

The State Historical Society

The Living Church

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Educational

MUCH WORK is being done on the library of Berkeley Divinity School, including the comparison of shelf lists, the distribution of books recently catalogued, and some rearrangement. Two years ago, one hundred and forty feet of additional shelving were provided. This year an additional one hundred feet is being put in.

MR. T. E. HOUSTON of Cincinnati has presented to the Mercersburg (Pa.) Academy the sum of \$3,000 to increase the facilities of the school infirmary. Mr. George A. Wood of Chambersburg, Pa., a member of the board of regents, has presented \$1,000 for the same purpose. Other members of the board, including the Hon. W. Rush Oillan of Chambersburg, Pa., W. T. Omwake, Esq., of Waynesburg, Pa., Mr. C. H. Baker of Mohegan Lake, N. Y., and J. W. Wetzel, Esq., of Carlisle, Pa., have also given subscriptions. The new wing will contain reception room, operating room, sanitary kitchen, emergency kitchen, two bath rooms, up-to-date laundry, sun-parlor, and several additional rooms for patients.

TRINITY COLLEGE, Hartford, Conn., will open the academic year Thursday, September 21st, with President Flavel S. Luther, who has been on a year's leave of absence, once again in the chair. Dr. Luther returns to the college this fall much improved in health and refreshed after a year's rest. With the exception of a couple of weeks spent this summer in Alaska, Dr. and Mrs. Luther have spent the entire year in California. During Dr. Luther's absence Professor Henry A. Perkins, head of the physics department, has been acting president and during his administration the college has flourished. No action will be taken by the authorities to fill the vacancies caused by the presence at the Mexican front of Professor Stanley L. Galpin, head of the department of romance languages, and of Professor Walter L. Barrows of the geology department. Howard Rice Hill, assistant librarian, is also at the front, a member of Troop B Cavalry.

THE GULF COAST Conference and Institute, comprising the dioceses of Alabama, Mississippi, and Louisiana, which was held recently at Gulfport, Miss., attracted many. The following is a list of the faculty and their subjects: The Rev. Gardiner L. Tucker, M.A., Sunday School Work and Methods; the Rev. Robert W. Patton, D.D., and the Rev. Louis G. Wood, The Missionary Campaign; the Rev. H. D. Phillips of Sewanee, Social Service; and the Rev. Charles E. Betticher, of New York, Alaska. The Woman's Auxiliary also held informal conferences. The Rev. James M. Owens delivered a helpful and inspiring address on the United Offering. There were about seventy-five present, forty-two being from Louisiana. The conference ended with a service at St. Peter's Church, Gulfport, Miss., the Bishop of Mississippi being the preacher. Of Mr. B. F. Finney, the moving spirit of the conference, nothing but praise can be said. The conference next summer begins June 29th and closes July 6th.

PREPARATIONS for the jubilee of St. Mary's Hall, Faribault, Minn., marking the fiftieth year since its founding by Bishop Whipple and his wife Cornelia in 1866, culminated in the commencement exercises of this year. Miss Eells, the principal emeritus, early outlined her plans. The alumnae and former students raised a golden offering. The faculty devoted months to the pageant prepared, in which Miss Martin had conceived the idea of portraying the history of the school, beginning with the Indian life at the frontier, the coming of the missionaries, the early years at St. Mary's and its purposes as illustrated by the Christian year. Commencement exercises took place on June 12th, when Bishop Edsall conferred diplomas and crosses and announced

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gifts to the school—one to the library by Mrs. Kingsmill Marrs, and two of \$5,000 each in endowment of memorial scholarships, from Mrs. Evangeline Whipple and Mrs. Richard T. Auchmuty. Tuesday was jubilee day. After a corporate Communion for former students, a splendid service took place in the Cathedral. The sermon was preached by Bishop Edsall from the text, "Bring them up in the nurture and admonition of the Lord." It was only twenty minutes long, but during that time the Bishop sketched the spirit which led to the foundation of St. Mary's among pioneer conditions and showed by illustrations drawn from present life that the religious atmosphere of St. Mary's was even more needed in this present time than it was fifty years ago. On the evening of this day the pageant was presented on the west lawn of St. Mary's Hall, which has been the scene of outdoor theatricals and folk-dancing for the last four years. The golden offering at the jubilee service amounted to nearly \$5,000, which is for the new gymnasium.

NO MORE MOSLEM STATES

IF ONE could stand on the top of the minaret of the great Azhar University Mosque and look eastward, westward, northward, and southward over what is termed the Moslem world, and then remember its past history of thirteen centuries, nothing would so impress the thoughtful observer as the vast changes which have taken place within the areas of these lands which for all these centuries have been dominantly Moslem. Leaving out of account the spread of Islam in Africa and its extension in some parts of Asia, especially India and Malaysia, the map of the old Moslem world remains about the same. Islam was cradled in the desert, and has for all these centuries dominated North Africa and the Near East, together with Persia and Central Asia. In 907 A. D. the bounds of the Caliphate included the whole of Turkestan, Persia, and Western India, and stretched from the confines of the Chinese Empire to farthest Morocco and included the whole of Spain. Well might the ruler of so vast a domain call himself Suliman the Magnificent.

To-day the distribution of political power has utterly changed. Even before the present war the Turkish Caliphate included only thirteen millions out of the two hundred million Moslem world population. Great Britain's rule extended over ninety-five million Moslems, the Queen of Holland had under her protection thirty-five millions, while in Russia there were nineteen millions, and in the French colonies nearly sixteen million enjoyed the protection of this Christian power. With the exception of Afghanistan and Persia, both of which may now be considered buffer states, there are no independent Moslem rulers in the world. Where formerly doors were closed and the hope of even driving the plowshare into virgin soil was deferred by manifold obstacles, now these doors are nailed open, and three-fourths of the Moslem world may be said to be accessible to the colporteur, the preacher, the medical missionary, and the teacher. Everywhere there is seed-sowing; in many places there are signs of a coming harvest!—*The Christian Herald.*

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

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THEY WHO HAVE no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favor of one conclusion or the other.—*J. H. Newman.*

RELIGION, pure religion, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well doing.—*Bishop Latimer.*



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 12, 1916

NO. 15

EDITORIALS AND COMMENTS

Church Work in Central America

ON another page is printed a letter from Bishop Knight, in charge of the Canal Zone, in which he expresses the hope that at the coming General Convention the American Church will accept the cession of jurisdiction in Central America, where the English Church now maintains missionary work, which is esteemed a part of the diocese of Honduras, and is administered by the Bishop of that diocese, from the colony of British Honduras. For those to whom the map of Central America is not readily called to mind we may explain that British Honduras is a small possession occupying the northeast corner of Central America directly below Mexico. West and south of it is the much larger republic of Guatemala, while further south and southeast are the republics of Honduras, Salvador, Nicaragua, Costa Rica, and, finally, Panama. Most of these republics cover considerably greater area than does British Honduras.

Ecclesiastically the see of Honduras is responsible for all this territory, as far as Panama. The bishopric is vacant through the resignation of Bishop Farrar in 1915, though we understand that his successor has been elected. The diocese is a part of the province of the West Indies, and the late Archbishop Nuttall, who presided over the island see of Jamaica and who died only a few months ago, was very desirous that the American Church should accept the cession of jurisdiction except as to the British colony. Five other dioceses covering islands of the West Indies, and one in the South American colony of British Guiana, comprise, with Honduras, this province. The archbishopric is still vacant.

The republic of Panama, with the Canal Zone, is under the jurisdiction of the American Church, though not yet organized into a missionary district, and is in charge of Bishop Knight, Vice Chancellor of the University of the South at Sewanee, Tenn., who makes annual visits to the isthmus, from one of which he has lately returned.

The population of Central America is about four and a half millions, of whom nearly half are Indians and in the remaining half is a considerable proportion of negroes. A "Church population"—an exceedingly vague and elastic term—of 150,000 for the diocese is reported in the last edition of *Mowbray's Annual* and there were 14 clergy and 57 lay readers to care for them. But the greater part of these statistics belongs to the British colony, so that it is impossible for us to say what numerical strength would be annexed to the American Church if this section should be taken over. In the different publications of the English Church we find less than a dozen mission stations in the republics mentioned and no information as to their support. None of the larger missionary societies appears to make grants to any of them. Very likely more definite information than is at present available to us will be furnished before the General Convention sits. We could wish that it might be published well in advance; for undoubtedly Bishop Knight is right in intimating that the events of the past two years have not been such as to encourage American Churchmen to embark further into Latin-American missions. There is at present a con-

siderable handicap to be overcome if Central America is to be added to our responsibilities, and it is none too early for the Church to be put into possession of all the facts. The determination of the question, however, rests with the House of Bishops alone, and not with the whole General Convention; that House being vested solely with the power to create missionary districts (Canon 10), whether foreign or domestic. But as the work, if assumed for the American Church, will necessarily involve a very considerable expense, it is quite desirable that the whole Church should be informed as to conditions.

In this connection we may say that an exceedingly interesting portrayal of Central American conditions, natural, political, and ecclesiastical, is given in a volume by Bishop Herbert Bury, formerly of the see of Honduras, entitled *A Bishop amongst Bananas*. This book, to which the Bishop of London contributes a note and which Mr. Roosevelt has commended very highly, should be read by those who are interested in the proposed movement. It throws much light upon the conditions which will confront the missionaries of the American Church if this section of the continent should be ecclesiastically annexed.

SOME QUESTIONS naturally arise as to the expediency of the transfer. Apart from the partial impairment of confidence in the Latin-American work now under way in fields whose bishops have deemed proper a measure of coöperation with other boards that seems to many of us both compromising to the Church and disastrous to their missions, there is the unhappy spectacle of the huge missionary deficit with which this fiscal year seems likely to end. Following a year in which all deficit had been wiped out, with offerings that far exceeded the high-water mark of previous years, this present condition is as disappointing as it is deplorable. We appended to an editorial last fall the title, "The saddest are these, It might have been." Month by month as we have scanned the treasurer's reports these words have come back to us, and we should have been well justified in using them as a title to each of those reports. A year that should have called the Church to a splendid forward movement in missions, that should and could have witnessed the farthest advance of any single year in our generation, that should and could have signalized the united enthusiasm of the whole Church, was otherwise used. Laymen will undoubtedly insist upon a prudence that does not expand work if the means cannot be found to finance the work already under way. If the constituted missionary authorities cannot or will not preserve the united confidence of the Church, we must either come frankly to the division of the missionary field into two societies, both of which will be able to arouse enthusiasm among their respective supporters, or we must contract our work within the limits that an apathetic, unenthusiastic Church will support. We, for our part, believe that the unity and enthusiasm of the Church can be restored. If we are right, if General Convention shall find itself able to restore these, then our work can safely be extended. The financial handicap is a very grave one, whose weight we do not

under-estimate, yet we believe it is in large part artificially and unnecessarily created and by wise ordering of General Convention can be slowly eliminated. Nothing that can be done can immediately restore the condition that "might have been."

Second comes a question whether the separation of all the work beyond the British colony does not leave the episcopal see in the latter too contracted in opportunity to warrant the change. In extent, the present diocese of Honduras would be reduced to one-fourteenth of its present size. It may easily appear that if the English Church deems it proper to retain her diocesan organization and her bishop in British Honduras, it would not conduce to efficiency to confine his jurisdiction to a colony of small extent, and send a second bishop from the United States to supervise a still smaller work, though distributed over a vast territory. Travel through Central America is slow and difficult. We believe it would be proper for information to be given on such details as these:

Should we be robbing the Bishop of British Honduras of an unjustifiably large part of his jurisdiction which, possibly, he can administer from his see city more easily than it could be administered from some other? Would the American Church be prepared to invest a sufficient annual expenditure in Central America to enable a bishop in that field to build up anything commensurate with his efforts? Thoroughly believing as we do in sending a bishop as first among missionaries in time as well as in rank, it should yet be shown that there would be the opportunity to build up some constructive work after he gets there, and in considerable part this would depend upon the amount that could be annually appropriated. We have too little information on these two points to enable us to express an opinion.

But there are other considerations. It is, in a sense, an unwarranted refusal to accept our natural obligations when, the English Church tendering to us the jurisdiction which she now exercises on this part of the American continent, we decline to accept it. We have no right to place upon the English Church the responsibility for missionary work in Central America, and especially now when the entire resources of the English people are demanded in war. It may easily appear, if further information shall clear up the questions we have asked, that it would be shirking our duty to refuse to accept the obligation.

And then there is the handling of a racial question. According to Bishop Bury, a large part of the English Churchmen in Central America consists of Jamaican negroes. More than once in his book Bishop Bury alludes to the great distinction between the place accorded the negro in Jamaica and the place accorded him among Americans. And this is inevitable. The negro in the United States has been the victim of a political and social revolution that began with war and was followed by an epoch worse than war. In the West Indies he has developed slowly and gradually and is far more the normal man than he can be in the United States. And while we have discussed the Negro Problem plentifully, the English Church in the West Indies has quietly succeeded in making *Churchmen* of the negroes in the islands—as we have not. Speaking of that problem, Bishop Bury says:

"In British Honduras itself and in the British West Indies it does not arise at all. We all worship together, receive Communion together, and meet together socially without restraint, black and white and colored—that is to say, the mixed race. In Central America, however, far the largest part of my jurisdiction, fourteen times the size of the little colony of British Honduras, and where the Americans are the great employers of labor and have their own countrymen in all their offices and superintending departments, a very different state of things obtains. They will not come into the same church with black or colored people, nor even dream of accepting the ministrations of colored clergy, nor allow them as guests in their hotels."

It is easy to see that the social relations and customs of the British colony, differing so radically from those where Americans preponderate, may make the separation of the work almost a necessity. It must be difficult almost to the point of impossibility for a single bishop to adjust himself to the social conditions of both parts of this difficult field.

AND SO THERE ARE questions of finance, questions of administrative policy, questions of efficiency, and questions of racial policy that must be cleared up before it can certainly be said that the American Church ought to accept the cession of this jurisdiction. The pros and the cons appear to be curiously balanced. Perhaps more information ought to be given in advance before one can determine on which side the balance lies.

The handicap that has been created in the minds of Amer-

ican Churchmen with respect to Latin-American work is most unfortunate and does much injustice to that work. In the main we are confident that the work is well done, and that missions of the American Church in Latin America are both justified and necessary. We can very gladly commend the little book, *The New World*, by the Rev. Dr. Arthur R. Gray, which has been prepared for the use of mission study classes during the coming fall and winter. We fear the choice of the subject for these classes was tactless under all the circumstances, but Dr. Gray's book is an admirable one. We shall hope, somewhat later, to discuss that general subject on its merits where, through force of circumstances, it has too largely been treated of late as a phase of a totally different subject.

It is proper that this question of our duty in Central America should be very carefully considered.

And we suggest that it would be fitting for the negotiations that must be made in order to effect the transfer to include that of the Danish West Indies as well, since these may probably become shortly the property of the United States. These islands are embraced within the English diocese of Antigua, whose bishop travels between a considerable group of islands. These could easily be administered from Porto Rico if provision for transportation by boat could be made for the Bishop of that see. There are several English churches in those islands and some assistance is given, we understand, by the S. P. G. If these are to become American territory they ought certainly to be taken within American ecclesiastical jurisdiction, as the Hawaiian Islands were taken. And if the proposed American purchase should fail again, it would still do no harm for these islands to be annexed ecclesiastically to the American Church.

Whatever be the determination of the question, we thank Bishop Knight for bringing it anew to the attention of the Church.

IT is gratifying to learn that an unnamed Churchman has offered to be one of ten to contribute \$5,000 each to the Board of Missions before the close of the present fiscal year. We earnestly hope that not ten, but many more than that, will hasten to add their names to the first.

A Conditional Gift to Missions

No consideration of what might have been can justify us in leaving this deficit untouched. Quite recognizing that the Church is bound to correct whatever may have caused the deficit, the deficit itself must be paid. Quite recognizing that there have been grave disappointments, the withholding of supplies is not a proper cure for them.

The deficit must be met. It is evident now that it will not be in the ordinary course of the apportionment. If a considerable number of wealthy Churchmen can be found who will contribute largely to this end, it will help very materially.

WE observe with much regret that our Canadian contemporary, *Church Life*, has found it necessary to suspend publication by reason of the high cost of all materials and the anxieties of the war. Our contemporary has done excellent work and has our sincere sympathy in this necessity.

Suspension of Church Life

Not only in the countries at war, but in the United States as well, the situation created by the abnormal advance in paper and other printing supplies is the cause of much anxiety. What will be the outcome of it no one can tell.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period June 10th to August 5th, since the publication of the last balance sheet in THE LIVING CHURCH of June 17th, page 237:

		RECEIPTS	
Balance Sheet and Summary	June 10th—Balance on hand.....	\$	43.54
	Acknowledged June 17th to August 5th, inclusive		2,699.80
			<u>\$2,743.34</u>
APPROPRIATIONS			
June 17th to August 5th, inclusive:			
Transmitted to Paris		\$957.22	
" " Munich		603.00	
" " Rome		410.59	
" " Geneva		425.00	
" " Nice		100.00	
" " Florence		200.00	
Balance on hand August 5th.....		47.53	
			<u>\$2,743.34</u>

The following is the list of the total appropriations from

the fund since its inception; the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland and the amounts in dollars direct from Milwaukee:

To Paris	\$ 8,605.96	and	10,926.00	francs
" Geneva	2,582.02	"	8,882.00	"
" Lausanne	"	10,158.12	"
" Rome	1,815.59	"	11,500.00	"
" Munich	2,384.48	"	3,882.75	"
" Florence	881.69	"	3,500.00	"
" Dresden	953.00	"	5,163.75	"
" Nice	578.00	"	328.00	"
			\$17,800.74	and 54,340.62 francs

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 7th:

Rev. Dr. C. W. Leffingwell, Pasadena, Cal.	\$ 50.00
Communion Alms at Lake Sunapee, N. H.	1.35
The Bishop of New Hampshire	15.00
A friend, Morganton, N. C.	25.00
"Virginia"	5.00
E. H.	1.00
A reader, Louisville, Ky.	2.00
"The Catholic Episcopal Church"	5.00
Memorial Chapel of the Holy Comforter, Philadelphia, Pa.	10.00
"F. C., Ohio"	10.00
K. K., Bloomfield, N. J.	10.00
Sunday School of St. Timothy's Chapel, Minneapolis, Minn.*	5.00
From three boys, Corvallis, Ore.†	2.10
Theodora Rogers, Racine, Wis.‡	10.00
Total for the week	\$ 151.45
Previously acknowledged	27,955.60
	\$28,107.05

* For relief of babies in France.
 † For work in France.
 ‡ For relief of children in Geneva.

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

THE PRACTICE OF THE PRESENCE OF GOD

Each day as I pursue my tasks,
 Let me in faith God's Presence feel;
 The undivided love He asks,
 Let every act of mine reveal,
 Let every hour and minute seal
 My soul to Him, in fond employ,
 Though circumstance be woe or weal:
 His constant Presence is my joy.

When thought of earthly trifles masks
 His Presence, as the clouds conceal
 The sun, my soul no longer basks
 In His sweet rays; I lose the zeal
 To hold converse with Him; I feel
 My love is not without alloy,
 Then know what is my pleasure real:
 His constant Presence is my joy.

As deep sea sailors fill their casks
 In harbor, on an even keel;
 As desert travelers fill their flasks
 Before the journey's start, I kneel
 Each morning and to God appeal
 To fill my day with Him, and safe convoy
 Me through the hours as they steal:
 His constant Presence is my joy.

ENVOY
 Friend, there's no wound He cannot heal,
 His precious love can never cloy,
 My life to Him I daily seal;
 His constant Presence is my joy.

HOWARD GIBBS CHASE.

THE NEW emphasis on religion in Europe is well known. Each potentate claims God on his side, troops pray before entering battle, it is reported that hundreds of thousands of Testaments are being thumb-marked in the trenches, revivals are on in France and Bulgaria, liquor and luxury have been tabooed, and the simple life, which is psychologically related to the religious life, has been made the rule.

It is difficult, if not impossible, to define the underlying cause of so subtle a thing as a world-wide spiritual renaissance. Perhaps the coming of the war and the revival at the same time are only a colossal coincidence. On the other hand, there is ground for the theory that the horrors and desolation of war have solemnized the world and have had the effect of driving the people back upon divine security.

At any rate, the renaissance is on and missionary Christendom is faced with the greatest opportunity in its history.—WILLIARD PRICE, in *American Review of Reviews*.



THE renewed discussion about the indissolubility of Christian marriage is interesting, of course; but the laboring over points one might have hoped settled seems unnecessarily tedious. I venture to bring up certain considerations.

This Church has adhered to the strict interpretation of our Lord's words, in a document of the highest authority (far outweighing any merely canonical compromise), viz., the Marriage Service itself. "Till death us do part" is the nuptial pledge, and "So long as ye both shall live." There is no possible limitation to this: it is as absolute as our Lord's words in St. Mark 10:11-12. Should those who take St. Matthew 19:9 as allowing the dissolution of the marriage bond between Christians prevail, it would be necessary to alter these terms for consistency's sake.

Dealing with the apparent exception, it is clear that in St. Matthew our Lord is answering a question of the Pharisees referring to the existing state of things. If *porneia* means adultery and not pre-nuptial unchastity bringing confusion into the family (which is much in doubt) the adulteress was by the old law put to death. The utterance in St. Mark 10:11-12 is to the disciples, "in the house," and sets forth the Christian law restoring to marriage its primal character of indissolubility for all who are themselves new creatures in Christ. Once this is perceived, it is unnecessary to "harmonize" the two passages: one complements the other, on the higher plane.

This brings us to the fact too much overlooked by our rigorists: that it is only Christian marriage which is essentially indissoluble; and Christian marriage is the union of a Christian woman to a Christian man in the nuptial relation. All other marriages are on the plane of nature as regulated by the civil law. Thus, the polygamous union of an African chief to his hundred wives is valid and regular according to the law of his country, and the children are all legitimate: but upon his conversion to Christianity and his baptism he is *required* to divorce at least ninety-nine of them (making due provision for their maintenance, of course). If, then, a heathen closer home is married and divorced by the secular state, but later is converted and baptized, he is surely free to enter upon Christian wedlock as a new creature.

There are many cases where a marriage is null and void *ab initio*, but where through ignorance of the proper procedure a divorce is sought instead of a decree of nullity. The hardships wrought by requiring the Church's blind acceptance of the civil court's decree indicate that there should be ecclesiastical courts to take cognizance of matrimonial cases.

Returning, now, to the position of those who urge that the Church allow "remarriage to the innocent party in a divorce for adultery," certain questions present themselves.

Why is the guilty party forbidden to remarry? If on the ground that he is married already, then, since marriage is mutual, the innocent party is bound too. One cannot have a one-sided bond. If one is free, the other must be free too.

What is the status if both are guilty? And if adultery dissolves the bond *ipso facto*, what about undiscovered adultery? and where is room left for forgiveness? Is there to be any limit on the number of "remarriages" allowed a single individual who can show guilt in a succession of partners? And are the children to be considered at all?

As a purely practical matter, the interpretation proposed by Dr. McKim *et al.* puts a premium upon adultery. Caius and Caia find themselves mutually irritating; "incompatibility" exists; they have discordant tastes and interests—or think they have. But, so long as the Seventh Commandment remains observed, there is no help for it, they are husband and wife. One single breach on Caius' part; and Caia can be free to marry again in church; Caius, too, can readily try again, with some sort of quasi-religious sanction; nay, very likely, he can find some obliging "liberal" parson who is emancipated from all laws and who will officiate at a sacrilegious ceremony purporting to hallow his next union. Such cases have been known, alas!

What wonder if the temptation should prove too great, with the canon rewarding by liberty?

Dr. McKim declares that the Roman Church is the only Church which maintains the essential indissolubility of Christian marriage. Were that true, more glory to Rome. But I fancy he will find it hard to show any official action on the part of the Church of England herself opposed to that doctrine, or to adduce any evidence for a laxer position in the Church of the first three centuries. The unhappy court influences in the Eastern Church explain much of the later and corrupter practice.

It is plainly impossible for the Church to enforce her own standards upon the State; and it may very easily be that in the matter of marriage some Christians will choose the State's lower standards, even at the necessary cost of exclusion from the Church's Communion. But that does not affect her duty, nor her unchanging principles; and the Lord God, who hateth putting away now as of old, will bless His Church in all she does to safeguard the family as the basis of both Church and State.

SOME MONTHS AGO I printed a ballad of the West. Here (from the *Boston Herald*) is an ironic "poem" in the same vein—due, I fancy, to the freak pen of Philip Hale—which may amuse my Western friends.

"Out where the handshake is a little longer,
Out where the pleased-to-meet-you is a little stronger,
Out where the sky is a little bluer,
Out where the leading citizen is usually the most prominent brewer,
Out where the grass and the manly whisker both flourish a little more naturalistically,
Out where they ply us of Boston for our profuse errors perpetrated linguistically,
Because in our misguided and perverted brevity
We don't say "Harverrd" but "Harvard"—chief cause of transappalachian levity,
Whereupon they gently and considerately set us right, and seem surprised when we offer no apology,
Because they know no more about how to handle the tricky, shifty, risky, rowly, growly "r" than they do about the mysteries of Australasian archaeology,
Out where the obedient sun frequently stands still,
And water runs uphill,
That's where the capital W-E-S-T begins.

"Out where the smoke is a little less smoky,
Out where the railroad's a little less poky,
Where they cut their steak on the chipped-beef wheel
And fry it brown as a roast of veal,
Out where they raise world's champion cereals, vegetables, prize fighters, sunflower orators, and flivvers,
Out where they boast of the greatest of rivers,
Out where all males over six years of age look upon chewing tobacco as the one indispensable ration,
Out where the presence of ladies has not the slightest effect upon profanity and expectoration,
Out where they recently became cognizant of the fairly well authenticated fact that there are
Several European nations at war,
Out where, having chased, captured, and corralled art, they point out that for sheer, genuine, aesthetic enthusiasm they are some devotional,
Out where they think that because we don't slop all over when contemplating the wonders of nature we are cold and unemotional,
Out where they look back upon the East, financially necessary but otherwise a burden, much as the haughty captain of a clipper ship used to regard the supercargo,
And are fairly confident that if God Almighty knew the country better he'd quit heaven and move to Chicago,
Out where the flour is milled,
And the cattle are killed,
And the beer is brewed,

And they drape the nude,
That's where,
With a row-tow-tow,
And a ra-ta-ta,
And a whale of a whooping big initial to start with,
The W-E-S-T begins."

IN A BOSTON public school hall recently a concert was given to raise money for the erection of the Sacred Heart parochial school. It seems queer, somehow.

TYPOGRAPHICAL ERRORS are seldom so optimistic as that which makes the church in Charleston, W. Va., announce in its hotel bulletin, "Tested choir."

DEATH OF BISHOP FERGUSON

ON August 3rd a cable was received at the Church Missions House, New York, announcing the sudden death of the Rt.

