the sum on hand will be used towards furnishing the new Home. Gifts of large or small amounts for furnishings are solicited, and anyone giving \$100 may

have a room named as memorial of some person, parish or institution. It is hoped that these memorial rooms will be completely furnished by their donors. A gift of \$5,000 makes the donor a patron of the Home. Each patron is entitled to name a beneficiary for residence in the Home in accordance with its By-laws, and the sum thus given will be added to the Endowment Fund.

The care of aged persons by the Church Home during the past fifteen years has been appreciated by many and it is hoped that now a larger support will be given and the work greatly increased. Applications for admission are being received almost daily. When applicants are worthy and eligible, they are put on the waiting list until they can be cared for.

Very extensive plans are being made for the Laymen's Missionary Movement Convention to be held October 14th to 17th. Appeal is being made by the committee in charge to rectors and pastors of churches, and the church committees, to act promptly and to take every means of making the convention result in a great revival of interest in the Kingdom of God.

Laymen's Missionary Movement Convention

This is the first convention of the Nation-wide Campaign and the aid is asked of "every man in every church." The committee have issued a striking poster to be placed in every church with the names of the registration committee, some of the topics and some of the speakers. Among the speakers are Bishop Anderson of Chicago and Bishop L. L. Kinsolving of Brazil. The sessions will be held in the Medinah Temple. There will be conferences by denominations on Saturday afternoon, October 16th.

On the 23rd of September Waterman Hall begins its twenty-seventh year with an increase in all its classes over former years.

Opening of Waterman Hall

Another department has been added, that of Domestic Science, which will be in charge of a highly trained graduate of this branch of teaching. The school is named from Mrs. Abbie L. Waterman, and has grown rapidly under the management of the Rev. B. F. Fleetwood, D.D., its rector. A most successful year is expected. Since its foundation it has graduated 275 students.

A Day of Prayer was held at the Cathedral of SS. Peter and Paul, on the Feast of St. Michael and All Angels, under the auspices of the Woman's Auxiliary of the diocese of Chicago. It began at 10 A. M., with the celebration of the Holy Communion. At 11 A. M., the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, gave the first of the series of meditations on the general topic of "The Summary of the Law." The first meditation was on "The Love of the Heart," the second meditation at 11:30 on "The Love of the Soul." At noon prayers were said for missions and intercessions made. Luncheon was served at 12:30. The third meditation was given at 2 P. M., on "The Love of the Mind," and the fourth meditation at 2:30 was on "The Love of Our Neighbor." Closing prayers were said at 3 P. M. The offerings were given for the work among the poor done by the Sisters of St. Mary.

Day of Prayer for Woman's Auxiliary

The Brotherhood of St. Andrew in the diocese of Chicago held a post-convention meeting to hear the reports from the delegates to the Los Angeles National Convention, at Emmanuel Church, La Grange (Rev. Leonard W. S. Stryker, rector), on Saturday, September 25th. It was the first of the series of 1915-1916 meetings, and was largely attended. From 3 to 4:30 the delegates gave to athletic sports. At 4:30 there was a conference in the parish house on the subject of "The National Convention." The chairman was Mr. Franklin H. Spencer, field secretary of the Brotherhood. Brief addresses were made by the ten delegates.

Supper was served from 6 o'clock to 7:45. The evening service was held in the church and the Very Rev. Walter Shoemaker Pond, Dean of the Cathedral Church of SS. Peter and Paul, Chicago, was the preacher.

On Tuesday, September 20th, a luncheon was given by the Chicago Local Assembly to Mr. Edward H. Bonsall, the president of the Brotherhood. The luncheon was held at the Union League Club. Mr. Bonsall was returning with his family from the Brotherhood convention.

On the 14th of October, the last day of the Synod of the Fifth Province, there will be a men's meeting at Grace Church under the auspices of the Brotherhood. Bishop Anderson will preside, and the other speakers will be Dr. Hubert Carleton, general secretary of the Brotherhood, Rev. R. W. Woodroffe, rector of Emmanuel Church, Cleveland, and the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago.

The Rev. John McGann, rector of Trinity Church, Chicago, has been tendered a call to Christ Church, Springfield, Mass. subject to the approval of Bishop Davies. He will succeed the Rev. William Austin Smith, who recently retired on account of poor health.

Priest Called to the East

If Mr. McGann accepts the call it is hoped that he will assume his duties in November.

H. B. GWYN.

A FATHER and mother are naturally our first friends; they are the mortals to whom we owe most; towards them our most sacred duty is to show gratitude, respect, love, obedience—a kindly demonstration of all those sentiments.—*Pellico*.

CLOSING UP THE EMERGENCY FUND

THE Emergency Fund is now in sight of \$375,000. The largest recent addition is a gift of \$1,000 from a member of the Woman's Auxiliary in New England. From all parts of the country individual gifts and congregational offerings continue to come.

Not only every diocese and missionary district in the United States, but every foreign missionary district is represented in the Emergency Fund gifts.

Far from hindering giving on account of the apportionment, gifts to the Emergency Fund have evidently stimulated it. Mr. King as treasurer of the Board of Missions is not able as yet to make a final report for the year ending August 31st. There is every reason to believe that the amount received on account of the apportionment will be nearly \$20,000 larger than the amount received for the fiscal year ending August 31, 1914.

The work and giving on behalf of the Emergency Fund have made it possible for a number of dioceses to complete their apportionments for the first time. Including the Emergency Fund gifts New York has given about \$263,000; Newark, \$60,000; New Jersey, \$31,000; Central New York, \$27,000; Western New York, \$29,000. All of these dioceses completed their apportionments this year for the first time since the present plan was adopted. Other dioceses making a similar record are Michigan, Southern Ohio, Pittsburgh, Bethlehem, Maryland, Washington, Southern Virginia, and Connecticut.

It is evident that all over the country there are many people who are most anxious that the full \$400,000 should be secured. Their position is accurately described by a Michigan layman who writes: "It now looks as if the last \$30,000 is going to be the hardest to raise to complete the total of \$400,000. Let us all make a very good ninth inning rally to complete it—and to start this forward I herewith enclose you a one dollar bill, which you will please forward promptly to the treasurer of the fund; and there certainly are 29,999 other Churchmen or Churchwomen who will surely do the same at once, mailing a one dollar bill direct to New York City to complete this fund right away. I have already made my first subscription—but would like to see this total of \$400,000 raised."

A recent visitor to the Church Missions House asked the other day, "How much have you received for the Emergency Fund?"

The reply was "Three hundred and seventy thousand dollars."

"Then," said the inquirer, "you practically have the Fund complete. Undoubtedly there is enough money already given through parish offerings to make up the full \$400,000, but still held by parish treasurers because they have not realized the importance of immediately forwarding the money to the Board of Missions."

Acting on this suggestion, a letter has been mailed to all the clergy of the Church, asking them to remind their parish treasurers of the importance of forwarding immediately to the Board any sums already given but held through a misunderstanding of the importance of speedy action.

The Emergency Committee expects to meet at the Church Missions House, New York City, October 7th, to consider what, if any, further action is necessary, and to draft its report to be presented to the Board of Missions on October 26th.

CHINA'S VICTORY OVER JAPAN

IN REGARD to the recent demands made upon China by Japan, the United States and Great Britain made friendly protests against them, but all to no effect. Japan still pressed them upon China, and the Government of China, realizing it was in no condition to wage war with this prepared people, yielded to the demands. The most objectionable demands were that Japan required China to purchase all her war munitions from Japan, and to give Japan a controlling power in her foreign relations. The people of China took the matter in their own hands, and refused to use Japanese goods and to use Japanese money. China is Japan's largest customer next to the United States, and this refusal caused her great loss. Japanese complained to the Emperor, and he issued a decree, but even that could not compel the Chinese to wear Japanese cloth or use their money, and Japan was compelled to withdraw her most objectionable demands. More than this, the military spirit of China is so aroused that the nation has gone to work with much earnestness to prepare herself for defense. This is a victory for democracy, and is another warning to the imperial spirit that it cannot prevail in this age.—*Presbyterian*.

GREAT MINDS, like Heaven, are pleased in doing good.—*Rove*.

General Synod of the Church in Canada

TORONTO, September 18, 1915.

THE PRIMATE'S CHARGE

THE Parliament of the Church in Canada, as its General Synod may well be styled, is indeed an interesting gathering. Its upper house, which except at the formal opening and on ceremonial occasions and for the meetings of the Missionary Society of the Canadian Church sits apart from the lower, now at this seventh triennial session of General Synod numbers thirty Bishops, inclusive of Bishop White from Honan, the new Canadian missionary diocese in China, and Bishop Hamilton of Mid-Japan. Its presiding officer is the venerable and patriarchal Archbishop Matheson, Metropolitan of Rupertsland and Primate of All Canada. Since the erection of the new ecclesiastical provinces of Ontario and British Columbia, it contains three other Archbishops: Dr. Worrell, Archbishop of Nova Scotia and Metropolitan of Canada; Dr. Thorneloe, Archbishop of Algoma and Metropolitan of Ontario, and Archbishop Hamilton, the revered former occupants of the see of Ottawa, together with Bishop Du Vernet, of Caledonia and Metropolitan of British Columbia, who is averse to and has not yet assumed the title of Archbishop. The lower house consists of 121 clerical and an equal number of lay delegates elected by the various diocesan synods on a basis determined by the number of clergy in the respective dioceses.

From Atlantic to Pacific, from the regions of the frozen north to the Great Lakes and the American border the delegates came, and they are almost as varied in outlook, in appearance, and in type of Churchmanship. Perhaps there are two chief differences between representatives of the West and of the East. The western delegates, as a whole, have the advantage of youth with its energy and buoyant optimism, and the western representatives contain an interesting sprinkling of capable and well-educated young Englishmen, who though but a few years in Canada are at once enthusiastic admirers of the Great Dominion and perhaps our greatest living link with the present-day life and thought of the Mother Church in England, whose very name the Church in Canada still bears as her official title.

This seventh session of the General Synod was to have been held in Vancouver last September, but the outbreak of war and all the consequent uncertainty that then prevailed led to its postponement. It meets this year in Toronto, as it was felt that the calls upon the Church are at present too great to warrant the expenditure of time and money required to take the Synod to the Pacific coast. Toronto is an ideal convention city, it is the great stronghold of the Church in Canada, its people are the soul of hospitality, and the excellent arrangements made by the committee of which Dr. Millman is secretary left nothing to be desired.

THE OPENING SERVICE

The Synod, which was preceded by the meetings of the Board of Management of the Missionary Society of the Canadian Church, the Sunday School Commission, and other important committees, opened on September 15th with service in St. James' Cathedral, to which the members of Synod went in procession, the Bishops each being attended by two chaplains. The service was unfortunately stretched out to inordinate length by the inclusion of sung Matins (which most of the clergy had already said privately) and a long anthem, as a result of which it was past two o'clock before the service was over. The Primate celebrated, with the Archbishops of Algoma and Nova Scotia as epistoler and gospeller. The opportunity of participating together, as representatives of the Church in the Great Dominion from sea to sea, in the one Bread and the one Cup was greatly prized by members of the Synod.

BISHOP LLOYD'S SERMON

The Synod sermon* by the Rt. Rev. A. S. Lloyd, D.D., president of the Board of Missions of the American Church, was one of those thoughtful and thought-provoking sermons which are so helpful at gatherings of this kind.

THE OPENING BUSINESS SESSION

The opening business session took place on Wednesday afternoon, this and subsequent meetings being held in the Convocation Hall of Trinity College. Both Houses met together to hear the Primate's charge. The House of Bishops in their convocation robes, the clerical delegates in the gowns and hoods of their degrees, with here and there a parson in the khaki dress of a chaplain, added a note of color and of interest to the proceedings. The Primate's charge was a weighty utterance full of earnest advice and solemn thought as befitted a charge delivered at a war session of the Synod, but yet it was relieved with touches of that ready humor so characteristic of Canada's leading ecclesiastic.

* For the text of the sermon see THE LIVING CHURCH of last week, page 744.

His Grace expressed the hope that the next session of the Supreme Council of the Church might be held on the "far off Pacific coast, because the long journey would bring home to the delegates as nothing else would the vastness and the variety of our heritage as a Canadian people," as well as widening the vision of the opportunities of the Church in that "land of open doors," the far West of Canada.

The Primate suitably referred to the many changes in the upper house, expressing gratification at having "in the chief city of our Dominion a man of Bishop Roper's strong personality and power," regret at the retirement of that "aged yet ever young Father in God," Archbishop Hamilton, and at the tragic loss in the sinking of the *Lusitania* of the "efficient and much-loved secretary" of the upper house, Canon Phair, and the loss to the Church in the death of the Hon. S. H. Blake. Speaking briefly of the business to come before the Synod, the Primate expressed his earnest wish that the matter of Prayer Book Revision might be carried through at this session of the General Synod, asserting the belief that "beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs and Canadian sentiments." In the opinion of the Primate, the revision committee has produced "a sane and conservative revision of the old Book and a rich addition of special prayers for special occasions." The thanks of the Church were expressed to Bishop Williams of Huron, the deputy chairman, and Bishop Bidwell and Archdeacon Armitage, the successive secretaries of the revision committee.

A specially weighty section of the charge dealt with the subject of Political Corruption, the Primate asserting "that the politics of our country have been growing more and more impure as years go by is a sad and self-evident fact," and that "there must be a cleansing of the springs of our political life, or else our character and ideals as a Canadian nation will be gravely imperilled." The cleaning is in the hands of the electors, who must see to it that only clean men are placed in public positions, and not only that but that only clean men will be kept there. He suggested that the Church, after prayerfully forming its judgment on public questions and holding up proper ideals of character and conduct, as it frequently does in Synod committees, should not embalm these in Synod journals, but have them printed for general distribution. The Primate also referred in suitable terms to the lamentable falling off in the observance of the Lord's Day.

Speaking of the war, His Grace gave it as his deliberate opinion that "the agonies of Europe, the tragedies of this war that are desolating so many of our hearts and homes, are either the death pangs of a decadent civilization, or the birth throes of a better order of things for our world." He believes them to be the latter, and therefore urged that this meeting of the Synod should be regarded as "a war session of the Church Militant where we could mobilize our spiritual forces to cooperate with God in carrying out the purposes of His divine will." The Church will be recreant to its most solemn duty if it does not expend all its energies in inaugurating a spiritual campaign for bringing back into our lives the precious things which our modern Christianity has lost, regular church attendance, Bible reading, family worship, and home religion generally. The whole Church needs to be set on fire with a new zeal for God. Subsequently a special committee was appointed to consider the Primate's charge. The mayor of Toronto then extended the city's greetings.

Canon Powell and Canon Tucker were re-elected prolocutor and deputy prolocutor of the lower house.

THE NATIONAL ANTHEM

"O Lord our God, arise,
Scatter his enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks;
On Thee our hopes we fix,
God save us all."

So for a long time ran the second verse of the British national anthem. When the Book of Common Prayer was compiled it was felt that this verse was crude and perhaps somewhat unchristian. It was therefore omitted from the hymnal, the original third verse becoming the second, and a verse beginning "Our loved Dominion bless" becoming the third verse. Germanic methods of warfare have convinced some members of the Synod of the value of the old second verse, which, though not in the hymnal, has been lately widely used in Canada. Dean Evans of Montreal precipitated a lively debate by moving for its restoration in the hymn book, a suggestion heartily applauded and largely supported, but to which strong opposition developed. It was pointed out that the words agreed

with the expressions in the prayer "for use in time of war and tumult." An amendment was moved asking for its authorization during the war. It was felt, however, that those who wished to use it might do so without requiring its authorization. After a debate extending nearly all the morning the amendment and the original motion were successively put and lost.

THE CHANGE OF NAME

As in the American Church, there is a growing feeling that the present name (in our case, The Church of England in Canada) inadequately describes the Church and perhaps limits its usefulness. Members of the Church of Ireland, of the Scottish Episcopal Church, and Church people from the States may not care to feel that they are identifying themselves with the Church of England. Archdeacon Ingles argued that a change was desirable, and that steps should be taken to ascertain the best possible name for adoption. With several speakers the term Canadian Anglican Church found favor. Archdeacon Armitage held that in the present crisis we should cling more closely than ever to the Mother Church, "the purest branch of the Church in all the world." Charles Jenkins, one of our leading laymen, held that the Church should seek to recognize at once the growing sense of nationality and the sense of historical continuity. Legal difficulties were enlarged upon by some of the opponents. The general feeling perhaps is that a change is desirable and is coming, but that now time is too precious for lengthy discussions on the point.

THE AMERICAN DELEGATION

A pleasing feature of the proceedings was the reception of the delegation appointed by the General Convention of the American Church, which took place at a joint session of the upper and lower houses. The delegation consisted of Bishop Olmsted of Central New York, Bishop Lloyd, president of the Board of Missions, and the Rev. W. A. R. Goodwin of Rochester. Bishop Olmsted declared that while officially neutral the people of the United States knew pretty well who began the war and the character of the warfare carried on by one set of belligerents, which "seems to us to be barbarous." Archbishop Thorneloe of Algoma, in replying to the words of sympathy and cheer from the delegation, spoke of the characteristic cheerfulness and hopefulness of the American Church. Replies on behalf of the lower house were made by Archdeacon Cody and Mr. Justice Fitzgerald. Archdeacon Cody eloquently expressed Canada's sense of the sympathy of the American people and of American journals, of the magnificent efforts to relieve the distress in Europe. "We have perfect trust," he declared, "in the sense of justice, the loyalty to Christ and to true democracy of the great heart of the American people."

THE WAR NOTE

With the sons of many of the delegates, clerical and lay, at the front or on the way thither; with not a few of them already fallen in the service of their country; and with probably every parish in the Dominion represented in the khaki-clad hosts of the Empire (for it is a well-known fact that the Anglican Church has led the way in loyalty and in service to the Empire), it is little wonder that the thoughts of the Synod and therefore its prayers revert again and again to the blood-stained fields of Flanders. Prayers for the success of the Allies and for our sailors and soldiers now daily follow the noonday prayers for missions. In view of the changed conditions of the past year the lower house has asked the House of Bishops to make the form of intercession more extensive by including petitions for those in captivity, for those in peril in the air or under the water, and for the final victory of the Allies' cause. The committee on the Primate's charge recommended that "in this supreme and momentous crisis in the history of our Church and Empire, the Primate's charge opens up the heart of so many matters of national importance, and strikes such a powerful note vibrant with the call for deeds, not words, that we recommend the printing and distribution of sufficient number of copies for every congregation throughout the Dominion." On the motion of Archdeacon Paterson Smyth, a special committee was appointed to prepare a resolution "expressing the enthusiastic loyalty and co-operation of the Church of England in Canada in the present crisis," and to forward copies to the Governor-General for presentation to the King. At the recruiting meeting at the opera house on Sunday, the Primate will preach and Bishop De Pencier, who is going to the front with the British Columbia regiment, will speak.

ARCHDEACONS' ASSOCIATION

In view of the definition of an Archdeacon as "one who performs archidiaconal functions," it is interesting to note that the Archdeacons of the Dominion have banded themselves together in an association to study and promote the work of their office. At a meeting of the association at Trinity College congratulations were extended to the retiring president, now Bishop Scriven, and to three other Archdeacons raised to episcopal rank since the last Synod, Bishops Robins, Gray, and Lucas.

MISSIONARY DAY WITH THE SYNOD

Friday was missionary day with the Synod. By a wise provision of the constitution the whole Synod of both houses meets together on that day as the Board of Missions, the Primate pre-

siding. A note of sadness was given to the opening by the reading of a cablegram announcing the death in Kangra, India, of the beloved wife of Dr. Archer, a serious loss to the missionary work of the Church in that district.

The excellent report of the Board of Management of the M. S. C. C. was presented by the energetic secretary, Canon Gould. It dealt most comprehensively with the work in the three great foreign fields of the Canadian Church, Honan in China, Mid-Japan, and the Kangra district in India (the Bishops in Mid-Japan and in Honan both being present), with the problems of Indian and Eskimo work in the West, with the work of Jewish evangelization in Canada, now under the direction of the Board, and with the constant stream of immigration and its attendant problems. The closer co-operation between the Board and the Woman's Auxiliary, representatives of which occupied seats on the floor of the house, received suitable reference. The Board hopes that ere long it and the other general organizations of the Church may find a home in a permanent "Church House" in Toronto. The portion of the report which dealt with the educational department of the work led to some lively criticisms of the appeals issued at Epiphany and Ascensiontide, the Children's Lenten Letters, and the *Mission World* with its limited circulation and its—so it is contended—unpopular character. The *Mission World*, for instance, has a circulation of only 2,500, while the Letter Leaflet of the Woman's Auxiliary has over 18,000. Of course the latter is twenty-five cents, while the former is a dollar. Many of the Bishops protested vigorously against the rule by which the signature of all the Bishops is used in sending out the appeals, which they have never seen and of which they sometimes do not approve. The feeling was that in the matter of the Children's Lenten Letters the present long and too often dry epistles should be dropped and the custom of the American Church followed in sending out copies of a brief autograph letter from the Primate.

The report included interesting reports of the Columbia Coast Mission and the Church Camp Mission to the constructing, lumber, and mining camps.

The report on Indian Missions referred to the stress under which the work is being carried on consequent upon the gradual withdrawal of the grants made by the Church Missionary Society of England. A memorial was presented by the diocese of Calgary asking that Indian work should not be left to the individual dioceses, but should be undertaken as the work of the whole Church. This was ably supported by Chancellor Conybeare of the diocese of Calgary and others. Canon Gould reported that the English C. M. S. were prepared to deal with the matter in a liberal and sympathetic way. The Rev. Dr. Renison pleaded for full and careful work for the Indian. "God," he declared, "will deal with the Canadian Church as it has dealt with the red man." Other Indian workers told of the work and its needs, consequent partly upon the increased cost of maintaining the boarding schools for the children of migratory tribes. The feeling of the Synod was that the Indian question was a national and not a diocesan one, and the consideration of it was referred to a special committee to go fully into it and to report to the Board of Management of the M. S. C. C. Mr. Conybeare recommended the appointment of a special superintendent of all Indian missionary work.

Archdeacon Heathcote spoke of the great value of the work in British Columbia among the Japanese and Chinese.

Bishop Lloyd, of the American Church, urged that the Church in Canada and the Church in the United States should get closer together for united effort.

