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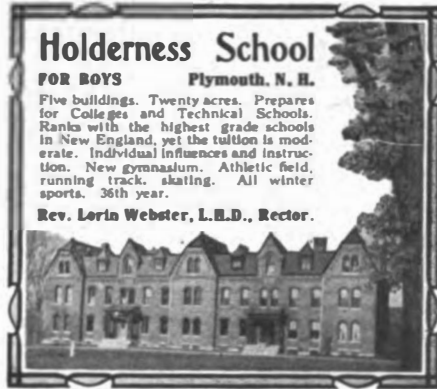
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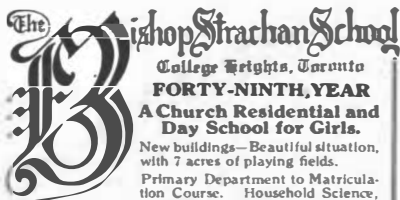
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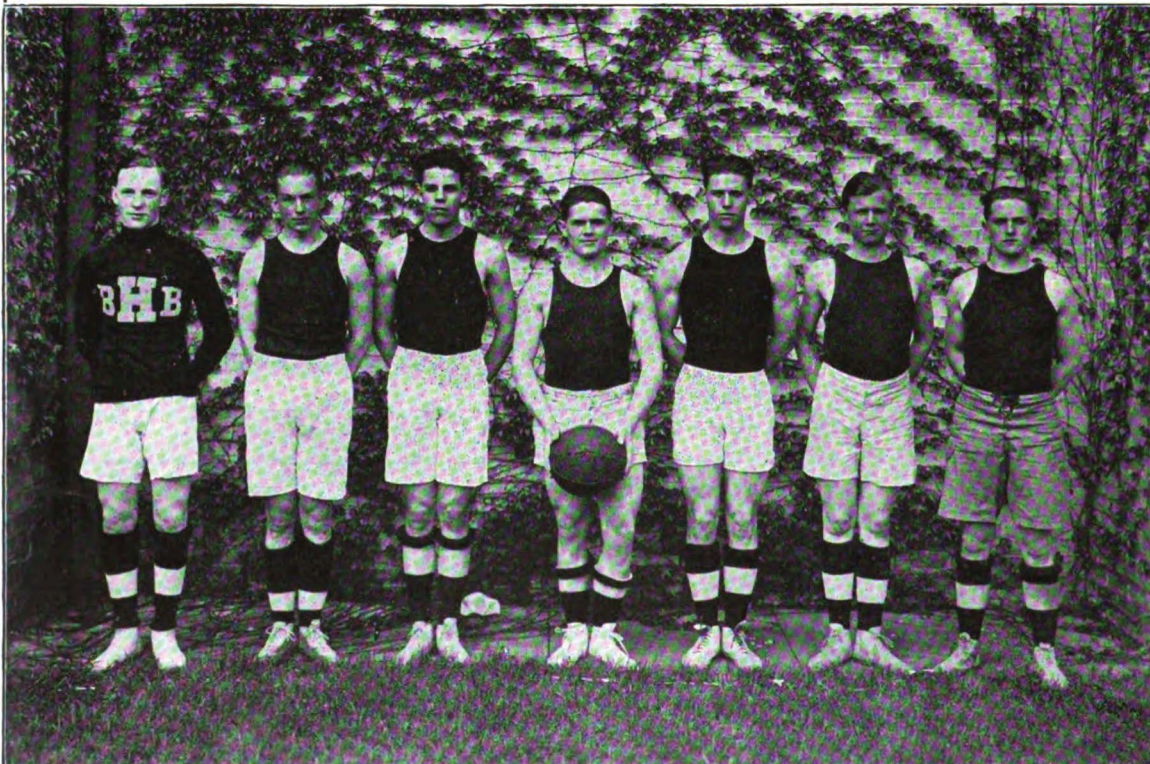
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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 17, 1915

NO. 12

EDITORIALS AND COMMENTS

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IT is one of the fundamental demands of a free people: the right to say what they think and to think what they please, without let or hindrance from the civil authority. The right was asserted on behalf of the American people in the Declaration of Independence and is guaranteed to them by the constitution.

And so the superficial thinker believes that because no policeman can arrest him for saying what he is pleased to say, it follows that no curb ought rightly to be placed upon freedom of utterance. And as we all stand for freedom of thought, nobody knocks him down for holding such an inane belief. He is free to hold it.

This superficial idea is perhaps more prevalent in connection with our colleges and universities than anywhere else. Occasionally somebody enunciates it with respect to the ministry of the Church and even with respect to the preaching office. And wherever it is thus enunciated, there is an obvious intent to assume, as a necessary corollary, that he who suggests that there are responsibilities connected with free speech necessarily contradicts one of the most fundamental postulates of American democracy. Like other superstitions, this fallacy needs only to be tested by the mildest degree of intellectual criticism, bolstered by common sense, to go the way of the simple folk-lore of other lands. The *legal* right to free speech is one thing; the *moral* right is quite another.

IF THERE IS ANYTHING on earth for which our colleges ought to stand, it is the proper training of the mind. The human intellectual process begins in an exceedingly crude form. The development from the mind of the infant to the mind of the child, from the mind of the child to the mind of the young collegian, from the mind of the young collegian to the mind of the man or woman in the prime of life, is a process in which no two minds share precisely the same experience. The mind receives its training from a multiplicity of factors—heredity, environment, the proper working of the digestive system, home influences, school influences, the influence of friends, religious influences, natural bent, and too many other factors to be enumerated.

Nor is the mind so constituted that it can be depended upon automatically to absorb those impressions that are intrinsically good and to reject those that are intrinsically bad. It is as easy to train a child to think wrongly as to think rightly. Therefore, those who so exercise the faculty of "free speech" as to teach students to think wrongly, are committing an intellectual crime—for which, indeed, they cannot and ought not to be sent to jail but which is a great wrong to the pupils under them and to a teaching institution.

A college professor is chosen expressly because he will *not* exercise "free speech." Is he to teach mathematics? It is assumed that he will hold that two and two make four and not avow the heresy—albeit in the interest of free speech—that

they equal five. Is he to teach science? It is expected that he will carefully distinguish between the discoveries and hypotheses of scientists in general and any original but fantastic theories of his own. Free speech may entitle him to avow that the world is flat, but his usefulness to his college depends upon his childlike acceptance and teaching of the belief that it is round. Is he to teach languages? He may, forsooth, in the exercise of his well-guaranteed right to free speech, hold that *amo* means hate, but his belief and his teachings then unfit him for his post. Unlimited freedom of speech is exactly what we do *not* want in our college faculties, but rather thoughtfulness, conscientiousness, and intelligence of utterance.

But, it may be answered, we have chosen our illustrations from studies that represent demonstrated fact and not human belief; conclusions in such departments of thought as philosophy, sociology, theology, and the like, not being mechanically demonstrable, do not fall under the same law. Here, it may be urged, "free speech" must be demanded and must be granted.

But that is exactly what we are prepared to deny. In those realms of thought that do not admit of mathematical demonstration, *careful* thinking on the part of the professor is the particular quality that makes his work worth while. In these departments more than any other, the mental training of the under-graduate is dependent upon the accurate thinking of his preceptor. The professor is bound to teach his pupil how to think, rationally, not wildly.

Should the professor, forming an original theory in philosophy, in sociology, in political economy, teach that theory as final, unalterable fact? By no means; though it would be the exercise of freedom of speech on his part if he did. He is bound rather to state intelligibly and fairly what are the current schools of thought concerning these several subjects. Nowhere is he bound to be so guarded as in the presentation of intellectual views other than his own. In no sphere is his natural freedom of utterance so necessarily limited as here. If a professor—to take a popular illustration—either urges or denounces socialism, to the exclusion of the opposing view, he violates the ethics of his profession, though he is exercising freedom of speech. Curiously enough, if he insists upon either one of those opposite positions in his teaching, and is disciplined by his superiors—as he ought to be—for his one-sided presentation of a subject, a great outcry at once arises from his fellow-partisans. His freedom of speech is being violated! Monstrous! He is being made a martyr! The great University of ——— must stand, above all things, for absolute freedom of thought and of speech!

Which is superstition of the same sort as that which sees disaster ahead when thirteen sit down together at a table! And superstition dies hard, just because it is not amenable to the laws of reason.

Of all things that would make our universities hopelessly individualistic, unsocial, unprogressive, intellectual failures, unlimited freedom of speech on the part of professors comes

first. Against freedom of speech we place caution and conscientiousness of utterance as the *sine qua non* of the class room. We want trained minds; not wild minds.

What, then, shall we say of those precious words that we so often hear, "academic freedom"?

Academic freedom, rightly understood, is the freedom to think rightly; just as moral freedom is the freedom to do right and liberty of conscience is freedom to do as conscience suggests. Freedom is never, in any realm, license to do wrong. It is Almighty God, in the perfection of His attributes, whose "service is perfect freedom."

But who is to judge whether a university professor is using his "academic freedom" to think and to teach rightly or wrongly?

Obviously, the governing body of the institution. They are the ultimate factor in determining for what the university stands.

Yet whenever the governing body of a university seeks to restrain a professor from talking foolishly a great outcry is likely to arise. They are interfering with "academic freedom"! They are restraining the right of free speech!

The real fact is, they are themselves exercising corporately the right which the professor claims to exercise individually. In restraining a professor from any sort of talking, the governing body may be acting wisely or unwisely. If they restrain him from speech that is proper and that rightly belongs to him, they are acting in a petty and partisan manner and so are making their institution a petty and partisan institution. But suppose it was the professor who was using petty and partisan language in the exercise of his "free speech"? Then his restraint by the higher authority of the institution is in the interest of broad culture and of true learning. The restraint of "free speech" by a professor in his class room or outside, therefore, is not wrong *per se*. It raises the question as to whether the professor or the governing body is acting in accordance with sound thinking and due liberty of thought, but it is right that the governing body and not the individual professor should express the voice of the institution on that question.

But our colleges and universities should undoubtedly hold to the principle of free inquiry. They should encourage the spirit of research and the testing of the learning that must first be traditionally accepted. In no realm of thought— theology not excepted—is it wrong to subject accepted conclusions to the severest intellectual test. Colleges are founded to promote learning; and learning has to do with something much more intricate and delicate than speech.

Since just now—as at every other time—several universities are passing through the periodical throes of charges and counter-charges with respect to alleged violations of freedom of speech and academic freedom, it is proper for us to add that we are considering the subject without the smallest reference to particular institutions or particular instructors, wherever these may be. We are trying to suggest the lines of sane thinking in place of a shallow, parrot-like use of words which one too often discovers whenever such questions arise. True freedom of thought is not the superstitious idea that a man ought not to be held morally responsible for his words, especially when he is exercising a teaching office.

IN THE CHURCH we find the same superstition. Away with "dogma"! Away with creeds! Away with historic religion! Do not these fetter the mind? Do they not stand in the way of freedom of thought and of speech?

Of course they do. That is why they are worth while.

Anybody can create a god for himself. It may be a god of molasses candy. It may be a bright, round dollar. It may be a looking-glass reproduction of one's self. It may be an illusory vagueness immanent rather in thought than in matter. Anybody can talk about his god—for he has "free speech." But why should the rest of us have to listen? Are not our ears as free as the other man's tongue? We stand for freedom of the ears!

If the need of the classroom is for *trained* rather than *free* thought, so much more does the same principle apply in the Church. And there is here the further principle that nothing is proper in the pulpit but the gospel of Jesus Christ, and that that gospel does not rest upon human discovery, nor even upon clear thinking—much less upon "free" thought—but on the Word of God. There is here, therefore, a basis of authority that is lacking in philosophy, in sociology, and in political

economy. If the theories of men are to be presented in sermons, whether they be theories of the preacher himself or theories which he desires to demolish, they must be carefully distinguished from the revealed truth of God.

For a certain degree of latitude must necessarily be expected in the presentation of the gospel through sermons, if we are to have sermons at all. If we are not to admit of the personal element in the preacher, it would be better to eliminate the sermon altogether and require the reading of Holy Scripture alone.

A sermon is the presentation of the gospel message in the quite uninspired words of the individual preacher. But suppose his uninspired words are, in fact, something else than the gospel message, or contrary to that message? Shall we say that the "free speech" of the preacher must be respected, on the one hand by his congregation and on the other hand by his Bishop as representing the Church? By no means. When a priest enters the pulpit he solemnly limits his right to free speech, even beyond the limit imposed in the class room. He has no right to talk on any subject that does not bear some relation to the gospel, and he has no right to treat his subject in a way that is inconsistent with the message that he is bound to preach. He is not at liberty to make a political speech, nor to attack individuals, nor to deliver a secular essay. He is not at liberty to throw discredit upon the gospel message that is given him to preach, nor to suggest theological doubts to his hearers. He stands in the pulpit "upon honor"; and the respectful silence of his hearers in the pews is based upon the confident expectation that his sense of honor will impel him to observe these due limitations upon his academic right to free speech. If he violates that expectation, he forfeits the right to be listened to in the church. Here again there is opportunity for littleness on the part of the people, and the benefit of the doubt ought always to be given to the priest; but in the final analysis, the question of whether a given sermon was or was not consistent with the preaching office in the Church is a question of fact. The pulpit is not a forum for "free speech." The priest bears no commission to say just anything that may seem to him to be wise. The congregation on the one hand and the Church on the other have rights that the preacher is bound to respect.

After all, the ages that have elapsed since they were written have not yet made obsolete those words of the writer of the Book of Proverbs:

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness."

"A wholesome tongue is a tree of life; but perverseness therein is a breaking of the spirit."

"Death and life are in the power of the tongue."

HERE have now been issued in pamphlet form the *Report of the Committee on Alleged German Outrages appointed by His Britannic Majesty's Government and presided over by the Right Hon. Viscount Bryce, Formerly Ambassador at Washington*, and also, in a separate publication, the *Evidence and Documents* laid before the same committee. The first is an 8vo pamphlet of 64 and the second of nearly 300 pages.

In reading these official documents and trying to obtain a true perspective of what occurred in Belgium and northern France at the time of the German advance, we do not forget that these are the indictments made by one belligerent party against another. But when the indictment treats in great detail of a countless number of outrages, many of which involved considerable numbers of victims; when the evidence is published in full and is seen to rest not only on *ex parte* statements of victims or of eye-witnesses but also of many documents from enemy sources, and particularly of diaries of German soldiers; when, in many instances, the benefit of a doubt as to precisely what had occurred is expressly given to the enemy, even when, on the evidence, the element of doubt seems to the neutral reader very small, the weight of the indictment is tremendous. We should indeed distinguish between such outrages on civilian populations as were deliberately ordered by military officers, of which the evidence shows a great number, and outrages performed by individual soldiers or small groups upon individuals, of which also there are a great number. The English commission itself makes that distinction. After reading, not all but a considerable part of this mass of evidence, with every desire to find a way not to credit it or to believe it highly exaggerated, the net result is a terrible indictment of

German civilization and the German army. If there is a defense possible, the American people will demand that it take the form of rebuttal of specific allegations and not merely of general attempts to justify a policy of deliberate harshness as demanded by the conditions of the invasion.

And there is something else to be said. Long before Viscount Bryce's commission had laboriously gathered this mass of evidence, a group of American newspaper men representing the *Chicago Tribune* and other papers of national standing, after traveling with the German army and sending a series of violently pro-German letters to their home papers, claimed to have gone thoroughly and conscientiously over the very territory covered in this Bryce report in a careful effort to prove or disprove the stories of German atrocities on civilian populations of Belgium, and in a long statement, signed individually by all of them, this group declared that there had been no such outrages, that they had diligently sought such evidence and found there was none, that, in short, no such things had occurred.

This Bryce report is therefore a severe indictment of the good faith or the efficiency of that group of newspaper men. Why could not trained American newspaper experts unearth any of this evidence, dealing in great detail with great numbers of individuals? If one per cent. of what is printed in the Bryce report is true, those newspaper men are not fit to report a dog fight in an American city. The newspapers that may have been made victims by these curious war correspondents who could not find anybody in Belgium that had heard of a crime committed by the invading soldiers, owe it not only to themselves but to their readers—among whom THE LIVING CHURCH is glad to be numbered—to institute a rigid investigation. Which has lied: the former British Ambassador to the United States and his colleagues throughout every page of this voluminous report, including what purport to be *fac similes* of actual documents, or the newspaper men who sent that contradictory report? For the honor of American journalism these papers are bound to answer this question. Either the Bryce report must be overthrown in all its details or those correspondents must be exposed as mere partisan fakirs. We cannot think of a middle ground.

And, little as we wish to think it, the Bryce report reads as though it told the truth.

THE LIVING CHURCH is not among those that are surprised and disappointed at the German reply to Mr. Wilson's letter. Several correspondents took us to task for an editorial in which we urged the probability that Germany might probably make this sort of reply and begged that the American people would put first the desire for world service and not the insistence that their own extreme rights on the high seas should remain unmolested in this time of bitter war. Not sharing in the optimism of the American press, we were trying to look beyond this reply of the German government, which we confidently expected, and seek to outline what national temper should be ours when Germany finally made it clear to us that as the sinking of the *Lusitania* was entirely intentional she has no intention of changing her mode of warfare.

The German Reply

It is of course a matter of concern that Germany is willing to take this position. Yet we earnestly hope that Americans will prove themselves able to take a world-perspective and not merely a nation-perspective at this critical time. Wars come about chiefly because nations look only at their own rights and refuse to see beyond these. Americans must see duty rather than rights in this crisis.

There has scarcely been a month since the war began that the United States could not legitimately have seen a *casus belli*, and taken her part with the belligerent nations, had she been willing to do it. There were the call of a neutral nation that had been invaded and the sad series of outrages that attended that invasion. There have been repeated defiance of international law and the destruction of lives of our own citizens—men, women, and children—who were disobeying neither the law of their own land nor the laws of nations.

Yet we have been able to keep out of war, just because we have thus far been great enough to perceive that we could serve humanity better by holding aloof than by entering into it.

Shall we now lose this vantage point, not by intervening to protect the invaded, not by demanding the observance of the dictates of humanity, not in a supreme effort to curb and rebuke

the spirit of militarism, but only to insist upon the undoubted rights of our people to travel safely where safety simply does not exist? Protest against the invasion of our rights we must; but to make that protest the cornerstone of our foreign policy at this critical juncture is to abandon our duty and our world-opportunity. We must take a better perspective than that.

The American people must be greater in this crisis than simply to think of their own ease and their own rights. Difficult as it is—hopeless, perhaps, at the moment—we must make it our business to try to make Englishmen and Germans friends again. It *must* be done. It is a tremendous task, but it is no less than that that the American nation ought to set itself to do.

Back of the hatreds of the day are peoples, related to and not differing very materially from each other, who must live as neighbors geographically for all time and must be able to live together in peace. Both of them are valued constituent parts of our American nation. With both we desire to be friends, though we will not condone any excesses or outrages that may be committed by either of them.

Let us forget ourselves in the urgent desire to labor toward this end. We are confident that the American people will far more gladly back up the President in any movement to secure peace and amity in Europe, however far away these may now seem, than they would in a position of national selfishness, demanding only that we be permitted to exercise the extreme limits of our "rights," making money off the war, and having no care for what comes after.

From a national selfishness in this cataclysm of the nations, Good Lord, deliver us!

THE letter from the American Church's rector at Rome in this issue will be read with interest. A letter to the editor from the rector at Paris tells of the continued need for assistance through the Church, in addition to the secular funds.

War Relief

"Every need which I have hitherto expressed in former letters," writes Dr. Watson, "grows greater instead of less as the days go on, and will continue to do so as the resources of these brave and self-sacrificing French people become more and more depleted. The Church will be forced to do its utmost to bear its share of this Relief Work, inasmuch as the War Relief Clearing House does not administer to individual cases."

So our own appeals to the Church for this assistance must evidently be continued.

The following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 12th:

R. A. B.	\$ 1.00
A St. Clement's Church Boy, Philadelphia.....	2.00
Miss Helen Yardley, St. Paul.....	5.00
John F. MacNab, Glen Ellyn, Ill.	5.00
Chas. A. Hopplin, Providence, R. I.	50.00
A Member of Grace Church, Mexico, N. Y.*.....	10.00
C. M. H., New York†.....	5.00
Total for the week.....	\$ 78.00
Previously acknowledged	12,602.64
	\$12,680.64

* For Belgian relief.
† For work at Geneva.

With these remittances comes a letter from one who has appeared many times before and whom we know only as "A St. Clement's Church Boy, Philadelphia," which, written in a boyish hand, pathetically says, "I wish it was more but it's awful hard to save up much now." Certainly a blessing falls upon such an effort, which many others may wish to share. The anonymous sender of the special for use at Geneva, Switzerland, writes that the enclosure is "a small return for many kindnesses from the rector and his wife."

WILT THOU with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beautiful image of our Lord by a constant, earnest contemplation thereof, considering His holy meekness and humility, the deep, fiery love that He bore to His friends and His foes, and His mighty, obedient resignation which He manifested in all the paths wherein His Father called Him to tread. And now ye must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image, and behold thy own littleness. Here will thy Lord let thee rest on Him. In the glorious likeness of Christ thou wilt be made rich, and find all the solace and sweetness in the world.—John Tauler.

THE PURE IN HEART

By H. C. TOLMAN, D.D., LL.D.

SEVENTH SUNDAY AFTER TRINITY

BLESSED are the pure in heart: for they shall see God." This is one of the highest and grandest of the Beatitudes. In practical language, it means: Blessed is the man who sees clearly and cleanly, who thinks soundly and sanely and wisely, who beholds life not piecemeal, but as one grand whole, who takes within his vision always the true, the beautiful, and the good.

Purity of heart like all our spiritual achievements is a gradual process. Many don't see because they are not trained to see. Many don't see because they don't want to see.

The Greek word for sin means literally "missing the mark." I may miss the mark on account of dim or defective vision. I may not know where I am aiming, or I may miss the mark deliberately, and voluntarily, but the result is the same in either case, failure to reach the goal.

The sinful life is like the missent arrow; it fails to reach the target.

This thought suggested by the derivation of the Greek word reminds me of a definition recently given for sin as a misdirected search for God. Consider this characterization for a moment and see its full significance. The *summum bonum* of life is God. All men seek for highest happiness. One thinks he will find it in the rapid life of sensuous pleasure and excitement or even in licentiousness, drunkenness, and sensuality, but in the end he finds his joy turned to ashes. Another is in great sorrow and he turns to the drug or strong drink, and it must be admitted that this dulls for a time the keenness of his feelings, the acuteness of his grief, but at the last are bitterness and tears. Another seeks wealth, but wealth brings no abiding joy, for, as Socrates says, the soul stripped of all adornments must stand at the last naked before God.

A multimillionaire was sitting in his private car which was conveying the remains of his sister to Woodlawn Cemetery, and under the stress of his great affliction, he made this remarkable statement: "I am what the world would call a successful man. I have amassed millions, but I have done nothing to help another soul, and I am afraid that my life has been a failure." Then, pointing to the casket which contained the body of his sister, he remarked, "There was a successful life, gentle, sweet, unselfish, consecrated."

How this illustrates the misdirected search for God. I may worship God with my lips, but if my heart is given to pleasure, avarice, and greed, I am really worshipping the wrong thing. "Thou shalt have no other gods before Me."

Even in some types of religion, a man can become so intolerant and bigoted as to stultify himself. He thinks he is reaching out to God along the line of religion, but he can have little communion with the loving heart of the Father of all men.

There is a beautiful story that after a great *auto da fe* in one of the Spanish cities there was seen, passing among the ashes of the burned, the figure of Christ Himself. The poor and the sorrowing fell down and adored Him. The Chief Inquisitor with the robes of his holy office about him, and on his breast a golden image of the Cross which was raised on Calvary in love for suffering humanity, approached and said, "Who art Thou whom the people worship?" It is told that our Lord looked upon him neither rebukingly, nor reproachfully, but with a face of love, gentleness, and mercy, with the same sweet smile which brought comfort to the afflicted on earth, and that He kissed the hard, cruel, thin lips of the Inquisitor. The trembling priest exclaimed, "Thou art the Christ. Depart from me, Lord, for I did not know that Christ was such as Thou."

I fear that when we see Christ in His beauty and His love we too shall say, "O Christ, I did not know that Christ was such as Thou."

"Blessed are the pure in heart: for they shall see God." We need the clear moral vision of the Christ to see life as He saw it. Then we shall grow younger though the years increase, and old age will be opalescent with the sunlight reflected from the source of divine light and truth. And best of all, the light that shines on us will shine *through* us to bless the world.