Rev. Samuel David Ferguson, D.D., D.C.L., Missionary Bishop of Liberia. Bishop Ferguson occupied a unique place in the American Church, being the only man of negro blood to take a seat in the House of Bishops. He was born in Charleston, S. C., in 1841, his father being a deacon in the Baptist Church and his mother a Roman Catholic. His mother had him baptized in our own Communion by Bishop Gadsden. When he was seven years old his parents joined a party of colonists bound for Liberia. His father dying shortly after arrival, his mother placed him in the mission school at Sinoe which had just been established by Bishop Payne. Here, and in the high school at Mount Vaughan, he received his entire education. While filling the place of headmaster at the mission school in Cavalla he began to study for orders, and on December 28, 1865, was ordained to the diaconate and assigned to St. Mark's Church, Cape Palmas. In 1868 he was advanced to the priesthood, and in 1885, Bishop Penick having resigned, was consecrated in Grace Church, New York, as the fourth bishop of what was then known as the missionary district of Cape Palmas and Parts Adjacent.



RT. REV. SAMUEL DAVID FERGUSON, D.D.
Late Missionary Bishop of Liberia

Bishop Ferguson was a remarkable man. His field, a difficult one, and at the time he took charge especially so, under his faithful and wise administration made strong growth. Largely self-taught, he felt strongly the need of education for his race, and the schools which he established at Cuttington, Cape Mount, and Bromley will be living monuments to his memory.

Very few white men have been able or willing to live in the Liberian mission; one such, who was a close friend and helper of Bishop Ferguson through many years, says of him: "His sound judgment and Christian personality have been felt throughout Liberia, not only in the Church but in the state. Perhaps no man has had as much influence for good on the laws of that republic. Many have been called from heathenism to work in the Church; a greater number have been prepared in the mission schools for important places in the government, from president down. We are safe in saying that he has been the greatest strength and influence for righteousness in this whole country."

THE TRUE proof of Christian virtues is meekness.—*Roche foucauld.*

TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

VI.

FROM THINGS LOWEST TO THINGS HIGHEST:

THE HISTORICAL MEANING OF THE CATHOLIC CREEDS

I propose now to illustrate the point that our Prayer Book has an historical meaning by reference to a subject of the highest importance, one of the greater matters of the law. I mean the use of the Creeds.

Certainly, they have an historical meaning. It is not the phrases of the Creeds called "the Apostles' Creed" and "the Nicene Creed" that matter. It is the meaning which both Creeds alike were intended to keep fresh in men's minds, the body of beliefs concerning God, the Father, the Son, and the Holy Ghost, which constitutes "the faith which was once for all delivered unto the saints."

That historical meaning comes very clearly into view in the second Christian century. The Church's representative men said then that the Church had always held it, and held it as necessary. The Church has held it, and held it as necessary ever since.

But there emerges in our day a curious sort of historical study. One of the most eminent of American teachers of Church History, the Rev. Dr. McGiffert, of the Union Theological Seminary, has written a little book on the *History of the Apostles' Creed*. In this book he ventures the suggestion (page 124) that in the early days of the Church the profession of belief in our Lord as "born of the Virgin Mary" was meant for no more than a declaration that He was really born "of the particular woman named in the Gospels, and in the common Christian tradition."

Dr. McGiffert thinks that if the phrase used had only been "born of a virgin," that might have indicated a peculiar interest in the virginity of Christ's Mother; but "born of Mary the Virgin" shows "that the author wished simply to identify her." Can it be believed that in the days of the martyrs men stood before the altar with their lives in their hands, and said that they believed in a Saviour "born of Mary the Virgin," when all they meant was that He was born of a woman whom many called Mary the Virgin, and some believed to have been a virgin at the time of her Son's birth, but that that was a point about which the Church allowed differences of opinion?

I confess that, with what knowledge of human nature I have at my command, I cannot conceive of any human being writing a form of creed in the first or second Christian century, and juggling with words in it like that. If men of the Church's first days did not care whether our Lord was born of a virgin or not, they certainly would not have put such an unnecessary stumbling block into their first tentative efforts to represent in a formula the essentials of their faith. This strange suggestion savors of the twentieth century, and of the desire to make creeds include practically the opposite of what they say in order to make it possible to include in one capacious federation men who do believe the delivered faith of the Lord Jesus and men who do not.

If there is any one thing that is particularly clear and certain in Church History, it is that the Church has a faith, a quite definite body of beliefs, which has been brought down the ages, unchanged, from the days of the Apostles to these days in which we live.

This faith includes, to be particular, the facts—presented to our belief on our Lord's own personal authority, for it was He who "delivered" this faith—that our Lord was "born of the Virgin Mary," born without fatherhood in His Human Nature, and that "He rose again from the dead," on Sunday, not on Friday, came back from disembodied life to life in a body, raised up from its tomb in the rock that Body which died on the Cross, and made it again His Body forever.

Persons who do not believe those facts have no right to say the Catholic Creeds. A person, for instance, who believes that our Lord's rising from the dead was really a rising (at the moment of His death) from the lower life of the body to the higher life of the spirit has a right to try to persuade the Christian Church to give up the religion of the Christ Himself, and take this new one. Oh! yes! He has *that* right. But he has no right at all to stand up and say that he believes in a creed which was framed expressly to exclude all such notions as this from the marching orders of the conquering Kingdom of God.

RELATIONS BETWEEN ENGLISH CHURCH AND STATE

Archbishops' Committee Presents Lengthy Report

SOME RADICAL CHANGES PROPOSED

The Living Church News Bureau }
London, July 17, 1916 }

THE report of the Archbishops' Committee on Church and State, which, with memoranda, appendices, and index, makes a compact volume of 304 pages, was issued by the S. P. C. K. on July 7th. As was to be expected from so able and widely representative a committee, the report is a conspicuously noteworthy contribution to the discussion of the vitally important question of the spiritual independence of the Catholic Church of England. It is a subject which surely should concern all Church people with the deepest interest, and which must be made one of practical policies after the war. Whether the committee's solution of the problem, even within the circumscribed limits of the task assigned to them, will, on the whole, meet with widespread approval and be finally accepted by the Church would seem to be open to very considerable doubt. Autonomy on the basis of Establishment has been their central ideal and aim.

Some at least of the essential recommendations in the report must strike the more conservative and Catholic-minded Churchmen with positive disfavor, while to the radical reformers, as prominently represented by the Latitudinarian *Spectator*, the suggested changes will not seem to go far enough.

Whether any scheme of the spiritual independence and self-government of the Church is possible of realization under Establishment would depend, of course, upon his Majesty's Parliament; upon which political party were in power when the question came before Parliament. No Liberal or Radical House of Commons would entertain such a proposal. Perhaps it would meet with sympathetic treatment and be carried through under a Government and House of Commons friendly in attitude towards the Church. But if *Saint' Eglise d'Angleterre* (as the English Church was piously called by Parliament in an old statute) cannot obtain freedom and autonomy in special connection with the State, why then she herself must demand disestablishment.

Archbishop Langdon and the Barons declared in Magna Charta, *Ecclesia Anglicana libera sit* (The English Church shall be free), and that must be again, as in the days of King John, the insistent claim and clarion cry of Churchmen. Holy Church then regained her freedom in England, and it is now high time she burst the shackles in which she was afterwards bound by Tudor usurpation and tyranny, and which bondage has so long militated against her true spiritual character and Catholic claims and so grievously impaired her usefulness.

On July 4, 1913, the Representative Church Council passed with one dissentient the following resolution:

"That there is in principle no inconsistency between a national recognition of religion and the spiritual independence of the Church, and this Council requests the Archbishops of Canterbury and York to consider the advisability of appointing a committee to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion."

Early in 1914 the Archbishops, in compliance with this resolution, appointed a committee to consider and report on the subject matter under the given terms of reference. The committee originally consisted of twenty-six clerical and lay members, with a preponderance of the latter, representing various sections of ecclesiastical and political opinion. It met on twenty-three days, including two sessions of nearly a week each, held in September, 1914, and September, 1915, in the junior common room of Balliol College, Oxford. Except for reservations on certain secondary matters made by Sir Lewis Dibdin, Mr. Douglas Eyre, and Lord Parmoor, set forth in memoranda, the report is signed unanimously.

The committee has devoted the greater part of its labors, as the report states in the introduction, to one point only, namely, "devising a scheme of Church councils and considering how they may gain reasonable freedom to carry through legal and effective action on behalf of the Church." The power of self-government in spiritual matters, they go on to say, is so essential a part of the very idea of the Christian Church that any part of the Church that lacks this power lacks something which is vital to its welfare. For the state, which still accepts the Church as the minister and teacher of religion, to withhold from it this power would be a failure on the part of the State to recognize any essential principle of healthy national life.

It appeared to the committee that its first duty was to investigate the relations of Church and State in England in the past and at the present day; while at the same time it felt that it would be a grave

error to limit its enquiry to the Church in the provinces of Canterbury and York alone. It has therefore extended its survey to the other Churches of the Anglican Communion. In addition to this, the committee has examined some of the documents relating to the constitution and present status of the Presbyterian Establishment of Scotland.

The second section of the report, which has been prepared by Sir Lewis Dibdin and Mr. A. L. Smith, deals with some of the main points in the history of the English Church in its relation with the State, its relations with the nation at large, and its own unity and corporate consciousness.

This historical preface is of considerable learning and interest, but it suffers in value, I think, from its inadequate treatment of the independence of the English Church in its relations with the Roman see in the Middle Ages. It is extraordinary that there is no mention of the famous Wilfrid Appeal to Rome in the early history of the Church, and of the utter defeat of the Pope's intervention, nor of the much later, and perhaps still more remarkable, Hackington case. Bishop Stubbs considered this latter case so important in this connection that he made it a subject of special examination, in all its details, with his accustomed profound erudition and unsurpassed insight and balanced judgment.

In their observations on the principle of spiritual independence and autonomy of the Church the committee are not surprised by the fact that the assertion of its own autonomy by the Church (and by the Church they mean not only the clergy, but the whole body of the faithful), and the acceptance of the authority of this divine society by all its members, are traceable to the first period of its existence. But, while the Early Church asserted its spiritual independence, it made no attempt to claim unlimited authority as against the State. It recognized, with the Apostles St. Peter and St. Paul, the divine commission of the secular authority, the Roman Empire. These two principles, of spiritual independence of the Church and secular authority of the Civil Power, are still the only possible foundations of the relationship of Church and State.

It is not possible to lay down any rule as to the measure of autonomy that constitutes effective spiritual independence in a particular case. An examination, for instance, of the constitution of the other Churches of the Anglican Communion (see Appendix No. IV) shows a great variety of forms of State relationship. First in point of importance is the great section of the Anglican Communion in the United States of America (Appendix No. IV, pp. 178-186):

"The Church there became from the date of the Declaration of Independence, and has ever since remained, an independent and voluntary association, only recognized by the State in the same way as all other religious bodies are, in so far as they come within the cognizance of the law of the land. In the United States of America there has never been an Established Church."

And it may generally be said that elsewhere in the Anglican Communion, outside England, the Churches possess autonomy.

With regard to the proposals for the reform of Church legislative machinery that have been mooted amongst Churchmen in England for three-quarters of a century the committee mention that of disestablishment. Their task, however, by the terms of reference, is to consider the problem in the light of the existing connection between Church and State. They recommend the formation of a "Church Council" which shall have power to legislate on ecclesiastical affairs, subject to constitutional safeguards. This Council must be properly equipped for law-making, must conduct its business by such methods as shall ensure that different authorities and different views shall have their proper influence, and must be thoroughly representative of all forms and classes of Church opinion. It is the last of these conditions that brings the committee face to face with one of the main difficulties of their problem, and to which they address themselves.

During recent times the Church has more than once attempted (so far as the conditions have allowed) to realize the idea of a representative assembly. The attempted reform of the convocations, the institution of the houses of laymen, and finally the combination of both in the Representative Church Council, are mentioned as instances of efforts in this direction. But these bodies are not thoroughly representative of the Church as a whole, and have not the power to enforce their decisions. To form a plan for the adequate representation of the clergy is, comparatively speaking, a very simple matter.

The question here is, for practical purposes, that of lay representation. In dealing with this "difficult problem" the committee has accepted as the basis of its own recommendations the principal provisions of the scheme set forth in the Report on the Representation of the Laity, prepared by the committee which was appointed in 1913 by the archbishops. A suggested *addendum* to the scheme embodies a novel and most strange proposal, and one which certainly greatly increases the difficulty of the problem—namely, that there should be special and direct representation of "wage earners" and "students" in each diocesan conference, house of laymen, and in the proposed Church Council. Under the category of "wage earners" is included Churchmen and Churchwomen of all grades who work for a weekly, daily, or occasional wage. By "students" is meant the large and increasing body of young men and women at universities and university colleges, and members of the staffs of these institutions. Surely this would be "democratizing" the Church with a

vengeance and in a wrong way. It will be very surprising, I think, if the Church in her present assemblies approves any such revolutionary proposal. The committee also depart from the accepted view in regard to parochial Church councils; it is recommended that they should not be voluntary bodies, but be set up under statutory authority.

Dealing more closely with the proposed Church Council, the committee suggest that the drafting of the scheme should in the first instance be entrusted to a joint committee of both houses of the convocations and the houses of laymen, and that it should then be submitted to the Representative Church Council for consideration and decision. The new Church Council should be given full power to legislate on ecclesiastical affairs, subject to a veto on the part of the Crown and of Parliament. In course of time, if not at once, it would become "natural and desirable" that the power of making canons, now existing in the provincial synods, should pass to the council. Such canons, on receiving royal assent, should be regarded as legally binding on the laity as well as the clergy.

The model which the committee has had in mind, *re* general constitution of the council, has been the Representative Church Council, consisting of the three houses, of bishops, presbyters, and laymen. It is recommended that there should be a reform of the lower houses of the convocations. The proctors elected to represent the parochial clergy and the clergy licensed to officiate in the diocese should form a majority of the members of each house, two from each archdeaconry in the Canterbury Province, as is now the case in the York Province. All such priests, beneficed or unbeneficed, and duly licensed, should have the right to vote at the election of proctors, and themselves to sit if elected. Deans should cease to be *ex officio* members of the convocations, but Cathedral chapters should continue to send one proctor to represent them as at present. On this plan the only *ex officio* element would be the archdeacons.

Subject to necessary modifications, the existing constitution and standing orders of the present Representative Church Council could with advantage be adopted by the new council. The most important modification suggested is that the provision which debars the Representative Church Council from interfering in any way with the several powers and functions of the convocations should not apply to the new Church Council, because it is believed that the probable effect of the scheme, if adopted, would be sooner or later to bring into disuse the ancient legislative procedure of the convocations. It remains to be seen what these venerable and historic provincial synods of Canterbury and York—which are the oldest assemblies in England, older than Parliament—will think of this brutal suggestion of the committee's that they will become practically defunct at the hands of a brand new twentieth century assembly.

Passing to the question of satisfying the requirements of the State in relation to the Church under the proposed readjustment, the committee is of the opinion that every measure, after it has been passed by the Church Council, should be submitted to a newly formed standing committee of the Privy Council, to be known as the ecclesiastical committee, which would frame a report to the King declaring whether in their opinion the measure ought or ought not to receive the royal assent. If the measure proposed were to be dealt with by a canon the royal authorization would then be either granted or refused. But, if the measure was deemed to require Parliamentary sanction, both the measure and the Privy Councillors' report should then be forthwith laid before the houses of Parliament. The measure would lie upon the tables of both houses for forty days. The form of the act by which Parliament would recognize the existence of the Church Council would be in the nature of an enabling act, and a draft of such a bill is provided in an appendix. Parliament would not constitute the Council, but only recognize it when constituted.

The last section of the report considers the effect of these proposals on the relations of the English Church (a) to the rest of the Anglican Communion and to the other Churches of Christendom; secondly, on the English Church herself. The archbishops' committee conclude their report by observing in part that the very phrase "Provinces of Canterbury and York" reminds them that they have to do with parts of a world-wide kingdom. In performing their task they have tried to be obedient to the laws of that Kingdom and the authority of its divine Ruler. They humbly present their plan for a better government of a part of Christ's Kingdom at His footstool, praying that "if there be anything in it which finds favor in His sight He may use it for His glory and for the good of His Church."

J. G. HALL.

TO THE SACRED NAME OF JESUS

Oh, my Beloved, dear to me past telling,
Sweetness of life, and bitterness of death,
Urging to right, to blessedness compelling,
Shall I not call Thy Name with trembling breath?

Shall I not seek Thee in the lonely hours
When sleep eludes me and my trembling hands
Reach towards the dawn's impenetrable towers,
Clutch at the fleeing of night's sinking sands?

S. A. C.

THE MUNITIONS EXPLOSION IN NEW YORK

Some Churches Are Damaged

EPIDEMIC OF INFANTILE PARALYSIS SHOWS ABATEMENT

New York Office of The Living Church }
11 West 45th Street
New York, August 7, 1916 }

THE city was thrown into great excitement very early last Sunday morning when several explosions of dynamite and other material occurred on the New Jersey shore of the upper New York Bay.

The detonations were heard for many miles. Jersey City, Brooklyn, and Manhattan Island suffered great loss from the breaking of window panes, especially from the destruction of large plate glass. Considerable damage was done in Newark, and places on Long Island equally remote from the source of danger. Fortunately the loss of life is thought to have been less than ten persons. Church property in Jersey City suffered considerably from wrecked stained-glass windows. Of our parish churches, the Church of the Holy Cross, Grace Church (Greenville), and St. Mark's Church were nearest the explosions.

All day long the streets of lower New York were thronged with curious people. The attendance at Church services was greatly diminished by the excitements of the day.

In the twenty-four hour period ending Saturday, August 5th, ten o'clock, a. m., there was a very slight decrease in the number of deaths and new cases of infantile paralysis within the precincts of Greater New York. The official report showed 168 new cases and 41 deaths, with a grand total to August 5th of 4,842 cases and 1,066 deaths.

By recommendation of the board of pathologists and bacteriologists, who had studied the epidemic on Thursday and Friday, a house to house search for cases of the disease will be made in every part of the five boroughs of the city. Brooklyn and Manhattan are the chief strongholds of the epidemic.

On Saturday an important conference in the board of health offices was attended by W. Frank Perons, of the Charity Organization Society; Miss Jessie Hixson, of the Association for Improving the Condition of the Poor; Miss Bessie Ammermann, superintendent of nurses in the Henry Street Settlement, Brooklyn; Dr. B. H. Waters, director of the Bureau of Preventable Diseases, and Dr. C. N. Bolduan, head of the educational division of the Department of Health. A call for one hundred additional trained nurses to be used in caring for cases of infantile paralysis was sent out by Dr. Haven Emerson, commissioner of the health department.

Old time musicians of New York heard this week with deep regret of the death of Albert J. Holden, for many years an organist and choirmaster in local churches. He was born in Boston on August 17, 1841, and was of English and French colonial extraction. Before the Civil War he came to New York City, and in 1861 enlisted in the army. Later he was promoted and became adjutant of the Ninety-sixth New York Volunteers. Mr. Holden's life work was music. He played the organ in church before he was twenty and retired when he was almost seventy. During the latter part of his service he had under his direction some of New York's most noted Church vocalists, among whom were Miss Emma Abbott and Miss Emma Thursby. He was widely known as a composer of Church and Masonic music, the circulation of some of his compositions having passed the million mark some years ago. His solo setting of Nearer My God to Thee, and his mixed quartette, The Mellow Eve, were great favorites. Of him, it is said, "He was greatly beloved by a wide circle of friends for his sympathy, tact, humor, and rare sweetness of spirit."

Happily the garment workers' strike has been terminated, and it is announced that every available worker will be given employment Monday or as soon after Monday as the necessary machines can be provided. The fourteen weeks of idleness cost more than \$750,000 in lost wages.

A CONTEMPORARY weekly declares that life is a "Reign of Terror" for thousands and millions of persons in our country—terror lest they shall lose their jobs; terror as they face an oncoming penniless old age; terror as they hear or read of other parents, laid low by sickness, and little ones left hungry and cold. On the other hand we recall that Dr. William James declared "Worry" to be the pressing fault of our American people. Accordingly, we compare these two views, and we find that our sympathy is with those who dwell under the reign of terror. The great psychologist probably never heard the wolf in all his life.—*Christian Register*

GIFT TO ST. JOHN'S CHURCH, ROXBURY, MASS.

Provides Memorial for Bishop Codman

ASSISTANCE PLANNED FOR MILITARY CHAPLAINS

The Living Church News Bureau }
Boston, August 7, 1916 }

IN memory of the late Rt. Rev. Robert Codman, D.D., Bishop of Maine, \$10,000 has just been given to St. John's Church, Roxbury (Rev. F. W. Fitts, rector). In fulfillment of the donor's wishes the money will be used in building a new chancel, a lady chapel, and other rooms. Bishop Codman was formerly rector of St. John's, and indeed that was the only cure he held before his elevation to the episcopate. According to the public announcement of the plans for the new parts of the church, the chancel will be forty-eight feet in depth and twenty-two feet wide, including the sanctuary, with a rectangular east end and a choir twenty-five feet deep, with clergy and choir stalls. The lady chapel will be at the gospel side of the church, separated from it and from the church by screens of wood tracery and glass. The chapel will be forty feet in depth and twelve feet wide, with a seating capacity of forty persons. At the epistle side of the chancel, through a screen corresponding with the lady chapel screen, there is to be the entrance to a Sunday school office, rector's office, parish office, altar guild room, and large sacristy, with retiring rooms adjoining, a new entrance hall, and a staircase leading to the basement. Improvements will also be made in the basement, including a new stage, with ante-rooms, etc. With these changes, it is believed that St. John's will have one of the finest chancels in the diocese, one well-adapted to the stately ceremonial of the Catholic Church. Brigham, Coveney, and Bisbee of Boston are the architects. In accepting the gift, the vestry voted to raise funds for a new organ, also to be in memory of the late Bishop of Maine. Subscriptions for the organ are hoped for from parishioners and friends of Bishop Codman and may be sent to the rector of St. John's.

Churchmen throughout the diocese are rejoicing at this gift to St. John's, which is carrying on such a splendid and Churchly work, and that the late beloved prelate will be so fittingly commemorated in the parish he so greatly loved and so faithfully served.

The state committee appointed to assist the Church chaplains now at the Mexican border recently acknowledged subscriptions amounting to \$368, a sum which will doubtless soon be largely increased. One thousand five hundred army service books have been provided and each of our chaplains has been sent a small sum of money for athletic goods and emergency requirements, and money has also been sent to buy moving picture reels. The state has sent one moving picture machine, and the chaplain of the Eighth Regiment has purchased another, for which he has not been fully reimbursed. More money is needed for emergency requirements of the chaplains, who should also, it is felt, be reimbursed for their outlay on equipment, which has been heavy. Contributions are being received by C. C. Payson, Esq., treasurer, 18 Post Office square, Boston.

Chaplains' Fund

On Friday, July 28th, Miss Edith Page, sister of Dr. Calvin G. Page, a prominent Boston Churchman, was buried from the Cathedral, with which she was closely associated. The Dean conducted the service, and also the committal in Mt. Auburn.

Death of
Miss Edith Page

Work on the "Billy" Sunday "tabernacle" has been started. It is being built on the old Huntington avenue ball grounds. Owing to the city building law, the "tabernacle" will be of brick and will cost about \$35,000, or approximately \$8,000 more than a wooden structure. An effort to secure an exemption from the city building laws, permitting a wooden structure, was vetoed by Governor McCall. The Sunday campaign is scheduled to begin the middle of November.

J. H. CABOT.

THERE ARE wicked words and deeds, and there are also meanly wicked words and deeds. The meanest kind of wickedness which we recall was during last week. A woman of comfortable and luxurious life said contemptuously of an excellent young girl, who was bravely making her way: "I've known her family for years. Our Church helped them. They were on our charity list for a long time." Accepting, for a moment, the speaker's unchristian viewpoint, we credit her with the meanest act of wickedness which we have encountered in a long time.—*Christian Register*.

KIND WORDS are the music of the world.—*Faber*.

A SALE OF "CHARITY BONDS"

Grace Church, Oak Park, Helps Good Work Agencies

MISSIONARY FORCES OF ST. LUKE'S, EVANSTON

The Living Church News Bureau }
Chicago, August 7, 1916 }

THE Social Service Commission of Grace Church, Oak Park, have issued so-called "Charity Bonds," which read as follows:

"This bond is purchased to help in a systematic way the group of good work agencies described herein. All funds go direct. There is no expense for services or organization. Unless otherwise designated by the cancelling of any of the coupons, the amount paid for this bond will be equally prorated among the agencies represented herein. You become a bondholder in the good work, and your interest accrues daily in the knowledge that you are helping to relieve suffering, want, and misery and are giving new hope and new life to the old and young less fortunate than you."

The agencies and charities aided by the bond are listed on the back and are: St. Mary's Mission House, St. Mary's Home for Children, Providence Day Nursery, Chicago Home for Boys, Church Home for Aged Persons, The Cathedral Shelter, St. Luke's Hospital, the Church Pension Fund, and the Rector's Local Friendly Aid, as representing Church Agencies; Oak Park Associated Charities, Hepzibah Home, Elizabeth Charlton Day Nursery, the Infant Welfare Society, and the Algonquin Camp. The bonds are for sale at whatever price the donor wishes to pay. For example, \$15 prorated will give one dollar to each agency or charity, or it, or any other amount, can be divided to suit the purchaser. The bond is very tastefully lithographed, and was copyrighted by M. R. Ebersole, chairman of its publicity committee, who is responsible for the idea and its development.

St. Luke's Church, Evanston, is entering three men in theological seminaries this fall. Niles Carpenter enters Cambridge Theological School; Potter Sabin and Harold Flower enter Western Theological Seminary. The Rev. George Dudley Barr was presented for deacon's orders by the rector, Dr. Stewart, a few weeks ago. Miss Ruth Bond of this year's class at Northwestern, a communicant of St. Luke's, enters the Philadelphia Training School for Deaconesses, and Miss Mary Pope goes from the parish to Leland Stanford University, as secretary of the Young Women's Christian Association. Donald Wattley, another communicant, enters upon his final year at Kenyon College, and from there goes to the Western Theological Seminary. At St. Luke's there is being carried on a Go-to-Church Club for stimulating the attendance of children at the services during the summer. Each child has received a book of coupons, with twelve coupons, one for each Sunday, beginning with Trinity Sunday, up to September 9th, when the parish Sunday school rally is held. The first two Sundays the attendance was about eighty-five.

A valuable house and lot adjoining St. Chrysostom's Church on North Dearborn avenue have recently been purchased by the parish. Through the kindness of two of the parishioners, Mr. Russell and Mr. Norcross, who advanced the \$11,500 needed to purchase the new property, title has already been taken. Both the house and lot are in good condition. It is hoped that a parish house will soon be completed on the new site.

St. Chrysostom's
Church

Active work has been suspended in most parish branches during the summer, but much time, thought, and prayer are being given to the united offering which it is hoped will reach the sum of \$10,000. A special meeting of the united offering treasurers was held in June, under the leadership of Mrs. Clinton P. Lampman.