Bishop White of Honan, China, in an encouraging address read a striking letter of thanks from the governor of the province to the General Synod for the work done by the mission. Bishop Hamilton told of the work in his diocese of Mid-Japan.

In the evening a large and enthusiastic missionary meeting was held at Trinity Church, with the Primate as chairman and the Bishops of Honan, Mid-Japan, and Qu' Appelle as speakers.

To-day (Saturday, September 18th) the whole Synod is meeting together to consider Sunday school work.

PRAYER BOOK REVISION

Prayer Book Revision, the great issue of the Synod, comes up on Monday, when the revision committee will present its report in the shape of a draft Prayer Book. The adoption of the proposed book at this session is unlikely, though the revised lectionary, the use of additional special psalms and of the additional special prayers may be given permissive use. Many feel that a revision which does not provide for a fuller and better arranged consecration prayer in place of the present dislocated canon of the English office is scarcely worth while. The whole subject is sure to elicit long and earnest debate.

(To be concluded next week)

I CANNOT call riches better than the baggage of virtue; the Roman word is better, "impedimenta"; for as the baggage is to the army, so is riches to virtue: it cannot be spared nor left behind, but it hindereth the march: yea, and the care of it sometimes loseth or disturbeth the victory: of great riches there is no real use, except it be in the distribution; the rest is but conceit.—*Bacon*.

Christ on the Battle-field

By the Rev. JOHN H. EGAR, D.D.

IN one of the great newspapers of New York last Christmas-tide, there was published a copy of a famous picture by a noted artist, representing our Lord Jesus Christ upon a battle-field strewn with the dead and wounded of the great battle. It portrayed a sorrowful figure, with a halo round His head, gazing mournfully at the scene before Him; and its meaning was emphasized by the legend attached to it: "And I said unto you, Love one another." This picture is doubtless intended to teach us, in an affecting way, how far our modern Christianity has failed to appropriate the spirit of the Gospel preached by our Lord; and it does present what might have been His aspect, had He in the days of His mortal life ever visited a battle-field and seen the horror of it. But if we believe that our Lord Jesus Christ is a living factor in the world of to-day, His attitude and action on the battle-fields of Europe must be, it seems to the writer of this, vastly different from this conception of it; and the object of this paper is to call attention to the work of another artist, who, under an inspiration more powerful than that of the French painter, drew a picture of Christ on the battle-field, much more sublime in imagination and much more true in fact.

To the beloved Apostle St. John it was given to see a vision of Christ in His function of Conqueror, waging war against war for the ultimate triumph of the Mediatorial Kingdom, in which, as the vicegerent of God the Father, He governs the world, not only to persuade, but to compel obedience to the will of God—not only to build up a holy Church, but to conquer a wicked world. The passage in which this vision is recorded is the nineteenth chapter of the Book of the Revelation of St. John the Divine. As the editor of THE LIVING CHURCH was so kind as to print some time ago my exposition of Psalm 110, as related to the present age, I am encouraged to hope that he will in the same way permit me to explain the verses of this chapter which I have particularly in mind now. They are from verse 11 to verse 16 inclusive. The whole chapter should be studied deeply in this connection, but cannot be included in this essay. I may be permitted to say, however, that, properly to understand it, we must put away from our thoughts two ideas which commentators are apt to introduce into it: The first, that this chapter is a prophecy of any particular war, or of this war in particular. It is a prophecy of the attitude of Christ as regards all selfish and wicked war, and therefore the greater and more terrible any war is, the more it will show the character given in this chapter. The second idea to be put away is, that in this prophecy Christ is supposed to be using any nation as His champion against any other nation. It is as the conqueror of war itself, and the avenger of the sin against God that war is, that our Lord is seen in this vision. The fact is, that we can only vindicate our faith in our Christian religion, in the midst of this horrible madness of the European nations engaged in this war, by seeing that it is not the sin of these nations, but the *punishment of these nations* for the sins of centuries that explains the relation to it of our Lord Jesus Christ as the King of the Mediatorial Kingdom. Awful as it is to say it, He is in this war giving us to see the meaning of St. John's awful sentence: "He shall rule the nations with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God."

Let us see how St. John brings this out in this passage: Rev. 19: 11—"And I saw heaven opened, and behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

The vision presents our Lord as a warrior, because it is His function, as King of the Mediatorial Kingdom, to dominate the warlike condition which prevails. He comes forth in His immaculate sinlessness to judge and to punish with absolute righteousness the wickedness of the nations. Notice that in the course of the six verses we are considering, four names are successively given to our blessed Lord—the first in this verse, "Faithful and True," characterizing His life on earth as the Son of Man.

Verse 12—"His eyes were as a flame of fire, and on His head were many crowns; and He had a Name written, that no man knew but He Himself"; a secret Name—the ineffable Name of Deity. In Holy Scripture Names are words of meaning.

But no Name that could be known to man can express the infinite and eternal nature of God as He is in Himself.

Verse 13—"And He was clothed with a vesture dipped in blood: and His Name is called The Word of God."

The "vesture dipped in blood" is the symbol of His suffering for the sins of the world, when in the days of His humiliation He died for us upon the cross. It is His own blood with which the vesture is dyed—the blood of sacrifice of "the Lamb slain from the foundation of the world." But, though He died as a mortal man, yet is He the Eternal Son of the Father revealed in human flesh; and therefore "His Name is called, The Word of God," as St. John tells us in the first chapter of his gospel, "And the Word was made flesh, and dwelt among us." He comes therefore in His Divine power and glory, yet clothed in a vesture that bears witness to His sacrifice of Himself even unto death, for those whom He must subdue, and with witness to His faithfulness and truth when He was on earth, that we may have trust in Him that in righteousness He doth judge and make war, and that the punishment He is inflicting upon the nations, as He is ruling them to-day with a rod of iron, is a just retribution for their sins as nations, in the ages that are past, against the law of God, and the Gospel of His Son.

Verse 14—"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean."

This means that our Lord is attended by His saints—those whom He has redeemed from the wickedness of the world. They are "clothed in fine linen, white and clean," for, as St. John tells us in another place, "The fine linen is the righteousness of saints." It is important to notice that in the dread sequence of the rest of the chapter no part of the action is assigned to these followers of the Lord. They are the righteous souls of the saints who have passed through the world without spot, because "they have washed their robes and made them white in the blood of the Lamb," and they follow the Lord in peace, even when He executes His vengeance. Our Lord Jesus Christ inflicts His punishments by other agents than these. He alone is the fighter in this great army, as the next verse shows.

Verse 15—"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God."

It has often been remarked that, graphic as the imagery of the Apocalypse is, it cannot be represented in the form of a picture; but that it appeals to an intellectual apprehension, and not to a visible embodiment. Our Lord is said here to fight with the sword that proceedeth out of His mouth. That means His Word, by which He determines and pronounces judgment upon what is and shall be in the world which is subject to His just and righteous rule. It is His Divine Word of command and compelling decree. His word of sovereignty, His word of fate, His word of providential interposition of whatever kind, is the sword which proceedeth out of His mouth. It is for us to believe that our Lord Jesus Christ has decreed this war to be waged; and by that divine decree He wages war against war, because the results are in His hands, and He uses the nations which have sinned against His law and His Gospel by their selfish pursuit of their own interests, in defiance of right, and justice, and mercy, and fair dealing in ages of past history, to punish one another. It is the most remarkable fact about this terrible war, the most destructive and bloody that has ever been waged, that none of the belligerents are getting what they planned for. They are slaughtering the millions of their best sons for nothing. That is the divine punishment upon them.

Verse 16—"And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS."

The triumphant Lord of the Mediatorial Kingdom, after the war is finished, and the lesson of it taught and learned, shall be the only gainer. Not to-day, nor to-morrow, but when the consummation is complete; when "the kingdoms of this world are become the Kingdom of our Lord and His Christ; and He shall reign forever and ever."

I believe that this is the point of view by which we should judge of the moral and spiritual significance of the tremendous tragedy which is staged on the continent of Europe to-day. It

is not the sin of the nations that they are carrying on this war; it is the punishment of their sin that they are compelled to do so, by an invisible power that dominates them whether they will or no. A nation is an entity, just as real as an individual person. Just as the multitude of cells which make the body of a living man have each an individual life of its own, and yet are wonderfully combined so as to form in the aggregate one conscious person, so the nation, composed of so many men, women, and children, is nevertheless in the sight of God and in the thought of men one corporate body, and has a life and spirit of its own, apart from the lives of its individual citizens or subjects. It has its own life, its own spirit, its own temper, its own character, its own history, traditions, modes of thought, and principles of action, its own moral and spiritual ideal, its own consciousness of its place in the world, and of what we sometimes call its "manifest destiny." A nation may have a great mission before it; there may be work for it to do which will benefit the whole world, and it may have a glorious future in the fulfilment of that mission. And yet it may fail utterly if it turn away from the path of righteousness and truth; its mission may be given to another, and it may fall into utter ruin by the righteous retribution upon it for its sins.

That retribution must overtake it in this world. Nations are not immortal. A man, we believe, has an immortal soul, and his deeds of good or evil may meet their retribution in another state of being. But nations are not immortal. The reward of their well-doing and the punishment of their evil-doing is, and must be, meted out to them in this world. We are seeing this done to-day.

If we cannot believe that the merciful and righteous Saviour of the world is reigning in mercy and righteousness above the turmoil of the present age, there is no hope for us. If human civilization has indeed reverted to the barbarism out of which it emerged, and is using all its power for destruction, there is, I say, no hope for us. But in Him we have hope, if we have faith. In due time, when He has taught the nations that He is indeed the King of kings and Lord of lords—that His Law and His Gospel rule nations as well as individuals—He will bring this war to an end, and we shall know that righteousness is the only firm basis of true and lasting peace.

Those of us who in happier days have made the European tour have doubtless seen in the Sistine chapel at Rome the great picture of The Last Judgment, by Michael Angelo; and those of us who have not been abroad have been made familiar with it through engravings and photographs. But in one of the side-chapels of the Church of Santa Croce in Florence there is—apparently unknown to the ordinary sightseer—a representation of the Last Judgment which is, to my mind, at once more sublime and more convincing. It shows, in the upper part of the picture, our Lord seated in majesty upon the clouds of heaven, attended by the concourse of saints and angels in glory with Him. In the lower part of the painting there is simply a vast waste of desert sands, in the midst of which, from a single grave, there rises a single naked figure in the presence of that majestic and awful vision of heavenly glory. It is not necessary to emphasize the lesson. No one is forgotten; no one is passed over. That solitary figure is I, it is you, it is every one. That is the Judgment of the Individual.

In the nineteenth chapter of the Book of Revelation, St. John paints for us the picture of The Judgment of the Nations.

A CALL FOR INTERCESSION BY THE GENERAL BOARD OF RELIGIOUS EDUCATION

A COMPELLING evidence of the awakened interest in religious education is seen in the preparation made this autumn for the observance of Sunday, October 17th, and some of the days following, as days of intercession.

All interested are watching the development of the plans of the Provincial Board of Education of the Province of Washington. The Synod of this Province at its last meeting commended the plan of days of intercession, and the Board is working in the Province with the approval of the Synod.

An attractive leaflet has been issued by the Rev. S. U. Mitman, Ph.D., field secretary of the Provincial Board of Education. It contains a call for all to remember "the all-embracing work of religious education" and to give such coöperation as will cause rectors and parishes to make the best use of these special days and vitalize the interest of every member. This leaflet presents the following topics and suggestions for ad-

resses and intercession. They are arranged for three days, it being hoped that the Sundays, October 17th and 24th, and one week-day will be devoted to the observance.

SUNDAY SCHOOL DAY

(THE TWENTIETH SUNDAY AFTER TRINITY)

Topic I (for Sermon or Address)—Religious Nurture in and through the Church: The Meaning of Church Membership.

"Soul is kindled by soul. To teach religion the first thing needful, and also the last and only thing, is finding the man who has religion. All else follows."—*Carlyle*.

Topic II—Religious Nurture in the Home.

"There are, doubtless, many ways in which men may make a 'new heaven and a new earth' of their dwelling place, but the simplest of all ways is through a fond, discerning, and individual care of each child."

"Where no voice speaks for high things, where no tide of indignation against wrong sweeps into language, where the children never feel that the parents have good moral convictions, where no vision is, the people perish."—*Cope*.

SCHOOL AND COLLEGE DAY

Topic III—The Church School as the Trainer of Leaders: Education During the Critical Period of Habit-Forming Age.

"Nothing in these days will serve our Church and community in more permanent and essential ways, than the successful working of a school in which the education of the mind shall be directed, developed, and sustained in the fear of God and the faith of the Church."—*Bishop Rhineland*.

Topic IV—College Life and Enlistment for Service: Education During the Period When Purpose is Fixed.

"The college course should develop the science and art of right living; it should make, first of all, for character and conduct. One may say, that the four college years give the final color to the world-view, purpose, character, and social relationships of the average graduate."—*Professor Volau*.

VOCATION DAY

(THE TWENTY-FIRST SUNDAY AFTER TRINITY)

Topic V—The Sacred Ministry as a Vocation.

"Pray ye the Lord of the harvest that he will send forth laborers into His harvest."

"There is then, a definite and proper end for every man's existence; an end which to the heart of God is the good intended for him; that which he is privileged to become, ought to become—every human soul has a complete and perfect plan cherished for it in the heart of God."—*Bushnell*.

Topic VI—The Public School and the Church.

"The first essential is that the Church should recognize that after the public schools have done their best in moral education, and even by official recognition of religion, the pupils need the deep sanctions and the dynamic of a religious faith. To supply this is the business of the Church, not the State."

While the attention of the Province is being directed to education, the Provincial Board will try to ascertain the number of boys and men in the Province looking towards the ministry. This will be the first attempt, on any considerable scale, to discover how far the resources of the Church to-day are being directed towards a sufficient and well-trained ministry. The Rev. Frederic Gardiner, L.H.D., 421 Price street, Germantown, Pa., is chairman of the committee having this investigation in charge. He has sent to every rector a blank requesting certain facts: The names of all possible candidates, the state of present preparation, the form of religious life work for which the candidate is best adapted, his financial ability, and attitude of parents.

Such an investigation will reveal the comparative weakness and strength in recruiting activity of the Church for the ministry.

The Church-wide call for the observance of the Days of Intercession has been issued by the General Board of Religious Education, which urges the use (a) of a leaflet which it is ready to furnish on request, and (b) of a service which may be obtained from George W. Jacobs & Co. of Philadelphia for \$2.00 per hundred. It also suggests that congregations be asked for gifts for educational work and that offerings for the General Board of Religious Education be sent to Mr. William Fellowes Morgan, Treasurer, 11 Arch, Brooklyn Bridge, New York City. The General Board believes that the best results of the days of intercession will come to those parishes which give as well as pray. The Board urges a careful selection of those educational objects in which the diocese or parish is interested and that gifts be requested for them. For a number of years some parishes have always sent the offerings of the day to the General Board. These are most acceptable because the educational apportionment does not meet completely the expenses of the Board.

Dr. Henry A. Coit *

By the Rev. GEORGE WILLIAM DOUGLAS, D.D.

THIS little book is in many ways a masterpiece, and it is one which hardly any other person than the author could have produced. It is a rare combination of intellectual and spiritual detachment with intimate knowledge, based on long and loving association with Dr. Coit in his particular field.

It is needless at this date to insist that Dr. Coit was a great man, for his works do follow him. At many points throughout the country other schools have sprung up which owed their inspiration to what Dr. Coit accomplished at Concord, New Hampshire, as a pioneer. But besides these institutional results, evident to all, there are throughout our land hundreds of good men whose personality and life bear the impress which Dr. Coit originally put upon them. It is likely that in many such cases these pupils of the dear, dead master have never undertaken to express, even to themselves, the quality of Dr. Coit's peculiar influence; the influence exists in many a person who has neither the analytical gift nor the desire to explain to himself or others the nature of his debt to this great educator. But however this may be, no such person can be otherwise than grateful to Mr. Knox for his keen and careful record of his own impressions of Dr. Coit, gathered first as a schoolboy under him and later as a schoolmaster with him.

As samples of Mr. Knox's clear and graceful style, as well as of his keen, discriminating portraiture of the character discussed, the following may serve:

"The feeling of an old boy towards Dr. Coit and the old school is compacted of the sum of many memories, of memories of good things freely given and unconsciously received, of learning imparted, of high principles absorbed, of shelter from evil, of happy days and healthy sport, in short, of a fine ideal which time and adversity cannot destroy even though they obscure. Out of this general welter will emerge the figure of the Doctor, who vitalized it all: his alert intuitions that penetrated the most callous nature; his insight into motives; his fanatical purity, his probes to vanity, utter routing of the forward and bumptious, his irony, sometimes cruel, for the self-complacent and pragmatic, his aggressive challenge to duty, gentle self-revelation to the over-shy and reticent, compelling sympathy, sustaining hand to the weak, appreciation of ability and talent with cautionary signals; and, beyond all, a pervasive atmosphere of life lived in an empyrean, well above the sordid and *terre à terre*. All this may sound strange to some ears to-day, but it did not sound so at the time of Dr. Coit's death, for it was the burden of all utterances about him from press and pulpit" (pp. 9-10).

"What Dr. Coit contributed to the cause of education in the forty years devoted to St. Paul's School is not so much a system as a life; what is implicit in the best secondary education became explicit in him. He was not much given to organization, and like Arnold regarded the processes of education as dynamical rather than mechanical. But he gave himself to the full. He almost never left the place, and with difficulty could be persuaded to preach in a city pulpit. Probably his natural shrinking from publicity had much to do with this" (p. 23).

"The early days of St. Paul's could scarcely be other than paternal in administration. Dr. Coit had a free field; St. Paul's was all aim and no means. And, for better or worse, the dominating character of Dr. Coit, with the prevailing note of conviction and impeccability, was to have the fashioning of it. This autocratic quality in the personality of Dr. Coit, with all that it implies, has always been a thorny question in the minds of those who otherwise would rank him among the saints. It is obvious that no analysis, no generous interpretation, can ever make the exhibitions of imperious will anything but unlovely spectacles; such exhibitions may even be wholesome, but they are not strictly graces of character. Most people are offended by them. And yet there are two kinds of will, the will of a Napoleon and the will of a St. Francis, the will of self and of ambition, and the will that has its roots in moral conviction. They usually deal with different questions, and there is little doubt as to which is the stronger. Dr. Coit was like a wall, if a principle was involved; and naturally parents and masters, not to mention boys, were occasionally wounded, and sometimes alienated. But there was nothing studied or conscious in the dominating manner of Dr. Coit, nor did it appear in petty ways or devious methods. Consequently it was overlooked or forgiven for the sake of the large and generous qualities that lay behind. Had his autocratic will extended to little tyrannies he never would have held the body of strong men that he gradually gathered about him. Moreover, a certain attitude of assured conviction is one thing in

the conduct of the unequipped and inexperienced, and quite another in that of him who has been ripened by time and training; Dr. Coit was remarkably sure in his judgments and intuitions. His decisions were warped neither by vanity nor by ambition in the ordinary sense, and his unselfish disinterestedness is sufficiently attested by the fact that, after forty years' control of the school finances, he had never been able to reconcile it with his conscience to lay by a dollar out of the school's income. He died without property of any sort. This will not be regarded by the world as the mark of prudence: but it was characteristic of the man absorbed in his mission, part mystic, part monk, and part stoic. And this temperamental indifference to worldly success and to the satisfactions that most men prize may have unconsciously fed a sense of superiority over men less emancipated from the body than he. It is inevitable that one who had no taste for the conventional dissipations of life, who had never been inside a theatre, who could hardly, when dying, be induced to take a spoonful of stimulant, who never seemed to require the most innocent relaxation of body, and whose daily life had been, to the best of our knowledge, conformable to these austere standards—it is inevitable that such a one should be conscious of a plane of living somewhat higher than that of the average man" (pp. 43-46).

"It might, therefore, be said, with some truth, that St. Paul's School of the first forty years was a place unscientifically organized but splendidly administered. Buildings were put up when needed, and paid for out of gifts and savings which rightfully belonged either to masters' salaries or proper hygienic accessories. No great attention was given to any future development of the premises as related to these buildings. The new chapel should be beautiful as becomes the House of God, but the main thing would always be what went on within it. A new infirmary came in due time, but Dr. Coit's mind was concentrated upon the moral and professional qualifications of the doctor and nurses, rather than upon the arrangement of rooms, fireplaces, baths, absence of germ-harboring corners, and all that modern science deems essential. Sickness, he thought, came from God, or, at least, was permitted by God, and he had perhaps more confidence in prayer than in the doctor. It is doubtful whether he thought anyone could catch cold in chapel if he was truly devout. Such a flaming faith as this implies will bring a smile to sophisticated lips, but it is scarcely an exaggerated statement, and it explains the man" (pp. 31-32).

"Of the use of influence, which is the teacher's prerogative and business, Dr. Coit was extremely conscientious. He knew that boys are born hero-worshippers and too readily catch the tone of their environment. With their limitations in view he treated them with great respect. *'Maxima debetur puero reverentia.'* He felt the responsibility of the right or wrong word at the critical moment. And so he uttered words of encouragement as often as those of rebuke. It was rather characteristic of him to use both at the same time. Could not many an alumnus conjure up in memory a specific scene to illustrate this generalization—how, after being summoned to the Doctor's study, how, after being reduced to pulp and rendered thoroughly contrite, he was sent off by a few words of affectionate appreciation in a glow of determination to do better?" (p. 52.)

Finally, here is how Mr. Knox describes Dr. Coit's last earthly hours and his passage to Paradise:

"The circumstances of Dr. Coit's death have always seemed to the writer a little out of relation to his life. One would have expected that a life so full of piety, so marked by strict performance of religious duties and observances, would be followed by a death of calm serenity, featured with all the consolation of sacrament and scenes of intimate love. But it was far different. Somehow the austere soul that had made, in the philosophical sense of Socrates, a death of life, did not find a great change in death itself. He simply, like Jacob, 'gathered up his feet into the bed' and was gone. A short week, without suffering, without talk, without a message; that was all! The dramatic was wholly lacking. How easy it would be, after the manner of the pious mediaeval annalists, to give a different turn to it all! His life lends itself easily to the myth, and one might make the wish father to the thought in constructing a legend, that one had learned from a witness that his end was something like the following: 'A few minutes before he breathed his last, he opened his eyes and said in a clear, firm voice: "I leave the administration of the place which I have loved so dearly to my brother Joseph and to my faithful helpers, in perfect confidence that they will bring to full fruition the ideals which I have so poorly and imperfectly begun."' This was no doubt about the way he felt, but, for some reason, his lips were sealed. Surely a life of such self-renunciation and such blamelessness merited well of Death, and it is a matter of real thankfulness that he escaped all that was sordid and humiliating, and could pass quickly to the other world, as one 'folding his tent.'

