

The State Historical Society F

# The Living Church

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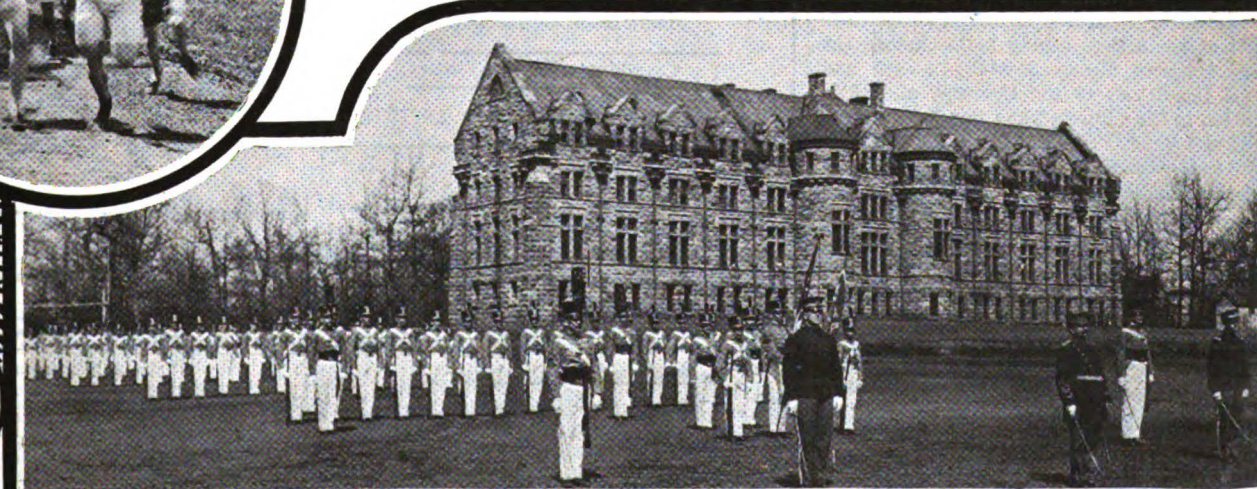
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## Educational

CHURCHMEN ARE beginning to take vital interest in the Missionary Education Movement. Aside from good attendances at Blue Ridge, N. C., and Silver Bay, N. Y., the numbers at Lake Geneva, Wis., this year are noteworthy, eighty-two attending this year as over against forty-two last year, tying the Congregationalists for second place. Last year but one clergyman was in our party; this year the following ten: Bishop Tuttle and the Rev. Messrs. Flinchbaugh, Cincinnati; Gerhart, Winnetka; Kaltenbach, Albion, Neb.; Hardy, Louisville; MaConomy, Detroit; H. W. Prince and E. J. Randall, Chicago; Stimson, Urbana; and Symons, Glendale, Ohio. Among the seventy women three were doing deaconess work, and many representing the Woman's Auxiliary in the Board of Missions, diocesan and local bodies. Miss Grace Lindley had a large normal class for fourteen periods, and Miss Matthews of Southern Ohio another. Miss Goldthwaite of Marion, Ind., played most acceptably for the singing at about twenty main services. One of the chief studies, Our South-American Neighbors, brought many of us close to a topic that threatened to be thorny, but which proved by the Holy Spirit's guiding a healthful approach to a subject of national Church importance. Three meetings of our people were held. At the first we made friends together; at the second we heard of the work of the Chicago Cathedral Shelter, from "Lucky Baldwin," its superintendent. At this meeting again was placed before the body the call to our Church from the Sudan. At the third Miss Lindley guided her friends toward the work and prayer that is our joyful task in the year to come. The last day found the whole conference one family under the blessed influence of ten days' work and prayer and communion together. Bishop Tuttle preached to a congregation of quite twelve hundred, and as we received his benediction we thanked God that none less than our Presiding Bishop was there as our missionary representative.

THE SECOND annual Country Life School for ministers of all denominations of Maryland and neighboring states was held at the Maryland State College of Agriculture, College Park, from July 24th to August 4th. It was designed to bring the ministers into closer touch with rural conditions, and to help them solve their problems in the light not only of possibilities, but also of the limitations and difficulties of the minister's position. For this school a small registration fee is now charged, and those in attendance paid a nominal sum for meals and lodging. About fifty students were enrolled. This school was followed immediately by a country life conference for Maryland ministers, on the lines of the conference held last summer, lasting for three days. About one hundred and fifty clergymen, representing most of the churches in the state, were present as guests of the college, being furnished with quarters in the new dormitory, Calvert Hall, and given their meals at the college dining hall. Among the many subjects discussed were: Social and Moral Conditions in the Country, and their Relation to the Church, The Church as a Community Leader, The National Government and the Minister, How Some Country Churches Have Succeeded, The Goal of the Sunday School, The Solution of Over-churching, The Country Boy as an Asset to the Community, Evangelizing the Country, Church Management of a Community Playground. Among the prominent speakers were: Dr. H. J. Patterson, president, and Professor F. B. Bomberger, of the college; Dr. Ward Platt of the Board of Home Missions of the Methodist Episcopal Church; C. E. Bassett, specialist in cooperative organization, U. S. Department of Agriculture; Ralph A. Felton, of the Presbyterian Board of Home Missions; Dr. P. P. Claxton, Commissioner of the Bureau of Edu-

cation; the Rev. Dr. E. L. Watson of Baltimore; the Rev. Dr. C. C. McLean of Washington, and the following representatives of the Church: the Rev. Dr. W. E. Glanville, the Rev. Francis K. Little, and the Rev. W. Herbert Burk. Among the chief recommendations adopted by the conference are the following: (1) Emphasis on making the church the center and dynamic power of the community. (2) Coöperation of churches in the community. (3) Employment of business methods in church finances. (4) A comprehensive survey of the moral, religious, educational, and agricultural conditions of the community. (5) Improvement of the home, by the use of modern conveniences and sanitation, by beautifying home and grounds, by arrangement of the work to allow self-development and culture, in order that the drudgery, unattractiveness, and barrenness of the life on many farms may be replaced by a manner of life so attractive and wholesome that the daughters and sons will choose to remain in the country. Dr. H. J. Patterson was elected president of the conference for the ensuing year; B. H. Darrow, general secretary; and an executive committee, one of which is the Rev. William L. Glenn of Emmorton.

## The Magazines

NOTICE is given that the *Missionary Review of the World* has passed into the hands of a new company, of which Dr. Robert E. Speer of the Presbyterian Board of Missions is president. No change will be made in the editorial force. The new office will be at 156 Fifth avenue, New York.

### P'S, NOT Q'S

P stands for Prayer: sweet communion with God.  
 P stands for Patience: love — meekness — 'gainst odds.  
 P stands for Poverty; with nothing to fare.  
 P stands for Purity: no stain can dwell there.  
 P stands for Penitence: deep sorrow for sin.  
 P stands for Pardon: God's rainbow within.  
 P stands for Perseverance: for Heaven is our goal.  
 P stands for Peace: love's reward for the soul.  
 C. B. H.

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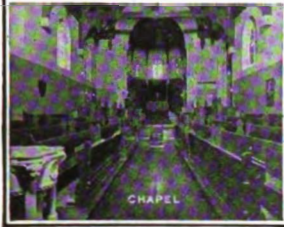


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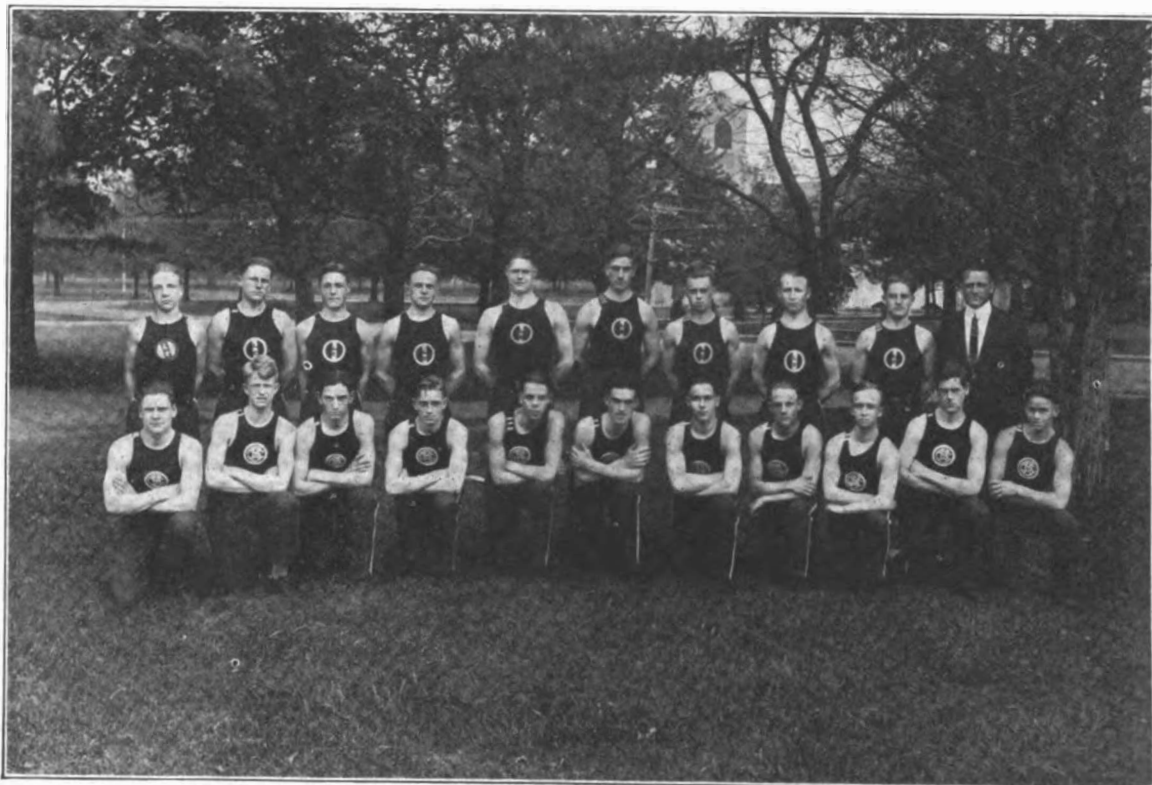
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DID WE put ourselves in the place of others, the hatred and jealousy we harbor against them would fall away.—*Goethe*.

IT IS HARD WORK to dodge work. The less heart a man puts into his task, the more labor it requires.—*Amiel*.





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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 19, 1916

NO. 16

## EDITORIALS AND COMMENTS

### A Racial Episcopate

WE are printing, this week, the important report of the Joint Commission on the Racial Episcopate, and we shall hope that it will be very carefully read by Churchmen generally.

