

The State Society

# The Living Church

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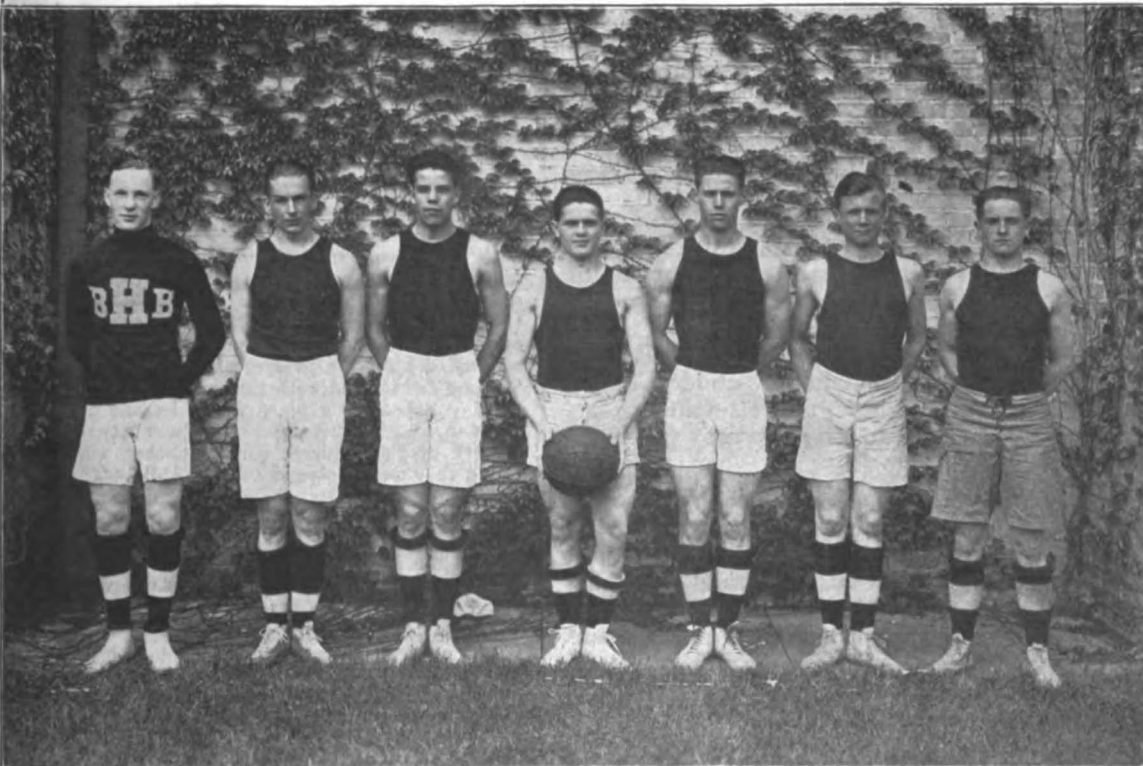
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PREFACE by the BISHOP OF WASHINGTON.

INTRODUCTION by the REV. C. W. WHITMORE.

METHODS OF OBTAINING NEW PUPILS. COMMANDER C. T. JEWELL, U. S. N., Supt. St. Margaret's Sunday School, Washington.

METHODS OF MAINTAINING ATTENDANCE. REV. WILLIAM OSCAR ROOME, Rector Anacostia Parish.

HOME CO-OPERATION. REV. C. W. WHITMORE, Vicar St. Agnes' Chapel.

THE SECRETARY'S RECORDS. ROLLA P. CURRIE, St. Matthew's Chapel.

THE FINANCIAL MANAGEMENT OF CHURCH SUNDAY SCHOOLS. JAMES W. BERRY, Christ Church, Washington Parish.

APPENDIX. Forms recommended by the Committee.

This work is prepared primarily for the Diocese of Washington, as the report of a Committee appointed expressly for the purpose and after a careful survey. It is in no sense local and is therefore published for general circulation.

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"The fact that this is the fifth edition of a book which first appeared only in 1909 is sufficient testimony to its value. While not a complete textbook for Training Classes, yet, in the field covered by it, it is eminently satisfactory. As the title suggests, it deals with Child Study, the Elements of Psychology, and the Art of Teaching, and has been approved as fulfilling the requirements of the Advanced Standard Teacher Training Course. It is worthy of a place in every Teacher's Library and should not simply be read and put aside but marked, learned, and digested."—*Teachers' Assistant*.

Ready in September

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It outlines the establishment of the Church, its ministry, periods of persecution and heresy, the General Councils, the Fathers, worship of the early Church, monasticism, conversion of northern nations, mediaeval and Reformation periods, and follows the English Church to the establishment of the Church in America.

## The Children's Challenge to the Church

By William Edward Gardner, D.D., General Secretary of the General Board of Religious Education. Price 75 cents, cloth; 40 cents, paper. Postage about 7 cents.

"The Children's Challenge to the Church" is the first attempt to collect within two covers the essentials that should enter into the education of children, for a well-rounded Church life. It offers peculiar help to all rectors and teachers who are asking, "What shall I teach in my Sunday school in order to vitalize its work?" Under each grade it provides directions and recommends material for the development of Bible study, memory work, Church knowledge, Christian activity, and the devotional life. It aims to demonstrate that the Church has preserved wonderful teaching powers which are being neglected to-day because of a too extended treatment of the Bible. The titles of some of the chapters are suggestive. The confirmation period is entitled "The Church Knighting the Child," and the senior period "With the Church to the World Quest." The emphasis on Missions and Social Service is constant."—*The Spirit of Missions*.

"The writer of this book will be recognized as the General Secretary of the General Board of Religious Education. He has divided his book into two parts, the first being a challenge to Clergy and Sunday School teachers, and the second a Christian Nurture Course, the result of years of experience on the part of many rectors, with whom the author corresponded. As the preface states, these men 'became dissatisfied with the conception of the Sunday School as a place where lessons only are taught. They sought for the nurturing powers of the Church, confident that when found they would give joy to the child. They were rewarded. By the Christian Nurture Course the Sunday School has become to many rectors and teachers the Church Organization, giving the highest joy in service.' It is a valuable book for all Sunday School workers."—*St. Andrew's Cross*.

"We do not hesitate to say that every Sunday School that is aiming to do the best and most modern work ought to have Mr. Gardner's book in the Sunday School Teacher's library."—*The Southern Churchman*.

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# Announcements for Sunday School Workers

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The first English edition of this book was issued some two years ago. Following on the very successful and popular style of "Everyman's History of the English Church," by the same author, it immediately sprang into popularity equal with the latter, in England. It was also very favorably received in the American Church, but treating, as it did, of the English Prayer Book, it was less useful for American readers, though in spite of that handicap it has been widely used in this country.

The value of the book so impressed the American publishers that arrangements were made for a special edition, to be adapted throughout to the American Book of Common Prayer. Both the (English) publishers and the author, Dr. Dearmer, gave their cordial consent to the project, and Mr. Frederic Cook Morehouse was commissioned to act as American editor. Not only is there a new chapter dealing with the history of the Prayer Book in America, from the first colonial services to the appointment of the Joint Commission of 1913, but scarcely a page in the remaining chapters is free of alterations such as adapt it to use in connection with the American Book. Its history is traced through the successive English revisions, and the excellent historical illustrations are not only retained, but others appropriate to the American Church are added: as, a facsimile of the Grant of Episcopal Jurisdiction in America to the Bishop of London, a copy of T. H. Matteson's painting, "Planting of the Church in America," of a painting by John G. Chapman, "Baptism of Pocahontas," etc. And it is, throughout, the American Prayer Book that is interpreted.

The publishers confidently offer this book as one of the most important Church books of the year.

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By the Rev. Ernest Joseph Dennen. With Introduction by the Rev. Wm. E. Gardner, D.D., General Secretary of the General Board of Religious Education. Cloth, 90 cents net. By mail about 96 cents.

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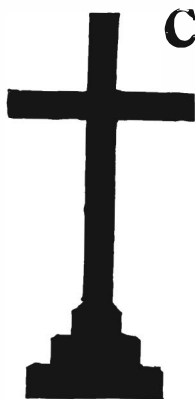
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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HAPPY ARE they that mourn; for when they mourn they are  
humble. Theirs is the humility which brings them to mourning for  
that which they have lost or for that which is absent. Such the Lord  
comforts by restoring to them their loss and by coming near, so that  
they may be conscious of His presence.—W. J. Burtscher.

BLESSED are they who have not tasted of evil.—Sophocles.

# The Living Church

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 4, 1915

NO. 19

## EDITORIALS AND COMMENTS

### Linden H. Morehouse

THE death of the founder and President of The Young Churchman Company was noted in these columns last week. We do not forget that a personal grief is not of interest to the world at large; but Mr. Morehouse's work in the Church was so unique, and his acquaintance among the clergy and laity was so large, that we believe a brief account of his life will be of interest much beyond the range of his personal acquaintance.

Linden Husted Morehouse was born at Lower Sandusky, now Fremont, Ohio, January 24, 1842. He was educated at local schools, and on August 31, 1864, married Lydia E. Phelps, whose father, the Rev. Alanson Phelps, a graduate of the Virginia Theological Seminary, was a lifelong Ohio presbyter of the evangelical school, rector of St. Paul's Church, Fremont, at the time of the marriage. A year later Mr. and Mrs. Morehouse came to Milwaukee, where, with his brother-in-law, Justin W. Meacham, he formed the commission partnership of Morehouse, Meacham & Co.

It was at this time that Bishop Armitage, consecrated in 1866 and succeeding Bishop Kemper as Bishop of Wisconsin in 1870, was taking the first steps which resulted in the foundation of the Cathedral in Milwaukee, combining several small city missions as the nucleus of the work. Into that movement Mr. Morehouse threw himself with the ardor of youthful enthusiasm. He became superintendent of the Sunday school of All Saints' Church, the Pro-Cathedral, and in 1870, finding the need of Churchly literature for introduction into the Sunday school, established *The Young Churchman* at his own expense and for his own local work. That was the beginning of his connection with the publication of literature for the Church. Gradually other schools heard of

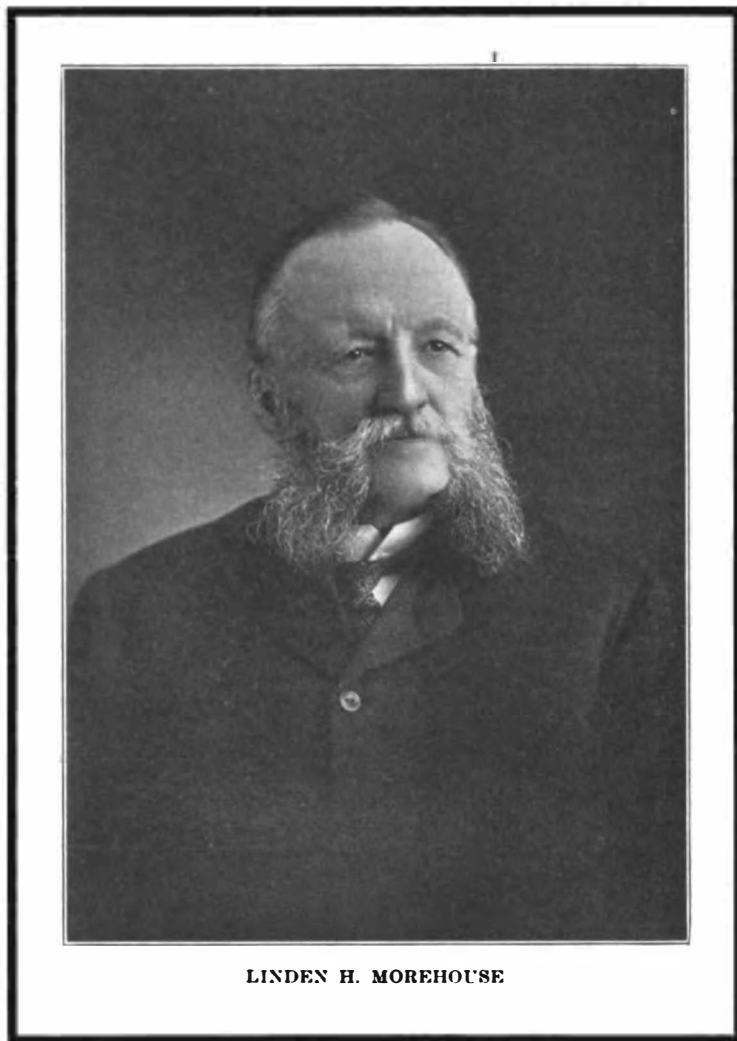
the paper and asked to be permitted to receive copies for use in their own work, and so the circulation grew.

It is interesting to look back upon those early days of *The Young Churchman*. A reduced size fac-simile of the first page of the first issue, dated May, 1870, is shown herewith. It is of the old-time blanket sheet type, 15½x10½ inches, and of four pages. The editorial introduction gives the following credit for the inception of the thought—and incidentally indicates that as far back as that, 1870, Mr. Morehouse had already discovered that the name of the Church in this country was a handicap to its work:

*"The Little Episcopalian* is the name of a little paper published by St. Philip's Sunday school, Circleville, Ohio. They claim the honor of being the first Sunday school in the West to start such a paper. We acknowledge that the enterprise of St. Philip's determined us to try the experiment of publishing the second paper in the West. We have endeavored to improve many features, but in nothing do we feel we have succeeded better than in the name. We shall welcome *The Little Episcopalian* as an exchange; and trust our papers may be the means of creating a generous rivalry between the schools, in good works. We shall watch our contemporary with increased interest."

This first issue contains much matter that is purely local, as would be anticipated. The names of the officers of All Saints' Church are at the

head of one of the columns, with the Rt. Rev. William E. Armitage as rector, Mr. Morehouse being named among the vestrymen. The only present survivor of the list is the then senior warden, Mr. S. R. Kemper, who still lives, at an advanced age and in very feeble health, in Milwaukee. *The Young Churchman* is described as "published monthly by the Sunday School of All Saints' Church and distributed the first Sun-



LINDEN H. MOREHOUSE

day in each month." L. H. Morehouse is described as Superintendent, James Brown as Secretary, Charles C. Brown and K. Duncan Peterson as Librarians. These all have passed to their rest. The first article is entitled "Have Boys Souls?" There was a bright introduction to the children and a presentation of "Our Aim"; it was to "please the children" and "as a medium of communication between parents, teachers, and scholars." A letter from the President of Nashotah, Dr. A. D. Cole, introduces a long letter from a Nashotah graduate at "Marquette, Lake Superior, Michigan." Dr. Cole signs himself, "Without a dime in the world, I remain, gratefully and hopefully, Your affectionate brother." A notice of the death of Bishop Kemper appeared in the second issue; "we can none of us forget him; and especially will his name be revered and cherished by those of us who received from his Apostolic hands the rite of confirmation."

Not for several years were there illustrations, except that a series of wood-cut initials three inches high brightened the pages from the first. We believe the first large picture printed, several years later than this, was an illustration of the vested choir at Westminster Abbey—the publication of which was deemed an audacious venture in "ritualism," which—well does the present writer recall—was inserted with fear and trembling lest the subscribers who had already been gathered would stop their paper in dire indignation. How the Church has grown since those days! And Mr. Morehouse was no small factor in its growth.

The *Shepherd's Arms*, for the little ones, was established in 1877. The preparation of these two papers continued to occupy the spare time of Mr. Morehouse, and once a month, and then once a week, the dining-room table received the pile of printed papers, which were counted, addressed, and mailed by members of the family. It was probably about 1880 that the dining table as paraphernalia of the mailing room was outgrown, and a rear end of the commission house was partitioned off for the periodicals. By 1884 even this makeshift was inadequate and The Young Churchman Company was formed and incorporated and a small store was secured, and opened with a very small stock of Church books that were offered for sale. Well does the present writer recall the first sale—a copy of Dr. Littledale's *Plain Reasons Against Joining the Church of Rome*, purchased by Samuel Bush, of happy memory, who long since entered into rest. Book publication began soon afterward. A few pamphlets came first; and the first real book—and one of the best ever issued by the Company—was Dr. Arthur Wilde Little's *Reasons for Being a Churchman*. The *Living Church Annual*, established in Chicago in 1882 by the Rev. Dr. Leffingwell and Arthur P. Seymour, then owners of THE LIVING CHURCH, was purchased by The Young Churchman Company early in 1885 and first published by them for 1886, the present editor of THE LIVING CHURCH beginning his active editorial work on that issue, which was given him to edit and to produce—a rather grave responsibility for a youth of 17. It was then *The Living Church Annual and Clergy List Quarterly*, and the quarterly corrections of the clergy list continued to be issued until 1902, when a "reform" wave in the Post Office department cut off the publication from second class mail privileges and made its continuance as a quarterly impossible. It has since survived, as it started, as an annual. The *Church Eclectic*, founded by the late Rev. Wm. T. Gibson, D.D., was published by The Young Churchman Company from 1894 to 1900; and then, when the largest of all the periodical undertakings of

the company, THE LIVING CHURCH, was annexed in the latter year, having previously been published in Chicago, the *Church Eclectic* was sold to New York. But though all these publications were the output of The Young Churchman Company, and all of them shared in the enthusiasm of the founder of the company, it was *The Young Churchman*, his own particular child, that seemed closest to Mr. Morehouse's affections. For forty-four years—until he entered the hospital for an operation in the spring of 1914—every number was issued under his personal editorship; and the literary and personal acquaintances that were the fruit of these years were among the happiest factors in Mr. Morehouse's life. Others had the direct responsibility for the other publications.

BUT HIS CHURCHLY enthusiasm was by no means confined to his publication work. The close friend of Bishop Armitage and Bishop Welles, he was brought into diocesan work younger than most Churchmen are known beyond their parishes. Enthusiastic in the development of the Cathedral movement and the establishment of All Saints' Cathedral, he was a leading factor in its defense when, for a number of years, the Cathedral was "under fire." For forty years he was its treasurer, and was a member of the Cathedral corporation up to the time of his death. He served on the Standing Committee of the diocese for a number of years, and in General Convention from 1886 till 1904 inclusive. Elected in 1907 he was unable to serve and did not permit himself to be elected afterward. In General Convention, though he rarely spoke, his wide acquaintanceship and easy friendship gave him a place of influence. He is not recorded to have introduced a resolution until 1892, when, in the final stages of the revision of the Prayer Book, he offered a resolution "that the words 'Protestant Episcopal' be omitted from the title-page of the Standard Prayer Book," which was laid on the table, though the clerical majority was small.

These are chief among the public activities of Linden H. Morehouse; but of his personal influence over individuals, and his deep spirituality, and his regular, consistent Christian life, and his pure devotion to the sacraments, and of his generosity, often beyond his means; of his home life as husband and father and of his deep affection for his children and grandchildren and his marked influence upon them, we cannot write now. That more personal history is written in the annals of heaven and need not be enrolled in those of earth. For probably forty years he was the most regular of attendants at the early celebrations on Sunday mornings, first at the Cathedral and in later years at Trinity Church, Wauwatosa.

He had been in almost perfect health until the winter of 1913-14, so that it is not remembered that he ever was away from his office for a whole day by reason of illness. In the following spring he submitted to a serious operation. It was successful, and in a few months he was back at his accustomed desk. But he never really picked up again the threads of his old-time work. He aged quickly then; and last spring a heart attack came suddenly upon him. From that also he rallied, and then other complications set in. One after another his organs gave way. Old age came upon him almost suddenly and his constitution broke. Slowly he grew weaker, until he could no longer walk into his garden, which had been his chief interest after he could no longer pursue his active work. Then the end came nearer and nearer; and finally, without a struggle, his soul passed out of its earthly casement and was at rest with God.



FAC-SIMILE OF THE FIRST NUMBER OF "THE YOUNG CHURCHMAN"— MAY, 1870

So, on August 19th, ended the earthly life of one who had attained a large measure of sanctity and who had done his duty nobly and well in the long day of his lifetime. God

grant him life and rest and light, and bring him at last to that fuller life of completeness, when soul and body together rejoice in perfect bliss, in the Presence chamber of the Lamb.

## Old Catholic Relations

IT has been said, we hope truly, that the war may have the happy result of bringing the Anglican and Russian Churches closer to each other. That would be a consummation devoutly to be wished, and earnestly do we hope it may be attained.

But there is also a danger that Anglo-German bitterness may cause some estrangement between Anglicans and Old Catholics, and that would be deplorable in the extreme. If American Churchmen can be wise enough and sympathetic enough to insist that political bitterness between nations shall not be intruded into the relationships of Churches, they will perform a very real world service.

We regret to say that just when war makes the relationship between the Anglican and Old Catholic communions a very delicate one, a circumstance has arisen which has greatly increased the delicacy and which requires a frank explanation to American Churchmen and a careful consideration of issues involved on the part of our ecclesiastical statesmen.

Last January some measure of recognition was extended by American Bishops to a Bishop de Landas, who described himself as an Old Catholic Bishop and who was therefore quite naturally accorded the courtesies due an international visitor of episcopal rank. In extending those courtesies our Bishops and other Churchmen believed they were giving evidence of the warm sentiments which the Anglican Churches feel toward the Old Catholic movement in Europe and which have frequently been expressed, on the one hand, in the cordial resolutions of the Lambeth Conference and of the English and American Churches, and returned, on the other hand, by the cordiality of the Old Catholic Bishops, who have welcomed Anglican communicants at their altars when these were temporarily removed from altars of their own communion, while Bishop Herzog's personal visit to the American Church some years ago is yet among the happy recollections of many Churchmen.

When, through the columns of THE LIVING CHURCH, information reached the Old Catholic Bishops of Europe of the courtesies extended by the American Church to the foreign Bishop mentioned, letters were quickly sent by Bishop Herzog stating explicitly that the visiting Bishop was not recognized by them as of the Old Catholic communion and that they did not look upon the recognition of one whose relationship to them was at least exceedingly strained as a friendly act. Bishop de Landas, on the other hand, in a letter published in THE LIVING CHURCH of April 17th, commented very bitterly on a rather guarded and quite brief statement concerning him that had appeared in our own news columns. According to Bishop de Landas, his own consecrator, Bishop Mathew, who was consecrated to represent the Old Catholic communion in England, has "consecrated altogether seven Bishops," and, with his suffragan, has "conditionally reordained about four hundred priests (mostly benefited) of the Anglican Church who doubted their own orders," most of whom "are still serving in the Church of England." We made little comment on this statement at the time, especially since Bishop de Landas wrote in a bitterly polemic style with respect to THE LIVING CHURCH and we were more ready to accord to him space in which to explain where he believed an injustice had been done to him than we were to press our criticism to a further extent.

But though it would be our preference, as it was formerly our intention, that the subject be dropped with what has already been printed, we learn from further correspondence that it would be misleading and might even jeopardize the friendly relations with the Old Catholic Bishops of Europe which, certainly, Anglican Churchmen value very highly, if nothing further should be said. Perhaps the condition of war makes rather more delicate than previously the relations between German-speaking and English-speaking Churches, the Old Catholics, even in Switzerland, being chiefly of the former. We shall do all that may be within our power to prevent another international rupture between Churches; and so we venture to refer again to the relationship between the Old Catholic hierarchy, with which the Anglican Churches are and hope always to be in friendly relations, and the seceding Bishop

consecrated for England by Old Catholic Bishops, with those others, Bishops and priests, who trace their orders to him, among whom is Bishop de Landas. In this consideration we are greatly indebted to one of our own American clergy, the Rev. Dr. Anton A. Müller, who was second vice-president of the Cologne conference of Old Catholics in 1913, and who has edited and translated the "Rules, Convention and Declaration of the Conference of Old Catholic Bishops" which are printed on another page in this issue, and which comprise the authoritative statement of the official position of that communion.

IT WILL BE REMEMBERED that the delicate question at issue relates to the precise status of Bishops and priests claiming consecration or ordination from Bishop Mathew. The statement by Bishop de Landas which we have already quoted shows that the number of these is sufficient to afford quite an embarrassment to us, and that it must probably become necessary for the Anglican Churches to determine upon some policy with respect to them.

Bishop Mathew, an Englishman, Earl of Landaff, formerly a Roman priest, was consecrated at Utrecht by (Old Catholic) Archbishop Gul and three other Bishops in 1908, on the representation that he had been chosen as Bishop of Old Catholics in England by seventeen former Roman Catholic priests and eight fully organized parishes of that communion. According to Bishop Herzog, he was himself the intermediary between the applicant and the consecrating Bishops, and on his demand there was laid before him a document containing (a) the names of the "central authority" for this election, (b) names of the organized parishes, (c) of the priests of each, (d) of the trustees of each, (e) of the members of the synod who had participated in the election, and who numbered seventeen clergymen and sixteen laymen. These documents were deemed satisfactory and Mathew was consecrated.