"I have been dying for years, and now I shall begin to live" (pp. 25-27).

In this review it has been thought fairest to let an author

* *Henry Augustus Coit, First Rector of St. Paul's School, Concord, N. H.* By James Carter Knox. Master and Former Scholar at St. Paul's. New York: Longmans, Green, & Co., 1915.

of such exceptional merit as Mr. Knox speak for himself—which is but to follow the precedent of Sainte-Beuve and Matthew Arnold in their critiques. With this end in view I could wish to quote also the charming passage (p. 60, *seq.*) in which the author tells of his readings of Virgil and Horace with the Doctor in his study, when Mr. Knox was in the Upper Sixth Form. I can verify every word of his account from my own experience in the school, even to the extracts from Milton, Pope, Shelley, and Wordsworth, which were indelibly fixed in my memory by Dr. Coit's references to them in connection with the Latin classics, but I forbear for lack of space. Yet even the above citations will be a foretaste to my readers of the pleasure and profit which they are certain to derive from the perusal of this delightful book. It begins with a quotation from Carlyle in his *Life of John Sterling*: "A true delineation of the smallest man and his scene of pilgrimage through life is capable of interesting the greatest man." But Mr. Knox needs no such apology; for his sketch is a faithful delineation of a very great man; and the enthusiasm of his laudation of his master will be justified to old St. Paul's boys by its remarkable verisimilitude. In this biographer the earnest sympathy of a faithful pupil is qualified by the poise and the detachment, not lacking in touches of delightful humor, of a full-grown man, who has tested his master's theories and ideals by the hard discipline of a schoolmaster's career, carried on long after his master was gone to his last account, and at a time when the new methods and the somewhat different ideals of a later period were being fused with the old régime.

LOST, STRAYED, OR STOLEN

THE general canons of the Church provide that a communicant removing from one parish to another shall procure a letter of transfer. It is not a matter of choice; it is a duty, commanded. Yet it is a duty very generally neglected.

There are several reasons for this. One is ignorance of the canon; another is indifference—Church membership doesn't mean enough to some people for them to take the trouble to have it regularized. But the main reason for the neglect is apt to be sentimental. People want their names to remain on the books of "the dear old home parish." Sometimes the fear of hurting the feelings of the home rector who presented the person for confirmation forms the sentimental basis for not being transferred.

Now one hates to lose a good parishioner from the parish, but it is worse to feel that he is lost to the Church. Losing a parishioner means, not his being transferred, but his actually moving away. If he has done that, his transfer is just the pleasing assurance that though lost to the parish he is not lost to the Church. Nothing pleases a faithful rector more than to have persons who are leaving apply for a letter as a matter of course, and present it promptly at their new home. It is a very poor kind of Churchmanship that will not bear transplanting.

Persons who want their names kept on the books of the old parish have perhaps never seen a communicant list in the average parish register. No careful rector ever erases a name. He simply records the fact of removal. St. Michael and All Angels has practically the entire list of communicants from its early days. In the current register there are no erasures. But against whole columns of names is written the syllable "Rem." (removed), broken here and there by the entry, "Transferred to such a parish on such a date." The question, then, is whether persons removing shall have a note made of where they have been transferred to, or shall simply be put down as "lost, strayed, or stolen."

We are not Congregationalists. With us a confirmed person belongs to the Church and is enrolled in the parish where he is actually living. His letter is simply an evidence that he is entitled to be enrolled as a communicant. No one can retain membership in a parish in which he is not residing and to which he does not expect to return. His choice is whether to comply with the canon and come to his new parish properly accredited, or not; whether to have the register of the "old home parish" show proof that he is a good Churchman by recording his transfer, or to have it show evidence of his being an unaccredited wanderer.—*From the Parish Paper of the Church of St. Michael and All Angels, Baltimore.* REV. CHARLES FISKE, D.D., Rector.

OUR ACTS make or mar us; we are the children of our own deeds.
—Hugo.

MR. GILFIL'S SERMONS

GOOD church-goers, over whose old-fashioned heads many of our modern pulpit discourses fly like so many verbal aeroplanes, find themselves sighing from time to time for the kind of sermons listened to by Mr. Gilfil's congregation in George Eliot's story, "those old yellowing sermons heard with all the more satisfaction because they had already been heard twenty times." The novelist tells us that "these discourses were not of a highly doctrinal, still less of a polemical cast, indeed amounting to little more than an expansion of the concise thesis that those who do wrong will find it the worse for them, and those who do well will find it the better for them, the nature of wrong-doing being exposed in special sermons against lying, backbiting, anger, and the like, and well-doing being interpreted as honesty, truthfulness, charity, and other common virtues lying quite on the surface and having little to do with spiritual doctrine."

If the House of God is not, in these modern times, made a den of thieves as was the temple in Jerusalem twenty centuries ago, it is surely desecrated by fashionable sinners who demand pulpit novelties. These hearers do not tremble as Felix did, they only yawn when the preacher reasons of righteousness and judgment. It is well enough, they think, for the priest to cleave to the old fashions—collects composed when northern barbarians were demanding entrance into the City of the Caesars; psalms sung when the Babylonish captivity was still fresh in men's minds. None would have these superseded by any new thing. But when the priest is transformed, as it were, into the preacher, speaking down to his flock from a pulpit, then there are those who demand the latest thing in sermons if it is only a criticism of the last best seller.

An old-fashioned *emeritus* once had it said of him that he had prophesied falsely in asserting that the son who had inherited his pulpit gifts would never succeed in the large city church to which he had been called, whereupon some pessimist remarked in his defence, "The old man thought his son was going to preach the Gospel."

"I was smothered with flowers, but given no meat to eat," complained a good woman on her return from a fashionable church where she had listened to a sermon abounding in "elegant extracts" from modern poets and prose writers, but from which Bible teaching was conspicuously absent.

"He had a good deal to say about the political situation, and about himself, but not once did he mention Jesus Christ."

Such was the comment of a plain-spoken "hobo" who had made one of the audience of a popular pulpit orator.

"Well, I suppose he must be a fine preacher or he wouldn't have so many millionaires in his church," observed a country critic just returned from a city church. "But it didn't seem natural to me, his harping on the intelligence and culture of his audience. Where I came from folks don't go to church to be praised, they go there to get a tongue-lashing for their sins."

"Now may the good God pardon all good men!" Those especially who, in their pulpits, fail to follow Mr. Gilfil's example of giving the sinners in the pews, not what they perhaps demand, but what is good for their souls. C. M.

THE GREAT WAR AND U. S. CITIZENSHIP

(Continued from page 789)

the Racial Episcopate, the Brotherhood of St. Andrew, Sunday School Work, Missions, Church Decorations, and the Negro's Need of the Church. Among the speakers, beside those already mentioned, were Suffragan Bishop Babcock, Dr. Hubert Carleton, Archdeacon Middleton of Mississippi, and Archdeacon Eugene L. Henderson, of Harrisburg, Pa. The service closed with a procession and solemn *Te Deum* and the conference ended with a banquet for all members and visitors.

The Rev. W. N. Partridge of this diocese, who has been priest in charge of St. John's Church, Portsmouth, N. H., for six months, has now returned to his home near Boston and is considering a call to the rectorship of the Portsmouth parish.—

The Suffragan Bishop instituted the Rev. Raymond H. Kendrick as rector of St. Martin's Church, New Bedford, on September 26th, and will institute the Rev. Oliver B. Purrington as rector of All Saints' Church, Belmont, on Sunday, October 3rd.—On Sunday, September 19th, St. Ann's Church, North Billerica, observed the twenty-fifth anniversary of its consecration. The Rev. Burdette Lansdowne is now in charge of St. Ann's.—Trinity Church, Wrentham, has a large new pipe organ, with an electric motor. J. H. CABOT.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

CHURCH SOCIAL SERVICE EXHIBIT WINS MEDAL

WORD has been received from Mr. G. B. St. John, in charge of the religious exhibits at the Panama-Pacific Exposition, that the Episcopal Social Service Exhibit, including material supplied by our joint commission, has been awarded a bronze medal and that it has throughout the course of the Exposition attracted considerable attention.

This exhibit was made possible by the coöperation of our commission with various Church agencies of social and moral reform, such as the Church Socialist League, the Social Service Department of the Girls' Friendly Society, etc. This arrangement was made on the initiative of Secretary Crouch after consultation with Mr. St. John last winter. This would seem to be a valuable piece of publicity, as well as an instance of coöperation with other organizations.

It is proposed that the various religious exhibits, after the conclusion of the Exposition in San Francisco, shall be displayed during the course of two years in leading cities throughout the country, and our commission has been requested to lend its exhibit for this purpose.

MISSIONARY WORK BY HOME INMATES

The recent successful establishment in Chicago of a Church Home for Aged Gentlewomen has brought to our notice again the beautiful home in New York City for similar needy women of our own communion. St. Luke's Home is now in its sixty-third year of usefulness, the building at 114th street and Broadway being the third since its foundation. It accommodates eighty-three residents. The age limit of admission is fixed at sixty, which was found necessary, not because the applicant's ability to earn her living is then over, but because positions for teachers, companions, librarians, secretaries, etc., are not often available after that age. There are many talented women at St. Luke's and all are busy in good works, generous and willing to give their best when asked. Several years ago Bishop Rowe spoke in the chapel of the Home on the needs of his mission in Fairbanks, Alaska; every year since then, during Lent, the ladies have met weekly under the direction of one of the managers as chairman to work for this mission and up to February last had sent fifteen hundred articles, which were gratefully acknowledged. The most important improvement in the Home of late has been in the infirmary department, which is now in charge of a registered nurse, with trained assistants, and daily visits from the Home physician.

AN EFFECTIVE REMONSTRANCE

As a result of the activities of the Lancaster (Pa.) citizens, headed by the Rev. Clifford G. Twombly, rector of St. James' Church (who was mainly responsible for the two reports on vice conditions in that city), remonstrances were filed in the Court of Quarter Sessions of Lancaster county by the committee's attorney, against the granting of licenses to seven of the nine saloons and hotels described in Section I of the second report, and against the granting of licenses to two of the four road-houses and hotels outside of the city is described in Section II of the report. In March the court refused to grant licenses to three of the hotels and to one of the road-houses remonstrated against, while the application of another hotel outside of the city, which was remonstrated against, was withdrawn by the applicant. The court also refused to grant licenses "to the present applicants" of two other hotels in the city which were remonstrated against. The court also gave out a general notice to all hotel men in the city and county that "side-rooms maintained for the purpose of furnishing liquors to women must be closed up immediately, and if they are operated any longer it will be done at the risk of the owners of the properties in question." Five of the nine saloons and hotels described in Section I of the report are owned by brewers.

SURVEY OF MINNESOTA COMMUNITY

The University of Minnesota has done an admirable thing in publishing in its Current Problems Series a "Social and Economic Survey of a Community in Northeastern Minnesota." The community selected was that of the town of Braham, which is in the neighborhood of Duluth, well over toward the Wisconsin border. The survey, which was under the direction of Gustav P. Warber, sometime assistant in agricultural economics in the University, deals with the questions of farming, how the community sells its product, how the community buys goods. Another part deals with the non-economic activities under which are grouped civic, educational, and religious activities. Part 3 deals with what life affords. Altogether it is a most interesting study and well worth the thought and consideration of those social service commissions which have to deal with villages and farming communities.

LUNCHEES FOR SCHOOL CHILDREN

It has been ascertained that about three per cent. of all the school children in Philadelphia come to school without breakfast, and that fifty to sixty per cent. eat an inadequate breakfast. Consequently the Board of Education, with the experience of the Home and School League as a guide, decided to try the idea which originated in England five years ago and which has since been tried in several American cities, that of serving nourishing food in schools. Each of twenty-five schools in the southern section of the city is to have a kitchen and lunch counter where for three or four cents a wholesome and nourishing luncheon may be secured during the morning recess hour.

AMERICAN INSTITUTE OF SOCIAL SERVICE

The American Institute of Social Service organized in 1898 has sought to gather from all possible sources facts of every kind bearing on social and industrial betterment; to interpret these facts by ascertaining, as far as possible, their causes and effects; to disseminate the resulting knowledge for the information of the public. In the words of its president, Dr. Josiah Strong, "The world's funded experience is its most valuable asset. It is the aim of the Institute to make this capital as widely available as possible."

"WHAT WE SHOULD work for is constructive and not destructive citizenship and to instill a higher ideal of citizenship in the minds of the children of to-day," declared a speaker before the National Bureau for the Promotion of Patriotism. "In accomplishing this end one of the greatest forces is social service, teaching the community spirit, and that we should work not only in the name of any nation but in the name of humanity." And she might with equal propriety have added "and of religion."

A WELL-KNOWN department store in New York has a Christian girls' club with 1,958 members, which now has a club house in connection with the store, with a lunch room, assembly, study, and social rooms. Prizes of many kinds are given for excellence in club work and in the store. This year special recognition was given to twenty girls who had been of greatest usefulness in the club. Seventeen diplomas, signed by President Wilson, were given to young women who had completed the National Red Cross course.

THE CHURCH HOME AND HOSPITAL in Orlando, Fla., is now called "St. Luke's Hospital." Miss Dorothea Mann has taken charge since June 1st. The entire staff of nurses has been changed, the medical staff revived, and the hospital undergoing in many respects a reorganization. Moving the nurses to a cottage and opening their former building for private patients will increase the number of beds to 32.



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.

DISCIPLINE IN THE CHURCH

To the Editor of the Living Church:

I HAVE just received your issue of July 31st, in which a letter from the Rev. D. Convers contains some reference to my own letter on Church discipline. In the first hour of his five paragraphs, although he mentions my letter as the occasion of his own contribution, he scarcely touches upon its contents, but recounts his own happy experiences with no less than five diocesan Bishops, so that, so far as this part of his letter is concerned, I have only to congratulate him upon his singular good fortune.

But it scarcely accounts for, much less excuses, lax or partial administration on the part of the Bishops, to say that laxity of discipline is the ideal prevailing in the minds of those who elect the Bishops, because

(1) A Bishop swears to guide his discipline by the law of the Church and not by the ideals of those who elect him; and

(2) The ideal of many of those who vote in a diocesan convention is not so much laxity as partiality in discipline. Very few clergymen or lay deputies are conscious, I fancy, of voting for a candidate on the ground that he will probably show an all-round laxity in discipline. But from what I have seen of pre-election lobbying, in hotel corridors and the like, I am sure that some do vote for candidates who are likely, so far as is possible, to direct discipline against those who offend their own peculiar tastes and prejudices. It is no doubt unfortunate that a Bishop should know that any votes have been thus cast for him, but he can scarcely plead this as an excuse for laxity of discipline in the case of those who "have the gang with them." There is, of course within limits, an intelligible difference in theory as to the degree of rigidity with which discipline should be enforced, but that it should follow the letter of the Church's law, and that it should be enforced with strict impartiality, without reference to who voted for whom, is a principle which, it seems to me, can claim general acceptance. Again, without reference to popular prejudices, it would be an intolerable wrong, were a Bishop to overlook a breach of the law on the part of a clerk or layman, and yet visit with censure (which amounts in fact to discipline) uninfluential clergymen who have broken no law, but merely acted in a manner distasteful to the Bishop and his friends. Just as even legal discipline becomes flagitious if not administered alike in all similar cases, so is any "discipline" flagitious which is administered without strict regard to the law and the facts.

In closing let me say that nothing that I have written above is to be construed as in any way opposing your correspondent's contention that we should mould public opinion in the direction of a right conception of discipline. This also is a duty, for it would be inconsistent with a desire for a better administration of discipline on the part of authorities, not to give them such help as can be given in this manner. Let me, finally, remind those who so far honored me as to read my former letter, that the immediate occasion thereof was certain thoughts suggested by the correspondence relating to Prayer Book Paper No. 14. Could there be a better illustration of the demagogic administration of discipline than is to be found in the uncensored public advocacy of an open, obvious, and flagrant violation of an unambiguous (but, in certain influential quarters, unpopular) rubric?

Yours truly,

JOHN COLE MCKIM.

August 26, 1915.

"CHRISTIANITY IN THE PHILIPPINES"

To the Editor of The Living Church:

THE paper "Christianity in the Philippines" in a recent number of THE LIVING CHURCH, while professing that a "political province" has no place therein, does not fail to betray that political bias which almost all United States officials exhibit concerning an enterprise in which they took an active part. Brief comment will show certain self-contradictions into which this bias betrayed the Rev. Major Henry Swift.

How could there be any stronger argument brought to asperse the political promise to give the Filipinos independence—were it well founded—than the assertion that the character of the natives was such that there was a wide-spread conspiracy to kill every white inhabitant? But the ex-chaplain in the course of his paper speaks only truth when he says that the Filipinos were "six million people, Roman Catholics of a very devout and loyal type"! That which was called "conspiracy" concerned only groups of outcasts such as are conspiring to-day against life and property in every civilized community.

The statement about the lack of homogeneity in the Philippines,

with the tale of the "thirty or more languages" spoken, is the old political argument against granting independence. Mr. Dean C. Worcester, no friend of independence or of the Filipinos (they have just protested earnestly against his return to Cebu even in a business capacity), says in the *Mentor*, just published, that the four important tribes of Filipinos, Tagalogs, Visayans, Ilocanos, and Bicolos, make up the great mass of Christian Filipinos who are nearer to each other than many of our racial communities, and who understand each other as well as fellow-countrymen do throughout the world without difficulty from local dialects.

The author speaks of the good work being done among the Mohammedan Moros. It is to be observed that this work has only been inaugurated since the "Filipinization" of the government and that Bishop Brent a year or so ago asserted that the disorders among these people had been perfectly justified by the abominable treatment which they had received from the United States.

A great point is made in that we did not purchase the archipelago from Spain. The distinction is without much difference since we bought public property including a vast amount of public land; official buildings, arsenals, fortifications—all the tools of possession from Spain. To be sure we also had to subjugate the people whose assistance had enabled us to overcome the Spanish power and who had received the virtual promise that they were to have independence. Whether our sovereignty was stolen or bought seems immaterial.

A distinction is made on Catholic grounds between Bishop Brent and other missionaries in that he has not invaded Roman Catholic territory; but the local hierarchy insists that he has intruded into their fields, which would be almost inevitable under the circumstances.

The writer criticises the belief that the Church follows the flag. The answer to this is that it has done so, and justified itself by our actual possession in Cuba, Porto Rico, and in the Philippines, to which it is absurd to suppose that we should have sent a Bishop had we not raised our flag.

The resident Americans in the islands and other visitors might have been given some ministrations, but hardly those of a Bishop and most certainly not of a Bishop of the Philippines. With or without the flag, was there not something schismatic in their title, since the Roman Church had an established jurisdiction more than three hundred years, to which the masses of people are staunch adherents?

Finally Mr. Swift finds himself in this dilemma, which is most certainly political. As the promise of independence has been given to the Philippine Islands, political opposition to it is of course challenged on behalf of a body to which the Filipinos are declared to be unfriendly, its establishments, churches, schools, and missions being in that event "practically at their mercy," as Mr. Swift puts it.

Let the writer pay a tribute to Bishop Brent's piety, devotion, and efficiency. There is nothing to be urged against his work in the Philippines except that he has inevitably opposed the fulfillment in any definite way of the ideals of independence to which the Filipinos aspire. It is easily to be seen that a colonial by birth cannot quite appreciate as does the native-born American the inconsistency and unwisdom of a colonial attachment to the republic, and the menace of the system to our government and to the peace and safety thereof.

Your columns not being a "political province," though Mr. Swift has treated them as such in spite of his disavowal, arguments may not be submitted to allay any sincere fear for the interruption of the good Christian work in the archipelago. The leaders of the Filipinos are liberals who are pledged to a separation of Church and State, and it is probable that no attempt would be made to interfere with an "intruded episcopate," even were it so regarded by the clericals.

Boston, September 17th.

ERVING WINSLOW.

MELCHIZEDEK AND MISSION-PREACHING

To the Editor of The Living Church:

THE prospect of a Nation-wide Preaching Mission, so ably urged by the Rev. Dr. James E. Freeman, should inspire every Churchman to dare and to do. A world-crisis challenges our Christianity; widespread indifference toward religion accuses the Church, rightly or wrongly, of manifold sins of omission. We will therefore welcome a campaign from ocean to ocean, which shall sweep as the breath of the Lord over the valley of dry bones, and set the whole Church upon its feet again as an exceeding great army.

To accomplish so grand a result, of course, we must plan a whole-hearted Apostolic campaign which will literally follow Christ.

His various titles suggest the far-reaching character of His mission among men. The one name and office peculiarly appropriate to our present day is emphasized in the Epistle to the Hebrews: "A High Priest forever after the order of Melchizedek." In Chapter 7: 2, we are told the significant meaning of this name: "First, King of Righteousness; then, King of Peace"—no peace without righteousness. Unfortunately the word righteousness is too often interpreted as "personal piety," and thus its full import is obscured. A better translation of both the Hebrew and the Greek word would be "King of Justice." Justice in all social activities is half of religion; personal piety is the other half.

Heretofore, "missions" and "revivals" have concerned themselves primarily, if not wholly, with personal piety. To-day the state of society demands that the chief emphasis be placed upon social justice. Otherwise our proposed Preaching Mission will end as fruitless as other such modern efforts, whose sepulchres are with us unto this day.

If the Church heeds the cry of social justice and places it foremost in the Preaching Mission, she will be able to explain to the scoffer the *raison d'être* of widespread poverty and a frightful war. She can show that Christianity has not broken down, but that the crash heard around the world is the collapse of a "civilization" founded upon Capitalism. "Remove that pernicious foundation and substitute universal coöperation," must be the Church's demand without fear or favor, and then we shall see the grandest constructive revival in human history.