SINCE I attained to a clear consciousness, by inward experience, that there is no way of satisfying the needs of the soul, or tranquillizing the heart's longings, but by the inner life in Christ, I am aware of an increase of power for the work of my calling, whatever it be, and of joy and spirit in performing it.—*Christian K. J. Bunsen.*



HERE is a sweet little poem in praise of a sweet little fairy princess, England's guest until her own land is purged of invaders:

"DEAR REFUGEE!"

"To H. R. H. Princess Marie-José of Belgium, at Hackwood, Basingstoke.



H. R. H.
PRINCESS MARIE JOSE
of the Belgians

"O little Royal love of ours,
Our English earth, o'er which you stray,
Yields tribute of her new-born flow'rs,
And bids you wreath them and be gay!
Smooth, stilly peace around you lies—
It is not mirrored in your eyes—

"Wide eyes that steadfast gaze from out
That soft hair's crisped aureole,
Bright panes undimmed by fear or doubt,
The windows of a dauntless soul.
Oh, had they let you have your way,
You were not here, Princess, to-day!

"Not here, in peace and prison-bars,
But there, where last brave stand they make—
Where, seamed with trenches as with scars,
And drowned in doom for Honour's sake,
Your land resounds with murd'rous guns,
Yet holdeth still your dearest ones!

"He loosed your arms from round his neck;
He put you from his breast away;
His kiss set Royal seal to check
Those flow'r-sweet lips that craved to stay.
He bade you here in exile ache—
O little heart too proud to break!

"She bore you hither—set you down
Within our England's casket-rim,
You radiant jewel of her crown,
More prized than all save Truth and him!
Love held your tears in fast control—
O little Royal, loyal soul!

"Our English earth in vain doth pay
Its flow'ry tribute, white and gold.
Yet, were your heart less far away,
Less proud were we our trust to hold
A space within these greenwood bow'rs—
O little Royal love of ours!"

QUEENIE SCOTT-HOPPER.

I HAVE JUST been reading a really extraordinary book. It is called a novel, but there is no plot or plan, no literary skill, no ending. Judging of it by its face value, I incline to take it as a twentieth century parallel to Rousseau's *Confessions*, or to those notorious memoirs of Casanova which Emerson acknowledged having read with interest. It is the story of a man's life: a modern business man, of the Middle West, unburdened with scruples, careless about honor, indeed serving a

jail sentence for theft from his employers, but regaining well-paid positions and at the conclusion shown as a prosperous and apparently respected citizen. Whatever value the book has lies in its absolutely frank and unashamed revelation of the baser side of modern city life, and of the temptations assailing men and women alike under present economic and industrial conditions, especially in large offices and in retail shops of the larger sort. I don't specify the book more particularly, for various reasons that seem sufficient. But I cannot forbear pointing out that certain concomitants of vice appear unflinchingly in these pages. I quote one passage:

"Of all the bad influences that have in any way affected my life, I know beyond all doubt that the inhaling of cigarette-smoke, from the time I smoked only five or six a day until I was smoking forty, has been the most terrible. It saps the mental strength and weakens a boy's or a man's morals; it creates in the average man a taste for liquor, and the craving for liquor tends to develop sensuality; and the combination of cigarettes and liquor, while it may stimulate at first, will in time decrease a man's earning power and take away the joy of living, just as surely as the night follows the day."

In all the pictures of degeneration and ruin he displays (as painfully accurate as a badly arranged kodak time-exposure), cigarettes and drink are in the foreground. It is significant, surely.

I HEARD the (Protestant) president of one of our greatest universities recently praise the work of Church schools, because, he said, they kept the spirit of reverence alive. In substance, this is what he said:

"The application of historical criticism, and the spread of a humaner ethics, have emancipated Americans from ancient dogma. This means a risk of losing fixed moral standards, I acknowledge; and Church schools, where the Prayer Book is used, counteract that danger by the reverence which the ritual and the sacraments inspire."

Some of the Churchmen who heard that tribute were gratified; it meant much to have the head of such an institution condescend to the Prayer Book, and pat the Church of the ages on her back! But I confess it seemed to me very much like twaddle.

By "ancient dogma" good Dr. H. meant Calvinism, of course; otherwise, had he used the phrase accurately, of the Catholic Creeds, his remark would have been as pointless as untrue. But though it is something to have the dangers of irreligion acknowledged, I can hardly imagine anything worse than the superstition which would revere what is not true, or cherish the merely aesthetic, irrespective of basal facts. To regard the sacraments as psychologically suggestive only is to make them magic charms; to exalt the atmosphere of the Church's worship, careless whether she knows Whom she adores, is immoral. All that which Dr. H. praised has its root in Dogma; apart from Dogma it is worse than meaningless. And it is strange that an educated man can use words so lightly and loosely. That *cliché* about "emancipation from dogma" should be left to the cheap infidels of the country saloon.

AN ILLINOIS publication, the *Forum*, issued by colored people, utters these rather ambiguous counsels to its readers. "Temperance" in stealing is a novelty. But temperance has been well defined as "moderation in good things, total abstinence from bad things."

"TEMPERANCE"

"A lot of people are around talking temperance, but are narrow viewed. It is good to be temperate, not only in the use of intoxicants, but in everything. There are not a few persons who will tell you alcohol never did them any good, nor smoking, but you should be 'temperate,' in eating, in lying, stealing, and in the use of bad language, in morality, chastity, in gossip. Be temperate in all things. Some people should even be 'temperate' in their church going and inefficacious prayers. 'O,' you say, 'you can't go to church too much.' Yes you can. There is no need to spend all your time at church. Clean up at home, use your Bible and other good books and teach your children. Make a good garden, keep your yards clean, and yourselves and rest physically and mentally."

A LAY READER in Kansas—Mr. W. L. McCracken, Box 205, Muscotah, Kan.—would be greatly obliged for gifts of good Church literature, books, tracts, maps, illustrations, and Sunday school supplies, to use in his work there.

FROM THE RECTOR AT ROME

June 11, 1915.

DEAR LIVING CHURCH:

THE last number of THE LIVING CHURCH which I received reminds me that I have been unfaithful to my promise of describing to you my arrest. It is too late to do that now. Much water has flowed under the Tiber bridges since, and indeed I have been arrested for a second time (at Avezzano). Such incidents seem trifling now that we are at war, and they seem very far away.

One cannot tell yet what help may be needed here in war time. At the beginning of the campaign the Italians have not experienced the difficulties they anticipated. There seemed to be danger that Lombardy and the Veneto would be invaded and some of the most prosperous regions of Italy perhaps destroyed. But that danger has now been warded off, and the invasion of the enemy's territory has progressed with remarkable success along the whole line—though not (as it appeared from the first reports) without resistance. We do not know here what the Italian losses have been, but the successes are very evident. Ever since I was a student in Germany more than twenty years ago I have spent my summers in Europe tramping along the Austrian-Italian border, so that I can estimate justly the significance of the present Italian advance.

It is remarkable how calmly the people here enter upon this war. There is no apathy in this calm, for when an army of more than two million men had been formed by subscription there were within a few days two hundred and fifty thousand volunteers accepted. No one knows how many more offered themselves, for the Government then refused to receive any more. There are no lively demonstrations of any sort, nor are there visible to the public any heartrending demonstrations of woe at soldiers' partings. The soldiers have usually left Rome at night and without previous warning of their departure. The people show an unexpected spirit of discipline in accepting this hardship which is obviously imposed for the sake of public order and many lesser hardships, such as the necessity of remaining in ignorance about the military operations, which the conditions of the war prescribe. The Italians themselves have been making every sort of preparation for the care of their wounded and the support of dependent women and children who are left at home. It is not clear yet what we foreigners may be called upon to do. All the American women here are of course sewing for the hospitals; many have already taken their course of training as emergency nurses and are waiting to be called upon for their services. It is reported that until near the end of this month the wounded will not be brought here. I fancy that then they will be men who have already been in hospitals in the north and are on the way to convalescence. We are led to expect that soon a good number of English convalescent officers will be sent here from Malta. I had expected that I should be the only Anglican priest here after the end of June—the only English-speaking minister, in fact. But it is arranged now that the curate in charge of one of the English churches will remain here during July.

My chief occupation still is with the Student Federation—I should say now more than ever. For the General Secretary having been called under arms, and a great number of the members being in the same position, I have assumed the duties of secretary as prescribed by the logic of necessity, and by no other sort of logic, for I am the only foreigner prominent in the movement. I thank you very much for offering to put in your paper a plea for the support of this work. Now we are starting to issue a fortnightly paper for the soldiers; of our own members alone there are over a hundred student-soldiers now under arms. The paper will be edited conjointly by a Waldensian professor and a Roman Catholic priest in Piedmont. I shall be glad to send you the paper if you read Italian. It is likely that we shall later find other opportunities for usefulness in the way of ministering to the wounded and to prisoners. Our work now, as you see, is not altogether foreign to the purpose of your fund.

I do not know what is happening to our churches and colonies in Germany. No letters come from that quarter. I am about to write to Archdeacon Nies for information about them, but even from Switzerland letters are slow and uncertain.

Sincerely yours,

WALTER LOWRIE.

THE GREATEST TRUTHS are the simplest.—Hare.

ENGLISH CELEBRATION OF MAGNA CHARTA

Church Reform League Asks that the Guarantee
of Freedom to the Church Be Fulfilled

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, June 25, 1915 }

PERHAPS the most interesting and important meeting that has been held by the Church Reform League was that at the Church House, Westminster, on Tuesday, June 15th, in celebration of the 700th anniversary of *Magna Charta Libertatum*. The Bishop of Lichfield presided, and the other speakers were Lord Justice Phillimore, of the Court of Appeal, and the Dean of Lincoln, the Dean taking the place of the Bishop of London, who felt it his duty to be present at the memorial service for the Australians who have fallen in the war and which was held on the same evening at St. Paul's.

The Bishop of Lichfield, in addressing the meeting, said that in this war we were fighting for the sacredness of the life of nations, great and small. *Magna Charta* was the "classic example" of a "scrap of paper," a standing demonstration that King and people must keep their word, whenever that word was given. And where did the Church come in?

"The Church in 1215 was the champion of the whole nation; it embodied the national conscience; it stood out for the rights of the oppressed against the oppressors. And while it maintained its own rights it had much less to say about right than about duty. Doubtless it was the barons who forced King John to his knees. But it was the Church which refused to limit the nation to the great and the wealthy.

"The one man who stands out preëminent as the saviour of national liberties is the Archbishop, Stephen Langton, and the whole Church was responsible for the high national ideals which stood above mere rank and riches, in the name of God and His law of righteousness and liberty."

Such was the Church of England in 1215. What of the Church in 1915? They could not be altogether easy about the answer. The position of the Church in relation to the present war was sound enough. Moreover, the Church had been impartial in its condemnation of the thoughtless selfishness which was the death of patriotism. But has the spirit of Stephen Langton been alive within her? Had they claimed, as he did, that Christ must have His say in politics and social life? It seemed to him that we have good cause to humble ourselves before God and to repent of our neglects. There were many signs of improvement. There were signs of a wholesome repentance—and yet the wheels seemed to tarry. What was it that blocked the way? The Bishop answered without hesitation—the Church's lack of liberty:

"Whatever the first clause of *Magna Charta* means—'*quod ecclesia Anglicana libera sit*'—it is quite certainly unfulfilled. The Church is not free to live its own life, to reform its abuses, and to develop its own laws. We are suffering from the heritage of a time when Church and State were more or less coëxtensive, and seemed to be different sides, so to speak, of the same body politic. If that conception were ever true, it is absurdly untrue now. Church and State are separate societies; each with its own origin, sanctions, and principles, though they share many ideals and are united for the common good. There are, indeed, only a few belated Erastians who regard the Church as a sort of department of the State, like the War Office and the Board of Education. But there is still an impression in certain quarters that it is desirable to keep the Church under the control of Parliament, for which, as students of *Magna Charta*, we have the highest respect (I never have had a greater respect for Parliament than at the present moment, when party cries are silent), but which is an absurdly inappropriate instrument for governing the Church. Happily, that fact is widely recognized, and it is, I trust, unnecessary to affirm that if Parliament were to attempt to formulate the Church's doctrine, or to lay down rules for the conduct of a priest in his spiritual office which are contrary to the Church's law, or to prescribe the conditions on which persons should be admitted to Communion, no self-respecting Church could tolerate such despotism, and I hope that we should not lack some Stephen Langton to protest against it." (Applause.)

When they spoke, the Bishop continued, of the freedom of the Church and of its liberty to reform its own abuses, they were told that it was impossible without disestablishment. This they utterly denied, and it was demonstrably untrue.

Lord Justice Phillimore said he was a believer in national Churches. His "withers were unwrung" by the people who said you must never talk of the English Church, but only of the Catholic Church. The Church Catholic was the great bond. Within it there could be (as our seventeenth century canon says) the Churches of England, France, Italy, and so on, and he believed in the Church of England as a true part of the Catholic Church. At the time called the Reformation it became doubly important to assert the nationality and, to a certain extent, the independence and power of development of the English Church. The danger had been ever

since that the Church, in asserting its independence, had been obliged to tie itself largely to the English nation and to submit to control by Parliament. We had now to assert that although we were the Church of England people we were nevertheless part of the Catholic Church of God, and as such must be free to develop freely and without civil restraint, except so far as might be for our good. "We ought no longer," said Lord Justice Phillimore, "to be tied by arrangements made in a time of warfare, when the Church of England was struggling for her independence against the exaggerated claims of the papacy. Those arrangements were quite unsuited to present conditions, and therefore the Church must have power of adaptation." That was what was meant by Church Reform. And that was the object, he believed, for which this League existed, and he was glad to have been asked to support it.

It was especially fitting that the Dean of Lincoln should be a speaker on this occasion, for, as he mentioned, Lincoln Cathedral Library possesses the best of the four copies of *Magna Charta* in existence. What they of the League asked for, said the Dean, was that the Church should be free to adapt itself to present-day needs.

According to a communication to the Church press, a meeting of clergy, which packed the hall to overflowing, was held on Monday last at the Trevelyan Hall, Westminster, to consider the situation created by the Archbishop of Canterbury's recent pamphlet on "Kikuyu" and to define a policy relative to foreign missions. The chair was taken by the Rev. F. F. Irving, vicar of All Saints', Clevedon, and in addition to a number of London clergy there were priests present from all parts of the country. The Rev. Arthur Montford, vicar of the Church of the Ascension, Lavender Hill, moved the following resolution:—

"That since the policy of admitting members of separatist bodies to Holy Communion, or of admitting them to preach in the pulpits of the Church, is contrary to ecclesiastical order, those present at this meeting pledge themselves, before renewing their subscriptions to foreign missions or making further collections in their behalf, to obtain in every case an assurance that the practices mentioned above will not be permitted within the sphere of the mission to be supported."

The mover urged that it was their duty not only to seek these assurances from missions whose attitude to these grave questions might be deemed doubtful, but also from those who would always be above suspicion, on the ground that their hands would be enormously strengthened by the knowledge of such a strong body of opinion behind them.

The resolution was seconded by the Rev. A. E. Oldroyd, vicar of St. James', West Hampstead, who laid great weight on the sin of schism, and impressed upon his hearers the fact that in supporting missions which permitted practices so subversive of Church order they involved themselves in the reproach of being "partakers of other men's sins." After Canon Randolph had made a striking speech in support of the resolution, the Rev. the Hon. A. F. A. Hanbury-Tracy, vicar of St. Barnabas's, Pimlico, asked the chairman to allow him to say most emphatically that the motion was not nearly strong enough, since it did not define with sufficient clearness what the attitude must be towards such a society as the S. P. G., which supported a number of missions which might be considered satisfactory, others highly unsatisfactory. The Rev. H. J. Fynes-Clinton proposed the insertion of the words "or missionary societies" in each place after the word "missions." This amendment having been accepted, the resolution in its amended form was adopted with two dissentients. The usual vote of thanks to the chairman and other speakers was moved by the Rev. Prebendary Boyd, vicar of St. Paul's, Knightsbridge, and seconded by the Rev. H. T. B. Mackay, vicar of All Saints', Margaret street.

An account of the proceedings will shortly be printed and sent to those many hundreds of clergy who, while regretting their inability to be present, expressed their desire to identify themselves with whatever action might result from the meeting.

A list of members of New College, Oxford, who have fallen in the war, including those of enemy nationality, has been affixed to the chapel door. The inscription which heads the roll is as follows:—

"Memento, fratres, in Christo, hujusce Collegii alumnorum Qui pro Patria dimicantes pulchra occubuerunt."

And at the end of the list come the words:—

"In hora mortis et in die judicii libera nos, Domine.—R.I.P."

A similar scroll has been affixed to the door of other college chapels.

J. G. HALL.

Discussing the
Kikuyu Statement

Oxford Men
Among the Fallen

NEW YORK CHURCHMEN WILL PROVIDE SURGICAL DRESSINGS

**Work by Congregations Through the Summer
LARGE GIFT FOR CATHEDRAL ENDOWMENT**

New York Office of The Living Church }
11 West 45th St.
New York, July 12, 1915 }

BISHOP GREER has sent out a circular letter enclosing a circular signed by Mrs. Mary Hatch Willard as chairman of a Surgical Dressings committee, asking for relief assistance in the form of surgical dressings.

"We want 5,000,000 surgical dressings now," says the circular. "A piece of goods only 5 x 7 inches will make a dressing for some poor wounded lad. Many of the Military, Emergency, and Field Hospitals are without even the barest necessities for caring for wounded men, and surgeons and nurses are appealing from every country in the war zone for surgical dressings to save their lives. Materials should be clean and carefully folded. Scraps of linen or cotton, old or new; sheets, pillow cases, table cloths, napkins, towels, furniture covers, etc., will be most acceptable. The committee also appeals for volunteers to make these materials into surgical dressings. The work is easy and interesting. Men, women, and children can help. The "shut-ins," the aged, convalescents in hospitals, prisoners in jails, can be employed in cutting, folding, and rolling materials into pads and bandages. The finished product is sterilized by the health department of the City of New York and shipped immediately to the war zone. Full directions for organizing committees and making dressings and bandages will be supplied to your parish upon application to Mrs. Mary Hatch Willard, Chairman, 39 West 38th street, New York City."

Bishop Greer asks his clergy to invite their congregations to take up this work during the summer.

A new relief organization has been formed in this city. It is known as the Committee for Men Blinded in Battle. A message has come to it saying that in Paris alone there are more than 5,000 blinded soldiers. Mr. Joseph H. Choate is president. Many persons of prominence are affiliated with the organization. Bishop Greer is honorary chairman.

The same methods will be followed in conducting the soldiers' lighthouses in Europe that have proved so effective in the case of the lighthouse in New York City. The first step is to provide such relief in a material way as each case may require. The second is to teach some useful trade or occupation so that the blind not only may become self-supporting but also successfully fight the terrible dependency which comes to those who lose their eyesight.

It was announced on Thursday, July 7th, that a communicant of the Church of the Incarnation and his wife have presented to the trustees of the Cathedral of St. John the Divine \$100,000 toward the Endowment Fund, the interest to be used for the maintenance of the Cathedral.

The evangelistic services, announced in these columns last week, were begun in a large tent on the Cathedral grounds, on Tuesday evening, July 6th. Bishop Courtney, rector of St. James' Church, was the preacher on the opening night. The attendance has been very gratifying, and it is planned to have the meetings every evening during July and August, except Saturdays. A number of the city clergy are actively interested and have arranged to bring their choirs to assist in the services. Children are welcomed in "Tent Cathedral" each day at seven o'clock, when there is a special speaker for them. This meeting is followed by a service, sermon, and question-box answers for adults at eight o'clock.

Mrs. Charlotte Manigault Taylor Akerly, daughter of the late Rev. Thomas House Taylor, who for thirty years was rector of Grace Church, died on Tuesday, July 6th, at her country home, Flushing, Long Island. Mrs. Akerly, who was seventy-four years old, had been an invalid for two years. Her father became rector of Grace Church in April, 1834, succeeding the Rev. Dr. Jonathan Mayhew Wainwright. It was through the efforts of Dr. Taylor that the present edifice was built. Mrs. Akerly was the widow of the Rev. Samuel Mitchell Akerly, whose ministry was spent at Marlborough, Milton, and Carthage Landing, N. Y. For some time Mrs. Akerly's home was at 550 Park avenue, Manhattan.

The funeral services were held in Grace Church on Thursday morning, July 8th.

As a result of splendid missionary work, the Rev. Richard M. Sherman has organized a new congregation to be known as St. Bartholomew's chapel, White Plains. Dr. Albert L. Scott has given a beautiful wooded lot on Post Road and Prospect Park. A portable chapel has been erected, pews and other furnishings have been donated, and services begun. Nearly one hundred and fifty communicants have been enrolled.

ONLY those live who do good.—*Tolstoi.*

CHANGES IN WORK OF PHILADELPHIA PARISH

Epiphany Chapel Has Been Sold

DEATH OF JAMES HAZELHURST

The Living Church News Bureau }
Philadelphia, July 12, 1915 }

THE parish house of the Epiphany chapel has been sold to the Orthopaedic Hospital authorities, and will be replaced by them with new departments of that institution which will form a memorial to the late Dr. S. Weir Mitchell.

The chapel, which is under the care of the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, with the Rev. Irving McGrew as vicar, is in a thickly populated neighborhood north of Market street, which has changed much in character in the last few years. The entire plant, church and parish house, makes a most complete equipment for the work of a parish. Its cost was about \$100,000. For some time the usefulness of the parish house has been seriously questioned by the rector and vestry of the mother parish. The attendance on the services has gradually fallen to less than a hundred. In the parish house there were even less to use it. It has been estimated that the cost of maintenance has far exceeded its value to the neighborhood. Last year the cost was something more than \$9,000, of which the chapel people themselves were able to contribute not quite \$2,000. For some years Dr. Steele has felt that the parish house might well be sold. But he has continued to hope that the earnest work of the vicar would finally produce improvement. That hope has not been realized. Mr. McGrew tendered his resignation upon the decision of the rector and vestry to sell.

Dr. S. Weir Mitchell, to whose memory the addition to the Hospital will be made, was a prominent Churchman in this city. Upon his death about a year ago the Church and medical societies of this and other cities passed resolutions reciting their great loss. It seems fitting that the chapel, since it must be abandoned, will be used as the memorial of so great a Churchman.

On Wednesday, July 7th, Mr. James Hazelhurst, a prominent Churchman, passed to his reward. For years Mr. Hazelhurst was an active member and worker in old St. Andrew's parish, and at one time superintendent of its Sunday school.

He was the son of Abraham Hazelhurst, and was born in this city in 1832. Educated in Trinity college, he was its oldest living graduate. He was connected with many prominent business and banking houses in this city.

DIRECTOR FOR RELIGIOUS EDUCATION IN NEW YORK

THE Commission on Religious Education of the Province of New York and New Jersey has appointed a director for the forward movement which it has planned for the two states and especially for the important work in coöperation with the public schools which is opening up in New York diocese. The Rev. John Wallace Suter, Jr., of Lowell, Mass., has been called to take charge of this work. Mr. Suter is one of the younger clergymen who have specialized in education, and his unusual qualifications for this branch of work have attracted much favorable attention in his own diocese. He will bring to his work under the direction of the commission a practical executive ability much needed in working out the plans for religious instruction in connection with the public schools. In this he will have the aid of the General Board, and the local diocesan Board of Religious Education.

The work initiated by the committee on the Demonstration School has so grown through the securing of the coöperation of the other religious bodies of the city at a conference held in Columbia University in May, that all the public schools of the Bronx, to be organized on the Gary plan next fall, will permit all the churches of that district to have some of the time of the children during school hours for religious instruction at their respective church buildings. Next fall, the Churches of St. Paul's, the Advocate, St. James', St. Alban's, Holy Nativity, St. Martha's, and St. Simeon's in the Bronx will be affected.

In Manhattan, St. Mary's, where the Demonstration School is located, will be affected, as well as the other communions, through coöperation with Public School 43. In Brooklyn also the experiment will be begun in a locality not yet chosen.

INDEPENDENCE DAY IN BOSTON

"Sane" Celebration, Religious and Secular

NEWS OF CITY AND VICINITY

The Living Church News Bureau
Boston, July 12, 1915

SELDOM has the observance of the festival of American Independence been more wisely and religiously kept than in this year of increased thoughtfulness among all classes of our people. The "safe and sane" propaganda has been eminently successful. There were no deaths in Greater Boston this year of the foolish and tragic sort which till so recently were always numerous. For the first time an effort was made also by the city to use the holiday as an opportunity to impress on newly naturalized citizens the dignity and responsibility of their lately acquired citizenship. There was an "Americanization" meeting held, presided over by the Governor and the acting mayor, to welcome some five hundred new citizens. Speeches were made by distinguished men of the older stocks and it is hoped that this feature of Independence Day will steadily grow and attain a very vital significance. It certainly is a thing very much needed in our polyglot social order.