We shall not here enter upon the detail of circumstances which, on the one hand, led the Old Catholic Bishops to hold that this consecration was rendered null by reason of alleged fraud, and, on the other, led Bishop Mathew to withdraw from allegiance to the Old Catholic episcopate, to declare his independence of his consecrators, and then to seek admission, with his followers, into the Eastern Orthodox Church. Such was the course which the movement took under his direction in England. Only two weeks had elapsed after his consecration when charges of fraud were made in English papers and elsewhere. Bishop Herzog, Bishop Mathew, and Bishop de Landas have each been so good as to favor us with statements of facts as they appear to each of the writers and their respective deductions from these facts. We understand Bishop Mathew to admit that there was misrepresentation but to hold that he, as well as the consecrating Bishops, was deceived by it; a claim that Bishop Herzog in turn declines to admit. Bishop Herzog states also that he is writing of the matter more fully in an article to be printed in the *Internationale Kirchliche Zeitschrift*. We have determined that it would not be useful to print these several letters in full in our own columns, especially since some are both lengthy and also exceedingly polemic. For the determination of our own Church, however, which must probably meet the issue as to whether orders conferred by Bishop Mathew are to be recognized or not, we append Bishop Herzog's conclusions, which (translated into English) are as follows, and ask that the scholars of the Church will also watch with interest for his promised paper in the Review mentioned:

"1. As far back as August 5, 1910, Bishop J. J. Van Thiel of Haarlem published in the *Guardian* a declaration to the effect that the Old Catholic Bishops decline to assume any responsibility whatsoever for Bishop Mathew's eventual particular attitude or opinions. The fact is that between the Congress at Vienna (September, 1909) and the Congress in Cologne (September, 1913) no meeting of the Old Catholic Bishops' Conference took place; this fact accounts for the delay in issuing the joint declaration in opposition to Mathew. But the relations with Mathew had been severed long before.

"2. Mathew himself addressed to the Archbishop of Utrecht under date of December 31, 1910, a declaration charging the continental Old Catholics in the name of the 'Western Orthodox Catholic

Church in Great Britain and Ireland' with seven errors, and declaring himself independent of them.

"3. Such renunciation is, I think, irrelevant as to the matter in issue; it follows that, Mathew's consecration being null and void, the *reordinations* of the four hundred Anglican priests and the *consecrations* of the seven Bishops, to which 'Prince de Landas Berghes et de Rache' is privy, are likewise null and void.

"4. It is not true that Mathew is 'in full communion with Russian and Greek Churches.' It appears indeed that Archbishop Gerassimos Messarra of Beyrouth did on August 5, 1911, sanction—acting evidently *without exact knowledge of affairs*—Mathew's joining the Orthodox Church of Antioch; but the Patriarch of Antioch annulled this declaration (see *Guardian*, April 12 and 19, 1912)."

That is to say, in the estimation of the Old Catholic Bishops, the case of Bishop Mathew and the earlier case of Bishop Vilatte are to be treated as of a kind. They expect that the reason which impelled the American House of Bishops to pronounce the latter consecration null and void will similarly impel them to take like action with respect to the former and, necessarily, to those consecrated or ordained by him, of whom the number appears to be very considerable. On the other hand Bishop Mathew submits, in his letter, allegations to show that priests ordained by him have been accepted as valid priests in the Roman, Anglican, and Eastern communions.

The controversy is not one to be determined by the newspapers, nor do we feel even that it belongs primarily to the American Church. It would seem to us that as Bishop Mathew and his disciples owe their orders to the Old Catholic episcopate, with which the American Church is in friendly relation, and as Bishop Mathew's subsequent activities were within the territorial jurisdiction of the Church of England, they must obtain recognition either (a) from the Old Catholics, who assumed jurisdiction in the first place, or (b) from the Church of England, in whose midst the alleged episcopal acts of Bishop Mathew have been performed. Failing both of these, we are confident that the proper action for the American Church is to decline to accord any recognition to the orders that are traced to Bishop Mathew, receiving neither Bishops nor priests without an hypothetical reordination, in the event that these desire to be received into communion with the American Church; but this hypothetical reordination should be "without prejudice" and without assuming to pass judgment in an issue that the American Church is not called upon to determine.

For the issue raises the whole question of the comity rightly due by the Bishops of one land to the disciplinary acts performed within their own jurisdiction by Bishops of another. If, pursuant to canonical authority, the American Church should depose one of its Bishops—much more if it should formally declare his orders null and void—and then another Church, in friendly relations with our own, should receive the Bishop under discipline as though he were in good standing, or should accord honors to one consecrated by him, we should feel that our own episcopate and Church were treated with contempt. It is not strange, therefore, that the Old Catholics should expect a like comity to be exercised toward them. There is, indeed, not an exact equivalent between the American canonical process of deposition and the Old Catholic discipline of Bishop Mathew, but they are closely akin, and the latter goes rather farther than does our own discipline. It will hardly be maintained that the American Church or its episcopate could rightly pass judgment, even after judicial inquiry, upon the justice of the disciplinary act of the Old Catholic Bishops. We must, obviously, accord full credit to their act of that nature or else assume an attitude that they will consider deliberately unfriendly and that must probably end in the termination of friendly relations between the two communions. And though Bishop Mathew's contention, supported by specific instances, that acts of recognition of orders conferred by him have occurred in all three of the great communions of the Catholic Church is indeed a strong argument in rebuttal, to which a court would undoubtedly attach much value, there would still remain the questions (a) whether these acts of recognition were performed with full knowledge of all the facts or rather under the same misapprehension as, in good faith, our own Bishops acted under in according some measure of recognition to Bishop de Landas; and (b) whether, the question coming directly before this American Church, our own duty in the matter should not be confined to the exercise of the principle of comity toward a friendly episcopate of another land, rather than to open an unpleasant case of discipline, over which this Church has no jurisdiction, for determination on its merits.

Moreover most of us, we believe, will feel that an indepen-

dent Bishop, having so little following of any sort as has Bishop Mathew, and having already "consecrated seven Bishops" and "conditionally reordained about four hundred priests (mostly benefited) of the Anglican Church who doubted their own orders," should not be encouraged to continue his interesting experiments, nor should the impression be allowed to prevail that here is a short and easy method open to the clergy of any of the Catholic communions to obtain the episcopate for themselves and to have that episcopate recognized by ecclesiastical authority in other lands.

And as the General Convention of 1913 appointed a Joint Commission on relations with the Eastern Orthodox Churches and the Old Catholics, we shall venture to ask that Joint Commission to receive these several letters and briefs in our possession from each of the parties at issue, believing that it is better for them to be considered in executive session as a basis for any recommendation that the commission may desire to submit, than it would be for a difficult and not very pleasant issue to be tried at length in the forum of the Church press.

It will be remembered that distribution of THE LIVING CHURCH WAR RELIEF FUND was made through the Ven. Archdeacon Nies so long as he was resident in Switzerland. Called in May to Munich, he felt, quite naturally, that it would

not be desirable for the fund to be administered from a belligerent country and asked therefore to be relieved of further responsibility for the distribution, since which time that responsibility has been assumed by this office.

Archdeacon Nies' last balance sheet, including contributions acknowledged in THE LIVING CHURCH to May 1st inclusive, was printed in the issue of June 19th, at which time his cash balance was 1,604.13 francs. He now submits his final report, as follows:

RECEIPTS			
Ack'd in		Sent to	To Archd.
LIVING CHURCH		Paris	Nies
of			France
May 8.....	\$171.20	\$ 23.92	\$147.28 = 782.90
" 15.....	100.15	20.37	79.78 = 421.00
" 22.....	121.03	24.42	96.61 = 509.81
" 29.....	413.69	147.17	266.52 = 1,410.16
	\$806.07	\$215.88	\$590.19 = 3,103.87
Archdeacon Nies' balance May 25th.....			1,604.13
See THE LIVING CHURCH of June 19th.....			4,708.00

DISBURSEMENTS		
By		Francs
Archdeacon Nies		
Cash to Lausanne.....		2,458.00
" " Geneva.....		1,000.00
" " Rome.....		1,000.00
" " Munich.....		250.00
		4,708.00

The total distribution of all receipts acknowledged to the issue of May 29th inclusive is as follows:

FROM MILWAUKEE		
Total amount received to issue of May 29, inclusive.....		\$11,803.39
Transmitted to Paris direct.....	\$ 1,317.06	
Transmitted to Rome direct.....	50.00	
For distribution per Archdeacon Nies.....	10,436.33	\$11,803.39

DISTRIBUTED BY ARCHDEACON NIES		
	Francs	Francs
Received as above.....	\$10,436.33	54,340.62
Transmitted to Paris.....	10,926.00	
" " Rome.....	11,500.00	
" " Geneva.....	8,882.00	
" " Lausanne.....	10,158.12	
" " Dresden.....	5,163.75	
" " Munich.....	3,882.75	
" " Florence.....	3,500.00	
" " Nice.....	328.00	
		54,340.62

The following is the table of receipts for the week ending Monday, August 30th:

A friend, St. Louis.....	\$ 100.00
Thomas C. Curtis, Point Pleasant, N. J.....	5.00
C. J. D., Christ Church, Chicago.....	5.00
A. D. P., New Haven, Conn.....	25.00
A friend in Massachusetts.....	5.00
"In memoriam".....	10.00
"Offering at a service in the woods," per Bishop Millspaugh.....	6.30
Rev. D. Convers, Cincinnati.....	2.00
A communicant, St. Peter's, Germantown, Pa.....	2.00
A friend, Charlotte, N. C.*.....	1.00
J. and M. H.†.....	5.00
Rev. Dr. H. W. Nelson, Marshfield Hills, Mass.†.....	25.00
Mrs. Mabel T. Plaisted, Bangor, Maine†.....	10.00
Miss Plaisted, Bangor, Maine†.....	3.00
"Two neutrals"‡.....	4.00
Total for the week.....	\$ 208.90
Previously acknowledged.....	14,151.53
	\$14,360.32

\* For Belgian relief.

† For relief in Paris.

‡ For work of American hospital, Florence.

§ For relief of blind in Germany.



ANSWERS TO CORRESPONDENTS

P. E.—(1) The "Canon of the Mass" is the Prayer of Consecration and the Invocation and Intercession which follow.—(2) Old Catholic priests are permitted to celebrate at our altars with the license of the Bishop.—(3) At a midnight celebration it is reverent, but not required, that there be something beyond the technical fast which begins at midnight.—(4) The Maundy Thursday evening communion should be discouraged.—(5) The Purification is termed Candlemas from the ancient custom of having processions with lighted candles, in honor of the "Light to lighten the Gentiles," while also the year's candles were often blessed on that day.—(6) The Church cannot recognize Lutheran confirmation as equivalent to that of the Church.—(7) The Anglican missions in China and Japan are called the equivalent of Holy Catholic Church with the name of the nation attached.

RETALIATION

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

FOURTEENTH SUNDAY AFTER TRINITY

THE precepts of Christ expressly forbid retaliation. How many say: "That is all right theoretically, but it is not practical." Christ was the most practical man that ever lived. He had no visionary scheme in His mind. Christ was no day dreamer. If His teachings are not practical, they are nothing. With no uncertain sound He utters His several judgments against retaliation: "If ye forgive not men their trespasses your Father will not forgive your trespasses." The prayer of our Saviour amid the insult and the pain of the cross was: "Father, forgive them."

Do we really want to be forgiving? Don't we in our hearts admire the man who is quick to resent an insult? If we do, then it is true that in proportion to such a feeling we are removed from the Christ spirit. Injury is not righted by injury, nor wrong by wrong.

There was a time when it was considered an honorable thing to avenge an insult by the endeavor on the part of two individuals to murder each other at the distance of one hundred paces. That was a code of "Christian" honor. But to-day should a man offer such redress for a wrong, civilization would regard him either as a lunatic or as a criminal.

Yes, Christ's teachings have borne fruit as the centuries have come and gone. The field of honor is a relic of the past.

To-day men are beginning to realize that public wrongs, as well as private, are not to be avenged, that punishment should never be vindictive. Think of the pagan idea of punishment which was grafted upon Christian civilization, and you have the block, the gibbet, the wheel, the stake, the cord, as the penalty for even trivial offenses. The horrible spectacles were intended to be warnings to the multitude. Human life was a cheap sacrifice. But to-day in the fuller light of Christ's teachings we are beginning to interpret our own responsibility in that we owe a debt even to the criminal. Criminology is becoming revolutionized. Our prisons should be reformatories. That is Christ's spirit working in the hearts of men. The old conception expressed in the Latin idiom *poenas dare*, as if vengeance were something the injured party must exact, is passing away before the higher law of forgiveness.

The Latin word *impotens* is significant, for it pictures a man who has lost control of self, a creature of emotions, a slave of impulse. Show me the man who is quick to retaliate, and I show you the weak man and the small man. The strong man is the man self-controlled in midst of provocation.

Strength is restraint. It is far better to submit to wrong doing than to be in submission to the feelings of hate and resentment.

The medals given by the Pope to the Knights of St. John were emblazoned on the one side with a sword and on the other with the cross. We fear that this is a type of many men's Christianity to-day as much as it was then. The sword symbolizes personal greed, selfishness, vindictiveness, revenge. The cross is the holy token of consecration, unselfishness, forgiveness. We may think it is indeed incongruous for such anti-thetic devices to stand on one and the same medallion, but it is a thousand times more inconsistent for these antagonistic principles to abide in the soul of man.

Either the soul is a servant of Christ, or it is a slave of self. It must be *one*. It cannot be *both*.

Christ demands the whole life, our thoughts, emotions, impulses, desires, ambitions.

Not the cross *and* the sword, but the cross *or* the sword. That is the choice we have to make.



THE journey from Colorado Springs to Salt Lake City over the Denver & Rio Grande is extraordinarily varied. The hot, dusty, fertile plains of Colorado east of the mountains, the smoking chimneys of Pueblo, the wonders of the Royal Gorge, the high, breezy uplands almost two miles above the sea, the long descent into the desert, blistering, waste, yet relieved here and there by patches of vivid green showing what irrigation will do, the wild masses of the Wahsatch mountains encircling the vast valley of the Great Salt Lake, and then the City of the "Latter Day Saints" itself, embowered in foliage. Not even in Switzerland or Tyrol have I seen anything more astounding than the passage through the mountains by way of the Cañon of the Arkansas. In places the bottom of the gorge is only thirty feet wide, and the road-bed is built out over the roaring river; while the frightfully rugged rock walls rise three thousand feet on either side. Then the valley widens into bleak brown meadows that suggest the fields of the Upper Valais; and before long the junction for Leadville is reached, at almost ten thousand feet. Then darkness shuts down and veils splendors even more wonderful, I am told, than those of the Royal Gorge itself.

What a contrast in the morning! The pioneers who first pressed on through that blighted region must have had some almost supernatural support, if their hearts did not sometimes fail them for fear. Anything more utterly barren would surpass the imagination; and yet my *vis-à-vis* at breakfast laughed when I said as much, and said, "I have an orchard of six thousand peach-trees, all bearing, nine miles north of the line in soil exactly like this, except that the Green river waters it." Life-giving waters, indeed. A true Elim!

There were three hundred and seventy passengers in one section of our train; and the Pullman Company had unearthed all its antiques, to shelter such a crowd. One felt a foretaste of being confined, in the detestably small lower berths where a full-sized adult could not possibly sit upright. (I speak feelingly.) But everyone was patient and cheerful and vastly interested in everyone else. One of the travelers in my car aroused special notice: a handsome brown girl, serious and silent, in a party of merry schoolgirls duly chaperoned and bound for the coast. Hawaiian, we guessed, and were far out of the way; for she was a Creek Indian from a government school in Oklahoma.

At first glance, Salt Lake City seems just a big, prosperous, modern town, whose streets are wider than common and cooled by pleasant rivulets that run along the curbstones. But the longer one stays, the more he is conscious of a difference, such as marks out Mecca, or Rome, or any other *religious capital*. Overshadowing even the big new Utah Hotel is the gilded figure of the Angel Moroni on the Mormon Temple; and the bee-hive is everywhere seen, symbol of that coöperation which (whatever one may think of its cohesive force) has surely made that wilderness blossom as the rose.

A brave old Yorkshireman, with never a rightly placed *h* on his tongue, was my guide about the Temple Square; and as he told how, a boy, he had walked a thousand miles in a Mormon caravan from the Missouri river to the Land of Promise, and how, twenty years later, ordered to return to England as a missionary, he sold his only team to get means to pay his own way, leaving his wife to "work out" in self-support until he had fulfilled his mission, my heart went out to him, he was so patently sincere and good. Just such men are leaders of orthodox Dissent in English county towns to-day. The Tabernacle is marvellous acoustically, if not architecturally; and one who has read the *ex-Mormon* lady's description of the Temple ceremonies in Bishop Tuttle's autobiography need have no evil suspicions of the quasi-Masonic rites there performed in secret. But there is much more to Mormonism than that. It is, of course, flatly polytheistic and materialistic, and so

essentially antichristian. The relations of its leaders to politics and the beet-sugar trust are notorious; its intolerance has lately been demonstrated in connection with the dismissal of "Gentile" professors from the local university; and I was told that Bishop Spalding's death from an automobile driven recklessly by a young Mormon girl is called a divine judgment on him because of his writings in criticism of Mormon teachings. It seems incredible that educated people can take "The Book of Mormon" and "The Pearl of Great Price" seriously; and there is, indeed, a steady leakage among the more intelligent class, who accept Christianity in some form, even at the risk of ostracism. But, as an experiment in paternal coöperation, Mormonism is uniquely successful; and the really beautiful Sea-Gull Monument in Temple Square (designed by a grandson of Brigham Young, who bears a name out of the Book of Mormon himself, Mahouri Young) is the most admirable flower of Mormonism in the whole city.

Saltair, the Mormon Coney Island on the Great Salt Lake, is cheap and nasty. The shores of the lake stink of some vile chemical precipitate; the water is warm and full of weeds and dead flies, and there is nothing of the pleasant, bracing shock one feels in the ocean. It may be 26 per cent salt; but who wants to be a pickle? No, the real beauty of that vast dead sea appears elsewhere: on the Southern Pacific "cut-off," a causeway built across it, almost thirty miles long. We crossed it at sunset, just as a thunderstorm was breaking over the suow-capped Wahsatch mountains. Thousands of gulls dipped and splashed; the salt splashed up on our lips as we sat on the observation platform; the purple vistas stretched infinitely, their barrenness concealed or glorified by distance; and a rainbow overarched all, as if in promise of a day when the true Faith of the unchanging Church should overspread the valleys of Utah with living waters from the true Rock, which is Christ.

Next morning we wakened in Nevada. It is hard to use stronger language than "utter barrenness," which I see I applied to our first glimpse of Utah; but I need some such phrase now. And yet there, too, water works its creative miracles; so that, though the mill-towns may remain deserted once their silver and gold are gone, there are wonderful possibilities in the valleys and plains. At Reno, we looked curiously on the passengers who entered, wondering which of them were just from the divorce court that still disgraces that city. But an ample old lady, be-hung with jewels, relieved our anxiety by a remark she made to her companion: "No, I've lived all over in all sorts of places; but there ain't none of 'em can match good old Reno for homelikeness, and I always come back glad to be home again." Which proves that it isn't safe to generalize from too few particulars.

Then came the wonderful climb through the Sierra Nevada mountains, with its glimpse of Denver Lake, the increasing richness of vegetation and thickness of timber, the silver streaks of snow that adorn the summits, and then the long gradual descent into hot fruit-enriched plains, with the scent of the ocean—the new ocean, the Pacific. The train is ferried across Benicia Bay at sunset; our first sunset over the sea! And a little later the lights of San Francisco shine across the bay to Oakland; a swift boat carries us across; and there, under the tower of the Market Street Ferry, with its hospitable inscription in letters of light, stands a yet more hospitable friend to welcome his brother from the Atlantic—himself the impersonation of all that is best in California Churchmanship.

#### CLINGING

O'er purple mountains trailing,  
My thoughts were ever sailing,  
In search so unavailing,  
True happiness to find.

I heard sad voices calling,  
As leaves of life were falling,  
The darkness was appalling,  
Keen anguish filled my mind.

\* \* \* \*

Wild waves are o'er me dashing,  
Across my pathway splashing,  
The Cross its light is flashing,  
My arms around it wind.

To that firm rock I'm clinging,  
Bright hope to me it's bringing,  
My heart a song is singing,  
I love all human kind.

(Rev.) J. M. MATTHIAS.

## UNITY BETWEEN EAST AND WEST

### Instances Shown by English Cleric

#### FORMATION OF GUILD OF ST. DAVID

The Living Church News Bureau }  
London, August 13, 1915 }

HERE has recently appeared in the *Church Times* an account, sent from Serbia by the Rev. Dr. Dearmer, of a burial service according to the English Rite being held in the Orthodox Cathedral with the cordial permission of the Metropolitan of Belgrade. And a supposition expressed therein that this was perhaps the first time an English Church service had been held in any church of the Eastern-Orthodox Communion has been widely circulated in the newspaper press as an assertion of fact. The Rev. H. J. Fynes-Clinton, general secretary of the Anglican and Eastern Association, writes to the *Church Times* to point out that this is not the case. Among instances of such brotherly acts of granting the use of Orthodox churches to English Churchmen, he mentions that in the summer of 1909 (or 1910) H. M. S. Cornwall visited the Russian port of Libau, when the authorities gave the use of the Cathedral for the English service for the sailors on Sunday evening. The chaplains at Libau and of his Majesty's ship officiated, the Russian choir singing some Psalms and the Thanksgiving. The Cathedral was crowded, and the Archpriest, with other clergy and officers, was present. It is next pointed out, as bearing upon the brotherly relations of Russian and Anglican Churchmen (using the term "Anglican" in a wider sense), that during the last decade mutual agreement was made between the Russian and American Bishops of Alaska to visit each other's missions and hold united services, while the one Bishop went on visitation and the other remained in Sitka. These services were held, unless the writer was mistaken, in Russian churches as well as in American. There are recalled, too, cases of another sort, when Anglican Bishops have performed services for the Orthodox, e.g., in 1914 the Bishop of Pretoria consecrated the new Greek church in his see city. The Bishop of Harrisburg laid the foundation stone of the second Bulgarian church in the United States, and at the close of the Turco-Balkan War the same Bishop sang the *Te Deum* in this church, and then with the Bulgarian priest and some of the congregation proceeded to the Greek church and there performed the same office.

The Bishop of St. David's has blessed a camp chapel for the use of the King's Shropshire Light Infantry, now in training at Bush Camp, Pembroke Dock, and he afterwards administered the sacrament of Confirmation to some of the soldiers. The Bishop visits the garrison about once a month for Confirmation. The War Department readily gave permission for the erection of this chapel, which is a voluntary gift, and its furniture has been given by other friends. There is a dignified altar according to the old English use, and on it the men have placed by their little offerings a beautiful carved crucifix with the inscription, "Greater love hath no man than this."

Our attention has been drawn in the correspondence columns of the *Guardian* and of the *Church Times* to a Catholic society which has recently been formed amongst Churchmen in Wales. The Catholic Guild of St. David, as the society is called, represents a development from a local confraternity originally existing at St. David's College, Lampeter, where for four years it worked with much success for the dissemination of Catholic truth and practice. As its influence spread, and its members gradually passed into the parishes, it was strongly felt that the scope of its work should be widened and the society extended to Wales generally. About a year ago steps were taken to effect this. Last January a preliminary scheme for reëstablishing the guild on this new basis was circulated among many prominent Catholic-minded priests and laymen in Wales and met with considerable approval and support. Following upon this, the guild has now been reconstituted as a general society for the maintenance and spread of the Catholic faith and religion in Wales as a whole and the uniting of definite Catholics in fellowship, prayer, and service for this end. It seeks to be a distinctively Welsh society, and to adapt its methods to the special needs and conditions of Wales and the Cymry, and thus to set forth the one holy faith and religion of the Church of God in ways which will best appeal to their fellow-Welshmen. The guild hopes to advance its work by the formation of local chapters in various

parts of the principality, and some of such chapters already exist; by arranging retreats and quiet days for its members; by issuing regular intercession papers; and by publishing and circulating sound Catholic literature in the Welsh language. This last very necessary work will be placed in the forefront of the guild's activities. The Rev. W. E. Bogs, vicar of St. Martin's, Roath (Cardiff), is president of the guild, and as honorable vice-president it has the Rt. Rev. Bishop Powell (formerly of Mashonaland), their Graces the Dukes of Argyll and Newcastle, and Mr. Athelstan Riley. A strong guild council, consisting of well-known Welsh and English priests, has been formed as the governing body of the guild. Arrangements are being made to hold the first guild festival and annual meeting in Cardiff about the middle of September. The immediate work before the guild is that of consolidating its forces. It appeals to all Catholics who are interested in the spread of the Holy Faith in Wales for their sympathy and help. It will be obvious that such an appeal is made primarily to those Catholics, whether in or out of Wales, who are themselves Welsh. Membership is open to women as well as men. The guild motto has been taken from the Apostles' Creed, *Credo in Sanctam Ecclesiam Catholicam*. The honorable general secretary, Mr. Silas M. Harris of Maelfa'r Garn, Vagnor, near Merthyr Tydfil, will be glad to send full particulars of the Catholic Guild of St. David to any who care to write to him.

The *Times* is reprinting the Archbishop of York's account of his visit to the Grand Fleet, which appeared in that newspaper on July 28th, together with its leading article on the subject, in the form of a four-page leaflet. The Navy League are distributing 100,000 copies to their members all over the world; and the *Times* will supply copies to schools and societies at cost price, which is 5s a thousand.

In my account last week of the intercession service at St. Paul's, I gave the Psalm that was sung as the Ninety-first, which was a mistake. The Psalm that was used was, of course, the great Penitential Psalm, *Miserere mei, Deus*; "the tide of holy tears" shed by "Israel's crowned mourner," as Keble sings of the Fifty-first Psalm in the *Christian Year*.