"Revolutionary?" Yes, but no other kind of Christianity is worthy the name. To preach mere personal piety, to men who live and move and have their being in an anti-Christian industrial system, is sheer mockery and worse than fruitless. Let us preach Christ the Melchizedek and His justice, from Atlantic to Pacific, and we shall have a nation-wide Pentecost whose message will be echoed to the ends of the earth.

Very respectfully,

Annapolis, Md., Sept. 17, 1915.

JAMES L. SMILEY.

SERVICES ON THE BEACH

To the Editor of *The Living Church*:

IN view of the coming Nation-wide Preaching Mission, the following account of a series of services held in the open air and in connection with the Church in Staten Island by the well-known missionary of Trinity Church, the Rev. William Wilkinson, may be of interest to the many readers of THE LIVING CHURCH. It was felt by Archdeacon Pott that advantage should be taken by the Church of the opportunity presented at several of the most popular summer resorts on Staten Island, where tens of thousands from New York and Brooklyn go to enjoy the sea-bathing and the fresh air, to preach to the multitudes the simple Gospel of Jesus Christ. To this end Archdeacon Pott, on behalf of the archdeaconry of Richmond, Staten Island, asked the Rev. William Wilkinson to undertake a prominent part by holding services at South Beach and Midland Beach when these popular places of entertainment were most thronged with visitors. This Mr. Wilkinson did in addition to the daily service which he holds in Wall street, and which has now extended over an unbroken period of nearly eleven years. From the very first the services have been attended with success. Thousands of people have listened with reverent attention to the missionary as he unfolded with unrivalled force and clearness the story of the life of our Lord and its application to the needs and opportunities of all of whatever religion or race or condition in life. Never was there a discordant note struck nor a jarring sound uttered at any of the meetings, diverse though the races and religions represented were. Cheerfulness, hopefulness, practical common sense, sanity of life, were always accentuated and kept in view, and men and women were taught that God made the world and all that therein is for man, and that there was nothing incompatible with a pure and undefiled religion in the rational enjoyment of the great natural gifts of God. Thus the interest in the services increased. No sooner did the missionary begin than the bathers gathered round in hundreds, all as well-behaved, as orderly and as reverent as in church; and many took the opportunity of thanking the missionary at the close, and expressed their appreciation of his words of helpfulness and cheer. It is of course not given to every man to hold services such as these; to address large numbers of men day by day, many of whom never go to church, and to do so with increasing acceptance and success, and to bring the Church's ministry to bear on thousands who never before heard it. But it is obvious that if men and women are to be reached by the Church's ministry the Church must send her ministry "where men and women most do congregate." Be the gifts and graces of the preacher what they may, let but his "lips be touched with hallowed fire," and his desire be to "do all the good he can, in all the ways he can, at all the times he can," and he will surely find that a sane and simple presentation of the Gospel of our Lord as the Church has interpreted it for well-nigh two thousand years, and expressed in language so clear that "the man in the street" will readily understand, will be heard gladly.

C. E. MORROW.

INTER-CHURCH COMITY

To the Editor of *The Living Church*:

IN your issue of September 11th under Newark notes you recount an act of courtesy on the part of the vestry of St. John's Church, Passaic, in granting the use of the chapel of the Holy Innocents', Garfield, to the local Russian Orthodox congregation. Your correspondent writes, . . . "on the following Sunday"—August 25th—"the Rev. Alexander Alekin celebrated the Liturgy for his people. This is said to be the first time that such a service has taken place at one of our altars in New Jersey." I would, however, call your attention to the fact that this is not "the first time," etc. On February 25, 1912, and April 3, 1912, services of the Russian Orthodox Church were held by the Rev. V. Belsky in the Church of the Holy Cross, Perth Amboy, N. J. Later on the Rev. V. Kurdrumoff officiated there on several occasions. In many of our towns the immigrants from eastern Europe are rapidly beginning to outnumber our native Americans and, especially where their churches are not already firmly established, such opportunities for the exercise of Christian comity and fellowship are frequent if we are broad-minded and large-hearted and wise enough to take advantage of them.

Faithfully yours,

South River, N. J., September 16th.

SIDNEY H. DIXON.

ARCHDEACON STUCK TO SPEAK FOR ALASKA

To the Editor of *The Living Church*:

AT the urgent request of Bishop Rowe, the Rev. Hudson Stuck, D.D., Archdeacon of the Yukon, will spend the coming winter in the United States speaking on behalf of the Church's mission in Alaska.

Bishop Rowe writes that special gifts for the Alaska mission have fallen off greatly in the past year or two. He finds himself seriously embarrassed in the endeavor to carry the heavy load of responsibility and expense which such a widely scattered mission as Alaska entails. While his own health is greatly improved, he feels that he is not equal to the strain of continuous traveling and speaking in this country. He therefore proposes to spend a large part of next winter in Alaska, and to send Archdeacon Stuck to this country as his personal representative.

The Archdeacon will be ready to accept appointments immediately after November 1st to speak to Sunday congregations, meetings of the Woman's Auxiliary or Church Clubs, and other similar gatherings. For week-day appointments, he will have a new and interesting stereopticon lecture with colored slides.

All arrangements for appointments will be made as usual through the Church Missions House. We will be glad to hear from rectors of parishes and others who would like to assist Bishop Rowe by giving Archdeacon Stuck an opportunity to tell the needs of the Church in Alaska.

JOHN W. WOOD.

New York, September 25th.

281 Fourth avenue, New York.

PROPOSED EXHIBIT OF MISSIONARY AND SOCIAL WORK

To the Editor of *The Living Church*:

THE New York Convention Committee on Missionary Meetings and Exhibits wishes to ascertain at once the exact titles of all Church organizations in the diocese and whether they are desirous of taking part in the proposed combined exhibit for the purpose of showing the work that is being accomplished by the Church and of arousing the interest of the convention and of the diocese, and if so, to know what the nature and character of the exhibit would be and how much wall and floor space would be required. (Wall space means ten feet high.) The exhibit will be held in the old Synod Hall which has been placed at the disposal of the committee. Prompt information sent to Dr. A. R. Mansfield, 25 South street, New York, will be appreciated,

Yours very truly,

A. R. MANSFIELD.

New York, September 25th.

Chairman Sub-Committee on
Missionary Meetings and Exhibits.

FOR NATIONS, for each part of the Church, for individual souls, the Lord has the times, the opportunities of His visitation. They are fraught with vast possibilities. A nation may seize on its right line of progress in the hour of its distress or the day of its rejoicing. The Church in any place may rise to new life through affliction or prosperity, through occasions of quiet work, through intellectual or practical or spiritual problems which test all its faithfulness and skill. In grief or in gladness, through the dark days of failure or the bright moments of success, individuals may find the salvation of their souls. For all alike, in the poet's words, "the common dust of servile opportunity" may be turned "to gold." Or it may be otherwise. A nation may shrink back and fail. A part of the Church may hesitate in the day of battle and be lost. An individual may find in the opportunity which he ought to use only the temptation through which he sins. The daily occasion may be wasted, the great crisis may lead to fall and not rise. To nation, or Church, or individual may be spoken the terrible words, "Thou knewest not the time of thy visitation."—*Darwell Stone*.



RELIGIOUS

In the Face of Jesus Christ. A course of Meditations for the Christian year. By David Jenks, Director of the Society of the Sacred Missions. Longmans, Green, & Co. 1914. 502 pp. \$2.

The author of this volume announces his purpose as "an attempt to bring home to the devout servant of Christ the revelation of God as it has been made in the person of His only Son, who is always ready to unfold it through the experience of daily life to those who make a practice of personal communion with Him in the fellowship of an active response to grace." This personal communion is sought to be established through a series of meditations, one for every day of the year, based in general upon the Prayer Book services for the Sundays and Holy Days. Thus, beginning with the first Sunday in Advent, we have, the Son of Man, the Brother, the Fellow-Worshipper, Waiting, the Blessed Sacrament till He Come, the Fellow-believer, the Parent; or following Sexagesima, Little Sins, No Fruit to Perfection, Sarcasm, Full Use of One's Gifts, Qualifications of Service, Sin's Deceit, the Bruised Heel; or for the Thirteenth Week after Trinity, Serving God in all Life, the Purpose of Life, Taking Care of Him, the Gospel Dispensation, the Will, Christian Faint-heartedness, the Struggle for Life.

Each meditation is limited to a single prayer, suggesting a picture of the scene, three main divisions, each with three subdivisions somewhat elaborated; but the material is sufficient to reveal the author's thought and to lead the reader out into paths of individual reflection. As originally prepared in this outline form on printed slips for the use of the students in the House of the Sacred Mission they were intended "to suggest reflections which otherwise might not occur to their minds." They still do this for all who use them in their collected form. It is not too much to say that their systematic use by a greater number would go far toward bringing back to its rightful place what may almost be called the lost art of meditation.

The title is aptly taken from II Cor. 4: 6: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

C. H. B.

THE PRAYER BOOK

The English Rite. Being a Synopsis of the Sources and Revisions of the Book of Common Prayer. By F. E. Brightman, M.A. Two vols. medium octavo. Pp. 1,068. Price, \$12.60, net. Rivingtons, London; and Edwin S. Gorham, New York, 1915.

These two bulky volumes bear witness to the magnitude of the task undertaken by their author and compiler, as well as to the completeness with which he has accomplished his purpose. They are beautiful specimens of typography, and do credit to the publishers.

Differing somewhat in method from such works as Keeling's *Liturgiae Britannicae*, Dr. Brightman's book largely supplements the labors of his predecessors in this line of study and research, and in an orderly and scholarly manner adds a very large amount of information about the contents of the English Prayer Book. The texts of the Whitechurch issues of the Prayer Books of 1549, 1552, and (except the Psalter) of the Book Annexed of 1651, are reprinted, in three columns, verbatim, iteration, and punctuation. In a fourth column, the first in order of sequence, are given the Latin, Greek, and German sources, so far as they have been discovered, from which the English formulæ were derived by translation or paraphrase. By means of distinctive type and index figures the matter in the several recensions is presented to the eye of the reader so as to show clearly the origin of each word and phrase. So far as possible the columns correspond word for word, so that, when the text of the three columns is identical, each line in one column begins and ends with the same words that begin and end the same line in the other columns. Some further sources are referred to, quoted, and commented on, in the introduction. In the said introduction, which, together with *Notes on the liturgical texts*, occupies two hundred and twenty-nine pages, "the ritual situation in which the English Book originated, the conditions under which it was further modified and developed, the relations in which the present English Prayer Book stands to its predecessors, and the manifold influences, documentary and personal, which affected it from time to time," are concisely indicated and described in historical order. The reference to authorities are of great value and very numerous, the quotations are enlightening, the statements of fact clear and concise, the comments brief and pertinent, all bearing the impress of the mind of a thorough liturgical scholar whose aim is to set forth facts and not partisan arguments.

In any accurate exposition of the compilation of the English Prayer Book and its several revisions, there is necessarily not a little evidence of losses which must be saddening to the mind of any one

who both believes the Anglican Communion to be an integral part of the Catholic Church and has some acquaintance with other Christian liturgies and some knowledge of liturgical principles. Nevertheless, as Dr. Brightman's synopsis shows clearly, there is much to comfort him in the evidence that, by God's merciful providences and over-rule, valid formulæ for all necessary purposes have ever been retained and set forth in the said Book, and that it has been kept free from expressions of heretical doctrine, and that it had its sources, both at the outset and in the later revisions, mainly in Catholic quarters. It is also noteworthy that the Prayer Book of the Church of England did not take its final shape until after the Restoration, in the latter half of the seventeenth century.

In an appendix, of thirty-eight pages, Dr. Brightman gives a most interesting and valuable excursus on the "Bidding of the Bedes" and the "Rogation Procession," neither of which is contained in the Book of Common Prayer, and yet both of these appertain to the integrity of the English Rite. A form for the "Bedes of Sunday," given on pages 1032-1035, if it were used, *mutatis mutandis*, in its proper place by our clergy of the present day, might be most edifying to the people.

While the cost of these volumes, for many of our clergy, may be prohibitive, they are well worth the expenditure where it is possible.

WAR AND PEACE

War and peace continue to be the topics of a myriad number of books. In *Christianity and International Peace*, Dr. Charles Edward Jefferson, pastor of the Broadway Tabernacle Church in New York, discusses some of the problems in a course of lectures delivered at Grinnell College, Grinnell, Iowa, in February last. The problem of international peace he considers "the greatest problem of the twentieth century." How to obtain that peace is his constant theme. We have a department of war; why not also a department of peace? He denounces militarism unsparedly and he looks toward an ultimate world federation of nations as the final guarantee of peace. One wishes he could find himself entirely in agreement with these lectures, but in any event they are able exponents of the doctrine of peace, in which certainly we all believe. [Thomas Y. Crowell Co., New York. \$1.25 net.]

The unpreparedness of the American people for possible eventualities is seriously laid before them in *Are We Ready?* by Howard D. Wheeler, with a letter by Major-General Leonard Wood. It is a careful study of the military situation in the United States and of the impossibility of protecting our coast by any of the military defences at our command. General Wood's opening letter is temperate and suggestive. [Houghton Mifflin Co., Boston, \$1.50 net.]

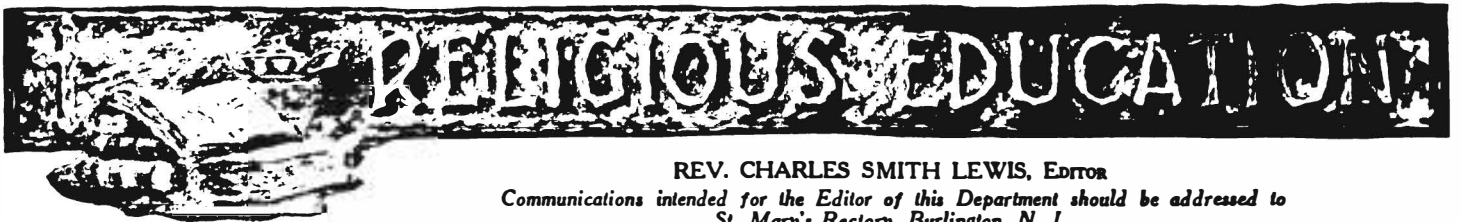
In *The Pentecost of Calamity*, Mr. Owen Wister writes of what he calls the tragedy of Germany. In a very sympathetic vein he treats of the Germany that he has known and then comes to the awful fatality of the present time, the responsibility for which he lays at the door of a Prussianized Germany. It is a book of strong reading. [Macmillan Co., New York, 50 cts. net.]

Taking now several English productions relating to the war, and especially for the moment the religious phases of it, we have *The Bishop of London's Visit to the Front*, by the Rev. G. Vernon Smith, resident chaplain to the Bishop of London, deputy priest in ordinary to the King, with an introduction by the Bishop of London. It is a very interesting narrative of the experiences of the Bishop of London among the soldiers in France. It is possible, however, to overdo considerations of this sort. We are confident that the Bishop of London does not desire to be lauded particularly for this visit when hundreds of thousands and, indeed, millions of men are at the front all the time. Happily his chaplain escapes the danger of hero worship in relating the episodes and tells a plain, interesting story. [Longmans, Green, & Co., New York, 60 cts. net.]

An attractive collection of short essays is *So As By Fire. Notes on the War*, by Henry Scott Holland, D.D., Litt.D., consisting of papers that are reprinted from the *Commonwealth*, and which have attracted much attention since the beginning of the war in the pages of that magazine. Dr. Holland writes tersely on such subjects as Faith in Providence, Why Does Not God Stop the War?, The War a Consuming Fire, The Sermon on the Mount, and other topics which he relates to the war. [Wells Gardner, Darton & Co., London.]

An interesting volume is *In a French Hospital, Notes of a Nurse*, by M. Eydoux-Demians, translated by Betty Yeomans. It is a collection of incidents connected with hospital work and throws a weird light upon some of the saddest spectacles in the history of the day. [Duffield & Co., New York, \$1.00 net.]

India and the War, with an introduction by Lord Sydenham of Combe, former Governor of Bombay, is the story of the attitude toward the war taken by the inhabitants of India and is adorned with a number of handsome illustrations in colors showing Indian officers and troops. [Hodder & Stoughton, New York.]



REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

ONCE more the call has gone out for observing the third Sunday in October as a day for special intercession and instruction in matters pertaining to religious education. The General Board of Religious Education has prepared a new edition of the Service of Intercession, which is published by Geo. W. Jacobs & Co. (1628 Chestnut street, Philadelphia), and is urging the use of this and the observance of the day as widely as possible. The Province of Washington, through its Provincial Board, is urging a still more extended plan of special services and intercession lasting throughout the week. They say: "With the growing idea of the unity of all education and the increased interest in the Church's leadership in this department, the Education Week ought to become an established institution among us; and the attention of rectors and educators is bespoken in its interest."

It is well to have this yearly reminder of the importance of prayer in behalf of our school work. The need for this is the greater because we are in danger of thinking too much about the other sides of the educational movements, the courses of study and the money to carry them out. We wonder sometimes if prayer is given the place it ought to hold in this important part of our Church life. Are we not caught too much in the wind of plans and schemes and methods and do we not at least run the risk of forgetting that spiritual power is necessary for spiritual results? We cannot expect to nurture children in religion unless we teachers have our own religious nurture. Empty cisterns cannot supply water. Books and schemes and methods will not teach themselves as aids to religious nurture. We are quite sure that regular intercession and constant appeal before the altar for the only real "teachers' help" is the most important part of the teacher's training. And it is important that those who are interested in the educational work of our Church schools, of whatever character or grade, should win the prayerful and praying support of the Church. This movement for a time of special intercession is one that ought to be urged upon parishes and people, but only as leading on to more constant prayer and more regular intercession for this work.

For many years we have been reminded of the importance of mid-day prayers for missions, and in the *Spirit of Missions* there is the page called "The Sanctuary of Missions." Could not something similar be introduced for educational work? There is at present no special magazine or paper devoted wholly to religious education in the Church and so there is no place for a "Sanctuary of Education"—how strange the words sound from their very unfamiliarity—but cannot some such plan as this grow out of this year's Day or Week of Intercessions, that many people will add a daily prayer for the schools and colleges? Might we suggest that the G. B. R. E. should prepare a very simple and a very brief tract that could be slipped into the pages of a Prayer Book, outlining a series of weekly intercessions for educational work? Subjects such as: The Various Boards; the Teachers and Scholars; the Secular Schools; the Colleges; the Seminaries; Vocation for the Ministry and for Teaching; Deepening of the Religious Life of the children in the Sunday schools and the pupils of other schools and colleges, might be found in it. There is a wealth of subjects for which brief prayers could be offered each day, and there can be no question that such prayers would be the most valuable assets of the movement.

WHY is it necessary to keep the idea of money before the children? Is money so integral a part of our modern life that it must be put first in religious education? Of course children must be taught the duty of giving for the support of the Church as a part of their religious education just as much as they should be taught the other elements of a religious life. But is it the most important? Should it be put at the front? Why, for instance, are we advised to take up the offering at once on assembling? It may be a matter of convenience and conduce to order with smaller children. It may be necessary to prevent

playing with the coins, but after all is there not some risk in giving the children the idea that one of the most important duties of coming to Sunday school is to put in their penny? We recall the definition of a Sunday school that we once heard quoted by Judge Lindsey as coming from a boy of the slums: "A Sunday school? Oh, that's a place where a feller puts in a penny and don't get nothin' back." Is it not possible, even in the ordinary way of gathering up the children's offerings, to impress the scholars with the thought that they are giving something to God? Ought it not to be dignified? And is the ordinary Sunday school collection dignified either in its way of gathering or in the children's attitude toward it?

We spoke, some time ago, of the use of Sunday school offerings, but the matter will bear repetition. There seem to be three common ways in which they are used. The one and the older way is a survival of the days when the school was quite independent of the parish. The offerings of the school go to the school treasury and are used to pay for the school expenses. It is a wrong point of view from every standard, but it is one that is not readily broken away from on account of the attitude of many of the clergy and their vestries who do not want to put upon the parish treasury the expense of supporting the school; especially when this expense is, as is now the more common case, rather heavier than before. But the children are coming on into adult life when they will be active parts of the parish. When will they be taught to take a share in its support? After they have graduated from Sunday school and entered into other departments of the work?

Then there is another plan which is being recommended by a number at the present, which Dr. Gardner commends in the *Children's Challenge*. This is based on organizing each class as a separate unit, with its several officers, among whom is a treasurer. The class funds come into the class treasury and are dispensed by the class on its own action after discussion and vote. Certain clear objections rise in our minds to this plan. In the first place there is no training in it for supporting the parish as a regular and orderly habit that becomes so much a part of the child's religious life that it is second nature and from which he cannot fall in after years. It leaves out of question the central duty of regular support of the parish and puts the spending of the money for particular objects at the disposal of the children. It is no doubt a matter of interest to them how they spend their offerings and we can see quite clearly how their interest in missions and in helping the sick or needy is quickened by this plan. But after all again is it not bad training, because it teaches the children that they can determine how what they have offered to God shall be spent? There is to our mind a confusion of duties. The two obligations might be described as that due to God in His Church and that due to Him through our fellow men. The demands ought not to conflict. The personal appeal to what older people are wont to call charity may well be made to the class and it needs to be satisfied. Here there is opportunity for quickening interest and for putting the children to the work of earning themselves what they may give for others. The two duties do not clash and the training in the obligation to support the Church work is not neglected nor is it made a matter of sporadic appeal or occasional custom.

There is another objection which to our mind is even more serious. We need beyond all else to impress upon the children, while we can, that they are each a part of the larger whole. They are not members of a class in the sense that the class becomes a unit in the congregation or the parish. A dozen boys ought not to think of themselves as "Mr. Jones' class" save in relation to Sunday school or Sunday school interests. Rather they should think of themselves as members of the parish who are taught in school by Mr. Jones. Few parish priests have not had to contend with the difficulty that comes from a lack of parish unity and common interest. The evil of the independent Sunday schools is intensified, and that beyond any gain made to offset it, by developing in the children the idea that they and their

classmates make up a separate, self-governing, self-directing body within the larger whole.