At the outset we believe that it will be recognized as a very able presentation of the American racial problem. We could wish that some of its phraseology were slightly amended. Thus, the Joint Commission seems throughout to use the term Anglo-Saxon where it really means Caucasian. It cannot be too often pointed out that the American people are not necessarily Anglo-Saxon and that the American Church neither is, nor ought to be, limited in its scope or membership to the descendants of a single nation. We Americans who are of pure Anglo-Saxon descent—among whom this present writer is numbered—cannot be too careful to avoid a use of language which is both inaccurate and annoying to Americans of many other strands of descent.

Moreover we could have wished that the Joint Commission had made it a little more clear that its more general references to the various races, apart from whites and negroes, were not meant to imply more than the general principle of race separateness. Remembering that some embarrassing racial questions arise from time to time between the United States and the Asiatic nations, we should have been glad of a more careful recognition of the principle that race separateness does not necessarily resolve itself into a recognition of a superiority and an inferiority between two races. Americans have too often assumed that the former principle implies the latter, and it is not strange that Asiatics, for instance, resent the inference. If the white race is able to claim superiority over the negro—and we do not know that it needs to make any claim whatever—it is because of the different degrees of civilization which each has attained. But when the Joint Commission asks, "Does any one suppose that an American diocese will ever set a Negro or an Asiatic or an Indian as bishop over the diocesan family?" it has chosen an unfortunate manner of expression, and has lent itself to the rejoinder that our Lord, in His human nature, and the twelve apostles, all being Asiatics, were not altogether unfit to be associated on terms of equality with the members of our distinguished "Anglo-Saxon" episcopate in America. We are confident that the Joint Commission has intended only to stand for the principle of race *separateness* and not to go beyond that. We may add that many of our best American families are proud of a strain of Indian blood in their veins, and that one of the ablest and most revered of our middle nineteenth century bishops—Odenheimer—was a Jew.

But passing away from this slight tactlessness in expression which, we are confident, is only inadvertent, the Joint Commission has furnished us with a paper of primary importance. More and more the whole American people have accepted the principle of race *separateness*, which was once esteemed especially a southern conception. We should be better off—the negro infinitely better off—if this principle were frankly recognized in our constitutional law, as it is in our social practice.

IT IS A MATTER of regret that the Joint Commission could not find a way to be unanimous. At each General Convention we have had debates in which all the speakers were emphatic in demanding that something be done for the negro. The result has been always the same. The Convention leaves the determination of the question to the southern dioceses, and these present a divided front. They cannot agree among themselves. At the earnest request of a considerable number of southern bishops and deputies the suffragan bishopric system was adopted by the Convention of 1910, primarily to make provision for racial suffragan bishops in southern dioceses; and after six years no single diocese has accepted the system for that purpose. Three years ago the suggestion of racial missionary districts, entirely distinct from the dioceses in whose territorial limits they might be located, was urgently promoted; but, as only a minority of the southern dioceses gave it their approval, practically the whole body of those in the North voted against it and it failed by an overwhelming majority. The question was afterward referred to the present Joint Commission for further study, and the Commission now recommends the racial missionary district system, which failed of enactment three years ago. It is to be noted that, geographically, the report is signed, for the majority, by the Bishops of North Carolina, Texas, and Mississippi, by clerical deputies from Mississippi, North Carolina, and West Texas, and by laymen from Virginia and Rhode Island; while the minority, favoring the suffragan system—which is already upon our statute book but which no diocese has thus far been willing to use—consists of the Bishops of South Carolina and Georgia, clerical members from Southern Virginia and New York, and a layman from Maryland. The South is still divided against itself.

We may assume, therefore, that the South, which is chiefly interested, will again present a divided front in the General Convention of 1916. Shall we then again defer action, and let so momentous a matter drift on indefinitely?

We cannot feel that we should. Quite appreciating the weighty arguments which the Bishop of South Carolina, in particular, has made in favor of negro suffragan bishops to serve under the bishop of a diocese, it seems sufficient to reply that neither his own diocese nor any other has been willing to accept his recommendation and that the great majority both of negro and of white Churchmen appear to be against it. Thus we may say that in practice that system has been eliminated from the possibilities; though any diocese can institute the system at any time, should it desire to do so.

Thus we are left practically to take the system recommended by the majority of the Joint Commission or acquiesce again in doing nothing. We do not forget that doing nothing—in the way of legislation—may be the best solution of a difficult question, for souls are not saved by legislation and the real work of the Church is done in parishes, in houses, in churches, in streets and lanes and by-ways, and not in General Convention. But

our present machinery seems inadequate to give the best pastoral care to negro Churchmen and especially to negro clergy, and we are not making the progress in work among negroes that we ought to make.

So let us try the other alternative. Let us enact the first stage of legislation that will permit dioceses to cede to a racial jurisdiction the episcopal care of negro congregations. Let these organize their missionary convocations, as do other missionary districts, and elect their delegates to General Convention. Let a negro priest be chosen by the House of Bishops to be missionary bishop. In short, let the plan proposed by the majority of the Joint Commission be adopted.

But this will involve much delay. A constitutional amendment, adopted in this General Convention, must lie over for three years and then be ratified by the next Convention. There must then ensue a considerable additional delay in order that dioceses may consider the cession of their organized work to such a missionary district. After several of them have taken favorable action the House of Bishops, perhaps at a special session, must elect its missionary bishop and the process of confirmation by the standing committees must begin. This means, at best, a long delay before the system can become operative.

And there is a way by which, at least temporarily, the system may be adopted immediately. It is within the power of the House of Bishops to cut off from the territorial area of any existing missionary district a portion, however small, which may be created into a new missionary district with a negro chosen as bishop. The area may, if desired, consist of only the property of a single mission church for colored people. At the same time a canon could be enacted at a single General Convention permitting any diocese, with the approval of the Presiding Bishop, to cede jurisdiction over any of its congregations and clergy to any missionary bishop (with his consent), permitting such ceded clergy and congregations to be organized into the convocation of such district. With the consent of other missionary bishops the House of Bishops could similarly divert the racial work in existing missionary districts. All this would require no delay for amendment of the constitution, and, we are confident, would be entirely constitutional. To select a suitable mission property for the see of such a bishop, presumably in the district of Asheville or of Southern Florida or possibly in one of the Oklahoma districts, would seem not a difficult feat.

In any event the constitutional amendment proposed by the Joint Commission might well be adopted; but this proposed beginning may expedite the actual trial of the system.

It is a matter for grave regret that the southern bishops and deputies should not have reached some agreement; yet we cannot feel that it is right for greater delay to be granted in order to secure such agreement, which seems now impossible to obtain.

**P**ERHAPS we may be permitted to express our sympathy with the evident purpose of the manifesto signed by the Bishop of Michigan and others, which is printed on another page of this issue, while yet regretting that it should have seemed to them desirable that it be cast in its present form.

**"An Appeal  
for Peace"**

Except perhaps in New York and Philadelphia, where partisan propaganda is always more or less active, but which are in no sense representative of the Church at large, there seems to us generally a very excellent spirit of comity in the Church at the present time. Certainly in the Middle West, with which we happen to be more familiar than with other parts of the country, there is an absolute freedom from anything that can be termed a "family quarrel," nor can we recall "noisy disputants" of any stripe whatever in this section.

When the European war was only a few months old THE LIVING CHURCH, in an editorial, earnestly urged a special session of the House of Bishops, in order that our fathers of the episcopate might assume the spiritual leadership that is inherent in their order and give expression to the voice of the Church of God in a great neutral country. All of us, their spiritual children, longed for their spiritual leadership in what seemed the crisis of the ages. But none of the bishops echoed our desire. The two bishops who are now pleased to censure their fellow Churchmen were strangely silent then, when their words would have been golden. It has taken them two years to discover that "Our Church ought, by reason of the place it holds and the claims it makes, to voice most clearly the healing mission of our country to the world."

And then several months later a grave difficulty arose in the Church, and serious differences of opinion were expressed. There was then, no doubt, what might be termed a "family quarrel" in the Church. It could have been avoided without the slightest difficulty, but it was not. Earnestly did we plead for a comprehensive policy in place of the partisan, divisive policy that was adopted. We failed utterly. Those who have signed this present paper might well have expressed their demand for a policy of peace then, but they did not.

Once again THE LIVING CHURCH urged that the bishops would meet in special session and give us, their foolish, weak children, the benefit of their counsel and leadership, and still the controversy that arose. In this emergency about half the bishops arose to the occasion, and the number who consented to the call was within something like a half dozen, if we remember rightly, of enough to ensure the special session; but just enough bishops refused their help to prevent the session from being held. Of necessity the controversy continued. A very serious division arose, the results of which are reflected in the monthly financial statements of the Board of Missions. And among those who refused to help in the quieting of the disputation were the two bishops who have signed this manifesto. They are condemning their fellow Churchmen now for "a family quarrel which brings upon us the contempt of all men"; but when they were implored, as bishops, to prevent that quarrel, again they were strangely silent, though their words would have been silver.

So the two bishops, at least, who have signed this curious pronouncement, might well add to it their own most just accusation: *Mea Culpa!*

And we cannot resist wondering whether our friends who have given their names to this extraordinary document are sufficiently in touch with the real thought of the Church to enable them to draw satisfactory inferences concerning it. Will they not do their fellow Churchmen the honor to abandon a position of critical aloofness, which some of them have long seemed to enjoy, and throw themselves more heartily into the living movements in the Church? Perhaps by thus rubbing up more frequently against their fellow Churchmen, by pursuing a greater degree of the spirit of fellowship, by trying to do justice to the thought of other Churchmen, and by receding from that position of self-satisfied contempt for the sensibilities and the opinions of other men and women with whom they disagree, they would find that we also who live on lower spiritual planes than they are really trying in our poor, halting way, with many failures and with many perplexities, to "bring to pass the kingdom of God upon earth."

It is easy to hold aloof from one's fellow Churchmen and, with obvious contempt for them, to publish an indictment against them. Is it either charitable or logical to do so?

In this present instance, is it just?

**I**N THE LIVING CHURCH of July 15th we stated the need for a fund of at least \$1,000 for the purpose of providing necessary equipment and supplies for the Church clergy who are serving as army chaplains on the Mexican border and in the mobilization camps. It was not our intention

**Chaplains' Fund**

to open a new subscription fund for the purpose. As the need was immediate, we hoped that some liberal minded layman would quickly offer the entire amount, not necessarily to us, but to some appropriate disbursing agency. One of the chaplains, writing to express appreciation of our efforts, stated that much more than a thousand dollars would be needed if the work were to be properly done. The diocese of Massachusetts, from which three of the clergy are serving as chaplains, is raising a fund for their use.