Woman's Auxiliary

At a meeting of the executive committee in June, the following delegates were elected to represent the Chicago branch at the General Convention in St. Louis: Mrs. Hermon B. Butler, Mrs. George O. Clinch, Mrs. C. P. Lampman, Miss C. C. Griswold, Miss Janet Childs.

The work of the "Gideons" in placing Bibles in hotels in this country has been spoken of before in this letter. Recently a service of dedication of 1,821 Bibles was held at the new Y. M. C. A. hotel on Wabash avenue. Then these were placed in the rooms, the largest number placed in any single hotel in the world. Mr. J. C. Bennett, the national organizer of the excellent Protestant Commercial Travelers' association, was in charge of the service. He said that up to July 16th, of this year, 321,145 Bibles had been placed in hotels of the United States and Canada; 28,000 of which

had been put in hotels in Illinois. The motto of the State organization is "100,000 Bibles in Illinois hotels."

That Chicago is bound to be a center of theological seminaries is daily evidenced by the growth of those already established. The Roman Catholic Archbishop of Chicago has just purchased for \$122,500 a fine site for a group of seminary buildings to cost about \$500,000, which it is intended shall be a memorial to the late Archbishop Quigley. Announcement has been made that the children of Michael Cudahy will be responsible for the building of the library and the gymnasium of the Roman Catholic seminary, as a memorial to him.

H. B. GWYN.

REALIGNMENT OF CHRISTENDOM AFTER WAR

A WATCHER for the signs of war-consequences sees in the relations of the Eastern and Western Churches a reversal of the historical era which began with the fall of Constantinople. Constantinople's fall relegated the Eastern Church to a period of seclusion in Russia, while the Western Church has grown mightily through all the rest of the world. If the Allies should win, would it mean new power for the Eastern and less for the Western Church? The new era, already inaugurated, we read, may be dated from the Russian capture of Erzerum. Even the more obvious political and economic effects of the war are yet, so thinks Dr. Newman Smyth, of less significance "for the welfare of millions of people and the higher interests alike of the civilization of the East and the West." Dr. Smyth, writing in *The Methodist Review* (Nashville, July), quotes first from the address recently made in London by Mr. Athelstan Riley, at the last annual meeting of the Society of the Church of England. The special object of this society has been to promote friendly relations with the Roman and the Eastern Churches. Mr. Riley views the present conflict in Europe as "in a very real sense a conflict between the two great bodies of Christianity which have been separated since the great schism of 1054, . . . between the traditional Christianity which groups itself around Constantinople and the traditional Christianity which groups itself around Rome." Thus:

"From 1453, when the Imperial City was taken, until the beginning of the nineteenth century, the whole Eastern Church, with the exception of isolated and distant Russia, lay under the infidel yoke, and at this very moment Russia has still no free outlet to the sea all the year round. So it happens that to the world and civilization Rome is everything. Christianity in a Roman dress dominates the whole West, Roman habits of thought pervade Catholicism and Protestantism alike, one *datum* is recognized by Catholics and Protestants, and they dispute on common ground, as may be very easily perceived by, let us say, a comparison of the *Summa* of St. Thomas Aquinas with the 'Institutes' of Calvin. Protestantism, says the Eastern Church, is the child of popery, and, as it adds in effect, somewhat superciliously, 'We shall leave you Western controversialists to stew in your own juice.' Now I am not concerned to prove the Eastern wholly right, but that there is a very great truth at the bottom of this criticism I feel quite sure our theologians will recognize the more they study the question. They will come to the inevitable conclusion that the great schism was fraught with the pregnant consequence that Eastern thought no longer influenced and formed the corrective to Western thought, and *vice versa*, and that Catholic development was no longer possible; all development in the West became Roman and ultra-Western, while development in the East ceased practically altogether.

"What will happen if in the great war the Entente Powers are victorious? Two things seem tolerably certain. Russia will restore the Eastern Empire and the Holy Orthodox Eastern Church at Constantinople, and the Slav races, carrying with them Eastern Christianity, will rush into the very heart of Europe to the shores of the Adriatic and almost to the very gates of Rome. Meanwhile, Austria, the representative of the Holy Roman Empire, so closely bound to the papacy that a private wire connected Vienna with the Vatican until the war broke out—Austria with a veto upon papal elections until 1903, and whose political energies have been bound up with the furtherance of the Roman faith and discipline—will hardly emerge as a great Power, if at all, from the tremendous conflict. 'Why, this is rebellion,' said Louis XVI, when he heard of the fall of the Bastille. 'Sire,' was the grave reply, 'it is a revolution.' Yes, if we and our allies win, it means a revolution in Christendom."

Mr. Riley's view is quoted as being that the Church of Rome, which came forth from the destruction of the Byzantine Empire as the superior power, will issue from the present revolution in history with diminished power, in comparison with the Eastern Church. It is pointed out as significant that the view of authority held by the Eastern Church is nearer that held by the Anglican Church than is the Roman; hence, "eccle-

siastically, as well as politically, the war is drawing England and Russia into closer alliance for the future."

Dr. Smyth also calls attention to an article in the Roman Catholic *Dublin Review*, where the writer discusses the future relations of the Eastern and Western Churches. About this he writes:

"Surveying the present situation from the Roman Catholic point of view, this writer draws reluctantly the conclusion that the immediate result of the war will probably not be to draw the Eastern and the Roman Churches into closer affiliation, though their ultimate reconciliation is to be hoped for. It is not too much, however, for us to conceive that the emergence of the Greek Church into the light and liberty of the coming era, from its long subjection to Turkish oppression, may, as one consequence, bring into the foreground the problem of its relations to the Church of Rome, as well as to the Anglican, and, perhaps, more indirectly, to all the Protestant communions. Our missions in the near East will be set in a larger providence."

Coincidentally with the two utterances just noticed from the Anglican and the Roman Catholic side, a third issues from the pen of Professor Sokoloff, of the Ecclesiastical Academy of Petrograd, in *The Constructive Review* (London), which Dr. Smyth quotes:

"But now arose the terrific conflagration of the great European War, into the funnel of which Turkey was also drawn. Its red flames, arising over Constantinople, have also lit up the existence of the Orthodox Christians in Turkey. More than once the all-consuming flames seemed to touch the Ecumenical Patriarchate, threatening to reduce to ashes the great autocephalous Church of Christ. . . . But this must not be. Just is the word spoken by the Lord to the Church of Ephesus in the Apocalypse: 'I know thy works, and thy labor, and thy patience. . . . And that thou hast borne much, and hast patience, and for my name's sake hast labored, and hast not fainted. . . .' It is our fervent wish that, in the nearest future, the Church of Constantinople shall stand out among the other Orthodox Churches of the East in the true halo of its past martyrdom and the well-earned glory of its true worth. So be it."—*Literary Digest*.

FLAG DAY

(At West Point, near the grave of Gen. Robert Anderson, hero of Fort Sumter; born June 14, 1805. Centennial services held at West Point on June 14, 1905, when a volley was fired over his grave.)

God's banners in the sky to-day
Float o'er His sons in blue and gray,
To whom He giveth welcome rest
Upon earth's loving mother-breast.
Unfurl our flags then, near and far,
In light of eventide's first star—
Red as the blood men shed to die,
White as their souls upmounting high
To Fatherlands above the blue
Where war shall cease in love come true.

And there are those of faith who see
In nature's stars and stripes set free
Over this place where lads are made
To yield a service unafraid
For Love of Country, one whose name
Forever shines—a star to fame!
The brave defender of our flag
Whose stern devotion did not lag
To guard it well at Sumter's Fort,
And love it well—as love we ought!

O spirit, bid us look on high
To dare to fight nor fear to die.
"Old Glory" signals o'er man's dust,
"The end is peace—'In God we trust.'"

ALICE CRARY SUTCLIFFE.

THE LACK of sympathy, the lack of a sense of humor—and I think no one can really persist in the "professional" attitude who has a sense of humor—the lack of a large compassion for the infirmities of others; these lacks cut one off from one's fellow men; set one in another class, detach one; and not planes of severance, but points of contact are necessary if one is to influence mankind, points of contact with the unclean as well as with the clean; yes, even with the unthankful and the evil.

I think it is true that whoever goes out to serve his fellow men effectually must do so in something of the spirit, if not in the name, of the Lord Jesus. And there was nothing professional about that spirit; it was the very antithesis of professionalism; it was the purest amateurism of benevolence; it was done not merely for the love of the doing but for the love of those upon whom it was done, and when His half-trained disciples showed upon occasion a tendency to lapse into professionalism He rebuked them with the rebuke that they knew not of what spirit they were.—*Hudson Stuck*.

REFUGEEING FROM MEXICO

The following letter was written by one of our women missionaries in Mexico. After the school in which she had been working had closed she came to Mexico City in June, hoping to be of use there. Conditions were such that it seemed best to return to the United States.

ANCHORAGE, KY., June 18, 1916.

THOUGH I have suffered no serious effects of the hard, venturous trip, I am still very tired and limp. I had lived so long in such a state of nervous anxiety, and, at times, of such real dread of what might happen, that I cannot realize yet that I am out of and far beyond the danger zone.

I never wrote you about the trips to and from—nor about the sad experiences we went through while there. It is a long, sad story that had best be left untold. Suffice to say that, after it was decided not to attempt to go on with the work of the school, I returned to Mexico City early in June with no definite plans and greatly disturbed as to my future mission and work. I went back to the Settlement House to await developments. It was not long before political conditions began to cause fresh alarms. The situation became acute again for the forty-eleventh time. Again war with the United States seemed inevitable. The Mexicans were expecting it and had begun to make ready to resist "the invaders," many of whom were already over the border. We were not kept informed as to what was really going on in Washington or near the border. A subsidized press published everything but the truth and sought by the most inflammatory, blood-chilling notices and editorials to stir up the Mexicans and to excite to an outbreak against the hated Yankees, even those in their midst. Wild rumors flew like bullets. Men, women, and children joined in hysterical *manifestaciones*, marching through the principal streets from time to time, yelling "Death to the Yankees," "On to the border," "On to wrest from the Gringo robbers the territory they stole from Mexico."

Deaconess Whittaker and I stumbled right into a demonstration being held in front of the national palace. Looking above the crowd, we saw a group of first chiefs, Carranza, Obregon, and others, who stood at attention to an orator below who was offering his last drop of blood and the last drops of the crowd, on the altar of their beloved country to form a river of blood in which to drown out the hated foe. We did not tarry to hear what the first chiefs had to say about us, but we read their speeches in the morning papers. Many Americans grew panicky and stood not on the order of their going. Some in their excitement boarded cattle trains and made their way slowly and most uncomfortably to Vera Cruz. I was one of those who refused to grow panicky, and declared I would not be driven out again without my baggage. Indeed I felt far more safe in Mexico City and had made up my mind to risk it there a while longer.

There were many missionaries in the city, also loath to leave and determined to stand at their posts as long as possible. All kinds of excitements lived and died, and still we waited. One day it was reported that intervention had been formally declared and that Vice Consul Canada of Vera Cruz had been murdered. We began to shiver again, but still we waited. Everyone seemed to be waiting for someone to decide what everyone should do. By this time I had declared I would be willing to start with any other missionaries on a regular passenger train to Vera Cruz. On the morning of June 27th I was notified that a party of Methodist workers would be leaving the next morning. I came quickly to a decision and made ready to go. It did not take long to make hurried preparations, and at five o'clock in the morning, June 28th, eight forlorn maiden missionaries boarded an over-crowded train and bade a tearful *adios* to Mexico.

The day's trip to the coast was without incident, though we were on a nervous lookout for something to happen. Only the day before the train had been fired upon and three people killed. But we were spared any such harrowing experiences. We arrived in Vera Cruz late in the evening and hoped to be put on the transport the following day, but it was not there and did not arrive until the 30th. The five hundred refugees who had preceded us had been put on the battleship *Nebraska*, and they were being held to be transferred to the transport. We spent a hot, anxious time of it in Vera Cruz. The natives of the place let us know they resented our being there and there was some attempt at a demonstration before our party left the station. *Cargadores* (porters) refused to handle our baggage and the cabmen were not allowed to drive us to the hotel. As we left the station, lugging our own suit-cases and bags, quite a number of men and boys lined up near the gates and called

us all kinds of names, not pretty even in Spanish. We were somewhat shaky by the time we were safely lodged in a hotel run by foreigners, not Americans.

By Saturday morning all the Americans waiting either on the *Nebraska* or in the port of Vera Cruz had been put aboard the transport, *The Sumner*, but we had to wait a day longer for the gunboat *Wheeling*, bearing from other Mexican ports more refugees who were to join us and share our pleasures and discomforts—mostly discomforts. On Sunday morning we put to sea, an already worn and motley collection of human beings, all suffering more or less from *Mexicanitis*, caused by, or aggravated by, too frequent doses of watchful-waiting and do-nothing policy. Even the twenty-five missionaries aboard showed symptoms of a grouch "agin the Government," and as we gazed upon the shores of the country we had learned to love, more than one person must have groaned, and thought at least: "Why were we made to leave the land of our adoption and the people who have learned to look to us in their helplessness and need?" Nearly everybody on board was leaving some interests or something more precious behind, and either wept or grumbled as they left. It was quite refreshing to hear one old lady remark that she "had not been run out," but she "thought it a fine opportunity to get back to Texas to visit her people." Some people surely know how to make the best out of the worst, don't they?

Those who got aboard first appropriated the state rooms, of course, so all but a fortunate few had to select a bunk below or a plank of the deck floor, which, covered with a rug, was far more comfortable than a mattressless bunk below. The first night out I unrested in a steamer chair on deck, but the next day I sought other sleeping quarters, and found an upper bunk in the hospital, which was already filled up with tired mothers and their restless, fretful children. By bedtime the second night the deck had been converted into a sleeping porch and every plank on the floor and every steamer chair had been reserved, for the heat below was almost unbearable.

The captain's troubles grew and multiplied. Refugeeing was no longer a novelty to most of those six hundred people aboard. Their nerves were all fiddle-stringed, and patience and cheerfulness had ceased to be virtues. Everybody told his troubles to the captain, and he did try so hard to please everybody, but he must have felt that he failed to please anybody. A mighty grumble went out when it was made known that we were to be landed at Tampa instead of Galveston or New Orleans. A protest was drawn up, signed by nearly everyone and wired to Washington, but the captain smiled and the ship sailed on for Tampa.

Everything happened or nearly happened on this unforgettable voyage. A lighted cigarette carelessly thrown into a windchute nearly caused a conflagration and a thrilling adventure. The third day out the barometer dropped. The captain saw more trouble ahead, and soon realized that his ship was up against a hurricane, so he turned the vessel's nose and "beat it." For twenty-four hours we ran a race with the storm, and the choppy sea had a most quieting effect on the grumblers. Everybody was too ill to find fault with the elements or to blame the Government for the storm. The "bread line" was greatly thinned for two days and the overworked chief steward and his waiters were given a chance to find their heads once more.

The storm over, the men, women, and children crept from their bunks and planks, wan, limp, and chastened. There were no kickers in evidence now. The sea was calm, the sky was clear, and Tampa not far away. But before we were taken into port, we had to submit to inspection and general fumigation. After the pulse and temperature of six hundred people had been taken, they were put into boats and sent to a deserted naval station to spend the day, while the ship and seven hundred trunks and other baggage were being fumigated. That was a really delightful experience in a beautiful spot, which was soon converted into a miniature sea-side resort for that day.

The next day, July 8th, we proceeded to Port Tampa and the weary, dilapidated refugees and exiles were released and taken on to Tampa City. The immigration officials and customs inspectors were now the sufferers. They were put to it to handle that throng and to care for the stranded refugees who had to be given financial aid. All were treated with great consideration and courtesy, and by Sunday night the exodus from that beautiful little city had begun. And now we are all, I hope, in the haven where we would be!

I THINK it is a much harder thing to escape from wickedness than from death, for wickedness is swifter than death.—*Plato*.

The Lord's Prayer

Report of a Sub-Committee of the Prayer Book Revision Commission

(a) I. THE TRANSLATION

AS for the differences between the form of the prayer in Matthew and Luke, it may be granted that the form in Luke is the original; but it must at the same time be granted that the form in Matthew is liturgically very ancient, and that for liturgical use an attempt to conform to the Lukan form is inadvisable. As for the use of the final doxology, the Prayer Book may well continue, as is at present the case, to use the prayer in some instances with the doxology, and in others without it.

(b) As for such changes in translation as those offered in the King James or Revision in the Matthew and Luke passages, they are obviously unavailable for any liturgical use of the Prayer. Such are: "As in heaven so in earth"; "Our bread for the coming day"; or, "day by day our daily bread"; "Our debts as we also have forgiven our debtors"; "Bring us not into temptation"; "Deliver us from the *Evil One*"; "For ever."

The demands of rhythm can be appreciated, when we realize the impossibility of *debts* for *trespasses*, and of *for ever* for *for ever and ever*.

(c) The one place where a critical examination of the text might lead to a possible change is in the opening petitions, where the reading which follows might be substituted for the present rendering, viz.:

"Our Father, who art in Heaven, Thy Name be hallowed, Thy Kingdom established (come), Thy will be done, as in Heaven, so also on earth."

Or, keeping more to the present form,

"Hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven.

making one sentence from the opening to "Give."

There are three objections to these changes:

(1) The Greek text, taken in connection with traditional use, does not warrant us, in spite of Westcott and Hort's arrangement, in taking the clause, "as in heaven so also on earth," as belonging to all three of the previous petitions.

(2) The new form suggests difficulties and questions to the average user, as, e.g., whether the "Kingdom come" is realized in Heaven before the consummation; whether the separated petition, "Thy Kingdom come," is not a more complete prayer than when the petition is subordinated.

(3) The disturbance of the familiar words would be a grievance to thousands of worshippers, and the gain, if it were a gain, would be no sufficient compensation.

(d) The American Book differs from the English in four places, viz.: *who* instead of *which*, "*who art*"; *on* instead of *in*, "*on earth*"; *those who* instead of *them which*, "*forgive those who*"; the insertion of *and* before *the power*.

In every case, from every point of view, the American form seems intrinsically better, whether we consider translation, usage, or euphony. There is no argument for changing to the English form except the argument for securing exact uniformity with the English book. This will be neither possible nor desirable in the Prayer Book as a whole. Indeed, the variations, as such, are less a blemish than an excellence, as indicative of vitality and adaptability. Moreover, in this case, the word-changes are so slight as to offer no obstacles in the repetition of the prayer by any congregation composed equally of people familiar with the two varying versions.

Your committee recommends that no change be made in the translation, or words, of the prayer.

II. PUNCTUATION AND CAPITALIZATION

(a) Punctuation.

In the English book, the comma is placed after *done*, instead of after *earth*. This is the only difference in punctuation between the two books. Your committee is inclined to think the English form better, and to recommend its adoption.

The committee ventures also to suggest the advisability of changing the semi-colon after *temptation* to a comma.

(b) Capitalization.

So far as the general laws of capitalization are concerned, these are illustrated in the prayer by the use of a capital after the *period*, and for the words *Father* and *Name*.

Liturgical capitalization, for stress, to aid congregational

repetition, gives us capitals in five other places, viz.: (1) *Hallowed*; (2) *As it is*; (3) *As we forgive*; (4) *But deliver us*; (5) *For thine is*. The English book has four of these five. It omits the second—*As it is*—and obviously, since it changes the punctuation here. In any case, the capital here seems a mistake, and unnecessary.

The English book adds two more, viz.: *The before power*. *For ever and ever*. Here the American book seems better; and the resultant doxology of the congregation a finer unity, and rhythmical conclusion, the *and*, of course, being added before *the power*.

III. THE USE OF THE PRAYER

(a) General Considerations.

(1) It is obvious that there are two possible uses in regard to *who* is to say the prayer; also that these two uses are existent to-day in practice. According to one, the prayer is said by the minister. According to the other, it is said or sung by the congregation with the minister. Of course, in either case, the *Amen* goes with the prayer, and is never a response. It is believed by some that the first of these two uses has no place in our Prayer Book; that the congregation should always join with the minister in this one central and universal prayer of Christian worship. While it is not difficult to understand and respect this position, your committee cannot agree with it. We feel that in the Holy Communion, for instance, the saying of the Lord's Prayer at the beginning by the priest alone is not merely a following of historic precedent, but in the interest of liturgical differentiation and effectiveness.

While it may be questionable to attempt by rubric to prevent in any service the participation of the people in the prayer, your committee believes that in each place where it occurs the form and setting of the prayer may be so arranged as to suggest which of the two uses is liturgically expected.

(2) When is the prayer to appear with the doxology, and when without? In answer to this, it is sometimes maintained that the doxology appears where the context is festal, where the note of praise is sounded; and that it is omitted in a penitential context. In the opinion of your committee this position cannot be maintained historically, and is not a principle which it is well to attempt to establish. The prayer is appropriate always in either form, in any connection. But the doxology, which is peculiarly that part of the prayer which has been added by liturgical demand, may well be reserved for the needs of the "great congregation." In other words, the doxology might reasonably be printed in those cases only where the congregation is expected to join. This will provide one of the signs referred to above. The practicalness of this arrangement will be testified to by every worshipper; for the congregation *always tries* to say the doxology, and has often begun it when shut off by the minister's *Amen* of the shorter form.

(3) What is the proper relation of the Lord's Prayer to the context, the parts before and after? It is true that in ancient usage it is usually led up to, forming the prayer utterance after the bidding. In Morning Prayer, there is a bidding in the first absolution leading into the Lord's Prayer. In the Institution Office, there is a bidding in definite form. In the Holy Communion the first Lord's Prayer is the end of a previous preparation carried over into the beginning of the office of Holy Communion. The very fact, however, of the prayer's universality, and central character, ought to put us on our guard against any insistence upon this usage. Every-day experience in short and occasional offices or forms of prayer shows us the Lord's Prayer as a helpful opening, just because it is familiar, and suitable to lead away from.

In order to make clear the two forms in which the prayer will appear, according to the preceding recommendations, in the Prayer Book, they are here given in print, the longer form for the congregation, and the shorter form, for the minister alone, without doxology and without liturgical capitalization.

Congregational Form:

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into

temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Individual Form:

Our Father, who art in heaven, hallowed be thy Name: thy kingdom come: thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

If the preceding principles are kept in mind, and the prayer is then studied in each case where it occurs in the Prayer Book, the genius of the service where it is imbedded being remembered, it will appear desirable to recommend the following changes, viz.:

1. To omit all rubrics preceding the prayer which recite the manner in which it is to be said.

2. To print it in the individual form at the beginning of the *Holy Communion*, and in the *Solemnization of Matrimony*, and in the *Burial Office*.

3. To print it in the congregational form in all other places.

As to the results which would follow upon the adoption of the above recommendations, the following comments may prove helpful:

(a) In Morning Prayer, it will help to bring out the bidding in the absolution, if the second absolution is not printed, and if a new paragraph is begun in the first absolution at the words "Wherefore let us beseech him," etc.—the Lord's Prayer following immediately.

(b) If, in the Litany and Penitential Office, there appears to be a loss in the abandonment of the traditional shorter form, this is more than made up for in the emphasis upon the united voices of the people in the usual and familiar congregational form.

(c) In the Baptismal and Confirmation Offices, the foregoing remark has all the more force, when the encompassing voices of the congregation are specially called for—there being in the case of Baptism a direct bidding.

(d) As for the Catechism, it is obvious that the children should learn the form they are to say in the congregation.

(e) In the Marriage and Burial Offices, it seems obvious that the minister's voice alone is called for. Experience shows that this is also practically better.

CHRIST AND PHILIP

I.

Luminous with tender, questioning light,
With sorrow, yet with strange joy, solemn, bright,
Behold the Countenance, large-eyed, pallid, sweet,
And Philip sinking awe-struck at his Master's feet.
The Hand upon his brow: allegiance claims;
The Voice reveals and blesses, even while it blames.
Methinks I still can see them, still can hear that cry,
"Have I been so long with thee, Philip, yet knowest not 'tis I?"
O world to-day, blind, blundering, perplexed,
With love for Jesus, yet with doubts and questions vexed,
With head and heart at deadly mortal strife,
With knowledge proud, yet longing for eternal life;
Again I hear that insistent, old appeal,
"Show us the Father, to our senses God reveal."

II.

"Ah, slow of apprehension, have I been these ages long
With thee in the world, unseen yet strong
To open the closed eyes of the blind in heart,
To heal the leprous soul, to give the 'better part'
To those who will receive—and yet—and yet
Thou knowest me not, but still must faithless fret
For revelation of the Will, the Primeval Cause,
Other than by the balanced justice of His laws?
Oh blind indeed, O ignorant friend of Mine!
Look in My Face—behold the Glory shine!
In human flesh, the heavenly Word was writ
On document most frail, and yet most fit
To bear the longed-for message from above:
I—I am eternal Law and yet eternal Love."

FRANCES B. BARNEY.

THE HAPPINESS you bestow upon others is reflected back to your own bosom. Those who bring sunshine to the lives of others cannot keep it from themselves.—*Barrie*.

THOU HAST made us for Thyself, and our heart is restless till it resteth in Thee.—*St. Augustine*.

PHANTOMS

By C. M.

A PHANTOM is form without substance—a semblance without reality—the "baseless fabric of a vision."

In the centuries of the past it was thought by no means incredible that men and women should see "visions." Ever since the Witch of Endor called forth Samuel the Prophet from his abode in Hades to administer a rebuke to King Saul, there have been from time to time visits, either real or fancied, from dwellers in the unseen. Glorious visions have rewarded the faith of saints. Spirits of the departed in bodily form have been discovered wandering about their former habitations. Even in this age of skepticism when all that pertains to the supernatural is regarded with suspicion, there are still found those who believe that "ghosts walk," because they have seen them. The annals of the Society of Psychological Research record many well attested tales of the appearance of apparitions. That they are first conceived in the imagination and then projected upon the outer world in the darkness of the night, or perchance in broad daylight, as sometimes occurs, may be the explanation, for the imagination is "deceitful above all things," if not sometimes "desperately wicked."

The brain of an imaginative person teems with fancies. Figures and scenes pass before it in endless succession, either drawn from the storehouse of the memory, or phantoms of its own creation. These last may be entirely harmless and even diverting or they may be of sinister import and baneful influence.

The practice commonly known as "putting two and two together," so invaluable to the detective, is fraught with grave danger for the non-professional and inexperienced. Words and actions apparently unrelated are placed side by side and conclusions hastily drawn, which may indeed be genuine discoveries, but are quite as likely as not mere inferences unworthy of notice. The harm that may result from accepting such conjectures as fact is self-evident. One is reminded of the genii depicted in the *Arabian Nights*. Certain ingredients were placed in a receptacle and ignited and out of the midst of the fumes arose a gigantic being possessed of enormous powers of evil. Such are the phantoms bred by conjecture. Add a few grains of prejudice or dislike, of resentment or jealousy, and behold a monster that is part demon, armed and equipped for mischief. And what mischief it can achieve! Slanderous rumors are set afloat, friends alienated with consequences even more fatal. The extent of the damage that may ensue cannot be estimated.