It is at this point we believe that the strength of the third method lies. It is, we know, very hard to introduce; and yet it is working successfully in a number of places. Under it each child has an envelope assigned to it, with the approval of its parents, in which each week the regular offering is put. This is taken up regularly as in church or, if there be a church service, at church. It goes into the parish treasury just as the offerings of adults go; and the children are taught that by this means they take part in supporting the parish work. Thus they learn as children to become regular supporters of the parish. If the envelopes are duplex then there can be, in addition, the weekly offering for missions or these can be subdivided as may be thought best. The unity of the parish is conserved, the children are taught to share in all its activities of this sort. And if they are instructed in the use to which the parish funds are put they learn how the parish is supported and their interest is sustained. Of course this involves that the expenses of the school must be met out of the parish treasury, *as they ought to be*, and that pains must be taken to teach the children their share in the work of the parish. By so doing, they are made the more devoted to it, rather than to the Sunday school.

THERE HAVE been a number of applications for copies of the proposed New Jersey curriculum, which was discussed in these columns a month ago. A few extra copies can be secured by sending a stamped envelope to the editor of this department.

IN A DOCTOR'S OFFICE

THE following record of an actual consultation is suggestive and instructive. The physician's diagnosis was neurasthenia, or so-called "nervous prostration."

"Doctor, what can I do for frequent rushes of blood to my head?"

"What do you mean by that? Blushing?"

"No, just what I say, a sort of surging of blood up through my chest, neck and into my head."

"There is no such thing possible. You may have the sensation of something like that happening, but no such thing occurs. Have you any other symptoms?"

"Yes, headaches, an ache in the very top of my head."

"Oh huh—what kind of work are you doing?"

"A good deal of indoor brainwork."

"Been having trouble of any kind—family or business?"

"Yes, no end of annoyances, disagreements, and worries."

"So—how much play have you had lately?"

"None—for that matter, never did have any to speak of—don't know how to play."

"I thought so."

"I wish, Doctor, you would give me something to tone me up a bit, something to get some of my old-time vigor back. Wouldn't some sleeping draught at night with a stimulant for daytime be a good thing for me?"

"It would not!"

"I can do very little except to give you some good wholesome counsel. You have got to learn to play—by that I don't mean exercise—but play. You won't like it at first, and it isn't likely that the first kind you try will suit you. I can't pick out what will be suited to you either. It took me years to find out that golf was my game—that I could get more enjoyment, more real recreation and relaxation, out of an hour's golf than I could out of any other thing I ever tried. Golf may suit you, and it may not. Try one thing after another till you have found your game. Then enjoy it. It may be botanizing, photography, geology, studying out of door advertising—any interest which will absorb your whole thought for the time being. Don't give up if you find that the hobbies of other men don't satisfy you. Get an out-door-hobby of your own and ride it till you are ready to sleep nights and until your daytime work takes a new hold on your interest."

"I'll try it, Doctor."

"You had better *do* it—for if you don't, you'll be a broken down old man, years before your time."

THE OBJECT of all the public worships in the world is the same; it is that great eternal Being who created everything. The different manners of worship are by no means subjects of ridicule. Each set thinks its own the best: and I know no infallible judge, in this world, to decide which is the best.—*Chesterfield*.

RENEWAL OF ENERGY

BY ALAN PRESSLEY WILSON

PHYSIOLOGISTS tell us that what is known as "getting second wind" is the result of forcing the lungs to bring reserve cells into use. Under ordinary circumstances but a few cells of the lungs are in constant use and if the reserve cells are never called upon to act they lie dormant all through one's life.

Give the lungs extra work to perform, such, for instance, as regulating our supply of air while we are running or exercising in some other unusual way, and they seem to resent the overburden. As their protest against this, one is caused what is known as shortness of breath or panting. Continue a little longer and the lazy lungs are compelled to open up inactive cells and the breathing becomes regular again and we go on uninterruptedly.

The chest is capable of much greater expansion and our muscles will allow more development than we ordinarily call upon them to expand or develop, but we must indulge in systematic and persistent exercise as a stimulant and cause for this increased activity. In every athletic contest there are what are known as endurance tests whereby one's capacity to endure is severely tested, and only those are victorious who have systematically and regularly exercised the muscles that are called upon to exhibit their prowess.

The life of the child of God is one continuous Olympic contest and each one is a Marathon runner. Beginning in his weakness he finds himself incapable of much spiritual exertion and he soon loses his "wind." He tires easily and is tempted to drop by the wayside. But he persists and, supported and sustained by divine help, he finds that reserve cells of spiritual strength and endurance are called into activity. In this connection it may be mentioned that New Testament examples of this righteous perseverance may be found in the case of the woman of Canaan (St. Matthew 15:21-28), the Syrophenician woman (St. Mark 7:24-31), and in the parable of the unjust judge (St. Luke 18:1-7).

St. Paul must have had this renewal of energy in mind when he wrote to the Philippians (3:13, 14); "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us not be weary in well doing: for in due season we shall reap, if we faint not," he wrote to the Galatians (6:9). The same principle is found here and the inference is that it is the persistence with which one fights against weariness and faintness that helps to open up unused cells of spiritual strength.

On the Isle of Patmos St. John the Divine was given a message from Christ unto the seven churches. As a part of that divine message he was authorized to commend the tribulation and poverty they were enduring and the good works they were doing, and to say to them: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). They were promised that, as a reward for faithfulness during their lifetime, a crown of life was to compensate for death. Many times during one's journey through life is his capacity for endurance sorely tried, but persistence wins a renewal of energy.

"WHOSO SHALL OFFEND"

FROM AN English letter that came to us a few days ago, we would like to quote the concluding paragraph or two.

. . . I heard such a pathetic story the other day. I know how you would sympathize. My small nephew of six, in the far New Zealand backwoods, far from churches and clergy, had for many Sundays sat a devoted and entranced admirer of a dear, kind little Sunday-School teacher, who on her own initiative had gathered together all the near babies and taught them in her own room; and he was full to overflowing of his prayers and God and Jesus Christ. But the day came when a clergyman arrived and found it too informal, and brought them all into a large barn to be instructed. And it was hot, and the floor was hard, and he had ridden many miles, and he, poor man, must have been hot too, and they were fidgety. Peter was rebuked, and flew home in floods of tears and horror that Mr. Brown, the long-expected clergyman, "who was so cross," should be a "friend of God." "Mummy, is God like Mr. Brown?" And nothing will avail from his mother or his former little teacher to get him to say any more prayers or to go to any more Sunday lessons. "Mummy, I don't want to know God," is all they can get. It is rather pathetic, isn't it, and wouldn't Mr. Brown (which is not his name) be sad if he knew? You are so nice about children that I am sure you won't mind my discursiveness in telling you.—*Messenger*.

Church Calendar



- Oct. 1—Friday.
 " 3—Eighteenth Sunday after Trinity.
 " 10—Nineteenth Sunday after Trinity.
 " 17—Twentieth Sunday after Trinity.
 " 18—Monday. St. Luke.
 " 24—Twenty-first Sunday after Trinity.
 " 28—Thursday. SS. Simon and Jude.
 " 31—Twenty-second Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Oct. 12-14—Second Synod, Province of the Mid-West, Chicago.
 " 19—Synod, Fourth Province, Sewance, Tenn.
 " 26-28—Synod, First Province, Concord.

Personal Mention

THE Rev. WILLIAM L. H. BENTON, for eleven years Rector of the Church of the Nativity, Crafton, Pa., and a priest of the diocese since 1894, has resigned charge of that parish from November first, and will take a rest from his labors for a time in California.

THE Rev. J. H. BOOSEY took charge of St. Paul's Church, Meridian, September 1st, and should be addressed at 1120 23rd street, Meridian, Miss.

THE Rev. JAY SCOTT BUDLONG has resigned the rectorship of All Saints' Church, Minneapolis, Minn., and accepted the unanimous call of the vestry of Trinity Church, Oshkosh, Wis., diocese of Fond du Lac, and will enter upon his duties October 1st.

THE Rev. SAMUEL CHAPMAN has accepted work at Galesburg, diocese of Quincy.

THE Rev. G. D. CHRISTIAN and Mrs. CHRISTIAN are returning to Alaska. Having enjoyed his furlough after five years' work at Nome, Mr. Christian will now make his headquarters at Juneau.

THE Rev. GEORGE A. GREEN has accepted the rectorship of Christ Church, Newton, N. J., to take effect November 1, 1915.

THE Rev. HERBERT P. HAMES has accepted work in Colfax and Palouse, in the district of Spokane.

THE Very Rev. Dean HARE, who after a severe operation last spring was granted a leave of absence until September from his parish, has returned home after a long stay on the Eastern sea-coast, much benefited in health, and has resumed the active charge of Trinity Cathedral, Davenport, Iowa.

THE Rev. L. B. HASTINGS, the past two years priest in charge of Grace Church, Galesburg, diocese of Quincy, will give up the work of the parish October 1st, and devote all of his time to St. Alban's School, Knoxville.

THE Rev. WYTHE LEIGH KINSOLVING has accepted a position as assistant rector of the Church of the Holy Communion, New York City, and is expected to begin his duties October 1st.

THE Rev. JOHN LEACHER has accepted charge of the Methow Valley and Bridgeport, district of Spokane, and will reside in Brewster.

THE Rev. ARTHUR H. MARSH, formerly headmaster of the Bishop Scott School, Yamhill, Oregon, is now located at 34 The Angelus, Omaha, Nebr.

BISHOP and Mrs. PAGE have gone East. They will visit Chicago, Pittsburgh, New York, Boston, and Philadelphia. Mr. HERMAN PAGE, JR., has returned to the Cambridge Theological School after a visit of several months in Spokane.

THE Rev. FELIX H. PICKWORTH, who has been serving for a number of years as chaplain of the state reformatory at Anamosa, has resigned that position and accepted an appointment of the Bishop as chaplain of St. Katharine's School, Davenport, Iowa. He entered upon his duties at the beginning of the school term.

The address of the Rev. E. R. SWEETLAND is 121 Sycamore street, Providence, R. I.

THE Rev. RICHARD RUSSELL UPJOHN becomes vicar of Zion chapel, Hastings-on-Hudson, New York, on October 1st, and should be so addressed.

THE Rev. ARTHUR L. WASHBURN, rector of Calvary Church, Providence, R. I., has just returned from abroad. Most of his time was spent in Paris visiting the hospitals for soldiers blinded by the war, and in Brittany at the war hospitals.

ORDINATIONS

DEACON

MANILA.—LORETO SERAPION was ordained deacon by the Bishop of the Philippine Islands in St. Luke's Church, Manila, to which he has been assigned. The Very Rev. C. W. Clash, Dean of the Cathedral, presented Mr. Serapion and the Rev. R. B. Ogilby of Bagulo School preached the sermon. Mr. Serapion is the son of a political exile, who, in Spanish days, migrated to Cuba. He was prepared for Holy Orders in the Seminary in Havana under Bishop Knight, and afterwards spent a year at the University of the South.

PRIEST

EAST CAROLINA.—Monday, September 20th, in St. Paul's mission chapel, Washington, D. C., (diocese of East Carolina), the Rev. JOHN BELTON BROWN, colored deacon in charge of St. Paul's mission, was ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the diocese. The candidate was presented by the Rev. R. B. Drane, D.D., of Edenton, N. C., and the sermon was preached by the Rev. Nathaniel Harding, rector of St. Peter's Church, Washington, N. C. Other clergymen present and taking part in the service were: Archdeacon Collin Hughes and the Rev. Francis Joyner of the diocese of North Carolina; Archdeacon Thos. P. Noe, the Rev. John T. Johnston, and the Rev. Chas. D. Malone of the diocese of East Carolina. The Rev. Mr. Brown will continue in charge of the colored work in Washington and Greenville.

DIED

JEWETT.—Wednesday, September 15, 1915, on his estate, "Lansdowne," Harford county, Maryland, GEORGE M. JEWETT, aged 70 years.

Grant him rest, O Lord, and may life eternal shine upon him.

OGDEN.—Entered into rest, July 15th, at Shanghai, China, MARY LOUISA, wife of the late Frederick OGDEN of San Francisco, Cal., and mother of Mrs. Lawrence B. Ridgely of Hankow, China, in the 82nd year of her age.

Grant her, O Lord, eternal rest; and let light everlasting shine upon her.

TSCHEFFELY.—SARAH ELMIRA WHELOCK, wife of the late Rev. Louis Phillipe TSCHEFFELY, in the seventy-seventh year of her age, at her home in Glenarm, Ky., at three o'clock Sunday afternoon, the 5th of September, after a three days' illness of pneumonia, passed quietly and without fear into the Life beyond.

"There remaineth therefore a rest for the people of God."

MEMORIALS

JOSEPH E. WING

MR. JOSEPH E. WING, lay reader in the Church of Our Saviour, Mechanicsburg, Ohio, entered into rest September 10th, 1915, in his fifty-fourth year.

He was a noted writer and lecturer on agricultural subjects, and traveled widely. Some years ago he introduced the alfalfa plant in the Middle West and gained the name of "Alfalfa Joe." The Tariff Commission, appointed by President Taft, engaged him to investigate the wool industry, and he spent several years in South America. For many years he was a pioneer in advocating better farming and better conditions on the farm. He was an inspiration to hundreds of boys and girls who caught their first vision of the dignity and worth of life on the farm from this unwearied prophet. To this task he gave himself with a faith and devotion that was truly religious. He had the mind and the appearance of a seer.

And Mr. Wing was deeply religious. He loved the Church. He felt a peculiar joy in serving the Church. His lay sermons—he wrote several—were full of vision and power. In all his work and wide travels he never forgot that he was a Churchman, and the religious note was never wanting. His great service to his country was the product of a living faith.

Joseph E. Wing—traveler, tireless writer, noted lecturer, mighty friend—is a deep loss to the State, the Nation, the Church; for he was indeed a noble patriot, a true prophet.

"May light perpetual shine upon him."

WILLIAM TAYLOR JACKSON

WILLIAM TAYLOR JACKSON, priest, and doctor of philosophy, entered into rest Sunday, September 12, 1915.

The Bishops and clergy present at his funeral on Wednesday the 15th desire to voice the sorrow of the whole diocese of Iowa at the loss to the Church of this good man.

A faithful priest, he has served for nearly twenty-five years most effectively. As a member of the Standing Committee and as examining

chaplain his long service in each capacity has endeared him to all who came into any association with him. His unusual learning has always commanded wide appreciation and his devoted pastoral work and spotless life, both at Emmetsburg and at Mount Pleasant, have ever won the highest respect and affection from all who knew him.

Full of years and honors, this true Christian gentleman, leaving a splendid record as a memorial, has been called to his reward.

May he rest in peace, and light perpetual shine upon him.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage 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 WANTED—CLERICAL

YOUNG PRIEST, unmarried, university graduate, four years' experience, would welcome correspondence regarding work in city or large town. Active, zealous, interested in social work. Acceptable reader and preacher. Strong Churchman. Address, EARNEST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST of experience desires work as Mass Priest in a religious house. Asks board and lodging and small personal expenses. Good references. Address, PRIEST, 33 Bowdoin street, Boston, Mass.

YOUNG PRIEST, Catholic, unmarried, musical, two years' experience in country parish, would like city work. Curacy preferred. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, American Church, would welcome correspondence concerning Church work in the West. Address "EAST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

QUIET, CHRISTIAN WOMAN to do light house work for family of two in Montclair, N. J.; good home, moderate remuneration. Address L. K. S., Room 626, 130 E. Fifteenth street, New York.

WANTED, organist-choirmaster, suburban church. 3 manual electric organ. Volunteer adult choir. Salary to suitable man \$600. Address with credentials Box 288, Glendale, Ohio.

STEADY INCOME may be earned writing selected articles for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

DEACONESS, fully qualified, desires parochial work. Would forward mission or neighborhood work for Catholic parish. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory. AUSTIN ORGAN CO., Hartford, Conn.

SINGING IN SUNDAY SCHOOL is greatly improved by the use of Hymns with Music. A Book with eighty from the Church Hymnal is published by THE PARISH PRESS, Ft. Wayne, Ind., at \$5 per hundred. Sample postpaid, 10 cts.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Raistow, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

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

FOR SALE—Hook & Hastings Church organ: two manuals, tracker action: price \$400. A bargain. Address Rev. CLETON MACON, 487 Twenty-ninth street, Oakland, Cal.

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

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost THOMAS R. BALL, 4 East Thirty-first street, New York City.

FOR SALE—20 new choir gowns for sale at half price. Write F. L. A., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

CLERICAL OUTFITS

CLERICAL TAILORING—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. 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 centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

**BOARDING AND ROOMS
NEW YORK CITY**

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

BOARDING—COLORADO

CLERGYMAN'S FAMILY will take a limited number of guests into their home. Attractive house, ideal surroundings. Every home comfort. Address 2591 Ash street, Denver, Colo.

HEALTH RESORTS

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

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address St. ANDREW'S, Sewanee, Tenn.

CHURCH BAZAARS

CHURCH BAZAARS. Japanese goods supplied for church bazaars, fairs, etc. No advance money. Easiest plan for you. Many recommendations from churches. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood's 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, 88 Broad street, Boston, Mass.

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.

SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE

The Society for the Home Study of Holy Scripture and Church History is now reopening its Correspondence Courses for Women at Faribault, Minn. Examinations optional. Certificates and medals given. President, the Bishop of New Jersey. Director, Rev. Irving P. Johnson, D.D. For circulars address SECRETARY of S.H.S.H.S., Seabury Divinity School, Faribault, Minn.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEAL

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter. ALFRED J. P. McCURE, Treasurer, Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered. The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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

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

BROOKLYN:
Church of the Ascension.

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

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

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

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

BALTIMORE:
Lycett, 317 North Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
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TROY, N. Y.:
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R. J. Seidenborg, Elliott Square Bldg.
Otto Ulbrich, 386 Main St.

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

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

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

BOOKS RECEIVED

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

HOUGHTON MIFFLIN CO. Boston.
Closed Doors. Studies of Deaf and Blind Children. By Margaret Prescott Montague. Price, \$1.00 net.
The Song of the Lark. By Willa Sibert Cather. \$1.40 net.

RICHARD G. BADGER. Boston.
The Tug of the Millstone. By Clarence E. Hatfield. Price, \$1.25 net.

GEORGE W. JACOBS & CO. Philadelphia.
The House of Gladness. By Emma S. Allen, author of "Afterwards," etc. Price, \$1.25 net.

G. P. PUTNAM'S SONS. New York.
The Ephesian Gospel. By Percy Gardner, Litt.D., F.B.A. Price, \$1.50.
Brontë's Poems. Selections from the Poetry of Charlotte, Emily, Anne and Branwell Brontë. Edited, with an Introduction, by Arthur C. Benson. With portraits and Facsimiles. \$2.00 net.

MACMILLAN CO. New York.

The Drama of the Spiritual Life. A Study of Religious Experience and Ideals. By Annie Lyman Sears. Price, \$3.00 net.

William Penn. By Rupert S. Holland, author of "Historic Boyhoods," "The Knights of the Golden Spur," etc. True Stories of Great Americans Series. Illustrated. 50 cents net.

Benjamin Franklin. By E. Lawrence Dudley, author of "The Isle of Whispers," "The Ghost Ship," etc. True Stories of Great Americans Series. Illustrated. 50 cents net.

CHARLES SCRIBNER'S SONS. New York.

The Miracles of the New Testament. Being the Moorhouse Lectures for 1914 delivered in St. Paul's Cathedral, Melbourne, by Arthur C. Headlam, D.D., Professor of Dogmatic Theology in King's College, London, sometime Fellow of All Souls' College, Oxford, and Principal of King's College, London.

The Christian Doctrine of Prayer. Edited by James Hastings, D.D. \$3.00 net.

The Story of Our Bible. How it Grew to be What it is. By Harold B. Hunting. Illustrated. \$1.50 net.

LOTHROP, LEE, & SHEPARD CO. Boston.

A Real Cinderella. By Nina Rhoades. Illustrated by Elizabeth Withington. Price \$1.00 net.

Christmas in Legend and Story. A Book for Boys and Girls, Compiled by Elva S. Smith, Carnegie Library, Pittsburgh, and Alice I. Hazeltine, Public Library, St. Louis. Illustrated from Famous Paintings. Price \$1.50 net; by mail \$1.70.

Dorothy Dainty at Crestville. By Amy Brooks. With illustrations by the author. Fourteenth Volume of "Dorothy Dainty" Series. Price \$1.00 net.

Home-Made Toys for Girls and Boys. Wooden and Cardboard Toys, Mechanical and Electrical Toys. By A. Neely Hall, author of "The Boy Craftsman," "Handicraft for Handy Boys," "The Handy Boy," etc. With over 300 illustrations and working-drawings by the author and Norman P. Hall. Price \$1.25 net; by mail \$1.40.

FROM THE AUTHOR.

The Glad Hand and Other Grips on Life. By Humphrey J. Desmond, author of "Little Uplifts," "The Larger Values," etc. 50 cents net.

W. A. WILDE CO. Boston.

Peloubet's Select Notes on the International Lessons for 1916. New Testament: Acts, Epistles, and Revelation. The basis for teaching all grades in the Sunday School with all that can aid the teacher in teaching, such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Hints to Teachers. Illustrations. Applications of Ancient Principles to Modern Times. All arranged in the general order of teaching. Library References to Aid the Teacher in further Researches from Oriental, Historical, and Scientific Sources, and a wide range of Literature, ancient and modern. Subsidiary Helps, Maps, Pictures, Subjects for Discussion, Quotations, Chronological Table and every device of the printer to

make the lessons vivid, distinct, emphatic and clear. Four full-page half-tone pictures and over 125 illustrations in the text. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, Litt.D., LL.D. Forty-second Annual Volume. \$1.00 net; by mail, \$1.15.

PAMPHLETS

WILLIAM IVES RUTTER, JR. 525 S. 45th St., Philadelphia.

Proceedings of the Church Historical Society. Part I. Post-Caroline English Revision Attempts and the London Reprint of the Proposed Book of 1785-6. By William Muss-Arnolt, B.D., Ph.D., Member of the Society of Biblical Exegesis and Literature, the American Oriental Society, etc., etc. The Early History of the Church in Western Pennsylvania. By the Rt. Rev. Cortlandt Whitehead, D.D., LL.D., Bishop of Pittsburgh, Pa.

FROM THE AUTHOR.