But though it had not been our intention to ask that contributions be sent to this office, a number of our friends have very kindly sent such. In the issue of July 29th we acknowledged several amounting to \$27.75. We have since received others, and the following is a completed acknowledgment to August 14th:

Rev. W. H. Graff, Philadelphia	\$ 2.00
From .001	1.00
Miss F. C. Sturgis, Manchester, Mass.	12.00
Offering at a cottage service, Spofford Lake, N. H.	8.60

\$23.60

Previously acknowledged

27.75

\$51.35

The need for this fund was recognized by our New York contemporary, the *Churchman*, at about the same time it was



stated in THE LIVING CHURCH, and a fund for equipping the chaplains was opened by that periodical. We have decided to ask the editor of the *Churchman* very kindly to receive the amount that has been sent to us and to add it to his own fund. This we do, partly because, having our own fund for relief in Europe through the American churches, we prefer not to lay stress upon a second fund, partly because there will thus be no duplication, and partly because, the necessary equipment for conducting Church services being largely published by The Young Churchman Company, we prefer not to administer a fund that must purchase supplies from ourselves. Thus we are transmitting the amount named above to the editor of the *Churchman*; and while we will very gladly receive and transmit any additional amounts for the purpose, we shall leave the responsibility for disbursement to our contemporary.

In this connection we would direct attention to the letter from Mr. George H. Randall relating to the praiseworthy efforts of the Brotherhood of St. Andrew among the soldiers, earnestly seconding his invitation to Churchmen and to the clergy to make known to him the names of Churchmen in the service, or, indeed, of other young men who can be assisted by the ministrations of the Church.

**B**UT there is one special necessity in connection with the boys at the front for which THE LIVING CHURCH has assumed an obligation in which we invite our readers to share.

At Camp Wilson, San Antonio, are gathered the brigades from Illinois, Wisconsin, Kansas, and Missouri, and, seeing the appalling need for giving moral and spiritual aid to the men, who are surrounded by the fiercest temptations, to which, unhappily, too many of them are succumbing, Chaplain Clinch, of the Third Illinois regiment, seconded by the San Antonio clergy, hastily sent for Father Officer to come and do what he could, by services and personal ministrations, to help the boys. Nobody is better qualified for that work than Father Officer, and THE LIVING CHURCH has relieved Mr. Clinch of the financial responsibility for bringing the missionary there. The preliminary expense is \$150 and the Church Club of Chicago has sent \$60 of that amount. THE LIVING CHURCH will see that the balance is paid, and if any of our friends, especially from the states named, desire to assist in making up the amount, we shall be grateful for their assistance. If an amount is contributed beyond what is required, we shall turn the balance into the chaplains' fund already referred to.

**O**UR Australian contemporary, the *Church Standard*, is authority for declaring that—

"The report of a diocesan council meeting 'somewhere in Australia' runs thus: 'The Bishop announced' (certain arrangements) 'which would involve his absence from the diocese from early in September until late in October. Mr. \_\_\_\_\_ expressed the council's satisfaction.'"

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 14th:

Mrs C. L. Marsh, Enosburg Falls, Vt. ....	\$ 25.00
Anon., Riverside, Calif. ....	1.00
A member of Church of St. John the Evangelist, Boston .....	5.00
A member of St. Peter's Church, Westchester, N. Y. ....	5.00
Anon., Providence, R. I. ....	2.00
Miss Emma H. Carroll, Philadelphia, Pa. ....	25.00
St. Paul's Church, Chestnut Hill, Philadelphia, Pa. ....	250.00
"Marina," New Haven, Conn. ....	10.00
Christ Church, Raleigh, N. C. ....	10.00
St. Mark's Church, Clark Mills, N. Y. ....	3.35
A member of St. Clement's Church, Philadelphia, Pa. ....	5.00
"A friend in Boston" .....	100.00
The Bishop of Marquette .....	4.25
"Araby for August" .....	1.00
"In memory of M. A. J." .....	25.00
"L. G. M." * .....	10.00
A Churchwoman † .....	2.00
Lucy H. Archer, Pittsfield, Ill. † .....	1.00
S. G. L. Erle, Pa. † .....	20.00
Anon., Bronxville, N. Y. † .....	25.00
C. R. W., Washington, D. C. † .....	1.00
Anon., Brookline, Mass. ** .....	5.00
"In memory of Edward Sargent Macneale" ** .....	5.00
Anon., Easton, Pa. †† .....	2.00
<b>Total for the week</b> .....	<b>\$ 542.60</b>
<b>Previously acknowledged</b> .....	<b>28,107.05</b>
	<b>\$28,649.65</b>

\* Relief of Belgian children.  
 † For Belgian relief.  
 ‡ For work in Paris.  
 † For work in France.

\*\* For Archdeacon Nies' work in Germany.  
 †† For relief of British soldiers in Germany.  
 [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.]

**ANSWERS TO CORRESPONDENTS**

READER.—(1) When Christmas Day falls on Sunday, the First Sunday in Advent is on November 27th, and the Fourth on December 18th.—(2) Inquire of the editor, Rev. Charles L. Hutchins, D.D., Concord, Mass.

THE REV. ALFRIC J. R. GOLDSMITH, Box 193, Barnesboro, Pa., asks for simple rules for a choir.

**BROTHERHOOD WORK  
 IN THE ARMY**

To the Editor of the *Living Church*:

**A** COMMITTEE is meeting in Philadelphia each week, representing the national organization of the Brotherhood of St. Andrew, for the purpose of bringing such social and spiritual help to young men of the Church, now stationed at the Mexican border, as is deemed feasible and is found to be possible. This committee is composed of President Bonsall, Acting Secretary Edmonds, Carl N. Martin, newly appointed treasurer of the Brotherhood, Messrs. McCarthy and Wilkinson, members of the Council for the Diocese of Pennsylvania, and the writer.

It is the desire of this committee to avoid duplicating work now being done at the border, under the charge of various Christian agencies, and therefore probably no effort will be made to establish on a large scale reading and rest quarters, refreshment tents, or even tents for religious services, leaving these to the discretion of rectors and people of the nearest parishes working in union with the diocesan missionary agencies.

But the special function of the committee will be to act as a clearing house in order that young Churchmen now going to the border may be gotten in touch with the Church, and that the best influences of the Church may be brought to bear upon them during a time of great moral and spiritual danger. A number of the Church's clergy have gone as chaplains, and several of the concentration camps are located near parishes and missions of the Church already established. Many members of the Brotherhood are in the National Guard, and from one of these we have a request for the establishment of a temporary army chapter of the Brotherhood. It seems therefore that among all these various agencies of the Church it must be possible to bring at least one to the help and spiritual profit of every young man whose name is assigned us.

We ask, therefore, to be entrusted with the serious and important duty of following up these young men. In sending us the name of a young guardsman or officer, please give his full name, his home town and parish, and enough information to show whether at home he is actively interested in the work of the Church, either as a member of the Brotherhood or of the choir, or as a worker in the Sunday school, etc. Give also his company and regiment, and as clear information as possible as to where he may be found. A memorandum of the letter will be kept here, and the original forwarded to the chaplain, or the nearest rector, or to the director of the nearest chapter of the Brotherhood.

The committee will be glad to receive suggestions as to how it may increase its usefulness as a medium of helpfulness and good cheer between the friends at home and the young soldier at the frontier.

All communications should be addressed to the writer.

GEO. H. RANDALL, *Associate Secretary*.

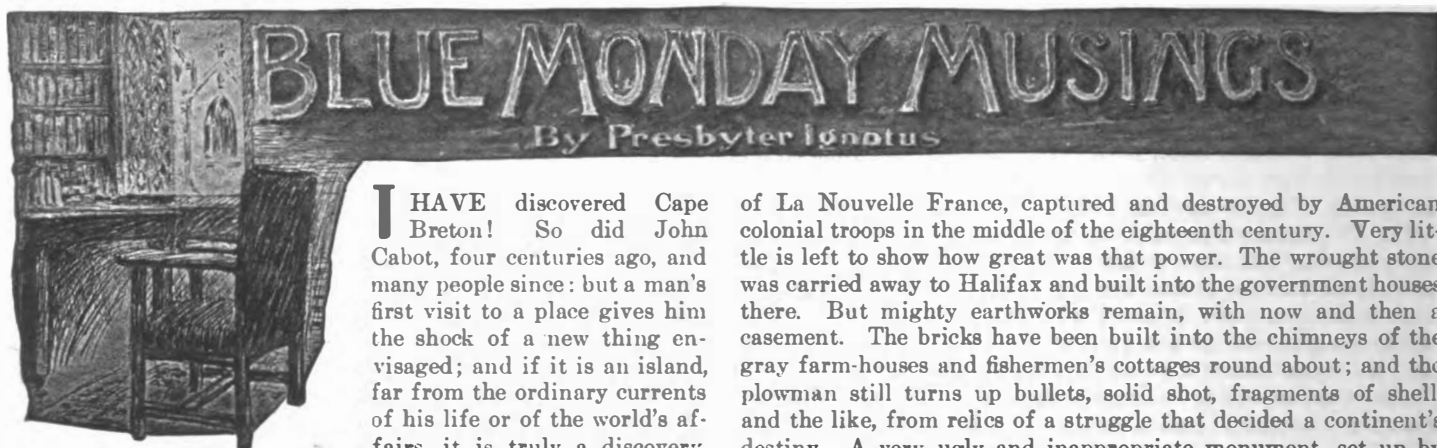
Church House, Twelfth and Walnut streets, Philadelphia.

**THE ANEMONES**

(A LEGEND)

Our Lady chanced one day to pass  
 Mid drooping blades of blighted grass  
 Through barren fields. And, lo, the sod  
 Which, pondering many things, she trod,  
 Burst into bloom that it might bless  
 With an adoring tenderness  
 Her foot-steps. Blossoms white and blue  
 Immaculate in beauty grew—  
 A dewy censer, pure and sweet  
 By Heaven enkindled at her feet.  
 O stary blossoms, still ye bloom—  
 A path of light in glades of gloom,  
 While, in your innocence and grace,  
 Our Lady's presence still we trace.

HARRIET APPLETON SPRAGUE.



I HAVE discovered Cape Breton! So did John Cabot, four centuries ago, and many people since: but a man's first visit to a place gives him the shock of a new thing envisaged; and if it is an island, far from the ordinary currents of his life or of the world's affairs, it is truly a discovery.