Many are the phantoms that lurk in the secret places of the heart. Some are "phantoms of delight," bright visions born of hope and ambition, surpassing sweet, but too often, alas, sadly misleading. And there are the unholy dreams of iniquity, and the gruesome spectres that follow in the wake of crime.

But that which is the most common of all and the best beloved is the phantom of the Personal Ego. What honors are heaped upon it, what adulation and lavish praise—all its acts applauded, all its faults excused. It is of swift and insidious growth and may easily come to dominate the entire character, assuming many disguises, and rarely recognized for what it is—Self-love.

It is difficult to combat hallucinations, for the eyes are holden and the understanding darkened. There seem to be no weapons provided for the purpose. It is like fighting shadows. William Cowper, the poet, after leading an exceedingly devout life and writing some of the most beautiful hymns we have, became convinced that he was doomed to endless perdition and remained the victim of that agonizing obsession while he lived. A firm belief in the doctrine of Calvin and a taint of insanity were in this case responsible, and the expression on his countenance after death was described as one of "holy surprise."

It might seem that common sense and a sound mind would render one immune from illusions. But alienists declare that a "sound mind" is a rare possession, and that "mental astigmatism," more or less developed, is not at all uncommon. Be that as it may, no one escapes false impressions. And herein is displayed a malignant subtlety, worthy of its author. By blurring the outlines of right and wrong, by creating illusions and ideals founded in error, those may sometimes be led astray whom otherwise it would be difficult to entice. Bewildered in the mists of hallucinations, they wander into dangerous pitfalls if not into irretrievable ruin.

"From the craft of the devil, good Lord, deliver us."

WE ALWAYS have time enough if we will apply it well.—*Goethe*.

The Corporate Practice of the Presence of God

By the Rt. Rev. WILLIAM F. NICHOLS, D.D.,

Bishop of California

ANY Christian view of the Church implies personal "Practice of the Presence of God"; the phrase from Brother Lawrence's well-known classic happily expresses that which must underlie any kind or degree of individual piety. To draw nigh to God in private prayer is to believe that God draws nigh to us. To commit one's self to His providence is to rely upon His promise that He knoweth we "have need of all these things."

St. Paul, in his teaching on Areopagus, when he published the Gospel that God had made of one all nations upon the earth, proclaimed even to those who had not yet learned Christ that God was not far from every one of them. And so this sense of the presence of God is a fact of each one's religion deepening in value and realization from its least appreciable existence as a power not of us, up to its most blessed Sacramental capacity in this life and the beatific vision of the life to come.

This consciousness must then be elemental to all private devotion, and few there are of any Christian experience who do not heed the "have it to thyself." In its terms and values on community lines, however, as something shared with others and so having an extension into a sphere and meaning far beyond the individual unit, there is much room for its better use.

The corporate promise of the Presence to the Church is not a mere summary of that as realized by so many individuals. It is not a matter of blend, but of essential organic function, just as human life in general is not the mere assembling of the parts—body, soul, and spirit—as in a machine, but the presence of a personality in the mystery of the vital union of those parts. This is manifest whether we cite our Lord's corporate promise to be with His apostles always, or the promise to be with the two or three gathered in His Name, or the instituted sacrament to effect His Presence in the Communion of His Blessed Body and Blood.

Wherever this is intelligently grasped, the Practice of the Presence of God instantly becomes of intense interest for its corporate as well as its private blessings. Indeed its personal use is so sublimated into a corporate use in actual holy living, that distinction between the two, while the spiritual life has the undoubted experience of each, is negligible. The closet glows with the fervor of the communion rail and the altar shares in its *sursum corda* the uplifts of the intercession poured out by one's self. There is, nevertheless, familiar as these phases of the spiritual life may be, to the faithful communicant an advantage in giving some thought to the specific Corporate Practice of the Presence of God in its bearings upon a few of our more insistent questions in the Church and in religion in general.

To begin with, there is the essential oneness in all susceptibility of the human spirit to the nearness of God. This is so because God is one. The common note expressing "Thou art with me" in the psalms like the twenty-third, gifting all generations with a heart-vernacular; the hymns which are favorites with the multitude as they give utterance to the simple yearnings for God, like "Abide with me"; the universal turning of the awakened human soul to the influence and spell of one who sees God in all nature as in all grace, like St. Francis of Assisi, who is truly a cosmopolite Christian to the generations of men; all these are but representative of the unity of the sense of the Presence of God. And in that sense it is "practice that makes perfect."

In our present-day quest for the wider acceptance of other "notes" of unity, we are apt to accord too slight appraisal to this true, fundamental, Catholic unity which already exists. Consequently the formation and fixing of habits for exercising this corporate sense of the Presence of God are left more or less vague and indeterminate. Christendom so misses some of its best opportunities for progressive power, not only in not husbanding its own resource, but in its shaping of civilization itself.

For example, if the seven centuries since St. Francis could have caught his vision of dawning and developing democracy, so profoundly inspired by the Presence of God in human history that it would be known more for its practice of that presence in the agitation for common duties and responsibilities than in "the assertion of human rights," what a different story of evolution would there have been, instead of the thousand and one

bloody records of liberty rioting in upheavals and revolutions towards modern freedom! And in how many ways to-day is it brought home to us that if democracy is to be truly tamed by Christianity, as in a degree the Imperialism of the early centuries was brought into subjection to it, it must be by the pervasive practice of the Presence of God in history, which asserts itself in the ambitions of the age "not to be ministered unto but to minister."

Here is thought just now for Christian Americanism in any new part of leadership it is to play in a perturbed, war-bewildered world. And in individual piety it is significant that the ideal consciousness and practice of the Presence of God is not so much shown when it sustains us in peril, blessed and more common in experience as that may be, as when it heartens us to do for others and to make life the more selfless and consecrated to Christ and His Church. No Christian and no age, however confronted with times of war and woe that menace civilization itself, ever need to ask, "Will the Lord absent Himself forever? Will He be no more entreated? Is His mercy clean gone forever?"

But one of the most obvious facts in the outworking of this Corporate Practice of the Presence of God is the variety and disparity that it everywhere manifests. Like the universal heart-beat of humanity under all the differing features and colors of the race, the sense and use of the Presence of God exhibit themselves under many degrees and types. A few years since a young communicant of the Church calmed a little group who, with her, had sought refuge in a shipwreck in the rigging above the raging waves, by singing in what seemed almost her unearthly notes, "Nearer my God to Thee," until they were all swept to death in the waters. Brother Lawrence made "drudgery divine" in the menial duties of the kitchen with his habitual sense of the joy of the Presence. We have heard of a noble priest and of an early leader in the Brotherhood of St. Andrew, both now at rest, whose crown of rejoicing was that they—as many another—had "found Christ" in a simple mission service of the Church. And every true communicant has the aspiration at the altar for that mystical indwelling: we in Him and He in us. It would probably not be an easy matter for anyone to put down on paper just what this idea of the Presence of God means to him. No analysis into terms of the heart perception of it can satisfy. No tracing of the spiritual conception of it could follow it out into the succor and sweetness of it that pass man's understanding. But if it were capable of full and adequate definition, would any two such identifications of it be alike? Would it not be, after all, but

"Groping for the keys
Of the heavenly harmonies"?

And does not this suggest an often overlooked angle of consideration from which we can view with the greater charity many phases of religious practice and character differing from our own? Granted a genuine motif and habit to cultivate the sense of God's Presence, just as there are degrees and diversities in that experience, is it not to be expected that there will be the same in the methods and growth towards a more and more intelligent doctrine of both God and self? Is not the Christian attitude to be one of accrediting and fostering the "other man's" piety of the Presence, even though in the unity of the practice there is the variety of the method?

Such a spirit would contribute not a little, without compromise and without confusion, to the rapprochement of Christendom to-day. It would help to draw a line between what is temperamental and what is not, in the outlook upon disputed usages and their more disputed interpretations. Within our own borders, for example, such a spirit would much soften the mutual arraignments as to methods by those who are practically at one in the creedal convictions about God.

Let us presuppose those who would as soon think of the central verities of God's Presence, and of Jesus Christ the same yesterday, to-day, and forever, as temporal, as to deem them temperamental and subject to shifting views of men. Still with such there is scope for what is temperamental in the various ways and stages in which men do practise the Presence of God. There is, let us say, our valued friend and leader, scholarly

Dr. —, to whom the leaning upon the Presence of God, and so the Practice of the Presence, is a very second nature of his religion and work, who sturdily challenges many sacramental accessories that our other good friend, Bishop —, finds, and teaches others to find, in those accessories, the most cherished expression of what the Presence in the Blessed Sacrament conveys to them. To both, the Practice of the Presence of God is one of the most precious privileges of their faith. Why should one seem to chide the other? If the one finds his brother in singular peace through the sacramental revelation of the Presence, why not rejoice that he can do so? If the other cannot see how his brother can be satisfied with what he regards as lesser attainment of the Presence of God, why not rest in the fact that he undoubtedly practises that Presence in his daily walk and work, and that his Communion, as real Communion, are also his main reliance in making the practice stable and strong, and thank God for it, and take courage instead of concern for the Church? Such a spirit generates love and comradeship and is, we may well believe, a true exhibit of the Unity of Spirit in the bond of peace.

We may then regard the Church itself as divinely constituted for our Corporate Practice of the Presence of God. Its more modern agencies for Social Service, for Christian Education, for Missionary Extension, are sustained by and designed ultimately for that Practice. Any enthusiasm for the Church justifies, as no other form of it can, the etymology of the word—*en-theoism*—its ensphering in God; worship will come more to its own when our errant world awakes to the realization of what the worth-while of Church attendance really is, as it realizes the promises of God to be with the two or three gathered in His Name; the Prayer Book, the Christian Year, the Bible, all provide constancy for the Practice; the General Convention most powerfully invokes it as it asks God "to be with the Council of Thy Church here assembled in Thy Name and Presence"; but above all, the Sacrament of admission to and continuance

in that Presence, the highest and holiest Corporate Practice of the Presence of God, and so the Corporate Church itself, is the consummation of the Corporate Practice, till we all attain unto the unity of the Faith and of the knowledge of the Son of God unto a full grown man, unto the measure of the stature of the fulness of Christ.

A CALL TO ARMS

Christians, awake! The hour is at hand!
Arise from sleep and answer to the call,
Praying with heart and soul to understand
God is our all.

Where is our faith, telling of things to come?
Do we not trust the truth the prophets told,
And Christ the Saviour, our Eternal Home;
Why are we cold?

Where is our hope—hope that shall never die?
For hope shall buoy the soul in time of need,
And help us in our last extremity,
Hold fast our creed.

Where is our charity, greatest of the three?
Have we forgot its value and its power?
There must be more and truer charity;
This is the hour.

Where is our honest love for God and man?
Raising us ever higher from the sod,
Helping us daily do the best we can,
So help us, God.

MARY SANGER.

THINK NOT that tears of penitence are always bitter and gloomy. The mourning is only external; when sincere, they have a thousand secret recompenses.—*Massillon*.

Deputies and Alternates to General Convention

[We print below a second supplementary list of deputies and delegates to General Convention, with late corrections and additions. As before, the names in italics are those of persons who were members of the General Convention of 1913.]

HARRISBURG

CLERICAL DEPUTIES

Rev. Geo. I. Browne, Lancaster, Pa.
Rev. James F. Bullitt, St. Andrew's,
Harrisburg.
Rev. R. F. Gibson, Trinity Ch., Wil-
liamsport.
Rev. C. N. Tyndell, Christ Ch., Wil-
liamsport.

LAY DEPUTIES

Mr. Thomas J. Brown, Mount Joy,
Pa.
Mr. G. N. Reynolds, Lancaster, Pa.
Gen. C. M. Clement, Sunbury, Pa.
Col. W. Fred Reynolds, Bellefonte,
Pa.

CLERICAL ALTERNATES

Rev. F. R. Allison, Mansfield, Pa.
Rev. Floyd Appleton, Ph.D., St.
Paul's, Harrisburg.
Rev. F. M. C. Bedell, Shamokin.
Rev. G. F. G. Hoyt, Columbia.

LAY ALTERNATES

Mr. J. W. B. Bausman, Lancaster.
Mr. H. W. Hartman, Lancaster.
Mr. H. B. Packer, Wellsboro.
Mr. G. F. Stibgen, Marietta.

NEW YORK

Very Rev. W. M. Grosvenor, D.D.,
Cath. St. John Divine, New York
City.
Rev. Dr. Henry Lubeck, 344 W.
57th St., New York.
Rev. Dr. E. M. Stires, 3 West 53rd
St., New York.
Rev. Dr. Leighton Parks, 342 Madl-
son Ave., New York.

Mr. Francis L. Stetson, 4 E. 74th
St., New York.
Mr. Stephen Baker, 40 Wall St.,
New York.
Mr. Edmund L. Baylles, 54 Wall
St., New York.
Mr. Vernon M. Davis, 194 Lenox
Ave., New York.

Rev. Dr. H. P. Nichols, 18 W.
122nd St., New York.
Rev. Dr. Wm. H. Pott, 2041 Fifth
Ave., New York.
Rev. Theodore Sedgwick, 103 E.
21st St., New York.
Rev. Dr. Chas. L. Slattery, 804
Broadway, New York.

* Mr. C. F. Huntington, Grace Ch.,
New York.
Mr. Franklin D. Roosevelt, Hyde
Park, New York.
Mr. J. M. Wainwright, Rye, N. Y.
Mr. Geo. Zabriskie, 23 Gramercy
Pl., New York.

RHODE ISLAND

Rev. Arthur M. Aucock, D.D., 65
Franklin St., Providence.
Rev. Albert M. Hilliker, Lonsdale.
Rev. Frederick J. Bassett, D.D., 166
Prospect St., Providence.
Rev. Stanley C. Hughes, Trinity
Church, Newport.

Mr. Geo. Gordon King, Newport.
Mr. Rathbone Gardner, 1511 Turk's
Head Bldg., Providence.
Mr. Chas. T. Dorrance, Market
Square, Providence.
Mr. James A. Pierce, 1511 Turk's
Head Bldg., Providence.

Rev. Samuel M. Dorrance, Central
Falls.
Rev. Emery H. Porter, D.D., 5
Bellevue Ct., Newport.
Rev. Geo. McC. Fiske, D.D., 166
George St., Providence.
Rev. Frank Appleton, Pawtucket.

Mr. John P. Farnsworth, 1104
Prospect St., Providence.
Mr. Charles C. Mumford, Industr.
Trade Bldg., Providence.
Mr. Albert Babcock, Grosvenor
Bldg., Providence.
Mr. Charles A. Tompkins, 419
Lloyd Ave., Providence.

SOUTH CAROLINA

Rev. William Mercer Green, Jack-
son.
Rev. G. Gordon Smeade, Jackson.
Rev. Albert Martin, Yazoo City.
Rev. J. Lundy Sykes, Laurel.

Mr. P. S. Gardner, Laurel.
Mr. A. M. Pepper, Lexington.
Mr. W. C. Martin, Natchez.
Mr. Marcellus Green, Jackson.

Rev. Joseph Kuehne, Natchez.
Rev. H. H. Sneed, Gulfport.
Rev. C. B. Crawford, Biloxi.
Rev. W. S. Simpson-Atmore, D.D.,
Hattiesburg.

Mr. F. G. Wisner, Laurel.
Mr. H. F. Smrall, Columbus.
Dr. Dunbar Rowland, Jackson.
Judge L. Brame, Jackson.

* Deceased.

Delegates from Missionary Districts

ALASKA

Rev. Guy D. Christian, Juneau.

Hon. John H. Cobb, Juneau.

Rev. C. E. Betticher, Jr., 281
Fourth Ave., New York.

Hon. Benjamin D. Stewart, Juneau.

SAN JOAQUIN

Rev. W. T. Renison, Stockton, Cal.

Mr. E. T. Casper, Hanford, Cal.

Rev. R. O. Miller, Hanford, Cal.

Mr. M. P. Cochrane, Stockton, Cal.

SOUTHERN FLORIDA

Rev. W. C. Richardson, Tampa.

Mr. Frederic H. Rand, Sanford.

Rev. E. E. Madeira, St. Petersburg.

Mr. Louis C. Massey, Orlando.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

A PROGRAMME ON SOCIAL LIFE AND RECREATION

It was felt by the members of the Social Service Commission of the diocese of Harrisburg that the most effective work in social service in this diocese could be done along lines "that will hold good in all parts of the diocese and in matters within the scope of the average parish."

"Great national questions, such as those of capital and labor, employment and non-employment, are so vast that little of value in regard to them is possible without highly paid expert advice and unlimited funds. The committee therefore confined itself to a smaller but very important matter. In many of the smaller towns and villages of the diocese there exist no centers of community life except saloons and pool rooms. The commission believes that this is a matter directly concerning the Church, and that it is the function of the Church, in addition to worshipping God and teaching religion, to provide as far as possible opportunity for healthy social intercourse and recreation.

"The commission therefore proposes the following lines of action:

"First. To collect information in regard to social life and recreation, especially in the smaller communities of the diocese.

"Second. To collect information as to what is being done along lines of betterment in this matter in communities where such work is now being carried on.

"Third. To cooperate with the rectors, missionaries, and Church people of the diocese, in arousing interest and making known the need and value of social community centers where such do not at present exist.

"The commission realizes that the work thus suggested is one that belongs properly in every place to the clergy and Church members in that place and that the function of the commission is simply to collect information, to lay plans approved elsewhere by their results before the clergy and people, and to cooperate in every way in whatever work is undertaken in any place for social betterment."

PHILADELPHIA HOUSING ASSOCIATION

Complaints to the number of 8,334 have already been received and inspected by the Philadelphia Housing Association during the first six months of the year. A large percentage of these complaints have been turned over to the Division of Housing and Sanitation. The chief of that department states that 806 properties, containing nearly 2,000 such complaints, have been referred to the city solicitor in the same period of time for the prosecution of the owners. At the complaint bureau of the Housing Association, which is the only bureau organized by the social agencies of the city to receive complaints, the statement has been made that this large number was but a small proportion of those existent in the city, while the excessive heat of the past few days has multiplied them and made them more offensive. It is important, however, that the complaints are being made and that they are being officially and unofficially investigated.

ROMAN MISSION IN PHILADELPHIA

A city-wide mission among foreign-born Roman Catholics will be undertaken by the Roman Catholic Missionary Society of Philadelphia, Pa., as the result of a meeting of more than 750 of the clergy and laymen of that city. Social service work will be instituted, social centers organized, and special classes for children of the immigrants will be held several days a week in church buildings. According to the *Bulletin* of the Federation of Catholic Societies, "There are not enough parochial schools in the congested districts of the city to care for all the foreign children and the study courses will be started in church buildings. There are now two social centers and neighborhood houses maintained, and it is planned to establish one in every congested ward. In these neighborhood houses, stenography, dressmaking, and later on trades will be taught. About thirty paid women social workers will be employed."

A MATTER IN WHICH REFORM IS ADVISABLE

Chicago last year sent 643 men to its bridewell to work out fines imposed for failure to support wives, children, and other

dependents. They served an average of seventy-four days, the city profiting to some extent by their work. During the same period the families of 389 bridewell prisoners were aided by the county agent. Doubtless others were aided by other charitable agencies. That is, as the *Chicago Herald* said, "we punish them for not working for their families by compelling them to work for the city, which is all of us. At the same time we are supporting the families of some of these men. When we sit down and think about it the arrangement seems somewhat illogical, not to say extravagant. If some way could be found by which the labor of prisoners could be made to contribute to the support of those they are often imprisoned for not supporting, the arrangement would seem more economical."

PRIVATE USE OF MUNICIPAL AUTOMOBILES

Mayor Smith of Philadelphia has decided to put an end to the practice of city employees and members of their families using the city's automobiles for private purposes. He has issued an order directing that each city-owned machine be marked with letters not less than three inches high to show it is city property, and subsequently he intends to establish a charging-up system that will make impossible the private use of a city-owned machine. It is estimated that the mayor's stand against this "joy riding" practice will save the city many thousands of dollars. The check-up system will show each time a city machine is used, the nature of the business it is used for, and how long the machine is in service each time.

"The Office of

"ARNOLD PRINT WORKS

"will gladly serve its employees and their families in obtaining:

"Massachusetts Savings Bank Life Insurance.

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"Checks for local and out-of-town and foreign use.

"Loans on local Real Estate to those wanting homes at five per cent., and in many similar ways, all without charge.

"When you need such help inquire.

"W. A. GALLUP, Treasurer.

"North Adams, Mass., May 15, 1916."

This notice is sent to all employees of the concern named. Therein lies a form of social service often overlooked.

COÖPERATION OF MUNICIPAL FORCES

Chicago's Superintendent of Police, Charles C. Healy, recently talked to the judges of the municipal court about conditions in Chicago. He said, among other things, "Without the help of the judges of the municipal court, I shall be powerless to have a clean, honest administration. . . . The police department and the court that deals with offenders whom the police bring in ought to work in harmony. Wrangling gets nowhere. The only ones to profit are those whom the community supports both police and court to keep in reasonable control. A community has the right to demand that its courts and its police department shall cooperate. Any other policy leads to disastrous confusion."

COMMERCE CLUB PROVIDES CAMP FOR WEARIED MOTHERS

The Toledo Commerce Club conducts a fresh air camp for over-worked mothers and their families of children, providing for two weeks' recreation for one hundred and fifty people. A tented city has been placed along the shore of Lake Erie and provides an excellent opportunity for recreation of all kinds. Periods are provided for lectures and an entertainment of some sort is arranged for each evening. So far as I am advised no organization of a similar character in the country has ever attempted anything like this before.

THE NEW YORK SOCIAL SERVICE COMMISSION maintains a registry for Church social workers. Other commissions might follow this precedent with profit, for the number of such workers is increasing quite rapidly.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A MISSIONARY DISTRICT FOR CENTRAL AMERICA

To the Editor of *The Living Church*:

TN the June number of the *Spirit of Missions* is found an editorial advocating a Missionary District for Central America, and calling for a discussion of the subject in the Church press. Having just returned from my regular visitation to the missions on the Isthmus of Panama and being more than ever impressed with the great needs of these countries to the south of us, I have the temerity again to call to the mind of the Church its obligations in regard to Latin America.

Back in 1910 *THE LIVING CHURCH* was good enough to "feature" an article of mine on this subject, and as early as those days the late Archbishop of the West Indies was so much interested that we had a number of conferences and finally certain terms were agreed upon to be submitted to both the English and the American Churches. These terms were eventually passed upon and accepted by the authorities of the English Church, and required only action on our part to complete the transfer of the jurisdiction which the English Church has been exercising in Central America. We have never acted affirmatively or negatively on the proposed cession, but I doubt not that the English Church stands ready to complete her affirmative action.

I have feared greatly that the discussion which took place in regard to the Panama Congress would create a condition of mind in the Church which would make our authorities hesitate to embark on further missions in Latin America. For my own part, barring an article written at the request of the *Churchman* before the Board of Missions took its final action, I have refrained from discussing this subject in the Church press. I have taken this position as I did not wish to prejudice the minds of anyone when the time came to present the cause on its merits. It is true much publicity has been given to a telegram sent by me last fall to the Board of Missions. This telegram, which was a protest against holding the Congress or Conference in any part of Latin America, by an excusable oversight was never read to the Board. The telegram was sent because I had inside information and had every reason to believe that the Congress if held in Panama might give rise to complications political and ecclesiastical which would make it more difficult for our present and future work in those fields. The subsequent course pursued by those in charge of the Congress warranted my apprehension in this respect, for the Congress was not held in Panama. Its sessions, to which admission was by ticket, were held behind closed doors in the Hotel Tivoli, which hotel is owned by the United States Government, and is located on American territory in the Canal Zone. The welcoming address was made by the Secretary for Foreign Affairs of the Panamanian Government. This gentleman is a hyphenated American-French-Panamanian, and his address welcoming a Congress to hold meetings on American soil could only show his own personal good will. It could have no official significance and could in no way complicate or create disturbances in the Republic of Panama.

Another feature of this Congress was that it registered only the will of its presiding officer in that debate and discussion were limited to those designated in advance to be recognized by him. Thus the element of local danger was reduced to a minimum, and the Congress so far as doing any harm was, as pronounced by one of our clergymen in that field, *innocuous*.

Realizing, as I did, the needs of Latin America, it has always seemed a mistake to have held a Congress in so badly chosen a location as Panama. What is needed is to arouse the people who are going to do the work of reformation and regeneration. No one dreamed of holding the Edinburgh Conference at Port Said on the Isthmus of Suez when the question of missions in Africa and Asia were under consideration.

The mission of such a conference is not to be in itself the instrument of conversion; but its purpose is to get together the leaders of the various religious forces in order to consider methods; and it is also for the purpose of creating enthusiasm in the rank and file of those who are to support the missionary expeditions.

For many years I had dreamed of such a conference being held somewhere in our own country, which would have the aid of that great publicity agent, the secular press, and which would have brought forcibly to the minds of our own people the necessity of the religious forces of our own country cooperating with the work which our own Government is and has been doing for these Latin-American countries. Such a conference I also felt should be spontaneous and attended voluntarily by those who were vitally interested. However great our disappointments may have been at the missing of what seemed to have been so great an opportunity, I trust that our Church

will not permit the discussions which took place to becloud the main issue, nor that the members of the General Convention will allow any soreness which may have been created by the acrimonious debates to sway their judgments.

Work in Latin America is to be the subject of the Mission Study Classes for the ensuing year. The reports prepared beforehand by various commissions for the Panama Congress will be found valuable aids to this study in a general way. The Rev. Dr. Gray, educational secretary of our Board of Missions, has just issued an intensely interesting and sympathetic book entitled *The New World*. This book is to be the basis of study of the classes in our own Church. Books on each of the Church's missions in Latin America are supposed to accompany Dr. Gray's book. To me has been accorded the privilege of preparing the companion book, *Lending a Hand in Cuba*, the final proofs of which are now in the hands of the printer.

A great impetus would, therefore, be given to the study of Latin America if the General Convention would add to the enthusiasm by creating a missionary district for Central America at its approaching meeting.

It would be a gracious and graceful thing, too, for our great Church to say to her mother, the English Church, in this time of her great agony and distress: "We will stand in your stead and will assume the responsibility for work in Central America, which responsibility has really been ours all along."

ALBION W. KNIGHT.

COMMISSION ON TEXT BOOKS

To the Editor of *The Living Church*:

THE Church in General Convention has made a Commission on Text Books of American and English History. By the active members thereof the service asked has been performed at their own charges.

The Commission now asks support for a final meeting and a printed report. As the Church has no way of appropriating the funds we have to ask for individual subscriptions.

Some find that this subject in actual experience can become of prime importance; while others take it as one of the details to which a careful Church may wisely attend. In any case, the Church has asked and ought to have a report, and the Commission needs the funds. These may be sent through the Rev. H. P. Scratchley, Poultney, Vt.

ALFRED HARDING, *Convener*,
JOHN S. LITTLE, *Secretary*.