The Revelation of St. John. A Lecture Introductory to the Study of the Book with an Analysis of the Book and some Account of its Number Symbols. By Lucius Waterman, D.D., Hanover, N. H.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

Swift Bird the Indians' Bishop. A Life of the Rt. Rev. William Hobart Hare, D.D. By Mary B. Peabody. Soldier and Servant Series. Publication No. 100, August, 1915. Price, 15 cts.

THE CHURCH AT WORK

MISSIONARY CAMPAIGN POSTER

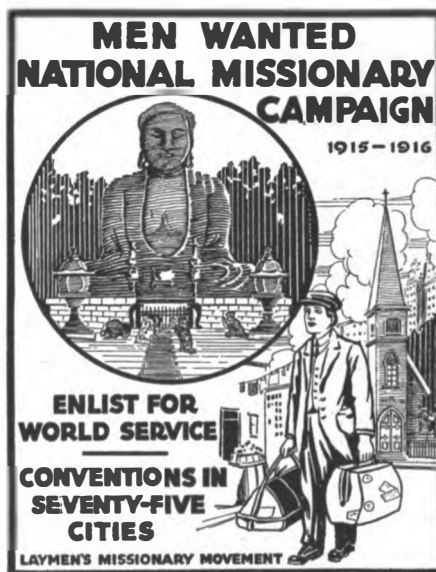
THE POSTER here reproduced announces the national campaign of the Laymen's Missionary Movement, the opening feature of which is a convention for men in Chicago, beginning October 14th.

The poster is symbolical of missions. The non-Christian world is typified by a figure of a great idol with a group of worshippers before it, and mission work at home by a man of the common people, standing in a city street.

The particular idol which has been taken as a symbol of idolatrous religion is the gigantic bronze Buddha at Kamakura, Japan. This wonderful idol is supposed to date from the year 1252, and the reasons and particulars of its erection have been lost to history. The bronze figure, sitting uncovered in a grove of trees, is fifty-four feet high and ninety-seven feet in circumference. It is made of sheets of bronze, cast separately, brazed together, and finished on the outside with the chisel. The length of the face is eight and one-half feet and the width, from ear to ear, seventeen feet nine inches. In the forehead there is a solid silver boss of the weight of thirty pounds. Each eye is four feet in length and is made of pure gold. The weight of the statue has been estimated at four hundred and fifty tons, and its value as bronze, at the prevailing market price, is about \$315,000. This does not take into account the silver boss on the idol's forehead or the golden eyes. On the head are ball-shaped protuberances resembling curls. These represent snails, which, according to legend, crawled up to shelter the bald head of Buddha from the burning rays of the sun. Immense bronze plants of sacred lotus are in front of the figure and at each side are great bronze lanterns. This image was chosen as typical of the religions of the non-Christian world, complacent, unhearing, unseeing, unmoved by the millions who, without knowledge of Christ, bow in futile worship before their idols. On the poster the great idol is printed in dark green, as near as possible to the color of old bronze. The head and shoulders stand above a forest, outlined against a twilight sky.

Home missions is represented by a man

standing bewildered in the heart of a great American city, in which much of home mission work is centered. He seems to need the ministrations of a church, but, alas, the doors of the church are closed, for it is a weekday. The man may be an immigrant just arrived, an alien who has been in the United States for some time, or an American-born laborer or mechanic. The factory, the tene-



MISSIONARY CAMPAIGN POSTER

ment, and the slum in the picture are important factors in his problems and in the work of the home mission agencies. The man appears to be poor, and the artist has endeavored to give the impression that he is drifting away from spiritual and moral moorings.

CATHEDRAL CARETAKER FOR FIFTY YEARS

AT A recent meeting of the vestry of the parish of the Good Shepherd, Faribault, Minn., arrangements were made to celebrate the fiftieth anniversary of Major William Milligan's coming to Faribault. During all of that time he has been engaged in some

capacity either at the Cathedral of Our Merciful Saviour or at St. Mary's Hall, both of which he assisted in building. For forty-eight years he has been sexton of the Cathedral, being appointed by Bishop Whipple and the appointment confirmed by the vestry, while at the same time he has been caretaker at the Bishop's house.

William Milligan was born and educated in the city of New York and in his boyhood he attended the services and Sunday school of the Church of the Holy Communion, of which the distinguished Dr. Muhlenberg was the rector. He served for over four years in the Sixty-second New York Infantry.

Coming to Faribault, he found the Cathedral of Our Merciful Saviour in process of erection, and his uncle superintendent of the work. Given employment on the building, he prepared all the lumber used in the seats, cutting and planing the same. When the first addition was built to old St. Mary's Hall, the Cathedral force did the work and Mr. Milligan was among the workmen.

In 1869 Mr. Milligan was married to Miss Alice Carroll of New York, the ceremony taking place in that city. They came to Faribault immediately after the ceremony. Mrs. Milligan died May 7, 1900.

On October 6th, at the special service in honor of Mr. Milligan's long service at the Cathedral, Bishop Paul Matthews of New Jersey, a former Dean of the Cathedral, at whose suggestion the service will be held, will preach the sermon. Dean Frank Zoubek of the Cathedral and Senior Warden H. C. Theopold were appointed a committee to arrange the details of the service.

BISHOP MILLSAUGH KEEPS ANNIVERSARY

ON THE Sixteenth Sunday after Trinity the Bishop of Kansas kept the twentieth anniversary of his consecration in Grace Cathedral, Topeka. The sermon was preached by the Bishop of Eastern Oklahoma on the text, "As he thinketh in his heart, so is he" (Prov. 23:7). Among the clergy present was the Rev. John Bennett, still in active service, one of the three presbyters now con-

nected with the diocese who were present at the Bishop's consecration. The other two are the Rev. J. H. Lee, of Manhattan, and the Rev. H. M. Carr, D.D., of Parsons, both retired. Many resolutions from vestries, letters, telegrams, and flowers were received by the Bishop, marking a red-letter day in his life. During the twenty years of his episcopate, 40 churches have been consecrated, 17 rectories built, 53 candidates ordered to the diaconate, 55 advanced to the priesthood, 8,450 confirmed. For schools, hospitals, episcopal endowment, and for the building of churches and rectories, he has raised \$176,000 outside the diocese. The selection of the preacher was appropriate from the fact that he was a boy in St. Paul's, Minneapolis, the Bishop's old parish; he was present as a presbyter at the consecration; and presented to him his first class of thirty for confirmation.

CORNERSTONE LAID FOR PARISH HOUSE

THE CORNERSTONE of the new parish house of the Church of the Intercession, Stevens Point, Wis. (Ven. E. Croft Gear, rector), was laid on Sunday, September 5th, with a very impressive service at 3:30 in the afternoon. Bishop Weller officiated, and made the address to a large number of Church people and others. The new building will be of stone and brick. The front will be entirely of stone to correspond with the church, and the walls will be stone up to the basement windows and brick above. The building will be 110 feet long by 40 feet wide. In the basement will be bowling alleys, billiard tables, shuffleboard, shower and common baths, and toilets; also a large club room. On the main floor there will be an entrance hall with a stair leading to the basement, and two large reception rooms. These rooms can be thrown into one large room or can be opened up to form part of the main auditorium. The auditorium itself will seat about 350 to 400 people and will have a complete stage and dressing rooms, together with footlights, etc. Above the entrance hall will be a gallery seating nearly a hundred. Later this will be equipped with a stereopticon and motion-picture machine. The chairs will be of the folding type so that they can be removed and the auditorium used for basketball, indoor baseball, and so forth.

Connecting the church and the parish house in the old wing of the Sunday school room there will be a boiler room in the basement, the rector's office and a kitchen on the main floor, and above this a large guild room.

A new vapor-system steam-plant is being installed, which will heat both the church and the new building. When complete these improvements will cost about \$15,000. The plant will then be one of the most complete in the state of Wisconsin.

BURIAL OF THE REV. WALTER C. CLAPP

THE LAST rites of the Church were conducted for the Rev. Walter C. Clapp at Christ (Memorial) Church, Danville, Pa., September 22nd. Early requiem Eucharists were celebrated by the Rev. William E. Kunkel of Columbia, Pa., and the Rev. John P. Briggs of Shenandoah. The burial office was said at 10 A. M. by the Rev. William E. Kunkel and was followed by a choral requiem Eucharist, celebrated by the Rev. H. B. Pulsifer of Marietta, assisted by the Rev. Walter C. Pugh of Sunbury and the Rev. F. O. Musser of Bloomsburg. The committal and closing prayers were said by the Rev. William E. Kunkel and the Rev. H. B. Pulsifer.

The Rev. Messrs. Le Roy F. Baker, Frederick Bedell, Robert Morgan, Percy Dix, C. C. Kelsey, were present, as well as Mr. Barlow, the lay reader at Kulmont.

AN OLD NEW JERSEY PARISH

CHRIST CHURCH, South Amboy, N. J. (Rev. Chapman S. Lewis, rector), "lengthens its cords and strengthens its stakes."

It is interesting in looking back over the history of this historic parish to note the gradual unfolding and growth of the ideals of one or two devoted women.

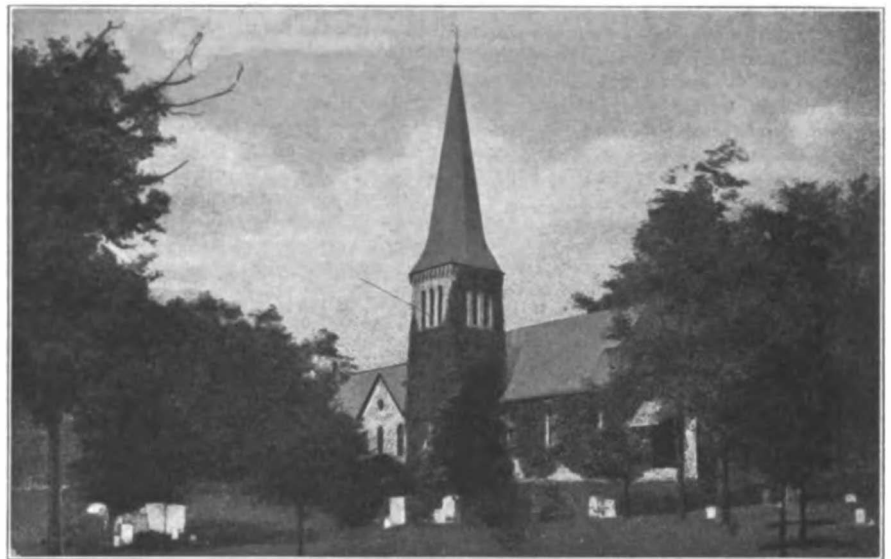
The first effort to start the Church in the Amboys was made by Mrs. John C. Stevens, wife of one of the projectors of the Camden and Amboy railroad. Having no church in the village, she promptly chartered for Sundays a horse-car, which ran between South Amboy and Spottswood. Those wishing to attend divine services were conveyed to this point at least once on the Lord's Day. Upon Mrs. Stevens' death, her sister, Mrs. Thomas A. Conover, wife of Commodore Conover, U. S. A., gathered around her a few children and taught them the rudiments of the Church's faith.

In 1833 the officers and directors of the Camden and Amboy railroad erected a small

NEW ADMINISTRATION AT ST. PETER'S, BROOKLYN

SUNDAY MORNING, September 19th, Bishop Burgess officiated in St. Peter's Church, State street, Brooklyn, assisted by Archdeacon Webb. The Bishop preached, and announced his plans regarding the administration of the parish.

By recent action of the vestry, as previously reported in these columns, the property of the parish, including the church, parish house, rectory, and modest endowments, had been deeded to the trustees of the estate belonging to the diocese of Long Island, on the sole condition that the trustees should maintain the church as at present for a period of three years. The Bishop said that during the three years every effort would be made not merely to maintain but to increase the efficiency of St. Peter's as a parish church, though technically it had now the status of a mission. Since the Bishop was the president of the trustees, the church was now the Bishop's church in Brooklyn, and St. Peter's



CHRIST CHURCH, SOUTH AMBOY, N. J.

wooden building, and occasional services were held by the rector of Spottswood. In 1852 some prominent laymen met and effected the organization of St. Stephen's parish. For three years Simeon C. Knickerbocker, a layman, read Matins and Evensong. In 1858 the present beautiful stone church was erected through the generosity of Mrs. Esther C. Stevens, a sister of Mrs. John C. Stevens and Mrs. Thomas A. Conover. The church was consecrated by Bishop Odenheimer in 1860, the Rev. J. G. Burton becoming rector. In 1856 a building to be used for school purposes was presented to the parish by Miss Sophia Stevens. In 1862 the present brick parish house was given by Mrs. R. S. Conover and the name of the parish was changed from St. Stephen's to Christ Church. Not content with its own growth, Christ Church looked around for other places to plant the Church. In 1862 Miss S. S. Conover built a church in the village of Roundabout and five years later this building was moved to South River. In 1867 the Doane Memorial chapel was erected, as the gift of Mrs. R. R. Conover. It is now used as a Sunday school. Among the rectors who have served the parish, the Rev. R. B. Post introduced the male vested choir, the second at that time in the diocese.

Under the rectorship of the Rev. H. M. P. Pearce the church was enlarged through the generosity of Mrs. Noah Furman. Mr. Pearce retired in 1913 and the corporation called the Rev. Chapman S. Lewis, Dean of St. John's Cathedral, Quincy, Ill. Mr. Lewis has quickened the activity in every department. The first confirmation class presented numbered ninety-two.

would become a diocesan center for the missionary work of Brooklyn. An active assistant will be provided as soon as possible. The Bishop announced that the church would be made a free church, the pew-renting system being immediately abolished. In the evening Archdeacon Webb preached. Attendances throughout the day were very encouraging, and the new administration begins auspiciously. Archdeacon Webb will reside in the rectory of St. Peter's, which adjoins the church at 345 State street, from about October 1st.

DEATH OF REV. W. T. JACKSON

THE REV. WILLIAM TAYLOR JACKSON, Ph.D., rector of St. Michael's Church, Mount Pleasant, Iowa, passed to his rest after a brief illness, Sunday, September 12th, in St. Michael's rectory. His burial took place on the following Wednesday from the parish church, the officiating clergy being the Bishop and the Bishop Suffragan, assisted by the Rev. E. H. Rudd, D.D. A number of the clergy in the diocese were present.

Dr. Jackson passed all the years of his ministry in the diocese of Iowa, having been ordained deacon in 1893 and priest in 1894 by Bishop Perry. He was a man of great intellectual strength, having served as school principal in Westfield; principal of Green Hill Seminary, Green Hill, Ind.; principal of the Fostoria Academy, Fostoria, Ohio; professor of modern languages, Indiana University; superintendent of schools in Fostoria; professor in Leander Clark and Cornell Colleges; superintendent of public schools, Iowa City, Iowa; and, during his rectorship at

Mount Pleasant, teacher of languages in the Methodist College at that place. He had published a philosophical essay on "Seneca and Kant." Previous to his rectorship at Mount Pleasant, Dr. Jackson had been rector for some twenty years of Trinity Church, Emmetsburg, Iowa.

Greatly beloved by his parishioners and his brethren of the clergy, Dr. Jackson had been honored by the diocese in many official capacities during his ministry in Iowa, having been for many years a member of the Standing Committee and an examining chaplain for the Bishop.

Dr. Jackson leaves to mourn him a wife and several adult children.

MILWAUKEE DIOCESAN CONVENTION

At 10 A. M., Tuesday, September 21st, the sixty-ninth annual council of the diocese of Milwaukee met for organization in the guild hall of All Saints' Cathedral. Following the roll call, the council adjourned for the choral celebration of the Eucharist, at which the Bishop officiated.

The session proper began with the election of the Rev. Henry Willmann as secretary of the diocese and of the council, the Rev. Dr. C. B. B. Wright having resigned after a secretaryship of over twenty years. Dr. Wright was given a unanimous vote of thanks for the valuable services he has given the diocese for so long.

After several ballots the following officers were elected:

Treasurer: Mr. Harold J. Dreher.
Trustees of Funds and Property: Rt. Rev. W. W. Webb, Mr. Harrison S. Green, Mr. Richard H. Norris, Mr. William C. Middleton (the latter to fill an unexpired term).
Registrar: The Rev. R. D. Vinter.
Standing Committee: The Rev. H. B. St. George, D.D., the Rev. Arthur H. Lord, the Rev. William F. Shero, Ph.D., the Rev. E. R. Williams; Messrs. George E. Copeland, H. J. Dreher, H. N. Laffin, W. F. Myers.
Deputies to the Provincial Synod: The Ven. W. G. Blossom, the Rev. F. S. Penfold, the Rev. Frederick Ingley, the Rev. A. H. Lord, Messrs. George E. Copeland, F. C. Morehouse, H. J. Dreher, the Hon. J. B. Winslow.
Deputies to the General Convention: The Rev. H. B. St. George, D.D., Rev. F. S. Penfold, Ven. W. G. Blossom, Rev. Frederick Ingley; Messrs. Frederic C. Morehouse, Herbert N. Laffin, H. J. Dreher, George E. Copeland.
Diocesan Board of Religious Education: The Rev. A. H. Lord, Mr. F. C. Morehouse.
Supplementary delegates to the General Convention: The Rev. A. H. Lord, the Rev. P. H. Linley, the Rev. W. F. Shero, Ph.D., the Rev. W. F. Shero, Ph.D.; Messrs. Chas. M. Morris, S. G. Moon, B. G. Edgerton, I. L. Nicholson.
Supplementary delegates to the Provincial Synod: The Rev. A. A. Ewing, the Rev. W. F. Hood, Jr., the Rev. W. F. Shero, Ph.D., the Rev. C. A. Capwell; Messrs. C. G. Hinsdale, C. R. Fish, S. G. Moon, I. L. Nicholson.

The remainder of the day was occupied with the reading of the Bishop's address and the reports of various officers and committees.

Mr. Monell Sayre, representing the Church Pension Fund, explained at length the proposed pension system, and on the second day of its session the council adopted the plan as outlined by the Board. Suitable canons were enacted and the diocese is now ready for the inauguration of the system.

It was generally felt that the Board of Missions' method of making apportionments for General Missions—basing the allotment on the gross rather than on the ordinary expenditures of the various parishes and missions—was not the best; and the council, accepting a total apportionment of \$9,000, decided to distribute this in the same manner as the apportionment for Diocesan Missions.

The attendance in both orders was unusually large—sixty clerical and sixty-one lay delegates having answered to the roll of the first session. This council was the forty-first attended by Mr. John C. Fox of Trinity Church, Janesville. Of the clergy in the diocese in 1871, when Mr. Fox first was delegate, only Dr. Piper now remains. It is doubtful

whether Mr. Fox's record has an equal in the American Church.

The Bishop reported a large number of bequests to the diocese or its institutions during the past year. Mrs. Sarah A. Holbrook left \$35,000 for the Endowment Fund of St. James' Church, Milwaukee; \$10,000 for St. John's Home (Endowment Fund), and \$5,000 for the building fund of the same institution. Mrs. Matthew Keenan left \$2,000 for the Cathedral and \$2,000 for St. John's Home; Mr. L. H. Morehouse \$1,000 for the Cathedral; Mrs. H. G. Batterson of Philadelphia, \$5,000 to Nashotah House outright and \$18,000 for scholarships, in addition to making the House one of her residuary legatees.

Referring to the *Church Times*, the Bishop said that it had now completed its twenty-fifth year without missing a single issue—a record rather unusual for diocesan papers.

A pleasant feature of the council was the dinner given to the delegates by the Milwaukee Church Club, Tuesday evening, in Gimbel's grill room. Dr. A. W. Myers acted as chairman, introducing the Bishop of Arkansas as the first speaker. Bishop Winchester gave high tribute to Bishop Nicholson and to Mr. L. H. Morehouse, whose names he had always associated with the diocese. He described the material and spiritual resources of his own field, and told of the need of trained men to do the work of the Church as men are trained to the law and other learned professions. He told how the girls of the mountains, trained in Church schools, go home to create centers of spiritual light in their communities. He had not before found so much religion among men as this year, and had laid apostolic hands on more than ever. He said that he believed that with this war the reign of materialism was ending, and the Church must be ready to do her work, for, he said, Christian unity will come on our lines.

The Rev. Morton C. Stone told of the work of the Church he is beginning as student pastor at the state university. He said that there were probably between five and six hundred Church people in attendance, and that a Churchmen's association had been organized, to include the names of all who preferred the Church's ways. The work must always retain the form of a mission, as the transitory nature of its membership required—and better so, as in that form its peculiar work could less easily be forgotten. He laid stress on his need of personal as well as canonical information concerning Church people about to enter the university, and spoke of the great advantage a lending library of modern theological books would give him in his work. "There are many professors who want to know."

Mr. Dreher, the treasurer of the diocese, spoke of the relations between business and the Church. He declared that the Church must stand for individualism as against that centralization with which the nation is confronted.

Mr. Monell Sayre spoke briefly. He had spoken at greater length and had answered many questions in the afternoon.

Dean Delany was the last speaker. It was his farewell address to the diocese before his removal to New York. He told of three ways in which during his stay in Milwaukee he had found a "change of heart." The three ways concerned "beer, socialism, and Germans." When he came here he had been inclined to look tolerantly at the use of intoxicants, but had later come to the belief that there was no way but the prohibitive way to control that incentive to vice and crime. "Take away alcohol, and you deprive vice of all its power and allurements." Socialism had greatly appealed to him in years gone. He had even voted its ticket at times. But of late he had come to believe that Socialism as applied meant the rule of the incompetent, and as between the rule of capitalism and that

of incompetence he preferred the former. Milwaukee papers next day carried the heading, "Dean Denounces Socialism," but that he did not do. He denounced the rule of the incompetent, as all men must. He did not say there was not a third course, which was neither capitalism nor Socialism, which might be preferable to either—possibly Christianity. He admired Socialism for its critical attitude toward many evils of the day. The German people had once seemed to him to have little that was attractive, but then he had not known them. While in Milwaukee he had come to know and to love many of them, and to admire them for their home life and their efficient methods. His last message to the Milwaukee Church was that our proper missionary field lay among the Germans and the other foreign colonies in our midst, for with them lay the future of the state.

A DISCLAIMER

THE SECRETARY of the Commission on the Church and Social Service requests us to state that there is a concern known as the Bureau of Social Service Information, with headquarters in New York, which publishes the *Social Service Review*, purporting to represent the social service work and interests of the churches, and seeking financial support.