(You remember how delighted old George III was to learn that Cape Breton was an island!) There are towns, of course, dirtier than most because of the soft coal mined here, and defiantly squalid, like Sydney. But the real characteristic Cape Breton is all around me as I write, eight miles from the railway, in a tiny cabin overhanging the tideless brine of Whycomomagh Bay, far up at the end of the Little Bras d'Or. Densely wooded hills are mirrored in the water; a little village straggles along the shore and follows the valley up towards Ainslie Lake. Six miles distant across the bay is the Indian reservation, where thirty or forty families of Micmacs gather round a white church. An Indian is spearing eels just outside my window—a fine, graceful figure, erect in his boat; and any morning at 6 the Angelus sounds across the bay from the Indian spire. There is no resident pastor, unhappily; but on Sundays they gather morning and evening before the altar to recite the Rosary and such other congregational devotions as are possible—a very good example for some Church people I have met. The only other house of religion is the kirk; for Cape Breton is the most Scottish part of Nova Scotia, and Calvinism is hereditary. They have English services here, but two miles up the valley another white chapel is filled for the Gaelic ministrations; so the minister has to be bi-lingual. (Elsewhere in Nova Scotia are communities of Highlanders almost solidly Roman Catholic; and so, too, on Prince Edward Island.) Almost every name is Gaelic: Macdonald, McCleod, Rose, McIsaac, Maclean: perhaps you know the proud saying, "I am poor, but I am a gentleman: thank God I am a Maclean." One is quite as likely to hear Gaelic as English, especially among the older people: and the second-sight and "fore-runners," or wreaths, still survive. The mistress of an old estate on Prince Edward Island assured me that many of her country neighbors fear witchcraft yet, and know what it is to be "overlooked." Even Kipling's Gaelic-speaking negroes, in *Captains Courageous*, can be found if you look far enough—descendants, men tell me, of slaves from a wrecked slave-ship some generations ago.

Except for the timber, much suggests the Scottish Highlands, those parts where the sea winds up far inland, Loch Linnhe and the region of the Caledonian canal. There is no heather, but the clover is as rich in color and intoxicatingly sweet. The valleys are more fertile, and the trig, shingled farm-houses look more prosperous than the stone and sod shielings one still finds in the old country. It is not ruggedly picturesque or grandiose: and to call the hills mountains is distinctly exaggeration. But the all-day sail on the *Marian* from Sydney to Whycomomagh is something not to be forgotten. Not many people are left. The young men have gone over-seas, fighting for the good cause of Democracy and Honor; the young women, by hundreds, have answered the lure of "the States," and for the most part only children and a few older people are at the lonely little piers where the steamer anchors for three minutes, to land a mowing machine and a box of oranges, or take on a crate of eggs and a basket of wild strawberries, with a passenger or two.

I had hoped to reach Miquelon and St. Pierre, the little islands south of Newfoundland which alone remain to France of her great eighteenth century empire. But steamers run from North Sydney only once a fortnight, so I had to give that up, consoling myself with memories of the Breton fishing ports whence the St. Pierre boats come, and with the knowledge that almost all the fishermen are doing their part in the French navy so that the islands are deserted. From Sydney a short railway journey takes one to Louisbourg, sometime the fortress gateway

of La Nouvelle France, captured and destroyed by American colonial troops in the middle of the eighteenth century. Very little is left to show how great was that power. The wrought stone was carried away to Halifax and built into the government houses there. But mighty earthworks remain, with now and then a casement. The bricks have been built into the chimneys of the gray farm-houses and fishermen's cottages round about; and the plowman still turns up bullets, solid shot, fragments of shell, and the like, from relics of a struggle that decided a continent's destiny. A very ugly and inappropriate monument, set up by the Society of Colonial Wars, surmounts the ruins, on a concrete platform already cracking and crumbling. In honor of its dedication, medals were struck, made from the metal of guns in a sunken French man-of-war, raised from the harbor-depths by the unwearied energy of the rector of Louisbourg, the living encyclopedia of local history, who has ministered to the Church folk of that region for a generation. He tells a tale worthy of the haunted coast: how the drowning of any of his fisher parishioners is signalled to him by solemn rappings at his window, made by no fleshly fingers, the ghostly heralding duly confirmed a day or two later.

One has a feeling throughout much of Nova Scotia and notably in Cape Breton of under-population. Much of the cleared land is patently fertile and productive. I never saw richer, sweeter clover-fields; and the barns display signs of prosperity unmistakable. But many of the farmsteads are lonely, with no neighbors in sight; and thousands of acres that seem promising are covered with bush. ("The forest primeval" has altogether disappeared, and "scrub" for the most part has taken its place.) After the war, there is to be a movement for establishing old soldiers on the land: I hope the prairie provinces will not claim them all. I drove the other day over a mountain eight or ten miles, passing two farm-houses and meeting one vehicle. As for the road itself, it was little more than a water-course—the roughest I ever travelled in civilized regions. And yet the intervalles were deep with heavy oats and splendid potatoes, and the forest pastures would have supported sheep amply. Of course in the Annapolis Valley there is no such problem: that one district sends from one to two million barrels of apples overseas annually; and it is rich in strawberries, cherries, and raspberries in their season, besides all else that a good farming country should produce.

WHAT A PITY THERE are so few good inns! The things absolutely essential are few and not impossible of attainment, viz., cleanliness, quiet, good food, good beds, and a pleasant common-room. Everything beyond this is supererogatory, if not positively detrimental. Yet the monstrous structures in our great cities almost all lack quiet and are vastly more concerned with gilding and gaudiness than with comfort; and in the country the tavern keeper, being a man who has failed at everything else he has attempted, continues to fail at his last resort. Slouchiness, wretched food, worse cooked and served still more badly, hard beds, and noisy discomfort: how often are they the characteristics of the hostelry lying in wait for the traveller, with the more pretentious ones aggravating their faults with their bills. Such a barrack I found down here in a city charity forbids me to name. What a contrast is the tiny, unpretending Bay View at Whycomomagh, where an old Scot ship's steward keeps everything shipshape, and where real cream, eggs just laid, fish just out of the water, and other substantial are always available. I do my readers a good turn, too, when I tell them of the Grand Hotel at Yarmouth, immaculate, peaceful, generously provided with everything necessary for comfort and repose, in deliciously bracing air and with some of Nova Scotia's loveliest lakes close by. At Truro, a railway junction where it is frequently necessary to spend the night, the Stanley House has made itself a reputation for good fare so well deserved that it is best to write on in advance if you would be sure of quarters. Prohibition is now in force throughout the province; but I found the steward of the C. P. R. boat across the Bay of Fundy selling whiskey in bottles out of a nasty cubby-hole below decks, and I smelt a suspicious odor from a com-



partment in the parlor car, on the Canadian Government Railway, coming down from Sydney, much frequented by passengers and the conductor. I forbear to jump at conclusions; but no law of man's making will enforce itself.

ONE PICTURE COMES vividly to mind as I leave the Provinces for American soil. It was sunset, and half the population of the busy little island capital had crowded down to the dock. Every vantage-front was seized, the roofs of freight-cars were crowded, spectators had even climbed up into the rigging of two Russian schooners lying alongside the grey wharves. The Battery had marched down, headed by its band playing *Rule Britannia* and *The Maple Leaf Forever*, and stood rigidly at

attention while the steamer from across the strait worked her way to her pier. Then all the other passengers waited, while the Mayor, the Major commanding the Battery, and other notables went on board to welcome back home two wounded Island soldiers, in the name of their fellow-islanders. Bright faced boys they were, but much marked by the hardships of the war, and soon to return to the front; blushing, both of them, self-consciously, at the enthusiasm of the greeting, but joyful that they had done something to preserve alive the traditional freedom with order which is the end and glory of all true civilization. And I, who make no pretence of neutrality, cheered with the rest, and rejoiced that in my button-hole (and in my heart) the Union Jack was woven with the Stars and Stripes, inextricably one.

## TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

### THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

#### VII.

WE HAVE HERE NOT MERELY A QUESTION OF HISTORY. IT IS A QUESTION OF HONOR.

The American people dote on liberty, it has been said. In their passion for liberty they are easily moved to a resentful rage against even so just a law as that "a man cannot have his cake, and eat it, too," if their prejudices in favor of unbounded liberty of thought are only appealed to adroitly. But the American people do not really admire dextrous lying, if once they see it clear before them. I think that in the long run we can win their sympathy for a demand that when a man is called to profess his belief, solemnly and publicly, he shall not use a form which means exactly what he does not believe. Whether we can have the sympathy of the great public around us, or no, we must at any rate press that demand.

The writer of these lines once talked with that brilliant champion of the faith, the late Dean Burgon, of Chichester. The Dean had recommended to his American guest to show a certain "Letter of Commendation" to Dean Stanley, at Westminster. "Nobody can show the Abbey like Stanley, and he is very fond of Americans."

The young American priest demurred. He had heard that Dean Stanley did not believe the ancient creeds in their natural, historical meaning. He would be most thankful to be told that he had cruelly misjudged, or had been scandalously misinformed. Certainly he regarded Dean Stanley as a man of beautiful character in many ways, and as a man of the finest honor—in intention. But he had come to feel that this honorable gentleman was occupying a position which no man could occupy without the loss of honor. He could not, therefore, accept any favors from the Dean of Westminster as an official of the Church of England. How could he approach the Dean asking his kindness as Dean of Westminster, while inwardly holding that it was a dishonorable thing for this man to hold his place as Dean of Westminster, or to hold himself out as a clergyman of the Church of England at all?

And then the young American waited for the lightning to fall and blast him, for Dean Burgon was one of the Sons of Thunder.

But no! The Dean of Chichester patted his American friend's knee, as they sat side by side at the end of the Dean's table, and spoke thus: "Quite right, sir! Quite right! I won't break bread in the man's house, myself!"

The two Deans had been loving friends, it may be noted, and continued to be so all through. But a question of principle divided them, and each nailed his colors to the mast.

Dean Stanley thought that he had a right to go on saying, every day, "I believe," as to things which he did not believe, as a condition of holding a great position and its emoluments. He did it from an unselfish motive, from a noble motive, in fact, from a sincere, unselfish, and thoroughly high-minded desire to get a leverage for reforming (as he held) one of the most valuable institutions of England, the National Church, so that it might more generously include and better help the English people.

Dean Burgon, also unselfish and sincere and high-minded, not only disagreed with his friend as to what was really reform, and what was good for England, but held a solemn conviction that no man had a right to sacrifice his personal truth to promote any cause whatsoever; that no man had a right to profess creeds which he did not believe, that no man who had promised solemnly to conform to a system had any right to go on as an official of that system, when once he had made up his mind that he could not, and would not, conform to it. Dean Burgon would not withhold his personal affection from an old friend who was making what seemed a terrible moral mistake, but he proclaimed aloud that that moral mistake carried dishonor with it, and he would not go inside the door of the house which his friend held on such dishonorable terms.