THE FILING OF TRIENNIAL REPORTS

To the Editor of *The Living Church*:

MAY the Secretary of the House of Deputies be permitted to cite two facts:

There are as many as seventy of the secretaries of the various dioceses and districts who have not yet forwarded their triennial reports as required by canon. The blanks were distributed to them last April. The tabulation of these reports is a tedious and laborious process which must be completed before the opening of the Convention for presentation to the Committee on the State of the Church, and would be greatly facilitated by a prompt transmission of the diocesan statistics.

The completion of the official list of deputies also awaits returns from twenty-five of the dioceses and districts from which the certified names of deputies elected have not yet been received. It is by this list that reports and other matters of importance are addressed to members and tickets issued for the opening service of the convention.

Attention might also be called to the joint rule regarding reports: "When in the judgment of any Joint Committee or Commission it is deemed advisable that its report should be sent to the members of the General Convention prior to its meeting, such reports shall be sent at least five weeks prior to the Secretary of the House of Deputies, who shall print and distribute the same, as far as practicable to all members of said Convention."

Respectfully submitted,
HENRY ANSTICE.
Church Missions House, New York, August 7, 1916.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

IN the present discussion on the proposed amendment to the canon on marriage, Dr. McKim argues strongly for the retention of St. Matthew 19: 32 as it stands, and use it against the amend-

ment. Professor Tyson argues for the amendment by trying to prove from a critical point of view the clause, "except it be for fornication," was not our Lord's word, but a later addition. Let me try to prove that the retention of these words makes the argument for the amendment as strong as their omission.

In St. Matthew's account there are three little words which seem to escape general notice: "For every cause."

The question of divorce seems to have been a live one in our Lord's day. And it would seem to have been presented to Him in its different aspects a number of times. We have two accounts of such interrogations which were manifestly made at different times. They were different questions and were handled by Him differently in the two cases. One is in St. Mark 10: 2 and the other in St. Matthew 19: 3.

In St. Mark the question was the general one, Is it (ever) lawful for a man to put away his wife?—tempting Him because they had Moses behind them and probably they recognized Him as a purist. And if He condemned it they could show Him up as opposed to their recognized authority. He takes their argument out of their mouths by Himself appealing to Moses, and then adds, "Yes, Moses suffered to write a bill of divorcement. But from the beginning God plainly showed His will otherwise. Therefore I say what therefore God hath joined together let not man put asunder." Divorce is never, then, in harmony with God, your Creator's will. And in the house His disciples asked Him again of the same matter. His answer to them is very clear. And, notice, there He recognizes the equality of the woman with the man. We can reasonably say that there He was instructing His Church in the persons of His disciples.

Now in St. Matthew, the question was different. There were two schools at that day, led by Gamaliel and Hillel. One interpreted Deuteronomy to allow a man to put away his wife for any cause. It was sufficient if she did not cook his dinner to suit him or if he saw someone else who pleased him better. The other allowed divorce only for some uncleanness—matter of nakedness—that is, fornication. Now here this was the question submitted to Christ. "Is it lawful for a man to put away his wife for every cause?" That it was lawful for one cause was by all admitted. That was taken for granted. If our Lord answered the question honestly He would have to admit that. And our Lord always addressed Himself to those immediately before Him and answered their questions as they put them. He would then have to decide that for them under their present law divorce was allowable. But before admitting it He established the sure foundation of God's manifest will "in the beginning." And now He could say, "If I have to admit the permission for divorce under your existing law; yet it is not a law enacted in harmony with God's manifest will but by Moses because of the hardness of your hearts." And then He gives the strictest interpretation of the law possible.

But remember, this was to the Pharisees and interpreting their law as it was on their statute book. "The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do." In the light of what He said in St. Mark, we have no right to take this interpretation in St. Matthew, out of its context, and make it apply to other conditions than those to which He applied it. It was for the Pharisees, interpreting their existing law, and does not apply to the Christian Church; and we can reasonably believe Christ did not intend it to do so.

If this is so then we are left to St. Mark to give us Christ's will for His Church. This interpretation was held by Keble who first taught it. The only objection I have ever heard against it is that it lacks antiquity. But that is not a serious offense in these days. Christ seems to have given His tacit approval of the permission which Moses felt it necessary to give because of the hardness of their hearts, and probably He to-day would approve of a reasonable divorce law in our civil code. But for His disciples, for His Church to which He vouchsafes His grace, His will is plainly that which was God's will in the beginning. And if so then we need the proposed amendment to bring our Church into harmony with it.

And now I have only St. Matthew 5: 32 left to explain in its relation to the canon on marriage. It really has no reference to it. For our Lord is not there discussing the subject of divorce. He is using the Jewish law on that subject as an illustration of how one can sin by causing another to sin, and He quotes the law as it exists.

Our Lord tells them: "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." And He illustrates it by citing several laws, giving first the letter of the law and then showing how it can be disobeyed equally, 1. In one's own heart; 2. By causing others to break it.

First He cites the law of murder. Hate is the spirit of murder. If you allow your hate to lead you to call your brother names you will arouse the same evil spirit in him. And again if you are reconciled that anyone has aught against you and do not try to be reconciled to him you are allowing him to continue in the spirit of ill will and anger. The words "without a cause" in verse 22 are considered a later addition. Hate, which is continued anger either with or without a cause, is a wrong state of the soul. And so one can sin by allowing his brother to continue in that state without trying to remove it.

Next He takes up the sin of adultery. And "whoso looketh upon

a woman to lust after her" hath committed it already in his heart. And again "whosoever shall put away his wife saving for the cause of fornication" causeth her to commit adultery when she marries another, and "whosoever shall marry her that is divorced" committeth adultery. Thus one can cause others to commit adultery and so be guilty himself. Now our Lord is using their law as it exists and so He must make the exception which their statute book makes. And this is all that this passage here means. It simply is quoting the law as it exists to show how one can sin by causing others to sin.

Similarly under the law of oaths our Lord shows how one can break the law of good will in one's own heart. If you have good will in your heart you can convince your opponent of your sincerity and he will be satisfied with your simple word without an oath, and again, if one is imposing on you, you can resist him. But the only way you can convert him from his ill will which is sinful, on his part, is by compelling him to recognize your good will.

I think this satisfactorily explains that St. Matthew 5: 32 has no bearing on our discussion and leaves the conclusion unaltered.

Omena, Mich.

CHRISTOPHER S. SARGENT.

To the Editor of The Living Church:

I SUPPOSE that no part of your paper is being read with more interest than that portion of your correspondence column which relates to the recent report in *re* the canon of re-marriage after divorce.

I do not think much weight need be attached to the manner in which the report is being attacked. Even Dr. McKim's letter with its citation (not quotation) of certain weighty authorities proceeded, or appeared to proceed, upon the assumption that the report set forth a proposal for the regulation of divorce. Some of those who defend the report seem to assume the same thing. But the trouble with the proposed legislation is, it seems to me, that it does not attempt to regulate divorce. If a canon were proposed which forbade all divorce in any circumstances whatever, Dr. McKim's protest would have a strong claim on the attention of those who accept the authority of Scripture and Catholic tradition. But no scriptural text, however doubtful, can be cited which specifically allows re-marriage after a divorce, and so, it seems to me, Dr. McKim's attack, so far as it claims to be based on Scripture, is irrelevant to the subject matter of the report.

It has been the unbroken tradition of the Church in the West (with the possible exception of a few fathers who appear either to allow or to tolerate the re-marriage of a man who has divorced his wife) that the divorce allowed to a husband for the adultery of his wife did not carry with it any right of remarriage during the lifetime of the wife. Neither, *a fortiori*, did the divorce sometimes allowed the wife for infidelity plus cruelty carry with it any such right. The statement is sometimes made that a contrary tradition has obtained among the oriental schismatics, but this statement seems erroneous unless made with voluminous modifications. The few fathers mentioned above have (in spite of Lecky's well-known footnote) but little weight in this connection, by reason of the extreme uncertainty of their exact meaning.

Neither would it be relevant to refer to alleged instances of flagitious sentences of nullity, since it is not the character of courts that is under discussion, nor to that recognition of remarriage after the event which sometimes seemed necessary at a time when many of the laws relating to marriage in its civil aspects, such as the legitimacy of heirs, were administered in Church courts.

The injustice of the proposed legislation does not lie in the fact that it forbids remarriage, but in the fact that it does this without attempting to forbid divorces, which are in themselves sinful and are proximate occasions of remarriage.

It has been the law of the Catholic Church, and therefore the American canons should enforce it, that divorce has never been allowed for more than one cause, and that for either party to cause a separation of a permanent character for any other cause is a sin. It is primarily to this and not to remarriage that the cited texts relate.

Under the proposed legislation a person may, without losing his or her standing as a communicant, secure a legal divorce or leave husband or wife on lesser pretexts. This may be the proximate occasion of remarriage or immorality, and its wrongfulness should be recognized in our canon law.

I am not sure that, were I a deputy to General Convention (which I am not), I could vote for the proposed legislation. I am glad that I do not have to make up my mind on that point. I am sure that it is right to defend upon scriptural grounds a proposal which bases itself upon a fragment of a scriptural passage while (to put it mildly) ignoring its context.

But with the utterance of the commission on the *Ne temere* decree I am in full accord. It could not possibly have expressed itself otherwise without (a) putting forth a sort of *Ne temere* of its own, or (b) seeming to approve parental indifference as to the religion of possible offspring, or (c) appearing to regard as less harmful an agreement to bring up children as Protestants without the sacraments, than, with these, to accept the papal allegiance.

The commission went as far as it possibly could in its warning against or denunciation of mixed marriages of any sort. Had it

been more specific it would have been obliged—taking the least harmful of the three courses indicated above—to stipulate that the Anglican party to a mixed marriage must expressly refuse to agree that his children be brought up in any religious connection other than his own. Having made this stipulation it could scarcely have proceeded with a very severe criticism of the *Ne temere*. It could not have said [b] *supra*: “You may enter marriage in entire indifference as to the religion of any possible children.” Nor could the *Ne temere* have been logically attacked on that basis.

It is inconceivable that Catholic Churchmen would say ([c] *supra*): “You may agree to have your children brought up as Jews, Turks, infidels, or heretics, but you may not agree to have them brought up as Roman Catholics.”

I think that most Churchmen, of whatever “school,” will agree that the commission could have gone no further in the matter than it did.

July 15, 1916.

Yours truly,

JOHN COLE MCKIM.

To the Editor of *The Living Church*:

TN view of the renewed discussion of Marriage and Divorce there is one question regarding it, singularly overlooked, which is most important.

Aside from all the intricacies and niceties of textual criticism there is the fatal consequence of re-marriage which remains to be dealt with. How about the fundamental principle of Christian forgiveness? What becomes of that vital question when all else is said? Can it be left out of the reckoning?

Undoubtedly the re-marriage of a divorced person, whether innocent or guilty, renders forgiveness impossible. Essential to forgiveness is the affording of an opportunity for repentance which implies amendment of life. Re-marriage absolutely excludes the offender from such forgiveness. There can be no restoration of former relation, no amendment of life in any true sense. There is no Scriptural authority, so far as I know, for denying even to an adulterer Christian forgiveness. Under the Jewish law the guilty adulterer was to be stoned to death. He or she had no opportunity for re-marriage. But the incident of our Lord and the woman taken in adultery whom He himself forgave seems to imply that forgiveness is possible. There is but one sin for which forgiveness is declared impossible, Sin against the Holy Ghost, and there is no reason to suppose that adultery was ever so regarded.

However tolerable temporary separation from bed and board might be, permanent separation, and especially re-marriage, must imply that there is to be no return for the penitent, no hope, no wish for the sinner's reclaim.

It is this fact, that re-marriage of divorced persons clashes with a Christian principle and puts the sinner beyond the pale of forgiveness, which is the crux of the whole question. It is not to be ignored; it bulks too large to admit of being waved aside with the answer that adultery dissolves the marriage bond *in toto* and makes it as though it had never been. By whose authority can this be said? Certainly not on that of our Lord, whose every act and word implies that such is not the case. It is losing sight of fundamental principles, and resorting to controversy over speculative and critical questions, which blinds men's eyes to the real and vital issues at stake. There can be no doubt that, whatever be the points at issue in the gospel text as between St. Matthew and the others, our Lord's dealing with the matter had for its purpose the inculcating of a higher Christian morality in contrast with the Jewish. He could lay down a higher law just because behind it there was this higher principle of forgiveness in contrast with the Jewish consignment of the sinner to destruction and death; even when it came to this awful sin, He knew there would be joy in heaven over one sinner that repenteth.

ALBAN RICHEY.

Wilmington, Del.

To the Editor of *The Living Church*:

YOU say that “the American Church has, by its present law permitting re-marriage after divorce for adultery, separated her discipline from that of the rest of the Western Church, Anglican and Roman, without assuming to herself the position of the Eastern Churches.” Is not *that* a long step in advance, and in line with the difference in the government of our country and of those countries where the Anglican and Roman Church are supreme? How can we become the American Church to the people of the United States if we do not stand on our own feet and refuse to be led by England even in the matter of “discipline”? As Bishop Phillips Brooks said: Our Church's “historic sense binds it, in a very live way, to the source from which it immediately sprang, and tempts it to treasure over much its associations with the great Church of another land, the Church of England. So long as it does that it can never truly be the Church of America. . . . She will be what she has been in very much of her history, what she is in many parts of the land to-day, an exotic and not a true part of the nation's life. The Episcopal Church's only real chance of powerful life is in the more and more complete identification of her self with the genius and national life of America” (*Twenty Sermons*, p. 57).

ELIZABETH L. MACMAHON.

P. O. Box 117, Arlington, Mass., August 1, 1916.

To the Editor of *The Living Church*:

TN a communication on Marriage and Divorce Dr. McKim broadly asserts that *ἀπολείν* is “the recognized Hellenistic term for divorce” (in the sense of dissolution of the marriage tie); cf. *THE LIVING CHURCH*, July 29, 1916, p. 463. For the sake of the proper understanding of the saying of our Lord it should be pointed out that *ἀπολείν τινά* means in both classical and Alexandrian Greek precisely: *to dismiss some one—dimittere aliquem*; no more.

Chilton, Wis., August 2, 1916.

ANTON A. MÜLLER.

“THE CHURCH PUT TO THE TEST”

To the Editor of *The Living Church*:

TN its issue of October 1, 1892, about a quarter of a century ago, the *Churchman*, of New York, in a very timely and able editorial, among other things uttered the words which I quote below, and which I am requesting that you will reproduce in the columns of *THE LIVING CHURCH*. I am quite sure that you will agree that the words quoted are as timely and important to-day as then. The extract is as follows.

“The matter of the Church's duty to the negro race holds the first place in order of time, and pretty certainly in the scale of relative importance. For, though ‘the colored question’ has long ago lost the attraction of novelty, the necessity of the Church attempting some adequate solution is becoming more and more pressing. Indeed, so urgent is the call, so unique is the Church's opportunity in this direction, that it looks as though her treatment of the negro in the next few years might fairly be made the test of the sincerity of her devotion, if not of the truth of her claims—the test by which she must stand or fall. . . . For the evangelization of the negro, on the contrary, the advantages are all on the side of the Church. As the negroes become educated (and the spread of education among them is becoming more and more rapid) they turn instinctively from the semi-pagan fanaticism of ‘camp-meeting religion’; they crave a Church of order and reverence, which can meet the needs of their intellects as well as afford scope to their emotions, a Church, too, that has its roots in the past, and finds its origin and constant source in One who reconciles all differences of color or class, because He is the center of all Humanity, because He is the new Man, in whom is neither Greek nor Jew, bond nor free, black nor white. . . . Is it wholly unfair to say that if the Church of this generation refuses such calls as these, if she fails in the one field where all is in her favor, with a people well-disposed and naturally religious, *she must face the judgment of the future with no excuse to offer for her sloth and neglect!*”

GEORGE F. BRAGO, JR.

Baltimore, Md., July 29, 1916.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

MAY I suggest, through your columns, to the Committee on the Revision of the Book of Common Prayer, that it report favorably upon, and advocate, at the coming General Convention, the following:

After the tables, etc., let the first office to begin the Book of Common Prayer be “The Order for the Administration of the Lord's Supper or Holy Communion.” Let that service be followed immediately by the collects, epistles, and gospels; then Morning Prayer; then Evening Prayer; then the Psalter; then the Litany; then the Occasional offices as may be most convenient.

I can see no reason in the world why the service which our blessed Saviour Himself instituted and commanded should not be the first to strike the eye on opening the Book of Common Prayer, and surely no Christian would object to giving that service the place which is its right by virtue of its originator. It is the right thing, the logical thing, and the reasonable thing to do, and every one who loves the Lord and wishes to do Him and His service honor would support the effort.

HENRY P. REUNCH.

Gulfport, Miss., August 1, 1916.

IN DEACON'S ORDERS ONLY

To the Editor of *The Living Church*:

TN a review of Anson Phelps Stokes' book, *What Jesus Christ Thought of Himself*, the Rev. Dr. Hall, the reviewer, says that the author is a priest of the Church. I think I am correct in saying that Dr. Stokes is in deacon's orders only.

Yours sincerely,

Fond du Lac, Wis.,
July 28, 1916.

B. I. BELL,
Dean of Fond du Lac.

ACT UPON your impulses, but pray that you may be directed by God.—*Tennent*.

DISCHARGE ABRIGHT the simple dues with which each day is rife.—*Schiller*.



RELIGIOUS

From Doubt to Faith. By Horace G. Hutchinson. New York: Longmans, Green, & Co. 50 cts. net.

Mr. Hutchinson, having found the peace and joy of believing in the Christian religion, sets down in this "short booklet" the reasons why he was formerly an agnostic, and how, finding agnosticism untenable, he embraced Christianity. Believing, on account of his experience, that he is better able to appeal to agnostics, than those who have always been Christians, he describes the path from doubt to faith, in chapters which treat of man's freedom and God's omniscience; the credibility of miracles and the meaning of Christ's divinity. The little volume is interesting on account of the matters treated, and also, because of the personal experience of the writer, it may be found more useful for many than the larger and more formal treatises on agnosticism.

PUBLIC HEALTH

The New Public Health. By Hibbert Winslow Hill. New York: The Macmillan Company. Price \$1.50 net.

Each generation of Americans now pays ten billions of dollars at least for infectious diseases, declares Dr. Hill, "and has the diseases too!" Why not, he asks, with perfect relevancy, "pay one-tenth of this sum and rid ourselves of all of them forever?"

How, the reader asks, can this be accomplished? Here is Dr. Hill's answer, and his whole book is an elaboration of it: "Find through the methods of epidemiology, of the laboratory, and of the vital statistician, skilfully combined by experts, the dangerous persons, whether sick or well—the only dangerous persons, those who carry on them, or in them, germs of infectious diseases. Set all others free, but keep these persons, not in old fashioned quarantine, but under such control that their discharges will not pass to others; and do not measure the length of that control by fixed time limits, blind and unjust as quarantine itself, but measure it wholly by the length of time the germs remain in or on the body. The moment the germs have left those persons, they are no longer harmful, and they should be freed."

That in essence is the new public health—"specific cleanliness directed not broadly and blindfold against all dirt," but scientifically and efficiently against the one "dirt" (infected matter) that "produces diseases" as he describes it in another place.

This volume is highly suggestive and is written primarily for the layman. Indeed Dr. Hill opens his chapter on "Why Do Anything?" by saying that "the day of the priest (in health matters), has passed; to-day is that of the doctor, but to-morrow will be the business man's"; and to him he addresses the chapter. C. R. W.

NATURE STORIES

AMONG the recent additions to books for small children is *That's Why Stories*, by Ruth O. Dyer. Taking nature as the basis for the various tales, Miss Dyer has done very successful work in creating these fairy stories, always bringing to the fore the beauties of nature and explaining in a fanciful manner the reason for many things which puzzle little ones. The drawings in black and white are also an interesting feature. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net; by mail \$1.10.] Francis Rolt-Wheeler needs no introduction to the lovers of adventure stories, for his U. S. Service Series is widely known. That series finished, he has started a new one to be known as the Museum Series, the first volume of which is entitled *The Monster-Hunters*, being descriptive of the huge animals that inhabited the earth in ages past. It is profusely illustrated with photographs loaned by the American Museum of Natural History, and is not only interesting reading, but also serves in an educational capacity as well, and is sure to delight any boy who may read it. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net; by mail \$1.40.]

RECENT PAMPHLETS

A MOST USEFUL addition to the Holy Cross Tracts is a reprint of Bishop Webb's masterly paper on *The Reservation of the Blessed Sacrament*. This paper, which has been out of print in recent years, is a complete refutation of the frequent statement that Reservation is forbidden by present-day rubrics, while it is also an excellent statement of the reasons for that practice. [Published by Holy Cross, West Park, N. Y., price 1 cent.]

A PAMPHLET entitled *Even so Send I You*, by the Rev. Wythe Leigh Kinsolving, is described as "A Booklet of the Church Missions." It consists of some twenty very brief missionary addresses given by the author to Sunday school children, and is intended to

set forth "the claims to the historic Episcopate, Catholic principles of government, and Catholic ideas of extension." The short chapters treat well of missionary subjects in concise, pithy language. [Published by the author, 718 Lamb avenue, Richmond, Va., 15 cents.]

The Rural Church Problem and *Social Service in the Rural Church* are the titles of two thoughtful addresses delivered by the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York. Bishop Fiske shows a deep appreciation of the seriousness of the rural church problem and makes definite, concrete suggestions as to its solution.

FICTION AND MISCELLANEOUS

When a Man's a Man. By Harold Bell Wright. The Book Supply Co., Chicago, Pub. Price \$1.35.

When a Man's a Man is a splendid story whose scene is laid in God's big, wonderful West, where a man is judged by what he makes of himself. It is a story of life, love, and the making of man. In the character of "Patches" the author depicts, in his well known, charming manner, one of the finest and most lovable characters in recent fiction.

Black Sheep. Adventures in West Africa. By Jean Kenyon Mackenzie. With illustrations. Houghton, Mifflin Co., Boston. Price \$1.50 net.

In the form of letters the author has given her experiences as a missionary among the natives of West Africa. Many interesting incidents are cited, and a good description of that far-away land and its customs may be obtained from her writings. The letters were addressed to her father, and were not written with the intention of publishing in book form for general reading. For brave courage we know of nothing in missionary annals to surpass this life story.

The Business of Being a Friend. By Bertha Condé. Houghton, Mifflin Co. Price \$1.25 net.

In this delightful little book of ten chapters Miss Condé has mapped out the hitherto uncharted sea of friendship. As she says in the opening chapter: "For most girls friendship is an alluring path on which they set forth without many guide-posts." Her purpose is, therefore, to set forth the things that make or mar a girl's relationships with those to whom she is attracted, and, incidentally, her own character. Since Miss Condé refuses to "root friendship anywhere save in God," the book is one which no girl can read without feeling an impulse toward a richer, fuller life.

Discourses on the Sober Life. By Luigi Cornaro. Thomas Y. Crowell Co. Price 25 cts. net.

Undoubtedly one of the most interesting characters of the Middle Ages was Luigi Cornaro who, a physical wreck at middle life, so retrieved his health that he actually lived to round the century mark. The book, here reprinted in a shape accessible to all, gives the easy formulas by which he won and kept his health.

Action Front is a series of short stories built around extracts from official dispatches.

Life in the British trenches is vividly depicted, giving one a good description of how modern warfare is conducted. Though of necessity there are many horrible and gruesome details, the author shows us there is a lighter side to war when the combatants have time for relaxation and jest and also relates the indifference toward death which the constant presence of war engenders in the daily life of the people. [By Boyd Cable. E. P. Dutton & Co. Price \$1.35 net.]

Nan of Music Mountain, by Frank H. Spearman, reminds us of his former book *Whispering Smith*. The scene is in the same locality and the story is much on the same order.

Nan, a refined and educated girl, lives with her relatives, the Morgans, who are outlaws, their camp being hidden away in fastnesses of the Rocky Mountains.

The hero, Henry de Spain, on account of his bravery, and skill in the use of fire arms, is made manager of the Thief River Stage Line, in order to subdue these outlaws. His love for Nan complicates matters.

There are many thrilling scenes, good descriptions of the old stage line, a blizzard in the mountains, and cowboy life in the wild west. It is a book one can recommend to young people. [Charles Scribner's Sons. Price \$1.35.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR.

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

THE two seasons of Lent and Trinity are so useful, apart from their devotional function, in regulating the reading of the laity. Lent urges us to those Church histories, researches, and Bible study which we might neglect did not this solemn season roll around so unfaillingly; but early Trinity opens a long vista of delight in reading—provided we are not of the Palm Beach set who, they say, don't read anything but menus—and without affronting our consciences we can read anything we please. We do not have to live up to anything strenuous in Trinity. It is such a comfortable season mentally. I think the clergy must joyously welcome it after the aggressive and alert life of the rest of the Church Year.

In Trinity, then, one can read the book which has been recommended months ago, can re-read, perhaps only to be disappointed, and can try to catch up with fine articles in magazines, only glimpsed through the busy-ness of the early year. With the delicious feeling of no impending engagements, the knowledge that everybody who owns a car is away some place, one can indeed abandon herself to the joy of reading as at no other time. For instance, there is Shakespeare's *Tempest*. This year Shakespeare entertainments, readings, pageants, and masks, are abounding and everybody is taking down his Shakespeare and turning to the *Tempest*. Some symbolist has found a wonderful meaning in that fairy story, and the proletariat of New York, it is said, tried faithfully to see something more in Caliban than mere written sentences delineate him to the ordinary reader. And so one reads—oh, so conscientiously—with puckered brow, saying to herself: "Was Caliban a symbol of something? Was he a demonstration that ugliness need not be evil? Was he an Ugly Duckling?" Hard indeed is it to rise to the heights of these people who see symbols in everything. Almost ashamed of feeble intellectuality which cannot see anything inspiring or subtle in Caliban, one sums it up: "Caliban is just Caliban and that's all there is about it," and turns to the gentle Ferdinand and Miranda, refreshing and lovely in their three-hours courtship. Sure 'tis a delightful wooing, he piling logs at her father's behest, she grieving that he has to toil and begging him to rest, as Prospero is "hard at study" and Ferdinand is safe "for these three hours":

"I would the lightning had burned up these logs that you are enjoined to pile—when this burns, 'twill weep for having wearied you. If you'll sit down, I'll bear the logs awhile."

This real revelation of a primitive helpmeet is disdained by Ferdinand, who had known the gallantry of courts:

"No, precious creature," he says, "I had rather crack my sinews, break my back, than you should such dishonor undergo."

Then, to the accompaniment of piling logs, he says to her certain prettinesses, never surpassed by lips of lovers. Resenting her comment that he looks "wearily," Ferdinand answers:

"No, noble mistress, 'tis fresh morning with me
When you are by at night."