It is said that this publication does not represent either the activities or the spirit and purpose of the social service agencies connected with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Its statements concerning them have not been accurate. The denominational secretaries have been unable to locate either its financial or other responsibilities, and have been unable, after diligent search, to obtain any knowledge whatever as to the person or persons who may be operating the organization. This statement is authorized by the Rev. F. M. Crouch, field secretary of the Joint Commission on Social Service, and by the secretaries of the Baptist, Congregational, Methodist, and Presbyterian social service organizations, as well as by the Federal Council Commission.

DEATH OF REV. R. R. CONVERSE

AGAIN THIS week the diocese of Western New York is obliged to report the death of one of its beloved rectors, the Rev. Rob Roy Converse, D.D., D.C.L., LL.D., rector of St. Luke's Church, Rochester, who died on Monday, September 20th. He had been troubled with heart disease for a month, but became seriously ill only on Saturday night so that on Sunday he was unable to officiate. A turn for the worse came Monday morning and the end followed very quickly.

Dr. Converse was born in Cincinnati, November 16, 1844. At the age of 16 years he enlisted in the Eleventh Pennsylvania Reserves. He was wounded at Gettysburg, made a prisoner at the Battle of the Wilderness, and kept captive in Andersonville and Florence prisons. When the war was over Dr. Converse entered Washington and Jefferson College, from which he was graduated in 1867. In 1879 he was ordained priest by Bishop John Williams of Connecticut. After a rectorship from 1879 to 1883 at St. John's Church, Waterbury, Conn., he came to the diocese of Western New York, where he served as rector of Christ Church, Corning, for five years, then as chaplain and professor of psychology at Hobart College until 1897, when he was called as rector of St. Luke's, Rochester, which parish he faithfully served for the past eighteen years. The Bishop of the diocese conducted the funeral service, which was held from St. Luke's on Wednesday afternoon. The Rev. Edw. P. Hart of St. Mark's, the Rev. W. A. R. Goodwin of St.

Paul's, and the Rev. Harry Idle, assistant at St. Luke's, took part in the service, while twenty other clergymen from Rochester, Geneva, Syracuse, Palmyra, and Albion were in the procession, vested. Bishop Walker had the prayers at the house and the committal service at the grave, where the burial was private.

Resolutions were sent in not only from his own vestry but from many other parishes as well as from several of the sectarian bodies who held Dr. Converse in great respect and esteem.

Dr. Converse's life is beautifully summed up in an editorial in one of the Rochester daily papers, from which the following are extracts:

"The life of Dr. Rob Roy Converse touched the life of Rochester in many ways, and in many ways gave to it new impulse, fresh charm and added worth. It was a life full of years and of much which seems to make years complete. For Dr. Converse was of that rare mould of men, in whom the spirit, the humor, the sympathy, and the simple pleasures of youth are not extinguished but seem to be only mellowed and enriched by the touch of time.

"Dr. Converse was a Churchman of long, loyal, and useful service. It is as such that his parish and his diocese will remember him. But his memory will be cherished for many other things, each rich and precious in itself. He was a learned man and a lover of almost every branch of learning. There were few circles of discussion which he did not enter with interest and information. He was an active man in every way and especially so out of doors. And the spirit of adventure followed him home and possessed him at the fireside, where his latest travels, his novel encounters with rude men and strange beasts, were refreshed for the delight of whatever group chanced to be gathered. As a raconteur of these and other experiences, and notably of tales of war, he had few equals. And with his gift of picturesque narration was coupled the rarer one of adapting himself to any audience or occasion. None was too simple to understand and enjoy and none too learned not to be enlightened and charmed.

"Like Agassiz, he sat an equal guest at every board, and where he came a stranger, he invariably left an admirer and a friend. His death is a great loss to Rochester, but his memory is a rich possession that will endure."

Dr. Converse leaves his wife, Mary H. Converse, and two sons, and Howard McGregor and Rob Roy Stevens Converse.

MEMORIALS AND GIFTS

THE CHAPTER of Christ Church Cathedral, Louisville, Ky., has recently received a gift of \$400 to be added to the endowment fund.

ON THE fifteenth Sunday after Trinity, two cruets, a lavabo, and a bread box were presented to St. Paul's Church, Portsmouth, R. I. (Rev. William L. Phillips, vicar), in memory of the late rector, the Rev. James Sturges Pearce, for thirty years in charge of the parish.

A VERY handsome silk flag, to be used on special occasions in the church, was presented to St. Peter's Church, Geneva, N. Y., on Sunday, September 19th, by the Swift Woman's Relief Corps No. 176, who attended the service in a body, as well as did Swift Post No. 94, G. A. R., and the James P. Foster Camp, Sons of Veterans.

ST. MARK'S CHURCH, Yreka, diocese of Sacramento, has recently received a pair of seven-branched candlesticks and a marble credence shelf, in memory of Robert, James, and Frances Cowan; a sanctuary window in

memory of Rebecca Colvin Wright, wife of the Rev. James M. Wright; a marble baptismal font, given by children of the parish Sunday school; and a full set of eucharistic linen with burses and chalice veils in colors, presented by Mrs. Jerome P. Churchill.

THE FOLLOWING gifts and memorials have recently been presented to St. Andrew's Church, Nogales, Ariz.: An altar service book and a Prayer Book and hymnal, all in red morocco binding, by the Rev. John W. Suter of Massachusetts; a beautiful sterling silver bread box, by Mrs. Edward Titcomb, in memory of the Rev. J. McConnell; a handsome lectern and lectern Bible, the former a gift of the Sunday school and the latter a gift of personal friends of the late beloved rector, the Rev. James MacPherson, as a memorial to him.

THE FOLLOWING articles of furniture have been given as memorials or thank-offerings for St. Matthew's Church, Homestead, Pa., which was dedicated Sunday, September 19th: A font bason, given by the Guild of St. Agnes; a font ewer, in memory of Mrs. Prichard; a pulpit, in memory of Thomas Joseph Crawford; a Litany desk, given by the Junior Willing Workers; a lectern in memory of Louis Rott; a prayer desk, by the Junior Auxiliary; choir stalls, in memory of Mr. and Mrs. Robert Oliver Young; the altar stone and reredos, the gift of the Guild of the Good Shepherd, and made a memorial of the late William John White, priest, rector of the parish from 1892 to 1901; the altar rail, in memory of Mr. and Mrs. James Caddy, by W. J. Caddy; sedilia for the clergy, gift of the Bishop Brent Bible Class; silver communion service, the chalice in memory of Mr. and Mrs. Joseph Taylor, and the paten in memory of Mr. and Mrs. Thomas Lumb; cut glass box for the communion bread, a thank-offering from the rector and his wife; alms bason, thank-offering given by Mr. and Mrs. Dallas Beal; alms receiving bason, in memory of George Austin Sidler; the Bishop's chair, gift of Mrs. Louis Rott in memory of her sister.

ARIZONA

JULIUS W. ATWOOD, D.D., Bishop
Improvements, Material and Spiritual

A NEW six-room rectory is being built for St. John's mission, Williams. The lot has been donated and the cost of the rectory will be \$2,500. This outlay will be met partly by the people of the mission and partly by aid which the Bishop has received for this purpose. This mission is only four years old. It has already erected a good parish home which it uses as a place of worship. The plan is to erect a church later, on lots adjoining the rectory. The Rev. E. W. Boone is the missionary in charge.

WHEN THE building of Grace Church, Tucson, consisting of a new parish house, a new rectory, and a new church, built largely out of the material of the old one, were completed last fall and when the new pipe organ was installed, the parish found itself in debt to the extent of \$3,200. The debt on the building has been cleared off, and that on the organ with the exception of \$650.

WORK ON the new Cathedral House at Phoenix is progressing rapidly. The building is already under roof and it is hoped that it will be ready for use by Advent. This is the first unit in the new Cathedral plant. It will be used for services until the Cathedral proper is built.

THE CHURCH OF THE EPIPHANY, Flagstaff (Rev. A. B. Chinn, minister in charge), has recently completed its parish educational system by organizing an adult Bible class, a home department, and a font roll.

THE REV. GEORGE GOLDEN has been appointed by Bishop Atwood to take charge of St. Andrew's Church, Nogales. He began his work September 19th. Plans for a new rectory have been drawn and the work of building will commence shortly.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
The Diocesan Financial Crisis—West Denver Work

A MOVING appeal has been made by Mr. A. Dupont Parker in the name of the Standing Committee to Church people to come with "faith and works" to the rescue of the diocese, which is facing an "acute crisis—a veritable struggle between life and death." This appeal was read in the churches on the first Sunday in September. The property of the diocese has shrunk from a valuation of \$1,000,000 to \$400,000, and its income will fall short of its expenditure by \$4,000 this current year, except these extraordinary assessments be met.

MR. V. H. PERSHING gave a very plain and interesting statement of the history of diocesan trusts, their management, the shrinkage in their income, and the necessity for dissolving them (which has been done by order of the courts), to a large parish gathering in the guild room of Trinity Memorial Church on Wednesday, September 15th.

THE BISHOP OF EASTERN OKLAHOMA recently confirmed a class of eleven candidates at Emmanuel Church, West Denver, making the third Confirmation during the year, with a total of fifty-nine confirmed. The attendance at the early service at this church on Sunday is now equal to that at the eleven o'clock service of three years ago, while the attendance at the latter service has doubled. An endeavor is being made to bring the children and their parents to the evening service, and to make it an opportunity for instruction in the Catechism.

THE *Colorado Churchman*, an excellent little paper printed and edited by the Rev. J. Attwood Stansfield, rector of St. Peter's Church, Denver, has made its appearance again after a summer vacation.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Summer Work among Italians

THE REV. PAOLO VASQUEZ, priest in charge of St. Paul's Italian mission, Hartford, visited during this summer, by request, the Italian settlement at Ivoryton. This settlement, called locally "Little Italy," is situated in a beautiful country of hills and woods about a mile from Ivoryton Centre, and consists of a single street, with rows of frame houses on either side, nearly all occupied by Italian families working in the ivory factories at Ivoryton. There is no church building of any kind in the place, and this was the first time they had been visited by an Italian priest of the Church and had had the service in their own language. About sixty people were crowded into one room for the service, which was Evening Prayer said in the Italian tongue, with three hymns sung in English by the children and young men of the Sunday school. This mission in Ivoryton was begun in 1912 by a lady and her daughter, who gathered the Italian children together for a Sunday school at that time. Through their instrumentality the condition of the settlement has been much improved during this time. It is hoped that before long a small building may be put up. The people themselves have already begun to contribute towards a lot for this purpose.

ERIE

ROGERS ISRAEL, D.D., Bishop

Preparation for Preaching Mission

THE DIOCESAN convention last May appointed a committee, consisting of the Rev. G. H. Sharpley, the Ven. R. S. Radcliffe, Archdeacon of Ridgway, and the Rev. Harry L. Taylor, Ph.D., to cooperate with the General Commission on the Nation-wide Preaching Mission. This committee has been working throughout the summer endeavoring to align the parishes with the movement. It recently met with the Bishop in the chapter house of the Cathedral to perfect its plans. With one or at most two exceptions, already arranged, the diocese will take care of its own missions by an exchange of the clergy. It has been arranged to hold missions of a week in the two archdeaconries at different times, the missions to be preached in the archdeaconry of Meadville from November 29th to December 5th and in the archdeaconry of Ridgway from November 6th to 12th. In this way it will be possible to use most of the clergy twice and so to provide a missionary for every parish and organized mission in the diocese. An effort will be made to get a full attendance of the clergy and lay delegates at the fall meetings of the archdeaconries and there to discuss the general plan and preparation for the mission. The committee will undertake to provide the diocese with helpful literature, such as prayers, tracts, and handbills. An exhibit of this material will be made at the archdeaconry meetings. The expense for this work will be met out of the offerings taken at the several missions after the local expenses have been met. It is hoped that there will be sufficient left also to help the weaker places with their local expenses. These offerings are to be taken in envelopes marking "For the Mission." A provisional list of missionaries has been made out and will be published as soon as it receives the approval of the clergy concerned. The diocesan council of the Brotherhood of St. Andrew has been asked to carry on a campaign to arouse the interest of the laymen throughout the diocese. Furthermore the clergy are exhorted to form neighborhood meetings for prayer to God for His blessing on this movement and to make an effort to get the laymen to conduct these meetings themselves. The committee feels that if this can be done the mission will certainly be of incalculable benefit in awakening and uplifting the Church.

FOND DU LAC

R. H. WELLER, D.D., Bishop

New Church Begun at Neenah-Menasha—Prayers Authorized

MUCH PROGRESS is being made at Neenah-Menasha, the two cities separated by an imaginary line, where two small parishes united last spring to make one good one. Land has been bought, the old properties sold, the foundation for a new church laid, and the contract for the superstructure let. The new plant will cost \$20,000, and the money is all in sight. A call has been extended to the Rev. H. A. Wilson, formerly assistant at St. James' Church, Danbury, Conn. He will enter on his duties in the near future.

THE DIOCESE is rejoicing in the news that the rectorship of Trinity Church, Oshkosh, one of the three large parishes in the diocese, has been filled. The call has been extended to the Rev. Jay S. Budlong, rector of All Saints' Church, Minneapolis; and he has accepted. He will begin his work in the immediate future. Trinity Church for over a quarter-century has been under the care of the Rev. John Greenwood, who last year, because of failing health, was forced to tender his resignation. Mr. Greenwood becomes rector emeritus.

THE BISHOP has authorized prayers in the interest of religious education, as requested by the last council of the diocese, and these are now being issued by the diocesan board of religious education.

IN THE Fond du Lac notes, much to the regret of our correspondent, a mistake was made a short time ago in saying that the Rev. Mr. Fairman was temporarily in charge of the church at Wausau. The note should have read Waupaca.

THE REV. WILLIAM REYNOLDS has resigned Christ Church, Oshkosh. The Rev. Arthur Burton, vicar of North Fond du Lac, is supplying the mission for the present with an early celebration and an evening service.

IOWA

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

Meetings of Committees on Preaching Mission and Religious Education

THE DIOCESAN committee on the forthcoming state-wide preaching mission met with Bishop Longley in Des Moines on Friday, September 24th, when preparations were made for the holding of missions in practically every parish and mission of the diocese. A number of able missionaries from outside as well as some of the diocesan clergy will take part in this general movement. The members of the committee in charge are: Bishop Longley, the Rev. Messrs. A. H. Grant, John Dysart, David C. Garrett, Coleman E. Byram, and John C. Sage. On the same date in Des Moines the Iowa meeting of the diocesan board of religious education assembled for organization and the proper planning and development of the work of religious education.

MAINE

ROBT. CODMAN, D.D., Bishop

Son-in-Law of Mr. R. H. Gardiner Slain in Battle

MR. ROBERT H. GARDINER of Gardiner, Maine, and Boston, Mass., so well known throughout the American Church, has received the sad intelligence of the death in battle of his son-in-law, Captain Roger Francis Draper of the British army. At the outbreak of the Great War, Captain Draper, who was the son of the Rev. William H. Draper of Leeds, England, was engaged in the banking business at Oxford, England, having been graduated from Oxford University in 1912. On the eve of the war he was traveling on the continent with Mr. and Mrs. Gardiner and their daughter, Miss Anna Lowell Gardiner, his affianced. He returned to England at once and entered the army, receiving a commission as second lieutenant in the York and Lancaster regiment. While the regiment was yet in training, the young soldier was married on December 16th last in the chapel of London House by the Bishop of London, assisted by the Rev. Mr. Draper, Mrs. R. H. Gardiner and her son, Mr. William Tudor Gardiner, being the only members of the bride's family able to be present. The groom's regiment having been ordered to the Dardanelles, he was commissioned captain, and the newly-wedded pair were parted. During a severe engagement on the Gallipoli peninsula, in the middle of last August, Captain Draper's regiment was ordered to land, and it was in the fighting that ensued that he lost his life. Mrs. Draper, who, after her husband's departure from England, actively engaged in the work of the Red Cross Society directed from Devonshire House, London, is bearing her affliction bravely, sustained by her faith as a Christian and also by the thought that the one she so fondly loved and so soon lost died for his country.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Sunday School Festival Service

THE ANNUAL Cathedral Festival Service of the Sunday schools of Detroit and its suburbs will be held on Sunday afternoon, October 3rd, in St. Paul's Cathedral. This is the Bishop's service and the various Sunday schools enter the Cathedral, with their banners and tokens, following after the choir. The Cathedral is crowded with children, the parents, and workers. The Bishop catechizes the children and preaches to them.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Preparing for General Convention—Opening Service at St. Alban's Chapel, St. Louis—Flood Losses

THE CHURCH in St. Louis has begun in earnest its preparation for the General Convention. The diocesan paper, the *Church News*, has a special department, edited by Bernard Gruenstein, which is to give an account each month of the preparations. The Rev. Z. B. T. Phillips of St. Peter's Church is the chairman of the committee, James A. Waterworth and the Rev. Edmund Duckworth, vice-chairmen; and George A. Randolph, secretary. There are ten sub-committees with prominent Churchmen as chairmen: Walker Hill, president of the Mechanics-American National Bank, is chairman of the finance committee; C. C. Curtice, district passenger agent of the Vandalia Line, railroad transportation; Edward M. Flesh, a prominent St. Louis business man, city transportation; Vincent L. Price, organizer and vice-president of the National Candy Company, press and publicity; George W. Simmons, vice-president of the Simmons Hardware Company, hospitality; the Very Rev. Carol M. Davis, Dean of Christ Church Cathedral, services and meetings; Joseph R. Barroll, a business man of St. Louis, public entertainments; the Rev. H. W. Mizner, minister of St. Stephen's House, luncheons; the Rev. James Wise, rector of the Church of the Holy Communion, pulpit supplies; Professor Charles Galloway, organist and director of the choir of St. Peter's Church, the music. Each man on the committee is especially fitted for the part he is to take in the preparations to insure the success of the various arrangements.

THE PEOPLE of St. Alban's chapel, St. Louis (Rev. D. J. Gallagher, minister), are rejoicing over the completion of the basement of their new chapel. It is quite commodious, having accommodations for 250 worshippers. The opening service was held Sunday, September 26th, at four in the afternoon.

THE VERY destructive flood which occurred in St. Louis and vicinity in August did serious damage to St. Luke's Church, Valley Park (Rev. F. M. Weddell, minister). The church, a small building, was almost completely submerged, the water nearly touching the eaves. After the flood subsided, all the furniture was found overturned, and muddy. The chancel rail was broken down, all the books, including the Bible, ruined; and the Estey reed organ, which was a good one, also ruined. The summer camp on the Meramec river of Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean), was completely submerged by the flood.

VARIOUS CLEERGYMEN of the city have been holding services on the court house steps this summer under the auspices of the Church Federation of St. Louis. Two Churchmen have preached, the Rev. B. T. Kemerer, vicar of St. George's chapel, and the Rev. Edmund

Duckworth, rector of the Church of the Redeemer.

EMMANUEL CHURCH, Old Orchard (Rev. J. Courtney Jones, rector), is enlarging its Sunday school room at a cost of about \$3,500. This addition will be used for a kitchen and the primary department, the old kitchen to be fitted up as a robing room. Emmanuel Church and rectory are situated in a beautiful park and it is a most impressive and interesting sight to see the Sunday school on a summer's day gathered in groups under the big trees for the lesson.

AN INSTRUCTIVE lesson as to the indifference with which public officials regard religion and as to the lack of interest in civic affairs shown by religious leaders is afforded by the construction of the new jail in St. Louis. This jail, perfect in sanitary arrangements, embodying the latest ideas as to the classification of prisoners, was built without a chapel and without any means for holding religious services. There was no opposition to such services, in fact, now that the jail is completed beyond any possibility of alteration, everyone professes the utmost concern that no services are possible, but the concern and the protests come too late, for, as the director of public welfare points out, such protests should have been made several years ago when the plans were drawn. One notes the contrast between such indifference and the alertness always shown by professional politicians.

NEVADA

G. C. HUNTING, Miss. Bp.

Bishop Hunting on Automobile Missionary Journey—Conferences

BISHOP HUNTING started out on September 11th on a trip by automobile which will cover over seven hundred miles by the time he reaches home again. The Bishop is accompanied by Mrs. Hunting, who is an enthusiastic Fordomobilitist.

OWING TO the generosity of Mrs. Clinton Ogilvie of New York, the clergy of the district will have an Arthur Brooks Memorial Conference in October. Mrs. Ogilvie pays the traveling expenses of the clergy to some central meeting place, that they may have the opportunity to talk over their mutual problems. This conference will be held in St. Peter's Church, Carson City, October 5th to 8th. The main topic of discussion will be the Nation-wide Preaching Mission. Considerable time will be given to the subject of our work among the Indians. Each one of the clergy will read a paper, and general discussions will follow. Two of the stereopticon lectures of the Board of Missions will be used. Visits will be made to the various state institutions and to the Carson Indian School at Stewart, Nevada. The programme will account for almost every minute of the four days. The dates have been arranged so that the Sunday work of the clergy will not be interfered with.

CONFERENCES of Sunday school workers of all Christian bodies were recently held in Carson and Virginia City, under the leadership of officers of the state Sunday school association. The result was a stimulation of interest in the subject of Christian education, especially as regards the training of teachers.

NEWARK

EDWIN S. LINES, D.D., Bishop

Parade Teaches Church History

THERE WAS a Sunday school parade in Paterson on Saturday afternoon, September 18th. More than 17,000 children and their teachers participated. St. Paul's Church school paraded 850 pupils. Besides having this very large delegation, the largest in the parade, the display was unique in another

respect. Thirty-one banners, designed by Deaconess Mary West, were carried before thousands of spectators, and the history of the Church was graphically put before them. Beginning with 33 A. D. and on to the present day, the history was divided into five divisions, and the banners in each told of (1) the Church in Jerusalem; (2) the Church outside Jerusalem; (3) the Church in England; (4) the Church in America; (5) the Church in Paterson.

OHIO

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

New Sociological Work Planned—Auxiliary Programme—Clergy Notes

THE SERVICES of an expert social worker have been secured by the Cathedral at Cleveland, to make a detailed survey of the great industrial and boarding house district lying immediately south of the Cathedral, with view to the establishment of a neighborhood house. The investigation will be completed about the first of January, and if conditions warrant it the vestry will decide in favor of the sociological undertaking.