**A Correction**

J. G. HALL.

**PROGRESS OF THE EMERGENCY FUND**

ON the eve of the close of the fiscal year (August 28th) the Emergency Fund in \$339,000. The treasurer's books on the current year will not close until September 7th, so that the fund will be much nearer completion at that time. While the full amount needed is not in hand, the end is not far off, and the remaining \$61,000 will undoubtedly be raised very soon.

The responses to Bishop Tuttle's letter continue to pour into the Missions House. The Bishop's expression about it is: "My heart is cheered and my arm strengthened." A woman ninety years of age has sent a dollar, and a boy of twelve has sent in twenty-five cents, remarking that he has no income but wishes he could send more. There are many gifts from people who have already shared in the fund. One of these is from a woman who has previously made five gifts. A woman in the cotton mill section of Georgia writes: "I send you one dollar I made with my needle." Accompanying another gift was this timely thought: "The Lord does not need our giving, for the earth is His and the fullness thereof, but we need to give; we need this experience in faith and love."

Of the many fine letters which have come in answer to Bishop Tuttle's appeal none is happier in its expression than this one which accompanied a one-hundred-dollar gift: "I have given my 'one-day's income' a good many times over (through our parish missionary treasurer), but a letter from our General-in-Chief must be honored, and I send the inclosed check for one hundred dollars for the Emergency Fund as a little thank-offering for such a Presiding Bishop, thankful for the chance to say to you that so many of your people, whose names you have never heard, thank God for what you are almost more than for the great work you have done. God bless our Commander-in-Chief and the Emergency Fund!"

WE ARE what God sees us to be, and that only. If I am a criminal, man's approbation will not make me innocent; and if innocent, man's condemnation will not make me criminal.—*Guyon*.

TO YOU and to God I commit my cause to be decided as is best for you and for me.—*Plato*.

**THE BISHOP OF FREDERICTON AT TENT CATHEDRAL**

Preaches Popular Series of Sermons

DEATH OF MISS CLEMENTINA FURNISS

New York Office of The Living Church }  
11 West 45th St.  
New York, August 30, 1915

A GRAND finale to the meetings of the past two months in Tent Cathedral, on the grounds of the Cathedral of St. John the Divine, is being planned for Sunday evening, September 5th. This date, which marks the close of the first venture of the Church in tent evangelism, should be high-water mark in point of attendance, if the attendance of past Sundays is a criterion.

Six watchwords have been taken as the subjects of this final meeting, and each of the six will be discussed by some notable clergymen of the Church. Dean Grosvenor, of the Cathedral of St. John the Divine, has already promised to speak on one of the subjects, and the other five speakers will be announced next week. The watchwords are "Watch," "Pray," "Work," "Strive," "Wait," "Live." Between the addresses on every two subjects there will be special music.

A varied list of speakers is announced for Tent Cathedral beginning Sunday, August 29th, which is the start of the final week. They are as follows: Sunday, the Rev. Dr. Robert J. Rennison, rector of the Church of the Ascension, Hamilton, Ont.; Monday and Tuesday, the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn; Wednesday, the Rev. Dr. Charles P. Tinker of the New York City Mission Society; Thursday, the Rev. Dr. G. A. Carstensen, chairman of the executive committee of Tent Cathedral, and Friday, the Rev. Stuart L. Tyson of Princeton.

One who has heard all the distinguished preachers in our city churches, coming from foreign countries, since the great Advent mission of thirty years ago, is of opinion that a more forceful speaker has not been heard than the Rt. Rev. John A. Richardson, D.D., Bishop of Fredericton, New Brunswick.

Last week the congregation at Tent Cathedral were privileged to hear him on five occasions. The Bishop also preached on Sunday morning, August 22nd, in Holy Trinity Church, East Eighty-eighth street, and the next day at the Wall street noonday service.

As was expected, invitations have been extended to him by several of the large parishes of the city for Advent and Lent sermons. His manly figure, sympathetic voice, power of analysis, wealth of illustration, and ease of manner in preaching have won for him hundreds of admirers during this his first visit to New York.

If the matter can be decided by popular vote, services in a Tent Cathedral will be held next summer, and Bishop Richardson will be asked to speak at them.

Miss Clementina Furniss, a prominent and generous Churchwoman of New York City, died at her villa, Edgecomb, Lenox, Mass., on Monday, August 23rd. She had been ill for about a week. Miss Furniss was about eighty-three years old, and had been a parishioner for many years of the Church of the Incarnation. In 1912 she gave \$150,000 to the trustees of the Cathedral of St. John the Divine to be used in building one of the seven "Chapels of the Tongues." The funeral services were held on Thursday, August 26th, in Trinity Church, Lenox. The interment was private.

The Rev. William Lawrence Wood, who completed his studies in Balliol College, Oxford, and returned to this country in July, has accepted the rectorship of Trinity Church, Lenox, Mass. Mr. Wood was ordained to the diaconate in the diocese of New York, May 18, 1913, by Bishop Greer, who also ordained him to the priesthood on August 8, 1915.

During the summer months St. John's Church, Monticello (the Rev. Walter W. Reid, rector), has undergone extensive repairs and has been completely redecorated. The work has been done preparatory to the celebration of the one hundredth anniversary of the parish, which occurs next year.

In Honor of Its Centennial

**THE LATEST**

**ARCHBISHOP OF CANTERBURY STRICKEN**

LONDON despatches of August 31st to the daily papers state that the Archbishop of Canterbury last week had a serious return of the illness from which he suffered two years ago. It was added that, though his steady convalescence was expected, some weeks must elapse before he would be able to resume work.

IF IT is our duty never to do wrong at all, it is also our duty never to repay wrong with wrong.—*Plato*.

## BOSTON ENTERTAINS GOVERNORS AND SOCIAL WORKERS

### Addresses on Many Subjects

#### DEATH AND BEQUESTS OF COLONEL J. E. PECKER

The Living Church News Bureau  
Boston, August 30, 1915

THE commonwealth of Massachusetts is this week entertaining the so-called House of Governors, at their annual conference, and this meeting naturally fills the public mind.

At the same time an important conference "for the public service" is taking place at the State House, and will continue during four days. Many leading authorities on the topic are to speak. The interest of Churchmen is aroused by any such gathering, as so much stress is now laid on social service. It is well, however, that this meeting is carried on wholly apart from any church, for the work of the Church is to inspire the men who will do such work for the common weal, rather than to do it herself in her corporate capacity.

Edward A. Fitzpatrick, secretary of the Conference of Universities and Public Service, has issued the following statement of the aims of the meeting: "This convention will be the most important ever held in the United States for the initiation and carrying out of plans, methods, and ideas for the better equipment of men engaged in public service work. The conference has behind it not only some of the best-known university and college authorities in governmental and public service work, but in addition prominent public-spirited men who are in active public service work in some of the larger cities of the nation."

The addresses that will be delivered will be upon every phase of public service work, and every possible plan for the making of officials more efficient in this work for the public will be discussed by men who are practical specialists. Particular attention will be devoted to the methods and plans that aim at the elevation of the average citizen and thus fundamentally make the basis for improved public service work. There will be addresses on industrial education, practical school education, community needs along public service lines, public health and medical education, etc., etc.

Colonel Jonathan Eastman Pecker, a faithful communicant of the Church of the Advent and a veteran New England journalist, died at Concord, N. H., on August 12th. By his will, he bequeathed \$20,000 to the Church of the Advent in two items; \$10,000 to be added to the endowment fund of the parish (which is now nearing \$200,000); \$10,000 for charitable work, the income only to be used. The following local institutions received \$1,000 each: Society for the Relief of Aged or Disabled Clergymen in this Diocese; Society for the Relief of Widows and Orphans of the Clergy; Church Home for Orphans and Destitute Children; St. Luke's Home for Convalescents; and the Episcopal City Mission.

Much interest was shown by the several hundred people who attended a recent Peace Meeting on the grounds of St. John's Church, Winthrop. The rector, the Rev. Ralph M. Harper, presided, and an address was delivered by Lyman T. Smith on "The Spiritual Aspect of the Nations at War." There was special music by the church choir, under the direction of Eugene T. Whittier.

The Rev. Frederick Whitney Fitts, rector of St. John's Church, Roxbury, has received a call to the rectorship of Emmanuel Church, Somerville, to succeed the late Rev. Nathan K. Bishop. Mr. Fitts spent his boyhood in Somerville and was a communicant at Emmanuel Church. He studied for holy orders at the Cambridge Theological School, and at one time was on the staff of clergy at St. Stephen's Church in the South End.—The Rev. Gabriel Farrell, Jr., of Somerville, who was graduated last June from the Cambridge School, has left for a trip west. He plans to reach Pittsburgh on September 1st, when he will be curate at Calvary Church.—The Rev. Louis Whittmore, who also graduated at Cambridge last June and who has been assisting this summer in the services at Grace Church, Vineyard Haven, will begin his service as curate at Christ Church, New York City, early in September.—The Rev. Laurens MacLure, D.D., rector of Grace Church, Newton, is spending August at Kittington, Pa., where he has relatives.

J. H. CABOT.

HAPPY ARE the meek; for if they are meek they are teachable, and if they are teachable they are humble. The less humility a man has, the less willing he is to be taught by events or by man or by God.—W. J. Bartscher.

## THE PROVIDENCE DAY NURSERY IN CHICAGO

### Much Activity in Its Behalf

#### LETTERS FROM A MISSIONARY

The Living Church News Bureau  
Chicago, August 30, 1915

THE work of the Providence Day Nursery, one of our newer and very successful diocesan institutions, continues in quiet efficiency. Since May 1st it has cared for 93 different children from 56 families. There have been fewer outings this summer than usual. Some were entertained at Elmhurst for the day, and six were guests for a week at Holiday Home in Geneva. A large garden party was given in June at Winnetka, the proceeds of which (over \$800), were for the support of the nursery during the summer months. This spring the house and lot adjoining the nursery on the north were purchased, and \$1,400 has been raised towards the \$2,200 necessary for its payment. The house has been sold and removed, and it is hoped that early in September work will be begun on the new building, which will be for the children too old for the nursery but not old enough to be left to the care of the streets. The money for the erection of this is to be given through the infant class of St. Paul's Church, Kenwood. Under the direction of Dean Pond, the Sunday school at the nursery begins on the afternoon of the first Sunday in September. It will be in charge of one of the theological students, and Deaconess Fuller is to help as well. She will also do visiting in the neighborhood, where the outlook for good work is very favorable.

The Rev. Edward Lyman Eustis, rector of the Church of the Holy Comforter, Kenilworth, has just sent his resignation to the parish, to take effect September 17th. Mr. Eustis has been at Kenilworth exactly two years. During that time the congregation, the Sunday school, and the parish support have increased far beyond any previous limit. A beautiful lot of 100 feet frontage next to the church has been bought for a rectory building site. \$1,100 has been raised for a rectory. Mr. Eustis has been taking the duty at St. John's Church, Jamaica Plains, Boston, Mass., during July and August.

Bishop Anderson has appointed Miss Carrie Menge, of the Cathedral congregation, a member of the diocesan Social Service Commission. For some months past Miss Menge has been most active in this kind of work at the Mission House and in the diocese at large. On March 1st she succeeded Mrs. Julia Whiteford as field secretary of the Social Service Committee, and served for six months without salary. As a result of her efforts a dinner was given last spring at the City Club in the interests of social service. About one hundred Churchmen and Churchwomen interested in this work were present. Miss Menge is, we are told, the first woman to be appointed by the Bishop of the diocese a member of this diocesan organization.

Most of the Cathedral staff are now back in the city. Dean Pond returned from his holiday late in July. Father Cummings spent the month of August with his family at Chicago Heights. Father Ott has been for three weeks in Minnesota. Sister Jeanette has recently returned to her work at the Cathedral, much strengthened, after six months spent for her health in the Far West, in Portland, and Seattle, and in Vancouver, B. C. Mr. Frank W. Smith has resigned as choirmaster at the Cathedral to accept a similar position at the Church of the Atonement, Edgewater, where he begins his duties September 1st. Mr. Smith's first work was under his father, the Rev. Daniel F. Smith, late rector of St. Luke's Church, Evanston. Here and at the Cathedral his work has been most successful.

Mr. Roger Wolcott, son of the Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, Ill., is at present working under the Board of Missions at Soochow, Kiang-su Province, China. In letters of unusual interest written recently after his arrival at Shanghai, Mr. Wolcott speaks of great hopefulness of the work there. One wishes that he might do more than make extracts from these:

"Soochow is a city of 750,000 people, the capital of a province, and is noted for its beauty and for its fair women. The Chinese have a proverb which says, 'After death there is Paradise, but while we live there is Soochow and Hangchow.' The city is surrounded by an immense wall, parapeted, thirty feet thick, which is still kept up, and the gates are locked at 7 P. M. daily. Then there is a wide moat about the wall, and an extensive canal system throughout the city. Canals are used as much as or more than the streets. There are no street cars, in fact streets are not as wide as an American street

car. The means of travel are by donkey, 'rickshaw,' sedan chair, and canal boat.

"Shanghai is every bit as metropolitan as Chicago, New York or London, but it resembles the last named city more in type of architecture, etc. The wall about the native city has been destroyed, but it is still very quaint and Chinesey. English predominate, three-fourths of all the shops being British; and the war spirit is very high and bitter. Anti-Japanese feeling runs nearly as rampant as does war talk, however.

"A very small proportion of the people out here are Christians, and it seems that even the best native Christians cling more or less to their old beliefs and customs. There is no day of rest for the Chinese, the two weeks at China New Year being their annual holiday. So it is that if the Chinese want to come to church they have to get off from work. In the silk factories here and in this vicinity the most skilled workers get a maximum of thirty-six cents Mexican per day, and in Soochow the 'rickshaw' boys have to pay to the monopoly a tax of seventy cents Mexican per day. Of course, there is no system at all of personal or direct taxation for the government, no school system or good military system; these things will be developed gradually I suppose. The country is just beginning to be a nation.

"At the early Eucharist this morning there were sixteen Chinese women and about twenty Chinese men and boys who received. All the services excepting daily noonday prayers are entirely in Chinese, so I don't get much out of them. The Chinese, Christian or heathen, seem to be very reverential, and certainly sing with a vim; their object in singing, however, is not harmony but racket. The church here is very good, and seats about three hundred.

"There is a great deal of unrest in China, and although they term all whites 'foreign devils' I am sure that there is no danger. All missionaries support the party now in power and are against the revolutionists; it is certain the present unrest will break forth into a big revolution sooner or later and a probable settlement of the strife will follow. All natives are afraid of foreigners, almost superstitiously so."

H. B. GWYN.

**PUBLIC SERVICE OF REV. CHARLES N. LATHROP IN CALIFORNIA**

By FRANKLIN HICHBORN

CHANCELLOR David Starr Jordan of Stanford University tells a story of the influence of a strong man upon a small town of the Middle West. The man's name had been forgotten; that he had lived had passed out of the memory of the townfolk. But marked plainly as the lines of fossils in strata was the record in that community that a man had lived there, played a man's part, and left a man's mark in the lives of men. There were high ideals, strong purposes, better lives—the community's inheritance from a man who had been there.



REV. CHAS. N. LATHROP

Such is the thought, variously expressed, of those who have known the work of the Rev. Charles N. Lathrop in San Francisco, which he is now leaving to go to Belgium on an errand of mercy in connection with the Belgium Aid Commission, after which he becomes Dean of the Cathedral in Milwaukee. There are better and broader lives in California because of his having lived there. Because of his influence there will be better and broader lives in the next generation.

Apart from distinctively Church work, which it is not the purpose of this article to narrate, the first impression which he had left upon the community is respect for the law.

Father Lathrop lived in San Francisco during troublous times. There was the era of lawlessness that followed the San Francisco fire of 1906, and culminated in the so-called Graft Prosecution, and the attempted assassination in open court of Francis J. Heney, who was conducting the prosecution of those trapped in corruption. That anarchy did not at the time seize the city was due primarily to an organization of men, the Citizens' League of Justice, who took for their watchword, "Let us see to it that no matter who else breaks the law, we shall not break it."

That word went out over San Francisco. It was the word that brought citizens to realization of their obligations, that calmed mobs, that saved San Francisco from violence.

The Citizens' League of Justice was organized in Father

Lathrop's study. Its spirit was his spirit. The influence that it has left on San Francisco is largely his influence.

The influence of Father Lathrop's practical work among the children and youth of San Francisco and California will last long. Indeed, the influence of that work is felt throughout the nation.

When, for example, late one stormy night a little lad brought a special-delivery letter to Father Lathrop's study, Father Lathrop made inquiries to ascertain if it were necessary that so small a lad should deliver letters so late at night. The State Labor Commissioner told him that it was a federal matter in which the state could not interfere. The San Francisco Post Office authorities told him that it was a general federal regulation that children should do the work, and that the order could not be changed.

Roosevelt was President at the time. Father Lathrop had read of a recent statement by the President that the government should be an ideal employer. He accordingly took the matter up with the President. A few weeks later he was notified that under a new rule, men carriers on the extra list would handle the delivery of letters during the late hours of the night, small boys being relieved of that duty.

Father Lathrop's investigations of employment of boys in night post office work brought him in touch with night employment of children throughout the city. He had photographs taken showing the conditions under which they worked. These photographs he took before the California legislature. The legislature enacted a law, which had been drawn by Father Lathrop, under which, between the hours of 10 p. m. and 5 a. m., children can no longer be employed in gainful occupations. The abuses of night labor for children have, under the Lathrop law, been wiped out in California.

Father Lathrop's interest in child workers and in prison management led Governor Hiram W. Johnson to select him as a director of the Preston Industrial School. To this institution are sent youthful delinquents. The school was in unsatisfactory condition. Father Lathrop revolutionized its management. The honor system was instituted. Self-government, along the lines of the George Junior Republic, was introduced. The school became one of the state's model institutions. For his work at Preston alone Father Lathrop will be gratefully remembered in California.

Father Lathrop, it should be said, served as chaplain at the state prison at San Quentin. It was there he first became interested in prison life, an interest which has had far-reaching effect upon reformatory management in California.

Father Lathrop was, last year, treasurer of the Campaign Committee for the ratification of the Red Light Abatement Act. It was due largely to his efforts that the financing of this campaign was made possible. The measure, ratified at the polls by state-wide vote, has been a potent factor in meeting the problem in California.

Father Lathrop's influence upon his native state will live.

**"SILVER SOUND"**

Those heavenly harps, so softly touched  
By the angelic throng;  
In echo, clear as high-note,  
The saint's triumphant song.

\* \* \* \* \*

A still, small voice that quiet steals  
Upon a listening heart—  
And gently, oh! so gently, gives  
The truth it would impart.

\* \* \* \* \*

The Voice that stilled the angry waves,  
That calms each restless will—  
Its tones of love, surpassing sweet,  
Our souls with rapture fill.

HELEN ELIZABETH COOLIDGE.

AS THE LARK that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest.—*Mason.*

REAL CHRISTIAN humility will show itself before God by self-abasement on account of the deep depravity of human nature.—*Jennings.*

### PRIMARY SYNOD OF THE PROVINCE OF THE PACIFIC

**C**ERTAIN things will stand out in the memory of this meeting, which occurred in Oakland, Calif., during four days beginning August 19th.

There was a remarkable spirit of brotherhood present. Delegates of the three Orders came from all parts of the Province, from Boise and from Arizona, from Utah and Nevada, from Washington and Oregon, and from all parts of California. Each was convinced that his own section was the very best to be found on earth—that is a matter of course. But each also thought of the other man's work—the thinking was in terms of the whole Province, not in behalf of any one section. This was perhaps the most notable and interesting and encouraging note.

Then, first things were put first, and very little time was lost in useless discussion. The greater part of the time of the Synod was given to vital topics, and we had experts in each line to do the talking. Besides the opening service there were four principal sessions, devoted in their order to Missions, Religious Education, Social Service, and Clergy Pensions. The leaders were Bishop Lloyd for Missions, the Rev. Stanley S. Kilbourne for Religious Education, Bishop Sumner for Social Service, and Bishop Lawrence for the Clergy Pension Plan. These men are too well known to need further comment. Each is a master in his department. Each carried conviction and stirred enthusiasm. In some respects perhaps the task of the Bishop of Massachusetts was the hardest, because the whole Church is as yet only feeling its way as to this stupendous plan of Clergy Pensions. But after his masterful presentation of the subject all minor criticisms were at least silenced in view of the tremendous scope of the plan, the wisdom and faith of its devisers, and the marvellous carefulness with which it has been developed.

When I said that deputies came from all parts of the Province, I meant from all the fields of the mainland. There was much regret over the absence of the Bishops of Alaska, Honolulu, and the Philippine Islands. The Province is well named the Province of the Pacific, for it includes both shores of that great ocean as well as the islands of the sea. Resolutions of sympathy at their absence were passed, and the hope was most cordially expressed that these more distant parts of the Province might yet in some way be brought into more intimate touch with the homeland parts of the Province; and they were assured that the earnest desire of all present was to do nothing in any sense contrary to their convictions, at least without their having the full right of expression of opinion.

Taking it altogether, it was unquestionably the greatest gathering of the Church on this Pacific coast, except of course the meeting of the General Convention in 1901.

The opening service was held in St. Paul's Church, Oakland, being the celebration of the Holy Communion, the Bishop of California being celebrant, the President of the Board of Missions, Gospeller, and the Bishop of Los Angeles, Epistoler. The sermon was preached by the Rev. Alfred Lockwood, general missionary of the missionary district of Spokane, from the text, "The spirit of the living creature was in the wheels" (Ezekiel 1:20). The music was by the choir of St. Paul's Church, and was entirely worthy of the occasion, which seems all that can be said of its excellence. There were twelve Bishops in the processions and rather more than one hundred clerical and lay deputies. It was a dignified and worthy service.

The deputies were housed in one hotel, the Claremont, and here all the sessions of the Synod were held, the large ballroom making a most satisfactory auditorium. On Thursday evening there was a banquet with over three hundred men at table, with speeches by laymen from all sections of the Province, California being notable by their silence except in the necessary rôle of host. The general topic was "Banquets and Banquets," the idea being to have the laymen "lay" some of the ghosts that bother the Church at times—the Ghost of Finance, the Ghost of Church Attendance or its reverse, the Ghost of Interestedness, the Ghost of Church Extension, the Ghost of Missions. There was much laughter, and much of serious thought, much of good speaking, and much helpfulness—and the only clergyman who spoke at all beside the toastmaster, the Bishop of California, was the Rev. Charles L. Miel, to whose fertile brain the whole plan was due.

There were also three meetings outside the hotel which deserve mention: In St. Mark's Church, Berkeley, on the even-

ing of Friday, August 20th, in the interest of religious education, the speakers were the Rev. Stanley S. Kilbourne, director of collegiate education for the General Board of Religious Education, and Dr. Brannan, president of the University of Idaho. The second meeting was in Christ Church, Alameda, also on Friday evening, in the interest of social service, when the speakers were the Bishop of Utah and the Bishop of Oregon. Both of these meetings were well attended and helpful. The third meeting was the closing meeting of the Synod, held in the Oakland Auditorium, with nearly two thousand persons present, including the choirs of all churches on the east side of the Bay of San Francisco and some from the city of San Francisco—notably that of Grace Cathedral, whose organist was the organist for this meeting. This was a fitting climax, a great meeting. The Bishop of California presided; the service was read by the Archdeacon of Arizona, and seven addresses were made by the Missionary Bishops present, viz.: the Bishop of Idaho, the Bishop of Eastern Oregon, the Bishop of San Joaquin, the Bishop of Nevada, the Bishop of Utah, the Bishop of Spokane, closing with an address by the president of the Board of Missions, the Rt. Rev. Dr. Lloyd.

Resolutions adopted of general interest were:

The name of the Province was adopted as the Province of the Pacific.

The president of the Synod is to hold office for six years.

The election of a provincial secretary was left over until after the General Convention of 1916.

Provision was made for boards of missions, of religious education, and of social service.

The Synod is to meet annually except in General Convention years.

The next meeting of Synod will be in Boise, Idaho, in 1917.

The Synod provided for a committee to survey the whole Province, and to report to next meeting as to needs, and as to plans of work for the future.

The simplest possible form of by-laws was adopted, and a committee formed to plan for such readjustment and development of by-laws as may be found necessary.

A memorial was adopted as to marriage and divorce, urging the President of the United States to move in the matter of a uniform divorce law. This is as follows:

"WHEREAS, For fifty years the Rocky Mountain and Pacific division has furnished more divorces in proportion to population than any other section; and

"WHEREAS, People go to and from one state to another to obtain divorce by fraud or marriage by elopement; therefore

"Resolved, That the Synod of the Province of the Pacific would memorialize and request President Wilson to take immediate action toward a uniform National Law for Marriage and Divorce. The General Convention is also urged to take up the matter."

Cordial and well-deserved resolutions of thanks were extended to all who had helped in the details: the committee on arrangements, the Claremont Hotel, the Commercial Club of Oakland, and the Oakland city authorities, who granted the use of the auditorium for the last meeting without charge.

Elections were as follows:

President of the Synod: The Rt. Rev. W. F. Nichols, D.D., Bishop of California.

Secretary of the Synod: The Rev. Alfred Lockwood, general missionary of the district of Spokane.

Treasurer of the Province: Mr. C. E. D. Hodgson of Los Angeles.