He is the "third man" Miranda has ever seen and he has seen her now but for a brief hour, yet ardent is the mutual wooing, she modestly encouraging, he respectfully fervid. She tells him her name, though forbidden to do so by her father. Then Ferdinand breathes this rare love-offering—the log-piling still going on:

"Admired Miranda,
Indeed the top of admiration; worth
What's dearest to the world; full many a lady
I have eyed with best regard; and many a time
The harmony of their tongue hath into bondage
Brought my too diligent ear: for several virtues
Have I liked several women; never any
With so full soul, but some defect in her
Did quarrel with the noblest grace she owed
And put it to the foil: but you—Oh, you,
So perfect and so peerless—are created
Of every creature's best."

Then goes on this love-fraught, eloquent protestation until

the gentle Miranda throws the traditions of sex to the winds and says:

"Hence, bashful cunning,
And prompt me, plain and holy innocence.
I am your wife, if you will marry me."

And so one reads on to the happy consummation of this love story, thanking Fortune that one has not to look for symbolism to understand this part of it.

THERE ARE MANY convenient editions of Shakespeare now, limp leather volumes which smell luxuriously and contain but one play, paper copies carefully edited for use in the schools, and attractive light weight ones with all the latest research in them, all intended to make the reading of the poet easier than it was when "Shakespeare" meant a huge calf-bound volume which one had to rest upon the lap or the arm of a chair when reading. Still I like the dignity of those old tomes, they are so essentially and typically Shakespeare. And an illustration of Sarah Siddons as Lady Macbeth, or Edmund Kean as Hamlet, or a fanciful portrayal of Ophelia keeps the reader constantly aware of the traditional character and past importance of these creations.

Turning to such a volume lately to find the *Tempest*, which is always the first play in these old volumes, there confronted me something long forgotten. On a piece of parchment inserted between the fly-leaves, in graceful and ornate letters, is recorded the fact that this book was presented to its owner "*Quae apud populos Logansporti, literas optime connectit.* Second Presbyterian Church, March 19, 1875, Sweepstake Spelling Match." The glow of natural pride which this awakens subsides quickly under the puzzling thought: "Is it any honor to be a good speller when the literary journals of the world are upsetting all that we were so carefully taught and when great associations of teachers are—without a qualm—replacing the scholarly 'e-d' with the terse American 't'?"

A RARE AND JOYOUS SPIRIT was the late James Whitcomb Riley, not only bubbling with delicate, whimsical, and original humor which made him so welcome a companion to his friends and so wonderful to children, but having under it all the deepest and most ever-present spirituality. Not on any sectarian religious faith was this founded, but it was a natural religion fed by a keen observation of the goodness of God as revealed by the common, intimate life about him. Mr. Riley grew old most beautifully, using every opportunity of his full life to tell in written and spoken word his joy in the simplest things of life and to give praise for them to the Giver of all good.

It was the pleasure of the writer to know this Hoosier Poet at a time when he was unknown to fame, to see and to hear him talk when his future was all before him. The press is telling of the joy the poet felt upon receiving from Mr. Longfellow a letter of commendation and encouragement, after reading some verses submitted to him by Mr. Riley. These verses were really modeled on Mr. Longfellow's style and had not the charm of originality which marked Mr. Riley's later verses. But he was greatly elated over the eulogy. He read me the letter, jumping about the room, waving his arms, and almost shouting with joy. While his famous dialect poems, with their sweet philosophy sounding like music through them, are unique and have made the poet's reputation, I consider their writer even more unusual as a man than as a poet.

To find one who never grew tired of life, who was an optimist of the first degree even after physical health had failed, is more rare indeed than to find a verse-writer. In his volume called *Morning*, one not so much read as some of his earlier ones, there is a simple rhyme which he called *The Loveliness*, one of the many which show this joy of living:

"Ah, what a long and loitering way
And ever-lovely way, in truth,
We travel on from day to day
Out of the realms of youth."

"How eagerly we onward press
The lovely path that lures us still
With ever-changing loveliness
Of grassy vale and hill.

"On, on through all the gathering years
Still gleams the loveliness, though seen
Through dusks of loss and mists of tears
That vainly intervene.

"Time stints us not of lovely things,
Old Age hath still a treasure-store—
The loveliness of songs and wings—
And voices on before.

"And—loveliness beyond all grace
Of lovely words to say and sing—
The loveliness of Hope's fair face
Forever brightening."

A CHURCHWOMAN OF BOSTON has presented us two volumes of charades, *Charades by an Idle Man* and *Sed Quaere*. With rare self-denial these volumes have been sent *en tour* before their contents were fully mastered by the recipient. The Churchwoman "with the Bellamy touch" is considering the publication of some of her excellent charades, and in that case they will be added to our traveling library.

IN A RECENT number it was asked if anyone had some summer curtains to share. The address of the person to whom they will be welcome is Mrs. C. H. Park, Escondido, Cal., R. F. D.

HAVING RECEIVED LETTERS from several diocesan educational secretaries relative to new methods for autumn work, we are glad to have at hand a new book written by the educational secretary of the diocese of Pennsylvania, Adeline Avery Pilsbry. *The Mission Study Class: Its Message and Its Method*, is treated most carefully, very fully, and moreover with a reverent touch not always found in books of instruction. Bishop Rhinelander in a foreword commends this book and expresses his gratitude to the author for her work. "We in the diocese of Pennsylvania owe her a great debt," the Bishop writes. The usual page of dedication bears the inscription: "Unto—Jesus—the Author and Finisher of our Faith. Lord Jesus, into Thy hand we commit this book. We pray Thee bless it and use it to the Glory of Thy Holy Name and the Benefit of Thy Church. Amen."

THE SOUL OF AN ORGAN

By KATE TUCKER

I AM not democratic and never will be. I play only for those who have a knowledge of music, and often I am grievously misplayed. Every one of the Auxiliary ladies who bought me thinks she has the right to torture not only me but the congregation also. Then there is the minister, who really has an ear for music, plays a few grand chords, and then tries a new air; and it hurts to be learned on. There is one thing to be said for the minister however, he never plays when anyone is in the church.

But no one can suffer much when he has the master for a frequent visitor and very, very dear friend, as I have. From the time he was a little lad, a poor child who had never seen the light, who slipped in one day after a Lenten service and ran his long, delicate fingers over my keys, I have sent forth the best that is in me in response to his touch, for I know when he plays he is in another world, a world which very few who see can enter. How the *Venite* and *Te Deum* boom when he plays them, and how soft and beautiful and yet prophetic he makes my notes sound to Simeon's hymn, the *Nunc Dimittis*, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word." I feel almost as if my master was pleading with the Lord as Simeon did, he is so tired of the darkness.

Not long ago there was a wonderful service in our church, a service for the deaf and blind of the state institutes. The blind choir came and the church was filled with the deaf and blind. Evening Prayer was read and the minister's sermon translated to the dumb. Then my master struck into the recessional hymn and the voices followed and soared far up into the roof, echoed and grew more beautiful, then faintly died away in silver notes, waves upon waves of this: then came the closing lines, "I shall see Him and hear Him above." The choir and congregation were facing the great western window portraying the Ascension, and as the last rays of the sun lit the figure of our Lord with hands outstretched in blessing, and bathed the upturned blind faces with light, they seemed transfigured; overjoyed with that glorious promise of the future.

There is one more service very dear to me, the early Com-

munion service Easter morning. This church is in a large city and many people, all in white, come. Some are a little early, some a little late, a few have quiet, restful, beautiful faces; many have troubled, wondering, seeking ones; but all when my master strikes into the *Gloria in Excelsis* rise with faces transfigured and join the blind choir in "Glory be to God on high, and on earth peace, goodwill toward men."

This Easter morning my master came early and played with wonderful feeling all the glorious chants that belong to this season. They were so beautiful that it seemed to me that I could almost see the invisible choir of angels leaning over the railings of the unseen galleries lest they lose one note. This evening my master came again, very quiet and very tired, and with all the longing of a lifetime played Simeon's hymn, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word," and such a pleading face as my master had! "For my eyes have seen Thy salvation," and his face lit up wonderfully. My master has seen much unknown to those gifted with sight. It will not be such a change to him when he goes. "Which Thou hast prepared before the face of all people. To be a light to lighten the Gentiles and to be the glory of Thy people Israel. Glory be to the Father, and to the Son, and to the Holy Ghost."

How my master's face shone! Then he laid his head down on his arm and suddenly I knew he was gone.

PILGRIMAGES OF PRAYER

THROUGHOUT the country districts in England, devout women are going forth two by two on Pilgrimages of Prayer. Wearing blue uniforms with a white cross over the breast and white cross, on the front of a little blue cap, their faces covered with a blue Madonna veil, they walk from village to village carrying a wooden cross.

On arrival at a village they first go to the church, where a short service of welcome is held; then they visit every home and talk of Christ and prayer with anyone, man or woman, who happens to be at home. In some barn or on the green they hold an informal service in the evening. In the afternoon meetings are held for women, at which the pilgrims give talks on purity and eugenics.

The only thing they ask is hospitality in mansion or cottage.

An English vicar writing to an American rector states that: "The Pilgrimage of Prayer to this village was very profitable, bodily and spiritually, to the women of this parish."

SHARING BURDENS

WALKING up a steep hill the other day, my sympathetic interest was drawn towards a horse vainly trying to move a heavy load. The driver was kind in his efforts to assist the horse in getting up the hill but to no avail. For a time it seemed as though it would be impossible to reach the top of the incline in order that the goods with which the wagon was laden might be delivered. Then an unexpected thing happened; a passing motor car stopped and before the throng of onlookers knew what the chauffeur had in mind he had fastened one end of a stout rope to the rear of his machine, tying the free end to the axle of the wagon. He jumped back into the car and threw in the clutch, calling at the same time to the horse to start. Up the hill moved the strange cavalcade, and the cheers of the crowd evidenced their appreciation of the kind act.

Here was the reverse of what we used to see in the days before automobiles were as dependable: then old Dobbin frequently pulled a "dead" car to the shop. Now he is coming into his own, for it may be that the horse I saw helped had once performed a similar service for a heavy machine. "Bear ye one another's burdens, and so fulfil the law of Christ," once admonished the great Apostle (Galatians 6: 32). We read this and our minds flee to bearing with a burdened person, rather than bearing a part of the load.

We were to translate the passage, "Share ye one another's burdens," we would not do violence to the original but would enter more into the spirit of St. Paul's admonition.—ALAN PRESSLEY WILSON in the *Southern Churchman*.

"WHERE HAVE YE LAID HIM?" "Jesus wept." Let me thank God for my Redeemer's tears. The "Man of sorrows" is the Man for sorrowers. The weeping Saviour makes me glad. My tears are often telescopes to let me look more clearly into the far-off land, where tears shall never come. It comforts me to see that He thinks tenderly even of the resting-place of my dead. If He asks me, "Where have you laid your loved one?" I will answer, "Come and see," for I will not go alone, even to weep there. I will take my Lord along with me, and I will listen to Him as there He tells me of the glorious life that is only a little way beyond. If my Lord goes with me to the grave I can look at it calmly, even through still falling tears, as His holy ground, where He is keeping one of His loved ones safe till the breaking of the day.—Rev. G. H. Knight.

Church Kalendar



Aug. 1—Tuesday.
 " 6—Sunday. Transfiguration. Seventh Sunday after Trinity.
 " 13—Eighth Sunday after Trinity.
 " 20—Ninth Sunday after Trinity.
 " 24—Thursday. S. Bartholomew.
 " 27—Tenth Sunday after Trinity.
 " 31—Thursday.

CALENDAR OF COMING EVENTS

Sept. 9-18—Conference G. F. S. Associates, at Connecticut Holiday House, Canaan, Conn.

Personal Mention

THE Rev. JAMES H. GEORGE, JR., has resigned the dual cure of St. Alban's, Danlison, and St. Paul's, Plainfield, Conn., to take effect October 1st, when he will enter upon his new duties as rector of Calvary parish, Columbia, Mo.

THE Rev. HENRY H. HADLEY has resigned the rectorship of St. Paul's Church, Newark, N. J., and will become rector of St. Paul's Church, Syracuse, N. Y., on November 1st.

THE Rev. HAROLD M. LUFKIN is now one of the masters at St. Andrew's School, and should be addressed at St. Andrew's P. O., Tenn.

THE Rev. JOHN S. MILLER, rector of the House of Prayer, Newark, N. J., will shortly celebrate the fiftieth anniversary of his ordination to the priesthood. He has been rector of this far-famed parish since January 2, 1889.

THE Church of the Redeemer, Pittsburgh, East End, is to have as the preacher on the Sunday mornings of August the Rev. WILLIAM POKKES, rector of Grace Church, of the same city.

THE Rev. H. G. PURCHASE has resigned charge of St. Luke's Church, Paterson, N. J., and is now in London, England. On September 1st he takes temporary charge of the parish of Chippenham, Cambs, during the absence of the vicar, the Rev. Samuel F. Cunningham, on chaplain's duty with the English forces. He will take advantage of his nearness to Cambridge to attend certain lectures at the university.

THE Rev. C. BERTRAM RUNNALLS, rector of the Church of the Good Samaritan, Corvallis, Ore., is spending the month of August with his family at the Pacific coast. He will return to his parish for the first Sunday in September.

THE Rev. MORTON C. STONE has changed his address to 433 West Gilman street, Madison, Wis. Mail addressed to him for St. Francis' University Chapel should be sent to this new address. Mail intended for St. Andrew's Church should be sent to Mr. Wayland D. Chase, 141 Summit avenue, Madison, Wis.

THE Rev. M. L. TATE, rector of Emmanuel Church, Emporium, Pa., has received and accepted a unanimous call from Christ Church, Waterloo, Iowa. He will take up his work in Waterloo about September 1st.

THE Rev. CHARLES L. WELLS, Ph.D., rector of Christ Church, Macon, Ga., has accepted his recent election to the chair of Ecclesiastical History in the University of the South, and will remove to Sewanee in September.

THE Rev. S. A. WRAGG, rector of Trinity Church, Columbus, Ga., has been presented by his parishioners with an automobile.

Summer Addresses

THE Rev. GEORGE COLBY DE MOTT, acting rector of St. John's Church, Jersey City, N. J., during the past year, was recently presented by the vestry with a copy of resolutions expressive of the esteem and affection of the congregation. Mr. and Mrs. De Mott have gone to their summer home in Maine.

THE Rev. WILLIAM MERCER GREEN, rector of St. Andrew's Church, Jackson, Miss., is spending his August vacation with his family in his summer cottage at S. Pascagoula, Miss.

THE Rev. H. P. HAMES, who has been acting as chaplain at Prof. Rorey's Summer Camp for Boys in Upper Michigan, and later on assisted at the Cathedral in New York City, is now to have charge of the parish church at Newburgh-on-Hudson during the month of August, and all correspondence should be addressed to 507 West One Hundred and Seventy-ninth street, New York City.

EIGHTH SUNDAY AFTER TRINITY

St. Matthew 7: 16—"Do men gather grapes of thorns?"

Men do not gather grapes of thorns, 'tis true:
 The thorns yield thorns alone; but, oh, dear Lord,
 This miracle at Calvary we view,
 When from Thy brow we see the blood outpour'd.
 Adam, from Eden banish'd, garners thorns,
 His heritage of exile, toil and pain.
 What fruit from these? Perverse, perchance he mourns
 The past and craves the world's ill fruit again.

Then, lo! the bare, stark Tree, with thorny crest,
 Become the Vine of Heaven, whence ruddy glow
 The grapes of God. And, lo! the rich wine press'd,
 Lord, from the bleeding punctures of Thy brow.
 From all earth's thorns distill'd, that wine may we
 New in Thy Father's Kingdom drink with Thee.

HERBERT H. GOWEN.

THE Rev. J. M. HUNTER of St. Luke's Church, Marletta, Southern Ohio, is spending August in Cape May, N. J., taking Sunday duty in St. John Baptist Church, Germantown, Philadelphia.

THE address of the Rev. ALFRED S. LAWRENCE, rector of St. Matthew's Church, Hillsboro, N. C., will be St. Bartholomew's Parish House, 209 East Forty-second street, New York City, during August and the first half of September.

THE Rev. S. HARRINGTON LITTELL and family, returning to China, will sail by the *Empress of Asia* from Vancouver, B. C., on September 7th. Until September 1st, address Leland, Mich.; after September 7th, Hankow, China.

AT St. Luke's Church, Convent avenue and One Hundred and Forty-first street, New York City, the Very Rev. J. P. D. LLOYD, D.D., Dean of Nova Scotia, is to be the special preacher at the eleven o'clock service during the month of August.

THE Rev. CLAYTON MACKENZIE LEGGE will have charge of the services at Wakefield and Reading, Mass., during the month of August. Mr. Legge has recently returned east from California, his address being the Diocesan House, No. 1 Joy street, Boston, Mass.

THE Rev. W. T. METZ of Springfield, S. D., will preach at All Saints' Church, Wynnewood, Pa., during August. His address during that time will be Beach Haven, N. J.

THE Rev. A. R. MITCHELL, rector of St. John's Church, Ionia, Mich., will spend the month of August with his family at Cottage Grove, Higgins Lake, Roscommon, Mich.

THE Rev. A. L. MURRAY and family are at Wolfe Hall, Denver, Colo., for the month of August. The Rev. Mr. Murray is in charge of the services at the Cathedral during his stay.

THE Rev. ROYAL K. TUCKER will have charge of the Cathedral services at Christ Church, New Orleans, in the absence of Dean Barr, and will preach at the morning services.

THE vestry of St. Paul's Church, New Orleans, have secured the services of the Rev. S. L. VAIL as minister in charge for the summer and until a rector comes to succeed the Rev. John D. La Mothe, now of Baltimore, Md. The Rev. Mr. Vail will continue also as rector of Mt. Olivet, New Orleans.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATIONS

PRIEST

CONNECTICUT.—In Trinity Church, Seymour (Rev. William A. Woodford, rector), on St. James' Day, the Bishop Suffragan advanced to the priesthood the Rev. REGINALD BLACKWELL STEVENSON, curate in Trinity Church, New Haven. The Bishop was the preacher. The candidate was presented by the Ven. George H. Buck, Archdeacon of New Haven. The Litany was sung

by the rector of the parish. The Rev. Eric B. Schmidt was epistoler and the Archdeacon of New Haven was gospeller. Mr. Stevenson is a graduate of McGill University, Montreal, Canada, and of the Montreal Diocesan Theological College. Originally intending to go as a missionary to Japan, Mr. Stevenson's plans were altered by reason of the European war. During his residence in New Haven he has in addition to his duties in Trinity Church been taking up graduate work in Yale University.

DEACON

ERIE.—On the Feast of St. James the Apostle, GEORGE A. SUTTON, lately the Presbyterian minister of Kane, Pa., was ordained deacon by Bishop Israel at the Cathedral in Erie. In the absence of the Rev. A. L. Seiter of Meadville, who was to preach the sermon, the Bishop was the preacher. The Rev. Canon Butcher of the Cathedral, the Rev. R. P. Ernst, the Rev. W. H. Overs, Ph.D., the Rev. Frederick Randolph, the Rev. G. H. Sharpley, who presented the candidate, the Rev. H. L. Taylor, and the Rev. W. E. Van Dyke were present. In the absence of the Dean, Canon Butcher was master of ceremonies. After the ordination the ordinand and his family with the visiting clergy and Mr. T. W. Shacklett, treasurer of the diocese, were the guests of the Bishop at the Reed House. The Rev. Mr. Sutton will act as general missionary during his diocese, assisting the other clergy at various places in the diocese as he may be appointed.

DIED

CARSTENSEN.—At Christ Church rectory, Riverdale, New York City, on Monday, July 24th, MARY RUTHERFORD, wife of the Rev. Gustav A. CARSTENSEN and daughter of the late Colonel Francis J. Thomas, U. S. Army.

DEVOL.—At Gambler, Ohio, on July 9th, RUSSELL SEDWICK DEVOL, emeritus professor of History and treasurer of Kenyon College. He died after a day's illness from pneumonia, following some months of falling health.

FERGUSON.—On August 3rd, in Liberia, Africa, the Rt. Rev. SAMUEL DAVID FERGUSON, D.D., Missionary Bishop of Liberia, aged 75 years.

MACNEALE.—At his home in East Walnut Hills, Cincinnati, Ohio, August 4, 1916, EDWARD SARGENT MACNEALE, son of James Donald and Mary Sargent Macneale.
 Jesu, mercy.

PAGE.—In Boston, Mass., Miss EDITH PAGE, sister of Dr. Calvin G. Page. Burial from the Cathedral, Dean Rousmaniere officiating. Committal in Mt. Auburn.

PHILLIPS.—On July 28th, at Ridgefield, Conn., AGNES DU BOIS, widow of Prof. Andrew Wheeler PHILLIPS, of Yale University, and daughter of the late Rufus E. and Agnes Donnelly Hitchcock of Waterbury, Conn.

VAN ANTWERP.—At Seal Harbor, Maine, on Thursday, August 3rd, in her eighty-ninth year, MARIA FRANCES CLEANAY, wife of the late LEWIS VAN ANTWERP of Cincinnati, Ohio.

WANTED

POSITIONS WANTED—CLERICAL

YOUNG MARRIED PRIEST, good Churchman, desires curacy for work with junior congregation. Successful with young people. Scoutmaster. Available September 15th. Address GNOTH, care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references, will preach missions September to May. Clergymen who desire his services will kindly address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST having his vacation during the month of September would accept supply work for Sundays during that time. Address **RAMOL**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, UNMARRIED, sound Churchman, wants parish. Excellent references. Address 111, care **LIVING CHURCH**, Milwaukee, Wis.

SUCCESSFUL, hard-working priest, good preacher, desires parish; small salary. **ABILITY**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

EXPERIENCED KINDERGARTEN TEACHER WANTED. Must be loyal Churchwoman of attractive personality with ability as a leader and strong physically. Work consists of private morning kindergarten, free parish kindergarten on Saturday morning, and the charge of the Sunday school kindergarten with visiting of pupils. Give age, experience, training school, reference, and salary expected in first letter. Address **E. G. M.**, 231 East Adams street, Sandusky, Ohio.

NEW YORK CITY PARISH desires, in the capacity of lay assistant, a Churchman engaged in student work who can give the entire Sunday and no less than three hours of each weekday to the service of the Church. Liberal compensation for efficiency. Address **SECUTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST WANTED for St. Mark's Church, Augusta, Maine. Young man desired. Male choir. Moderate compensation; good opportunity for teaching. Address the **Rev. V. O. ANDERSON**, Rector.

COMPETENT WOMAN wanted as working housekeeper or mother's helper, and to assist with the children; also, do little upstairs work. References. Good salary. **Mrs. ROBINSON**, 3741 Walnut, Kansas City, Mo.

INCREASE YOUR EARNINGS materially by preparing advertisements, booklets, and commercial literature. Spare time can be employed. Address **HENRY CRISP**, 316 West Ninety-fifth street, New York, N. Y.

CATHOLIC LAYMAN wanted at once to teach stenography and business courses. Address **St. Andrew's**, St. Andrew's P. O., Tenn.

POSITIONS WANTED—MISCELLANEOUS

WELL-KNOWN ORGANIST and composer, organist of a large and important church in Philadelphia, desires similar position in Western city, where good field for teaching. Excellent choir trainer; voice production; recitalist: holds three Royal Academy distinctions. References from distinguished Churchmen and musicians. Address **E. N.**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN, mature, well-connected, and with good recommendations, desires position as mother's helper or caring for invalid. Clergyman's family preferred. Address **E. M.**, care **LIVING CHURCH**, Milwaukee, Wis.

ENGLISH LADY desires position as governess or companion. Help and housekeeper. French, music, elementary German, Latin, drawing. References. Address **M.**, Box 16, Shamrock, Wheeler county, Texas.

SOCIAL SERVICE WORKER: Trained, experienced, desires engagement. Sunday school and children's work specialty. Address **SOCIAL SERVICE WORKER**, care **LIVING CHURCH**, Milwaukee, Wis.

DEACONESS, trained, experienced, available for engagement. Wide experience. Best diocesan and parochial references. Address **SPEER**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The **CHOROPHONÉ** is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

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

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

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

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address **Miss E. L. LARRABEE**, 133 N. La Salle street, Chicago.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. **CLARA CROOK**, 128 West Ninety-first street, New York.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. For particulars of the Special (Oxford) light weight Cassock and surplice see displayed advertisement on another page. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **Mowbrays**, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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

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PART OF RECTORY FOR RENT. Seven rooms, beautifully situated, lawn, use of tennis court, near bay, thirty minutes from City Hall, New York, five cent fare, at attractive terms. Rector using four rooms. Address **ASCON**, care **LIVING CHURCH**, Milwaukee, Wis.

HEALTH RESORTS

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

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

APPEAL

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, LAWRENCEVILLE, VA.

For three successive years St. Paul's School has, through the generosity of its friends, raised enough money to meet its current operations. I count this very fortunate indeed, in view of the awful war in Europe and the many objects which have attracted the attention of the philanthropic public.

Having encountered trouble with our water supply, and a break down of our electric light plant, and being without heat for the newly erected Boys' Building and the Memorial Chapel, we were compelled to begin the erection of the power-house building for the centralization of the water, electric light, and heating system. Because of having lost our Boys' Building by fire, we were forced to complete the new one in the past year. During the past three years, aside from raising funds for current requirements, we have built the Long Island Building at a cost of \$20,000; four teachers' cottages, \$3,000; one barn, \$700; for part of the power-house plant, \$5,000; four mules and farming implements, \$1,000; spent on water works, \$500; spent on heating Memorial Chapel, Boys' Building, and sundry other equipments, \$8,000; making a total of \$38,200. I am happy to say that all of this has been raised or pledged with the exception of about \$8,000.

The American Church Institute offered us \$5,000 contingent upon our meeting all of this expenditure by June 30, 1916. Having been so greatly encouraged by the results obtained up to that time, the Institute has willingly extended the time limit until September 1st, thus giving me the opportunity to take up the matter with other friends.

I am very glad indeed to be able to make this report and to offer thanks in advance for anything done to assist us in our efforts to secure the \$5,000 conditionally pledged by the Institute. Remember, that for the running expenses of the past three years, and for all of the permanent improvements we have put in, we still lack but \$8,000 of having enough to claim the \$5,000 pledged by the Institute.

JAMES S. RUSSELL, Principal.

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.

THE LIVING CHURCH

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

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

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

Woodward & Lothrop.

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Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

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Scranton, Wetmore & Co.

TROY, N. Y.:

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H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seldenborg, Ellicott Square Bld.
Otto Ulbrich, 386 Main St

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.
Church of the Redeemer, 56th St. and Blackstone Blvd.A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

Sherman, French & Co. Boston.

Ballads and Lyrics. By Eldredge Denison.
\$1.25 net.

The House on the Hill and Other Poems. By Frederick A. Wright. \$1.00 net.

The Locust Flower and The Celibate. Two Plays by Pauline Brooks Quinton. \$1.00 net.

Thomas Y. Crowell Co. New York.

A Last Memory of Robert Louis Stevenson. By Charlotte Eaton. 50 cts. net.

Macmillan Co. New York.

Straight America. A Call to National Service. By Frances A. Kellor. 50 cts. net.

PAMPHLETS

Trustees of the John F. Slater Fund.