## CONDITIONS IN GERMANY

BY THE REV. J. C. WELWOOD,

*Rector of the American Church at Dresden*

[The writer of this letter being now in this country, the editor has invited him to write of Conditions in Germany, concerning which it is difficult to write from that country with any certainty that the letter will reach its destination. The following is the first of those letters. The fact that Mr. Welwood is expecting to return to his post in Dresden in a few months necessarily imposes some self-restriction upon his writings for publication. Mr. Welwood's church in Dresden is one of those through which THE LIVING CHURCH WAR RELIEF FUND is administered.—EDITOR L. C.]

**W**HAT surprises the newly-arrived from Germany is the small part of general conversation given to the subject of the war. When friends get hold of a man lately come from one of the hostile countries, they begin at once to press him into the service of telling all he knows to a private or public audience. This indicates a lively interest in the war; but, as far as conversation goes, people seem to be talked out.

In Germany it is very different. Evidences or suggestions of war are on every hand and it is impossible to keep free from a discussion of it. Zeppelins and aeroplanes are daily and sometimes almost hourly visitors. Daily do thousands of men in training pass one's home. Almost daily does a detachment of infantry or artillery make its way to the railway station en route for the front. Frequently does one see the soldier on his way back to the front after a leave of absence with his heavy equipment on his back and at his side his wife holding on tight to his hand, with perhaps one or two children on the other side.

Hundreds of officers and privates are met in the shopping districts. Many, wounded not too seriously to be on the street, but yet crippled or maimed or blind, tell of the war.

Then there are only sad faces to be seen. Almost everyone shows traces of tears. Never do you meet one who has not some dear one in the trenches. If it is an American or English woman, she probably has a German husband or a German son at the front. For more foreign women than men marry Germans. It is only natural that a subject so persistently forced on one's attention should monopolize his conversation.

When the American at home gets a chance at a new arrival, he is always sure to ask three questions. They are: What experiences did you have crossing the border? What are the food conditions? Do the Germans think they will win in this war?

Answering these in their reverse order, the Germans do believe they will conquer and dictate terms of peace. Before I left Germany, there had been only German victories. The soldiers of the Kaiser held nearly the whole of Belgium and what they possessed of France was the richest in agriculture, mining, and manufacture. They had driven the Russians back hundreds of miles and made them tremble for their capital. They had overrun Serbia and Montenegro and found a way to Constantinople. They regard the present reverse as only temporary. They show their spirit by even now declaring that, if the Allies keep on fighting, it will mean a heavier indemnity to be paid later to the Germans. The people of the middle and upper classes almost universally show an undisturbed assurance that they will win. How far the peasant will consent to endure the sufferings of war remains to be seen. I believe he still has faith in his government.

With regard to the question of food conditions, the German authorities are accused of professing to have abundance of food in response to the anxious fears of those at home but of putting on a poor face before the world outside in order to bid for the sympathy of neutrals against the English blockade. But there is truth in both of these opposite contentions. Germany is certainly very much embarrassed by the English blockade. The amount of butter, meat, and milk for the adult in good health is almost negligible. I do not believe that babies suffer much from lack of milk. It is saved for babies and invalids. I know an English lady whose physician has prescribed for her a half-litre of cream daily and she gets it. Babies have all the milk they need. But the adult in good health is limited in the amount of foods. Tickets are issued for bread, flour, butter, fat, meat, dry vegetables, potatoes, sugar, and soap. Poultry can be bought without tickets but it is very dear. Fish can be bought in any reasonable quantity, and, though dearer than formerly, is still no more expensive than it is in America.

Everything points to the confirmation of the theory that people eat too much. The doctors claim that there is less sickness than before the food was limited. Everyone in Germany is losing flesh but it is a question whether the constant nervous

strain of the war conditions and sympathy with sufferings of the war may not go far to explain it.

Yes, Germany is embarrassed by the English blockade, but Germany will not be starved out. The limitations in quantity of food are meant to prevent the rich from buying out the shops and from waste in the present of foodstuffs that will be needed in the future. The people are conscious of the limitations but do not actually suffer from them. I do not experience better health in a land of plenty than I did in the land of food tickets.

The people sometimes jest over it. In a theatrical farce, a man refuses to sell his wife though the would-be purchaser raises his offer gradually from 10,000 to 60,000 marks. Then the husband is puzzled later to find himself parting with her for a pound of butter. In another play, there was a sign on a shop door, "Butter ausgekauft."

The people are not suffering. They eat vegetables and fruit and nuts and these are cheaper than in America. In spite of the great cost of meat of all kinds—I have known a ham to sell for eighty-four marks—living in Germany is cheaper to-day than in the large cities of America. And when one takes into consideration the low wages for house-service and the fact that you can get satisfactory servants, keeping house in Germany is no larger problem than keeping house in America.

The income tax will be very high, but for an American, who draws his income from home, the rate of exchange in favor of his own currency is so enormous that to-day he can get more for his money in Germany than he can at home. For many years after the close of the war, the rate of exchange will probably continue to the advantage of American money, and for people of moderate income the attractions of Germany will be just as many as in former years.

With regard to the third question, about one's experience in getting out of Germany, all I can say is that it is, naturally, a trying one. It is probably no worse than that in leaving England. Lest any contraband information find its way across the border, all written and printed matter and all photographs are refused egress from the country. As this rule is inflexible, one's Bible, Prayer Book, Hymnal, sermons, are unceremoniously retained. Photographs of my own church, mostly interiors, and a framed photograph of my mother, were taken from me. These articles I presume were all returned to my home in Dresden, although I have not heard from the rectory since I left, because England holds up the mails. Every article in one's trunk is removed and clothing is all unfolded to see if anything forbidden is secreted there. The person is also examined, all the clothing removed and examined. A bank cheque or a physician's prescription may, as a favor, pass, but not till it is subjected to an acid treatment to ascertain if it contains any invisible writing, which of course makes it messy. But this is just what one would expect who is familiar with German thoroughness and literalness in obeying orders. This leaves no room for respect of person. A clergyman must submit to it or not expect to cross the frontier. An officer in the army told me that he had to pass the same examination in crossing over into Austria. In entering the building where this takes place, one surrenders his passport to be examined and stamped but it is later returned. A lady of eighty-one, German-born but for nearly seventy years an American citizen, was given by mistake, as she left, the passport of a Swede, a man about forty. When the English at Kirkwall examined our passports, I assured the officers that the lady was an American citizen in spite of the irregularity of her passport. But they seemed more interested in wondering how the Swede must have felt when he discovered that he had the passport of a lady of eighty-one. Later, when the lady told me that she refused to give up her Prayer Book and the letters of her son, of whom she is justly proud, when she crossed the border and literally struggled over them and conquered assisted by some excited and caustic but not pretty accusations in faultless German, I wondered whether the Swedish passport were a mistake or a joke!

## A PRAYER

Teach us, Lord, to follow Thee;  
Meek and lowly may we be;  
Let not pride our spirits fill;  
Save us from its deadly ill.

Make us ready by Thy grace  
E'er to choose the lowest place;  
Then, when Thou shalt rend the tomb,  
Call us to a higher room.

F. LE N. BOWER.



## TO ERECT WAYSIDE CROSSES THROUGHOUT ENGLAND

Movement Instituted at Meeting in London

### CENTRAL BOARD OF FINANCE PLANS PENSIONS FOR CLERGY

The Living Church News Bureau }  
London, July 24, 1916 }

**A** MOST commendable and interesting movement as an outcome of the Great War, and which quite possibly will have a far-reaching influence upon the future state of religion of England and upon the personal religious life of the people, namely, one for the erection of wayside crosses or Calvaries as war memorials, has now been set on foot. A preliminary meeting in connection therewith was held the other day in St. Paul's Chapter House, and among those who were able to attend were the Bishop of Stepney, Viscount Halifax, Lady Trowbridge, with whom originated the idea of such war memorials, Athelstan Riley, Esq., Mr. H. W. Hill (secretary of the E. C. U.), and the Archdeacon of London, who took the chair.

Prebendary Eck, to whom the movement owes the attainment of its present stage, read a number of letters from sympathizers with its aims, including the Duke of Argyll and the Earl of Shaftesbury. Prebendary Eck said that as chaplain to a military hospital he could witness to the fact that the one thing which had impressed almost all of our soldiers in France was the number of wayside crosses and shrines, and their marvellous preservation from damage by shellfire. They would like to find similar Christian emblems in England when they came back from the war; and many who had long desired to see them were feeling that an opportune time had come for making a beginning. They had not in mind the erection of churchyard crosses, of which there was already a large number, so much as of crosses by the country side, in the market, and on the moorland. It was important that there should be a society able to acquire and hold sites, to cooperate with local effort, and to act as an intermediary between those who needed advice and those who were able to give it. Lord Halifax, in proposing a resolution for the attainment of the end in view, spoke of the emotion produced, even in the careless, by finding a cross or shrine by the wayside, or bearing its silent witness on some lonely moor. If here and there such things were set up people would inquire, and might be stirred to follow the precedents.

Lady Trowbridge, whose keen interest in the matter has attracted a good deal of public attention, seconded the resolution, and said it was within her own knowledge that many villages were anxious to begin at once, and were in need of advice. She had received a touching letter written in the name of many soldiers at the front, saying that death would be sweeter to them if they knew that they would be commemorated in that way. She very rightly urged that such memorials should be wrought in local stone and by local craftsmen.

The resolution was adopted unanimously. The Bishop of Stepney then proposed that a committee be formed, with power to add to the number, to draw up a prospectus, and to consult with legal and archaeological authorities as to the best method of carrying out the object, and to report as soon as possible to a general meeting.

Dr. Paget observed that the increasing love of the symbol of our redemption amongst the English people showed itself in most significant ways; they need have little fear of dishonor to these sacred things, the people would see to it that wayside shrines were guarded and decked. He spoke also of the obvious connection of such a movement with the coming National Mission, and emphasized that what was done should be true to the best English tradition. Such wayside crosses as they had in mind would seem "to claim the whole countryside for Christ." The resolution was seconded by the Rev. Dr. Hermitage Day, with the suggestion that it should be linked, if possible, by representation on the committee, with the work of the Civic Arts Association, and it was carried unanimously. May God speed this movement *pro Deo et Ecclesia et Patria*.

A scheme of pensions for the clergy, drawn up by a committee of the Central Board of Finance, was discussed and adopted at the first meeting of the board recently held at Sheffield, at which the Archbishop of York presided.