Committee on Survey of Province: The Bishop of Olympia, the Ven. John A. Emery, Archdeacon of California, and the Hon. J. Walcott Thompson of Salt Lake City.

Provincial Board of Religious Education: Rt. Rev. J. H. Johnson, Bishop of Los Angeles; Rev. E. V. Shayler, St. Mark's Church, Seattle; Prof. F. A. Thomson of Spokane—these three members at large; California, Rev. H. H. Powell, D.D.; Los Angeles, Rev. George Wells; Olympia, Rev. Wood Stewart; Oregon, Very Rev. H. M. Ramsey; Sacramento, Rev. C. E. Farrar; Arizona, Rev. Harold S. Brewster; Idaho, Rev. S. W. Creasey; Nevada, Rev. Samuel Unsworth; San Joaquin, Rt. Rev. L. C. Sanford, D.D.; Spokane, Rev. J. G. Robinson; Utah, Very Rev. S. R. Colladay; Eastern Oregon, Rev. O. F. Jones; Alaska, Rev. H. H. Lumpkin; Honolulu, Rt. Rev. H. B. Restarick, D.D.; Philippines, Very Rev. Charles W. Clack; member at large, Rev. E. L. Parsons, D.D., Berkeley, Calif.

Provincial Board of Missions: Three members at large: Rt. Rev. F. W. Keator, D.D., Bishop of Olympia; Ven. John A. Emery, Archdeacon of California; Hon. J. Walcott Thompson, Salt Lake City; California, Rev. W. R. H. Hodgkin; Los Angeles, Rev. L. E. Learned, D.D.; Olympia, Ven. T. A. Hilton; Oregon, Ven. H. D. Chambers; Sacramento, Rev. J. T. Shurtleff; Arizona, Mr. Franklin D. Lane; Idaho, Ven. Howard Stoy; Nevada, Ven. A. L. Hazlett; San Joaquin,

(Continued on page 660)

# Rules, Convention, and Declaration of the Conference of Old Catholic Bishops

Translated by the Rev. Dr. A. A. MÜLLER

## INTRODUCTION

**D**R. JOSEPH HUBERT REINKENS, "first Catholic Bishop of the Old Catholic Church of Germany," was consecrated August 11, 1873, by the venerable Bishop Heykamp of Deventer together with the new Bishop of Haarlem, Caspar John Rinkel. Bishop Reinkens assisted at the consecration of the new Archbishop of Utrecht, John Heykamp, successor to Archbishop Loos, whom death prevented from consecrating Dr. Reinkens; and of the new Bishop of Deventer, Cornelius Diependaal. A joint picture of Archbishop Heykamp and Bishops Rinkel, Diependaal, and Reinkens, with the motto, *Unus idemque Spiritus* (I. Cor. 12:11)—One and the same Spirit—appeared November 17, 1875. In 1876 Bishop Reinkens consecrated Dr. Edward Herzog as "first Bishop of the Catholic National Church of Switzerland." Referring to his consecration of Dr. Herzog, Bishop Reinkens says: "We, too, recognized in one another the working of one and the same Spirit, dividing to each one divers gifts and fruits even as He will (I. Cor. 12:4 ff.)." Pius IX. replied to the consecration of Dr. Reinkens in 1873, and to that of Dr. Herzog in 1876, with major excommunications, pronouncing suspension from the exercise of holy orders against all whom they should ordain. The Old Catholic Bishops' Conference was formed September 27, 1889, at Utrecht, its charter members being Archbishop Heykamp and Bishops Rinkel, Diependaal, Reinkens, and Herzog.

The following, translated into English, is the officially stated position of the Old Catholic communion:

## THE OFFICIAL PAPERS

JOHN HEYKAMP, *Archbishop of Utrecht*,  
 CASPAR JOHN RINKEL, *Bishop of Haarlem*,  
 CORNELIUS DIEPENDAAL, *Bishop of Deventer*,  
 JOSEPH HUBERT REINKENS, *Bishop of the Old Catholic Church of Germany*,  
 EDWARD HERZOG, *Bishop of the Christian Catholic Church of Switzerland*,

being convened at Utrecht, this twenty-fourth day of September, in the year one thousand, eight hundred, and eighty-nine, do unite to form a Conference, and adopt the following

## RULES:

§ 1. President of the Conference shall be the Archbishop of Utrecht; the junior Bishop by consecration shall be Secretary; the President may appoint assistant secretaries and interpreters.

§ 2. The Conference sessions shall be secret; but the members may bring in special theological counsellors and private secretaries.

§ 3. A convention of the Conference is held every two years. Place and date thereof shall be fixed by the President, who also issues the summons.

§ 4. The President is authorized to summon the Conference to convene in extraordinary session; he is obliged so to summon it whenever three Bishops request.

§ 5. In addition to the aforesaid charter members of this Conference, a Bishop may become a member only by unanimous resolution of all the members entitled to vote.

Utrecht, September 24, 1889.

JOHN HEYKAMP, CORNELIUS DIEPENDAAL,  
 CASPAR JOHN RINKEL, EDWARD HERZOG,  
 JOSEPH HUBERT REINKENS,

JOHN HEYKAMP, *Archbishop of Utrecht*,  
 CASPAR JOHN RINKEL, *Bishop of Haarlem*,  
 CORNELIUS DIEPENDAAL, *Bishop of Deventer*,  
 JOSEPH HUBERT REINKENS, *Bishop of the Old Catholic Church of Germany*,  
 EDWARD HERZOG, *Bishop of the Christian Catholic Church of Switzerland*,

do enact, relative to the ecclesiastical relations of the Churches which they represent and over which they preside, the following

## CONVENTION

§ 1. They pronounce the Churches which they represent and over which they preside to be in full ecclesiastical communion with each other.

§ 2. Priests who sojourn temporarily in the diocese of another Bishop are admitted to the exercise of sacred functions, if provided with episcopal letters commendatory; for his formal reception into another diocese, an Old Catholic priest must have a canonical dismissal from the Bishop of his Church.

§ 3. The Bishops declare themselves willing, upon request, to receive into their respective spiritual training schools, as far as may be practicable, such candidates for the priesthood as belong to other dioceses.

§ 4. The Bishops shall communicate to each other their official mandates, Prayer Books, and Catechisms, their annually revised clergy lists, the minutes of their Synods, and the like.

§ 5. To other Churches the members of the Conference shall enter into no obligations, except such as shall have been previously discussed in common and sanctioned by all the members.

§ 6. In the event of any vacancy and new appointment to an episcopal see, the Conference designates the Churches to which official notice is to be given.

Utrecht, September 24, 1889.

JOHN HEYKAMP, CORNELIUS DIEPENDAAL,  
 CASPAR JOHN RINKEL, EDWARD HERZOG,  
 JOSEPH HUBERT REINKENS,

## *In nomine SS. Trinitatis*

JOHN HEYKAMP, *Archbishop of Utrecht*,  
 CASPAR JOHN RINKEL, *Bishop of Haarlem*,  
 CORNELIUS DIEPENDAAL, *Bishop of Deventer*,  
 JOSEPH HUBERT REINKENS, *Bishop of the Old Catholic Church of Germany*,  
 EDWARD HERZOG, *Bishop of the Christian Catholic Church of Switzerland*,

being convened under the inspiration of the Holy Ghost in the archiepiscopal residence at Utrecht, this four and twentieth day of September in the year one thousand, eight hundred eighty and nine, do issue the following

## DECLARATION

### TO THE CATHOLIC CHURCH:

Pursuant to the summons of the con-signing Archbishop of Utrecht to meet in conference, we have now resolved to meet henceforth periodically to take counsel, assisted by our counsellors and theologians, concerning affairs in which we have a common interest.

At this, our initial conference, we deem it proper to furnish a summary Joint Declaration concerning those ecclesiastical principles, conformably to which we have administered hitherto, and in future also purpose to administer, our episcopal office; principles which in time past we have repeatedly had occasion to set forth in separate statements.

1. We firmly adhere to the orthodox principle of the Church as expressed by Vincent of Lerins in the motto:

*Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum.*

Accordingly, we adhere to the faith of the Church of old, as contained in the œcumenical symbols and in the universally received dogmatic decrees of the œcumenical Synods of the undivided Church of the first millennium.

2. We reject as inconsistent with the faith of the Church of old, and as subversive of the Church's orthodox constitution, the Vatican decrees of July 18, 1870, as to the infallibility and the supremacy, *i.e.*, the ecclesiastical autocracy, of the Pope of Rome. Still, such denial does not preclude us from recognizing the historical primacy, as the same has been adjudged to the Bishop of Rome as to a *primus inter pares* by several œcumenical synods and by the orthodox fathers of the Church, the entire Church of the first millennium acquiescing.

3. We also reject, as unfounded in Holy Writ and in the

tradition of antiquity, the decree of Pius IX., in the year 1854, as to Mary's Immaculate Conception.

4. As for the rest of the dogmatic decrees issued in more recent times—the bulls *Unigenitus*, *Auctorem fidei*, the *Syllabus* of 1864, etc.—these we reject so far as they are inconsistent with the Church's orthodox doctrine, neither do we receive them as being authoritative. Moreover, we do renew all those protests which the orthodox Church of Holland (*die alte Katholische Kirche von Holland*) did in times past utter against Rome.

5. We do not receive the disciplinary decrees of the Council of Trent, and its dogmatic decrees we receive only as far as these are agreeable to the doctrine of the Church of old.

6. Taking into consideration that it is the Eucharist which is the very substance of the worship of the Catholic Church, we deem it our bounden duty to declare further, that we do conserve intact with the utmost faithfulness the orthodox faith (*den alten Katholischen Glauben*) concerning the Blessed Sacrament of the Altar; holding, as we do, that under the forms of bread and wine we do receive the very body and the very blood of the Lord Jesus Christ.

The Church's celebration of the Eucharist, so far from being a continual repetition or renewal of the atonement which Christ made on the Cross once for all, is, rather, its abiding remembrance,\* as well as an actual realization† here on earth (*eine auf Erden stattfindende reale Vergegenwaertigung*) of that one offering of Christ for the salvation of man redeemed, which, according to Heb. 9: 11, 12, He is perpetually presenting in heaven itself, "now appearing before the face of God for us" (Heb. 9: 24).

Such being the sacrificial character of the Eucharist with respect to Christ's sacrifice, it is coincidentally a sacred sacrificial banquet, wherein the faithful that receive the Lord's body and blood have fellowship with each other.

7. We trust that the theologians, adhering to the faith of the undivided Church, will succeed in producing an understanding as to those differences that have arisen since the ecclesiastical schisms. The clergy under our charge we exhort that in their preaching and catechizing they should stress chiefly those fundamental truths of the Christian faith which are professed by the ecclesiastically separated organizations in common; that in discussing such differences as still survive they should carefully avoid every violation of truth and of charity, and that by both precept and example they should instruct the members of our own congregations to behave towards dissenting persons as becomes the spirit of our common Saviour, Jesus Christ.

8. We are persuaded that it is by faithful adherence on our own part to the doctrine of Jesus Christ, while eschewing all errors introduced therein through man's fault, all ecclesiastical abuses and all hierarchical designs, that we shall best succeed in counteracting those pests of our times—unbelief and religious indifferentism.

Given at *Utrecht*, September 24, 1889.

JOHN HEYKAMP, CORNELIUS DIEPENDAAL,  
CASPAR JOHN RINKEL, EDWARD HERZOG.  
JOSEPH HUBERT REINKENS.

(From "*Hirtenbriefe von Dr. Joseph Hubert Reinkens, katholischen Bischof der Altkatholiken des Deutschen Reichs.*" Nach dessem Tode herausgegeben von der Synodal-Repraesentanz, Bonn, 1897. Anhang. P. 211 ff.)

\* Latin: *memoria*.

† Latin: *realis repraesentatio*.—TRANSLATOR.

#### PRIMARY SYNOD OF THE PROVINCE OF THE PACIFIC

(Continued from page 658)

Very Rev. G. R. E. MacDonald; Spokane, Very Rev. W. C. Hicks; Utah, Rev. W. W. Fleetwood; Eastern Oregon, Rev. B. A. Warren; Alaska, Rev. Hudson Stuck; Honolulu, Rev. William Ault, Philippines, Rev. John A. Staunton, Jr.

Provincial Board of Social Service: Three members at large: Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon; Rev. T. C. Marshall, Archdeacon of Los Angeles; Mr. J. C. Astredo, San Francisco; California, Rev. Clifton Macon; Los Angeles, Rev. A. J. E. Bode; Olympia, Rev. E. M. Rogers; Oregon, Rev. R. S. Gill; Sacramento, Rt. Rev. W. H. Moreland, D.D.; Arizona, Very Rev. W. J. Scarlett; Idaho, Rev. W. E. Roach; Nevada, Rev. L. B. Thomas; San Joaquin, Rev. W. T. Renison; Spokane, Rev. Alfred Lockwood; Utah, Rev. W. W. Reese; Eastern Oregon, Rev. C. H. Powell; Alaska, Rt. Rev. P. T. Rowe, D.D.; Honolulu, Rev. John Osborne; Philippines, Rt. Rev. C. H. Brent, D.D.

Provincial Court of Review: Rt. Rev. W. F. Nichols, D.D., Bishop

of California; Very Rev. William MacCormack, D.D., Los Angeles; Very Rev. H. M. Ramsey, Portland; Very Rev. W. C. Hicks, Spokane; Hon. N. P. Chipman, Sacramento; Hon. C. E. Shepard, Seattle; Mr. James P. Langhorne, San Francisco.

Various provincial or general good works were accorded a brief hearing, as follows: The Church Divinity School of the Pacific; Deaconess Training School; Race Work among the Chinese, Japanese, Negroes, and the American Indians; the Seamen's Institute; Girls' Friendly Society; Jerusalem and the East Mission; the Pacific *Churchman*. Mention should also be made of the large, enthusiastic, and helpful conference of women held under the auspices of the California branch of the Woman's Auxiliary in St. Mark's parish house, Berkeley, on Friday afternoon, August 20th, when addresses were made by the Rt. Rev. Dr. Lloyd, the Rt. Rev. Dr. Paddock, and the Rev. Sherman Coolidge, an American Indian, president of the American Indian Association.

Certain notable, almost epigrammatic, remarks were caught during the sessions, some of which are recorded, as perhaps of

general interest: Bishop Lloyd said that not 25 per cent. of the whole working force of the Church is now available; if we had all

the power of the whole Church, the country would be ours; the thing can be accomplished by a careful accounting for every individual member. He also reminded the Synod that within his lifetime all west of the Rocky mountains had been discovered and developed. He stated his belief that the bravest man in the American Church is the missionary in lonely places within these United States; also that the strength of a diocese is in what it gives to the whole Church; that a provincial secretary is necessary as a go-between for the Board of Missions and the various dioceses making up the Province.

The Rev. John W. Nichols said he hoped the Church at home would soon develop as good a working missionary machine at home as it had already built up in China.

The Rev. Sherman Coolidge said, "Uncle Sam is all right, but he is not a baptized and communicant member of the Episcopal Church."

Bishop Sumner said the "most damnable influence in American life to-day is the organized liquor traffic, and he hoped this great Church would soon arise in its might to combat this force."

Bishop Lawrence, talking about the Pension Plan, said that the commission had had the remarkable experience of receiving answers from 98 per cent. of the clergy in response to their last circular letter of inquiry.

MARDON D. WILSON.

#### PRISONERS OF THE LORD

MOST OF US are prisoners of the Lord. I know very well that there are those who are prisoners of the devil, whom evil has enchained, whose struggle is against the confining power of habitual sin. God help them and God save them, but we are not thinking of them just now. Rather do our minds dwell upon men and women who fain would serve God, who, despite many slips and failures, do serve God; and who perhaps wonder at the meagerness of their success. We find ourselves hindered, constrained, unable to move in the direction in which we would go, striving desperately; we are devout, willing to serve God and man, striving so to serve, but little seems to come of it.

All success brings with it nothing but new tasks and new responsibilities—a prisoner always. For some there is a surcease of labor. For a few comes a time when restraints are removed, when the burdens are lifted, and the prison gates fly open. The old man sits in his rocking chair with the kindly sun shining down upon him. He is his own master at last, and people smile pityingly as they say: "He is in his second childhood now." Only at the two extremes of life, in the cradle and in the wheeled chair of senile impotence, dwell those who are their own masters.

Let me give you yet one more reason why I glorify the estate of God's prisoners. It is because the Son of God Himself became subject to His own law, because He said so often, "It is written, it is written, it is written, the Son of God goeth as it is written of Him." He, the Saviour of mankind, wore these same chains and marched along the path fenced in on either hand from Bethlehem to Calvary, and from Calvary to His Throne.

This now, is what education means: Tutors, and teachers, and professors; schools and academies, colleges and universities; the instruction in science, philosophy, art; the training for professional duties—all these things enchain men. It is the function of the college, as of schools higher and lower, to do two things: To teach men how, so that they can; and to teach men to understand that they must. If there be a difference in the importance of these two quite different things perhaps we must admit that the latter is the greater. To a sense of obligation and willingness to obey, and understand that not the individual will, but that form of God's Providence which we call the public will, is and should be the controlling influence in life, that is the highest function of those imprisonings which go on under the name of education. There is no more dangerous man in society than he who is able but unwilling; he who knows how to do it, but cannot be made to do it.—*Flavel S. Luther.*



## The Eucharist Our Worship

A Paper Read Before the Milwaukee Clericus By the Rev. F. S. PENFOLD

### In Two Chapters

#### II

THE Eucharist has justified itself as worship the world over, and nothing else has. Leaving out of account the divine institution of the Eucharist, and the fact that so far as divine authority goes it is our only act of corporate approach to God; leaving out, that is, the theory of the Eucharist, look at it in its practical aspect. Here is an act of worship which really is ingrained in humanity and does not exhaust its charm. It did not begin in irritation and dislike as did Matins, but was the milk upon which the baby Church was nourished, as it is the strong meat of the Church's maturity. All ages, all races, all civilizations, every corner of God's world knows the Eucharist, save only that portion where Anglicanism raises its standard. Its vogue has not worn itself out where it is used. Hordes of people flock to it on Sundays; our rest is disturbed and our quiet interrupted every Sunday morning by the shuffling feet of thousands going to attend it while our handfuls drag themselves slowly to Matins without zest or enthusiasm. It is useless to maintain that the Roman discipline is responsible for all this. Discipline does not make people love a thing, and only loving the Eucharist can move people so deeply pitted with Americanism as all second-generation Romans are among us. Nor are Romans all. Every month or two my church is filled with Armenians, three hundred or more men, who, when they can get a priest, use my church for their services. Their service is the Eucharist. They are at it from one o'clock until five. During most of that time they stand. It is their only day of rest; it is the portion of the day normally allotted to their recreation. What does this? Can you imagine three hundred of our men spending an entire Sunday afternoon hearing Matins? And think, beside, of Greeks, Copts, Maronites, Uniats, and a dozen other sub-variants, superficially separated by ecclesiastical squabbles, but all united in the one thing that can unite, that is, the worship Christ gave His people in the Eucharist.

How has it held on to people, and why has it lasted? I verily believe that it is because God who gave it planned it to fit the needs of humanity. There is an appeal in it which nothing else can have—not only because of its origin but because of what it is. It isn't academic. It isn't scholarly. It does not have to be followed out of a book. It gives edification and uplift without exact application. To be present while it happens is an experience—such an experience as no collection of prayers and Bible lections can possibly give. It is easy to understand—so far as it is within the reach of human understanding. All this leads us to the realization that, while God will establish a basic bond in reason at some point in His relation with men, still intercourse with Him is meant to be through the emotions, using that word in its proper and best sense. For which reason He has given a few men valuable heads and all men serviceable hearts.

And the point of this is that the Eucharist is not a thing said but an act performed. It is not a desired state of mind into which the people are asked to put themselves—it is something done in their presence. Again, leaving aside questions of the relation of the Eucharist to the Sacrifice of Christ, together with questions related to the presence or absence of Christ in the Elements, there remains the fact that our Lord said, "This do in remembrance of Me." *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. "Do this." "When ye pray, say," but "This, do." Whatever one may believe about what is done or the effect of the doing of it, remains the fact that when our Lord gave directions for worship it was something to do. In this sense exactly is its hold on people. However dimly symbolic it may be regarded, however distant its relation to divine truth or redemptive history, it is something done. And anyone, wise or simple, cultured or barbarous, eager or blasé, can follow an act where he is too indolent, or bored, or superior to follow a speech. There is a very real sense in which people would rather feel dimly religious than explicitly discuss religion. Most people would rather go to church to experience one instant of devout emotion than to take part in an academically religious

"conversazione," which is about what choir offices are to many people.

Remember we are not only discussing the people upon whom we already have claim but the persons whose attention we wish to arrest and whose interest we wish to engage. These latter feel at the Eucharist (unless they are frightened away by a multitude of communions which make them feel themselves to be intruders) the presence of some benign mystery. Certain ceremonial instincts seem to be intuitive in humanity; a symbolic feast is certainly most ancient and venerable among these instincts.

And look how the office itself plays into the stranger's hands. There is a progress in the thing—it moves forward from part to part with little demand upon himself. Here the congregation can legitimately feel themselves spectators and audience. In the plainest circumstances a humble choir will make liturgical responses. There is little to be recited by the congregation in any case. And what is recited is in wholly common forms, the Creed, the Lord's Prayer, the *Gloria in excelsis*. One grows accustomed to the office more quickly than to anything else because the common so vastly outweighs the proper. Collect, Epistle, and gospel (if we leave out the proper preface, which would make little impression on strangers and passes unnoticed by our own people) are the only variable portions of it. Compare this with the fact that after Our Father, in Matins, there is no reason why any part of Matins until the Creed should be as it was on the preceding Sunday. *Venite, Te Deum*, and *Benedictus* may give way to some other invitatory, *Benedicite* and *Jubilate*—between which come changed lessons and changed Psalter. Making, I say, this comparison, we see that the Communion office is about the only thing to which a stranger might grow accustomed in the course of a half dozen attendances at church. The congregation is kept on its knees almost the entire time, which cannot but dispose toward the sense of religious exercise in all those persons who are capable of this sense—and with the other sort we can do little anyhow.

From the standpoint of edification, apart from real worship, we are bound to admit that the Eucharistic office surpasses the choir offices. The Epistle and Gospel are short, succinct statements of the Church's message for the Sunday. They are chosen on that basis and no other. Whereas the lessons are on a given Sunday the chapters succeeding those read on the preceding Sunday—the purpose being to finish some profitable book of Holy Scripture; the exceptions to this rule simply emphasize the rule. The Collect of the day is based on the Epistle and Gospel and not at all on the lessons. We may use it at Matins and Evensong, but it is the Collect of the Eucharist. Beside we have the statement of the Divine rules of human conduct in the Decalogue, or, failing that, the summary of the law as Christ epitomized all divinely given ethics. And who shall say that once in the month is often enough, in these days of unbelief and popular coquetting with error, for the laity to have their attention drawn to the Nicene Creed?

And if it is said that it is most strange that the Church of England should have so widely adopted Matins as the principal service of Sunday when any reasonable argument can be made for the Eucharist in that place, the answer is that officially, that is, in her formularies, the Church of England never did that strange thing. The Prayer Book shows but one thing for the principal service of Sunday, and that is the Eucharist. Look at the rubrics following the Creed: notices are to be given, a sermon is to be preached, an offering is to be taken—the only provision made for any of these necessary and desirable things. Is it conceivable that the Church plans these things to be had and done only at a service which is tucked off in a corner at 7:30 A. M. and not at the time when the bulk of the people are expected to be present? We have forgotten that our preaching and alms taking and announcements at Matins and Evensong are extra-rubrical.

Think also of this fact: Every important act of an official

nature is, in the Book of Common Prayer, accompanied by the Eucharist. No deacon may be made, nor priest ordained, nor Bishop consecrated, no minister may be instituted nor church consecrated, without the Eucharist. It verily seems among us that everything is hallowed by the Eucharist—except Sunday. And in view of these rubrical facts, we can only lay the prevalence of Matins to an abuse and a laxity; we cannot pin responsibility for it upon any official action of the Church.

Now if it is said our people are used to Matins, and it has gone too far to be changed, the reply is: whether we change to the Eucharist or not we must make some change. It is a question of extemporaneous services or the Eucharist. Matins is not holding the people. And if it is replied that the age is irreligious and that nothing would hold many of the people in these days when even Protestant worship is losing its grip, one is bound to reply, Let us not give up without trying what has succeeded everywhere it has been tried. If people seem wearied with a sanctimoniousness through which they see, let us give them a sanctity through which they can never fully see.

The quibble that the people do not understand about the Eucharist only reacts upon ourselves whose fault it is. How shall they learn if we never begin? Most of us during our entire ministry have celebrated at about seven or eight o'clock of a morning in the presence of a handful, and once in the month late, maybe after Matins, allowing a decent interval between the two offices for people to retire, or else, when Matins is not said, gracefully bowing to the inevitable and permitting the bulk of a congregation to leave after the prayer for the Church militant. We have done what we could to surround the office with an esoteric idea—it has been a thing to which only the *illuminati* were expected. And when there have been many persons present, the persons who have not communicated have been wearied with the endless number of people receiving, so that mere fatigue has robbed the service of what edification might have been possible.