Memorial Addresses in Honor of Dr. Booker T. Washington. Occasional Papers No. 17.

American Social Hygiene Association. 105 W. 40th St., New York.

The Mother's Reply. A Pamphlet for Mothers. By the Author of *The Three Gifts of Life*; *A Book for Girls*. Publication No. 60.

Social Hygiene. Home and Community. Publication No. 41.

The American Social Hygiene Association. 1914-1916. Publication No. 41.

Sex in Life. Designed for Use by Adolescent Boys and Girls and Awarded the Prize of \$1,000 Provided by the Metropolitan Life Insurance Company. Donald B. Armstrong, M.D., and Eunice B. Armstrong, A.M. Publication No. 52.

National Conference Committee of the Railways. 1864, 603 S. Dearborn St., Chicago.

Railroad Strike or Federal Inquiry? Public and Press Demand Peaceful Settlement of Railway Wage Controversy by Interstate Commerce Commission or by Arbitration.

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Official Bulletin. Vol. VIII., No. 5, June, 1916.

Board of Conference Claimants, Methodist Episcopal Church, 820 Carland Bldg., Chicago.

Addresses. Bishop Eugene R. Hendric, D.D., LL.D., Senior Bishop, Methodist Episcopal Church, South. Mr. Monell Sayre Representing the Right Rev. Bishop W. A. Lawrence, D.D., LL.D., Protestant Episcopal Church. General Conference Anniversary, Board of Conference Claimants, Methodist Episcopal Church, Saratoga Springs, N. Y., May 19, 1916. Free on request.

Goucher College. Baltimore, Md.

The Social Services of Some Goucher Alumnae. By Thaddeus P. Thomas, Ph.D., Professor of Social Science, Goucher College.

Vestry of Trinity Parish, Wilmington, Del.

The Old and the New at Holy Trinity (Old Swedes) Church, Wilmington, Delaware. Being a Report of the 217th Anniversary Service Held Trinity Sunday, June 18, 1916, including the Presentation of the Endowment Fund and Sermon by the Right Rev. Frederick J. Kinsman, D.D., Bishop of Delaware. With a brief Historical Introduction, and an Appended Report of the Endowment Fund.

CATALOGUES

The Harvard School for Boys. (Military.) Los Angeles, California. Seventeenth Year. 1916-17.

Howe School Catalogue Number. January, February, March. Volume 31, Number 2, 1916.

PORTFOLIOS

Department of the Interior. Washington, D. C.

National Parks Portfolio.

THE CHURCH AT WORK

CHANGES IN PITTSBURGH CHURCH

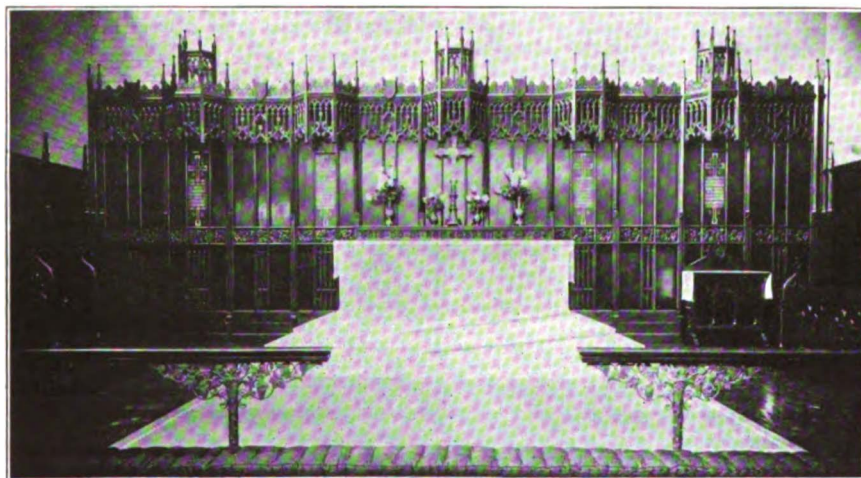
THE CHURCH OF THE ASCENSION, Pittsburgh, Pa. (Rev. Wyatt Brown, Litt.D., rector), has recently been subjected to changes in the interest of architectural improvement.

To the choir furniture which Mr. Charles R. Lamb designed some years before has been added, through the generosity of many me-

site end of the transept have been removed, thus prolonging the long arm of the cross.

The wood has been carefully selected oak, elaborately carved with Gothic detail and symbolism. The color of the entire furnishings throughout has been deepened to harmonize with the new work, giving an English, old-oak effect.

The gift by Mr. Charles L. Snowden of the

SANCTUARY, ALTAR, AND REREDOS
Church of the Ascension, Pittsburgh

morialists, an elaborate treatment of the choir front, the sanctuary, side, and end walls, with the great reredos, altar and steps, the lighting of the chancel by a series of lanterns at the chancel arch, and the enrichment of the southern transept by a baptismary scheme of elaborate wood and marble.

Screens in one transept have been removed, accentuating the cruciform plan of the church, and giving a better view of the north chapel. At the same time screens at the oppo-

sition side of the choir front includes not only elaboration in front of the choir sittings, but two arched canopies forming an entrance to the pulpit and a balancing canopy for the lectern. On either side of the entrance to the choir inscriptions are carved in the wood panels:

"To the glory of God and in loving memory of MARY ELIZABETH SNOWDEN 1895-1915."

"Blessed are the pure in heart for they shall see God."

Above this seven lanterns in wrought metal of antique finish are suspended. Hexagonal in plan the outer three panels are of rich traceried stained glass, while the opposite three panels facing the sanctuary are in clear glass, illuminating both choir and sanctuary effectively, by the gift of Mrs. George Heard. A memorial inscription is carried on a metal plate affixed to the wall of the chancel:

"The seven chancel lights are erected to the Glory of God and in loving memory of
CHARLES THOMPSON NEAL
1832-1902
And his wife
ELIZA MARLIN NEAL
1835-1913."

In addition to the choir furnishings a clergy stall and desk have been added, the gift of Mr. and Mrs. Louis Brown, the chair carrying the following inscription, engraved on a metal plate at the back:

"This clergy chair and prayer desk erected to the glory of God and in loving memory of
JOHN EATON
By his daughter
Lulu Eaton Brown."

Also two carved Gothic hymn tablets, the gift of Mrs. Sarah B. Westerman, in memory of her husband, inscribed as follows:

"To the glory of God and in loving memory of
WILLIAM M. WESTERMAN
Sept. 4, 1868—Oct. 4, 1911.

"O come let us sing unto the Lord. Let us heartily rejoice in the strength of our salvation."

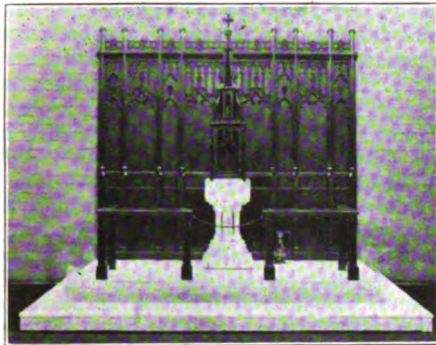
As one looks towards the chancel the baptismary with its elaborately traceried panels forms a background to the marble font erected on a marble floor, with rail surrounding. This is the gift of Mrs. R. N. Jennings. The

following inscription is carved on two panels of the woodwork on either side of the font:

"To the glory of God and in loving memory of RICHARD M. JENNINGS Born Sept. 10, 1861 Died Jan. 5, 1907 This baptistry and font cover are erected by his wife A. D. 1916."

"He that believeth and is baptized shall be saved."

Beyond the choir and forming naturally the center of the entire scheme is the Miller



THE FONT, CHURCH OF THE ASCENSION Buffalo, N. Y.

memorial. Here, erected on a flight of marble steps, has been placed the largest monolithic altar in the United States. It stands free of the wall. Behind the great construction of carved oak with the retable and its text in gold rises,

"This do in remembrance of Me."

The retable has been designed to receive the altar furnishings, the cross in the center having above it an octagonal canopy. This central motif has been repeated on either side, a series of five canopies forming the end of the sanctuary wall, broken by upright supporting piers and carved Gothic panels carrying the memorial inscription and texts. At the left of the altar the inscriptions read:

"If I be lifted up I will draw all men unto Me." "Therefore are they before the throne of God and serve Him day and night in His temple."

At the right:

"To the glory of God and in loving memory of MARY LYDIA MILLER 1850-1915." "He watching over Israel slumbers not nor sleeps. Shouldst thou walking in grief languish He will quicken thee."

This reredos is carried forward on lower levels on the side walls, thus embracing all three walls, out to the altar rail, as one memorial.

Additional memorials and gifts can be added harmoniously to the plans as already executed. Here six memorialists, by united action under the intelligent direction of one artist mind, have secured for the Church of the Ascension one of the most interesting improvements recently completed.

NEW DEAN FOR VIRGINIA THEOLOGICAL SEMINARY

AFTER SERVING as dean of the Virginia Theological Seminary for sixteen years and being twenty-eight years professor of Hebrew and Oriental languages and literature in the same institution, the Rev. Angus Crawford, D.D., has resigned the former position, though he will still continue his services as professor of Hebrew. He is to be succeeded by the Rev. Berryman Green, D.D., professor of the English Bible and Homiletics. Dr. Green, who will be the fifth dean, Dr. Sparrow having been the first, is a Virginian and a graduate of the seminary in the year 1890, in which also he was ordained deacon by Bishop Whittle, and was advanced to the priesthood a year later. His entire ministry has been spent in Virginia and his professor-

ship at the seminary began prior to his ordination.

Writing of the retiring dean, the *Virginia Seminary Bulletin* well says:

"We gratefully recognize that through his untiring efforts the material well-being and equipment of the seminary have been promoted and vastly improved. The grounds have been beautified, new buildings erected, the endowment of the institution increased, lecture foundations established, and many new friends have been by him made for the institution from whom generous donations have been received for the maintenance and improvement of the seminary. We would further record our appreciation of the fact that Dr. Crawford has not alone been true and devotedly loyal to the ancient and honored character and traditions cherished and maintained in this institution, but has devoted himself to set forward and promote the same, through the current of spiritual life and thought which has flowed through the seminary, into the larger life of the Church during the years of his administration."

WITH THE ARMY

FATHER OFFICER, O.H.C., has been conducting a series of mission services at Camp Wilson, San Antonio.

THE REV. WILLIAM E. McCORD is chaplain of the Seventh New York Regiment, stationed at McAllen, Texas. Mr. McCord was at one time a private in that company.

FIVE OF OUR CLERGY are now serving as army chaplains at Brownsville, Texas; three with New York regiments, one (Bishop Beecher) with the Fifth Nebraska, and one (Rev. L. R. S. Ferguson) with the First Minnesota.

THE REV. DR. ROLLER, rector of St. John's Church, Charleston, chaplain of the Second West Virginia Regiment, being physically unfit for border service, has been succeeded by the Rev. William Taylor Willis, assistant at St. John's. Mr. Willis is now with his regiment in the mobilizing camp.

ON JULY 4th, while the troops were marching to the Speedway for brigade review, the horse ridden by the Rev. L. R. Ferguson, rector of the Church of the Messiah, St. Paul, and chaplain of the First Infantry M. N. G., stepped in a gopher hole and fell, the chaplain falling under the horse and sustaining a very bad dislocation of the left shoulder. Chaplain Ferguson is with his regiment at Llano Grande, Texas, but suffers considerable pain and inconvenience.

EACH OF THE three infantry regiments of the Maryland militia, which have recently been mobilized at Camp Harrington, Laurel, Md., for service on the Mexican border, has as its chaplain a clergyman of the Church. The Rev. W. Page Dame, associate rector of the Memorial Church, Baltimore, is chaplain of the Fifth Regiment, having succeeded his father, the Rev. Dr. William M. Dame, who was chaplain for many years. The Rev. William D. Gould, rector of Holy Trinity Church, Baltimore, is chaplain of the Fourth Regiment, and the Rev. Benjamin Duvall Chambers, formerly of the diocese of Maryland, but now rector of Christ Church, Millford, Va., has been appointed chaplain of the First Regiment. He succeeds the Rt. Rev. J. Poyntz Tyler, Bishop of North Dakota, formerly rector of St. John's Church, Hagerstown, Md. The Rev. Mr. Chambers was with the regiment, as a sergeant in Company A of Frederick, during its service in the Spanish-American War, and began his studies for the ministry under the Rev. Coupland R. Page, for many years chaplain of the regiment and a member of "Stonewall" Jackson's staff in the Civil War. Mr. Chambers was graduated from St. John's College, Annapolis, and from the Alexandria Theological Seminary. Many

of the prominent Church families in the diocese, as well as many Churchmen from every walk of life, are represented in the militia.

DURING the absence of the Rev. George Carleton Wadsworth, rector of Christ Church, Troy, N. Y., on the Mexican border, the services at Christ Church will be maintained by the Rev. Richard H. Taylor, the Rev. Irving P. Johnson, D.D., and the Rev. A. B. Murray. The Rev. Mr. Wadsworth is chaplain of the Second New York Infantry, stationed at Mission, Texas. He answered the mobilization call on the 19th of June and has been continuously with his regiment ever since, first at Camp Whitman, N. Y., and for the past month at the border.

At a special meeting of the vestry of Christ Church, held immediately after morning service, June 25, 1916, the following resolution was unanimously adopted:

"Resolved, That the vestry thoroughly approves of the act of the rector and boys of Christ Church in responding to our country's call in its hour of need, and that it is the earnest prayer of all that each and everyone return unharmed and with a full realization of duty well done.

"And be it further resolved, That the members of the vestry pledge their united efforts for the maintenance of the Church's activities until the absent ones return to their accustomed places."

Beside the rector about a dozen young men from Christ Church are in service at Mission. The Second Regiment is the largest infantry regiment under arms in America at the present time. Many of the officers and men are Churchmen, there being several vestrymen and Sunday school workers enrolled.

VACATION BIBLE SCHOOL IN BUFFALO

THE ONLY vacation Bible school conducted this year by the Church in Buffalo was an adjunct of St. Thomas' Church, conducted under the supervision of the rector, the Rev. Wallace F. Thompson, who was aided by four assistants, all college women, Mrs. Thompson, Miss



FACULTY OF VACATION BIBLE SCHOOL St. Thomas' Church, Buffalo, N. Y.

Ola Long, Miss Frances Mann, and Miss Marian Burns.

The method of this school is still largely experimental, although the chief aim is to develop character through Bible stories and songs, handicraft work, and adaptative play. Its average attendance was nearly forty, children from three to fourteen years of age, and the rector considered the work "hugely worth while and successful."

On the day before commencement, the

school was given an automobile ride to Cazenovia Park, where games were played and refreshments served. At the commencement exercises, which were conducted by the children themselves, pictures of the school were thrown on a screen. Afterward the hammocks, baskets, etc., were shown, and then distributed to the children who had finished their work.

NEW ORLEANS CHURCH RESTORED

AFTER THE great tornado of the latter part of 1915 the vestry of St. Anna's Church, New Orleans, met to consider what to do to remedy the damage. As the church was practically

greatly needed and there yet remains much to be done to put the chapel, the rectory, and the hall in good condition.

THE BROTHERHOOD CONVENTION

THE BROTHERHOOD CONVENTION has come to be an institution in the Church. It is unique in its character and make-up. It is not a gathering of Brotherhood men exclusively. The Brotherhood Convention, during the last ten years, has been attended by large numbers of men and boys of the Church not members of the Brotherhood. Its programmes are inspiring and helpful. The business of the

consciousness of Our Need. On Friday, the Development of Power will be Mr. White's subject and the keynote of most of the addresses and conferences. Men will be shown where and how to acquire power. On Saturday, Mr. White's opening address will be on Power Expressed in Action, and the general theme of the translation of power into service will hold through the hours of that day.

On Thursday afternoon The Layman's Need of the Church's Literature, and How to Use It, will be spoken to by the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, New York. At the mass meeting that night, the Rev. Dr. Robert W. Patton, secretary of the Province of Sewanee, and President J. Campbell White, of the College of Wooster, in Ohio, will speak upon The Challenge of the World to the Christian Men of This Generation. On Friday notable addresses will be The Power of Christ to Save, by Edward C. Mercer, a Churchman of New York, who has been instrumental for many years in redeeming fallen men; The Diagnosis of the Boy, by the Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education; and Organizing the Boy to Spread Christ's Kingdom, by Dr. John Wilkinson of Philadelphia. At the mass meeting that night there will be two addresses, one of which will be delivered by Franklin S. Edmonds, acting general secretary of the Brotherhood, on The Churchman's Opportunity to Extend the Brotherhood and Its Usefulness.

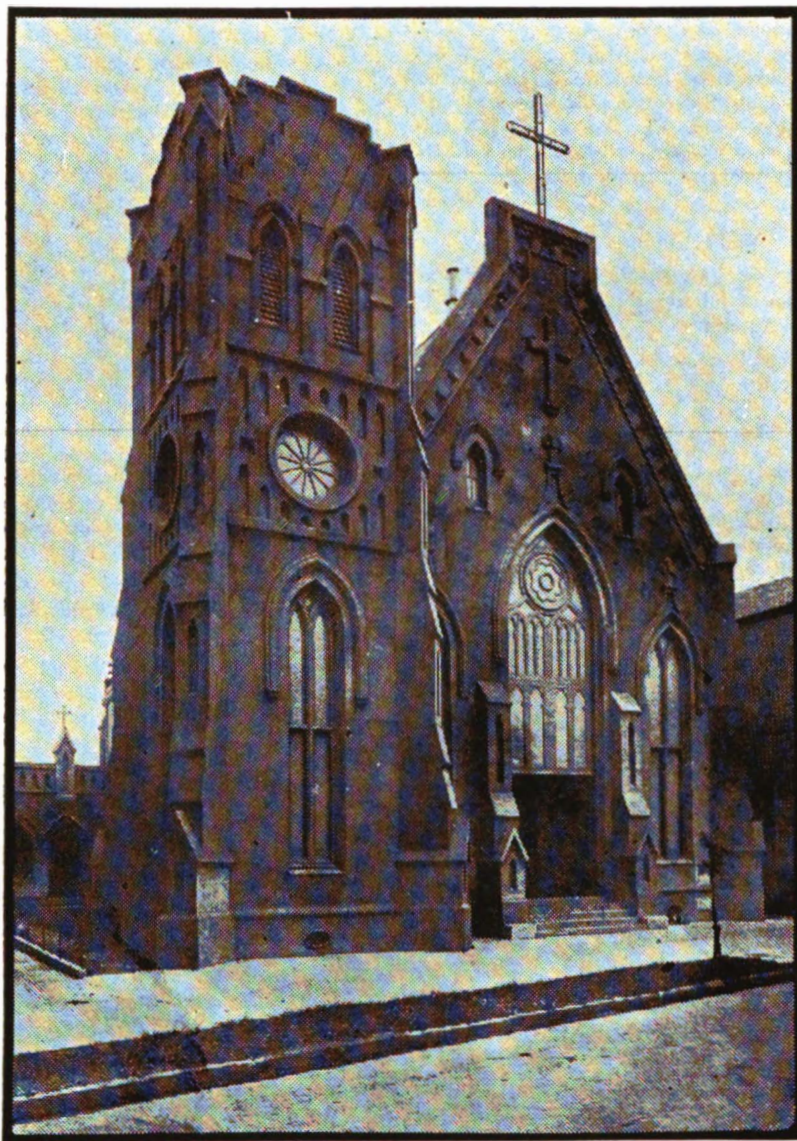
Saturday will be taken up by the general theme, The Brotherhood in Action. Addresses and conferences will be made on such subjects as Power Expressed in Action, The Brotherhood's National Headquarters, A Brotherhood Campaign, Applying the Campaign, The Results of the Campaign, these topics generally being taken by secretaries of the Brotherhood.

On Saturday night an occasion of deep interest to members of the Brotherhood and other men of the Church will be the service of preparation for the annual corporate Communion. It will be conducted by Dean Rousmaniere, of the Cathedral Church of St. Paul in Boston. Only those who have attended the great corporate Communion of the Brotherhood can realize in their minds this wonderful experience. At some conventions as many as two thousand men have attended. It is a remarkable evidence of the spiritual aspiration of the men of the Church. The corporate Communion on Sunday morning will be, of course, at Trinity Cathedral, with Bishop Leonard as the celebrant.

But hardly less effective in denoting the spiritual strength of the convention, and the spiritual craving of the men who come to it, are the three lesser celebrations, held early in the morning of Thursday, Friday, and Saturday. The celebrants will be respectively Bishop Reese of Southern Ohio, Bishop Israel of Erie, and Bishop Williams of Michigan.

A Man's Religion will be the subject at the Sunday afternoon mass meeting, and the speaker already secured is the Rev. Dr. Irving P. Johnson, Bishop Coadjutor-elect of Colorado. The Sunday night service at St. Paul's Church will have The Message of the Convention to the Men of the Church, delivered by the Rev. Luke M. White of Montclair. This will be followed by the quiet Farewell Meeting, under the leadership of President Bonsall of the Brotherhood.

The convention sessions, even those of a business character, are freely open to all men of the Church. Addresses of welcome will be made, the report of the Council will be read, a new Council will be elected, and various business of a miscellaneous nature transacted. On Sunday morning, in the various churches of the city of Cleveland, delegates to the convention, both lay and clerical, will be the speakers, the aim being to bring to each congregation, so far as may be possible, the mes-



ST. ANNA'S CHURCH, NEW ORLEANS, LA.

destroyed and the chapel, rectory, and hall badly injured, the vestry concluded that unless outside aid could be obtained the work of St. Anna's Church would have to be abandoned, as while the congregation was large and loyal the people were very poor. It is claimed that St. Anna's has the largest congregation at 7:30 A. M. of any church in New Orleans. The rector, the Rev. E. W. Hunter, went North to solicit aid for the stricken parish. Friends nobly responded to his appeal and the result is the new St. Anna's Church. The church has been entirely remodeled and cemented on the exterior, exterior and interior woodwork all painted, the broken stained glass windows repaired, a new slate roof, guttering, etc., have been placed, and all floors painted. The great gashes made in the Shillinger pavement from the falling brick and timber have been repaired, and, altogether, there is a new and beautiful church. While the church has been put in perfect condition there are many accessories to the worship of God, and the piety of the people,

convention is reduced to a minimum, and it might be condensed into a period of one hour. Practically every hour of the four days' session is given to a conference, a devotional service, a mass meeting, or some other form of inspirational gathering.

The thirty-first convention will be held in Cleveland, October 4th to 8th. On Wednesday night a great opening banquet will be held. A similar event last year at Los Angeles brought together 550 men. It is expected that over one thousand men will meet on the night of October 4th in the banquet hall of the Hotel Statler, when the keynote of the convention will be sounded in two addresses by Bishop Anderson and Mr. George Wharton Pepper.

Devotional half-hours, Thursday, Friday, and Saturday mornings, will be led by the Rev. Luke M. White, rector of St. Luke's Church, Montclair, and each will strike a certain keynote for that special day. On Thursday, Our Need of Power will be the guiding keynote, and Mr. White will discuss the Con-

sage of this great convention of the men of the Church.

It is probable that the convention this year will take on the nature of an international gathering. The thoughts of most, even of the Brotherhood men, in Canada are centered about the war, and many across the border have given their services to the cause to which Great Britain has pledged herself. This makes it difficult to arrange for any Canadian national convention; and the result will be that many Canadian members will be present in Cleveland. Further, the comparatively easy access that many of our members towards the north will have to Cleveland will bring more of them than has been the case for some years past.

The past winter has been memorable in the history of the Brotherhood in the diocese of Ohio. A year ago, there were but a few chapters in the whole of the diocese, most of those being in the city of Cleveland. Shortly after the new year, a strenuous campaign for the strengthening of the organization resulted in the establishment of some forty new chapters. One effect of all this is that the Brotherhood in the entire diocese is behind this year's convention. All through Ohio men are setting aside everything for the first week in October, helping to make this the greatest and most inspiring of Brotherhood gatherings.

Cleveland is an excellent city to hold the gathering. Abundant reservations at good hotels within a small radius of one another, with good halls for assemblies, with a number of churches within easy access, tend to make things pleasant from that point of view. And there are many points of interest to be seen during leisure hours between meetings. The Group Plan of buildings, city, county, and federal, has been carried out only in part as yet, but when completed will cost in the neighborhood of \$20,000,000. There is the Soldiers' and Sailors' Monument in the Public Square, with its long list of those who laid down their lives, citizens of Ohio, that others might enjoy the high privilege of citizenship. Western Reserve University and Case School of Applied Science form a very attractive group on their campus overlooking University Circle. Immediately through the same neighborhood runs the strip of parks, beginning upon the heights behind the college and running down to the shore of the lake. These parks, Rockefeller, Wade, and Gordon, are well worth visiting, with their splendid roads, their numerous public tennis courts, and the bathing house on the shore in Gordon Park. In Wade Park is the beautiful new art museum, finished and opened only within the last three months. On the west side of the city are other parks—Brookside with its zoo and its large amphitheatre, Edgewater Park, and others, each with its own attractions. This public park system includes two thousand acres of park land, fifty-eight acres of inland lakes and ponds, and twelve large parks. The Garfield Monument, in Lakeview Cemetery, was built by national subscription and is one of the famous monuments of the country. Upon the top of a large knoll, one can see from its summit in every direction for miles, and can get an idea of what has made Cleveland the Forest City.

LONG YEARS OF PRIESTLY SERVICE

IN THE year 1866 eight men were graduated from the Berkeley Divinity School, all of whom were ordained by Bishop Williams in the Church of the Holy Trinity, Middletown, seven for the diocese of Connecticut and one for the diocese of Pennsylvania.

Of the eight, five survive, all of them able more or less actively to continue the exercise of their ministry: William Stone Hayward, abundant in missionary labors, especially in late years among the Indians in the neighborhood of Syracuse, N. Y.; Stephen Ferris Holmes, who has served in New York and New Jersey, with one year's exception, since

his ordination to the priesthood; John James McCook, D.D., LL.D., who has been for thirty-two years professor in Trinity College; Robert Meech, D.D., formerly rector of Christ Church, Hartford, now rector emeritus of Christ Church, Pittsburgh, Pa.; and Samuel Upjohn, D.D., since 1883 rector of St. Luke's Church, Germantown, Philadelphia.

One member of the class, George Washington Pauly, died at an early age, November 5, 1869; another, George Edward Lounsbury, Governor of Connecticut 1899-1901, died August 16, 1904; a third, William Nichols Ackley, after faithful service, died March 27, 1911.

CHURCH WORK IN LABRADOR

A LETTER from the missionary at Battle Harbor, Labrador (Rev. W. H. Pitcher), tells of his work in that far-away field. He is trying now to obtain funds for the erection of a small church at Cape Charles, the largest settlement in his very extended mission. He desires also to build a log house for his own use during the winter months. "The majority of my people at Battle Harbor," he says, "remove to the woods after the fishing season. I have to follow them. My present house is old and small—22 feet long, 15 feet wide. My mission at Battle Harbor embraces a coast line of 90 miles, population 650, all fishers and trappers. During summer I cruise along the coast in a boat; in winter I visit the people at winter quarters with a dog team. Am often away from headquarters a month at a time. My people are very poor, and when I am traveling I have to live poorly too."