Dean Rousmaniere's Fourth of July "Message" to the Cathedral rightly emphasized the religious side of the day. He said: "There has been no national holiday in the memory of the present generation so full of significance as the Fourth. The day on which government by the people was declared in this land takes on new meaning in a year when war against democratic government is devastating Europe. . . . The Fourth is more than a *holiday*. It is a *holy day*. The issues which were at stake in 1776 and are again at stake to-day are of such tremendous import to our civilization that we must take them into the Presence of God, whose will we believe that they represent. . . . We must reverently commit the future to Him and pray that we may be worthy of the proud title of citizens in a democracy."

The bells in the steeple of Old North Church (Christ Church, Salem street), which heralded the repeal of the Stamp Act and were heard on the first Independence Day, were rung this year on July Fourth by Charles Jewell, whose family have for three generations been the bell-ringers of the church. The old silver altar vessels, given to the church by King George II., were used. The Old North, since its recent renovation, has had more weddings in six months than formerly in six years.

St. Stephen's Church, Lynn, has called the Rev. Arthur W. Moulton of Grace Church, Lawrence, to become rector. Just fifteen years ago the late Rev. Augustine H. Amory, Mr. Moulton's predecessor at Grace Church, accepted a call from St. Stephen's, and remained there until his death.—The Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, and the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania, are spending the holidays at Rockport, on Cape Ann.—On July 4th, the Rev. James P. Franks completed forty-five years as rector of Grace Church, Salem.—During July, the services at Grace Church, Everett, are being conducted by the Rev. Edwin J. Skinner of Florence, Cal., who was formerly organist and choirmaster in the Everett parish.

J. H. CABOT.

Miscellany

STUDENTS AT NORTHFIELD CONFERENCE

THE Student Conference at Northfield, which closed on Sunday, July 4th, had an enrollment of nearly seven hundred from colleges and preparatory schools in the eastern United States and Canada. This year was the thirtieth anniversary of the conference, which is held under the auspices of the Y. M. C. A. The members meet daily in services and various classes, and though largely composed of Protestants there is an appreciable number of Churchmen. The dominating purpose is to study how they may devote themselves to Christian service, with a very strong emphasis on missions and on the social problems at home. A good deal of time was also devoted to studying vocation to the ministry.

John R. Mott, general secretary of the Y. M. C. A., chairman of the Continuation Committee of the Edinburgh Missionary Conference, and general secretary of "The World's Student Christian Federation," was the presiding officer. He made a strong and inspiring address on the responsibility and opportunity which comes to us in this continent owing to the European war.

The attendance this year, though not the largest on record, was larger than expected, as more came from Canada than had

been anticipated. The largest delegation was from Yale, which sent over sixty men; Harvard had the next largest. There were about two hundred boys from various preparatory schools, with their own classes and athletic events. A considerable number of foreign students were enrolled: from China, Japan, India, and Latin America. Greater Boston was represented by delegations from Harvard, the Massachusetts Institute of Technology, Boston University, Andover and Newton Theological Seminaries. Altogether, 32 colleges, 46 preparatory schools, 5 theological schools, several cities and foreign countries sent members.

The usual outdoor services were held on Round Top Hill where, as in the past, many have been influenced to enter the field of foreign missions. The Christian forces of eastern America may well rejoice at such a valuable conference of their students who will so soon be taking up the work of carrying on organized Christianity and making it known throughout the world. It will be recalled that Father Kelly, of the Society of the Sacred Mission, of England, a few years ago spent some time over here in close contact with such student conferences and that on the whole he believes that Churchmen should take part and that not only can they contribute their share, but that also they can and do gain much good from them, if proper precautions are observed.

MISSIONARY EMERGENCY FUND

THE Fourth of July holidays evidently affected the Emergency Fund, as it reached only the \$254,000 mark in that week. These are familiar figures, but it must be remembered that not until the full \$400,000 is raised will the Church be able to face the world with debts paid. To make this possible it is equally necessary that the apportionment should not be slighted. The Board's treasurer makes a more encouraging report this week in this regard. Whereas a week ago the apportionment was running a little behind what it was last year, it has now made gains and is keeping pace with its last year's record. It is to be hoped that the One Day's Income Appeal will continue to stimulate the raising of the apportionment so that the end of the fiscal year will see last year's record eclipsed. When one thinks of how small a minority of the Church's people have given so remarkably to bring the Emergency Fund to its present measure of success, is it vain to hope that the apportionment will be met in full?

From St. Stephen's, Fort Yukon, Alaska, away up in the Arctic Circle, comes a fine offering of \$41, while six congregations among the Indians in South Dakota have sent \$100. From a New England parish comes a remittance of \$5, of which the rector writes: "This gift comes from one of my poorer working girls who some years ago went West to find employment. She has not yet taken her name from my list of communicants and at least once a year sends me money to put into the parish treasury—as well as a separate sum to be used for missions."

A Southern Churchwoman writes: "When first I saw the notice of the Emergency Fund I did not fully understand the importance of it. Since then, I understand more about it. Please accept another small offering of \$50."

In the various Church conferences which are being held this summer, the Emergency Fund has been a frequent topic of conversation. At Cambridge and Geneva bulletin boards were kept and committees appointed to see that every Churchman was enlisted in the campaign.

Here is how one rector is working for the Fund and for missions generally: He has organized a men's committee which is furnished with printed directions of its duties. They are to make calls among the people, letting it be known that they are doing so as a member of the committee. They are instructed to say that the rector expects that each one should make a gift, however small, to the Emergency Fund—and collect this if possible. They are to try to get a pledge for missions from each one from five cents a week up. Next they are to enlist the support of those who have not yet taken a share in the Church's parochial expenses. After service on each Sunday morning, the committee meets in the sacristy, and hands in all Emergency Fund gifts and pledge cards, together with any information such as changed addresses, sick members, newcomers, people in distress, etc. Where there is such concerted action and thorough preparation as this, splendid results always accrue to the Emergency Fund. In the Middle West the rector of a parish

(Continued on page 428)

TRIBUTES TO BISHOP TOLL

Dr. Stewart Depicts His Character in Requiem Sermon

LAST WEEK'S HAPPENINGS IN CHICAGO

The Living Church News Bureau
Chicago, July 12, 1915

MANY tributes to the memory of Bishop Toll naturally continue to be heard, and many stories are being told of him, all of which intensify the sense of the great loss the diocese has suffered. At the Requiem celebration at the Cathedral of SS. Peter and Paul, the Sunday after his death, the Rev. G. C. Stewart, L.H.D., pointed out in his sermon that the three outstanding notes of Bishop Toll's character which impressed everyone who knew him were, his simplicity, his vitality, and his self-consecration to Jesus Christ and His Church. It was the Bishop's custom from the days when, as Archdeacon, he lived in St. Luke's parish, Evanston, to call upon the rector on Saturday morning for a pleasant chat. This custom he never gave up, and the day before his death he dropped in for one of these old visits. On the way he stopped to greet the verger, and to ask for the members of his family.

Few realize the struggle that the Bishop had in his early days before entering the ministry. He came to Chicago from Bedford, England, when 21, and worked at his trade of carpenter. Even after Dr. Locke had persuaded him to study for orders, he combined his trade and his studies, and often used to tell of reading his Greek Testament as he worked at the bench. In him was seen a combination of industry and devotion to our Lord which was evident to the very day of his death.

The Fifth World's and the Twenty-seventh International Convention of the Christian Endeavor Society has been meeting July 7th to 12th at the Coliseum. The paid registration was 12,000, the largest so far, representing 87 different denominations. Delegates came from every state in the Union. Illinois sent 2,000; the Eastern States 500; the South 750. The foreign representation was reduced because of the war; however, 100 came from Canada. This delegation had its headquarters in Grace Church (Rev. W. O. Waters, D.D., rector), where also a number of conferences were held. It was announced that 200 Christian Endeavorers had gone to the front from Winnipeg alone.

President Wilson and Mr. W. J. Bryan were invited to address the convention, but neither could come. The illness of Dr. Francis E. Clark, the founder, kept him away. He sent a characteristic message, read on Friday, which can be summarized in his three words of "Mobilize, Vitalize, and Evangelize." He asked among other things for a million new converts and stressed, too, the effort for "10,000 new converts of the Quiet Hour." to spend a little time each day in communion with God. The Church was represented on the programme by the Rev. Dr. Floyd W. Tomkins of Philadelphia, who conducted the Quiet Hours July 8th, 9th, and 10th; the Quiet Hour for the last day was held on the lake front. Dr. Tomkins preached Sunday morning at Grace Church. Other speakers at the convention included J. A. Macdonald, editor of the *Toronto Globe*, J. Campbell White, LL.D., General Secretary of the Laymen's Missionary Movement, and Daniel A. Poling, acting head of the convention, who gave the new slogan, "The World without a Saloon Nation by 1930." to take the place of the old slogan "A Saloonless Nation by 1920," adopted in 1911 at Atlantic City. "Billy" Sunday was asked to address the convention, but when he stipulated for a special train to bring him from his summer home in Oregon the convention refused his terms.

An interesting missionary pageant entitled "Livingstone in Africa," was given by the children. The hearty music throughout the meetings, led by a chorus of 1,000 voices, was inspiring. One wishes that in our Church there could be such splendid congregational singing, and less dependence on the choir. At the close of the convention, "A Memorial Service for our Sainted Dead," was held in the evening. The next convention will be in 1917 in New York City; that for 1919 will be held in Canada, either in Winnipeg or in Toronto.

On St. John Baptist's day was celebrated the seventy-eighth anniversary of the consecration of St. James' Church, Chicago, which occurred on Sunday, June 25, 1837. Bishop Chase, who then officiated, assisted by the rector, Mr. Hallam, had prepared for the event by a sermon on Saturday night. Besides consecrating the church, Bishop Chase on the same day preached twice, confirmed eleven candidates, baptized one child, and administered the sacrament of the Lord's Supper to thirty persons. The number of communicants at St. James' at that time was about thirty. Chicago had then a population of 4,170, which justified an act of the legislature, passed March 4, 1837, converting the town into a city. But confidence in the new city was not very strong outside Chicago itself, for in the month of May following, when the city, to meet its obligations, tried

to borrow \$25,000 from the State Bank of Illinois at Springfield, it was refused.

The rector of St. James' was active in missionary enterprise and did all he could to serve the surrounding towns and villages, besides ministering to his charge at St. James', which was then the only Episcopal church in Chicago. In this diocese to-day there are 116 parishes and missions and 132 clergy. In his reports to the diocesan convention Mr. Hallam speaks of holding services at "Juliet" (i. e., Joliet), at Lockport, at Michigan City, and in other places. Writing to the Domestic Missionary Society, under date of December 7, 1835, he says:

"Of several places where missionaries of our Church might be immediately stationed, and where I know that now is the time to put in the sickle, I select Milwauky. It is situated in the Ouisconsin Territory, on the shore of Lake Michigan, and distant about eighty miles from Chicago. In the opinion of many judicious persons, it will be little inferior to the last-named place. Twenty-five miles this side of Milwauky is Root River. The two might be united for the present in one station. I have been frequently requested by intelligent and influential men of both places to call the attention of the Committee to this subject, and to assure them of a readiness on the part of the people generally to support a missionary of the Episcopal Church. They always add, what you (r) missionaries so often write, 'now is the time.' It is not so much what these places now are, as what they will be in a short time, that makes it so important that they should be immediately occupied. Both Milwauky and Root River will have harbors; and, where such is the case, the increase of population is astonishingly great."

St. Bartholomew's Cemetery for the exclusive use of Church people has been opened at Oak Hill (Kedzie avenue and One Hundred and Nineteenth street). A cemetery with distinct Church character is always desirable, and we are glad that this diocese is to have one. Bishop Anderson has given the cemetery his approval and endorsement. The authorities have given the Bishop a plat for the burial of the Cathedral poor, and a lot for the use of the Home for the Aged. It is announced that in the event of anyone having to be buried at the expense of a parish, burial space will be furnished by the cemetery free of all cost, not in the potter's field, but in consecrated ground, where the graves will be taken care of for all time at the expense of the cemetery. Provision is made for single graves in a most desirable section of the cemetery, with perpetual rights. The property was obtained by Mr. R. S. Robinson from the Chicago Cemetery Association, and is most attractive. It contains many groves, and has been much improved by lawns, drives, and general landscape gardening. It is conveniently situated on the South Side of the city, and may be reached by the Grand Trunk R. R. or by the Halsted street surface line, and has a capacity of about 6,000 graves.

Under the auspices of the Men's Club of Grace Church, Oak Park, a special patriotic service was held in the church on Sunday morning, July 4th. A general invitation had been given to all civic, fraternal, and patriotic organizations in Oak Park. Among those present were representatives of the G. A. R., Sons of the American Revolution, Boy Scouts of America, the Elks, Masonic Lodge No. 540, Odd Fellows, and the Borrowed Time Club. Many societies carried their own banners and a section of the Siloam Commandery band assisted the choir in the hymns and patriotic anthems. The church was decorated with American flags, and a flag was given by the Men's Club to everyone attending. The service consisted of "The Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, set forth by the General Convention, October 5, 1785, and ordered to be used in this Church on the Fourth of July forever." During the service the congregation stood and repeated the words of the pledge of allegiance. The rector, the Rev. F. R. Godolphin, gave an address on "The Duties and Privileges of American Citizenship." The offerings were for the work of the American Red Cross Society.

During the absence of the Rev. Dr. Hopkins on his vacation at his summer home at Grand Isle, Vt., until the first Sunday in September, the Rev. Stephen Gardner will be in charge at the Church of the Redeemer during July, and the Rev. J. H. Dew-Brittain during August. The Rev. Irwin St. John Tucker, who has been serving as assistant at the Redeemer for the last eighteen months, has resigned because of the increased work demanded of him as an editor of the *Christian Socialist*. He will be succeeded by the Rev. Stephen Gardner on September 15th.

The members of the Church of St. Chrysostom have just raised over \$3,500 of nearly \$5,000 required to pay off the debt on the parish house and to make an extension greatly needed for Sunday school work. On Memorial Day a handsome silk national flag was presented to St. Chrysostom's Church and dedicated for the use of the parish. The flag was given by Virginia S. Tabb and Frederick C. Spalding in memory of their brother, Vincent Harvey Spalding, who died on Memorial Day, 1896.

The Sunday schools in general are having a vacation until Sep-

tember. Most of the schools had their closing exercises and picnics in June. Calvary Church Sunday school, Batavia (Rev. Canon H. G. Moore, rector), joined with about a dozen other schools in the town of Batavia in a union picnic which numbered over 1,000. Some schools are having summer sessions. St. James', St. Chrysostom's, and St. Edmund's are among these.—The Rev. F. E. Wilson has been elected principal of the School of Religious Instruction which opens at St. James' in October.—The cornerstone of the rectory of the Church of the Redeemer was laid with a fitting service on Saturday, July 3rd. H. B. GWYN.

PORTO RICO REFUSES TO ENDORSE THE PANAMA CONFERENCE

AT the recent Convocation of the missionary district of Porto Rico the Rev. Samuel Sutcliffe moved that the Convocation approve the principle of the Panama Conference and participate in it. The question was debated at length, much opposition being expressed, particularly by the laity. When it was apparent that the sentiment was overwhelmingly against the resolution, the further consideration of it was, on motion, indefinitely postponed.

MISSIONARY EMERGENCY FUND

(Continued from page 426)

which is anything but wealthy devoted space in his parish paper to live, up-to-date news notes on the One Day's Income appeal for a month preceding the day appointed for the offering. The result was \$127.86 for the fund. Although the appeal instantly fires the imaginations of the people, it, like everything else, needs preparation before it yields its best fruits.

Our missionaries in foreign lands are being heard from. Every one of them in the district of Tokyo has given at least one day's income, and one gave \$1,000. In the district of Hankow fourteen missionaries have given nearly \$100, representing from one to ten days' income.

The largest single gift to the Fund has been \$5,000. Two people have each given that amount. Six hundred and twenty-eight have given \$1 or less; 2,265 have given from \$1 to \$5. There have been 36 gifts between \$1,000 and \$5,000. All that is needed is a little more coöperation, and the Emergency Fund will be carried triumphantly to its goal.

FROM THE ZONE OF WAR

BY JEAN CABELL O'NEILL

*"Daughter of the King," Church of the Ascension,
Washington*

RETURNING from eight thousand miles of travel in the war zone of western Europe to my own country, I bring to my fellow Churchmen an appeal for their prayers, constant and earnest, that our Merciful Father will bring speedy peace to a war-crazed world. Just before sailing for home I turned into St. Paul's Cathedral, in London, for a memorial service. Much of the comfort of the splendid service was lost in the vastness of the building. On every hand the trophies of war, the memorials of those who are great in the pages of history simply because of their successful shedding of man's blood, and the prayers for success of one part only of the army of men sincerely battling for the right, seemed to give a false note to a service intended as an appeal to the Father of all men. But when the great organ began to peal, a background of splendid tones to the words of a chanted Litany, and the fresh young voices of the boy choir rose and fell in "God have mercy, Lord have mercy, Christ have mercy," all the discord melted away, and with all my heart I also cried, "God have mercy," not only on those on the blood-soaked fields of battle, but on us of Christ's Church on earth. As we enjoy great privileges, so to me it seems we have now great responsibilities as Christians in this time of awful peril to men's souls.

Through hospitals and through the wrecked towns of France I have borne the tiny badge of a Daughter of the King. Everywhere it has been my shield, among police with a tongue strange to me, under never-sleeping survey accorded a journalist in war times. I have come through in all safety and with all kindly respect from every class—because I wore outwardly the sign of the Cross. If I have also shown "by my ways and behavior whose I am," then I am most thankful that I was chosen for this mission, but I know I have left undone so many things I should have done. So I write to urge on those who

have not seen what I have seen, and therefore cannot be expected to know, the appeal for constant prayer for peace.

Much that is beautiful is coming from this struggle. Paris has turned back to its God as it seemed it could never do. The nuns who were driven from their shelters a few years ago are now reinstated in many cases and are gathering in the orphans and the destitute. Churches are full and Bishops, priests, and laymen are carrying the Gospel into the firing line, without fear or faltering. The women of the countries, and thank God, the women particularly of America, are doing most wonderful work for humanity, in the rehabilitation of the stricken lands—but notwithstanding this there is a campaign of hate, not from those in the ranks of the fighters, not in the hearts of those who have lost their loved ones, but on the part of politicians, of ammunition sellers, and, I sorrowfully confess, also on the tongues of the clergy of the English-speaking races.

Against this spirit let us pray. Is it for us to judge the individual motive or take sides in matters of which we know really very little? With all I have met, from all sorts of grades of society, I have heard stories of gentleness as well as of the reverse. War is more horrible than even hell is pictured, and anything seems to be considered fair; therefore is it not our duty to throw ourselves on God's pity? For only He can conquer the forces of evil in whose grip the world now seems to be lying. I have no German acquaintance. My impressions are all from the Allies. But from them, from women who had lived in cellars at Rheims, from women who were in Senlis, the nearest point to Paris to which the enemy came, I have heard tributes to the gentleness, the humanity of the foe.

I was passing Westminster Abbey on my last day in England, and it seemed impossible to take the time to turn in even for a moment's prayer; but some force within compelled me to do so. There was a service in progress, but all I could say as I sank to my knees was "Father of mercies, have pity on the dying." Over and over I said it. I seemed to have no other prayer at my command. That evening, I found, at the very moment of my wild prayer, the *Lusitania* was sinking beneath the waves, and two of my very dear ones were among the dying for whom I was so unconsciously praying.

The need for material aid on the other side is pressing, and grows more so with each hour; but more than clothing and food do the nations at war need the prayers of the Christian Church. I had thought war such a splendid thing. A long line of my people have fought and bled for their country, and I honor them heartily; but this is a war against the souls of men—and the souls of those not in the battle seem in deadly danger also. Only in God can we trust.

Let us not forget to work for the sufferers, but even more necessary is it to pray without ceasing, else to us may come a reproachful Voice from the Great White Throne: "Thou wert thy brother's keeper; how hast thou fulfilled thy trust?"

HYMN FOR THE HOLY COMMUNION

The upper room is furnished, Lord;
Thy welcome waits Thy children there—
Who now draw near, with one accord,
In lowly prayer.

May we, in breaking of the Bread,
In cup of love, for us outpoured—
With holy comfort, not in dread,
Now meet Thee, Lord.

* * * * *
Vouchsafe, O Lord, that, fed by Thee,
We grateful hearts anew may raise,
And henceforth walk, most faithfully,
In holy ways.

Amen.

HELEN ELIZABETH COOLIDGE.

NOTHING so purifies the thoughts, heightens the acts, shuts out self, admits God, as, in all things, little or great, to look to Jesus. Look to Him, when ye can, as ye begin to act, to converse, or labor; and then desire to speak or be silent, as He would have you; to say this word, or leave that unsaid; to do this, or leave that undone; to shape your words, as if He were present, and He will be present, not in body, but in spirit, not by your side, but in your soul. Faint not, any who would love Jesus, if ye find yourselves yet far short of what He Himself who is Love saith of the love of Him. Perfect love is heaven. When ye are perfected in love, your work on earth is done. There is no short road to heaven or to love. Do what in thee lies by the grace of God, and He will lead thee from strength to strength, and grace to grace, and love to love.—Pusey.

Church Schools and the West

By WILLIAM C. STURGIS

THE modern Englishman as we know him exhibits certain qualities, which, though at times they may rasp the sensitive observer, are nevertheless essentials of greatness. These qualities are shown in almost every domain of thought and action, and it is fairly safe to say that they owe their development, if not their initiative, in large measure to the so-called "public" schools of England. To the training received at such schools as Rugby, Eton, and Harrow, the leaders of England during the past hundred years have owed much of their cautious conservatism, their wholesome respect for authority, their broad education, their extraordinary self-control, their passion for virile sports, and their bull-dog courage and tenacity. It is perhaps not an exaggeration to say that England's whole colonial administration, unquestionably the greatest of her achievements, has been the direct outcome of the "live and let live" policy of her great preparatory schools.

It is also a striking fact that all of these schools are, directly or indirectly, the outgrowth of the Established Church. Indeed the Church of England, whether on its native soil or transplanted, has always shown a remarkable aptitude as the foster-mother of boys' schools. It was well-nigh inevitable, therefore, that as soon as the American Church found her position on the western continent assured and felt within herself the capacity for great accomplishment, she should turn her fixed attention to that vocation in which the Mother Church had shown such marked proficiency.

Muhlenberg, Shattuck, Coit—these names of devout Churchmen are indissolubly associated with the beginnings of Church schools in the United States. As founders and leaders they had the unique privilege of directing the capacity and the resources of the Church into the most productive of all fields. It was the Rev. Henry A. Coit who, in 1856, coming from St. James' College, itself an outgrowth from St. Paul's School on Long Island, became the first headmaster of St. Paul's School, Concord, and, in coöperation with its founder, George C. Shattuck, established the model of the American Church School for boys based on the English system but modified to meet the conditions of American life. Under the stimulus of Dr. Shattuck's example, a new school, St. Mark's, was presently established at Southborough, Mass. Then followed the Shattuck School at Faribault, Minn., differing from its eastern predecessors in being a diocesan school, and, as such, noteworthy by reason of its success. Then Groton School in Massachusetts, St. George's at Newport, R. I., Kent School in Connecticut under the auspices of the Order of the Holy Cross, and others less well known. Each one of these has made some distinctive contribution to the theory of elementary education or has developed some unique method hitherto untried. Thus it has come about that the American Church has done a very great and increasing service to the State through the medium of her schools, while on the other hand she has made it possible for boys in almost any walk of life to receive the best that she has to offer in the way of elementary education.

This is peculiarly true within the limits of the eastern states. That region is fairly dotted over with Church schools of the best type, and their success has led to the organization of many "non-sectarian" or "undenominational" schools where the interesting experiment is being tried of giving to boys a well-rounded training apart from any decided emphasis upon religion as an important factor in such training. Thus, what with its admirably developed public-school system, its undenominational boarding-schools, and its many and really great Church schools, the comparatively small region of New England offers undoubtedly the most abundant opportunities in the United States for the elementary education of boys.

The South is not so fortunate, although the early establishment of the Church there should naturally have led to the founding of schools. The factors which prevented the development of the southern Church along this line are, of course, perfectly apparent. The Civil War drained the Church of her resources; it left the whole South financially stranded, and when it passed new problems arose, so pressing, and touching so closely the very existence of the Church, that she has had neither the time nor the money to devote to education, except in the most practical form of trade schools, especially for the

negroes. So true is this that the University of the South and St. Andrew's School, both at Sewanee, Tenn., stand out as brilliant exceptions. Nevertheless Maryland, the District of Columbia, Virginia, Kentucky, Tennessee, and South Carolina all have Church schools for boys.