I do not say that anyone is to blame for these things. They have grown up out of a condition which is not to be laid to our door. But the fact remains. When, almost in my own life time, choral services began to be at all, Evensong was the thin edge of the wedge. The beauty of music was not given to the service with which in Christian history ecclesiastical music began. Even now where the *Te Deum* is sung to elaborate settings and is the *piece de resistance* of the musical programme, very likely the Nicene Creed is said in the Communion office following and *Gloria in Excelsis* is sung to the unattractive, not to say vulgar, "Old Chant." The rubric in the Communion office which uses the word "said" of the Nicene Creed certainly cannot be retroactive and mean that the phrases of *Te Deum* are to be sung by the tenor as a solo with accompaniment on the tremolo stop. Yet we have acquiesced in the arrangement. *Gloria in Excelsis* and the Creed are certainly great canticles of the Church. The latter indeed has lately been described by a certain school of thought as a hymn not binding on the conscience. But we have sneaked it in *sotto voce* and blared the *Te Deum* at our loudest. I am not endeavoring to be sarcastic nor to make the thing ridiculous. It is much too serious for that. The point is that everything has played into the hands of a Matins *coram populo* and a secret and furtive Eucharist. So that the people do not really understand about the Eucharist nor know its place nor realize its possibilities. Nor will they ever unless the clergy do something.

I quite realize that the whole question bristles with difficulties, and that to each clergyman and each parish it will appear in a different light and show a different aspect. So that I am not going to give officious advice nor seem to know a short cut out of anyone's maze. But something has got to be done, and, to say the least, the Eucharist is worth trying.

You all know where I stand in the matter of externals. I hope I have no love for them beyond their power to symbolize important truths and emphasize essential doctrines. But I tell you honestly that I have never been in a parish where I have not wished my predecessors had begun their work by having the Eucharist at the principal service of each Sunday and celebrating the same in a balloon surplice and black scarf. I do not believe our people are any less human than the rest of the race. The rest of the race has loved and does love the Eucharist and so would our people could they have it. In nearly every instance it has begun wrong; it has gotten a black eye on its first appearance because it has been inaugurated by men whose attitude toward it has demanded the accompaniments which

the lay mind connects with the Roman Church. I have never heard an objection to the Eucharist in itself, and I doubt if you have. But it has meant to many congregations externals to which they are unaccustomed, and which, in their eyes, are greatly blown upon. But there is no difficulty in beginning the thing without these accompaniments, at least in a large number of parishes. As I have endeavored to show, there is an excellent case to be made for it on practical grounds and in the Book of Common Prayer. It is easier to defend than Matins. You cannot technically fault a person for not attending Matins. You certainly can for not attending the Eucharist.

It is perfectly true that were a clergyman to begin this he would find himself face to face with other problems. For one the question of non-communicating attendance. But here again we have our own slovenly history to blame. The very circumstances under which we have celebrated Communion have left the people no option but to believe that it is intended only for those who receive. However this is not insuperable. It can be made clear to people. We must remember also that the contrast of our system with the Roman is not the only comparison of value. The Greeks have but one service of a Sunday; so do all Easterns. It may well be that we shall have to come, in any event, to a number of much earlier services than are now our practice.

The sacred hour of 10:30 A. M. is not a divinely given arrangement. We may have presently to use a much earlier service for our principal worship or a much later one. Anything may happen along this line. Something is happening to Sunday in the home; something will presently happen to Sunday at church. And while we are changing, as either we or the next generation is sure to do, it seems reasonable to consider the systems of much older civilizations and Churches than our own. Everything is driving the Anglican Communion to a frank declaration of itself. It is not a question of the studious clergy but rather of the loose thinking and magazine reading laity. The pressure is toward a frank avowal of Modernistic Protestantism or a firm stand on the side of the revealed religion. If we are drifting toward the former, then all I have said is irrelevant. Our services will be colored by our thought and we shall cry *Vive la preche* with the rest of Protestantism of which we shall then be a part. But if, as God grant, in the other direction, then there is but one thing to do and that is to make *Vive le Messe* our warcry and turn wholeheartedly toward giving our people the worship which illustrates and teaches the plain facts of our religion, as Matins can never do.

Anglicans are afraid of emotion. We rashly take for granted that our people are dehumanized theologians; that what will help them is reasonableness and calm, cool dissertations on the beauty of a middle-of-the-road holding to the old essentials and not letting the best of the new desirables get by us. But in so doing we are not only distanced by Romanists but also by Methodists and the Salvation Army. If we are too decorous to be edified by shouting Hallelujah we are probably not too decorous to be emotionally stirred by what has stirred the rest of the race. Unless indeed Anglicanism has succeeded in scraping off the human race the thin veneer of humanity which God put there, and has come at last to the raw intellect beneath in which our people must hereafter walk naked and unashamed. But none of us believes this. We endeavor in our preaching to reach people's hearts. Why not give God a chance to reach them also, through the constant exhibition of Himself in the Eucharist, in His attractive capacity as Redeemer?

"Thou within the veil hast entered,  
Robed in flesh our great High Priest,  
Thou on earth both Priest and Victim  
In the Eucharistic Feast."

Say what you please about it, the very text of the Communion office teaches our religion as nothing else can. It recites the narrative and couples it with illustration. School houses are adorned in these days with good pictures, the classics, which are never mentioned to the children. The idea is that the latter will grow used to a standard of art which will color all their artistic perceptions through life. It cannot but be well to have this sacred object lesson before the eyes of every congregation constantly. It is not necessary for them to understand it all, first time they see it, or before they see it. We are not like surgeons, explaining our intended operation to the patient before it is performed. We are custodians of a treasure beyond our own riches and wield a power originating

outside ourselves. It is plainly our duty if we would be faithful stewards of Christ's mysteries to show forth plentifully the Lord's death until He come. We may trust Him to act through it as He has ever acted and to perform spiritual miracles with it as He has shown Himself able to do in time past. After all, *He* must convert people and save them, not we. We can only lead people to Him for that purpose and with that hope. But if we hide Him in a corner, and give people a man-made office and the eloquence of man-made thoughts, it may be that we shall never lead anyone to Him and that those who reach Him will do it in spite of us. In a word the Eucharist is the only attempt we have not made to touch the heart of Anglicans. We have pinned our faith to a mentality which may or may not have existed. We cannot see that it has gotten our people very far or made them love God very fervently. Maybe the other will. On the basis of past performances it ought to. So far as our Lord's promises are concerned it is certain to. "I, if I be lifted up from the earth, will draw all men unto Me."

I have said little about the doctrinal side of the Eucharist, which is as I intended to do. I believe the doctrinal side of it leaves no room for doubt and leaves Matins no single leg to stand on. However, the case for the practical side is pretty good, and we all consider ourselves practical men. It is characteristic of practical men that they will discard something which does not work for something that may work, that has worked with somebody else.

Let us not close our eyes to the world-wide acceptance of the Eucharist. It is all the worship known to about three hundred millions of Christians. Protestant Episcopalians do not know it. In an age of experiment it may be our duty to try opening the eyes of Protestant Episcopalians to this treasure which our Church has already provided for us, and of which we, following an indefensible precedent and a lax example, have deprived our people.

[THE END]

THE TRUE PHILOSOPHY

For life serene, for comfort, for release  
From cares that wake the never-ending sigh,  
Men have gone up and down, from low to high,  
To win for mind's distress assured surcease.  
They yearn, they plead for tranquil joy's increase,  
And there be many offer sage reply,  
And voices heard around the world that cry  
Peace to the troubled—and there is no peace!

Yet dwells a Presence, immanent and wide,  
Deeper than air and broader than the sea,  
Wherever thought frequents, or foot has trod.  
So, sweeping every sophistry aside,  
There is for all one true philosophy—  
The calm that centers in the peace of God!

RICHARD OSBORNE.

"MORE IS IN YOU"

BY THE REV. ALAN PRESSLEY WILSON

THE almost universal sympathy created by the plight of the country of Belgium and her unfortunate inhabitants will add interest to the following recital of an inspiring motto.

In the little town of Bruges, Belgium, is an old-fashioned inn which was frequented in the eighteenth century by the nobility of that day. In one of the rooms is still to be seen the motto:

MORE IS IN YOU!

prominently lettered on each of the four walls. It was the favorite motto of the reigning duke who occupied that room. It was the first thing he saw when he arose in the morning and the last thing that met his eyes when he retired, no matter in which direction he looked. It served as his daily inspiration to higher and better accomplishments—a spur to ambition and a message of confidence.

Here is a motto which we may all adopt as our own, we of the American nobility; and it is one that will serve to make us greater the longer we continue to profit by it. It is a grand sentiment whichever way we take it. We may say to ourselves, "There is more in me than I have ever exhibited," and this declaration will help us to grow and produce better results in our work, whatever it may be. Or we may rightfully say without boasting, "There is more in me than in anyone else," and then labor to have this inspiration actuate us to live up to what would otherwise be mere braggadocio.

THE LIFE BOAT

In a dream I had last evening  
Came a thought with comfort deep:  
God can tell man's soul a secret  
While He gives the body sleep.  
May I tell the story to you  
That its lesson you may know?  
Souls are meant to share their treasures,  
Just as bodies here below.

Lo, an old man stood before me,  
He was bent and bowed with care;  
Life's strong energies were broken,  
Labored breathing formed his prayer:  
Earth had failed him; time had aged him;  
All desire had suffered loss—  
Yet, within his feeble fingers  
He upheld a life-long cross.

It was bent and warped by bearing  
Till it fitted round his frame;  
'Twas become his sole possession  
And its head revealed his name;  
Jewels like to many tear-drops  
Marked the sorrows he had borne,  
These had served to nail him to it—  
Thoughts of pain formed crown of thorn.

But he bravely journeyed onward  
Toward a river dark and dread,  
Where I saw upon the border  
Bodies of the newly dead:  
Journeyed, till his feeble footsteps,  
Ever slow and prone to sink,  
Felt the lapping of cold waters  
Where he stood upon the brink.

As he listened, 'mid earth silence,  
For all voices seemed to cease,  
His own name was gently spoken,  
With the whisper, "Go in peace."  
Then, as prayer was upward winging,  
"In Thy Hands my soul I give,"  
Down he stepped into the river;  
Mortals said he ceased to live.

Faith's keen eye had surer vision:  
It beheld his cross of life  
Cradle him and bear him safely  
Through the waves of angry strife:  
'Twas his life-boat and it glided  
Toward far distant sunny lands  
Where a glorious Figure waited  
On the shore, with out-stretched Hands.

That stern cross he long had carried  
Bore him now, in clasping sweet,  
To the risen, waiting Saviour,  
Laid him gently at His Feet.  
O, the ecstasy of meeting!  
Pierced Hands lifted him from rest,  
Till he nestled near the spear-wound  
With his head on Jesus' Breast.

\* \* \* \* \*

Is your cross a heavy burden?  
Bear it bravely to the end:  
Faithful, ever very faithful  
Are the wound-prints of a Friend!  
Crosses are a sign of favor,  
Earthly loss wins heaven's gain;  
Since God's Son learned His obedience  
From the heavy hand of pain.

Do you term this dream a fancy?  
Think, then, how our Saviour died  
Cruising on the Tree of suffering  
Over sin's engulfing tide:  
Faithful eyes may see Him standing  
With fond welcome on life's shore,  
Where His loving Hand shall guide you  
To be with Him evermore.

ALICE CRARY SUTCLIFFE.

HE WHO follows Christ follows One from whom light streams upon the road we are to go—an illuminated Man—laying bare its hidden pitfalls—discovering its stumbling-stones—showing all its turnings and windings, and enabling us to walk safely, surely, and cheerfully on our way.—*Goshen*.

TRUTH is the foundation of all knowledge, and the cement of all societies.—*John Dryden*.

## The Reunion of the Christian Churches\*

Translated from the Italian by ROBERT H. GARDINER.

**I**N speaking of reunion to be attained by means of some "correction," some "weakening," some modification of the papacy in a constitutional sense, you have strangely misunderstood our ideal.

The reunion in which we believe is not a confused amalgamation of the present Churches as they are now, because such an idea would be childishly absurd. It is not the result of compromises and of such negotiations as are had in political matters, because property in the soul is not a matter for negotiation. Our ideal of reunion is not the result of a mere reform of this or that Church, because a reform is not sufficient to remove the underlying causes of division. The ideal unity of the Church of the future is not external uniformity, it is not institutional imperialism, but it is unity of life. This means that individuals and particular Churches shall exist not as fragments, larger or smaller, of Christianity, but as the Christian body in the full possession of its spiritual riches. The complete Christian life by all Christians collectively will show forth the true living unity, from which nothing will be taken of that which belongs to that life and nothing will be imposed upon it which is foreign to it. Such an ideal of the future unity of the Church implies unity in its spiritual patrimony. And this cannot result from the aggregation of the several inheritances of the truth as they are to-day, but surely will come from a new synthesis of the truths common to the various systems and of those which are held separately among them as soon as they have been relieved of the abuses and errors which in times past have been included in the statement of these truths. A synthesis is a creation; and the new synthesis of these truths will be nothing less than a new creation. Of this future synthesis, it is certainly possible to point out to-day some elements, but it is impossible to predict the forms. The future will decide them.

Such being the ideal of unity for us who believe in the future of Christianity, and in the ineradicable function of the Church to train souls to live the eternal life and to be members of the city of the Spirit, it is clear that to follow such an ideal cannot depend upon unimportant means and that there is no possibility of some consummation of a profoundly religious revolution, as the result of which Caesarism and anarchy, superstitions and heresies, unauthorized excrescences, and arbitrary mutilations shall be eliminated, and authority reconcile itself with liberty and progress with tradition on the foundation of the eternal Gospel.

We have spoken of the synthesis into which will enter the truths now scattered among the various Churches. I recall a thought of Rawlinson: The Spirit of Christ has manifested itself historically in diverse forms and manners and the divisions of Christianity each represent in one manner the different aspects of the work of this Spirit; and thus each division attests some neglected portion of Christian truth necessary to the just balance of the whole. Thus, just as every Christian is called to make his particular contribution to the universal life of the Church, no Church can without loss be excluded from this movement of comprehension which has begun toward unity. If one be excluded, its special element of the truth will not be represented in the final synthesis and an essential aspect will be lacking in the many-sided life of the future Church. Now the share of the Latin Communion in the final summary consists in the value of historical religion, as Tyrrell insists, which it possesses in an especial manner and which the future Christian Church cannot repudiate.

I have said above—indicating also the reasons—that our ideal of future unity involves a profound religious transformation. Thus it happens that the supporters in the bosom of the various Churches of the former are likewise the supporters of the latter. They know the perversions and the deficiencies of the Church of to-day and in the face of these they draw strength from the ideal which is outside of the present in the future. And they work to bring about its realization. But they do not dwell only on the perversions of the

Church of to-day. They dwell also, and chiefly, on its essence. And to this they cling because they believe it to be true and because they think that it carries in its bosom all the spiritual developments of the future. In this way, they are only, in a very sublime sense, partisans of the present Church, each specially in the branch in which his spiritual development or free choice has led him to enlist. Thence it follows that their effort—which appeals to the very essence of the actual historical Church against its blemishes both to invoke and to support legitimate evolutions—invests their characters with the most vigorous logical and moral coherence and with the sincerest loyalty. Nor is it to be believed that in the eventual conflicts against the authority of the Church in which they are enlisted they will deny the function of the same authority. In this aspect their effort tends merely to furnish to authority material for the enlightened exercise of its office. And therefore when it is important to maintain, within the limits of the being of the Church, liberty against the degeneration of authority, they strive to render service to the legitimate function of authority by making barriers against false authority. Thus the new conscience which is forming in the Church exercises an increasing influence on its institutional element. Little by little, as the result of this influence, so much of the ancient structures as ought to fall will fall, what is capable of evolution will be transformed, what is able and ought to remain will remain; and these elements—together with new elements—will enter into a system larger and more profound. It is thus that the new history of the Church will proceed in the creation of its new form.

But you think that infallible Caesarism may be an obstacle impossible to overcome, and it is because you, *à priori*, exclude absolutely your Church from any share in the noble rivalry. But, my dear friend, a Church is always, among other things, a conscience. Lulled to sleep, the conscience is capable of awakening; defiled, it is capable of purification; oppressed, it preserves the possibility of liberty. The laws of conscience are never outlawed by prescription; its needs cannot be silenced forever. Roused, conscience discovers the fetters in which they bound it sleeping. The possibility of liberty is then transformed into militant force. And when the awakening of the conscience is general, its fetters fall broken. Therefore, however terrible and frightful, Caesarism is not omnipotent. We believe only in the omnipotence of God.

In practice, our movement for unity is explained in the bringing together of Christians of all the Churches, inspired by the great ideal, free from "that one-sidedness of view which consists not in the demand for truth, but for the teachings of Paul, Peter, and Apollos," prepared "to find God's truth where it is least expected," to banish prejudices and "to try to learn from one another." It is a movement which aims to promote "reflection, prayer, and study, the slow exchange of ideas, the penetration, perhaps slower, of charity, the intellectual labors of the learned and of theologians and their influence on the popular mind." A task definite and modest, as you see. But in the same way as without such a task, pursued without end for generations, we cannot see how the ideal can ever be transmuted into fact, so—without the vision of this ideal and faith in it—there is no possibility of any fruitful effort, however limited and modest. Not for nothing (to cite an instance) has Jesus, as the aim of the effort for our daily sanctification, placed before us the highest possible ideal: "Be ye perfect as your Father which is in heaven is perfect."

HAPPY ARE they which are persecuted; for there is nothing under heaven that so humbles a human being as persecution, especially when it is done for righteousness' sake. A righteous man may be persecuted by Satan in the form of continued sickness or many misfortunes and disappointments, because of his purity, for right's sake, to the extent that God will permit for his glory. For if a persecuted saint remains true to God in spite of all of his persecutions, God is glorified. We should not knowingly bring persecution upon us, but flee from it. However, when it does come, Jesus has told us what to do. He says: "Rejoice, and be exceeding glad."—W. J. Burtscher.

\* Extracts from a letter in the *Coenobium*, March 31, 1915, by Rev. Ugo Janni, a Waldensian pastor, addressed to a Roman Catholic priest under the pseudonym of S. Bridget.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SOCIAL CONDITIONS AMONG MINERS IN LEAD, S. D.

LEAD, S. D., is a mining town of nearly 10,000 souls, where an army of 2,500 men are employed in the Homestake Mining Company—the largest gold mine in the world of low grade ore. The principal stockholder is Mrs. Phoebe P. Hearst, mother of William Randolph Hearst. In this town the Church has a membership of over three hundred confirmed people, most of them devout communicants, and a Sunday school of forty teachers and four hundred children. The Roman Catholic Church, Methodist, Baptist, Lutheran (two), Presbyterian, Congregational, Christian denominations are also represented and have buildings, although the last three mentioned have a joint pastor, a Presbyterian, at their head. The mining company gives to each congregation \$200 annually toward support. The Roman Catholic Church, during the episcopacy of Bishop Joseph Busch, wished to gain control of everything. He asked the late superintendent to sign a circular endorsing one of its guild laws and to make the guild really a part of the company, but the company thought otherwise, and thereby, I am informed, incurred the enmity of the Bishop, but now he has been translated from the diocese to one in Minnesota.

A kindergarten with five teachers employed from April to Christmas is supported free of charge by Mrs. Hearst. Some two hundred children between the ages of four and six are in daily attendance. A recreation building, containing a free library with two librarians and two assistants, swimming pool, bowling alleys, gymnasium, billiard tables, rest room, and costing a quarter of a million dollars, has been opened during the year. Everything in it is free of charge, being wholly supported by the company. There is also a theatre in connection with this building where the price of admission is based on the cost of theatrical parties or moving picture exhibits, about one-half the price of admission as in other towns, the standard of the plays shown and pictures exhibited being far above the ordinary, as it is the express wish of the company to stage only that which has a moral uplift.

The company also has a large hospital in Lead and one in Terraville—all told eight doctors and about as many nurses being on the hospital staff. The employees and their families of the Homestake have free medical attention in these hospitals when necessary, and in their homes, with no charge for medicines. There is also a Homestake aid fund for sickness and accidents.

The miners and other employees are said by a local representative to be a happy, contented lot, with steady work. An employee can spend his whole life here and be assured of continuous work with excellent chances of promotion if he behaves himself, I am told, and good wages are the rule. Most of the men own their own homes, and take pride in their town life, which is under a commission form of government.

The annual production of gold amounts to over \$6,000,000, with an ore body in sight of inexhaustible quantity for many years to come. The camp is non-union on account of a strike some five years ago.

Every Christmas the company gives to its employees a bonus of seven per cent. on each one's annual income, making an average Christmas gift of about \$100. The company has been investigated by the Commission appointed by the Federal Government to investigate Industrial Relations, etc., Mr. Walsh being chairman. At the completion of the investigation the late superintendent, T. J. Grier, a prominent Churchman, was highly complimented by the acting chairman of the commission (Mr. Commons) on the ideal conditions existing then, and which are still in force, under the new superintendent.

My local correspondent writes that "the only troubles that ever existed are those mentioned—the Roman Church and the drastic interference of the Western Federation of Miners, which terminated in making the miners more determined than ever to be loyal to the Homestake corporation. The mines and mills work every day, but there is no compulsion nor law by and of

the company to make anyone work on Sunday—that is an act of the individual employee—if he cares to work or not—and the company sees to it that his position is in no wise interfered with if he wishes not to do so. The eight-hour shift is in force and the men have ample opportunity for Church, pleasure, and home life. The saloons are closed at 9 P. M. and do not open on Sunday. The camp is certainly ahead of a large number of towns further east in this respect. In the public schools there are five grade schools and one high school with a staff of fifty teachers, with an enrolment of 1,500 children in the grade and 180 in the high schools."

In conclusion I would say that the conditions in Lead, from an industrial, economic, religious, educational, and social standpoint are on a par with any industrial city or town in the East and certainly are ahead of the ordinary town or city in the West. The Rev. Rowland O. Mackintosh is rector of Christ Church.

This somewhat extended item about Lead is given because it represents a different aspect of the situation from that usually given. At the same time, in acknowledging the information so fully and courteously given, I said to my correspondent, "It is certainly a most interesting situation which you describe. Like the cities of Germany, you seem to have everything, including a high degree of efficiency, except liberty and democracy."

## OPPORTUNITIES IN THE MINISTRY

*The Christian Ministry as an Opportunity for Social Service* is the title of a pamphlet just published by the Rev. Charles G. Twombly, rector of St. James', Lancaster, Pa. It was an address made in the Chapel of Franklin and Marshall College recently and sets forth the social side of Christian ministry. Speaking of this address brings to mind the very interesting announcement which Father Young of Christ Church, Chicago, prints on his cards, to-wit: "By cooperating with many good works we give abundant opportunity for real social service. We have an interesting Wednesday evening club to promote the social life of young people. I invite you to help us in these works."

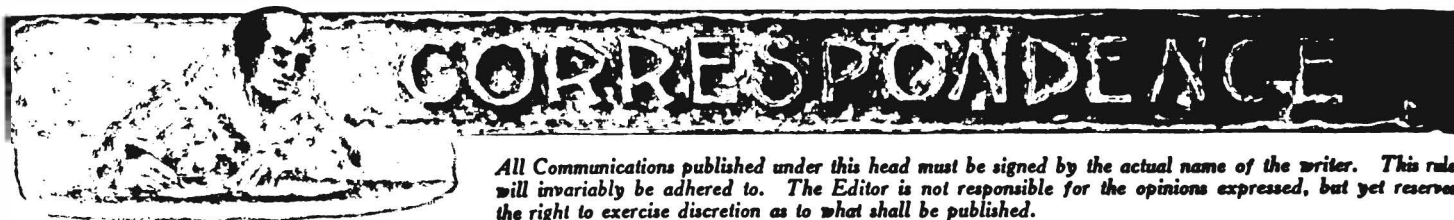
Going back for the moment to Mr. Twombly's address, it is interesting to note that he describes in detail the work which he has done in Lancaster in connection with the vice problem, concerning which his committee has recently published a second comprehensive report.

## "LONELY CLUB" IN TOLEDO

In Toledo, Ohio, there is an organization known as the Glenwood Parents' Club, and this organization, reaching out in its desire for usefulness, has determined to organize a "lonely club," the object of which will be to give all the lonely girls and boys of Toledo an opportunity to meet each other and to make friends and acquaintances under proper auspices so that they may not thereafter be lonely again. While the club is designed primarily for the Glenwood district, it has sent word that lonely girls and boys throughout the city will be welcome. The Glenwood Club believes it is better "to keep people good than try to make them good after they have started a downward course." Being parents, they realize that temptation is bound to assail young people with redoubled force if they have no social ties to bind them to respectability and to friends.

## TUBERCULOSIS LAWS

Thirty-two legislatures are at the present time considering tuberculosis laws. As an aid in furthering these and similar bills, the National Association for the Study and Prevention of Tuberculosis has issued a pamphlet entitled *Tuberculosis Legislation* which contains a digest of existing laws. The address of the Association is 105 East Twenty-second street, New York.



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.

### AN OPENING FIELD IN ALASKA

To the Editor of *The Living Church*:

**A**NCHORAGE is Alaska's youngest town. It has grown up suddenly on the southern coast about 300 miles from Valdez because that locality has been selected by the government as the southern terminus of the projected railroad into the country.