#### Pensions for the Clergy

The committee's report recommended the establishment, in cooperation with the scheme of the ecclesiastical commissioners, of a fund to secure a minimum pension of £125 a year for the clergy on retirement at the age of seventy, the fund to be on a contributory basis, part of the premium being payable by the members themselves, and the balance by the diocesan boards of finance. The Ecclesiastical Commissioners' scheme provided that where an incumbent vacated the benefice under the Registration Acts, or retired on the ground of incapacity by permanent infirmity, a grant by way of an annuity of £75 would be made, subject to the condition that the retiring incumbent has another assured provision for his old age of £50 a year.

With augmentation of the annuity from the Clergy Pensions Institution, the grant from the Diocesan Pension Fund would bring the total retiring allowance to £125. The scheme provides that every one admitted to holy orders after a future specified date should pay a premium of £2 a year for forty years to the central body, which should entitle him to a pension of £29 a year at the age of seventy, this being the actual portion of the pension provided by the beneficiaries' premiums. With regard to men of various ages already in holy orders, no pension shall be augmented to a sum exceeding £200 a year, and all those ordained after the scheme becomes operative, who are unbeneficed at the age of retirement and are ineligible for assistance from the fund of the Ecclesiastical Commissioners, shall receive the minimum pension of £125.

In the discussion at the meeting the Archbishop said that the Church had been painfully conscious for generations that one of the chief reasons why she failed to keep her hold on the people was because the clergy were not able to retire when they ought. Never before until now had there been put before the Church a comprehensive scheme which held out the hope of being able to remove such a weak point in the Church system. Resolutions were adopted to secure the consideration of the pension proposals by the diocesan boards and conferences, and by the houses of convocation and the houses of laymen of both provinces.

The representatives of the principal London daily newspapers were entertained at Fulham Palace the other Saturday afternoon. They and others had been invited to hear the Bishop as chairman of the Central Council of the National Mission explain the object and purpose of the mission. The journalists were also provided by the Bishop with a statement for future reference and he gave them to understand that the press committee would be always at their service.

In his address the Bishop said it was essential that the nation should seek to purge itself of all that hindered its efficiency as a divine instrument, and no one would deny that there were grave shortcomings both in the Church and nation. Hence the call to repentance. The Church had no illusions as to its own shortcomings, and before calling upon the nation to repent was making great efforts to purge itself. The Bishop went on to speak of the sins and social evils which hurt the national life and call for repentance. Then there was the failure of the nation in its missionary obligations. Almighty God in entrusting so large a part of the earth to the rule of Britain had undoubtedly intended us to use the opportunity for the spread of His gospel. We had spent barely a million a year on missions, with the result that we were now forced to spend more than five millions a day on war. If we were to retain the empire we must set ourselves to a faithful discharge of our missionary obligations. The Bishop concluded by mentioning the various efforts that the Church will make to bring home the message to the people.

Another of the remarkable articles in the *Times* from its new correspondent, who is a Churchman of the right sort, has appeared under the heading of "The Discovery of the Cathedral" of "The Discovery of the Cathedral."

Among other discoveries caused by the war, he writes, has been this one, made by many people, that religion is not only for Sundays but for all days and all hours. And they are even coming to think of cathedrals "as houses of God and not as interesting examples of Gothic architecture, as houses for the spirit and not as sights for tourists." They wish to go to cathedrals "also to think their own higher thoughts, and not only to study architecture or to listen to the choir on Sunday." Now cathedrals were built for this purpose (as well as for others), as is shown "by the mark of that splendid purpose upon them in their largeness and beauty," but our people and even the Church itself have almost forgotten it. How, for instance, can any one hear what a cathedral has to say to him if he can only visit the most sacred parts of it in company with a verger, whose duty it is to explain to him all the facts about it as if they were facts about a museum? There is one overpowering reason why one should not be always attended by a verger—namely, "that it turns the cathedral from a house of God into a museum." We can not even artistically understand a cathedral, he goes on to say, apart from the religion that produced it. "Without that it is like the mere sound of a poem to one who does not understand the sense." Now that the National Mission is at hand, the writer concludes, here is a change by which the Church might express the new, or revived, spirit that is certainly in it. Let the Church make its cathedrals places for religion at all times and not merely for Sundays: "Let them be places where the people can hear what their fathers have spoken and where they can listen for that whenever they choose. . . . They have given us buildings which speak for themselves. When will the Church allow them so to speak?"

This notable plea for freedom in cathedrals—"Gospel Palaces" as they are finely called in the title of one of Newman's old Oxford Plain and Parochial Sermons—has brought the *Times* many letters, of which it prints a selection from day to day.

Athelstan Riley, Esq., has addressed to the Archbishops a

letter, which has been published in the *Guardian*, on the National Mission and the Feminist Movement, and drawing attention particularly to the action of the Council of the Mission in adopting the following resolution, brought forward by Miss Royden, one of the most prominent exponents of the Movement:

"To urge upon the bishops the importance of giving definite directions as to the best ways of using the services and receiving the message of women speakers, whether in church or elsewhere."

Mr. Riley points out that for women to speak in church is in direct conflict with Holy Scripture, with the express injunctions of St. Paul in his First Epistle to the Corinthians, and with the common order of the Church. He adds that, if such an innovation is to be imported into the methods of the National Mission, disaster must inevitably follow. He then turns to an even graver matter which has no connection with the mission except to show the need for caution in dealing with the "Feminist Conspiracy." For this resolution to allow women to speak in church is the first recognized step in an organized movement to claim the priesthood for women.

"It is not generally known," says Mr. Riley, "that just before the war a section of the Suffragettes were secretly preparing for an attack upon the ministry of the Church. The Representative Church Council at its session in July, 1914, was warned of this conspiracy."

In this enterprise, he adds, the same female suffragist who brought forward the resolution that has been passed by the Mission Council was deeply implicated. Mr. Riley proceeds to recall to the Archbishops that all the documents connected with the case, indicating the methodical way in which the priesthood was to be won by women step by step, have been placed in their Graces' hands.

To-day's *Times* states that the Archbishop of Canterbury invited leading representatives of the various Protestant bodies to meet a small group of bishops and other clergy at Lambeth Palace on Friday last, for "consultation and prayer," in relation to the preparation being made for the National Mission.

The proceedings were private. After a discussion of questions relating to the moral and religious needs of the nation at the present time a short intercessory service was held in the palace chapel. There were present, besides the Archbishop, the Bishops of Winchester, Oxford, Southwark, and Chelmsford; Rt. Rev. Dr. Ryle (Dean of Westminster); Canon Scott Holland (Regius Professor of Divinity at Oxford); and Canon Gardiner, rector of Lambeth. The Archbishop of York and the Bishop of London were unavoidably prevented from attending.

J. G. HALL.

### LETTER FROM THE MISSIONS HOUSE

To the Editor of the Living Church:

**A** GENEROUS Churchman writes to the Board of Missions: "I will be one of ten persons to give \$5,000 each before September 30th, to aid in meeting the missionary appropriations."

He earnestly desires that the Church may be saved from the damage and discouragement of a missionary deficit when it meets in General Convention.

Here is a ringing challenge to worthy giving. We are often told that if Churchmen are asked to do things that are sufficiently large and difficult they will respond.

Will any of your readers join this anonymous Churchman?

They may be interested in knowing that while our own Board of Missions has never received as many as ten gifts of \$5,000 or more from living donors in a single year, the Presbyterian Board of Foreign Missions in its last fiscal year received twelve such gifts.

In addition, it received two gifts of \$6,000; three of \$7,000; four of \$11,000; one of \$12,000; one of \$14,500; one of \$20,000, and one of \$36,000.

The officers of our Board will gladly furnish any needed particulars to those who are willing to consider responding to this Churchman's challenge.

Would not this be one worthy way to commemorate the fiftieth anniversary of the Consecration of the Presiding Bishop of the Church?

Every one of us will desire to make some thank offering for the life and example of Bishop Tuttle and for all the blessings God has given to the Church since Bishop Tuttle was elected to be a Missionary Bishop in Utah, Montana, and Idaho.

Encouraged by the experience of last year and the fine response to the Emergency Fund, "we hope to the end."

New York, August 11, 1916

JOHN W. WOOD.

### INFANTILE PARALYSIS IN NEW YORK

Appeals are Made for Intercessory Prayer

#### NEW CONSTRUCTION NEAR ST. THOMAS' CHURCH

New York Office of The Living Church }  
11 West 45th Street }  
New York, August 14, 1916 }

**T**HE news of the campaign against the spread of the infantile paralysis epidemic in Greater New York and vicinity is not reassuring.

On Saturday, several appeals appeared in the newspapers. One of these was in part:

"On behalf of the children who are afflicted in the epidemic of infantile paralysis, which has baffled the most experienced and learned doctors of the country, we appeal to you to go with us to the throne of grace to that Great Physician, Jesus Christ, and ask His intercession. We ask that this intercession of prayer begin Sunday, August 13th, and continue according to necessity.

"All pastors are urgently requested to direct the attention of their congregations to this serious matter and urge its importance on them. This affliction of the innocent children of our land should enlist the hearty interest and sympathy of every Christian and move him to appeal to the Saviour of the world to come now and manifest His saving power to all in this day of doubt and unbelief.

"We make this appeal to all Christians with the greatest confidence in faithful prayer to a merciful God and a sympathizing Christ and the quickening power of the Holy Spirit."

For the twenty-four hours ending Saturday morning, it was reported that 167 new cases had been listed and forty-two deaths had occurred in that period. This makes the total number of cases to date, 6,145; deaths, 1,371.

The Rev. Clarence Archibald Bull, who has been acting as locum tenens since Palm Sunday, became rector of the Church of the Holy Comforter, Poughkeepsie, on Trinity Sunday, being received from the diocese of Central New York. This parish has had but four rectors, the preceding incumbents having been the late Bishop Scarborough of New Jersey; the Rev. Robert Fulton Crary, a grandson of Robert Fulton, the famous inventor; and the Rev. C. A. Stromborn, whose rectorate but recently ended. The Rev. Mr. Bull accepts charge of the Church of the Holy Comforter as his third parish.

Many New Yorkers and others will feel sympathy with Dr. and Mrs. Manning in the death of Mrs. Manning's mother, Mrs. Van Antwerp, who has been a member of the household at Trinity Church rectory for twenty years. Mrs. Van Antwerp, who was in her eighty-ninth year, passed to her rest on the night of August 3rd. She was with Dr. Manning's family at their summer home in Seal Harbor, Maine.