With the ever-spreading wave of migration in the United States, the center of population has moved westward with extraordinary rapidity during the past fifty years, until it is now well within the limits of the Middle West. Whether this is true of the Church population is difficult to determine, but it is a fact that, in the great states composing this rather artificial group, there are but six Church schools for boys, and this notwithstanding the fact that the combined area of these states is nearly seven times that of the whole of New England, while their population is four times as great. Four of the New England states, with 136,000 communicants, have five great Church schools which cannot begin to accommodate at one time all of the applicants for admission. The states of the Middle West, with 174,000 communicants, have six such schools, some of them struggling for a bare existence.

Going farthest west, the Pacific coast presents, at least in the case of California, a long-established region of Church influence. It is therefore not surprising to find that in the matter of schools it is fairly well equipped. With three Church schools in California, one in Oregon, and two in Washington, it is hardly necessary for parents living on the coast to look eastward of the Sierras for the opportunity to give to their boys the very best that the Church has to offer in the way of elementary education.

There remain only the so-called prairie states, from the Dakotas on the north to Texas on the south, and the states comprised in the Rocky Mountain region. These together form one vast area, more than a thousand miles square, parts of which offer opportunities for the establishment of boys' schools under conditions of climate unsurpassed within the limits of the United States.

No one who has not lived, year in and year out, in that portion of Colorado where the mountains meet the plains can form any conception of its extraordinary charm. Statistics regarding sunshine and precipitation convey but a vague idea of a winter climate characterized normally by days and weeks of brilliantly clear weather and a temperature rising from 50° to 60° during the day, and at night falling but a few degrees below freezing. It is not unusual to experience such conditions from October to February, at almost any point along the eastern slope of the foot-hills in Colorado. In summer the bracing air and wonderfully cool nights attract visitors in increasing numbers from the Gulf states and even from California. Indeed, what the Maine coast has been to eastern people for fifty years, Colorado is becoming for the people of the South and Middle West.

No more ideal region could be imagined for school life than this, where tennis, golf, riding, camping, and every form of outdoor sport can be indulged in practically throughout the winter, where sleeping out of doors is the keenest of pleasures, and where lassitude is unknown. Under such conditions both mental and physical vigor develop rapidly and naturally. Yet at present there are but four Church schools, at most, in the whole of the vast region under consideration, and of these, three are military academies, and therefore not strictly of the type which we are considering, although all are doing good service in their respective fields and are amply deserving of wider recognition. The fourth, St. Stephen's School, located at Colorado Springs, was organized five years ago and is designed to fill precisely the place in the West that the great Church schools, such as St. Paul's, Groton, and St. Mark's occupy in the East. When it is borne in mind that there is no similar school within nine hundred miles of Colorado, and that Denver is one of the strongest Church centers west of the Mississippi River, it would seem that a school of this type should attract boys from every part of the country and should exercise a profound influence upon the development of the Church throughout the West.

There are many conditions in the West which demand not one merely, but many schools, non-diocesan in their foundation,

but yet under definite Church leadership. No one familiar with both East and West can fail to note the fact that a spirit of sectionalism prevails in both quarters, neither one understanding the other, each more or less unsympathetic with the other's point of view, largely through ignorance, both indulging in comparisons which breed a spirit of mutual misunderstanding. Nothing can so surely neutralize such a spirit as a democratic school where boys from all sections meet in the closest companionship and, during six years of the most formative period of their lives, learn mutual understanding and respect.

Again, it is quite evident that the public schools, with their purely local *clientèle*, can do nothing to promote this end. Moreover the public-school system, as developed in the West, has been very largely molded by the exigencies of its environment and is called upon to supply a vast amount of rather heterogeneous information at the expense, in many cases, of sound and thorough instruction. The result is that those who recognize its deficiencies have, in the past, been obliged to look to the private schools of the East for the kind of education which they desire for their sons, and, too often, boys of western affiliations, after spending their school and college years in the East, never return to assume those responsibilities of leadership for which they have become fitted.

Finally, the West is becoming more and more the center of vast industrial and commercial enterprises, the like of which have never before been known. Frequently the control of these enterprises is in the hands of men who are either totally devoid of Christian ideals of sympathy and service or, having such ideals, are too far removed from the base of operations to enforce their ideals upon the actual management. What the industrial life of the West needs to-day, if it is to become other than a portentous menace to the stability of the state, is a class of men of Western birth, filled with the spirit of democracy, realizing the West as something more than a mere field for exploitation, having the advantage of a sound and thorough education, trained in the highest ideals of Christian citizenship and determined to put those ideals into practice. That the Church, through her schools, is able to develop just such men has been abundantly proved; but it is a striking fact that the number of such schools is smallest in precisely the region where the need of their output is the most keenly felt. It cannot be expected that this need can be met, except to a trifling extent, by schools in the East or on the Pacific coast. If it is to be met at all adequately, Church people must take advantage of every opportunity now afforded for the thorough elementary education of boys in the West, and must see to it that such opportunities are multiplied many fold. Such schools must be prepared to offer what the public schools cannot; and while the majority of their scholars will always be boys of Western birth and parentage, there is no reason why, with the increasingly rapid means of transportation which, even now, bring Colorado within fifty hours of New York, with the extraordinary advantages of climate, and with the best possible instruction assured, large numbers of parents should not come to regard it as a wise and natural thing to send their sons to a Western school, there to develop as representatives, not of a section, or a class, or a type, but of broad-minded, warm-hearted, democratic, American citizenship.

THE MAN WITHOUT A PARISH

By A. C. S.

THE Man Without a Country" has long been an object of world-wide pity since the patriot, Edward Everett Hale, revealed him to the reading public—a wanderer devoid of the natural joy of civic and national environments, an out-cast alien from his fellows.

Is it not time that a patriot of the "Country that is an Heavenly" gives to the Church of to-day a recital concerning our brother of sadder fate, the "Man Without a Parish"?

How many such there are in every community! Their tribe has increased. Men they are of sometime virtue, reared in the faith of godly fathers, yet, through indifference, become strangers at the Divine Father's Table; unfamiliar with His promises; uncertain of their future; unafraid of to-morrow until a face with that mysterious certainty, misinterpreted to the faithless, yet surely known as the entrance to the "rest that remaineth to the people of God."

For it is not merely the joy of spiritual companionship which they lack; it is also the resultant, purifying strength of

character wrought by a soul's frequent fellowship with like-minded pilgrims who tread the pathway marked through centuries by the onward pressure of feet, soiled frequently, it is true, yet as frequently washed clean by Christ's disciples; pilgrims who suffer equal hunger but are unsatisfied by the Bread of Life; pilgrims who walk in darkness until they lift their eyes of faith to see the light; pilgrims who grow weary until they learn to find their rest in God.

At close of day even dumb beasts know the joy of turning home! And surely the Church of God on earth is our appointed place of meeting with our Father in the intimacy of frequent intercourse through prayer and fellowship, our Home for close of day!

Every "Man Without a Parish" invariably follows a similar road of discontent. Finding himself in a strange city he decides not to affiliate with any religious body of Christians until he has "made the rounds" of all the churches. With critical mind he enters upon his self-elected process of judgment and determination. If he has received a letter from the rector of his former parish he suppresses it—"for the time being," he explains. On a Sunday when his new home is well settled, he and his wife—a patient little woman of subdued type who is afraid to spend more than the last cent of her meager allowance—put on their "best-Sunday-go-to-meeting clothes" and leisurely fare forth to the most fashionable parish church where they have heard there is fine music and good preaching. They wait in the aisle until escorted to a pew where, let us hope, they receive a welcome. If not they never go there again! But and if hospitality is offered—as it is nine times out of ten—they are prone to think that the greeting was cold, the spokesman over-dressed, the church draughty, the music too ornate, or the sermon long and tiresome.

Seven days later they again don their best array and seek another fold. Here, let us imagine, the sittings are free, when they will be pretty sure to realize that the "class of people" forming the congregation are *beneath them*—whatever that term may indicate! Obviously it has no place in a mind which recognizes all men as brethren and the Church a great commonwealth of equal blessing, right, and privilege for humanity. This time the music is too loud and hearty; the sermon overbold in utterance; the pews are dusty; or the distance too far from home.

The following Sunday, a third experience further diminishes ardor, so that Sundays IV. and V. are openly spent in "staying home from church," because the "weather threatens a storm," or "company is expected to dinner," or what not!

On the sixth Sunday, if conscience stirs to action, a fourth parish church is visited, but by this time a lack of fervor and the effort of attention has become wearisome.

Thereafter only a special service or a "cantata" will project Mr. and Mrs. Non-Church-Goer within the portals of their Father's House.

Do they miss the old-time delights? Yes, at first, but not for very long. It is all too easy to break up a good habit into fragmentary resolves. It is not until sickness or death enters the family that either Mr. or Mrs. Non-Church-Goer will confess a need. Then they hastily send for a clergyman.

"What parish do you attend?" he asks, and they truly answer:

"We used to go to church but haven't lately."

What parish priest who does not know the type! O layman or laywoman, don't let yourself down to the level of "No-Parish-Connection," for it means a flat and common existence mentally fed on Sunday newspapers and with empty conversations on sport or fashion; a condition of meagre inspiration and cheap fun, or gaudy amusement debilitating to the soul.

The Man With a Parish has the respect of his fellows and the love and blessing of God. Prove this assertion true! You can easily do so in any city, town, or hamlet. Then flee from the non-patriotism of self-elected exile from your Heavenly Father's country, the aimless and blessingless ultimate end of every man without a parish.

HOWBEIT YOUR faith seeth but the black side of Providence, yet it hath a better side, and God shall let you see it. We know that all things work together for good to them that love God; hence I infer that losses, disappointments, ill tongues, loss of friends, houses or country, are God's workmen, set on work to work out good to you, out of everything that befalleth you. When the Lord's blessed will bloweth across your desires, it is best, in humility, to strike sail to Him, and to be willing to be led any way our Lord pleaseth.—*Samuel Rutherford.*



CLINTON ROGERS WOODRUFF, Editor

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ST. FAITH'S HOUSE

THE demands upon all generously disposed people have been so many during the past twelve months that it is encouraging to hear of a charitable institution that has received more generous support than ever before. Such has been the case at St. Faith's House at Tarrytown. This home fills a unique place among the many homes in New York state. It is the only place in the state where the very young unmarried mother may go in her extremity and be cared for with her baby and afterwards be trained to earn her living and to start anew in life. St. Faith's is one of the social service works of the Church, but it has no endowment nor any source of income except voluntary contributions and subscriptions.

In 1901 the present home at Tarrytown was bought. It is an attractive, old-fashioned house, with a large garden shaded with fine old trees and having a glorious view of the Hudson. The cost was \$18,500, of which amount only \$4,500, the gift of an anonymous friend, was forthcoming at the time of the purchase. Two mortgages were assumed, of \$9,000 and \$5,500, respectively. It was a heavy load in those days when social service work did not receive the support it does to-day, and when the need for this branch of rescue work was but little recognized. The burden was undertaken by a small but courageous board of directors, four of whom are still active. The responsibility of management was assumed by two of this number, Miss Lena McGhee, the foundress, assisted by Miss Katharine Mason. Together these two ladies have carried on St. Faith's at Tarrytown amid many discouragements but with a never-failing devotion.

The band of interested supporters has grown larger, the capacity of the house has been increased, and on July 1st the mortgage on the property was reduced to \$4,500. The next twelve months will witness a gallant effort to see the last payment made and the property fully owned by the Corporation of St. Faith's House.

At the present time twenty-three young girl-mothers and their infants are receiving care. Every week some application for admission has to be refused for lack of accommodations. The most difficult problem that now confronts Miss McGhee is the answering of pathetic appeals such as this: "To take the poor child; she is only fifteen years old; if you do not take her, the only places open are homes that receive women of degraded lives. It is the one chance for her and her poor baby." These appeals come from all over the country. In the past twelve months, workers in ten dioceses have turned to St. Faith's for help.

The need of the work has been clearly demonstrated, and the lines on which it is carried on are endorsed by the best authorities. St. Faith's stands for segregation of offenders; only girls who have fallen for the first time are received; the mother and child are kept together and the little mother taught her responsibility toward her unwelcome child. Religious teaching is the fundamental principle of St. Faith's.

The simple home life as opposed to all that is institutional in its nature goes on very quietly and systematically. A trained domestic science teacher and a graduate nurse work with Miss McGhee and Miss Mason, who have given themselves wholly to this work that has filled their hearts and lives. They have received no salaries and now rejoice in the possibilities that are opening up to do more for the rescue and training of their poor girls.

The responsibility of supporting this work is coming home to Church men and women and it is hoped that in another year the long struggle to have this home entirely owned by the Church, which has been the vision of the foundress, will be ended and that the last portion of the debt will be paid.

It can be readily understood that in these past years the purchase of a home has not been the only difficulty for the workers at St. Faith's. It has always depended for maintenance upon voluntary gifts, and expenses of keeping up a large house filled with sickly, badly nourished little girls and babies are

very many. The constantly increasing cost of living has brought its problems here as elsewhere. The difficulties have been many, but the friends who have stood by this work witnessing weary struggles with poverty have read each year the story of the work as it has been published in the little reports, and they have experienced a sense of encouragement and joy in realizing that this house has been the means of saving many poor girls from lives of degradation and shame. Through its ministrations they have been put in positions where they can earn support for themselves and their babies, and it has been an instrument in fulfilling the great mission of the Church to seek and save the lost.

THE LATE DEAN GROTON

In the lamented death of Dean Groton, the Social Service Commission of the diocese of Pennsylvania sustained a serious loss. Dean Groton was appointed a member of the Social Service committee of the diocese in 1910, and was continued as a member of the commission when that was organized two years later. He had been, however, for many years deeply interested in the cause which the commission represents and as one of the executive committee of the Christian Social Union, and for one year its vice-president, had taken a useful part in the study and agitation out of which the diocesan and general commissions on Social Service. He had a deep sense of the duty of the Church to face community problems, and a firm belief in the adequacy of the Gospel of Jesus Christ to solve those problems, if it were brought to bear upon them. His clear and practical counsel and his assistance by voice and pen were highly valued by his associates, and they recorded their sorrow at his loss and their sympathy with the members of his family in their great bereavement in a formal minute prepared by the Rev. George Lynde Richardson, the Rev. Dr. G. Woolsey Hodge, and Mr. Henry H. Bonell.

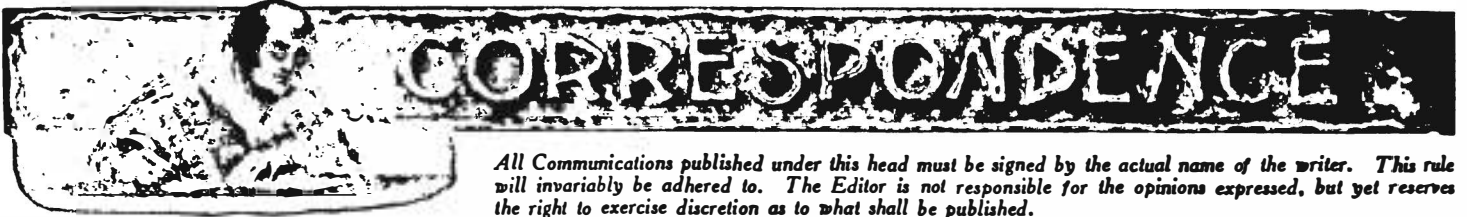
SCHOOL CERTIFICATES AS A KEY TO CITIZENSHIP

The Superior Court of Los Angeles has recognized the value of citizenship certificates by issuing notice that "hereafter, until further order, applicants who present certificates from public schools will be admitted to citizenship under proof by witnesses of residence and good character alone, and without the usual examination in open court."

The method of attaining citizenship has been dignified and its possession made more valuable in Los Angeles by this simple process of accepting school certificates in lieu of a public examination before the court. At the regular monthly recognition service for new citizens at the Los Angeles high school on Wednesday evening, November 25th, for the first time in history, citizenship papers were presented to a class of twenty-one, the members of which had completed a special course in the high school and had received certificates therefor—the only further requirement being the proof by witnesses of residence and good character.

THE ANTICIPATED IMMIGRATION

A speaker at the Washington meeting of the American Civic Association expressed the opinion that five million immigrants would come to the United States after the war. This speaker, Mr. C. H. Cheyney of San Francisco, declared that for more than a year the California board of immigration has conducted investigations in Europe to ascertain how many and the character of the immigrants destined for the Golden Gate as a result of the opening of the Panama Canal. This investigation, Mr. Cheyney said, has brought out that thousands of persons in Europe before the war were looking forward to going through the Canal to California. Tickets from Europe to San Francisco by an all-water route will be cheaper than transportation to New York by steamer and thence by rail across the continent. This will result in an increase in the immigration to the Pacific Coast, with the consequent problems of a social nature.



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.

THE PANAMA CONFERENCE

To the Editor of *The Living Church*:

TN the decision of the Board of Missions as to the Panama Conference we are, in my judgment, reaping the fruit of a long series of triflings with the Church's true character and mission in the world. In missionary exhibitions, in conferences and campaigns, it is becoming increasingly manifest that in the minds of many, perhaps of a majority, it is more important to have a zeal for missions, than it is to be zealous for the spread of the Catholic Faith. If the conference is to be with good and earnest men, no further question seems to be asked. Their missions are to be respected and encouraged; their work prayed for; and all is to be regarded as "meeting the needs" of this or that country "with the Gospel of Christ."

The result is confusion ever growing worse confounded, truth ever relegated further from us, sacraments made only secondary and even indifferent, a practical denial of any Divinely given or Divinely authorized Church, or Faith.

What seems to be needed in these days of feverish planning for quick results in Gospel Preaching, or in Church Unity, is the steady maintenance of the Church's witness, a complete refusal to compromise, a determined purpose to remain at unity amongst ourselves, but an equally firm insistence that it is more important to spread the truth than to have a zeal for spreading one's personal convictions.

Is not this what is in the minds of those of your correspondents who are questioning their power to continue to support the Board in its corporate activities, if on the lines of its present purposes? It is precisely because they wish to "meet the needs" of the world by "the Gospel of Christ," and to "promote the coming of God's Kingdom on earth," that they dare not support, or meet on equal terms with, what they believe to be another Gospel, and a hindrance to God's Kingdom. It is the sacredness of Truth.

I fear the allurements of the "leadership," and "influence," so continually talked of as the privilege of one very superior Church! If we were more faithful we might have more influence. If we were more humble we might lead better.

Why should not our Board of Missions confine itself to its work of "conducting the missionary operations" of the Church committed to it? Why, in spite of Mr. Pepper's interpretation, should it not leave to the General Convention the inauguration, if it so pleases, of interdenominational policies? It is these which inspired the hope of unity and enthusiasm among ourselves. Still we can hold aloof, if we disapprove them.

But with the Board of Missions it is not so. It claims as its right the financial support of every Churchman. It can only do so on the understanding that it respects the principles of every Churchman. The deliberate ignoring of the well-known principles, even of a minority, can only bring one result. Those who are thrust aside stand aside.

I trust we may yet be saved from this, by the recognition by the Board that it has passed beyond its true sphere, and only created division at home by its one-sided efforts for peace abroad.

Boston, July 2nd.

H. P. BULL, S.S.J.E.

To the Editor of *The Living Church*:

TFOR one, feel that the suggestion of a correspondent in last week's issue that all those who were not in sympathy with the Panama Conference at least let their names be known, is a good one. Inscribe me under this head.

Missions is quite near my heart, but, when I give to this cause, I like to know that such money is used to convert those who are in no sense Christians.

Somehow I feel that a very poor Christian is far better than the non-Christian. After we have converted all men, then it will be time enough to try to improve existing Christian systems.

Shenandoah Junction, W. Va.

J. A. DEARING.

To the Editor of *The Living Church*:

TDESIRE most heartily to endorse all that you have said in the excellent article contained in your issue of May 20th, on the action of the Board of Missions with reference to the Panama Conference.

The diocese of Los Angeles has recently, under the guidance and influence of our Bishop, given more earnest thought and more material aid to mission work than ever in its previous history.

The particular church of which I have the privilege to be one of the wardens has made and is making great efforts to meet in full all demands made upon us both for foreign, domestic, and diocesan missions, and now comes this most unfortunate action of the Board of Missions to undo the work which we have been trying to accomplish.

Judging from the paragraphs you have quoted from Bulletin No. 2, issued by the promoters of the conference, the idea underlying the movement is the desirability of converting Roman Catholics to Protestantism.

Is it possible that any sane man believes that by such means he can hasten the day when all the earth shall confess that Jesus Christ is Lord? If missionary effort does not further that end it is worthless.

The action of the Board of Missions will surely result in serious division among Churchmen.

Santa Monica, Calif., June 28, 1915.

Yours very truly,

A. W. MORGAN.

To the Editor of *The Living Church*:

ISAW a suggestion in *THE LIVING CHURCH* to the effect that Churchmen in sympathy with the stand that your paper has taken in regard to the Panama Conference give their names as supporting this position. I hasten to assure you of such support on my part. So much has been written on this matter that it is merely a repetition to make any additional comments. I would say, however, that my reason for sympathizing with you is on the grounds that the Board of Missions has not acted according to the spirit of the legislation on this subject at General Convention and that published announcements of the conference cast a slur on the people of South America and on the efforts made in that continent by the Roman Catholic Church.

Wilmington, Del., July 8th.

Very sincerely,

A. FELIX DU PONT.

DISCIPLINE IN THIS CHURCH

To the Editor of *The Living Church*:

IHAVE read with much interest the letters relating to Prayer Book Paper No. 14 which appeared in your issue of May 15th.

The replies are exceedingly able statements of what must be quite obvious, I should think, to any graduate of a seminary competent to train candidates for holy orders. It is one thing, however, to know the truth, and another thing to be able to explain it simply and lucidly to the laity. For having accomplished this latter feat, many of your readers must feel grateful to Fr. Benton, Fr. Cooper, and to the Rev. Professor Johnson. For myself, I have conceived such an opinion of these attempts to explain away the rubric in question as renders it, perhaps, unwise for me to publish my sentiments concerning Prayer Book Paper No. 14.

But a wider question presents itself. Why is it that the discipline of the Church (not their personal and private discipline) is not more faithfully administered by many of the Bishops? The common answer is that these Bishops wish to be merciful and liberal. But who is best entitled to the kindly consideration of the Bishops—the loyal or the disloyal priest?

There are canons and rubrics which, while they designate the sworn duty of every priest, are under the ban of popular (*i.e.*, uninformed) prejudice. In administering these a Bishop cannot choose to be merciful and liberal. No such choice is open to him. He must choose either to discipline the disloyal or to encourage the persecution of the loyal.

In connection with a certain Prayer Book rubric, let me, to illustrate my point, outline a narrative, which, though true in all its parts, is, to avoid pointed reference, culled from several separate incidents known to me.

The Reverend A. B. (as the canons describe him) is priest in charge of C. A member of his congregation, having met with financial reverses, leaves the town with a bottle of whiskey and a revolver. Later his corpse is found in a wood, the empty bottle by his side, the discharged revolver in his hand. The young missionary feels that the Prayer Book rubric plainly refuses regular burial in the case of a suicide so obviously premeditated. Influential moneyed members of his congregation angrily protest, but the priest feels himself bound by his vows, and the funeral is conducted by a sectarian minister. As a result, several subscriptions are stopped, and letters containing all sorts of wild accusations are sent to the Bishop. However the priest stays on, knowing that he is in the right and confident that his Bishop will support him.

Presently, to his amazement, he receives a letter from the Bishop

asking for his resignation. The Bishop writes that he is pained to find such a step necessary, but letters have come to him (names of writers withheld) making grave accusations which convince him that the Reverend A. B. is not the man for the place. In the particular matter of the burial in question, no doubt, the priest was right in enforcing the rubric, but his manner in doing so appears to have been tactless and arbitrary. Tact and diplomacy are prime qualifications for success in the ministry of this Church, etc., etc.

Let us suppose that the priest (to whom none of the other parties seems to have found it necessary to display tact and courtesy) replies that he would like to know the names of his accusers and applies for a fair investigation that he may make his innocence clear.

The answer to that is that the Bishop regrets that the priest has not acted upon the hint that a resignation of cure would be acceptable. He must now peremptorily remove A. B. from the mission. A. B.'s attempt to bring upon the Church the notoriety of an official investigation has more than ever convinced him that this step is necessary.

A. B. finally wakes up to the fact that he is the only un-moneyed and un-influential party to the affair and goes forth to get another job or starve. He is succeeded in the mission by the Reverend D. E., who, learning (worldly) wisdom from the experience of his predecessor, buries the first suicide of his pastorate, asking no questions.