THE WOMAN'S AUXILIARY of the diocese has issued a programme of seven monthly conferences for the year, to be held in the churches of Cleveland, beginning at the Cathedral in October. The subjects named are all of much practical value and cover a wide field of missionary interest. The educational secretary of the Auxiliary, Miss Martha Kimball of Cleveland, has also sent out a programme for mission study, recommending sundry text books for reading courses, *Then and Now*, *The Spirit of Mission*, *Conquest of a Nation*, and others. There are also wholesome and helpful suggestions on how to conduct reading circles.

ALL THE clergy of the diocese have returned from their vacations. The Rev. George Gunnell, rector of Trinity Church, Toledo, had four months on the Pacific coast, during which time the curate, the Rev. Edwin W. Todd, was in charge. The Rev. George A. Wieland, rector of St. Paul's, Norwalk, through the generosity of one of his parishioners, had six weeks on the Pacific coast. The Rev. Robert L. Harris, rector of St. Mark's, Toledo, had four months in Michigan, during which time the curate, the Rev. Kirk B. O'Ferrall, was in charge. The Rev. J. E. Brodhead, rector of St. Thomas', Port Clinton, has resigned to accept work in Kansas, and the Rev. Thurlow W. Null, rector of Trinity Church, Fostoria, has also resigned and will move from the diocese in October. The Rev. Robert S. Chalmers, curate at St. Paul's, Akron, will succeed the Rev. James H. Young at Trinity Church, Tiffin, the Rev. Mr. Young having accepted the call to a chair in Seabury Divinity School, Faribault.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suffr.

Reception to Retiring Rector

THE PEOPLE of St. Paul's Memorial Church, Upper Providence (Oaks), gathered at the rectory on the evening of August 28th to tender a farewell reception to their retiring rector, the Rev. George W. Barnes. Mr. Caleb Cresson, for upwards of fifty years a warden of the parish, read a testimonial signed by persons representing all the families of the parish, which includes the old "Union" Church, Audubon, and Mr. Francis V. Eavenson, a vestryman, presented Mr. Barnes with a purse of \$100 from the parishioners as a token of love and esteem for their departing rector, who became priest in charge of the Church of the Holy Sacrament, Highland Park, on September 1st.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Diocesan Historical Society—Anniversary of Grace Church, Pittsburgh

THE DIOCESAN historical society held its first meeting for the season of 1915-16 on the evening of St. Matthew's Day, in St. Stephen's Church, Wilkinsburg. Two papers were read, one by Miss Lily V. Walker, "A Sketch of St. Luke's Church, Woodville," and the other, "Some Items of History of St. Andrew's Church, Pittsburgh," by the present rector of that parish, the Rev. Dr. Alexander Vance.

SUNDAY, September 19th, was a great day for Grace Church, Pittsburgh, it being the sixty-second anniversary of the opening of the church. One of the largest congregations assembled at the morning service to hear the Rev. William Porkess, the eleventh rector, preach the special sermon, which was mainly historical. The lilies on the altar were memorial for the eight rectors who served the parish and are now departed. A congratulatory letter from the Bishop was read by the senior warden. Mr. Porkess took for his texts the same passages of Scripture that were selected by the special preachers on the afternoon and evening of the opening of the church, September 18, 1853. He gave particulars showing the remarkable expansion of the parish and also a great growth of the Church in the city. Sixty-two years ago there were only seven organized parishes in Pittsburgh, whereas now there are sixteen. He further stated that to-day the city churches represented a grand total of 5,725 communicants and 2,459 Sunday school scholars. The three morning papers of Pittsburgh of the following day's issue gave special space to this anniversary.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Old Narragansett Church—Priory Work Postponed—Marriages—An Anniversary

THE OLD NARRAGANSETT CHURCH at Wickford is again closed for the winter after having its doors open as usual all through the summer and services on every Sunday in August. This old historic church is now diocesan property and its services under the direction of the Bishop. The clergymen who have officiated this summer are the Rev. H. Newman Lawrence, the Rev. Geo. McC. Fiske, D.D., the Rev. Stanley C. Hughes, the Rev. Latta Griswold, the Rev. E. H. Porter, D.D., and the Rt. Rev. Bishop Perry, D.D. The Rev. H. Newman Lawrence, rector of St. Paul's, Wickford, has lately published a book of great interest on the history of the Old Narragansett Church.

BECAUSE OF the illness of Deaconess Dahlgren, the work at the farmhouse in Austin known as the "Priory," which was contemplated for the summer, had to be abandoned. The deaconesses, however, have lived in the remodeled house and received visitors, and the neighborhood has become used to their presence, so that next summer the work which had been planned for this year will be accomplished with greater success.

THE REV. SAMUEL M. DORRANCE, rector of St. George's Church, Central Falls, was married on August 4th to Miss Emily Weed of Moreton, Conn. The Rev. Alva E. Carpenter of St. Peter's Church, Manton, was married on August 3rd to Miss Janet D. Grieve, and the Rev. George H. Bennett, curate at St. Stephen's Church, Providence, was married September 1st to Miss Anna Gorham Hathaway. The Rev. Mr. Bennett becomes rector of Christ Church, Island Pond, Vt.

THE REV. FREDERICK IRVING COLLINS and Mrs. Collins celebrated the twenty-fifth anniversary of their wedding on the 23rd of Sep-

tember by giving a reception in the parish house of the Church of the Messiah, Providence, of which Mr. Collins is rector. Many of the clergymen of the diocese were present and hundreds of parishioners and friends. The parish rooms were beautifully decorated, and music and refreshments added to the pleasure of the evening. Mrs. Collins was dressed in the wedding gown in which she was married twenty-five years ago.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Clergy in Conference at Spokane—How Work Begun at Bridgeport

BISHOP PAGE called a conference of the clergy of the district to meet in Spokane, September 7th, 8th, and 9th. All but two of the clergy were present. The general topic for discussion was religious education. The subjects discussed were The Educative Value of Activities, Periods of Development in Childhood, The Importance of Personality in Teaching. There were also conferences on the Preaching Mission. The plan will be to hold as many missions as possible this year and to hold them regularly and systematically hereafter. The work of the Sunday schools received a marked impetus. Two new clergy were present, the Rev. Herbert P. Hames, who has returned to the district from the Church of All Saints, New York City, to take up work in Colfax and Palouse, and the Rev. John Leacher from Riverside, R. I., who has been assigned to assist the Rev. G. H. Severance in the Okanogan country. He will live in Brewster and have charge of the Methow Valley and Bridgeport. Dean Hicks kindly arranged for the entertainment of the clergy from out of town. The ladies of the Cathedral entertained the clergy at luncheon on Tuesday, and Mr. and Mrs. Henderson at Houston School on Wednesday noon, while Bishop Page gave a dinner to the clergy at the Davenport Hotel in the evening.

A FUNERAL was the means of starting Church services in Bridgeport. Mrs. De Kamp of that town had greatly desired to see the Church established, and when she died her husband telephoned to the Rev. Jay C. Black at Chelan, forty miles away, asking him to come for the burial. At the request of the townspeople he preached a sermon. A few days later certain business men of Bridgeport telephoned Mr. Black, asking if he "could come up once in a while and talk to them." A month afterwards Mr. Black commenced services on Sunday evening in the Odd Fellows' Hall. Over one hundred persons attended and the attendance since then has averaged about seventy-five. As it was a day's journey from Chelan to Bridgeport with a horse and buggy, the people of the latter place gave Mr. Black a used automobile for his mission work.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Expected Consecration of Grace Church, Grand Rapids—Albion Parish Vacant

THE REV. G. P. T. SARGENT, rector of Grace Church, Grand Rapids, is inviting friends, clerical and lay, to the consecration of the church, which will take place Sunday morning, October 17th, the Bishop of the diocese officiating. It is expected that all the recent subscriptions towards paying off the mortgage will have come in by that time.

SINCE THE resignation of the Rev. L. H. Grant, St. James' Church, Albion, has been without a rector.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Meeting of Diocesan Girls' Friendly Society

THE SEMI-ANNUAL meeting of the diocesan organization of the Girls' Friendly Society

was held in Zion Church, Palmyra (Rev. E. H. Edson, rector), Thursday, September 16th. Fourteen branches were represented with twelve branch secretaries and forty-six associates present. The meeting was preceded by a delightful luncheon which was served on the lawn and veranda of the rectory. From the offering of \$20.58 it was voted to send £2 sterling to London for "the Queen's work among women" fund. A very successful summer at the G. F. S. Holiday House was reported and various other reports were read.

WEST VIRGINIA

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

Enthusiastic Meeting of Convocation and Auxiliary

THE EASTERN convocation of the diocese of West Virginia held their thirty-eighth semi-annual meeting in St. Stephen's Church, Romney, Wednesday, September 15th. A preparatory service was held the evening before by the Rev. R. E. L. Strider of Keyser. Wednesday morning at ten o'clock, a devotional meeting for the clergy was conducted by the Bishop Coadjutor, and two very devout and earnest addresses, one on "Personal Prayer,"

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and the other on "Intercessory Prayer," were delivered. At 11:00 A. M., Bishop Gravatt celebrated the Holy Eucharist, and the sermon was preached by the Rev. Charles C. Durkee of Martinsburg.

For the first time delegates of the Woman's Auxiliary from all over the territory embraced by the convocation met together. Such a meeting will be a regular feature of the convocation hereafter. The Auxiliary in this diocese was asked to raise \$500 for the Emergency Fund, and to the delight of all it was disclosed at the meeting that over \$1,300 had been contributed. A rousing missionary service was conducted Wednesday evening by Bishop Gravatt, the speakers being the Rev. J. W. Ware of Shepherdstown and the Rev. J. W. Quinton of St. Andrew's-on-the-Mountain. Thursday morning prayer was said at 11 A. M., and the Rev. S. U. Mitman, Ph.D., secretary of the commission on Religious Education for the Province of Washington, preached the sermon. The closing service was held Thursday night, with the Rev. P. LeBas Cross of Hedgesville as preacher. The most important work of the convocation at this session was the action they took in regard to the Nationwide Preaching Mission. This convocation embraces a considerable extent of territory, but missions were arranged for in every section of it. Temporarily the convocation resolved itself into a committee of the whole to provide for this work. Several members volunteered to hold missions, and others immediately engaged their services. The plan adopted was for the rector of the parish to be present during the mission, except on Sundays, when he is to go to supply the services in the field of the priest holding the mission for him. Missions are to be held at Charles Town, Hedgesville, Martinsburg, Berkeley Springs, Romney, Moorefield, Middleway, Shepherdstown, Duffields, St. Andrew's, Keyser, and at a number of other points arrangements for which are not yet quite completed. The mission at Trinity Church, Martinsburg, will not be held until Lent, when it will be conducted by the Rev. Herbert Parrish, general missionary of the diocese of Maryland. The missionaries who volunteered their services from the convocation were the Rev. Messrs. Chrisman, Strider, Ware, and Durkee. The Shenandoah Valley Sunday School Institute occupied the afternoon of the last day of convocation.

CANADA

War News—Church Societies—Canadian Guild of Organists

Diocese of Columbia

THE RECTOR of St. Barnabas' Church, Victoria, has returned after his visit of six months to England.—THE WORK on the temporary chapel for St. Mark's Hall, Victoria, is to be commenced at once. The chapel is to be built as an annex to the dining-room of St. Mark's Hall. One of the students will supervise the work and report to St. Mark's guild as to its progress.

Diocese of Edmonton

THE HEAD of the Church Camp Mission, Mr. J. M. McCormick, spoke in Holy Trinity and in St. Peter's, Edmonton, on the occasion of his visit to that place.—BISHOP GRAY has been fulfilling the duties of acting chaplain to the Sixty-third and Sixty-sixth Battalions. These two regiments are now in camp, but expect to be in Edmonton for the winter.—BISHOP GRAY has been in Toronto attending the General Synod.

Diocese of Huron

A PRESENTATION was made to the Rev. Canon Scudamore, late rector of St. George's Church, Harriston, on the occasion of his departure to take charge of the parish of St. James' Church, Fergus. A purse of gold accompanied the address. Canon Scudamore

has been rector of St. George's for the past fourteen years.—THE THANK-OFFERINGS of St. John's congregation, London Township, have been devoted to the funds of the Missionary Society of the Church in Canada.—THE VEN. ARCHDEACON HILL, rector of Trinity Church, St. Thomas, for the last thirty years, has resigned his parish. He is over seventy years of age.

Diocese of Niagara

THE FIRST meeting for the season of the diocesan board of the Woman's Auxiliary was held in St. Philip's parish, Hamilton, September 8th. The rector celebrated Holy Communion before the opening of the business session in the morning. It was decided to have a quiet day September 29th in the Church of St. Michael and All Angels. All women will be made welcome, whether members of the Auxiliary or not. There is to be a celebration in the Cathedral at 8 A. M., after which breakfast will be served in the schoolroom. It was decided to hold the October board meeting in the evening. The classes for women and girls conducted by Miss Jacobs have been kept up during the summer. The work is extending and a mission house has been provided and is being furnished.—THE WORK of the St. Andrew's Brotherhood in the camp at Niagara has been much appreciated and great efforts are being made to accomplish still more in the short time which remains. The drafts which leave

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for the front receive special attention when possible.—THE REV. A. H. PRIEST, curate of St. George's Church, St. Catharines, is leaving to join the Royal Army Medical Corps for overseas service. He preached his farewell sermon in St. George's September 12th.

Diocese of Rupertsland

A RECENT addition to the staff of St. John's College School, Winnipeg, is Mr. C. H. Hartley, graduate of the London University, England.—THE NAME of Havergal College, Winnipeg, has been changed to Rupertsland College. It has been deemed better that an Anglican College established and operated in the see city of the diocese should bear this historic name.

Diocese of Toronto

THE ANNUAL meeting of the council of the Canadian Guild of Organists was held in the parish house of St. James' Cathedral, Toronto, September 9th.—THERE WAS a good attendance of clergy at the first annual convention of the Sunday School Association of the rural deanery of West York. The meeting was held in the parish house of St. Paul's Church, Newmarket, September 21st.

Diocese of Yukon

THE STUDENT in charge of the Church Camp Mission has given an interesting account of a trip which he made with Bishop Stringer, visiting a number of the camps. Altogether they traveled over six hundred miles and held a large number of services. Bishop Stringer has gone to Toronto to attend the General Synod.

Educational

ST. HELEN'S HALL, Portland, Oregon, began its forty-seventh year Wednesday, September 15th, with a large enrollment in the academic, elementary, primary, and kindergarten departments. Bishop Sumner gave the opening address. The trustees, the Ven. H. D. Chambers, the Rev. W. A. M. Breck, and the Rev. John Dawson, were present. It was felt that even in an old community such a long period as forty-six years is a credit to any educational institution, and that here on the Pacific coast, in the case of St. Helen's Hall, it is a cause for additional congratulation. The school is housed during the year in the former Bishopcroft. The Sisters of St. John the Baptist occupy an adjoining residence connected by a cloister. The classes are meeting in the gymnasium building, as they have done since the school burned one year ago. To provide additional room, which was badly needed, a very attractive kindergarten building is being constructed on the site of the old St. Helen's Hall. It will be a model of its kind, containing two large schoolrooms, a reception room, office, lavatories, and coat rooms. At the ends of the building will be pergolas, each ending in a summer garden. The grounds are being put into attractive condition, and their former sightliness is being restored. In addition to the kindergarten, there will be established a training school for kindergarten teachers, offering an attractive course for young women who would like to take up this type of work for children. The school promises to resume its old-time place in the educational life of Portland with an attendance equal to that of last year.

THE SIXTY-SECOND year of Berkeley Divinity School opened Wednesday, September 22nd. With the addition of new men the roll of students will be brought up to nearly thirty. The new men are from the dioceses of Connecticut, New Hampshire, Western Massachusetts, Albany, Pennsylvania, and South Dakota. The recent accessions to the library have been properly cared for, additional bathroom facilities have been provided, and everything has been put in good condi-

tion for the new year. Some generous contributions have been made for the "Emergency Fund" and the John Henry Watson Fellowship has been increased by the donor to \$15,000. Bishop Lloyd is expected to address the school at an early date. The Rev. Dr. William Densmore Maxon, '81, rector of Christ Church, Detroit, has accepted an election as Mary Fitch Page lecturer for 1916, and the Rev. Thomas Sparks Cline, B.D., '05, rector of Grace Church, Mount Airy, Philadelphia, has accepted an appointment as alumni lecturer on Pastoral Theology for 1916. The Page lectures will be given before Lent, and the alumni lectures soon after the Easter recess.

HOBART COLLEGE opened September 1st with an enrollment of 130, which is one of the largest in the history of the college.—THE FRESHMAN class at the Wm. Smith College far outnumbers any entering class of former years. Miss Anne D. Blitz of the Teachers' College, Columbia, and of Rutgers College, enters this fall upon her new work as Dean of Wm. Smith College. Among those entering Hobart is the youngest freshman ever enrolled at this college, his age being only fifteen, and a Japanese student, Motozumi Okura, who enters as a special student in advanced work in English and sociology, having acquired considerable education in his native land. The hour of daily chapel has been changed from 8:45 to 10:45, thus making it possible for Geneva students to attend, particularly those who arrange their schedules so as not to have a lecture the first hour in the morning. The Christian Association of the college held a reception for the incoming students the first evening for the purpose of getting better acquainted.

KENYON COLLEGE opened September 15th, with the largest enrollment in its history. Over sixty new men registered and the total number of students will be about one hundred and fifty. The enlarged commons building is open and practically all of the students eat at its tables. Raymond D. Cahall, B.A., Kenyon, Ph.D., Columbia, takes the Edwin M. Stanton chair of Economics, and Paul H. Larwill, Ph.B., Louvain, the Samuel Mather chair of Romance Languages. The Rev. A. S. Winslow, a graduate of Columbia, and of the General Seminary, begins work as college chaplain. Mr. Winslow was formerly assistant minister under the Rev. Dr. Milo H. Gates, at the chapel of the Intercession, New York. William A. Kelleher of Notre Dame begins work as athletic director.

LAFAYETTE COLLEGE began its 84th year on Thursday, September 16th, under the new administration of President John Henry Mac Cracken. The entering class was one of the largest in the history of the college. Approximately 220 new students had enrolled at the end of the registration. The opening of the

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college witnessed many new features in the policy and organization at Lafayette. A new schedule effecting two terms in the college calendar rather than three, a new curriculum giving the students more power of election, and eleven new members of the faculty are some of the innovations which marked the beginning of what appears to be a new era in the history of Lafayette.

THE CHRISTMAS term of Trinity College began Thursday, September 23rd, with prayers in the chapel at 5:00 P. M. Several improvements have been made on the campus and in the college buildings during the summer. The new floor in Alumni Hall, the gift of the alumni association, is practically completed. Sanitary improvements have been made in the dormitories, and the walk from Alumni Hall to Jarvis Hall has been relaid.

The Magazines

WE HAVE seen no more vivid pictures of life in and behind the trenches in Flanders than those written by "Junior Sub." in *Blackwood's*. From the September number of that magazine we clip the following. "The Church of England service had come last of all. Late in the afternoon a youthful and red-faced chaplain had arrived on a bicycle, to find a party of officers and men lying in the shade of a broad oak waiting for him. They were a small party: naturally, the great majority of the regiment are what the identity-discs call 'Pres.' or 'R. C.' 'Sorry to be late, sir,' he said to the senior officer, saluting. 'This is my sixth service to-day, and I have come seven miles for it.' He mopped his brow cheerfully; and having produced innumerable hymn-books from a saddle-bag and set his congregation in array, read them the service in a particularly pleasing and well-modulated voice. After that he preached a modest and manly little sermon, then came the hymn, sung with great vigor. Tommy loves singing hymns—when he happens to know and like the tune. 'I know you chaps like hymns,' said the padre, when they had finished. 'Let's have another before you go. What do you want?' A most unlikely-looking person suggested *Abide with Me*. When it was over, and the party, standing as rigid as their own rifles, had sung *God save the King*, the preacher announced, awkwardly, almost apologetically, 'If any of you would like to—er—communicate, I shall be very glad. May not have another opportunity for some time, you know. I think over there'—he indicated a quiet corner of the wood, not far from the little cemetery—'would be a good place.' He pronounced the benediction, and then, after further recurrence to his saddle-bag, retired to his improvised sanctuary. Here, with a ration-box for altar, and strands of barbed wire for choir stalls, he made his simple preparations. Half a dozen of the men, and all the officers, followed him."

THE COST OF PEACE

THE PEOPLE of Europe are wasting untold life and wealth in their present struggle, yet we Americans congratulate ourselves daily that we are on this side of the ocean and not called upon to bear the staggering cost of war. We are very fortunate, but not all of us realize that even we are carrying upon our shoulders a tremendous war burden.

What does war cost us? During the one hundred and thirty-eight years of our independence we have spent about twelve years in war, or about nine per cent. of the time. But the money we have spent for war during that time has not been nine per cent. of our expenditure. It has been about eighty per cent. of it. For some years we have enjoyed perfect peace, but our war expenses have continued—have increased, have been quadru-

pled in the last twenty years. During the past year, in a time of peace, we have spent \$478,000,000 for war purposes, army, navy, pensions, and interest on the national debt, which is entirely a war debt. This war expense constitutes seventy per cent. of all the money spent by the government; while only the other thirty per cent. pays the bills for all civil purposes, including rivers, harbors, Panama Canal, agriculture, Congress, the executive and the judiciary.—*Christian Herald*.

A SAINTLY person is he who, by the help of God's good spirit, gains an entire victory over all the seven deadly sins, and obtains a full overflowing measure of all the seven Christian graces or virtues: one who, not now and then, but always, overcometh pride by humility, covetousness by bounty, luxury and lust by purity, gluttony by self-denial, anger by meekness, envy by charity, sloth by active obedience. These are seven great tasks, which the servants and workmen of God our Saviour have to accomplish and work out during their abode in this world.—*Keble*.

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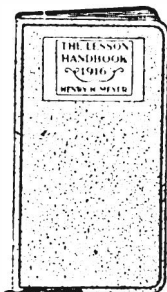
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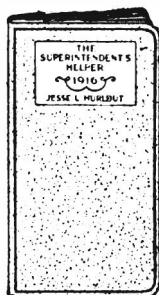
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