The Rev. E. H. Moloney, our missionary at Valdez, has visited Anchorage twice. He found about 3,000 people in the camp just outside of the town site. Now that the sale of lots has been completed, most of the people have moved into the town. Mr. Moloney says, "The situation is entirely unique even for Alaska. Anchorage does not represent a stampede to new gold diggings. There is every assurance that it is to be no temporary camp, but a permanent town of great importance. At present, next to Juneau, the capital, it is the busiest and most promising place in the whole country."

On one of his visits, Mr. Moloney secured two excellent corner lots as the site for a future church. With the help of some loyal Church people who have gone into Anchorage, the money was raised to pay for them. The next step should be the erection of a simple building to serve as a reading room six days in the week and for services on Sundays. Briefly, what is needed is another "Red Dragon." Many people know what remarkable work the "Red Dragon" at Cordova has accomplished. One reason for this was its erection early in the history of the town. Tradition has it that Bishop Rowe reached Cordova in advance of a number of men representing saloon interests. He corralled all the lumber supply, secured a site, and had the "Red Dragon" open and at work before a single saloon was ready for business. Here is another opportunity for similar enterprise if the \$2,500 necessary to erect the building can be speedily secured. Undoubtedly the American Church Building Fund Commission will make a generous gift toward the project, but other help will be needed. In a recent letter Mr. Moloney says:

"This morning I had a funeral of an 'old timer,' sixteen years isolated in the interior. Last week, I had the wedding of a young couple, the man being a civil engineer employed by the government. We began the first Sunday school of Anchorage this morning. Twelve children were present, but it will grow, many more being here."

Gifts may be sent to the Board of Missions marked "Special for Anchorage Building Fund."  
JOHN W. WOOD.

### A NATION-WIDE CHURCH SCHOOL SYSTEM

To the Editor of *The Living Church*:

**W**HATEVER may be our love and loyalty for the Protestant Episcopal Church, or however we may regard "this Church," ideally, we must admit, if we are quite frank and honest, that there is something radically wrong in the practical administration of her affairs as an ecclesiastical organization. Even if we ourselves can account for, explain, and justify to ourselves, our characteristic confusion and inefficiency, we do not, and cannot, convince others outside the Church. To them the Episcopal Church is neither Protestant nor Catholic; it does not command the respect of the rich nor win the devotion of the poor, and the middle classes are utterly indifferent. We are a small, eclectic, religious body, exemplifying a kind of Christianized worldliness; tolerant, liberal; always compromising and equivocating; and governed by the policy of expediency and opportunism. It certainly is not necessary to offer evidence in support of these assertions to those who know the Episcopal Church.

I am not writing to criticize or censure, or to advertise our unhappy divisions and their consequent evils in the Church, but to recognize the fact and suggest a remedy. The remedy is *teaching and training*. We have an untaught and untrained laity who cannot be adequately taught by a Nation-wide Preaching Mission, or by a campaign of religious education by means of tracts and Church papers, much less by the occasional didactic sermon; but by a *Nation-wide Church School System*. We must teach and train the children every day in parochial and residential schools. The Sunday school is a failure—a tragic failure. Our children are educated in the public schools, in an atmosphere utterly foreign to the Church, or in private schools, equally alien, or even antagonistic, to the Church. Our young men go to college without ever having been grounded in the faith, and whatever little religious feeling they may have acquired and retained is easily dissipated in a non-religious environment, and by the gibes of agnostic and infidel professors.

In making adult conversions and preparing large confirmation classes, we are simply wasting our time so far as proportionate and lasting benefit to the Church is concerned, as compared with the

daily teaching and training of the young in those "things which a Christian ought to know and believe to his soul's health"; and that he "may be virtuously brought up to lead a godly and a Christian life." The school system of the Roman Church is the greatest source of her strength. Our absolute lack of a Church school system is, I believe, the chief reason for the ignorance, indifference, and disloyalty of the bulk of our laity. Legislation, mass meetings, conventions, and conferences, dinners and oratory, together with everlasting missionary begging, will never accomplish for the Church what one generation of daily, definite teaching and training of children in Church parochial and boarding schools will do.

What we need as a Church is conviction and the courage of our convictions, and the way to attain this is to train up our children in the way they should go; and when they are old they will not depart from it. We have a generation of state-taught, not Church-trained, children. Why wonder that our people do not go to church, and do not give as they ought? They were not taught when they were teachable.

Sincerely yours,  
J. MORRIS COEBB,  
Rector of Christ Church School.

Kingston, N. Y., August 20, 1915.

### A SOCIETY OF PAROCHIAL MISSIONERS

To the Editor of *The Living Church*:

**A** NEW society for preaching missions has been organized under the title of The Society of Parochial Missioners. As the Nation-wide Preaching Mission is near the hearts of so many, we feel that our Society should be known as widely as possible. It is hoped that many of the clergy will find themselves able to come in with us, and bring associate members. To any such we will gladly send the form of application. But it might be well for others interested in this work to know something of the Society.

1st. The form of application for clergy contains a willingness to preach missions, conduct retreats, and quiet days, without remuneration other than (1) Railroad fare, (2) Entertainment, (3) Fee for supply. The offerings taken up at the mission are put into the fund of the Society, and are used to assist parishes and mission churches which, while earnestly desiring a mission, retreat, or quiet day, are financially unable to meet the expenses. The Society takes from its funds and assists such, as far as it is able.

2nd. There is a form of application for associate members, the requirements being: (1) To offer the prayer of the Society daily; (2) To attend a corporate Communion of the Holy Eucharist, on the first Sunday in the month, with special intention for divine blessing on the Society; (3) To pay the initiation fee of one dollar to the treasurer of the Society; (4) To offer such prayers as may be sent by the Society for special intercession.

Any communicant in good standing is eligible to associate membership.

We feel that thousands together praying for the coming mission work would be a new and strong feature in our Church life. It would bring many communicants "together," forming a splendid praying group of earnest souls. Communicants all over the country would be united in holy prayer. We want to form a get-together band of souls in prayer. A binding interest through this medium would be something intensely stimulating to all, clergy and laity. The time has come when there should be a get-together effort. It matters not where the missions may be held, north, south, east, or west. Intercession should be offered. Such a mighty host of praying souls Holy Church surely has somewhere. The thing is to get them together.

Any further information from any one interested may be obtained from the secretary, the Rev. Wm. F. Reynolds of Oshkosh, Wis., or myself.

Yours in the Master's Work,  
(Rev.) GEORGE H. S. SOMERVILLE, LL.D.

Waupun, Wis.

President.

### "LITTLE GIDDING CHURCH IN ENGLAND"

To the Editor of *The Living Church*:

**M**AY I be allowed to correct a slight mistake in the interesting article on "Little Gidding Church in England," which appeared in your columns of July 31st? The writer says, "a neighboring priest came daily to officiate." It is, however, stated in my *Life of Nicholas Ferrar* that "three times in the day, at 7, 10, and 4, all went to church, assembling first in the great chamber, and going thence in order, two and two. All, as they entered the church, made an obeisance and took their places, the masters in the chancel, the boys kneeling on the chancel step, and Mrs. Ferrar, with her daughters and granddaughters, on the north side of the aisle.

where sat all the women. *Nicholas Ferrar, in surplice and hood, said Matins and Evensong according to the Prayer Book, and at 10 o'clock recited the Litany, of which, by permission of the Bishop, they continued the daily recitation that had been begun during the plague.* A little later we read: "They rose on Sunday at the same hour as in the week (5 o'clock in winter, and 4 in summer), but after the early morning office they retired again to their own rooms, and remained in privacy till 9 o'clock, when the bell called them to Matins. Having sung a hymn together in the great chamber, they went, as on week days, in procession to the church, all dressed carefully in their best clothes: and after the service, which was read by Nicholas, they returned to find the 'Psalm-children' awaiting them. The time till half-past ten was spent in instructing them, or hearing them repeat their former lessons, and at that hour the Vicar of Steeple Gidding, having already said Matins in his own church, arrived accompanied by his parishioners, who apparently followed him straight from the church door, a pleasant quarter-of-an-hour's walk across the fields. The Little Gidding family, bringing with them the Psalm-children, met him at the church, and *Nicholas Ferrar read the ante-Communion Service.* At its close a psalm was sung, and then the vicar preached. Once a month, and on great festivals, the Holy Communion was celebrated." "At 2 o'clock all met together again and went to Steeple Gidding church for Evensong."

As Nicholas was ordained deacon in order to act as chaplain to the community, this description of the chapel routine is more likely to be correct than the statement contained in the article in your paper. It will, I hope, prove of sufficient interest to be printed by you.

Yours faithfully, EDWARD S. FIELD.

Buckland Newton Vicarage, Dorchester, England, Aug. 10, 1915.

"DEDICATIONS OF AMERICAN CHURCHES"

To the Editor of *The Living Church*:

THE careful and painstaking statistical study of "The Dedications of American Churches," in your issue of August 7th, interested me very much. Casually I note that the author has enumerated under *Gloria Dei* only one dedication. There are at least two, *Gloria Dei Palenville, N. Y. (Albany)*, and *Gloria Dei (Old Swedes), Philadelphia*.

I do not wish to be hypercritical and I think we ought always to make generous allowance for differences in our tastes and opinions. Nevertheless some exception may be taken to the concluding paragraphs of the author's comment. He lays down his canon of good taste as follows: "In naming a church it should be remembered that while it is desirable to suggest sacred things in the dedication, the name itself must be used familiarly and carelessly." Under this rule we cannot say consistently that *House of Prayer, Intercession, Reconciliation, and Resurrection* are "unsuitable" names and that *Invention of the Holy Cross and Visitation of the Blessed Virgin Mary* are "appropriate." Certainly the latter are too long to be used "familiarly and carelessly," and to my judgment the former commend themselves as most appropriate.

Very sincerely,  
SIDNEY H. DIXON.

August 21, 1915.

WOMAN'S "CHURCH WORK THAT TELLS"

To the Editor of *The Living Church*:

APPRECIATION of the letter of August 1st from the rector at Waltham who noted "The Archbishop's Test," also of the contribution "Fair or Unfair" in the issue of August 14th, suggests further. A company engaged an efficiency engineer. Among other things he took up the boiler room. One-third of the firemen were dropped, 70 per cent heat efficiency was developed in place of about 38 per cent. The remaining firemen under scientific oversight produced better results at much less cost.

In parish activities the question of efficiency is at least as vital as in factories. It is not enough to have women, for example, "do Church work," but to develop efficiency, to do work that really counts. As September comes Church women are planning how to work for the Church and how to lead other women to work. To many the chief thing is to earn money. The Church retains its apostolic ministry and sacraments. It sees among many members a revival of the apostolic spirit of missions. It sees a renewal of the apostolic interest in the poor, not the mere high-browed donation of money by a committee, but the quiet, patient, personal touch in sewing schools, etc. The Church also sees an increasing number vitalizing their religious pretensions by New Testament giving "on the first day of the week as God hath prospered each." The tithe, tenth of one's income, is the working basis of Church giving with many among us—as for long among hard-working Baptists, et al.

There is something amusing, pathetic, in seeing women intellectually capable of greater things, financially able to wear good clothes, frittering their time and energies in ways of "earning money" which often cheapen the Church in the eyes of the secular and make tithe-paying denominationalists realize that in Church support theoretical Episcopalians are not always apostolic. If a parish seeks to increase the respect given the Church in a town it will not always gain this by improvements which are purchased by its women running artistic Church restaurants. Efficiency counts. It is not developed in this way.

A rector trains a class for Confirmation. Each one is taught

to bear a New Testament share in direct giving; to support by personal attendance all Church services when possible; to encourage religious education at home and at Church, the latter by attending classes, or teaching also, under the rector; to do something each week for which he or she, in the rector's judgment, is adapted.

It comes as a shock to a member of such a class to be told that her available time can be better used in making cookies in a gas oven (compare cost of production with that in a bakery) for a sale rather than teaching in Sunday school or a Church sewing school! A woman who modestly contributes generously in her weekly duplex envelope by personal self-denial is told that she ought to furnish a ham for a Church supper. Economically the system is a failure. The money is dearly purchased. It often sees women nervous, exhausted, at home, with little time to read their Bibles, little disposition to make broth for some overworked mother too poor to be in the roll of the semi-select "Ladies' Church Society."

A rector asked in church for some one to visit a poor foreign-born widow, and the only response came from another foreign-born, not of the parish: and in that congregation were women who with their motors would canvass the town "to make one proselyte" to a society to "earn money" by means that lower the moral efficiency of the Church.

Let us try out for this one year dignified Church support. Leave to seashore resorts and occasional missions doubtful expedients. Suppose the rank and file of Churchwomen face the real opportunities of efficient Church work this one season. Let the ability of our women be placed at the disposal of the priest of each parish, the efficiency engineer. Our Bishops, our experienced rectors, thousands of long-suffering husbands and broad-minded women know that the often-popular methods sometimes kill out rather than build up religion in parishes and discourage many from the Church. Use the parish house for friendly social affairs. Do not make it a place to be feared for its commercialism. If a rector wants light refreshments served to groups of men or women, let there be a cheerful readiness to support him.

"Working together" is right but the work will do more for Christ and His Church when women will look at things from a higher and really more practical and efficient point of view. Sunday school classes need teachers who are willing to work and not satisfied to read stories to the classes. Shut-ins need visiting. New families should be looked up, not by the rector alone but neighborly Christians, and not learned of only through the music club. Get down to "brass tacks" and build up the Sunday schools.

While we make money on crullers and pink teas, Congregationalists get out before church on Sundays and escort new children to church. Let us make a spiritual effort and the financial side will prove a success too.

JOSEPH GRISWOLD.

"THE HANDS OF WOMANKIND"

To the Editor of *The Living Church*:

MAY I say just a few words in answer to Mrs. Wright? Many women, perhaps, think that few things worth while are ever accomplished without an appeal to "sentiment and emotion."

Non-partisanship is sometimes, like strict neutrality, a doubtful virtue. Witness, Pontius Pilate.

We haven't all got fathers, husbands, sons, etc., of our own.

We don't expect to have things perfect when we vote, yet we consider it a logical step in the progress of democracy to give us the vote. Because we may make mistakes and it will be hard to decide aright should we refuse to vote? We could refuse also to live on the same grounds.

If ninety per cent of Massachusetts women don't want to vote, their path is clear. Let them, when the privilege is extended them, refuse to exercise it. They are within their rights. If, however, more than a tithe of womankind vote when they get a chance, then there was a mistake somewhere.

All honor to Church papers which will not shirk to consider any issue important to mankind.

MARY MCENNERY EHRHARD.

West Hoboken, N. J., August 27, 1915.

AN APPEAL FOR WOMEN

To the Editor of *The Living Church*:

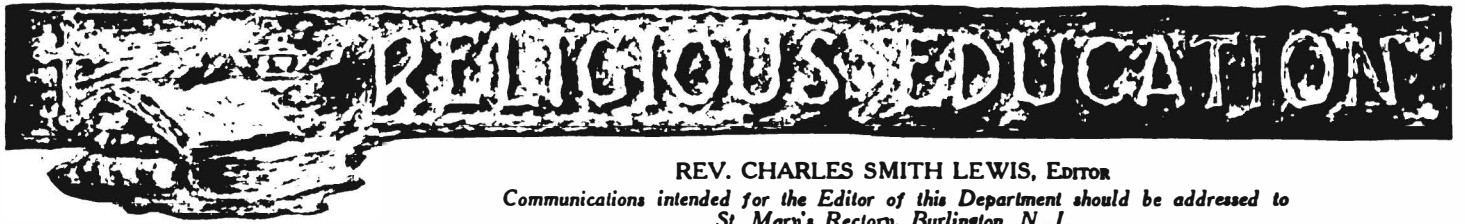
MAY I use the columns of your paper to make an appeal for women to do service for the Church? Requests for women trained as outlined in the prospectus of the training school at the La Grange Settlement are so numerous as to urge me to make this open appeal.

The school trains women for missionary work, whether at home or abroad. In addition to Bible and other Church instruction, with the intimate association in the settlement activities courses are given leading to graduation in kindergarten work, and settlement nursing.

There is certain scholarship assistance available for women who are willing to offer themselves for work in the Church.

The training school has the endorsement of the Board of Missions. The Bishop of Atlanta is president of the board of trustees. Literature and other information will be sent upon application to the Warden of the La Grange Settlement, La Grange, Ga.

Very truly yours, HENRY D. PHILLIPS.



REV. CHARLES SMITH LEWIS, Editor

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

**RALLY DAY**" does not have a very liturgical sound, but it stands for something in the Sunday school world that we Churchmen can well make our own. As many of our readers know, it is the name given to the Sunday in September on which the school concentrates its efforts to secure a full attendance and arouse enthusiasm for the winter's work. We have already—two weeks ago—suggested a way for accomplishing each of these things. For full attendance we urged—let us repeat it—a postcard notice following the announcement in the local press. For enthusiasm we suggested an inspiring and inspirited service in the church.

But "Rally Day" ought to mean more than this. It ought to mean inspired teachers, and a full complement of them and of the school officers. And this, we take it, should be the first step in preparation for the winter's work. We have assumed that the schedule has been fixed and the supplies are at hand. However good other things may be, without a plan, and without supplies to carry it on, the best of teachers and the most perfect attendance of scholars will spell even greater failure. We would insist most strongly, as we did a year ago, on the need of the teaching staff being filled out. If there were vacant classes when the rector went off for his vacation, and nothing has been done to fill them up before his return, we would suggest that the school does not open until he has them, or substitutes. Let no pupil come to the school and find no teacher. It will kill enthusiasm quicker than anything else.

The greatest inspiration comes from our Lord Himself. It is He whom we are to teach. Theology, life, service, all center in Him and are inspired by Him. From Him our inspiration as teacher must come. Cannot the whole teaching force, every one of them, come to the altar on the first Sunday, at the early service, and make their corporate Communion? And in this connection may we suggest certain practical matters? Corporate Communion to be of the greatest value ought to rest on a belief that through the intercession of the group greater strength lies in the prayers, and that the answer will be more sure, and that special strength from Christ the Head of the Body comes to the group as the members receive Him in His Blessed Sacrament. Thus increased power to the individual, increased strength in the school, and greater blessing to the scholars will follow. Such corporate Communions ought to have these aims at least: (1) That the school's work may be blessed to the glory of our Lord and to the strengthening of the children in the Catholic Faith and in the life to which it leads; (2) that the teachers themselves may be helped in their teaching, both as to how and as to understanding what they are to teach, and also in loyalty to our Lord; (3) that the scholars may be of open minds and responsive wills, so that they may lay hold on the truth, and live it. Each teacher should pray by name for every scholar in her—or his—class, as well as for the school as a whole, and for the officers and superintendent.

Such a "Rally Day" will be not rallying children but rallying all the spiritual forces of the Church to the blessing of the school and its work.

**A NEW CURRICULUM!** About three years ago the General Board of Religious Education put out what is known as the Standard Curriculum. For three years it has been before the Church and has served as a basis for work in a widening circle of schools. The Joint Diocesan Lessons Committee have adapted their lessons to the outline proposed by the Standard. Revision has been proposed from time to time. Some preliminary steps have even been taken and the later printings are new editions. We are informed that a more thoroughgoing change is being worked out by the Board, of which we cannot now speak more particularly. But revision lies before us.

Meanwhile New Jersey has taken the bull by the horns. Her diocesan board feels the necessity of something better

fitted to the requirements of the diocese, and especially to the smaller school. So a committee has been working on a report which is being circulated through the diocese this September as a basis for comment and as a tentative scheme more suited to their needs.

An examination of the committee's report would show certain distinct changes from the Standard. First of all, it starts from a different standpoint than that stated in many other outlines. It begins with the baptized child. It aims at training the Church's children, *i. e.*, the baptized children of the parish "and those who may come with them under her influence in those things that belong to their unfolding life as baptized members of Christ, called to loyal and personal service within our own communion, in America." At the forefront of this training is placed developing the consciousness in the child of his personal relation to our Lord Jesus Christ. All through the school the realization of this is the aim of each grade. And this relationship is to Him as the Incarnate Son of God. The beginning is not with the Divine Fatherhood but with the revelation of Jesus Christ His Son, in whom we live. On this basis is built up the scheme of instruction, both as to the main subject matter and the memory work; of devotional life, both public and private; and of participation in the activity of the Church, both in missionary work and social service.

The curriculum is arranged by departments and grades, as in the Standard, save that the grade numbers run consecutively from one to twelve, covering the twelve years following kindergarten through high school. In each department his aim is stated in general terms, and in the junior and senior further stated in each grade. Then follows devotional life and Church activity, after which the lesson material is given. This is arranged by grades in this way: Subject course; text book; memory work. After the general curriculum a condensed schedule is given for a four-grade school, along the lines of department grades.

The subject matter of the several grades is as follows:

*Beginners and First Grade*—Stories to show how God loves men and how He has always chosen people to be especially near to Him.

*Second Grade*—The main emphasis here is on our Lord's life and work, especially His deeds of mercy as showing how much He cares for, and loves all men.

*Third Grade*—Stories from the Old and New Testament, showing God's love and care.

*Fourth Grade*—Bible Stories showing how God has called individuals to special privilege and responsibility; and especially how He had done this through the people whom He has called by His Name.

*Fifth Grade*—The story of the Life of Jesus Christ.

*Sixth Grade*—The first half of the Catechism, or what belonging to Jesus Christ means in a life of faith and conduct.

*Seventh Grade*—How men have been and are won to Christ, *i. e.*, in the Church.

*Eighth Grade*—The Living Church, Her Ways and Teachings (Sacraments).

*Ninth Grade*—The Kingdom of God prepared for among the Jews (Old Testament History).

*Tenth Grade*—The Kingdom of God preached by our Lord (Teaching).

*Eleventh Grade*—The Kingdom of God spread into the world (Acts and History).

*Twelfth Grade*—The Kingdom of God, its present life and work (Prayer Book and Missions).

Missions taught in each grade along with the memory work.

The important changes lie in the junior department, grades four to eight. Perhaps the connection will show better in this summary of the aim: Begin with the central fact of the baptismal relationship, *i. e.*, a call to privilege and responsibility (*ir.*): This sets Christ before us as an ideal of life (*r.*): To



which we must strive by faith and in conduct (vi.): At the same time we must win men as has always been done (vii.): through the Holy Spirit, who dwells in the Church and makes us able to fulfil Christ's will (viii.).

These brief synopses will show but imperfectly how thoroughly this new outline is based on the Prayer Book's ideal of what a Christian's life and training should be. It will perhaps suggest to some still further amplifications along these lines. It is definitely and positively Churchly in character, and starting from the relationship between the child and our Lord in Baptism leads one to the fully developed life of a communicant. The text books are mainly the London and Marden Manuals, though, if the outline should meet the need as its committee hope, no doubt suitable American texts will be prepared.

*Housing Conditions for Sunday Schools* is the subject of a course of lessons under preparation by the Rev. Edwin S. Lane, secretary of the Pennsylvania Diocesan Social Service Commission.

**Social Service in the Sunday School** This announcement, given in a note in the Social Service Department of THE LIVING CHURCH for August 14th, suggests the matters of which Sunday school authorities may well take notice.

There has been for some time a demand that social service be regularly taught in our schools. In St. Louis at a meeting in the Cathedral at the time the General Board of Religious Education was in session there before the last General Convention, Mr. Crouch urged the importance of this. We have had preliminary announcements of courses under preparation, but have, so far as the Editor knows, not yet seen their publication. The cry is still ringing in our ears, and now we are to have a series of lessons on one aspect of the social problem.

But after all, what is the place of social service in the Sunday school? We speak under correction from those much better skilled than we in this subject, but is social service anything more than the practical application of the Gospel to the needs of society? Is it not one aspect, and only one, of the practical side of the Master's teaching? He taught great truths as principles of life and lived those truths out, during His life, as exemplars of how we should live. The results are the whole complex stream of the Christian life, in devotion, in worship, in personal holiness, in service, among our own people, and our neighbors, to fellow citizens, and foreigners. The task of the Sunday school is to train the pupils into this whole life. It is to teach principles, and apply them. It is to develop well rounded and complete characters. And to do this it does not need, in fact, there is no place for it, to teach social service as a separate course. As well teach any other application of the Gospel message as a separate course. The prominence of the social service side of Church life does not justify our children having their religious training given with that particular coloring nor from that special standpoint.

What is needed in Sunday schools is to relate the lessons taught in class to the life the children live and share. Dr. Gardner's Christian Nurture Course, which the diocese of Massachusetts and then the diocese of Chicago, and afterward the Standard Curriculum, adopted in outline, gives the right emphasis, and the proper proportion. The lesson work leads on to Christian activity, now in one way, now in another. Through this, children are taught that they are a part of the larger life of the world in which they live, and have a part to play in that life, an influence to exert, a share of the burden to bear. Social service becomes, with devotional life both public and private, and with missionary activities, the means of giving expression to what has been taught in the class work. The properly taught child learns that he is one of a company, a family, a state, a nation, and, because of this, has his part to play as a Christian in those relations.

Possibly in adult classes it might be well to study for a time certain aspects of this subject, but until the larger work is done social service has but one place in the curriculum of the Sunday school, and that is as an opportunity for expression rather than as a subject of and in itself. It would be an interesting matter to know how many schools are trying to accomplish this. Or would it not perhaps be a distressing knowledge to find how few they are?