X, Y, and Z, poor parishioners, who knew A. B. as a kind and loving priest, and who inhaled from him the elements of Church discipline, write a courteous letter to the Bishop, accurately stating the circumstances, and expressing the hope that the Bishop can do something which will make clear the official teaching of the Church.

As, for some reason, the Bishop does not feel bound to treat these letters as confidential, he sends copies of them to the influential laymen of C. (including the employer of the correspondents) together with copies of his reply, the burden of which is that no steps can be taken; he deprecates a narrow legalistic treatment of a broad-minded priest. This is not a persecuting Church.

All of which is meant to show that, so long as some of its laws are unpopular, this must be either a disciplining Church or a persecuting Church. Laxity in favor of the disloyal, however influential, means the cruel persecution of the loyal.

Not a persecuting Church? I wonder.

Yours truly,
JOHN COLE MCKIM.

June 15, 1915.

BUSINESS AND CHARITY

To the Editor of The Living Church:

WHEN the secular papers devote so much space to the question termed "charitable" and in which they include the poor, the prisoners, the sick, the down-and-outs, it is time for Church papers to ask Church people what the Church is doing for her poor, sick, prisoners, and outcasts. The Baltimore Sun tells us that the new "Charitable Alliance" is an endeavor to put organized charity on a "sound business basis." Does it not chill one's soul to learn that the greatest of virtues, the greatest of ideals—Charity-Love—is put on a "sound business basis"? Business methods have been held up to the mirror by the Rev. Mr. Hogue, rector of Ascension, Baltimore, in the Evening Sun of June 16th. Read what he said there. When husbands and fathers are displaced by young girls for "business" reasons, whose fault is it that their families starve, body and soul? Among that "remarkable body of men" who act as trustees of the Baltimore Charities Alliance, how many of them are Churchmen, or men identified with any other branch of Christianity? Have they never been taught the wide distinction between the ideals of the Church and the ideals of business?

It is a crying reproach to the Church that her poor and destitute are cared for on a "sound business basis." The Church stands for a great principle—Love-Charity—but "how dwelleth the love of God" (or man) in those who turn their starving brother over to the tender mercies of "business" principles? Look at our empty pews, or the pews filled only with well-dressed people! It is one thing for the Church to abandon her work of "inspiring men and women with a sublime vision," and quite another to substitute for it "mere reformatory social service." Social service is not new to the Church. It has been hers from the beginning; but why amalgamate with an "Alliance" built on a "sound business basis"?

At the bottom of the awful war in Europe this moment stand "business" and its methods. The appeals from the poor and sick, the prisoners and outcasts to-day, call aloud for the Church's most serious consideration. They take the place of the great theological controversies of old, which made her a vital force in the world. The Roman Catholic Church has solved her problem by officially federating all of her St. Vincent de Paul Societies under one central head; the Jews have federated their benevolent societies, and even the Salvation Army assists its poor in the name of religion; but we, of the great Anglican Communion, are dumped with all the other 'isms of Christendom, and the off-scourings of the world, into the pit of Charity Organization politics.

Let the Church beware and remember how she lost that great body of Christians, the Methodists. All the beauty and dignity of her service, all her splendid traditions, became unreal to those whose

souls were starving for a more fervent mode of expression. And the Church will lose again unless she alters her course, for no self-respecting man or woman will be identified with an organization which, after baptism, pronounces her people "members of Christ, children of God, and inheritors of the Kingdom of Heaven," but when misfortune comes sends them out for the cold comfort, and doles, with the stigma attached, which fall from the coffers of the Charity Organization. Could there be a more glaring insult offered to Churchwomen than the fact that the Girls' Friendly Society, a distinctively Church organization, all of whom must be chaste and upright women before they are accepted for membership, was placed on the same level as those which come under the head of Corrections and Charities, at the recent conference in Baltimore? The future holds the Call of the Church or the Call of Socialism.

MAUD S. WEEKS.

NEEDS OF AN ARCTIC MISSIONARY

To the Editor of The Living Church:

PLEASE permit me space to place before your good readers some of the needs of an Arctic missionary.

Some of you will know that this is the headquarters of the Grenfell medical mission. It is also the headquarters of the Church "Mission of St. Anthony" which extends over a coastline of from 80 to 100 miles. Scattered along this extent of coast and in sixteen different coves and harbors there are residing about 600 Church folk. The priest has to visit each of these little settlements, but to do so entails much boat work and often a great amount of difficulty and danger. For instance, I have been detained here now for almost a fortnight awaiting an opportunity to get north for a marriage (poor, anxious party, can't you pity them?). I have already tried it four times but have been forced to retreat. On Saturday in making an attempt I had a very narrow escape and it was only by a miracle that my body is not now lying underneath the surface of the great Atlantic.

(1) For the work of this mission then a motor boat is an absolutely necessary adjunct. I received about \$150 last year towards this object. I yet need at least \$100, but if I could obtain, say \$50 or \$60 it would relieve the burden greatly and would give me great pleasure. Will some kind reader or readers please try to assist in raising that amount? This is by far our most important need.

(2) We are building two churches—one at Griquet and one here. Each will cost about \$1,500 before they are finished. The people have done magnificently, having succeeded in raising about half the cost in less than two years. And yet at each place there are only 100 and 140 Church persons respectively. Our needs for the churches then are as follows—Funds (say about \$300 for each church) to finish the actual building, font, altar furnishings, lecterns, prayer desks, and pews. Bells, of course, are needed but they can wait till we are in a position to buy them. Still if any church has a second hand bell lying around we should be most happy in having (and hearing) it.

I shall be pleased to reply to any and all letters of enquiry in re our work.

Hoping and praying, Mr. Editor, that your readers will not be tired reading my bulky catalogue of needs but that some may feel the call to assist by prayer and donations, and thanking you in anticipation of your printing this,

I am yours very truly,
N. G. VIVIAN, Mission Priest.

St. Anthony, Northern Newfoundland, May 20, 1915.

THE UNKNOWN WAY

(St. Matt. 14: 31)

Peter stepped out upon the wave,
Whence there was none but God could save.
Of faith deserted, hear his wail,
"Help, help me, Saviour, or I fail."
We start upon our unknown way,
With confidence, while it is day.
Let shadows fall, let lights grow dim;
Let terrors rise, we stretch to Him
In fading faith our trembling hands,
And thrust upon Him our demands.

We cry like Peter on the sea,
"Give succor, give Thy hand to me."
Tho' fears arise, tho' doubts assail,
Our God is here, we dare not fail.
His stretched-out Hand, in love untold,
Bids us step out, unflinching, bold.
He leads us, but we know not where,
And yet the heart is free from care.
Dark the cage, till the bird's song rings,
Taught by life's shadows, the soul sings.

St. Peter's Day. MARY STEINMETZ.

THE ALL-IMPORTANT thing is not to live apart from God, but as far as possible to be consciously with Him. It must needs be that those who look much into His face will become like Him.—Bishop Brent.



CHURCH HISTORY

The Early Church. By George Hodges. Houghton, Mifflin Co., Boston and New York, 1915. \$1.75 net.

If the name of a distinguished American Dean did not stand upon the title page of this book, it would be an easy inference to attribute the authorship to the late well-known English Dean, Stanley of Westminster. Dean Hodges had produced a work quite in the spirit of Dean Stanley, with much of the latter's characteristic attractiveness, and, we regret to add, with many of his recognized weaknesses.

A very entertaining survey of the chief points in the life of the Church from St. Ignatius to St. Augustine is here presented, and the grouping of the material, the selection of the stories, and the frequent use of popular Americanisms, such as "High School," "Mothers' Clubs," "mounted police," "hunks of bread," picture the narrative in a fashion which must have been particularly effective, when the different chapters were delivered as oral lectures. Indeed the book is probably the most readable popular description we have in English of the period of Church history which closes with St. Augustine.

Yet the similarity to Dean Stanley's method of history-writing, which has recently been pronounced by a distinguished European critic "never to have been of historical value," is only too painfully obvious. The eccentric ecclesiastical bias of the writer is written broadcast upon every page, and any attempt to understand a contrary opinion is studiously avoided. The anti-churchly attitude is so pronounced as to be sometimes amusing. For instance, we are solemnly assured that in the writings of St. Justin Martyr, "there is not yet any system of theology" nor "any system of Church government or worship." After both Harnack's and Batiffol's treatment of these writings, this can scarcely be taken seriously, and even the most elementary reader of St. Justin might be tempted to ask just what, if his writings be emasculated in these three departments, the Apologist is writing about anyway.

The whole action of the first two Ecumenical Councils is chaptered "The Arian Debate," and is punctuated with effusive praise of Arius linked with frequent insinuations against both the piety and the intelligence of the Catholics. Under the appeal of St. Athanasius from contemporary and local heresy to ancient and Catholic tradition, an appeal of curious taste is introduced, for priests of the present day breaking their word of honor to both the traditions of the past and the formularies of the present.

In such an atmosphere, of course, the monks fare hardly. Despite the empirical evidence to the contrary, we are still asked to believe that monasticism "at its best made religion morbid." It is certainly a novel historical judgment to suggest that that greatest of monastic centuries, the thirteenth, was "morbid." Most of the monastic heroes are treated with the condescension of the author's sneer about St. Chrysostom that he "had cultivated his spirit, but had ruined his digestion." Is the New Theology to be Epicurean?

At times, the flavor of Mid-Victorian Liberalism lingers on surprisingly. On page 106 we are told "that doctrine (the grace of God) began the Reformation and the era in which we live, wherein the unit is the individual." That Luther's doctrine of grace began the Reformation is indeed a tenable position, but does Dean Hodges really ask us to believe that the culture of the twentieth century is running along Reformation principles, or that in the up-to-date thought of the present the individual is the unit? Have not Troeltsch, Vedder, and Vida Scudder shown to us the belated obscurantism in such an outlook upon our world? There seems to be a similar confusion of thought on page 109, where the Donatists are said to have been "socialistic." Just what this means is hard to see. That they were anarchistic is obvious.

The tendencies of the book appear in the above instances, yet its lucid arrangements and verbal virility cannot be questioned. As the "thin edge of the wedge" to interest ladies' circles in early Christian heroes, the book may be thoroughly recommended; but the prominent lack throughout of that spirit of reverence in holy themes which our fathers used to connect with "vital piety" cannot but leave an unpleasant taste in the mouth of many earnest Churchmen.

L. C. L.

MISCELLANEOUS

The Future of World Peace. By Roger W. Babson. Boston: Babson's Statistical Organization. 1915. 142 pages, with charts. \$1.00.

World peace is an economic problem and a problem of democracy as well. This suggestive little volume deals with such questions as: What justification is there for Germany's demands in this war? For what reasons should England continue to rule the seas? How can trade routes be neutralized when peace is again restored? What

light do statistics and economics throw upon the possibility of "war with the United States"?

In Mr. Babson's opinion, "The only way in which Germany can secure freedom and protection for her future trade is through the development of some sort of world democracy. . . . England's real security will come only through the creation of a supplement to the Hague Court in the shape of an international body which shall at once neutralize the seas and gradually regulate inter-nation barriers." He asks, "Why is not the English determination to destroy Prussian militarism and to disarm Germany practical?" and replies, "This reported aim of England is no different from that of every strong nation since the day of the Egyptians. As soon as one nation has been vanquished, another has invariably risen to take its place. . . . Progress can come no more through the arbitrary destruction of armaments than through their development. The reason for their existence must be eliminated before their influence can wane."

As to America, Mr. Babson believes that we are not sufficiently armed.

Plaster Saints. A High Comedy in Three Movements. By Israel Zangwill. New York: The Macmillan Co. Price \$1.25 net.

"This play was produced at the Comedy Theatre, London, Saturday, May 23, 1914." Such is the announcement with the names of the cast which serves as an introduction to the comedy. One naturally expects bright and witty characters and conversations in Mr. Zangwill's productions and at the same time a hewing to the line in delineation of character. The reader will not be disappointed in the book before us. The title may seem a little puzzling at first, but as the play proceeds it is evidently the best title for the lesson of the play. Mr. Zangwill's general conclusion we think would be, "There is much work to do in the world for the advancement of humanity. Use the mistakes you may have made as ladders to climb to higher ideals and greater usefulness to your fellow-man." The perusal of the play by everyone who is taking part in the work of the Church for the evangelization of the world is well worth while.

WHEN Dr. Richard C. Cabot's little book, *What Men Live By*, was published last year, it very quickly came into general notice, so apt was it to the problem of the nerves that presses so heavily upon most of us. This present little book, entitled *Prescriptions*, consists of extracts gathered from that volume arranged under the headings Work, Play, Love, and Worship, and thus, in a sense, giving the meat of the larger volume. The collection is well made, though one would naturally prefer to read the original work than to take its tonic in the form of these milder "prescriptions." [Houghton Mifflin Co., Boston. 50 cents net.]

NOTICE was given some months ago of the approaching publication of a small volume of verse by I. E. Craney to be entitled *Unlucky Numbers*. The contents include several poems that have first appeared in THE LIVING CHURCH. It is a pleasure to know that the book is now being published and will shortly appear on the market in a limited edition. The price will be \$1.00 per volume and advance subscriptions may be sent to the author, I. E. Craney. Box 224, Easton, Md.

FROM the A. S. Barnes Co. comes a new volume of the "Vocational Series" by E. W. Weaver, formerly of the Buffalo Industrial Education Bureau, and J. Frank Byler, principal of the Books School, Philadelphia. This latest volume is called *Profitable Vocations for Boys*. It tells about all sorts of occupations and employments for young men, with hints as to necessary preparation, facts about remuneration, information about conditions of admission, and prospects of advancement. It is a useful handbook for social workers.

Food: What It Is and Does, by Edith Greer, is the latest contribution to the School, Home, and Community Series, published by Ginn & Company. It is well illustrated with suggestive plates and diagrams and considers in simple language the questions of plant and animal life, and foods, food science, and hygiene, and the commercial problems involved. It is altogether a very interesting book well worth the attention of others than school children. (Price \$1.00.)

WHAT GOD may hereafter require of you, you must not give yourself the least trouble about. Everything He gives you to do, you must do as well as ever you can, and that is the best possible preparation for what He may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next.—George Macdonald.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

THE knowledge of many things pertaining to woman's work in the Church is vague. While the average woman knows that certain things and certain institutions exist, it is very natural that we only know intimately the affairs in which we are most interested.

Feeling this to be the case in regard to the setting apart of deaconesses, this department is glad to be able to give this explicit description of such a ceremony. Miss Margery H. Ranger, daughter of the late Rev. J. H. Ranger, Christ Church, Indianapolis, is taking the course of training in St. Faith's House, New York, and to her we are indebted for this letter:

"On St. Barnabas' day, June 11th, in the chapel of the Church Missions House, Bishop Lloyd conducted a service for the setting apart of Miss Laura P. Wells as deaconess. The form drawn up by the diocese of New York for this service was used. The chapel was filled, several deaconesses and students from St. Faith's Deaconess House being among those present.

"Miss Wells was a member of Grace Church parish. After the Rev. Benjamin Washburn, of Grace Church, had presented her, the Bishop said: 'Declare, we pray you, unto those who are here gathered, what the office and work of a deaconess are.' The priest then, addressing the people, said: 'Dearly Beloved, it is written in the Holy Gospel according to St. Luke, that while the Lord Jesus Christ was going about through cities and villages, preaching and showing the glad tidings of the Kingdom of God, there were women not a few who ministered unto Him of their substance. Likewise after He was crucified (as the same evangelist hath elsewhere told us) the women which came with Him from Galilee were emboldened to follow after them that carried His body to the burial and to prepare spices and ointments. Also that it is agreeable to the mind of Christ that women should do Him service by offices of loving kindness, we gather from St. Paul, who saith to the Philippians, "Help those women who labored with me in the Gospel," and who also commendeth unto the Romans one Phoebe, a deaconess of the Church which was at Cenchrea.

"Touching the duty of women set apart to this office and ministry, the canons of the Church affirm that it is to assist the minister in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation. That she may be duly appointed to such service has this woman come hither.'

"After this came a few versicles and a prayer by the Bishop for her who was about to be set apart, followed by the singing of the *Magnificat*. The Bishop then, after asking her three questions concerning her purpose, future faithfulness, and diligence in prayer in asking for God's grace, laying his hands upon her head, gave her authority to exercise the office of a deaconess in the Church of God.

"A prayer for the deaconess thus set apart, followed by a prayer for such as are in need, was said and then the prayers for Final Blessedness. The text of Bishop Lloyd's address was taken from the fourth chapter of St. James' Epistle, the seventeenth verse, 'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,' which means, so said the Bishop, everything that is not practical for accomplishing things in this day and age, everything that is deemed impractical, but which is, after all, the only way of accomplishing anything real in the world, the wisdom that cometh from God. The Bishop's address was followed by the celebration of the Holy Communion.

"Deaconess Wells will sail for China in August, where she will be under Bishop Graves in the district of Shanghai."

Deaconess Wells is a graduate of Mt. Holyoke College and of St. Luke's Hospital, New York.

COMMENTING not long since in this page, on the unique office of vice-president-at-large, the incumbent of the office, ex-president of the Minnesota branch, thus explains its origin:

"What you wrote recently about a (small) vice-president (running) at large amused me. I believe I am the one and only specimen, therefore my duties are not defined. Years ago, when Miss Sybil Carter, of blessed memory, went from Minnesota to New York, we wanted to retain her on our board as a diocesan officer, for she was here a part of each year. She wanted to attend the monthly Auxiliary meetings at the Church Missions House as a diocesan officer, so we created the office of vice-president-at-large,

and she was a help and an inspiration. She had no immediate successor.

"Last year, after twenty-five years of office, first as secretary and treasurer, then as diocesan president, I felt that it was high time that I should resign. The women overlooked all my omissions and commissions (to say nothing of my foreign missions) and looked for a title and office which would not lay me on the shelf (by the side of the Honoraries), but allow me to make official visits when an out-of-town or a newly-elected president could not attend."

On the whole, this office seems to be a better one for the Auxiliary than that of Honoraries, although perhaps it sounds less imposing.

FROM St. Andrew's parish, Ayer, Massachusetts:

"Our Auxiliary doubled its work and re-doubled its enthusiasm this year in sending two boxes and a barrel to St. Raphael's mission, Monterey, Tenn.

"The story is one of personal influence and devotion. Only about a dozen women are active in an organized sense in our small parish of St. Andrew's, Ayer. Of these only half seemed wholly interested in Auxiliary work, but we had four or five capable, enthusiastic spirits to lead, and before Easter they had created followers. If an officer of the Auxiliary makes twenty-seven new articles for the box, some of them pretty enough for a shop window, and if the other officers work with might and main, a missionary spirit is created, which will fill more than one large box. This is what happened with us.

"After a small beginning the missionary spirit worked and spread fast. We had a generous present of a dozen sheets from an



EXHIBIT OF W. A. WORK OF ST. ANDREW'S CHURCH, AYER, MASS. For St. Raphael's Mission, Monterey, Tenn.

Auxiliary member in Groton, five pretty dresses for children came from some one else in Groton whose interest was aroused, one member, unaided, made two large patch-work quilts. Things came from right and left. After an all day meeting with picnic lunch, things poured in. They were all carefully mended and put in order—all sorts of garments: thirteen dresses, five suits, nine hats, sixteen overcoats long and short, fourteen boys' suits, twenty-one shirts, fourteen blouses, three sweaters, sixteen aprons, eleven towels, twenty pairs of shoes. Altogether there were 231 articles, valued in really low figures at \$47. In addition to this there were 161 new articles, valued at \$61. Fifty story-books were sent in, valued at \$2.50, and a sewing machine in working order was given by one of our own members, this valued at only \$5. This made a grand total of 443 articles, with a total value of \$122—including six dollars' worth given by the Junior Auxiliary.

"This represents twenty-five per cent. of what our people in Ayer give yearly in envelopes toward Church support. It is a sum more than equivalent to our apportionment for foreign missions. It is about double our Easter offering.

"We feel happy over the result. And it may be useful to know what a small parish can do when a few have the spirit of leadership. The great thing is to lead; others will follow, and the result will be an hundredfold."

IN CONNECTION with the twentieth annual meeting of the Marquette branch of the Auxiliary there was given to a full guild hall the dramatic programme of the United Offering play,

The Little Blue Box, written by Mrs. Leverich and Miss Bosworth of New Orleans. It made a deep impression, the young people being very eager and interested, and the Bishop said it was better than a dozen sermons.

THE FOLLOWING RESOLUTIONS were carried, 65 to 28, at the last meeting of the Rhode Island diocesan convention:

"Resolved, That in the opinion of the convention women should be admitted to participation in the administration of the affairs of the diocese and of the several parishes therein, on terms of perfect equality with men, and should in every parish be eligible to membership in the corporation and to hold any office therein and in the diocese.

"Resolved, That this convention recommends to each parish wherein women are ineligible to membership and to hold office, that such steps be taken as are necessary to remove such ineligibility either by procuring an amendment of the charter or by amendment of the constitution or by-laws, as the case may be."

A BROCHURE entitled *An Answer to Common Objections to Woman's Suffrage*, written by Mrs. Eugene Sturtevant, daughter of the late Bishop Clark of Rhode Island, has come into our possession, which is a most sane refutation of the hackneyed objections offered by men—and by some women—since the days of Susan B. Anthony of honored memory, and maybe long before. Against the fact that the Church is called conservative, may be cited the fact stressed by Mrs. Sturtevant, that Jacob Riis, Winston Churchill, Philips Brooks, Gifford Pinchot, Father Huntington, Bishop Gore of Oxford, the Archbishops of Canterbury and York, three Bishops of Pennsylvania, the late Bishop McVickar, the present Bishop of Rhode Island, and scores more of Churchmen recognize the justice of this cause. This paper was read before the Newport County Woman's Suffrage League.

THE BOARD OF RELIGIOUS EDUCATION of the diocese of Western Michigan has as appointed members Miss Mary H. Yerkes, Miss Rebecca L. Richmond, and Miss Mary R. Powers.

THERE ARE already twenty Holiday Houses of G. F. S., and the Commercial Association of Springfield, Ill., has endorsed the plan for building such a house for the diocese of Springfield, and asks the support of the business men of the city.

A SAINT OF GOD

BY CAMILLA R. HALL

I HAD known her for many years, having gone to her during her first bitter sorrow—the sorrow of an abandoned wife who still loved the husband of her youth. Year after year brought other and more poignant griefs—the defection of her only son, loss of means and of health, and finally this hardest trial of faith. It was a hot summer day as I walked through the corridor of the hospital. Every door and window stood wide open showing in every room sufferers in various degrees of illness: lying still and pale, reclining as they talked with friends, or propped up in bed reading. She was reading her Bible as I entered, and turning to me, with a gentle smile, she said: "It is my great comfort."

Then she told me this:

"I had been to church one evening and as I walked home it was so cool and sweet I thanked God for the pleasant air and for my own dear little home. That night I had a dream. I dreamed I saw two piles of crosses by the wayside. I stopped at the first pile and said, 'They are small, dear Lord, but they are many, and I have borne them all.' Then I moved to the next pile. 'They are larger, my Master,' I said, 'but I have carried them all and they are more.' Then I passed on to where there was one large cross alone. 'Lord Jesus,' I cried, 'this cross is too heavy for me,' but I tried to lift it upon my shoulder, and as I staggered under the weight, 'It is not so heavy,' I cried, 'as the cross you bore for me to Calvary. For your sake I will carry it, no matter how heavy it may be.' Then I awoke and knew my heavy trial was near. In a short while an unsuspected disease resulted in the amputation of my leg, and now I know the cross laid upon me. I shall not get any better. My little house has been given up. I have nothing in the world but this hospital bed of charity. But I am carrying the cross for the dear Lord's sake until He calls me home."

Words were impossible just then. One felt that the suffering Lord Jesus had come very near in that hospital room, and that here indeed was holy ground. Passing out in silence to the chapel, I gave thanks to God for this His saint.

AN ALLEGORY

BY THE REV. PERCY TRAFFORD OLTON

THERE were two men who had been friends from boyhood. Into their lives there came a grievous quarrel, and so heavy and bitter was the anger that the fire of love was quenched and these two friends parted the one from the other.

Years passed: then in the providence of God they met over the grave of one whom they both loved and for whom they greatly sorrowed. And one spake and said, "*Life is short*. It is even as a vapor, that appeareth for a little time, and then vanisheth away. Man has but his three-score and ten years, and then the silence of the grave. And because life is short and death near and we shall so soon lie down together in the dust of death, I plead that the past be forgotten and that we spend the time which remaineth as friends."

And the other answered, "If life is short and we go quickly into silence, it matters not whether we love or hate; and I prefer to hate."