Mr. Pitcher expresses the hope that friends of the Church will send him \$220 for a winter house and \$500 for a church.

Much has been written in American periodicals in regard to Dr. Grenfell's heroic work in Labrador and much has been raised for that work. Here is a quiet mission of the Church of England on another part of the same bleak coast and its claim upon Churchmen may well receive consideration.

WAR AND RELIGIOUS ORGANIZATION IN MEXICO

THE DISASTROUS effect of the Mexican revolution is illustrated in a table published in the August number of the *Missionary Review of the World*. Apart from the Roman Catholic Church of the land, which has suffered very greatly, in 1910 eighteen religious organizations supported a force of 294 missionaries in 75 stations and 520 outstations. In 1916 there remain in the field but 34 missionaries, concentrated in ten stations. Our own board in the same issue reports all its English-speaking congregations scattered, with the exception of that in Mexico City; and many of the Mexican congregations have likewise been broken up.

CORPORATIONS IN SOCIAL SERVICE

PREACHING AT the consecration of St. Mary's Chapel, Mount McGregor, N. Y., the work of the Metropolitan Life Insurance Company, Bishop Fiske, Coadjutor of Central New York, said, in part:

"I honestly believe that you of the Metropolitan Life are trying to carry the Christian spirit into your business; because I believe these wonderful buildings and this beautiful chapel to be the result of the spirit of service; and because whenever we of the Christian Church see men trying to do things like this, in the business world, we should be eager to set the stamp of our seal of approval on it, eager to proclaim to the world our deep appreciation of all that is done, as we believe this is done, in the name and in the spirit of our Divine Master.

"I do not believe that anywhere in America can we find a work quite equal to what we

see here at Mount McGregor—I mean among corporations as a work of service for their employees. I do not believe that anywhere in our court records will you find a more significant decision than that of the Supreme Court of the state of New York, declaring that it was not merely the right or the privilege but the duty of a corporation so to care for its employees. I do not believe that anywhere the effort is being made on so large a scale to embody the spirit of that decision in corporation life. I know of nothing in American business quite like the attitude of this company to its employees and policyholders. I cannot imagine a finer thing than your visiting nurses' work for the sick; your welfare work for the home office employees; your campaigns of education in the laws of health; your proffered assistance to public authorities in the enforcement of health laws; the act of your board of directors in mutualizing the company on such liberal terms; the decision to limit salaries of the executive officers, and the spending of the surplus saved in such works as this. When any corporation fixes upon such a policy as this, no fear that we may be advertising it freely, or praising it unduly, should keep the Church from open recognition of its effort to give practical embodiment to the spirit of Christianity in business life."

The account of the work and of the consecration of this chapel was printed in last week's issue.

MEMORIAL CHURCH IN VIRGINIA

IN MEMORY of the life and work of the late Dr. John Lloyd, the venerable Archdeacon of Southwest Virginia, his friends and fellow Churchmen throughout the mountains and coal fields of this district have desired to erect some fitting tribute. A church building in the growing town of Norton, in Wise county, was decided upon, a site directly opposite the public school building was secured, and plans were prepared.

Unfortunately, the estimated cost exceeded by several thousand dollars the sum available, while to change the plans without destroying the beauty and usefulness of the building seemed impossible. However, it was decided to go on with the construction, leaving chancel, transept, and vestries to be erected when funds would permit, a temporary wooden wall closing in the building at the chancel end.

Though in curtailed form, the church presents, inside and out, a very attractive appearance. Resting on a foundation of native stone, the walls of rich, reddish brick are pierced by casement windows in triplets between the buttresses. The eaves and ridge of the roof are rounded, giving the appearance of a thatch of old-fashioned red tiling, the slate-coated shingles helping the effect. Brick steps and a brick walk to the churchyard gate complete the picturesqueness of the building.

The walls inside are not plastered, but show the bare brick throughout. The roof lines are very beautiful, the heavy trues timbers left over from the old church building at Pocahontas being used to advantage. The rafters show into the building, and the whole is sheathed with Georgia pine in the natural finish. A rood screen is built across the church at the edge of the temporary platform, behind which the lights are concealed, so that the room is well lighted without glare. The Communion table, pulpit, and prayer desk have been built out of selected pieces of wood from the old church in Pocahontas, where Dr. Lloyd conducted services many times.

The opening services were arranged to accommodate Bishop Tucker, who has taken a warm interest in its building, on Sunday, June 25th. The Bishop expected to be present, but, much to the regret of the entire congregation, his serious illness made his presence impossible. However, the Rev. Thomas

Kinloch Nelson of Salem, Va., came all the way down to take the morning service.

In the afternoon at a baptismal service the Rev. W. J. Alfriend, a member of the National Guard now on duty at the front, preached. In the evening the Rev. Ernest A. Rich, Archdeacon, offered some kindly and helpful instruction.

The vested choir from Big Stone Gap assisted at all the services. The choir of the Presbyterian Church, Norton, also gave valuable help at the morning service, Mrs. Dunnam presiding at the organ.

The entire offering for the day was added to the building fund.

CHURCH PENSION FUND

MOST of the work in the diocese of Virginia now is being done in the country parishes. The diocesan committee, under W. Meade Addison, president, is arranging to have the pension plan presented to each congregation by prominent laymen during the summer. In the fall, the campaign will be extended to the various large cities.

Owing to the death of Mr. Henry Fairfax of Aldie, Va., Mr. W. I. di Zerrega of Aldie has been appointed as a member of the Church Pension Fund Committee in that parish.

ONE DAY'S INCOME FUND

THE ONE DAY'S INCOME Fund has now increased to over \$69,000. Plans are under way for finding the nine other givers who will join the generous-hearted Churchman who has offered to be one of ten to give \$5,000 before the end of the fiscal year. This is a worthy challenge which has been put before the Committee on Raising the Apportionment. The welcome addition of \$50,000 from a few people would go far towards preventing a deficit on the year's work.

A California parish has issued a "Call for Volunteers," which reads: "A trumpet call from the militant Church rings in our ears. To all of us, American Churchmen, regulars, militia, civilians, an urgent appeal has come to supply munitions of war for defense and advance, to give at least One Day's Income to help meet and master the great world problems which God has laid upon the Church in this fateful hour of the world's agony. One-half of this is for the Christian warfare at home, and one-half for the warfare abroad. Shall we not, one and all, do his bit, so that the Church may know there are no hyphenates or slackers, but that we are wholeheartedly American Christians?"

From the South comes this message: "In my opinion the foreign work of our Church is possibly the greatest element in civilizing the world and giving to others that restraining influence of a higher Being which to a great extent is the chief factor in resisting temptation in our every-day life."

BEQUESTS

ST. PETER'S CHURCH (the Bishop De Lancey Memorial), Geneva, N. Y., receives a bequest of \$500 under the will of Ella Baster, who died in Geneva, July 2nd of this year.

WITH THE exception of \$200 to be used for the care of her burial lot, the entire estate of Elizabeth Pettinger, late of Rochester, N. Y., which is estimated at \$40,000, is left in equal shares to the Rochester Orphan Asylum, the Rochester Friendly Home, and the Church Home of Rochester. The property is all personalty.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Landslide Destroys Church at Old Fort

ST. GABRIEL'S CHURCH, Old Fort (Rev. B. S. Lassiter, priest in charge), was demolished by a landslide during the floods which have

desolated western North Carolina. An avalanche of mud, descending from the hill, broke and twisted the church and filled the interior, carrying the edifice from its foundations. The belfry was broken and the bell cast to the ground. The church was reroofed and repaired last year and a mission held in June, followed by baptisms and confirmations. Aid to rebuild is much needed.

ATLANTA

C. K. NELSON, D.D., Bishop

Emmanuel Church Athens—Atlanta Clericus

THE VESTRY of Emmanuel Church, Athens, at its last regular meeting took advantage of the temporary absence from the room of the rector, the Rev. Troy Beatty, to give him a surprise by raising his salary \$600 per annum. This gracious act is in recognition of faithful pastoral ministration for a period of nearly twenty years, the longest rectorship in the diocese. Under his leadership the handsome granite church has been completed, a commodious rectory and a well equipped parish house erected, and all these improvements fully paid for. The Rev. Mr. Beatty's son, Troy, Jr., a graduate in Arts at the university of the South in the class of 1916, will enter in the fall upon his preparation for holy orders.

AT THE last meeting of the Atlanta clericus on July 28th the following resolution was unanimously passed: "Resolved, That the secretary of the clericus communicate with the Bishop and the clerical and lay deputies of the diocese of Atlanta to the General Convention, impressing upon their attention the great need in the Church for a general commission on the demand and supply of clergymen for our parishes and missions, and requesting the Bishop and deputies to urge upon the General Convention the appointment of such a commission." The clericus also urged a preaching mission throughout the diocese in the coming Advent.

THE BOARD OF TRUSTEES of St. Philip's Cathedral, Atlanta, has been incorporated as provided by canon adopted in 1914. This will unify and consolidate the property held by the Bishop in trust for the Cathedral and St. Philip's parish, thus relieving him of much financial responsibility and detail.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

San Francisco Seamen's Institute

AT THE urgent and persistent desire of the Bishop of California, the Rev. Charles F. Deems has come from New York and accepted the superintendency of the Seamen's Institute of San Francisco. He acquired experience as assistant pastor of the Seamen's Institute of New York. The coming of the Rev. Mr. Deems is a step in advance at the San Francisco Institute. In 1892, with the recommendation of the Archbishop of Canterbury, the Rev. James Fell came from England to establish missionary work among sailors at the port. In 1904 the question of transferring the institute to the American Church was discussed, and in 1912 the diocesan Woman's Auxiliary adopted it, thereby connecting it formally with the diocese. Several English clergymen have been in charge of the work since the Rev. Mr. Fell started it, among them the Rev. Mr. Stone, who carried the work through the stormy days following the disaster of 1906, when the home of the institute was entirely destroyed, and the work was restarted in a little portable shack, which soon gave way to the building in which the work is now housed. The last chaplain was the Rev. Matthew Mullineux, who was transferred from the English Church to the diocese of California. The transfer from the Church of England to the American Episcopal Church is only now completely rounded out in the

appointment of the Rev. Charles F. Deems as the first American-born superintendent of this English-founded missionary work.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Ep. Suffr.

Girls' Friendly Society—Church Attendance Campaign

THE ASSOCIATES of the Girls' Friendly Society of America will hold their annual conference at the G. F. S. Vacation House, Canaan, from September 9th to 18th. Each morning there will be an hour's Bible study, and a topic of general interest will be presented; while each evening this topic will be discussed in relation to the G. F. S. Deaconess Sanford will conduct the daily Bible class during the week.

THE REV. W. B. SUTHERN, JR., priest in charge of St. Monica's (colored) Church, Hartford, has sent out a unique card to his parishioners headed "Church Attendance Campaign." The card reads, "Dear Friends: Endeavor is a big word in the business world today. The aim is ONE HUNDRED PER CENT. There is need of this efficiency in Church work. On the four Sundays in August a record of attendance will be kept on a roll of members posted in the vestibule of the church and the percentage will be announced. If you attend all the services your percentage will be one hundred. If every other member does likewise, the church attendance will be perfect. This campaign pertains chiefly to the early celebration at 7:30 A. M. Let this be your chief endeavor."

ERIE

ROGERS ISRAEL, D.D., Bishop

Summer Tent Services at Conneaut Lake

AN INTERESTING work has been carried on this summer at Exposition Park, a summer resort on Conneaut Lake. Through the efforts of the Bishop and the Rev. E. J. Owen of Sharon, a large tent was secured and properly appointed, where services have been held and the ministrations of the Church provided for the residents and visitors at the place. During the last month the Rev. George A. Sutton, lately the Presbyterian minister at Kane, who with his family was recently confirmed, has been reading the services and doing such pastoral work as he could. On St. James' day Mr. Sutton was ordained deacon in the Cathedral at Erie.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Esperanto Association

THE NINTH annual congress of the Esperanto Association of North America met at Annapolis, July 27th to 30th. Among the delegates from all parts of the country in attendance, two of the most active and enthusiastic advocates of the new universal language were the Rev. Paul F. Hoffman, rector of Christ Church, Elizabeth, N. J., and the Rev. James L. Smiley, curate of St. Anne's Church, Annapolis. The Rev. Mr. Smiley is one of the leaders of the Esperantists in Maryland, and it was largely through his efforts that the Maryland legislature passed the permissive act allowing Esperanto to be placed in public schools' curricula. On July 29th, Mr. Smiley was elected counsellor of the Esperanto Capital Division, comprising Maryland, Virginia, the District of Columbia, Delaware, Kentucky, and Tennessee. On Sunday, July 30th, in St. Anne's Church, Morning Prayer in Esperanto was read by the Rev. Mr. Smiley, and the Rev. Mr. Hoffman delivered the sermon in the same language. In the evening, at St. Anne's Chapel, following Evening Prayer, there was a sermon in English, illustrated by the stereopticon, on Esperanto as an Auxiliary to Religion. During

the sessions of the congress a romance that began at last year's congress culminated in the marriage, in the historic senate chamber of the old State House, of Mr. John S. Horn of San Jose, Cal., and Miss Isabella A. McCaffrey of Washington, the service being read in Esperanto by the Rev. Mr. Hoffman.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

Church of the Messiah, St. Paul

IN THE absence of the rector, the Rev. L. R. S. Ferguson, chaplain of the First Infantry M. N. G., the services of the Church of the Messiah, St. Paul, Minn., were in charge of the Rev. J. A. Schaad, former rector of St. John's Church, St. Paul, during the month of July. During the month of August the lay readers of the parish will have charge. During the latter part of August an assistant will be called to take charge until the rector's return. The Rev. J. A. Schaad is the preacher at St. Peter's, Chicago, during August.

OHIO

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

Death of Prof. R. S. Devol—Summer Work—Sparrow Visits Cathedral—Bible Summer Schools

RUSSELL SEDWICK DEVOL, emeritus professor of History and treasurer of Kenyon College, died at Gambier, Wednesday, July 19th. He was a graduate of the Ohio University at Athens, where he later occupied the chair of Mathematics for a number of years. In 1883 he accepted the professorship of Mathematics in Kenyon College, some years later the treasurership, and in 1903 the professorship of History. Professor Devol had been in failing health for some months, but the immediate cause of death was pneumonia, to which he succumbed after a single day's illness.

UNDER THE direction of the Rev. Leslie E. Sunderland, its chaplain, the Cleveland Guild of St. Barnabas for Nurses has with enthusiastic interest and generosity sent Miss Julia Frederick, at Chena Native Village of the Tanana Valley Mission, Alaska, a handsome contribution of money for herself and two copiously filled barrels of hospital supplies, clothing, and books. It is worthy of note that this work was accomplished in mid-summer, in excessive temperature, when missionary effort and interest are supposed to be on vacation.

WHEN THE congregation of Trinity Cathedral, Cleveland, assembled for worship Sunday morning, July 30th, a sparrow, driven in no doubt by the excessive heat, was discovered merrily chirping on top of the great reredos, far out of ordinary reach even if anyone had desired to disturb him. There he spent most of the day. Without any knowledge whatever of the presence in the sanctuary of the winged chorister, the organist had chosen for the recessional hymn both morning and afternoon, 489, "Pleasant are Thy courts above," with the second verse, "Happy birds that sing and fly, Round Thy altars, O Most High." When Bishop Leonard, who is with Mrs. Leonard at Watkins, N. Y., heard of it, he said it only needed Psalm 84, with its third verse, to make complete the beautiful coincidence, "Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even Thy altars, O Lord of hosts, my king and my God."

AFTER A SESSION of six weeks the Cleveland Bible summer schools for children, of which there were twenty-four in the city, closed Friday afternoon, August 4th. For five days in the week during a period of nearly one and one-half months, in mid-summer, five thousand children were taken from the

streets, and from the poorer homes of the city, and for several hours of each of those days housed in large and comfortable rooms and playgrounds that otherwise would have been unoccupied, were taught, entertained, and prayed with by educated and devoted Christian men and women. Four of these schools, under the supervision of the Rev. Leslie E. Sunderland, chaplain of the Cleveland City Mission, were Church schools, three, those of the Cathedral, St. John's, and St. Andrew's for colored people, held in the buildings of these parishes, and the fourth at the East End Neighborhood House, supported by Emmanuel Church. In addition to a large number of paid and volunteer workers, some thirty in all, the Rev. Mr. Sunderland was assisted by three young men of the middle class at Bexley Hall, Gambier, William Clinton Seitz, who had charge of the East End Neighborhood House, Walter Freeman Whitman, who had charge at the Cathedral, and Charles Thomas Hull, who had charge at St. John's Church. The school for colored children, one of the best attended in the city, was directed by Miss Mary Panhorft, a trained and well known social worker in the city. The total number of children registered at these four schools was 655, representing eighteen different nationalities, and in religious training representing practically all the larger religious bodies of the city, a full one-half being from Roman Catholic families. One of the visible results of the school at the colored mission of St. Andrew's is a large increase in attendance at Sunday school.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Ground Broken for Church Building

ON WEDNESDAY, July 26th, ground was broken for the new church for St. Clement's parish, Seattle (Rev. Herbert H. Gowen, D.D., priest in charge). The service was taken from the Book of Offices. At the proper time the generous donor of the building, Mrs. Mary E. Evans, turned the first spadeful, followed by the vestry and representatives of the various guilds and organizations. Mrs. Evans gives the entire building, costing \$8,000, to the glory of God and in memory of her loved husband and son. The church will be most attractive, the exterior silver-grey shingles, the interior artistic, seating three hundred. There are choir seats for forty in a spacious chancel. A beautiful lady chapel for thirty adjoins the chancel with partitions of glass slides which can be lowered, thus uniting the chapel with the church. The old church building, closely in the rear, will be remodeled into a three-story parish house with all facilities for a growing parish. The money for the remodeling has been given by parishioners, who are continuing their gifts for the organ. The Bishop has already been asked to consecrate the church on Sunday, December 24th.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Provision for Archdeacon

A SUFFICIENT SUM has been deposited with the treasurer of the diocese to secure the services of an archdeacon for over two years, through the liberality of Eastern friends. The Rev. J. T. Shurtleff has accepted appointment to the office, subject to confirmation by the Board of Missions, and plans to begin his new duties about September 1st. Mr. Shurtleff's promotion is the natural result of his long and valuable services to the diocese, of which he is senior presbyter.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Transportation to General Convention

WITH THE approval of the Bishop, arrangements have been made with the Penn-

sylvania Railroad Company to secure special cars for our delegates and friends who may desire to accompany them to the General Convention. Special all-steel cars will be attached to a train leaving October 9th, at 10:40 A. M., arriving in St. Louis the following day at 1:35 P. M. If sufficient number desire, a compartment car of ten rooms (each room containing upper and lower berth and toilet facilities) will be operated, charge for room being \$14.

WESTERN NEW YORK

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

Girls' Friendly Society

THE DIOCESAN president of the Girls' Friendly Society reports that there are now thirty-four branches in the diocese with a total membership of 2,505, of which 1,770 are girls and young women. Much Red Cross work has been done by various branches this year. That of St. Luke's, Rochester, made and sent through the National Surgical Dressings Committee 739 articles composed of tampons, bandages, flat dressings, wipes, and rest pillows. The candidates' class of this branch made ten attractive cretonne comfort bags filled full with all kinds of trifles to bring comfort to the sufferers. The branch of Grace Church, Lyons, has made over seven hundred articles for the same committee. The Holiday House of Canandaigua Lake is having its best season, the house is kept full of happy girls and one or more associates are continuously present.

CANADA

Clericus—Special Session of Columbia Synod—Other Notes

Diocese of Algoma

THE SUMMER CLERICUS of Muskoka assembles August 11th in St. James' Church, Port Carling. Any clergy desiring to attend should communicate with the rector of St. James', the Rev. Mr. Haines.

Diocese of Caledonia

AN INTERESTING service took place in St. Paul's Church, Metlakatla, July 9th, when the Rev. R. H. Kelly preached. He brought a message of greeting from Alaska. Bishop Du Vernet introduced him as one in close touch with the people of New Metlakatla who had not forgotten those from whom they sprung.—It is a curious fact that, though the town of Atlin has been twice swept by fire in the last two years, on both occasions the Church of St. Martin and the rectory have escaped. Bishop Du Vernet took the service July 2nd, both baptizing and celebrating Holy Communion. It has been urged that returned soldiers, not fitted for farming, should be allotted claims on some of the numerous creeks near Atlin, where gold is found. It is argued that men accustomed to dig in the trenches would make good placer miners.

Diocese of Calgary

ONLY A small sum has as yet been received towards the building of the new mission house on the Sarcee Reserve, for which Bishop Pinkham appealed some time ago. The present building is so old as to be really unsafe.

Diocese of Columbia

A SPECIAL session of the diocesan synod has been called to elect a bishop to succeed the late Dr. Scriven. The synod is to meet October 5th in Christ Church Cathedral, Victoria, notices to this effect having been sent by the Dean of Columbia to all members of the synod.

Diocese of Ontario

THE FINANCIAL standing of the parish of Trenton has been greatly improved since Easter. The rector, Canon Armstrong, made a personal canvass of the congregation with

very marked success, both in the contributions for the parish work and for missions. The rector has had charge of the parish for over thirty years.

Diocese of Rupertalund

A BRASS LECTERN has been given by members of St. James' parish, Winnipeg, for use in the Soldiers' Convalescent in that city. Services held every Sunday morning seem to be greatly appreciated by the men.—A MEMORIAL service was held July 9th for the late Canon Cowley, in St. James' Church, of which he was rector for twenty-eight years. A number of former members of the congregation came from long distances to show their respect for the late rector. He had seen five large parishes formed out of his original one.

Diocese of Saskatchewan

CANON SMITH was the preacher at the memorial service in St. John's Church, Saskatoon, for four members of the congregation who had given their lives for their country, fighting in Flanders. Many soldiers, returned from the front wounded, were present.

Diocese of Toronto

THE CORNERSTONE of the new Church of St. Nicholas, at Birchcliffe, an eastern suburb of Toronto, was laid by Bishop Sweeny, July 22nd. The first church, built only two years ago, and largely by voluntary labor, was burned down last January. An appeal has been made for help, in rebuilding, as the congregation have given to the utmost limit of their power. The appeal has been endorsed by the Bishop. The sum of \$4,000 is still needed. Over one hundred men of the congregation have enlisted, which of course makes the burden heavier for those remaining.—THE BISHOP OF ARKANSAS took the service in St. Paul's, Toronto, July 30th, and will preach in the same church the first three Sundays in August, during the absence of the rector, Archdeacon Cody.

THE HORROR OF THE GREAT ARTILLERY DUELS

THERE ARE no words between the covers of the dictionary which can convey any adequate idea of what one of these great artillery actions is like. One has to see—and hear—it. Buildings of brick and stone collapse as though they were built of cards. Whole towns are razed to the ground as a city of tents would be levelled by a cyclone. Trees are snapped off like carrots. Gaping holes as large as cottage cellars suddenly appear in the fields and in the stone-paved roads. Geysers of smoke and earth shoot high into the air. The fields are strewn with the shocking remains of what had once been men: bodies without heads or arms or legs, legs and arms and heads without bodies. Dead horses, broken wagons, bent and shattered equipment are everywhere. The noise is beyond all description—yes, beyond all conception. It is like a close-by clap of thunder which, instead of lasting for a fraction of a second, lasts for hours. There is no diminution to the hell of sound, not even a momentary cessation. The ground heaves and shudders beneath your feet. You find it difficult to breathe. Your head throbs until you think that it is about to burst. You feel as though your ear-drums had been shattered. The very atmosphere palpitates to the tremendous detonations. The howl of the shell-storm passing overhead gives you the feeling that the skies are falling. Compared with it the roar of the cannon at Gettysburg must have sounded like the popping of fire-crackers.

Inconceivably awe-inspiring and terrifying as is a modern artillery action, one eventually becomes accustomed to it, but I have yet to meet the person who could say with perfect truthfulness that he was indifferent to the fire of the German siege-cannon. I have twice been under the fire of the German siege-guns

—in Antwerp last October and in Dunkirk in early May—and I hope with all my heart that I shall never have the experience again.—
E. ALEXANDER POWELL, in Scribner's.

CAN OLD AGE BE CHEATED?

A FORMER tennis champion gave up the game shortly after leaving college. While he had lost none of his interest and love for the sport, pressure of his regular business made it impossible for him to devote as much time to the game as he had done. During the past summer he was inveigled into a match with a far younger man. The former champion displayed remarkable skill and made a "come-back" which was amazing to both. Thus encouraged he played frequently and hard at the game.

Towards the end of the season he had to give up the game on account of a "tennis elbow" which was so painful that it made his brilliant plays, which had done so much to offset the youth of his opponent, impossible. Some few weeks later this man suffered from an intestinal attack and became "all run down." Not recovering promptly, he was finally advised to go to a sanitarium for a few weeks' rest, a course of baths, massage, mild gymnastics, and other forms of treatment employed to resuscitate old, broken down business men. To his utter disgust he was told by the physician in charge that at forty-five he was too old to play vigorous, competitive games. Unwilling to accept such an unwelcome statement and to shape his life accordingly, he attributes his breakdown to having stuck to his business too long without vacation. The physician, however, was right.

Every man, and woman also for that matter, needs physical recreation and play, but most decidedly and emphatically it should not be in the form of vigorous, competitive

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contests of strength and skill, and especially not against the present generation of college athletes. It is better a thousand times for one to lead an almost absolutely sedentary life than to overtax one's physical strength in competitive games.

It is difficult to realize that one is no longer physically young at forty-five; and yet the history of the prize ring is one long chronicle of defeats of young middle aged men by youths from twenty to twenty-five years old. Prudence, if nothing else, dictates that people should attempt to grow old gracefully and complacently.

The real need of those of us who are approaching the danger line is a form of play and recreation that is adapted to our physical abilities and requirements. Golf, during a good part of the season, seems to do better than any other sport and it is encouraging to see so many courses being opened.—*Health Bulletin.*

THE ADVOCATES OF PEACE

COMPARATIVELY few of the advocates of peace can properly be described as non-resistants, and those who use the term as a term of derision are, as a rule, too intelligent not to understand that it is a misrepresentation of the attitude of those who favor the substitution of reason for force in the settlement of international disputes. The question is not whether a nation will resist an attack if an attack is actually made. Of course, no one thinks that is the question at issue in the United States to-day. The real

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question is whether, under the guise of preparing for defense, we shall load ourselves down with unnecessary taxes, stir up a war spirit in the country, create a military class among us, adopt false standards of honor, swagger about and by threats excite hatreds which lead to war. The advocates of peace believe that the philosophy which preserves peace in a neighborhood is the best assurance of international peace, and they seek to substitute the spirit of peace, which acts through friendship, for the spirit of war, which acts through the ultimatum.—*Bryan*.

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