"HOUSING CONDITIONS FOR SUNDAY SCHOOLS" suggests an idea that Mr. Lane, we believe, did not have in mind. Some time ago we drew attention to the importance of suitable quarters for Sunday school sessions. The increase in the number of parish houses has reduced the number of badly housed schools, but even so the number of adequate buildings, we take it, is all too small.

What have we to house? That should be our first question. And the answer is "the children of the parish gathered for religious instruction and training." This will decide the size of the quarters. For instance a good infant-class room, with accommodation for sixty, ceases to be a good room when the class numbers eighty, or even seventy. The primary requirement is proper space for the school, properly arrayed.

When we speak of proper space we rule out of court at once the

church. Under no circumstances, save from absolute necessity arising from no other place being available, ought the church to be used for the school. It is badly arranged. Order is hard to keep, because attention is distracted. And over and above all else it tends to rob the building of that feeling of awe and reverence that should gather about it. If the church must be used then we would suggest a curtain across the chancel to make a distinction between the use of the building for services and for the school.

When we come to the housing of the school in the parish house, we are at once facing the problem of arranging a room or rooms so that they can serve as school rooms, and also for a multitude of other purposes. It is all well enough to talk about a parish house built for the Sunday school with separate class rooms. Practically that is impossible save in a very few cases. The majority of our schools, the smaller ones almost universally, have to be held in the church, or, as it was when the writer was a boy, in the basement. The schools that are in parish houses must take their turn in the use of the building. This means the main school in a large assembly room, the infant school by itself, and the adult classes probably in separate rooms.

After all that is said we believe this is the best arrangement. It brings the scholars together in a way that gives them a sense of the size of the school, and that comradeship which makes for a good school spirit. Classes must be, for every reason, small, and the only way the child can sense the school as a whole and feel the fellowship of his brother is through the main assembly room.

True, it interferes with many things that separate rooms make possible, wall maps, and wall blackboards, and lack of interruption, and detractions from all sorts of sources. True, it means a likeness to a Chinese school for the noise that often comes. But in spite of all this, where it cannot be corrected, the gain offsets the loss.

And, finally, it lends itself to general catechizing. We know that this is considered by many impractical and pedagogically unsound. We cannot believe it. There is a real sense in which the priest of the school, the parson in authority, is representative of the *Ecclesia docens* that makes for good; and his voice comes to the ears of the children, not as bearing a jarring note, nor one that is uninteresting, but as bringing a message, and as one who speaks of holy things from the height of knowledge, and with the voice of authority. True, this will not carry long over the sin—is it not this—of neglected preparation, and wandering, careless catechizing, that begins no where, goes no whither, and ends nowhere. As Bishop Dupanloup has pointed out in *The Ministry of Catechizing*, it is possible to prepare oneself, and it must be done, but it can only be done by painstaking effort.

But when we have said this in favor of the main room there is yet something that needs to be said on the other side. Some orderly arrangement of classes, some separation of classes, some arrangement of seats, is possible that will gain the advantages of the classroom system without losing the disadvantages of the main room. For instance, we remember the room of the main school at Trinity Church, Toledo. The classes—for the school is large—were seated closely together, but between them during the class period curtains were run on wires that reached the length of the room in front of the classes, and from these to the wall between classes. This arrangement would leave a portion of the wall space for each class. This could, we believe, be utilized for blackboard, or pictures or maps.

The difficulty would be the matter of tables. Would it be possible to arrange a fifteen-inch board so that it could run in front of the seats, and serve as a table? It would doubtless require some ingenuity on the part of the carpenter, but could be done. Such a room as this, with small cost, would serve as a general assembly room, and also for separate class rooms. It would give isolation and some measure of quiet during class period, and secure general attention during opening and closing sessions and catechizing.

THE DAILY ADOREMUS

Yea, we adore Thee, Lord!  
 Not only at Thine altar-throne,  
 Where symbol lights their tribute pay;  
 Or in the closet where alone  
 We kneel and pray;  
 Or when the purpling twilight brings  
 The softly thrilling hush of night;  
 Or when exultant morning sings  
 Her song of light.  
 But midst the rush of hurrying feet,  
 And traffic's din, and toil most drear,  
 There comes a sense divinely sweet,  
 "The Lord is here."  
 Then shines Thy face o'er restless mart,  
 And toiling thousands on their way;  
 While in the cloister of the heart,  
 We pause and pray.  
 Yea, we adore Thee, Lord!  
 At work, at ease, abroad; so near  
 Thou art, and dear!

MARY ARONETTA WILBUR.

## YOUR HAPPINESS

Your happiness: what one can tell,  
From out far fields of asphodel,  
Where larks arise in mists of song  
To join a wing-wrapt seraph throng  
Athwart an opalescent sky,  
All those regenerate words imply!

Your happiness: . . . perchance out there  
Along the dim horizoned air,  
Awaits a day all young and proud,  
Enswirled within a burnished cloud;  
It may be that you wait and dream  
In reverence, for that day's theme.

Your happiness: . . . say, does it stand  
In whiteness on some table-land,  
So high that e'en the atmosphere  
For most would be too rare and clear?  
And with your daily bite and sup,  
Have you aspired, still gazing up?

Your happiness! . . . Nay, it were mine:  
To-day I saw its pinions shine:  
To-day I held your fingers sweet,  
And saw your lips raised, mine to greet . . .  
And through Life's star-encrusted door,  
Our Happiness swept all before!

LILLA B. N. WESTON.

## THE MAN OF ALL KNOWLEDGE

BY ROLAND RINGWALT

**B**EFORE the days of Greek lore and Roman greatness there sat on the throne of Israel a king of whom it is written that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

Far beyond the limits of Palestine and far longer than the life of the temple, has that great reputation spread and lasted. Occasionally there are references to Greek sages, and wise Orientals, but while a translation of Plato may find a small group of readers millions know Who said "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Solomon has a place of his own, yet he is quoted as a type. Centuries came and went, each generation prepared to accept this or that philosopher as the final authority on all subjects of human knowledge. There were many who believed that Aristotle knew everything; it is doubtful if the Middle Ages had any learning which Albertus Magnus did not grasp; a sort of universal claim was put forth for Aquinas. Even to-day we read of Francis Bacon's choice that all knowledge should be his province—it has no boastfulness in it—government, law, philosophy, history, divinity, could be stowed away in the chambers of that comprehensive intellect. We may look on Burton as half dazed, still he seems to have known almost all his generation had to teach.

Defoe is a mystery. He laid claim to a classical knowledge which he never proved, and he was capable of lying; still he may have had more Latin and Greek than his critics admit. Of a surety he knew enough about trade to write intelligibly on a dozen branches of commerce, his ramblings all over the kingdom made him a British encyclopaedia; he had gone down to the ports and gathered pocketsful of data concerning the rest of the world; he knew more about the army than most soldiers; he was a master of political writing; and he was a strong defender of Puritan theology. Whatever was likely to be talked of in a London coffee house, behind a merchant's counter, or in the halls of Parliament, Defoe understood fairly well. Though a Whig and a Dissenter, he could successfully pretend to be a

Tory and a High Churchman. It is scarcely credible that the pamphleteer for King William the Third wrote such a cleverly-turned Cavalier's journal that it fooled Lord Chatham. Defoe knew something about everything.

Eighteenth century America produced at least one man who could have talked natural history with Napoleon's savants; who understood the mechanical inventions of his time, who kept up his Greek and Latin, who delighted in Italian and French, who practised law, and meditated constitutions. Thomas Jefferson seems to have been abreast of the knowledge of his time. How could one man, setting aside his long political career, write "Notes on Virginia," be a recognized patent expert, amuse himself with astronomy, digest the reports of Lewis and Clarke from the West, and in his old age suggest courses for a university? Men of his own time did not regard Jefferson as superficial. It is rather amusing to read Hamilton's wrath because Jefferson engaged Freneau as a translating clerk. Hamilton declared that the secretary of state could translate all the French correspondence himself. The fragments that remain of the old Monticello life hint that men of every kind of culture sought Jefferson as a kindred spirit.

But with the nineteenth century came a day of specialists, or at least of men whose reputations are built on their chief work, while other things are merely the recreations of leisure hours. Goethe dreamed of being an authority on everything, but he lives mainly as one who dropped thoughts which, if taken up and followed with persistent energy, may lead to mental triumphs. Even his warmest admirers will grant that lesser men than he have written better accounts of travel than he, or have surpassed him in translations, or have gone deeper into scientific questions. Perhaps Goethe could think about everything, but if he had thought on one-fourth as many subjects he would be better known than he is to-day. Of all his sayings the best known is his confession that he knew so little, and had been so dependent on the thoughts of other men.

Goethe was born, schooled, and trained in the eighteenth century, a fact which accounts for the wideness of his range. Another child of that century, a man of physical endurance, iron will, strong memory, and ready wit, set out to make the nineteenth century accept him as what the old German tale called "Doctor Allwissend." Lord Brougham spent a large part of his life in passing from the sublime to the ridiculous. His best speeches merited the greater part of the praise they received, and he often displayed moral courage of a high order, yet he won many a triumph in Parliament or at the bar merely by audacity. No man of his time could know all that took place in science, but Lord Brougham sought to be a sort of nineteenth century Franklin and Watt combined, and his enemies sneered at him as "the most misinformed man in Europe." He sought to be a theologian, perhaps because Cicero had written on the nature of the gods. Touching everything, he failed to adorn several. For every anecdote of his masterly use of what he knew there is a story of his thrusting forward a claim to knowledge he did not possess.

In this country since Jefferson there has been a man whose powers of mental digestion amazed two generations. Caleb Cushing bid fair to be a brilliant scientific amateur, but gave up all things that did not bear on law and politics. Yet he thought that everything bore on law and politics. He stored away cargoes of history, he read French and Spanish novels to understand foreign life, went to China, commanded a regiment, and was mayor of his home town. He was Pierce's Attorney General, and Pierce said that he was fit for any place in the Cabinet. Superior even to Benton, Morgan, and Cushman K. Davis, he acquired knowledge with a singular ease and used it without vain display.

Count over the famous Americans of the last fifty years, and see how they won their laurels by running in one or two courses. John Fiske tried to be a historian, a philosopher, and a student of all things—is he not better known for the beauty of his style than for the depth of his research? Turning from him to Parkman in the line of Indian history, or Goethals in engineering, or Cassatt as a railroad administrator, or Burbank, the fruit and flower wizard, the present day trend is plain.

The infant may listen to the great deeds of Holy Writ; in youth some of its noble emotion may be absorbed; but years take their flight before one finds in the Scriptures a long row of portraits. It may be that an inspired historian died without knowing that he had painted for all time a type of mind the like of which cannot be reproduced in the present day and generation.

# Church Calendar



- Aug. 1—Ninth Sunday after Trinity.
- " 6—Friday. Transfiguration.
- " 8—Tenth Sunday after Trinity.
- " 15—Eleventh Sunday after Trinity.
- " 22—Twelfth Sunday after Trinity.
- " 24—Tuesday. St. Bartholomew.
- " 29—Thirteenth Sunday after Trinity.
- " 31—Tuesday.

## CALENDAR OF COMING EVENTS

- Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
- Oct. 12-14—Second Synod, Province of the Mid-West, Chicago.
- " 19—Synod, Fourth Province, Sewanee, Tenn.
- " 26-28—Synod, First Province, Concord.

## Personal Mention

THE REV. DR. C. R. BAILEY, rector of St. Ann's Church, Revere, Mass., left Boston, August 23rd, to visit the California Expositions. He will make his headquarters with his sister at Napa. Dr. Bailey will also visit his nephew, Leslie M. Beckwith, an officer and teacher in the Summer Military School for College Students.

THE REV. CHARLES P. BURGOON, rector of St. Mark's, Durango, Western Colo., has accepted the call to Grace Church, South Cleveland, Ohio, and will enter upon his ministry in that parish in September.

THE REV. JAMES H. FLYE, graduated from the General Theological Seminary in June, has accepted the charge of St. Stephen's, Milledgeville, Ga., following his ordination to the diaconate.

THE REV. W. M. KEARONS, formerly rector of St. Peter's Church, Minneapolis, district of Salina, will take charge of the missions of Windom, Worthington, Slayton, and Pipestone, Minn., on September 1st.

THE REV. BRIAN McCORMICK is spending his vacation in northern Michigan.

THE REV. WALTER C. McCOWATT resigned from the position of senior curate at Trinity Cathedral, Cleveland, September 1st, and entered upon the rectorship of St. Paul's Church, Canton, Ohio.

THE REV. JOHN FORBES MITCHELL, assistant rector of St. Paul's Church, Chicago, brother of the Lord Bishop of Aberdeen, will sail from New York on the 18th of September on the steamship *New York*. His addresses in Europe will be the Pusey House, Oxford, England, and Bishop's Court, Aberdeen, N. B.

BISHOP and MRS. NELSON are spending some time on the Maine coast.

AFTER September 15th, all mail addressed to the Rev. EUGENE S. PEARCE should be sent to Clarke Memorial Hall, Rome, N. Y.

THE REV. HENRY D. PHILLIPS leaves the mission of the Good Shepherd, La Grange, Ga., to take up his new duties as chaplain of Sewanee, on October 1st.

AFTER September 1st the address of the Rev. F. H. RICHEY will be Trinity Rectory, Asbury Park, N. J.

THE REV. FRANK ROUDENBUSH, formerly rector of St. Luke's Church, Kalamazoo, Mich., will become affiliated with the work of St. John's Church, Los Angeles, Cal.

THE REV. CARL I. SHOEMAKER should be addressed at St. Andrew's School, Sewanee, Tenn.

AFTER September 1st the permanent address of the Rev. STUART L. TYSON will be Princeton, N. J.

THE REV. WALTER CURTIS WHITE has been called to St. James' Church, Macon, Ga., and will probably accept.

## BORN

INGLEY.—Born to the Rev. and Mrs. FRED INGLE, a daughter, ELIZABETH, on St. Bartholomew's Day, at Kenosha, Wis.

## DIED

HART.—Tuesday, August 17th, in the waters of Galveston Bay, the Rev. WILLIAM HART. Memorial services at Christ Church, Eagle Lake, Texas; at Columbus, and at Wharton.

May he rest in peace.

HUBARD.—Suddenly, at his home in Salem, Va., on August 8th, at the age of 74, the Rev.

EDMUND WILCOX HUBARD, former rector of St. Paul's Church, Salem. Funeral services conducted by the Rev. J. W. C. Johnson and the Rev. G. Otis Mead. Interment in East Hill Cemetery.

JOHNS.—On August 7th, at his home in Leaksville, N. C., Dr. A. B. JOHNS. The burial service was held in the Church of the Epiphany, Leaksville, on Monday, August 9th.

LANE.—At her residence in Windsor, Vermont, August 23, 1915, Miss HARRIET BRADLEY LANE entered into rest in her eighty-third year.

Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe, and they.

LANE.—On Tuesday, August 10th, at the age of forty, the Rev. JAMES F. LANE, of the diocese of Newark.

"They shall be to you for a memorial before your God."

NEILER.—Entered into life everlasting, on Friday, August 20th, the Rev. WM. E. H. NEILER, aged 36, late rector of St. Paul's Church, Kittanning, Pa.

May he rest in peace.

SLOGGY.—Mrs. EMMA C. SLOGGY, at Lake Helen in the jurisdiction of Southern Florida. She was born in Illinois in 1847, removing to Florida over thirty-five years ago. The burial office was read by the rector of St. Barnabas' Church, DeLand, on August 17th. Interment at Lake Helen Cemetery.

Jesus, mercy!

THIERLOT.—At Montreux, Switzerland, August 26th, LEONTINE CELESTE THIERLOT, widow of José Maria Munoz and daughter of the late Ferdinand and Mathilda Marie Thierlot.

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

## CAUTION

BRISTOL.—The vicar of Oakfield suggests caution to the clergy with regard to one EDWIN M. BRISTOL, a minor, of Oakfield, in the diocese of Fond du Lac, who, for some months past, is said to have made a practice of borrowing money from the clergy in the dioceses of Chicago, Milwaukee, and Fond du Lac, respectively; representing himself "a Churchman in temporary embarrassment" and using the Vicar's name without authority.

## 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 GUESTMASTER, Holy Cross, West Park, N. Y.

MASSACHUSETTS.—A retreat for the clergy will be held at Christ Church, Swansen, Mass., Sept. 27th to 30th. Conductor, the Bishop of Rhode Island. Those purposing to attend should apply for accommodation at Rest House to Mr. C. H. POOR, 45 Bromfield St., Boston, Mass. Charges \$1 per day. For fuller information apply to the Rev. A. E. JOHNSON, 155 Princeton Avenue, Providence, R. I.

NEW HAMPSHIRE.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Compline on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the SISTER MAUD CLARE, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

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 street, Trenton, N. J.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to SECRETARY, Diocesan Rooms, Ridgely Building, Springfield, Ill.

SPRINGFIELD.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to SECRETARY, Diocesan Rooms, Ridgely Building, Springfield, Ill.

## 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

CURATE wanted at Christ Church Cathedral, Louisville, Ky. Must be competent to take charge of extensive social service work in well-equipped Cathedral House. Stipend \$2,000, with bed-room in Cathedral House, if desired. Address THE DEAN, 421 S. Second street, Louisville, Ky.

UNMARRIED PRIEST wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to SAMUEL, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

AS LOCUM TENENS or permanent, anywhere, by clergyman in his prime, single, energetic, practical, and systematic. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN desires position as rector or curate. Experienced, and a worker. Address A. W. B., care LIVING CHURCH, Milwaukee, Wis.

### POSITION OFFERED—MISCELLANEOUS

MINISTERS, Evangelists, Missionaries, and Christian men and women wanted, to sell our Beautiful Scripture Text Calendars Wholesale and Retail. *Exclusive Territory*. Address M. P. Co., 22 Quincy, Room G-710, Chicago.

RECTOR'S SECRETARY.—An intelligent, capable young Church woman, expert stenographer and typewriter, for parish in Ohio. Address OHIO, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, free October. Successful with boys. English training. European and American experience. Testimonials from Dr. Percy Dearmer and other Catholic clergy. Address: CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER - ORGANIST desires change. English Cathedral training, communicant, successful. Large parishes, male or mixed choirs; recitalist, strong testimonials. Address: IMMEDIATE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST, graduate of Gullmant Organ School, desires position. Communicant. Has had experience with both boy and mixed choirs. Good references. Address ELEN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Cathedral trained. Recitalist and boy voice expert. Communicant. References. Address ORGANIST, 1233 Vine street, Chicago, Ill.

PRACTICAL, conscientious, matron and housekeeper, who loves children, desires position in institution or private family. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER, assistant housekeeper, or place of trust in home or school. References. Address "MOTHER," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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

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

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

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

**THE HOUSE OF THE HOLY NATIVITY**, West Orange, N. J., is open to ladies who may wish to make a day's retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, 33 Mt. Pleasant Ave.

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

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

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**COUNTRY CHURCH** would buy used pews. Address F. B., care LIVING CHURCH, Milwaukee, Wis.

#### UNLEAVENED BREAD—INCENSE

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

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

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I HAVE in charge a little boy five years old, whom I wish to place in a good Church family; a bright little fellow, perfectly normal, good American parentage. Entire surrender to people of good Church standing. Best of references given and required. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

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#### LITERARY

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**COMFORTABLY FURNISHED** four-room apartment with bath. Verandas. Situation ideal. Address 48 Water street, St. Augustine, Florida.

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**CHOIR SCHOOL** for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHCOTT, 58 Fair street, Kingston, N. Y.

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#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

##### LOANS, GIFTS, AND GRANTS

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

##### THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

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Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

**ST. MARGARET'S** School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

#### INFORMATION AND PURCHASING BUREAU

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

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

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Church Literature Press, 2 Bible House.

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

BOOKS RECEIVED

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

A. R. MOWBRAY & CO. London, Eng.

*The Living Power of a Cathedral.* By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. Four addresses delivered in substance in Lincoln Cathedral at a Retreat of the Dean and Chapter and other Members of the Cathedral Body, dealing with the special difficulties, opportunities, and influence of Cathedral clergy. Price, 60 cents.

*Short Family Prayers for Daily Use.* By the Rev. Alfred Payne, Late Vicar of Baldersby, Yorks. New edition. Price, 30 cents.

*In the Presence.* Being Aids to Private Devotion during the Christian Sacrifice. By the

Rev. Stanhope Nourse, M.A., Vicar of Shute St. Michael, in the Diocese of Exeter. Price 20 cents.

E. P. DUTTON & CO. New York.

*The War Lords.* By A. G. Gardiner. The Wayfarers Library. Price, 40 cents.

FREDERICK A. STOKES CO. New York.

*Piano Mastery.* Talks with Master Pianists and Teachers, and an account of a Von Bülow class. Hints on Interpretation, by two American teachers (Dr. Wm. Mason and Wm. H. Sherwood) and a summary by the author. By Harriette Brower, author of "The Art of the Pianist." With sixteen portraits. Price \$1.50 net.

*The American Country Girl.* By Martha Foote Crow, author of *Elizabeth Barrett Browning*, *Harriet Beecher Stowe*, etc. With 16-

teen illustrations from photographs. Price \$1.50 net.

THE MACMILLAN CO. New York.

*The Pentecost of Calamity.* By Owen Wister, author of "The Virginian," etc. The tragedy of Germany is vividly depicted in this book. This tragedy Mr. Wister sees to have been the state of mind that made it possible to "spring at the throat of an unsuspecting and unprepared world." The universal significance of the conflict and something of its special importance to the United States are pointed out by the author. Price, 50 cents.

PAMPHLETS

*Papal Supremacy and Infallibility.* From the speech of Bishop Strossmayer before the Vatican Council. 1871.

THE CHURCH AT WORK

ST. FAITH'S AND THE COLUMBIA SUMMER SCHOOL

It was decided this year to open the Deaconess School for a six-weeks' session of the Columbia Summer School. Deaconess Woodward, with two of the St. Faith's staff, Miss Mills and Miss Diggs, acted as hostesses and did what they could to make the students feel that they were in a Church family, not a boarding house. About thirty women were in residence, coming from all parts of the country, members of various religious bodies, and pursuing many different lines of study at the university. Prayers were said every morning and evening in the oratory for all who cared to attend, and many did. Every Wednesday evening there was an outside speaker, beginning with Dean Grosvenor, who welcomed each one personally to the Cathedral close. Other speakers were the Rev. Eliot White of Ellis Island, Mrs. John Glenn of the Charity Organization Society, the Rev. Arthur Sherman of Hankow, and Dr. W. H. Jefferys of Shanghai. Twice a week the Rev. Dr. Bevan gave lectures on Church History, which were open to any who cared to attend.

Small excursions to points of interest around New York and to Coney Island were gotten up for those who preferred small parties to the large excursions gotten up by Columbia.

All who stayed at St. Faith's were most appreciative of what was offered them, and the staff felt it was a happy and most interesting six weeks and a most harmonious family.

SUNDAY LAWS IN NEW YORK

THE PENAL CODE of the state of New York allows all "works of necessity and charity" to be performed on the "first day of the week." Certain large establishments have been slaughtering hogs on Sunday in Manhattan and Brooklyn, N. Y., Newark, N. J., and Jersey City, N. J., although in no other large city in the United States is the killing of animals on Sunday for market purposes permitted. Urgent appeals being made to the Lord's Day Alliance of the United States for relief from this unnecessary Sunday toil, it was decided to initiate a test case in the Criminal Court of New York City. After preliminary hearing in a lower court, the case came duly before the court of Special Sessions, which is a branch of the Supreme Court of the state of New York, and a verdict of "Guilty" was rendered, fixing the penalty at \$10 fine or twenty days in jail. An appeal taken by the defendants was later withdrawn, and the notable verdict now stands as the decision of the Supreme Court of the state of New York to the effect that the slaughtering

of hogs on Sundays is unnecessary and so is a violation of the Sunday law.

"The main defense set up in this remarkable case was that of 'necessity' growing out of public demand for pork fresh from the slaughtering floor. It was shown that such demand was but a whim of taste—found no place else in the country—and here limited to a small constituency in which the parties interested were cultivating another unhealthy appetite, for all meat, including pork, is most wholesome for food only when properly chilled. It was further shown that this work, employing hundreds of men, was carried on on Sunday for the convenience of the slaughtering, who desired to avoid the expense for providing proper chilling facilities." The basis is now laid for civil procedure against all kinds of slaughtering on Sunday in New York City.

DEATH OF REV. J. F. LANE

THE DEATH is reported on August 10th of the Rev. James F. Lane, at the age of forty. At the very beginning of his ministry he was attacked with tuberculosis, and his life was cut short after a very brief period of service. For a while he was associated with the work at St. Paul's Church, Newark, but has lately been on the non-parochial list of the diocese of Newark.