Once again the years flew by and these two men who had been friends met on the birthday of the Christ. "*Life is long*," said the one who spake before. "Death is not an obstacle, but a gateway. In the eternity to come there will abide with us the memory of the days of our mortal existence. In that memory the dark blot of our anger will be as a cloud in the clear sky of our happiness. There is no death for the soul. Life is one and undivided, and all that is with us here will be with us yonder. Let us think of that future and dwell in love."

Then answered the other, "If life is long and time is but a part of eternity, it matters not whether we forgive in time or in eternity; and I prefer to wait an eternity."

The years dragged their weary length and in the evening of life those who had been friends in boyhood met over the cradle of a life just begun. Once more the one who had pleaded spake: "*Life is God's*. In Him we live and move and have our being. He is our Father and our quarrel is a wound in the heart of the Eternal. We share His life; we live because He gives us life. Life is short; Life is long; but whether it is in time or in eternity, Life is God's."

Then answered the other, "It is true, my brother, God is all and in all. To do His will is life, and His will is love. How can the creature exalt itself against the Creator? Into that life which God has given me I must not bring that which is not of God, lest I do hurt to God Himself. I care not whether life is short or long, whether we exist for time or for eternity, while we do live it must be for God. There is no power or truth or life outside of Love, for God is Love. Thy pleading is not in vain. Let us dwell together as those who belong to God."

IMMANUEL

("God with us")

God spake to me in the sunset as the day a-dying lay,
And over the hills from the eastward crept the mantling mists of gray—
In the sunset's radiant flashes, ere the soft approach of night
Turned its splendor into ashes as the last pale rays took flight.

Standing alone by the casement, bathed in the afterglow,
Into my soul slipped gladness, out of my heart crept woe:
As the twilight shadows lengthened, and the evening star low burned,
My faith in good was strengthened, and my thoughts toward God were turned.

The world with its cares forgotten; stripped of its doubts my soul—
A sense of infinite calmness into my bosom stole.
"Fear not, I am with thee always," came a voice from out the deep,
"To the end of the world I am with thee; be still," it said, "and sleep."
PAUL HARRIS DRAKE, in the *Christian Register*.

WHATEVER thy grief or trouble be, take every drop in thy cup from the hand of Almighty God. He, with whom "the hairs of thy head are numbered," knoweth every throb of thy brow, each hardly drawn breath, each shoot of pain, each beating of the fevered pulse, each sinking of the aching heart. Receive, then, what are trials to thee, not in the main only, but one by one, from His all-loving hands; thank His love for each; unite each with the sufferings of thy Redeemer; pray that He will thereby hallow them to thee. Thou wilt not know now what He thereby will work in thee; yet, day by day, shalt thou receive the impress of the likeness of the ever-blessed Son, and in thee, too, while thou knowest it not, God shall be glorified.—*Pusey*.

THE GREAT mystery of the Gospel does not lie in Christ without us only (though we must know also what He has done for us); but the very pith and kernel of it consists in Christ inwardly formed in our hearts.—*Ralph Cudworth*.

Church Kalendar



- July 1—Thursday.
- " 4—Fifth Sunday after Trinity.
- " 11—Sixth Sunday after Trinity.
- " 18—Seventh Sunday after Trinity.
- " 25—Eighth Sunday after Trinity. St. James.
- " 31—Saturday.

CALENDAR OF COMING EVENTS

- Aug. 6—Philippine Dist. Conv.
- " 19—Primary Synod Eighth Province, St. Paul's Church, Oakland, Calif.

MISSIONARIES AVAILABLE FOR APPOINTMENT

- CHINA**
- Rev. Arthur M. Sherman.
- HANKOW**
- Miss S. H. Higgins.
- Dr. John MacWillie.
- SHANGHAI**
- Dr. W. H. Jefferys.
- Rev. H. A. McNulty.
- Rev. C. F. McKrae.
- JAPAN**
- KYOTO**
- Rev. Isaac Dooman.
- LIBERIA**
- Miss S. E. Conway.
- PHILIPPINE ISLANDS**
- Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE address of the Ven. WILLIAM B. ALLEN, general missionary of the district of Asheville, N. C., has been changed from 3 Cumberland Circle, Asheville, to Biltmore, N. C.

THE Rev. MILTON A. BARBER, rector of Christ Church, Raleigh, N. C., will spend a month with his family at Marion, N. C., where he may be addressed from July 15th to August 15th.

THE Rev. W. L. H. BENTON, of the Church of the Nativity, Crafton, Pa., spent a short vacation during July in New York City and Maryland.

THE Rev. T. J. BIGHAM, Archdeacon of Pittsburgh, is occupying during the summer his country home at Valley Camp, about twenty miles from the city.

THE Rev. ELLIS BISHOP has resigned the rectorship of Grace Church, Amherst, Mass., to take effect at once, by his physician's advice. He will spend next month in California.

THE Rev. C. J. DE COUX, Archdeacon of the diocese of Pittsburgh, spent three weeks in the neighborhood of Toronto, Ontario, being called thither by the illness and death of his mother.

THE Rev. KENNETH O. CROSBY of Chicago is looking after one hundred and fifty boys on Little Blue Lake near Whitehall, Mich.

THE Rev. T. J. OLIVER CURRAN has taken charge of St. Peter's mission, San Pedro, Calif.

THE Rev. C. W. FINDLAY becomes curate at St. John's Church, Bridgeport, Conn., September 1st.

THE Rev. Dr. HILLS, of the Church of the Epiphany, Bellevue, Pa., has recovered sufficiently from his late illness to officiate in his parish during July. He will seek further recuperation during the month of August in the Maine woods.

THE address of the Ven. D. E. HOLT, Archdeacon of Sacramento, is changed to North Sacramento, Calif.

THE Rev. A. C. HOWELL of St. Stephen's Church, Sewickley, Pa., will spend two months at The Wigwam, Lake Osego, Springfield Centre, N. J. Archdeacon BIGHAM has been asked to provide morning service during four weeks, and during the other four weeks the Rev. ROBERT A. BENTON, of Norfolk, Virginia, rector emeritus, will officiate.

THE Rev. A. B. McC. JAMISON of St. Peter's Church, McKinney, Texas, has been called to the rectorship of the Church of Our Saviour, Little Falls, Minn. His address during August will be Leavells P. O., Spotsylvania county, Virginia.

THE Rev. HENRY F. KLOMAN, rector of St. Stephen's Church, Portland, Maine, has returned from a vacation spent in his native state, Virginia, and resumed charge of his parish.

THE Rev. ALBERT C. LARNED, rector of St. Saviour's Church, Bar Harbor, Maine, after a two months' vacation spent at Bristol, R. I., in recovering from the effects of an operation for appendicitis, has returned to his parish.

THE Rev. DENZIL C. LEES, missionary in charge of the missions at Alva and Woodward, Okla., has been transferred to St. Matthew's Church, Enid, Okla. Upon leaving the former missions, he was presented with a gold watch and chain, gold ring, and vestment case.

THE Rev. GEORGE T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Conn., has been chosen as the alumni preacher at Berkeley Divinity School for next year.

THE rector of Calvary Church, Pittsburgh, the Rev. J. H. McILVAINE, returned home from his California trip in time to officiate at the morning service on July 4th. He will spend the remainder of the summer at Jamestown, Rhode Island. The associate rector, the Rev. W. L. ROGERS, will make a leisurely tour of the West, visiting both expositions in California. During their absence the parish will be under the care of the Rev. Mr. CHEETHAM, of North Carolina.

THE Rev. R. N. MEADE, of the Church of the Redeemer, Pittsburgh, is in charge of the outing of his choir during July, on the shores of Lake Erie, near the city of that name. The Rev. E. H. RUDD, of Fort Madison, Iowa, is officiating during his absence.

THE Rev. FRANK DE FREES MILLER, D.C.L., has resigned Holy Innocents' Memorial Church, San Francisco, and hereafter will reside at Irvington, Alameda County, Calif., where he has purchased a home.

THE Rev. WILLIAM H. PETTUS should be addressed at "The Rockledge," Nahant, Mass., until October.

THE Rev. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, will spend the month of August at Oyster Bay, Long Island.

ARCHDEACON READE and family of Cincinnati will be at Asbury Park, N. J., during the month of August.

THE Rev. Dr. J. D. RITCHEY, rector of St. Paul's Church, Kansas City, expects to visit Epworth Assembly in Michigan during July.

THE Rev. FRANK ROUDENBUSH, rector of St. Luke's Church, Kalamazoo, Mich., has presented his resignation.

THE Rev. SYDNEY THOMAS RUCK has accepted the position of curate of Christ Church parish, Williamsport, Pa. (Rev. Chas. Noyes Tyndell, rector), and expects to assume his duties on the 20th of July.

THE Rev. G. P. T. SARGENT, rector of Grace Church, Grand Rapids, diocese of Western Michigan, will spend the summer, after July 15th, at Omena, Mich.

THE Rev. ROBERT N. SPENCER, rector of Trinity Church, Kansas City, is spending the summer at Epworth near Ludington, Mich.

THE Rev. PAUL STERLING has been appointed by the Suffragan Bishop to the charge of St. John's Church, Mansfield, Mass.

THE Rev. C. A. THOMAS, of St. Thomas' Church, Canonsburg, Pa., will spend July and August in Washington, D. C.

THE Rev. E. S. TRAVERS, rector of Trinity Church, Pittsburgh, is spending two months at Finley, Connecticut, the parish being in care of the first assistant, the Rev. J. R. PICKELLS. A second assistant has lately been secured, the Rev. A. N. SAMWELL, of the diocese of Long Island. He will be in charge of St. George's Mission.

THE BISHOP OF ALGOMA has appointed the Rev. W. H. TRICKETT of White River to the important parish of Holy Trinity, Little Current, where he succeeds the Rev. C. C. SIMPSON, who has labored there for seven years.

DURING July and August, the address of the Rev. N. D. VAN SYCKEL will be Gordonach Lodge, R. F. D. No. 2, Somerville, N. J.

THE Rev. Dr. E. H. WARD, of St. Peter's Church, Pittsburgh, is sojourning in Virginia during the month of July, and his services are being supplied by the Rev. H. B. MARKS, of Cheboygan, Michigan, formerly of Pittsburgh.

THE Rev. ARTHUR J. WATSON, for two and a half years rector of Trinity Church, Milford, Mass., has resigned, to take effect August 1st.

THE Rev. JOHN D. WING should be addressed at Christ Church, Savannah, Ga.

THE address of the Rev. MILTON R. WORSHAM, rector of St. David's Church, Austin, Texas, will be at Henderson, Ky., until September 1st.

THE Rev. C. M. YOUNG of St. Thomas' Memorial Church, Oakmont, Pa., will go on August 1st to his summer home on the French River, Canada.

THE Rev. JAMES H. YOUNG, rector of Trinity Church, Tiffin, Ohio, has, to the exceeding regret of his parish, tendered his resignation, and on the first of September will move to Faribault to enter upon his duties as instructor in Systematic Divinity at Seabury Hall.

THE Rev. GEORGE E. ZACHARY, rector of Lexington parish, Virginia, attended the Confederate reunion at Richmond, where, as a near kinsman of the great soldier he was asked to participate in the "cornerstone" exercises for the T. J. (Stonewall) Jackson monument.

Summer Appointments

THE Ven. G. W. S. AYRES, Archdeacon of Buffalo, will have charge of the chapel of the Good Shepherd, Chautauqua Assembly, N. Y., during July and August.

THE Rt. Rev. FRANCIS K. BROOKE, D.D., Bishop of Oklahoma, will be at Mantoloking, N. J., during July and August, whence, during August, he will go to Manhattan to deliver the morning sermon at Trinity Church, Broadway and Wall street.

THE Rev. FREDERICK G. BUDLONG, rector of Christ Church, Winnetka, Ill., will have charge of the chapel of St. Andrew-by-the-Sea at Hyannisport, Mass., during July and August. While he is absent the Rev. F. DuM. DEVALL of Montgomery, Ala., will preach at Christ Church, Winnetka.

THE Rt. Rev. THEODORE PAYNE THURSTON should be addressed during July and August at 1215 N. Nevada street, Colorado Springs, Colo. He will preach at St. Stephen's Church in that city during his stay.

THE Rev. VINCENT C. GRIFFITH, chaplain at King Hall, Norman, Okla., is to be at St. Bernard's Church, Bernardsville, N. J., during part of July and August.

THE Rev. CHARLES WELLINGTON ROBINSON, with Mrs. Robinson and infant daughter Elizabeth, has taken a house in Chelsea, New Jersey, 12 South Providence avenue, for the summer. Mr. Robinson is in charge of the Sunday services at Grace Church, Jamaica, Long Island, during July.

THE Rev. CHARLES NOYES TYNDELL has been invited to officiate during August at the chapel of St. John's-in-the-Wilderness, Eagles Mere, and may be addressed during August at the Eagles Mere Hotel, Eagles Mere, Pa.

THE Rev. ERASMUS J. H. VAN DEERLIN will be in charge of Christ Church, Ontario, Calif. (Rev. R. H. Gushee, rector), during July and August.

ORDINATIONS

DEACONS

RHODE ISLAND.—In St. Columba's chapel, Middletown, June 9th, MR. HAROLD ARROWSMITH, Jr., was ordered deacon by the Bishop of Rhode Island. The Bishop was assisted in the service by the Rev. Harold Arrowsmith, Sr., the Rev. Latta Griswold, and others of the clergy. The ordinand becomes curate at Emmanuel Church, Baltimore, Md.

WEST TEXAS.—Christ Church, San Antonio, was the scene of an ordination on Saturday, June 5th. MR. D. R. BLASKE, the candidate, who until quite recently had been a student in the General Theological Seminary, was ordained to the diaconate by Bishop Wm. Theodotus Capers, being presented by Dean Ridout. Archdeacon Garden and the Rev. Richard Mercer were also present to assist in the service. A few months ago Bishop Capers made an address in the Church of St. Mary the Virgin, New York city, and Mr. Blaske was present to hear it. This address turned his thought and heart to the Southwest, with the result that he applied to Bishop Capers for work in this diocese.

DEACONS AND PRIESTS

TENNESSEE.—The Bishop of Tennessee officiating, June 11th, St. Barnabas' Day, in All Saints' University Chapel, Sewanee, LAWRENCE W. FAUCETT was ordained to the diaconate. June 16th, in the Chapel of St. Andrew's School, near Sewanee, the Rev. ERNEST LEROY PAUGH was ordained to the priesthood, the Bishop of Tennessee acting for the Bishop of Harrisburg. June 27th,

Fourth Sunday after Trinity, in Trinity Church, Clarksville, Tennessee, WILLIS P. GERHART was ordained to the diaconate.

PRIESTS

ALBANY.—At All Saints' Cathedral, Albany, on the First Sunday after Trinity, Bishop Nelson advanced to the priesthood the Rev. JOHN MILLER HORTON of Philmont, N. Y., presented by the Rev. Charles Hathaway; the Rev. WILLIAM W. SILLIMAN (son of the late Dr. Silliman), missionary in charge of St. Paul's Church, Oak Hill, and Christ Church, Greenville; and the Rev. MILES LOWELL YATES, missionary in charge of Holy Cross, Fort Plain, presented by the Rev. Harry E. Pike. The service was full choral. The Bishop preached the sermon, and was assisted in the ordination by the Very Rev. Thomas B. Fulcher, D.D.

CALIFORNIA.—On the Fifth Sunday after Trinity, in the Chinese mission, Oakland, the Bishop of California advanced to the priesthood the Rev. THOMAS JAY WILLIAMS, M.A., who for the past five years has been working among the Chinese of San Francisco and Oakland, first as lay reader and for a year as deacon. The service was held at nine o'clock, on Sunday, in order that the Chinese communicants, who are for the most part young men who work during the week, might be present. The sermon was preached in Chinese by the Rev. Daniel G. C. Ng, priest in charge of the Chinese missions. The candidate was presented by the Rev. Edgar F. Gee, rector of St. Peter's, Oakland, who for many years was the Bishop's chaplain for the Chinese and negro work in Oakland. The Bishop read the Litany and celebrated the Holy Eucharist, at which the Rev. Charles A. Verleger was epistoler and the Rev. Edward T. Brown was gospeler; both being classmates of the candidate at the Church Divinity School of the Pacific. The music of the service was furnished by the vested choir of Chinese men from the San Francisco mission, all the hymns, including the *Veni Creator*, being sung in both Chinese and English. A large number of Chinese from both missions were present, as well as American friends of the candidate. On the afternoon of the same day, the newly ordained priest baptized a Chinese young lady, the first woman to be baptized in the Oakland mission, and presented her for Confirmation. On Sunday, July 11th, Mr. Williams celebrated his first Eucharist in the mission, using the Chinese language. In spirit, in thought, and in purpose, Mr. Williams is a missionary to the Chinese; and it is earnestly hoped that financial difficulties may be overcome, so that he can give himself entirely to his chosen work.

KENTUCKY.—On the morning of June 25, 1915, the Rev. ROBERT NEWTON WARD, B.A., University of the South, and graduate of the General Theological Seminary, was advanced to the priesthood by the Bishop of the diocese in St. Andrew's Church, Louisville, Ky. The candidate was presented by the rector of the parish, the Rev. J. M. Owens; and the preacher was the Rev. Harry Musson, of the Church of the Advent, Louisville. Mr. Ward has taken up duties as priest in charge of Emmanuel chapel, St. Andrew's parish, and will also assist the rector of the parish.

DEGREES CONFERRED

BISHOP'S COLLEGE.—D.D., upon the Very Rev. Dean SHREVE of Quebec, at the recent convocation of the college in Lennoxville, Quebec.

VIRGINIA THEOLOGICAL SEMINARY. — D.D., upon the Rev. Prof. PACA KENNEDY; the Rev. PETER PARKER PHILLIPS, rector of St. Paul's Church, Alexandria, Va.; the Rev. Prof. WALTER EUGENE ROLLINS; the Rev. ARTHUR C. THOMSON, rector of Trinity Church, Portsmouth, Va.; all at the commencement exercises on June 3rd.

MARRIED

RANDALL-SMITH.—On Wednesday, June 30th, at St. John's Cathedral, Denver, Colorado, by the Very Rev. H. Martyn Hart, the Rev. AARON FERRY RANDALL, rector of Holy Trinity Church, Spokane, Wash., to Mrs. ANNIE BRUCE SMITH of Wichita Falls, Texas.

DIED

BATTERSON.—At Christ Church Rectory, Portsmouth, N. H., SARAH ELIZA BATTERSON, in the 86th year of her age.

In New York on March 9th, 1903, HERMON GRISWOLD BATTERSON, priest and doctor.
Lord almighty, Jesu, blest,
Grant them Thine eternal rest. Amen.

DAVIDSON.—Entered into life eternal June 28th, 1915, WILLIAM HENRY DAVIDSON, at Burlington, Iowa, in the 53rd year of his age. He was the fourth son of J. M. and Susan Candace Davidson. The latter, who lives at Carthage, Ill., and ten members of her family of twelve children, survive. Two of the brothers are the Rev. J. M. D. Davidson, of Macomb, Ill., and the Rev. Philip

G. Davidson, of Greenville, Miss. He leaves, also, a wife and two children. The deceased was managing editor of the Burlington *Hawk-Eye*. He was a devoted and active Churchman, and at the time of his death had been for some years a vestryman of Christ Church, Burlington. His life was one of singular sweetness, purity and nobility. "He walked with God, and was not, for God took him."

GREGORY.—At Newport, R. I., on Monday, July 5th, CORA WHITTLESEY GREGORY, of Washington, D. C., daughter of the late J. C. Gregory of Madison, Wis., and sister of Stephen S. Gregory of Chicago, formerly President of the American Bar Association, and of Charles Noble Gregory, Dean of the department of law in George Washington University. The burial was at Madison, Wis., on the 8th, the service being conducted at Grace Church by the Rev. M. C. Stone.

HEADY.—Mrs. LUCY DELAVAN HEADY, aged 71, widow of Henry Heady; at the home of her son, Rev. John H. Heady, 129 Sunnyside Ave., Brooklyn, N. Y. *Requiescat in pace*.

OGLIBY.—Entered into rest June 2nd, at Watertown, Mass., CHARLES FITZRANDOLPH OGLIBY, son of Rev. John David Ogilby, D.D., in the 66th year of his age. The Burial Office was held in the Church of the Good Shepherd, Watertown. Interment at New Brunswick, N. J.

SHIPLEY.—ELIZABETH ELEONORA, age 6½ years, daughter of the Rev. and Mrs. Malcolm A. Shipley, Jr., on Saturday, July 3rd, at West Point Pleasant, N. J. Burial service at Trinity Church, Hoboken, on Tuesday, July 6th.

"And Jesus called a little child unto Himself."

MEMORIAL

MRS. SARAH ELIZA FARNUM BATTERSON

On Sunday, June 27th, at Portsmouth, New Hampshire, Mrs. SARAH ELIZA FARNUM BATTERSON died, "suddenly and unexpectedly, but peacefully and beautifully as one might expect such a saint to be permitted to pass." Many readers of this announcement, while rejoicing in the blessedness of such a departure hence of a faithful servant of God, will feel that one more shadow has fallen on their world. Mrs. Battersson, daughter of the late Paul Farnum of Philadelphia, and widow of the Rev. Dr. Herman Griswold Battersson, was an accomplished Catholic Churchwoman, widely known throughout the American Church. During a long life, she was the follower and fellow-helper of the leading Churchmen of their day. Bishop G. W. Doane, Bishop Whipple, Bishop Clarkson, Bishop C. F. Knight, Bishop Millsbaugh, Bishop S. M. Griswold, Dr. Ewer, Fr. T. McK. Brown, and a host of others, enjoyed her friendship and hospitality. Always devoted to the missionary work of the Church, her prayers and gifts were spread far and near. "She hath been a succourer of many."

A splendid and enduring monument of her missionary zeal and hallowed generosity is the Cathedral of the missionary district of Salina, which she reared to the memory of her husband.

Highly educated, her mind enriched by extensive reading, information and travel, Mrs. Battersson was a delightful companion. She had spent much time in Europe, especially in England, where she had a large circle of intimate friends among the most interesting clergy and laity of the Church. Her love for the Sacraments was intense and earnest, and she was a devoted member of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ.

On her dying day, as she was about to enter Christ Church, Portsmouth, the summons came. Borne into the rectory, where she was sojourning, the Viaticum was brought from the altar, and receiving it with joy and peace her gentle and holy soul took its flight. On July 2nd, after the offering of the Holy Sacrifice in the Church of St. James the Less, Philadelphia, her body was laid in that wonderful churchyard, looking for the general Resurrection. The Bishop of Salina, and the rector of St. Stephen's Church, Providence, officiated, as she left request, and a number of other clergy were present. A ripened saint, a dear and steadfast friend, a strong, sincere, sterling and sweet character has gone from earth. May we meet again in the Paradise of God's Eternal Joy!

RT. REV. WILLIAM EDWARD TOLL, D.D.

THE CLERGY of the diocese of Chicago desire to place on record their sense of the great loss they have sustained in the death of one who was at once their friend and their father in God, the Rt. Rev. WILLIAM EDWARD TOLL, D.D., late Suffragan Bishop of Chicago, and to bear testimony to his unusual gifts of character and to the achievements of his long and active ministry.

For more than forty years Bishop Toll was identified with the life and work of this diocese, first as assistant to the Rev. Dr. Locke in Grace Church, where he was ordained to the diaconate in 1871 and to the priesthood in 1872, where

in 1911 he was consecrated to the episcopate, and from whence his body, after the solemn requiem and burial office, was taken to Nasbotah for interment.

For exactly three years and a half Bishop Toll labored unremittingly in the episcopate with a strength and enthusiasm which put to shame the activities of younger men. He was instant in season, out of season, and to the very end he retained to a wonderful degree his strength and vigor.

It is a consolation to his friends that he was spared the invalidism and enforced inactivity which at his age might have been expected, and which to one of his active and energetic spirit would have been so irksome. He was taken as he had desired to be taken, from the midst of his labors, in the full tide of his activity. A sudden death for him was not an unprepared death, and his loyal spirit was ready to answer to the call of the Master whenever it might come.

Of the character of Bishop Toll it may be said that the dominant notes were simplicity, sincerity and affection. He was so unfeignedly religious that no one could be long in his presence without realizing that he was truly a man of God, wholly consecrated and devoted to the Master's service.

His faith never wavered nor was shaken by the shifting winds of doctrine.

The Church was to him the Body of Christ and he found his fullest joy in its service. In his conception of the sacred ministry he emphasized the dignity of the priesthood and the reality of its sacred gifts, and his conviction of the catholic character of the Church and of the apostolic nature of the episcopate led him, though with profound personal humility, to magnify his office.

His loyalty to his friends and his affection for them was beautiful, and is to them a precious memory, and his sympathy was universal and unflinching.