It is reported that the building to be erected on the vacant plot on the west side of Fifth avenue to the north of the new St. Thomas' Church will in no way detract from the beauty and grandeur of the far-famed church edifice. An apartment house of pleasing design and not over-shadowing in its proportions is to be erected in the near future.

### ANGELUS

Three times a day the Blessed Bell recalls the appearance of the Angel Gabriel to the Blessed Virgin Mary—awakening us, reminding us, and ringing us to rest.

Angelus! The day's begun,  
Wake, my soul, pursue the sun  
With a zest;  
Call the wide world's hounds to horn,  
Arrows tipped with dew of morn  
All defeat shall laugh to scorn,  
East or west.

Angelus! The day's half done,  
Onward with the panting sun—  
Heaven's behest  
Bids thee marshal all thy might,  
Keep thy faithful bow-string tight,  
Make of loss, fatigue, and fright  
But a jest.

Angelus! The day is done,  
Sleep, my soul, forget the sun,  
Sleep is best;  
Far thy swift song-arrows flew  
Till one pierced the western blue,  
Forth came Slumber, Dream, and Dew—  
Sleep and rest.

CLARENCE URMY.



DEATHS IN MASSACHUSETTS

Four Prominent Churchmen Fulfil Their Courses

REPORT ON CHAPLAINS' FUND

The Living Church News Bureau }  
Boston, August 14 1916 }

**D**URING the past ten days three prominent Churchmen of the diocese have departed this life, and word has been received of the death of a fourth in the European war.

George Augustus Gardner, whose death occurred on Sunday, August 6th, was eighty-seven years old and was widely

Death of  
G. A. Gardner

known for his generous charities and as a successful business man. It would be impossible to give an adequate account here of his character and of his benevolences, but a few of his well known contributions may be mentioned. During the severe winters of 1913-14, and 1914-15, when there was much unemployment, Mr. Gardner gave \$10,000 one winter and \$8,000 the next for the employment of the needy, to be spent by the mayor, and \$10,000 to different non-Roman charities, \$1,000 to Roman Catholic, and \$1,000 to Jewish charities. These sums were given in the name of "Mr. Smith" and it was only later that the identity of the donor was discovered. But he was one who did his good deeds secretly and his most intimate friends feel that they do not know a moiety of his benevolences. Of a distinguished ancestry, he enhanced the lustre of the family traditions and in every way was distinctly one of the chief citizens of Boston. He was one of the ten heaviest tax-payers here. In 1854 he married Eliza Endicott Peabody of Salem, who died in 1867. They had seven children, among whom was George Peabody Gardner, junior warden of the Church of the Advent. A brother of Mr. Gardner's was John L. Gardner, whose widow, Mrs. Isabella S. Gardner, built the famous Italian palace known as Fernway Court, and filled it with wonderful pictures and other objects of art from all over the world. Mr. Gardner was a devout communicant of St. Stephen's Church, Florence street, and the last rites for the dead were performed in that church on Wednesday, August 9th. By the mayor's order the flags on all municipal buildings throughout the city were displayed at half mast "in memory of a liberal benefactor of the city."

Just a few days before Mr. Gardner's death, Eben D. Jordan, head of the firm of Jordan-Marsh Co., died suddenly, and was buried from Trinity Church on August 4th. The Rev. Alexander Mann, D.D., officiated and there was a long list of Boston's leading citizens as pall bearers. Mr. Jordan, besides being the head of one of our largest and most successful department stores, was famous for his generous support of musical enterprises of all sorts. He it was who built the Boston Opera House and was its chief supporter for five years; and he had long been identified with the New England Conservatory of Music, of which he was president. The musical profession was extensively represented at his funeral: by Messrs. Wallace Goodrich, George W. Chadwick, Frederick S. Converse, Otto Roth, and Timothée Adamowski, among others.

Death of  
Eben D. Jordan

On August 4th, still another well known Churchman, John Rossborough, died at his home in the Linden district of Malden, after a fortnight's illness, due to the severe heat and humidity which has been afflicting Boston for six weeks. He was in his seventy-sixth year and was born in Enniskillen, Ireland. He was one of the founders of St. Luke's Church, Malden, working in that interest with the late Rev. George P. Huntington, who was at the time rector of St. Paul's Church, Malden. Mr. Rossborough was long senior warden of St. Luke's and after he had resigned that office, owing to advancing years, he retained his seat in the vestry.

Passing of  
John Rossborough

Word has just been received by Mr. and Mrs. William A. Barton of Brookline of the death of their only son, Allan G. Barton, who was killed in action near Ypres, Belgium, on April 20th. He had been reported missing since that date, and, while his parents feared the worst, they clung to the hope, until they were definitely notified, that he might be a prisoner of the Germans.

Boston Churchman  
Killed near Ypres

Allan Barton was a graduate of the Prince Grammar School and of the Boston Latin School. He entered the employ of his father, who is president of the Duchesse Salted Nut Company,

and was the secretary of, and a director in, the company. At the outbreak of war he was in Montreal arranging for the extension of the business in Canada. He went to the front with the First Canadian Contingent, and was at the front in France and Belgium from February, 1915, until he was killed. He was in his thirty-second year. Until he was reported missing his parents had heard from him regularly. He was a member of the Boston Chamber of Commerce, of the Episcopalian Club, and had been junior warden of the Church of the Good Shepherd, Boston.

The committee appointed by the Bishop to assist the Church chaplains at the Mexican border announces that it has received

Chaplains' Fund \$458. At least \$300 more are needed and may be sent to the treasurer, C. C. Payson, 18 Post Office square.

J. H. CABOT.

"AN APPEAL FOR PEACE"

**T**HE LIVING CHURCH has received the following manifesto with the request that "all clergy and laymen who are willing to sign this memorial for its presentation to the delegates to the General Convention send their signatures to same to Rev. Irwin St. John Tucker, 5344 Ellis avenue, Chicago":

"AN APPEAL FOR PEACE"

"To All Fellow-Churchmen:

"At a time when the world is crashing to its ruin in flame and blood, the Episcopal Church in the United States is engaged in a family quarrel which brings upon us the contempt of all men. Civilization has collapsed upon our heads. Hatred has replaced love, armed might has supplanted faith, and destruction has superseded service; and all the energies of the great nations abroad are being devoted to mutual demolition. We are even in grave danger of following their example.

"Upon our nation the heaviest task in the reshaping of the world's destinies must fall. Our Church ought, by reason of the place it holds and the claims it makes, to voice most clearly the healing mission of our country to the world. Yet we are rendering ourselves incapable of respect, and forfeiting our possibility of leadership, by the ecclesiastical discussions, incomprehensible to outsiders, in which we are engaged.

"Important as these issues seem to those actively contending for them, they cannot begin to compare with the sore need of the world for some one to hold up the Christian banner of peace, love, and service. It is as though two divisions of an army in the field were to turn their guns on one another, because of differences regarding historical tactics and the proper cut of uniforms, forgetful of the foe which conquered by their dissension.

"Above the uproar caused by these bitter discussions regarding our inheritance, our obligations to the past, and the opinions of good men long dead; above the discussion as to whether the Church is Catholic or Protestant or both; whether it is the lord or the servant of the Prayer Book, there stands the real and tremendous issue, whether it is really and earnestly trying to bring the world to Christ. And we, the undersigned, desire to lift our voices to proclaim, 'Our God is not the God of the dead, but of the living.'

"We have a foe, the ancient enemy of God, Mammon, before whom the present world frankly bows down in worship. We are sent out into the world for the express purpose of destroying his kingdom, and of establishing upon earth the kingdom of God. We have forgotten our task, in quarrelling about our tools. We have failed to accomplish, or even seriously to undertake, our bounden duty. And the world has gone to wreck because of our dereliction.

"Here in this nation, poverty stretches its blackness across a land gifted with natural riches surpassing the imagination. In a country dedicated to equality of opportunity and universal justice, injustice rules our lives. Our courts and justice are all too frequently estranged; our industrial order is built upon greed; our nation is constantly upheaved with internal strife; our political life is full of corruption, our municipal households are full of violence and uncleanness. We have made no serious effort to obey the command, 'Wash you, make you clean!'

"Let us who are in earnest about our Christian profession demand that these noisy disputants cease their wrangling, and join for the salvation of the world. Let the dead bury their dead; but let us come and follow Him, to preach the good news to the poor, and bring to pass the kingdom of God upon earth, to the destruction of the kingdom of sin, Satan, and death which rules it now.

"Fraternally yours, in Christ's name.

(Rt. Rev.) CHARLES D. WILLIAMS  
Bishop of Michigan.

(Rt. Rev.) PAUL JONES,  
Missionary Bishop of Utah.

(REV.) MERCER GREEN JOHNSTON,  
Trinity Church, Newark, N. J.

(REV.) IRWIN ST. JOHN TUCKER,  
Editor, the Christian Socialist.

(REV.) LYFORD P. EDWARDS,  
University of Chicago."

## PHILADELPHIA NOTES

The Living Church News Bureau }  
Philadelphia, August 14, 1916 }

**I**NFANTILE paralysis has secured a firm foot-hold in this state. It is now seriously epidemic. Last week the health authorities decided to place a quarantine at all points of entrance to the state, and especially at the ferries in Philadelphia. One thousand officers have been stationed who have been instructed to allow no child of sixteen years or under to return or come into the city without health certificates issued by the health officers. Many people with their children have been compelled to return to the seaside resorts and other vacation points. It was discovered last week that some laxity has existed among some few physicians who not only have not reported cases, but have encouraged their patients to come through the streets to their offices. These cases are being strictly investigated. Three cases of the disease among adults have proven to be fatal.

The death of Mr. Hugh B. Houston, a widely known jeweler, has called from the Church one of its earnest workers. Mr. Houston, who had been identified with the old firm of J. E. Caldwell & Co., has been for a number of years a vestryman of St. Mary's Church, Hamilton Village, and of the French Church of St. Sauveur.

By the will of Mary Lewis the Memorial Church of St. Simeon receives \$2,000, and all her silverware. The silverware is to be melted and made into a Communion set.

EDWARD JAMES McHENRY.

## THE CHARM OF THE CHILD

BY EMILY BEATRICE GNAGEY

**T**HE real rapture of life lies in its love of tender things, the simple things that belong to spring-time. What heart does not thrill at the song of a bird, without a touch of trial or a hint of growing old? What soul does not respond to the unfolding of a flower? This intuitive love finds its highest satisfaction in the charm of a child. Life longs for self-renewal, the very earth is re-born with returning Springs, and the human heart is haunted by a reassurance of its sense of youth. Wherefore the world cherishes its poets; they have explored the goldfields of the imagination, they have convinced the world of the beauty and glory of life.