DEATH OF REV. WILLIAM HART

THE REV. WILLIAM HART passed away early last Tuesday morning, August 17th, during the terrible hurricane which swept the Texas coast from the Gulf of Mexico. The Rev. Mr. Hart and the Rev. T. J. Sloan of Houston Heights were on their way to bury a Christian lady in Galveston but were stopped by the storm at Virginia Point, where the hotel in which they took refuge collapsed and they were thrown, together with many others, into the stormy waters of the bay. Mr. Hart died in the attempt to perform his duty as a priest. He was greatly beloved in his two parishes of St. John's, Columbus, and St. Thomas', Wharton; and his parishioners and friends deeply mourn his loss. The body was not recovered, but memorial services were held on Sunday, August 22nd, in Christ Church, Eagle Lake (Mr. Hart's former charge), on Monday at Columbus, and on Tuesday (with the burial service of the Church) at Wharton, by the Rev. A. J. Gayner Banks, who was recently presented for ordination by the deceased clergyman. Large congregations assembled to pay their last respects to the memory of a faithful minister of Jesus Christ and a true priest of the Church of God. His favorite poem (Tennyson's *Crossing the Bar*) is strangely and pathetically appropriate to

the circumstances of his departure from this life:

"Twilight and evening bell, and after that the dark!  
And may there be no sadness of farewell when I embark:  
For though, from out our bourne of time and place, the flood may bear me far,  
I hope to see my Pilot face to face, when I have crossed the bar!"

DEATH OF REV. E. W. HUBARD

THE SUDDEN death is reported of the Rev. Edmund Wilcox Hubbard of Salem, Va., on Sunday, August 8th, at the age of seventy-four. Mr. Hubbard was a graduate of the Virginia Theological Seminary, and was ordained deacon in 1868 by Bishop Johns. The following year, while in charge of Botetourt parish, he was advanced to the priesthood, also by Bishop Johns. He went to Kentucky in 1872, to work at Owensboro, and afterwards at Brandon. In 1876 he became missionary at Lynchburg, Va., and the following year went to Rappahannock county. For ten years he was in Bedford county, going thence in 1890 to Salem, where he was rector of St. Paul's Church till 1904, when he retired from active service.

Funeral services were conducted in St. Paul's Church on Tuesday, August 10th, by the Rev. J. W. C. Johnson and the Rev. G. Otis Mead of Roanoke. Burial was in the East Hill Cemetery at Salem.

DEATH OF REV. W. E. H. NEILER

THE REV. W. E. H. NEILER, sometime rector of St. Paul's Church, Kittanning, Pa. (diocese of Pittsburgh), died on August 20th after a lingering illness.

The burial service and a requiem were said on August 25th at the Church of the Annunciation, Philadelphia, where he served in his boyhood as choir boy and acolyte, the Bishop of Pittsburgh taking the burial office, and the rector of the parish (Rev. D. I. Odell) the requiem. Assisting at the service and taking requiems at an earlier hour were the following clergy, who were intimate friends of Mr. Neiler: The Rev. A. D. Willson of Bronxville, N. Y.; the Rev. J. T. Matthews of Point Pleasant, N. J.; the Rev. C. C. Quinn of St. Clement's, Philadelphia; the Rev. C. H. Kidder of Asbury Park, N. J.; and the Rev. C. Thacher Pfeiffer of Laurel, Del. The interment was at Westminster Cemetery, Philadelphia, all the clergy attending.

Mr. Neiler was priest in charge of St. Paul's Church, Pittsburgh, in 1908, going to Kittanning in 1909 as rector. During his incumbency of four years the beautiful new seventy-thousand-dollar church was built. He was graduated from Harvard in 1905, and the

University of the South in 1908, being made deacon and priest by Bishop Whitehead the same year.

#### A BISHOP AMONG LEPERS

THE REV. DR. TIDBALL, professor emeritus of Church History at the University of the South, Sewanee, Tenn., commenting upon a recent visit of Bishop Knight to the lepers of Palo Seco, Canal Zone, says that he thinks this is the first recorded visit of a Bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed.

#### A CHRISTIAN KING IN UGANDA

A REMARKABLE instance of the changes which a short quarter of a century may bring forth is shown in the recent investiture of a Christian King of Uganda. Daudi Chwa is the son of King Mwanga, who put Bishop Hannington to death. The realm over which he will reign is an astounding contrast to that which his father inherited. It would seem that here in Central Africa is being developed a strong type of indigenous African Christianity.

#### REPORT FROM BISHOP AVES

NO COMMUNICATION from Bishop Aves of Mexico had been received for several months, until recently a letter which the Bishop had entrusted to a miner, who was attempting to get out of the country on horseback, arrived at the Church Missions House, New York. The Bishop was not permitted to say anything concerning the political situation or local conditions, but those who are interested in the work in Mexico will be glad to know that the services in Guadalajara continue with fairly good attendance. St. Andrew's School is doing splendid work and will soon be able to maintain forty boys. The Bishop says he is as thoroughly cut off from the outside world as though he were in the moon, but he is still "hoping, trusting, and trying."

#### BISHOP FERGUSON CELEBRATES SEMI-CENTENNIAL

THE RT. REV. SAMUEL DAVID FERGUSON celebrated the fiftieth anniversary of his ordination to the ministry and thirtieth anniversary of his consecration to the episcopate of Liberia on June 22nd. Three separate services were held in Monrovia. At the last service in the evening there was read the sermon which was preached thirty years before by Bishop Alfred Lee of Delaware, then the Presiding Bishop, and consecrator of Bishop Ferguson. The offerings of the day were for the establishment of a fund to erect a memorial building at St. Thomas' parish, Monrovia, to be known as the Bishop Ferguson Memorial.

#### A CALL TO PRAYER

THE LEADERS of the Laymen's Missionary Movement are asking prayer for the national missionary campaign, which opens the first of its seventy-five great conventions in Chicago on October 14th, and will culminate in a national missionary congress in Washington next April. Individuals in private, families at their family altars, attendants at church meetings, and groups specially organized are requested to offer persistent prayer for the campaign and all who participate in it.

The opportunities as well as the difficulties of so great an undertaking as the projected campaign of missionary inspiration and education constitute an unusual challenge to the faith of Christian men. Therefore prayer is regarded as the most important means of preparation for the hard work of

the campaign. An effort is to be made to get written pledges from large numbers of men in each of the seventy-five convention cities, as well as men in other parts of the country, to pray daily for the success of the campaign.

#### A PRAYER

BISHOP LINES has sent to his clergy the following prayer set forth for use in the churches on the first Sunday in September, and on other days at the discretion of the clergy:

"O God, at whose word man goeth forth to his labor until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back by fraud. Incline the hearts of employers and employed to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in authority over us, especially in this time of anxiety. Grant that our own country may be kept in peace and that war between the nations may end. Look with pity upon the bereaved, and prosper every work of mercy. Care for all aged persons and all little children, the sick and the afflicted, the homeless and the neglected. Remember all who by reason of weakness are overtaken or by reason of poverty are forgotten. Let the sorrowful sighing of all captives and prisoners come before Thee, and be merciful to those who draw nigh to death. Give ear unto our prayer, O merciful and gracious Father, for the love of Thy dear Son, our Saviour Jesus Christ. Amen.

#### LAYING OF A CORNERSTONE AT EAU CLAIRE

THE CORNERSTONE of the new parish church at Eau Claire, Wis., was laid on Saturday afternoon, August 21st, by the Bishop of Fond du Lac, acting for the Bishop of Milwaukee, and assisted by the Rev. Philip Henry Linley, rector of Christ Church, the Rev. M. W. Ross of Superior, the Rev. E. F. Hayward of Chippewa Falls, the Rev. W. H. Wolfe of Menomonie, and Archdeacon Hood.

The leaden box placed in the cornerstone contained a most interesting assortment of documents relating to the history of Christ Church parish and the Church in Wisconsin, together with copies of the leading Church periodicals, among which were copies of THE LIVING CHURCH and the *Living Church Annual*. The old cornerstone of the former frame building, which was preserved when the old structure was removed, has been given the place of honor in the northeast corner, and the box with its original contents has been replaced. It was interesting to note that among those present at the ceremony were several who had witnessed the laying of the first stone of the old building some forty-two years ago by Bishop Armitage, then Bishop of the whole state.

The portion of the building under construction this year is the nave of the church. The chancel and guild hall were erected some five years ago at a cost of \$40,000. The new part will cost \$35,000. The building is in an Early English Gothic style, of buff Bedford limestone and Vermont granite, and when completed will be among the most imposing in the state. The architects are Purcell, Feick and Elmslie of Minneapolis.

As long as the Bishop of the diocese could not be present, it was a great source of pleasure to the parish that Bishop Weller was able to act, as he was rector of the parish from 1884 to 1888, and did much towards laying the foundations of the present work. The Bishop remained in Eau Claire over Sunday and preached on Sunday morning to a large congregation.

#### MEMORIALS AND GIFTS

A BEAUTIFUL bronze eagle lectern has been installed by Spaulding & Co. in Trinity Church, Niles, Mich., in memory of Henry C. and Jane M. Platt, by their children.

AT ESPANOLA, N. Mex., the woman's guild has donated a beautiful rose window, to be installed over the altar in the new church. This memorial will be made by R. Geissler, of New York City.

ON THE Twelfth Sunday after Trinity, in St. Barnabas' Church, De Land, Southern Florida, the rector (Rev. Francis E. Alleyne) unveiled and dedicated to the glory of God and in loving memory of Mrs. Renné Montreville Alexander a beautiful stained glass window, representing our blessed Lord in the Garden of Gethsemane. The work was done by the von Gerichten Ecclesiastic Studio, Columbus, Ohio, and erected by her husband, Mr. Dwight Alexander of West Virginia. She entered into rest October 16, 1913.

ST. JOHN'S CHURCH, Bangor, Me. (Rev. L. W. Lott, rector), recently received an anonymous gift of \$400. The envelope containing the gift, which was in bank notes, was handed to the senior warden of the parish, Mr. George F. Bryant, with the information that it was from a friend, and that the envelope was not to be opened until after the bearer had departed. In a note accompanying the money it was requested that the latter should be used for the benefit of the parish in any way that should be thought best. The gift will probably be devoted to the work of completing the church edifice, the main interior of which still remains unfinished, which will cost about \$10,000.

IN THE historic Church of St. John, Hampton, Va. (Rev. Edwin R. Carter, rector), there was erected for the Sunday service of August 15th a marble altar rail. This rail, designed by Charles R. Lamb, artist-architect, and executed by the Lamb Studios, New York, is similar to the altar, which, with the sanctuary floor, was recently installed, of especially selected white marble. It is the gift of St. Agnes' altar guild of St. John's Church, and completes the sanctuary in a most effective way. On a metal plate, fastened to one of the central standards, is the following inscription:

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AND  
IN MEMORY OF ITS  
DECEASED MEMBERS  
EASTER, 1915.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
Presentation to Rev. E. C. Acheson

THE PARISHIONERS of the Church of the Holy Trinity, Middletown, have presented their rector, the Rev. Edward Campion Acheson, Bishop Suffragan-elect, with a handsome royal blue velvet case containing the sum of \$410 to buy a set of Bishop's robes and a pectoral cross. In all probability Mr. Acheson will be consecrated in Holy Trinity, Middletown, some time during the month of October.

THE ORGAN in Trinity Church, Wethersfield, is being renovated, and a new electric motor has been installed, the expense of the work being borne by a faithful communicant of the parish.

#### MAINE

ROBT. CODMAN, D.D., Bishop

Summer Preachers at Northeast Harbor

THE MORNING sermons during July and August at St. Mary's-by-the-Sea, Northeast Harbor (Rev. Charles F. Lee, rector), have been by specially invited preachers, as fol-

lows: The Rev. R. F. Alsop, D.D., of Brooklyn, N. Y.; the Bishop of Massachusetts, Connecticut, and Maine; the Rev. Dr. Manning of Trinity Church, New York City; the Bishop of New York; the Rev. Dr. Alsop on "Missionary Sunday" a second time; the Rev. George L. Paine of New Haven, Conn.; and the Rev. S. S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H. The congregations have all been notably large.

**MILWAUKEE**

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

**Bequests for Religious and Charitable Purposes**

THE WILL of Mrs. Sarah A. Holbrook, a lifelong communicant of St. James' Church, Milwaukee, which was filed for probate last week, makes a number of charitable bequests, including \$35,000 for the endowment of St. James' Church, \$5,000 for the building fund of St. John's Home, and \$10,000 as an endowment to be known as the Holbrook Fund, to be invested for the support of the home. The Wisconsin Home Farm School receives \$1,000; Boys' Busy Life Club, \$1,000; Milwaukee Children's Free Hospital, \$2,000; Milwaukee House of Mercy, \$2,500 and an endowment of \$5,000 to be known as the Holbrook Fund, the money to be invested for the benefit of the institution.

BY THE WILL of the late L. H. Morehouse, All Saints' Cathedral is to receive \$1,000 for its endowment fund, and Martha Washington Home, of which Mr. Morehouse was a trustee, \$300.

**NEWARK**

EDWIN S. LINES, D.D., Bishop

**Contribution to Missions—New Rector at Newton**

BISHOP LINES has sent a circular letter to his clergy advising them of the payment, up to August 1st, of \$37,271 on the Apportionment for 1914-15 of \$41,896 for General Missions. Also, that \$16,500 had been contributed up to the same date for the Emergency Fund, making a total contribution of \$53,771 in eleven months.

THE REV. ARCHIBALD S. WINSLOW, curate at the chapel of the Intercession, Trinity parish, New York City, since 1908, will shortly become rector of Christ Church, Newton, N. J. This is one of the very few colonial parishes within the diocese of Newark.

**NEW MEXICO**

FREDERICK B. HOWDEN, D.D., Miss. Bp.

**The Bishop in Connecticut—Indian Corn Dance—New Mission at Taos**

THE BISHOP is spending the month of August at his summer home, Saybrook Point, Conn. During August and on the first Sunday in September, the Bishop will fill engagements to preach in New Jersey and Connecticut.

THE REV. E. N. BULLOCK and the Rev. Leonidas W. Smith recently spent a day at the famous Indian pueblo at Santa Domingo, N. Mex., and witnessed the corn dance. Three hundred Indians took part in the corn dance ceremonies.

A NEW mission has been organized at Taos (Rev. Leonidas Smith, missionary). This mission work will be known as the Church of the Holy Apostles. The missionary will give one day a month to this work, which is over one hundred miles from the parish at Santa Fé and twenty-four miles from a railroad. Taos is the largest Indian pueblo in the Southwest. Many artists and a few other Americans live near the pueblo. The work starts with ten communicants, two of whom are school teachers from the parish of the Holy Faith at Santa Fé.

**NORTH CAROLINA**

JOS. B. CHESHIRE, D.D., Bishop

**A Picturesque Auxiliary Meeting**

OLD ST. JOHN'S CHURCH, Williamsboro, was the gathering place on August 20th for the members of the Woman's Auxiliary of the section. Eight of the nine branches within a radius of fifty miles were represented, Louisburg, Oxford, Stovall, Henderson, Townsville, Ridgeway, Middleburg, and Warrenton. Men, women, young women and girls, and a number of visitors, some from branches in another state, were present. At eleven o'clock the Rev. Lewis N. Taylor held a short devotional service, after which the following short talks were made: "The Foreign Field and Preparation for the Work," by Miss Bessie Blacknell, who is now preparing herself at the Deaconess House in Philadelphia to go to Alaska next August; "General Missions," by Mrs. Walter Burwell, Henderson; "St. Mary's School, Shanghai," by Mrs. H. G. Cooper, Oxford; "The Blue Ridge Conference," by Miss Claudia Hunter, Henderson. Mrs. T. W. Bickett of Louisburg led the noonday prayers. At one o'clock a most delicious and bountiful dinner was served, after which all walked into the now deserted village, and under a mighty oak on the roadside witnessed a simple Japanese play prepared especially for the occasion. "St. Luke's Dispensary, Tokyo," was the title, and Juniors dressed as nurse, Bible woman, and "Dr. Rudolph Teusler" of Japan, and Japanese patients, made the scene very realistic. A regular surgeon's operating suit and nurses' garbs and gay colored kimonos were worn by those participating. At three o'clock the Rev. Mr. Taylor read from the chancel Bishop Lloyd's "Ideal" for the Woman's Auxiliary to the Board of Missions and also sent the women away with Bishop Lloyd's blessing at the end of the last Triennial meeting, "God bless you, God keep you, God use you." By count, one hundred and fifty were present at this meeting.

**OHIO**

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

**Accident to Mrs. H. L. McClellan—Improving Cathedral Acoustics—The Bishops**

SUNDAY EVENING, August 15th, Mrs. McClellan, wife of the Rev. Henry L. McClellan, rector of Calvary Church, Sandusky, was shockingly and dreadfully burned from a wood alcohol explosion in the family cottage at Lakeside, a near-by summer resort. With great presence of mind, her clothes aflame, she rushed to the yard and rolled in the grass, which no doubt saved her life. In the rescue, her husband, who was near at hand when the accident occurred, was also severely burned about hands and arms. After a few days she was taken to her home in Sandusky, where she is now slowly recovering, although grafting or granulation may have to follow.

ALTHOUGH the regular Sunday and week-day services at the Cathedral, Cleveland, have been maintained throughout the summer for nearly two months the building was in the hands of workmen engaged on improvement of the acoustics. The 433 panels of the ceiling of nave and transepts have been covered with a thick hair matting overlaid with cloth, matching the ceiling in color, the latest known device for the prevention of echoes and reverberations in large buildings. It is possible that the chancel will have to be submitted to the same treatment, although decided improvement in acoustics has already been accomplished. The cost has been about \$5,000.

BISHOP AND MRS. LEONARD left for the Atlantic seaboard the first of August, and are at the present time in New Hampshire. Bishop Du Moulin, who has been spending

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the summer with his family at York Harbor, Me., expects to return to the diocese early in September. A friend has recently given him \$2,000 for a new church at Trinity mission, Alliance, which sum together with the amount on hand and a valuable lot already paid for makes it possible to proceed at once to the erection of the building.

### QUINCY

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

#### Deanery and Diocesan Clericus in Joint Session

THE ANNUAL meeting of the deanery of Quincy will be held jointly with the clericus of the diocese at Warsaw, September 7th to 9th. The Rev. George Long, rector of St. Paul's Church and Rural Dean, has provided an attractive programme, with papers, round table conference, a choral Eucharist with incense, an address on "Clergy Pensions," by Monell Sayre, Esq., and discussions. A unique feature of the meeting will be a fishing trip on the Mississippi, with an al fresco luncheon on Buzzard Island. The Bishop expects to be there with his yacht *Esther*.

### SOUTH CAROLINA

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

#### Summer Vacations for Charleston Clergy—Bishop Writes Letter about Preaching Mission

THE CHURCH OF THE HOLY COMMUNION, Charleston, has the only rector in the city who is not off on his vacation. The Rev. Harold Thomas is filling the pulpit at Grace Church. St. Michael's is closed. The Rev. R. C. Jeter of Aiken is officiating on Sundays at old St. Philip's. The Rev. T. T. Walsh of York is at St. Luke's on Sundays. St. Paul's is closed. Christ Church and St. John's have lay reading services. The Bishop is preaching this month at Flat Rock, N. C.

THE BISHOP has sent this circular letter to all the clergy of his diocese:

"CHARLESTON, S. C., August 20, 1915.

"It has been decided to hold a preaching mission in this diocese in accordance with the suggestion of the commission appointed at the last General Convention.

"(a) Will you kindly let me know at your earliest convenience if you are willing to have such a preaching mission in your parish?

"(b) Do you expect to secure the services of a missionary outside of the diocese?

"(c) As we must necessarily largely depend upon our own clergy, will you indicate your preference, giving an alternate?

"(d) If you have no decided preference and in case you cannot get the missionary you want, are you willing to leave the selection to a steering committee, of which I will be chairman?

"(e) The time proposed by the commission for the holding of the mission is the first two weeks in Advent. Would those dates suit you?

"For further information see my letter in the next *Diocese*.

"I most earnestly hope that you will give me your coöperation in this movement, which has the endorsement of our General Convention, and which, under God's blessing, is destined to do much good in this diocese and throughout the American Church.

"Kindly reply before September 15th."

### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

#### A Generous Gift

WHEN DEAN MORRIS of St. Mary's Cathedral, Memphis, returned from his vacation, he found at his home a garage and a new five-passenger Ford car, given by members of the congregation for the use of the Bishop and the Dean.

### CANADA

#### Bishop Robins Changes His Headquarters—Continuous Prayer—Children's Service at Saskatoon

##### Diocese of Athabasca

BISHOP ROPER held an ordination service in St. James' Church, Peace River Crossing, on St. James' Day. One man was ordered priest and one deacon. The Bishop preached. He returned to Athabasca Landing early in August after a two-months' absence spent in visiting the distant missions of his great diocese. He visited the Peace river country and went as far north as Fort Vermillion. In part owing to the extension of Church work in distant missions, the Bishop finds it will be necessary for him to change his headquarters from Athabasca Landing to Peace River Crossing, and he intends to make the move in September.

##### Diocese of Columbia

THE CONSECRATING Bishop at the service for the consecration of the Ven. Archdeacon Scriven was the Most Rev. E. A. Du Vernet, Metropolitan of the Province.—BISHOP WHITE of the Canadian missions see of Honan, China, visited Victoria on his way to the General Synod in Toronto. He says that his work in China, notwithstanding some curtailment of funds due to the war, is making progress.

##### Diocese of Huron

A REPRESENTATIVE meeting of Churchwomen in London, the second week in August, decided that arrangements be made for continuous prayer to be offered from 8 A. M. until 8 P. M. in some of the city churches during the war. There are seventy-two women in St. Paul's Cathedral, the same number in St. George's Church, and the same in St. Matthew's. Twelve will have charge of the services. The resolution which was passed stated that "in accordance with the suggestion of the Archbishop of Canterbury, that the women of the Empire should form prayer leagues, with the object of calling upon Almighty God to help our nation in the struggle for righteousness and freedom," those present at the meeting, on behalf of the women of London, desire to take their part in this movement. Prayer will be offered not only for the Allies but for the sick and wounded, the aged and helpless, and all who are suffering in the war.

##### Diocese of New Westminster

A GREAT many preparations were made for the conference of the Pacific Coast Brotherhood Juniors which was held at Vancouver the third week in August. The Saturday session was held at St. Michael's Church. The first paper was on "The Junior Brotherhood, The Church Army." The corporate Communion was celebrated in Christ Church Cathedral, Vancouver. Bishop de Pencier and a number of the clergy were present at the conference.

##### Diocese of Niagara

THE NEW church at Barlington Beach was opened with special services by Bishop Clark, August 15th. There were large congregations at both services.—THE CANTEN work of St. Andrew's Brotherhood is having great success at the camp at Niagara-on-the-Lake. There is a ladies' committee of seventy, who are giving the best of help. Bishop Sweeny of Toronto held a service in the Brotherhood service tent August 15th. The soldiers in training greatly appreciate what is done for their welfare.

##### Diocese of Ontario

THE PRIZES to the football players at Barrielfield Camp were presented by the Very Rev. Dean Starr of St. George's Church, Kingston, who was the donor. The regiment

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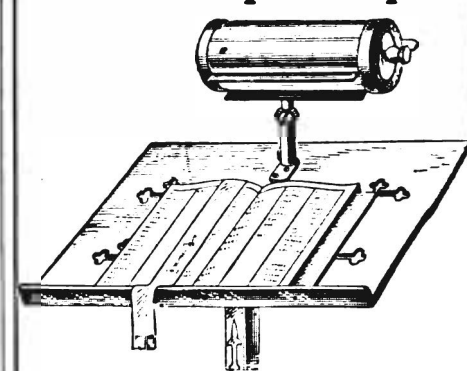
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was drawn up in line while the Dean presented the prizes, which were handsome fountain pens.—BISHOP BIDWELL preached in St. George's Cathedral, August 8th.

Diocese of Saskatchewan

A VERY pretty service was held by the members of Christ Church Sunday school, Saskatoon, August 8th. As the scholars, headed by the choir, walked in procession round the church, each at a given point handed a bouquet of flowers to those in charge, who arranged the bouquets into a beautiful cross in the chancel. They were brought as a thanksgiving for the plentiful harvest, and were the next day sent to the city hospitals and the sick of the congregation.

Diocese of Toronto

THE SUPERINTENDENT of St. Peter's Sunday school, Cobourg, having volunteered for active service at the front, a purse of gold was presented to him by members of the congregation before his departure in appreciation of his many services to the parish. The new curate of St. Peter's, the Rev. R. S. Tippet, went as missionary to Honan, China, where he was at work for eighteen months. Failing health was the reason of his return to Canada.—THE NEW buildings for Bishop Strachan School, Toronto, are approaching completion. They are up to date in every way and are surrounded by several acres of ground. At present there is only a temporary chapel, but a new one will shortly be built.

Educational

THE SUMMER SCHOOL of Church Music, held at the Cambridge Theological School, Cambridge, Mass., gave an unusual opportunity for the study of Church Music and allied subjects. The school met in connection with the Cambridge Conference for Church Work, whose cordial hospitality and hearty cooperation with the atmosphere of study, worship, and recreation were of distinct value. The school was fortunate in its enthusiastic instructors, and the planning and organizing of the courses and conferences showed a high degree of wisdom. Plans are now under way for a session of the school next year.

INDIAN MAKERS OF LACE

IT WAS as a result of her experience among the Indians of Minnesota that the late Deaconess Sybil Carter developed the lace industry among the women. The work was begun at the mission at White Earth. In a recent letter Bishop Edsall quoted a statement from the Indian Commissioner concerning the value of this work, saying that "it deserves the moral support and encouragement of the Indian Service, not merely because of the financial returns it brings to the workers, but much more because of its refining and elevating influence. This good influence is not only noticeable in the parents themselves, but is clearly perceptible in the children who come to our school from that community."—Spirit of Missions.

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