In his character strength and sweetness were so rarely blended that through all his long and useful life he won and held the confidence and affection of men and women of every rank, and the grief at his passing is shared by all who ever knew him.

Out of the midst of our sorrow we uplift our hearts in thanks to God for the memory and example of this faithful soldier and servant of Jesus Christ and this large hearted bishop of apostolic spirit.

May God grant to him rest and light and peace, and to us that our souls may be reunited with his in the paradise of the blest.

For the clergy:

PETER C. WOLCOTT,
JOHN HERBERT EDWARDS,
CHARLES A. HOLBROOK,
HENRY C. KINNEY,
LUTHER PARDEE.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUEST-MASTER, Holy Cross, West Park, N. Y.

NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 10th to 13th. Conductor, the Priest-Superior S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State St., Trenton, New Jersey.

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 OFFERED—CLERICAL

PRIEST, unmarried, who can sing Mass and preach acceptably, and is successful with the Sunday school, wanted as assistant in a Catholic parish in the East. Address F. F. F., care LIVING CHURCH, Milwaukee, Wis.

PARISH in a small college town desires young, unmarried priest, Catholic, inclined toward missionary work among young people. Address "COLLEGIUM," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$1,000 per annum. Must be musical. Address **MUSICAL**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CATHOLIC RECTOR invites correspondence. Married, at liberty now, fully endorsed by Bishop and vestries. Concentration of work desired in city. Address **W. O.**, care **LIVING CHURCH**, Milwaukee, Wis.

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NEW YORK VICAR, adaptable, dependable, efficient, will supply for July and August. Write 292 Henry street, New York. Telephone 7924 Orchard.

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address **PRESBUTEROS**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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WANTED—Several industrious people to distribute moral literature. Will pay \$180 for 90 days work. **PURITY CO.**, Pope Bldg., Chicago, Ill.

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POSITIONS WANTED—MISCELLANEOUS

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THE REV. E. CAMPION ACHESON, Middletown, Conn., desires to recommend for the position of teacher a young lady recently graduated from the University of Maine. She is able to teach Latin, German, Mathematics, Physics, and English. She is a communicant of the Church.

ORGANIST and Choirmaster—who is also a vocal specialist—desires appointment in Eastern church or college where best music is cultivated. Twenty-five years experience—English and American. Address "**CHORALIST**," care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN, College graduate, with normal school diploma, four years' experience teaching, desires position as teacher of French or Latin. Excellent references. Address **B. A. B.**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED Church and Social Service Worker desires responsible work in parish, mission, or institution. Good speaker, visitor, secretary, housekeeper. Musical. Address **MARVIN**, care **LIVING CHURCH**, Milwaukee, Wis.

GRADUATE of the Indianapolis Conservatory of Music, Churchwoman, would like position in some Church school, as teacher of piano and public school music. Two years experience. Write **MISS RUTH REFINE**, Tiskilwa, Ill.

ORGANIST-CHOIRMASTER, young man, communicant, pupil of Dr. G. Edward Stubbs, desires position in small country town. Vocal culture a specialty. Salary \$500. Address **Box 25**, Essex, N. Y.

PHILADELPHIA—Young man employed as private secretary to busy executive, Philadelphia, would like change. First class references given. Address "**A**," 5336 Winchester Ave., Chicago, Ill.

EDUCATED CHURCHWOMAN, middle-aged, as companion, or as chaperon for young people. Will travel. Best references. Address **F. D. S.**, care **LIVING CHURCH**, Milwaukee, Wis.

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DEACONESS desiring work would assist toward establishing mission or parish house in Catholic parish. Address **ECCLESIA**, care **LIVING CHURCH**, Milwaukee, Wis.

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NOTICES

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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.

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BOOKS RECEIVED

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tieth annual meeting of the National Mu-
nicipal League held at Baltimore, November
20, 1914, and revised at the meeting of the
Committee held in New York, April 8 and 9,
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gan Blvd., Chicago, Ill.

THE CHURCH AT WORK

LAYING OF CORNERSTONE IN BUFFALO

SUNDAY EVENING, June 27th, Bishop
Walker, assisted by several of the city clergy,
laid the cornerstone for the Church of the
Holy Communion, Buffalo, N. Y. The serv-

windows of the neighboring houses. The pro-
cession was led by two boy scouts, one bear-
ing an American flag and the other a Church
flag, followed by the choir, united with visit-
ing choirs from St. James', St. Stephen's,
and St. Thomas' Churches. Among the arti-
cles placed in the cornerstone were a Bible,

tor of St. James' Church, in a little more than
thirty years of his ministry. Most of these
missions have since become self-supporting
parishes, and one of them now has two mis-
sions of its own to look after. The Holy
Communion was started in 1910, first in an
attic, a veritable "upper room." Then, out-
growing such quarters twice, it was finally
decided to erect a church. The contract for
the building, exclusive of glass and furnish-
ings, amounts to \$18,000, of which sum Dr.
Smith offered to give dollar for dollar of that
raised by the people. It is expected that the
church will be ready for occupancy in Octo-
ber. A nickel-plated trowel and hammer
were used in the ceremonies and afterwards
the former was presented to Dr. Smith and
the latter to the Bishop by the vestry.



CHURCH OF THE HOLY COMMUNION, BUFFALO

ice was held on the floor of the new edifice,
whose walls are up to the window frames,
and a congregation and friends occupied every
available space while many hundreds of auto-
ists and passers-by looked on from the street.
The walls of the church were draped with
American flags, which also hung from the

a Prayer Book and Hymnal, a flag, coins of
the present year, a list of communicants,
copies of two daily papers, a copy of THE
LIVING CHURCH and the Spirit of Missions.

The mission of the Holy Communion is
one of nearly a dozen missions started in the
city by the Rev. Charles H. Smith, D.D., rec-

NEW HAMPSHIRE CHURCHWOMAN PASSES

SUDDENLY, on Sunday, June 27th, at the
time of the offering of the Holy Sacrifice,
there departed this life, at the rectory of
Christ Church, Portsmouth, the sweet soul
of a true saint of God—Sarah Eliza Batten-
son. Mrs. Batterson was known throughout
the Church, not only in America but in Eng-
land also, for her deep piety, her stout ad-
herence to Catholic principles, her unflin-
g benefactions. She died as she longed to die,
immediately after receiving the Holy Viati-
cum, quietly and peacefully, and the priestly
blessing seemed to be her permission to de-
part.

She was laid to rest in the beautiful
cemetery of the Church of St. James the Less,
Philadelphia, on July 1st, beside the grave
of her saintly husband, Hermon Griswold
Batterson, priest and doctor.

CONFERENCE OF CHURCH WORKERS AT GENEVA, N. Y

THE CONFERENCE of Church Workers which met in Geneva, July 3rd to 10th, attained the utmost success and the feeling was expressed on all sides that the place chosen should be permanent. Plans are already laid for the conference to meet again in Geneva in 1916. The sessions next year will extend from July 5th to 15th.

The conference was opened with a service in St. John's chapel of Hobart College on Saturday evening and was conducted by the chaplain of the conference, the Rev. J. B. Hubbs, D.D., and the Rev. Dr. Powell, who

9 A. M. each day was held a lecture on some aspect of social service. From 10 to 11 classes were held on missions, religious education, social service, and the work of the Girls' Friendly Society. Missions lectures were held at noon with Dr. Burtleson, the Rev. Arthur M. Sherman, Dr. Bradner, the Rev. F. J. Clark, and Bishop Lloyd as speakers. Lectures on religious education were held daily at 2 P. M. and on three evenings in the week lectures were given by the Rev. D. L. Ferris of Rochester, the Rev. F. M. Crouch, and Bishop Lloyd.

Bishop Walker was a visitor on Friday and extended a greeting to the conference as

built at a cost of \$30,000 for the colored people of Cincinnati was happily not seriously damaged.

ELECTION OF DIRECTORS OF THE AMERICAN S. C. L.

THE THIRD group of directors for the American Society of Church Literature, the counterpart of the English S. P. C. K., has just been held. The men elected in the order of votes received were the Rev. Oscar Homburger, D.C.L., rector of the Church of the Advent, Chicago; the Rt. Rev. Wm. Walter Webb, D.D., Bishop of Milwaukee; Mr. Clinton Rogers Woodruff



CHURCH CONFERENCE AT GENEVA, N. Y., JULY 3RD TO 10TH.

gave an address in preparation for the corporate Communion Sunday morning at 7:30.

Bishop Atwood of Arizona was the preacher at the 11 o'clock service at Trinity Church. On Sunday afternoon at 4:15 an open-air service was held on the campus of Wm. Smith College. The clergy were preceded by the vested choirs of St. Peter's and Trinity Church, with crucifer and bearer of the American flag leading the procession. The Rev. D. L. Ferris of Rochester, who spoke on "Men's Bible Classes," the Rev. C. E. Hutchinson of East Orange, whose subject was "The Social Mission of the Church," and the Rt. Rev. J. W. Atwood, D.D., who was allowed to change his subject and speak most appealingly for his work in Arizona, were the speakers at this service.

The hospitality of all the college buildings was thrown open to those in attendance upon the conference and the people of Geneva also extended many courtesies to their guests. By Monday the enrolment reached nearly two hundred, which is larger than in previous years and in itself speaks for success. All the dioceses in the Second Province were represented.

On Tuesday evening the ladies of Trinity parish tendered a reception to the members of the conference and on Wednesday evening a delightful musicale was given in Williams' Hall. A celebration of the Holy Communion was held each morning at 7:30 o'clock and at

Bishop of the diocese, in an after-luncheon speech.

President and Mrs. Powell gave a reception on Friday evening, following Bishop Lloyd's missionary address.

BISHOP VINCENT IN STORM AND WRECK

IN A violent storm which killed fifty persons and did a million dollars worth of damage in and near Cincinnati, Wednesday night, July 7th, Bishop Vincent had a startling experience. Leaving on the 9 P. M. Pennsylvania train for Pittsburgh to attend the funeral of an old friend and member of his former parish, Calvary, in that city, he was drenched in his berth by the sudden onslaught of the storm. At the same moment two express cars on the front of the train were derailed by the wind. These were loaded with race horses from Kentucky, their owners and attendants. Three of the men were killed and seventeen injured. The Bishop, who with the other passengers helped in the work of rescue, finally made his way back to Cincinnati in the early morning, riding part of the way on a switch engine. Happily he is none the worse for his strenuous experience.

During the storm slight damage was done to St. Paul's Cathedral and a metal cross was blown from the roof of old St. Andrew's mission. The new church next door being

of Philadelphia; the Rev. Henry D. Speakman, chaplain at the State Sanatorium for Tuberculosis at Mont Alto, Pa.; and the Rev. Prof. Arthur W. Jenks, D.D., of the General Theological Seminary. The Rt. Rev. Thomas Frederick Davies, D.D., Bishop of Western Massachusetts, is president, and the Rev. John S. Littell, D.D., the famous author of *Historians and the English Reformation*, is the founder and secretary. Among the other prominent directors, the entire list of whom is not at hand, are the Rev. Wm. H. van Allen, D.D., the Rev. Father Officer, O.H.C., the Rev. F. W. Fitts, the Rev. J. G. H. Barry, D.D., Prof. Ralph Adams Cram, the Rev. Charles Herbert Young of Chicago, and several others, making a total of sixteen including the president. Next January five others are to be elected, bringing the membership to its total. It is hoped to have a meeting of directors next October, to enlarge the work and carry out some of the plans of Dr. Littell. Though but one year old the organization has already done much good work, and it is hoped to broaden its scope greatly in the near future, and to fill a long felt want in American Church affairs.

WILL MINISTER TO ENGLISH PRISONERS OF WAR

THE REV. FRANK S. GAVIN, rector of St. Luke's Church, Cincinnati, in response to an appeal from Prebendary Carlisle of the

Church Army and the Rev. Dr. Manning of New York, has volunteered to go to Germany to minister to English prisoners of war. He speaks German and is splendidly qualified for the work. During his absence the Rev. Claude Crookson will have charge of the parish. Both the Bishop and the vestry have given their consent to this arrangement. Father Gavin will be gone about four months.

A COLONIAL CHURCH OF VIRGINIA

"LITTLE FORK" CHURCH, Oak Shade, Culpeper county, Va., is one of the less known buildings of the Church's inheritance from Colonial days. It is mentioned by Bishop Meade in his *Old Churches*, in its erection, burning, and rebuilding, all events before and during the Revolutionary War. It stands in what is now a thinly settled country, half-



LITTLE FORK CHURCH
Culpeper Co., Va.

way between Warrenton and Culpeper Court House. Over the door is placed a tablet with the date of the formation of St. Mark's parish, 1730; erection of the first church, 1731; building of the present one, 1778; and in the churchyard stands a marble monument to the "Little Fork Rangers," a military company of the Civil War.

Monthly services are held there each summer, and in the daughter chapel every winter. Once a year the community comes together for a day of worship and family reunions. Such services were held here on the Fourth Sunday after Trinity, when the old building, eighty by thirty feet, was filled morning and evening. At the morning service the rector celebrated the Holy Communion. The Communion service bears the date 1747, and consists of a huge chalice, a paten just fitting into the cup of the chalice, and an alms bason, all of solid silver. The offerings of



TABLET AT LITTLE FORK CHURCH

the day were for the repair fund of the building, sadly in need of roof and interior renewal. The dozen communicants forming the congregation are abundantly provided for in the handsome frame chapel built two miles off in the nearest town a few years ago. But they are anxious that this memorial of the Colonial Church in this country should be preserved, and regard it as a trust in their keeping for the Church at large. They have maintained ordinary expenses of the services, and the cost of thoroughly reënforcing with concrete the foundations of this building. But outside help is needed. It is hoped that some persons whose parents or grandparents worshipped here, or who are interested in the

preservation of one of our historic churches, will "lend a hand." Contributions may be sent to Miss Lewis, Rosedale, Rixeyville, Va., R. F. D., or to Mr. James A. Moncure, treasurer of Diocesan Missions, Richmond, Va. They should be designated as for the "Little Fork Church Fund," Culpeper, Va.

A STATEMENT ABOUT THE GENERAL CLERGY RELIEF FUND

THE GENERAL Clergy Relief Fund, its treasurer writes, has sent out to 366 beneficiaries (old and disabled clergy and widows and orphans) this quarter, July 1st, \$30,018, which is practically the usual quarterly requirement.

The General Clergy Relief Fund has not yet been merged with the Church Pension Fund—although an enabling act has been obtained from the legislature of New York for the purpose—but will be merged "as soon as the Church Pension Fund is ready to begin operations." A resolution of the General Convention makes this provision: "It being understood, however, that until they (the Church Pension Fund regulations) can be successfully established, the Church should continue to support existing incorporated agencies."

From numerous correspondents it has become evident that many contributors throughout the Church think that a merger has already been effected. To counteract such an impression this information is given.

The General Clergy Relief Fund has never been doing a wider and more necessary work. The 600 beneficiaries upon the lists must be taken care of, at the same rates. Their grants, which are not large, will neither be increased nor diminished by the adoption of the new Church Pension Fund, and Mr. McClure's work, which has been zealously continued for sixteen years, should receive the unwavering support of the Church.

DIVORCE PREVENTION

A YEAR AGO the Common Pleas Judges of Cleveland, Ohio, put into effect a rule which makes it compulsory for judges in that court to withhold decisions in uncontested divorce cases until sixty days after testimony has been offered. As a result of the rule there has been during the twelve months a falling off of twelve per cent. in the number of applications for divorce decrees. It is now proposed to establish a bureau of justice, by which, if it is carried into effect, attempts will be made at conciliation before the contestants get their cases into court.

FIRST BRIGHTON CONFERENCE IN UTAH

CLERGY, women workers, and earnest laity to the number of thirty-five assembled at the G. F. S. Holiday House at Brighton for conference and recreation during the week of June 28th to July 3rd.

Brighton is at the head of Big Cottonwood Canon in the Wasatch mountains at an elevation of 9,000 feet. The house is about thirty miles from town and is one of a large number of log structures comprising this summer colony. The trip from Salt Lake City was made in a large auto stage with a capacity of thirty passengers.

Bishop Jones delivered four lectures on the relations of Christ and the people, interpreting them in modern terms and to suit modern conditions. The classes dealt with were: "The Workers," "The Mourners," "The Poor," and "The Rich." The Very Rev. S. R. Colladay delivered five lectures on the Epistle to the Ephesians. Conferences on some phase of parochial activity were held every day.

The many lakes and mountain peaks were

visited on the afternoons of the conference, by those caring for the strenuous life, while the quieter minded remained at the camp for informal discussion. The Rev. H. E. Henriques and Dean S. R. Colladay wired the house and tents so that electricity will supplant kerosene.

There is no doubt but that this conference will be repeated each year and serve a constantly growing attendance. Much praise is due Miss Theresa Godbe, house-mother, for the efficient way in which her guests were entertained.

MEMORIAL WINDOW OF THE AMERICAN SCHOOL

A BEAUTIFUL window recently placed in Trinity Church, Seneca Falls, N. Y., in memory of Sidney L. Monroe, a former devoted member of the parish, is the gift of his daughter and granddaughter. The window is from the Haskins Glass Studio of Rochester,



N. Y., and is of choice opalescent glass, of original design, showing the favorite subject, the Good Shepherd. The figure is shown somewhat in profile with a long crook in one hand, while the other is outstretched downward as if to rest a kindly hand upon the lamb below.

The work is in the American School, without the use of paint except in flesh and fleece, and is a fitting companion to the Tiffany window placed some years ago, occupying the other half of the lancet group.

DEATH OF CHURCHMAN AND JURIST

ALEXANDER BURTON HAGNER, associate justice of the supreme court of the District of Columbia from 1879 to 1902, regarded as one of the ablest jurists who ever occupied a seat on any bench, passed into Paradise, Wednesday, June 30th, at 10 A. M., at his home in Washington, D. C. He was stricken with paralysis about two weeks ago, but would have reached his eighty-ninth birthday had he lived until July 13th. Justice Hagner had taken an active interest in the Church all

his life, and was senior warden of St. John's Church, known as the Church of the Presidents, where many of the Presidents and their families have worshipped.

Justice Hagner actively participated in the last diocesan council on May 5th and 6th, and when the proposed Clergy Pension Fund scheme was under discussion, protested vigorously against railroading it through the council without sufficient discussion. He was born in this city July 13, 1826, and was the seventh son of Peter Hagner, who was born in Philadelphia, Pa., October 1, 1772, and who passed away in this city July 16, 1850.

Justice Hagner's mother was Frances Randall, a daughter of John Randall, an officer of the Revolutionary War. She married Peter Hagner in 1805, and died at the age of 77, in 1863.

PROVINCE OF ONTARIO ELECTS METROPOLITAN

AT THE meeting of the Bishops of the new ecclesiastical Province of Ontario, Canada, June 29th, the Rt. Rev. Dr. Thornloe, Bishop of Algoma, was elected Metropolitan. The warm affection and respect that is felt for the new Metropolitan by those who know him make this appointment a most satisfactory one.

"THAT THE DEAF MAY HEAR"

AN ACOUSTICON that may be attached at the pulpit, the prayer desk, or near the altar has been installed in St. Paul's Church, Evansville, Ind. Receivers have been placed in the pews where required. Those who are dull of hearing find the instruments very satisfactory and some who have not heard Church services for years are hearing them distinctly. The apparatus is a gift from a parishioner.

MEMORIALS AND GIFTS

A BEAUTIFUL set of green altar hangings was recently given to St. John's Church, Portland, Ore., by friends of the church.

ST. MARK'S CHURCH, New Britain, Conn., recently received under the will of the late Miss Sarah E. Belden the sum of \$12,000 to be added to its permanent fund; the interest on this legacy to be used for general parish work.

A HANDSOME memorial altar has been presented to Ascension Church, Amherst, Va., by Mrs. W. K. Smiley, in memory of her father, Judge Morrill. Through the efforts of the vestry of the parish the rectory has been greatly improved. Besides general renovation, and a coat of fresh paint, there has also been a two-room addition.

THE BISHOP WILLIAMS CLUB, composed of boys, has presented to St. Martin's Church, South Omaha, an oak eagle lectern, which matches the altar and other furnishings of the church. It was given as a thank-offering. On the Fifth Sunday after Trinity a beautiful white Vermont marble font, brass ewer, and brass baptistry rail were given by Mrs. Margaret Valz, a devout communicant, in loving memory of her husband.

ON TUESDAY, June 29th, occurred the opening and dedication of the new organ in St. John's Church, Marathon, diocese of Central New York. The service of dedication was conducted by the rector, the Rev. Charles H. L. Ford, who also made the address. He was assisted in the service by the Rev. A. Tracy Doughty of Homer. A fine programme was rendered by the vested choir of the mission and a large congregation was present. The inaugural recital was given by Prof. Harry Vibbard of Syracuse University, assisted by Mr. A. S. Brink and Mrs. Manning, whose programme brought out the merits of the organ

in their greatest power. The organ is a two manual built by the Barnes & Buhl Organ Co. of Utica, and installed under the direction of Mr. Frank L. Blasfield. The Carnegie Corporation of New York presented the mission with \$500 on condition that the other \$500 be raised by the congregation of St. John's. This was done.

ALBANY

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

Vestry Presents Token of Appreciation

AS A TOKEN of appreciation for services rendered during the installation of the Flora Brady Gavit memorial organ and the reorganization of the vested choir in St. Paul's Church, Albany, Mr. Charles W. Walker of Elizabeth, N. J., was presented with a set of resolutions and a handsome travelling bag by the vestry of St. Paul's. Mr. Walker is organist at Westfield, N. J.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Successful Summer School—Wyoming Massacre Commemorated—Organ Opened

THE SUMMER SCHOOL for Sunday school teachers at Bishopthorpe Manor, South Bethlehem, proved one of the best ever held by the board of religious education. The instructors were the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, on the Prayer Book and the Messages of the Prophets; the Rev. S. U. Mitman, Ph.D., on Sunday School Organization and Management; the Rev. Harvey P. Walter of Reading, on the Curriculum; Miss Helen L. Jennings of Pottsville, on Methods of Teaching; Miss Jane Millikin of the diocese of Maryland, on Work with Juniors; and Miss Zettan Gordon of St. Mary's Church, Reading, on Child Psychology. The Rev. H. P. Walter delivered illustrated lectures on Panama, Porto Rico, and Cuba. Canon De Vries was unable to be present, and Dr. Foley took his place as well as doing his own work. According to some of the students, the lectures of Miss Gordon were among the best of the week. Miss Gordon was an instructor at the summer school for the first time, and her lectures were as follows: "The Child through the Eyes of Pestalozzi, Froebel, and Montessori"; "The Psychological Moment for the Child under Twelve"; "Adolescence"; and "Our Big Boys and Girls." All the lectures were delivered in the open air, under the trees which make Bishopthorpe Manor an attractive school for girls.

THE REV. SAMUEL HART, D.D., Dean of the Berkeley Divinity School, was the orator of the day at the patriotic exercises July 4th at Wyoming, commemorating the Wyoming massacre of one hundred and thirty-seven years ago. The exercises were held at the monument which marks the site, and among the venerable men on the platform were the Rev. Horace Edwin Hayden of St. Stephen's parish, Wilkes-Barre, for many years an officer of the Wyoming County Historical Society, and Mr. William Henry Richmond, a vice-president of the association, ninety-four years old, a pioneer coal operator. Dr. Hart was the guest of Mr. Richmond for three days at his home, Richmond Hill, Scranton, the two having spent their childhood in the same neighborhood in Connecticut. There was good reason for the selection of the Church historian, Dean Hart, as the orator, for the Wyoming valley was populated largely by settlers who came from Connecticut into what was regarded as the western part of Connecticut but is now northeastern Pennsylvania.

DR. J. FRED WOLLE of Bethlehem, leader of the Bach Choir, gave an organ recital on the new Austin organ just installed at Calvary Church, Tamaqua (Rev. Wallace Mar-

tin, rector), on Tuesday evening, June 22nd. The organ was completed by the first of June, and since that time there have been frequent recitals on Sunday evenings, by Miss Elizabeth D. Priser, organist, and Dr. W. H. Hinkel, violinist.

THE WYOMING COMMANDERY, Knights Templar, recently attended St. James' Church, Pittston, in a body. The Rev. S. Ezra Neikirk, priest in charge, preached the sermon, and after the service the ladies' guild served a banquet. The Rev. J. Arthur Glasier of Trinity Church, West Pittston, assisted in the service.

ON SUNDAY evening, June 30th, a service was held at Grace Church, Dorranceton (Rev. Charles E. Berghaus, vicar), in the interest of the "West Side Settlement Association," which maintains two settlements, the Martha Bennett Welfare House, in Luzerne, and the West Side Settlement, in Kingston. The Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, preached the sermon, on the theme "The Call of the Common Good."

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Relations with Greeks—Italians Present Cope to Bishop Brewster—Mission Notes

ABOUT A year ago in St. John's Church, Bridgeport, there worshipped together clergy and congregations of both the Russian and Greek Churches, and also a number of our clergy, including the Bishop. These Greeks are now very anxious to secure a proper church, and the opportunity has arisen to buy a lot with a church on it for \$8,000. They have raised \$3,000 toward the purchase and have appealed to the Bishop and through him to the Church in Connecticut for assistance.

THE MEMBERS of St. Paul's Italian mission, Hartford, presented the Bishop upon his recent visitation with a handsome white silk cope.

THE BISHOP recently dedicated the chapel of the Redeemer at Sherman in Fairfield county. This chapel is the result of rural work done in this section by Miss Alice Mary Norman, a faithful communicant of the Church of the Redeemer, New York City.

THE DIOCESAN committee on general missions reports an increase of nearly \$5,000 over last year's offerings to July 1st.

THE SANCTUARY of the Church of the Good Shepherd, Hartford, has been enriched by the addition of new standard lights. They are Gothic in period and all the details were carefully studied, so that all lines are in perfect harmony and in keeping with the designs and architecture of the chancel. The modelling is in strong relief and the entire work is of cast and wrought brass and carefully chased. They are approximately seven feet high and weigh each 125 pounds. The branches are fitted with imitation candles, lighted by electricity.

THE VACATION HOUSE of St. John's parish, Waterbury, at Lake Quasapaug, was opened for the season's work the last days of June. It has accommodations for twenty-four children.

THE MIDDLESEX archdeaconry met for its annual meeting June 30th in the public school house at Tylerville in the town of Haddam. The Rev. Joseph R. Hooper was elected secretary for the ensuing year. The Rev. George B. Gilbert, missionary of the archdeaconry, has been visiting this section once a month and holding a service and celebrating the Holy Communion with the result that twelve people have been confirmed and a growing interest locally has been evidenced for the Church and her services.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Convocation at Cass Lake

THE MISSISSIPPI VALLEY DEANERY held a summer convocation from July 7th to 11th, inclusive, at the head of Cass Lake. Archdeacon Parshall secured the use of the government school close to the grounds and chapel of the Prince of Peace, an Indian church. The programme included devotional services and instruction on the morning and evening of each day, the afternoons being left free, so that visitors might enjoy fishing, boating, and the beauty and peace of the pine forests and the placid lakes. The programme was as follows: "The Church's Mission," Rev. C. C. Rollit, D.D.; "Social Service," Rt. Rev. G. A. Beecher, D.D.; "Religious Education," Rev. James Wise of the Church of the Holy Communion, St. Louis; "Women's Work," Mrs. W. H. Gemmel of Brainerd, Minn. Sunday Bishop Morrison preached in the morning and Bishop Beecher in the afternoon. The Rev. F. W. Smith interpreted for the Indians.

HARRISBURG

J. E. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Anniversary of Rector—Cornerstone Laid

THE TWENTIETH anniversary of the rectorship of the Rev. Lewis Nichols of St. Paul's Church, Lock Haven, was celebrated on Sunday, July 4th. The Bishop was the preacher. At the same time a class of thirty was confirmed. This was the second class to be confirmed in this parish this year and was the largest confirmation class in the history of the parish. During the rectorate of Mr. Nichols the membership of St. Paul's, Lock Haven, has increased 115 per cent., while the population of the place has increased a little more than five per cent. Mr. Nichols is also the Archdeacon of Williamsport.

THE CORNERSTONE of St. John's parish house was laid on Thursday, June 24th, the Masonic order being the chief participants on the occasion. An extended address was made by the Bishop, and the benediction was pronounced by the rector, the Rev. George I. Browne, both of whom are members of the Masonic order. In his address the Bishop said that the building about to be erected was intended to be a help to the uplift of humanity, to be a social center, a place for the gathering of men, women, and children between Sundays.

MAINE

ROBT. CODMAN, D.D., Bishop

Meeting of Monday Club—Missionary Automobile

THE MONDAY CLUB held its June meeting on the 14th ult. After the transaction of its business at the rectory in Brunswick, the club adjourned to Gurnet for a shore dinner, after which the Rev. Thomas Burgess of St. Barnabas' Church, Augusta, read an instructive and greatly appreciated paper on "Russia's Real Religion." It is hoped that the paper may be published and thus preserved for general reference.

THE REV. HENRI B. B. LE FERRE, curate of the Church of St. Mary the Virgin, New York City, has accepted an invitation to the rectorship of St. Mark's Church, Augusta, Maine, recently made vacant by the resignation of the Rev. Brian C. Roberts. While he has already become responsible for the services at St. Mark's, he will not take up his residence in Augusta until September 1st. Mr. Le Ferre is a graduate of Nashotah Seminary, and was ordered priest in 1910.

THE REV. A. E. SCOTT of Brownville Junction, priest in charge of the Central Maine Mission, has at length secured the necessary funds for an automobile and will now be able to visit the various congregations to which

he is so faithfully ministering with much greater facility.

NEWARK

EDWIN S. LINES, D.D., Bishop

Fourth of July Services

A CONGREGATION of at least four thousand persons took part in a special service on Monument Heights, Paterson, N. J., at seven o'clock, Sunday evening, Fourth of July. About two hundred and fifty vested choristers, acolytes, lay readers, and clergy, headed by a band, marched from Trinity Church, Totowa, to the monument carrying processional crosses and American flags. The Rev. Henry Baldwin Todd, rector of that parish, was marshal. The Rev. David S. Hamilton had charge of the service and was assisted by the clergy of the city. The following parishes were represented: Church of the Holy Communion, Trinity Church, St. Luke's Church, St. Mark's Church, St. Mary's Church, Haledon, and St. Paul's Church. The Churchmen's Association of Paterson has the credit of bringing together the largest congregation in the history of the diocese of Newark. The Rev. John Keller made an address on "Religion, a Support to Government."

BY INVITATION of the rector, the Rev. Philip C. Pearson, the following organizations were represented by large delegations at the eleven o'clock service in Christ Church, Ridge-wood, N. J., on Sunday morning, Fourth of July: The Junior Order, the Sons of the American Revolution, the Junior Sons and Daughters of the American Revolution, the G. A. R. Veterans, the Independence Day Association, and the Patriotic Order Sons of America. Special music was sung and portions of the service set forth by the General Convention of 1785 were used at Morning Prayer. The sermon was on "The Larger Patriotism." Preparations have been made for its publication in permanent form. In the evening the rector preached on "The Church and Patriotism, Past and Present." Large congregations attended both services.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Diocesan Journal in Changed Form

IT HAS been felt for sometime that the diocesan *Journal* was not compiled or printed in such a manner as to give the desired information regarding the diocese. At the first convention Bishop Matthews suggested that the name of the *Journal* be changed or the words "Official Hand Book or Register" be added. The *Journal* of 1915, which has just come from the press, shows a vast improvement over the previous issues. The title page reads, "The Journal and Official Hand Book or Register of the Diocese of New Jersey. Containing the record of proceedings of the 144th Convention in the 130th year of the Diocese. . . . And containing official lists, accredited reports and other items authorized by the convention or required by the canons of the diocese, together with the constitution of the diocese." We note that instead of each parochial report being printed on a separate sheet, the clerk of the convention (Rev. Howard E. Thompson) has tabulated all statistics of the diocese, thus giving at a glance such information of a parish as may be desired.

NORTH DAKOTA

JOHN POYNTZ TYLER, D.D., Miss. Bp.

Hospital Receives Dr. John K. Bursleson

THE REV. DR. JOHN K. BURSLESON, rector at Grand Forks, has been obliged to enter a hospital for a serious operation, which was performed on the 6th inst. There had been an earlier operation about eighteen months

previous. Dr. Bursleson is reported to be making good progress and a complete recovery is hoped for.

OREGON

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

The Bishop at Home—"Humane" Sunday

BISHOP SUMNER has returned to Portland from a confirmation tour of the Coos Bay missions, which he found in a flourishing condition. He has taken up his residence in Bishopcroft, which had been occupied by the Sisters of St. John the Baptist for the purposes of St. Helen's Hall.

THE FOURTH Sunday after Trinity being designated by Bishop Sumner as "Humane Sunday," some inspiring sermons on child protection and kindness to animals were preached by various of the clergy.

PITTSBURGH

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

Death of Mr. S. C. McCandless—The Bishop's Vacation

TRINITY CHURCH, Pittsburgh, has met with a great loss in the death of its senior warden, Mr. S. C. McCandless, who entered into rest on Sunday, July 4th, having suffered a stroke on the Friday evening previous. He had been senior warden since 1890, and had represented the parish in the diocesan convention for twenty-five years. For several years he was a member of the Standing Committee, and was prominent in the work of the diocese as well as that of Trinity parish. The funeral services were held on Tuesday afternoon, July 6th, the clergy of Trinity Church, the Rev. Messrs. Travers and Pickells, the Rev. Dr. Vance of St. Andrew's Church, and the Bishop taking part. Interment was in the family lot in the Allegheny Cemetery. He is survived by three daughters. Mr. McCandless came of an old Pittsburgh family, being born in Pittsburgh seventy-four years ago, his father being the Hon. Wilson McCandless, for many years United States Judge in the Pittsburgh district. Mr. McCandless was a graduate of Jefferson College, Canonsburg, which is now merged with Washington College, Pennsylvania. He was for a long term of years a member of the Allegheny County Bar Association and practised in its courts. For several years previous to his demise he was vice-president and treasurer of the Dollar Savings Bank.

THE BISHOP will spend the larger portion of his vacation quietly in Pittsburgh, going East for the last week in July to attend a meeting of the Commission on the Revision of the Hymnal. During part of August he will be present at a meeting of the Commission on the Revision and Enrichment of the Prayer Book, to be held at the country home of Mr. George Wharton Pepper, in Maine. After that he will visit in New Jersey.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Episcopal Visitation by Yacht—Redecorating Church at Henry

THE BISHOP is making his fourth annual cruise on his yacht *Esther*. He has just finished circumnavigation of his diocese, which, through the intersection of the Illinois and Mississippi rivers by the Hennepin canal, is practically an island. The majority of the parishes and missions of the diocese are either on the river, or are accessible by short trips from river points, and the Bishop is able to make many visitations in this way. In addition he visits many river and nearby points, where there are no established missions, and has found many isolated Church folk, as well as others, who are glad to have a service. Just at present the Bishop is making a fortnight's river trip to Minneapolis.

Mrs. Fawcett and their daughter Susanne accompany him on the yacht, which is supplied with all the necessities and many of the comforts of life. The yacht was built under the supervision of the Bishop in 1912, and has proved a most seaworthy and useful missionary craft. The boat flies the diocesan flag, which is a beautiful and well-designed pennant, at the bow staff. The Bishop is his own captain and pilot, though he has a crew of two assistants.

ST. JOHN'S CHURCH, Henry, has just undergone redecoration of the interior, and has been recarpeted throughout, at an expense of \$200. The decorations, which were very tasteful, were done under the design of Mrs. W. T. Law.

SOUTHERN OHIO

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

An Accession and a Resignation—Fresh Air—Deaconess Drant's Work

ON TUESDAY, July 6th, the Rev. W. A. Henderson, rector of St. James' Church, Zanesville, presented for confirmation the Rev. Frederick Fisher, his wife, and boys. The Rt. Rev. Theodore I. Reese, Bishop Coadjutor of the diocese, performed the apostolic rite. Mr. Fisher was until recently pastor of the First Baptist Church of Zanesville. He has gone to Pomeroy and will have charge of Grace Church while preparing for ordination.

THE REV. FRANCIS H. RICHEY, rector of the Church of the Good Shepherd, Norwood, under whose energetic leadership the parish has recently completed a beautiful church, making with the parish house a commodious and well-planned group, has presented his resignation to the vestry to accept a call to Trinity Church, Asbury Park, N. J. Mr. Richey has been nine and a half years in the diocese.

BOYS AND GIRLS of the Bethany Homes spent a pleasant day at the Home farm on July 5th. The day passed in athletic sports and ended with a bonfire. No serious mishaps marred the day, appropriately begun with a celebration of the Holy Communion in the Home chapel. Mr. Leonard Johnston of Glendale, for many years the presiding genius of these occasions, was present and made very happy with a gift expressive of the love and esteem of the children.

DEACONESS EMMA DRANT of the Cincinnati City Mission Society is spending the month of July at Sandwich, Canada. Just prior to her departure she had a "party" for the women of her Bible class at the city work house. The matron reports that this work is having results. Many women who have been influenced by the deaconess have found employment and have not returned to the work house.

MR. ISAAC W. NICHOLS, for nearly thirty years a representative of Church newspapers, is recovering from a severe operation in Christ Hospital, Cincinnati.

UTAH

PAUL JONES, Miss. Bp.

Magna Charta—Religious Survey in Salt Lake City

PRACTICALLY all the parishes and missions observed the seven hundredth anniversary of the signing of Magna Charta. Professor Marshall of the University of Utah spoke on the "Continuity of the English Church" to large audiences in Ogden and Salt Lake City.

A NUMBER of seminary students are working in Utah during the summer vacation.

A RELIGIOUS survey of the "east bench" of Salt Lake City was recently made by clergy and workers to determine the advisability of establishing a mission Sunday school in that locality.

THE ARRIVAL of a son in the family of the Rev. W. F. Bulkley of Provo was announced on the Fourth of July.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop
Cathedral to be Refurnished—Play Given—Cornerstone Laid

PLANS ARE under way for the refurnishing of St. Mark's Pro-Cathedral, Grand Rapids, during August.

THE COUNCIL OF GUILDS of Grace Church, Grand Rapids, recently gave Mr. Edward Coates' *Jappyland*. Miss Thelma Gilmore took the leading part.

ON SUNDAY afternoon, July 4th, the cornerstone of a parish house for St. Mark's Church, Coldwater, Western Michigan, was laid with Masonic ceremonies by deputies of the Grand Lodge of Michigan. The rector, the Rev. John Hewitt, served as grand chaplain. These ceremonies were supplemented by a service compiled from the Prayer Book and conducted by the rector and the vested choir. Appropriate addresses were made by Vestryman Leveridge and the rector.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop
Service for Virginia Military Men

ON SUNDAY, July 4th, Governor Stuart of Virginia, his staff, and 135 members of the Richmond Light Infantry Blues passed

through Kansas City on their way to San Francisco. They were in the city about five hours and arrangements had been made to have a special service on the grounds near St. George's Church. A detail from the Third Regiment of the state militia, members of the Commercial Club, and city officials met the visitors at 9 o'clock at the union station and marched to the service. The service was also attended by the Daughters of the American Revolution, the Sons of the Revolution, and the Daughters of the Confederacy. Bishop Partridge preached the sermon. It was a most successful and impressive affair.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
"Old-Fashioned Fourth of July"—Death of Mrs. Emily C. Nichols—Fresh Air Mission

AN "OLD-FASHIONED" Fourth of July service was held in St. Paul's Church, Buffalo, on Sunday, the 4th, when a programme, set by the General Convention of October 5, 1785, was carried out with impressive solemnity. The convention set forth that the order of service should be "used in this Church on the Fourth of July forever." The same prayers which have been said in St. Paul's on each Fourth for the last 130 years were offered again and the same lessons were read. At nine o'clock in the morning the chimes of St. Paul's rang out *America*, and the rector, Dr. Jessup, had requested through the daily press that all who might be within hearing should

WHY MEN DRINK

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable cases that are responsible for a large proportion of the causes of habitual intemperance. These are, 1. Mental fatigue, or worry; 2. Physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degree of intellectual development we attain the greater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities. As fatigue is universal and inevitable the problem of its relief is one that should engage our most careful and intelligent study. To ignore it is to court disaster, for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, beers and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost every mature person, especially those who are forced to perform arduous labor of mind or body, finds in one or the other of these beverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tell us that the alcoholic beverages relieve fatigue by stimulation and are to be classed as artificial stimulants; whereas, the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zan-thin) a substance found in the flesh and blood of all animals, including man, but especially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness

and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes and we become less alert and active.

In the case of coffee, tea, cocoa and Coca-Cola the refreshing principle is a substance called caffeine, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffeine when digested becomes a xanthin, some scientists class coffee, tea, cocoa, Coca-Cola and the meat extracts as natural stimulants, as opposed to the alcoholic or artificial stimulants. Others maintain that caffeine and xanthin have no true stimulating qualities and should therefore not be classed as stimulants for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmiedeberg, the world's leading authority on such matters, and Dr. Hollingworth of Columbia University, a leading American scientist. In describing the effect of coffee, tea and Coca-Cola Dr. Schmiedeberg says, "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Coca-Cola is the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeine. The carbonation and the fruit flavors combine with the caffeine to give a most delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea and coffee, in spite of the fact that Coca-Cola contains only about one-half the quantity of caffeine. In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities explaining the composition and refreshing qualities of the drink. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy of this booklet may be had by addressing

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pause for a few moments with bared head to give recognition to the sentiment of the ringing of the bells portrayed. In his sermon Dr. Jessup said: "We give to this day the name Independence Day—but we have learned that neither dependence nor independence describes the relation existing between England and the United States, but rather interdependence. The nations of the world will reach their highest possible development when they realize they are mutually interdependent for those opportunities which make for their highest mutual good. And the truest patriotism will recognize this interdependence and will not be led astray by such sophistries as have brought on this great war."

ON FRIDAY, July 2nd, occurred the death of Mrs. Emily Child Nichols in Buffalo. Mrs. Nichols was the daughter of Jonathan and Sophia Rochester Child, her father was the first mayor of Rochester and her grandfather was Colonel Nathaniel Rochester, for whom the city was named. Ever since her marriage, for a period of sixty-five years, Mrs. Nichols has made her home in Buffalo, where she was actively identified with religious and philanthropic interests. Had she lived until July 25th she would have been 90 years of age. The funeral service was held from Trinity Church, of which Mrs. Nichols was a communicant, Bishop Walker and the Rev. Mr. Davis officiating. The interment was made in Mt. Hope Cemetery, Rochester, in the family plot. The organization of the Rochester Historical Society originated in Mrs. Nichols' mind. She suggested it to Mrs. Gilman Perkins, the prime mover in the organization.

THE CHILDREN of the Church Home, Buffalo, have just returned from Angola, where they were the happy guests of the Fresh Air Mission for two weeks.

CANADA

Educational Notes—Indian Distress—New Diocese of Cariboo Incorporated

Diocese of Algoma

THE PREACHER at the induction of the Rev. H. F. Hutton as rector of St. Peter's parish, Shequindah, was the Rural Dean of Algoma, the Rev. W. H. Johnston. Archdeacon Gillmor conducted the service.

Diocese of Huron

THE REPORTS received by the Synod of the diocese, which met in the latter part of June, were most cheering. The diocesan fund is the largest but one in five years, while receipts for other purposes are the highest on record. There was a good increase in the collections for Huron College, the year's report of which, given by Principal Waller, was encouraging in every way. The stand taken by students had been high. Attention was called to the fact that Huron College had given twelve men to the war. The Ember penny scheme was warmly commended by the Synod. The financial report showed a considerable surplus.

It is expected that the new chime of bells will be installed in Grace Church, Brantford, by the end of August. The building of the tower is well under way.—A MEMORIAL service was held in the Church of New St. Paul's, Woodstock, in memory of the members of the Twenty-second Oxford Rifles who have lately fallen in battle.

Diocese of Keewatin

THE PREACHER at the opening service of the diocesan Woman's Auxiliary at Kenora, in St. Alban's Pro-Cathedral, was the Rev. Canon Matheson of St. John's Cathedral, Winnipeg. This was the tenth annual meeting. Bishop Lothhouse and other clergy gave addresses during the sessions. The Bishop held an ordination in the Cathedral, June 20th.

Diocese of Ottawa

THE NEW Archdeacon of Ottawa, appointed by Bishop Roper, is the Rev. A. W. Mackay, rector of All Saints', Ottawa. Archdeacon Bogert will still retain his title.—AN ADDRESS was prepared at the June meeting of the diocesan Synod, to Archbishop Hamilton, expressing the affection of the people of the diocese for him. The Synod also subscribed \$1,000 as the nucleus of a fund to be known as the Archbishop's Fund, to be used at his discretion for assisting students for the ministry.—A MATTER which was discussed in some measure, although no definite conclusion was reached, was the proposal to draft a new law for the diocesan constitution, which would empower the Bishop to appoint clergy to rectories, incumbencies, and missions.—THE TERMINATION of the diocesan fiscal year was changed from April 30th to December 31st, by the Synod.

Diocese of Montreal

SEVERAL SPECIAL gifts to the Church of St. John the Evangelist, Brome, were dedicated by the Bishop at his recent visit.

Diocese of Niagara

THE CANTEEN established by the Brotherhood of St. Andrew at the military training camp at Niagara is proving a great success. This work, which was begun in Toronto and carried on during the winter there, by the Brotherhood, was much appreciated by the men.

Diocese of Saskatchewan

AT THE meeting in Prince Albert of the tenth annual session of the diocesan Woman's Auxiliary, the reports given were most satisfactory. The opening service was held in St. Alban's Pro-Cathedral. One of the features of the meeting was a very enjoyable reception held at Bishopsthorpe. Bishop Newnam gave an address at the afternoon session. The annual meeting of the Junior branches was held in the auditorium of St. Alban's College. Miss Virtue, principal of the college, gave an excellent address to the girls on "Service."

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Educational

At 4:30 P.M. on the Feast of the Nativity of St. John Baptist, June 24th, the closing exercises of Hoosac School, Hoosac, N. Y., began with an inspiring service of choral Evensong in the school chapel. A collation was served in the dining hall at 6 o'clock, and after a short time on the well-trimmed lawns parents and friends gathered in the gymnasium, where at about 7:30 the commencement procession arrived, consisting of the rector, Dr. E. D. Tibbitts, and the faculty, in academic gowns and hoods, the boys of the school, the trustees, the many alumni who were present, and honored guests. When these had taken their places on the platform, the exercises began with the prize declamations. The address of the evening was delivered by the Rt. Rev. G. Y. Bliss, D.D., Bishop Coadjutor of Vermont, whose boy was one of the graduates. After a few words of warm appreciation of the school, he earnestly urged upon the boys that they carry into life with them the ideals of service and religion they had learned here. Short addresses were also made by the Rev. F. B. Roseboro, New Haven, Conn.; the Rev. B. T. Trego of Troy, N. Y.; Prof. A. H. Licklider of Williams College; and Mr. E. F. Baldwin of Lakewood, N. J. The scholarship awards and prizes of the year were then announced, the highest honor, that of head of the school, being won by Francis D. W. Lukens of Ardmore, Pa., with the highest average for the year in all subjects. The Whittaker cup, given this year for the first time, in memory of Frederick Wilcoxson Whittaker, a member of the school who died in February, 1914, was awarded to the fourth form, as they had the highest form average for the year. The rector then presented diplomas to the graduates, and the Bishop presented Greek Testaments to the members of the departing sixth form.

THE THIRTY-EIGHTH annual commencement of the Cathedral School of St. Mary, Garden City, N. Y., was held on Tuesday, June 8th. The baccalaureate sermon was preached by Dean Moses in the Cathedral of the Incarnation on Sunday, June 6th. At half-past seven on Monday morning there was an early celebration in the school chapel, at which Bishop Burgess celebrated. The class day exercises were held Monday afternoon on the school grounds, and there was a recital by the music pupils Monday evening. At eleven o'clock on Tuesday morning in the school room Dean Moses awarded the prizes and read the honor roll for the year. At a quarter to twelve the school marched in procession to the Cathedral, where Bishop Burgess delivered the commencement address and presented diplomas to the nine members of the senior class. He also presented the gold cross awarded to the student having the highest general average in the junior and senior classes.

SATURDAY EVENING, June 26th, St. Luke's Hospital, Kansas City, had its annual graduation exercises. Five of the nurses received diplomas at the hands of Bishop Partridge and an address was made by the Rev. C. Hely-Molony, rector of Christ Church, St. Joseph. Attention was called to the material progress made at the hospital, which is now equipped as well as any institution of its kind. The year has been one of great progress.

HOWEVER matters go, it is our happiness to win new ground daily in Christ's love, and to purchase a new piece of it daily, and to add conquest to conquest.—*Samuel Rutherford.*

THIS OUGHT to be our endeavor—to conquer ourselves, and daily to wax stronger, and to make a further growth in holiness.—*Thomas à Kempis.*

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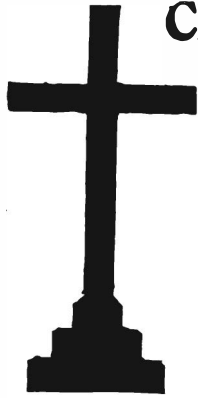
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