A child is a creature of morning; around it the angels rustle their wings; its lips are bruised by the kiss of birth; and in it we witness the miracle of growth. It is the unbroken string in the harp of hope, the still, small voice in the clamor of strife, the perennial fount that will not let life grow stale.

Consider how prominently children are associated with divine history, how cruelly they have suffered, the anguish they have borne, and to what lofty heights they have been exalted. Before there were martyrs the babes of Bethlehem bled for the Child in whom all childhood has been forever hallowed. When Herod would destroy the Lord of all life, he made havoc of the children. And when God would save a people and establish a nation, He drew His leader from a floating crib among the river reeds; when He would restore and perfect that chosen race, He came in the stillness of night and talked to the child that trimmed the temple lamps; and when He would redeem the world, He placed its Saviour first in the arms of a mother. Christ, when He wished to teach the distinguishing features of Christianity, took a little child as an example.

The child is yet in the midst of us—our example, our responsibility and our joy. "He who helps a child," said Phillips Brooks, "helps humanity with an immediateness, with a distinctness, that no other help given to any other creature in any other stage of its human life can possibly give again."

Oh, the wrongs committed against children because of our impatience and injustice, our neglect and misunderstanding. But what of the loss we ourselves suffer? the bleakness of a life that has no child to love? The ancient Jews numbered the childless among the seven classes of the world's unfortunates. No heart need be robbed of the love of a child. The earth's barren places are blessed by their sunny presences. Their devotion is without ulterior motive, their faith without disillusionment, and their love is celestially loyal.

SOMETIMES speak to God, at other times hear Him speak to you. Let Him regulate your soul.—*St. Cyprian*.

THE LAW of Christ is the law of love.—*Luther*.

## LA GRANGE PARISH REMEMBERS

MR. D. B. LYMAN

## Tributes to Him in Current Publication

REV. G. M. BABCOCK BECOMES  
AN ARCHDEACON

The Living Church News Bureau }  
Chicago, August 14, 1916 }

**T**HE current number of the Emmanuel Church *Record*, La Grange, is a fitting memorial to David Brainerd Lyman, who died about two years ago. Mr. Lyman, the son of a Congregational missionary, was born and brought up in the Hawaiian Islands, and was always enthusiastic for missions there and elsewhere. Later Mr. Lyman came to America, and became a loyal member of the Church. He was the founder of Emmanuel Church, La Grange, and for many years, its senior warden.

How varied were his interests and activities is evidenced by the tributes given in this issue of the *Record*. One of the most touching messages came from Mrs. Charles Scadding, who wrote a letter of sympathy to Mrs. Lyman when Bishop Scadding were seriously ill with pneumonia.

The Bishop of the diocese in his convention address said: "As a member of the diocesan convention he was the recognized leader amongst the laity. Wise and enthusiastic, forceful and tactful, aggressive and tender, strong and loving, you rightly and gladly looked up to him."

Shortly before his own death, Bishop Toll wrote of Mr. Lyman: "His jealousy for the honor of his Master, his love for all souls whom He had redeemed, his zeal to make the Saviour known to all men, consumed him. His example is not only worthy of universal emulation, but surely among us, where he bore such faithful witness, will begot it, especially among our young men."

Mr. John W. Wood, secretary of the Board of Missions, wrote: "To say that Mr. Lyman was interested in missions would be to do him an injustice. He worked and prayed and gave for the extension of God's Kingdom as a matter of fundamental principle. To him Christian discipleship meant *mission*. He never thought, as some do, that one may claim membership in Christ's Body and yet be indifferent to Christ's Cause. Patriotism for the Kingdom of God was the one dominating note of his life. That is why he was such a big-hearted, wide-visioned Churchman."

The Rev. George M. Babcock has resigned the rectorship of Calvary Church, Chicago, to accept the position of non-parochial Arch-

deacon of Fond du Lac, and also the position of Bishop's chaplain and secretary. Mr. Babcock takes up his new work on October 1st. Mr. Babcock has been rector of Calvary Church, on the west side, for nearly six years. When he took charge there the parish had not been entitled to representation in the convocation for eight years. It reported 190 communicants. During Mr. Babcock's first year, the parish qualified for representation, and the last \$2,000 was paid on a mortgage of fifteen years standing. During Mr. Babcock's second year a parish house was built costing \$4,500. He writes that for the past five years the Blessed Sacrament has been perpetually reserved, and for the past two years there has been a late sung celebration with incense every Sunday. To-day the parish is a united and harmonious congregation of 393 communicants, and in excellent financial condition. During July and August, Mr. Babcock has been acting as temporary chaplain for the Sisters of St. Mary at Kenosha.

H. B. GWYN.

## GOD CARES!

The cross upon my weary shoulders pressed,  
My aching heart could find no peace and rest.  
I cried from out the depths of my despair;  
"God cares because we suffer, He *must* care!"

At last through all the clouds of darkest night  
My longing spirit saw a wondrous light.  
I fell the love of Christ, my cross can bear,  
"God cares because we suffer, He *must* care!"

'Tis not my cry alone, nor e'er shall be,  
It is the voice of our humanity.  
The tones of bitter anguish rend the air.  
"God cares because we suffer, He *must* care!"

I know He cares, although the sky is dark  
His love shall guide me, though so frail my bark,  
Upon the sea unto a land most fair,  
"God cares because we suffer, He *must* care!"

MARTHA A. KIDDER.

SHALL physical might or moral suasion settle disputes among nations?—*Hall Caine*.

## Report of the Joint Commission on the Racial Episcopate

Agreed upon at a Meeting held in Sewanee, Tenn.,

Tuesday, June 13, 1916

**T**HE Joint Commission to which was referred the Majority and Minority Reports of the Joint Committee on a Racial Episcopate, together with sundry Memorials on the subject (Journal of the General Convention of 1913, page 349), respectfully offer this Report:

We have under consideration all the reports, memorials, and other publications, for and against the appointment of a Racial Episcopate, and the establishment of missionary districts upon racial lines. We are not unmindful of possible grave consequences of such establishment, which we have endeavored reasonably to anticipate.

First among these consequences is the violation of the principle of diocesan unity, by the establishment of a separate jurisdiction in the territorial diocese. While it may seriously be questioned whether a territorial diocese is in deed a principle of the Church in every age of her history prevalent, it is certainly true that the division of man into racial families has prevailed and persisted since the dawn of history; and equally true that while the territorial diocese is clearly man-made, the division into races is God-made. In our belief, in providing ecclesiastical organization for the development and edification of the races of men, it would seem far wiser to adhere closely to the establishments of God's nature than to those of man's artifice. No one of us can look to the end and discover God's purpose for the separated races of man, but no one, who has had experience of the races, but knows that each has racial characteristics and differentiations which must be reckoned with whenever the races come into relation with one another. We are persuaded that the radical differences between the Negro and the Anglo-Saxon, of which the color is neither the gravest nor the greatest, constitute sufficient reason for departing from the custom (not the principle) of territorial division, long revered, but seriously inapplicable to the harmony of the two, as well as the normal development of each. In our view, it is consistent with God's appointment that the racial family be recognized as such, and consistent with our own unflinching method of practical administration in the Church. Wherever the Negroes have turned to the Church in sufficient numbers to warrant it, congregations of their own race have been organized by our authority. Whenever priests of their race could be found to minister to them, they have been settled by us as the heads of the ecclesiastical race families. We respectfully but boldly urge the consideration, that in presenting their memorial for the establishment of racial districts the Negro race has logically and consistently interpreted, not only the necessary conclusion from God's creation, but the natural result of our ecclesiastical training. Viewed from their view point their request is a natural one. Viewed from the vantage of Church practice, it is a natural outcome of her consistent procedure. Viewed from the vantage of the law of racial life, it is natural that the Church should thus conform herself to God's law, which she cannot change, rather than to ecclesiastical law, which may be changed and modified when conformity to that which is higher is desired.

We could not press out of due proportionate application the extraordinary case of the Apostolate to Jews and that to Gentiles in the instances of St. Peter and St. Paul; but we urge the important lesson applicable to a similar extraordinary condition. In the Apostolic case the division was occasioned by the perhaps temporarily invincible social and religious prejudices of two classes of the white race. In our case the division is proposed to meet not conditions of social prejudice primarily, or religious hostility at all, but of racial characteristics planted by God. In each instance the conditions are extraordinary and demand extraordinary measures.

A second consequence which is feared from the proposed separate jurisdiction is the further sundering of the races, the one from the other, and the consequent loss of sympathy between the two, and their helpful coöperation. We have not overlooked the gravity of such a possibility, even while we call attention to facts, some of them obvious, others very probable to the minds of those who live closest to this "greatest of American problems." Is it not fundamentally true of the white, yellow, red, and black races, that they are so distinctly separate that man's ingenuity cannot make them more so? Is it not equally obvious

that, save in notable exceptions, it is only the sin of each that mars but cannot obliterate their separateness? Then if this be true, is it not also obvious that we must provide for an existent separation whose continuance, if morality and virtue and integrity are to be preserved, is inevitable and desirable.

A further fact, not perhaps so obvious, is this—that in proportion to social and religious integrity of the races is the free exercise of personal sympathy between the races. Each race can exercise freely its rights of marriage, of parenthood, of social intercourse and the like, so long as each is confined within its own racial bounds. Each race can exercise all the liberties of the sons of God, so long as its own racial integrity is preserved and maintained. Save in rarely notable exceptions the ignoring of these bounds has been, and will ever be, attended by a consequent loss of liberties, and destruction of the sympathy which those bounds make possible, and in fact guarantee.

Thus it is only as the Negro differentiates himself as a race that he is free to exercise the powers of his manhood and enjoy in the fullest measure the liberties of his sonship, in relation with others. It may be added that only so can he attain the fullest development of his heritage as a man and as a race. This is to say, that when we have helped the Negro to the achievement of racial self-sufficiency, which is born of accomplishment, to self-mastery, which follows moral victory, and to pride of race, which is only possible when these victories have been gained, we shall have fixed within him the passion for social integrity, which is as justly natural as is that for racial reproduction. Separation of races is greatly misinterpreted, if it is not recognized to be the first necessary step toward the achievement of these ends. This is fully recognized by Negro leaders of the South. It is difficult to conceive how anyone can imagine that a race can be honored by repression, or helped to self-expression by the practical destruction of its racial identity. If the sympathy of the white race is to be gained at such cost, the price is too dear. Happily this is not necessary, for in proportion as the racial representative is truly and faithfully the representative of his race does he both merit and receive the sympathy which helps, and the respect which honors and elevates.

We submit that the real question, which will persist in the Church so long as radically different races exist, is this: How can the Church absorb into herself the different races, while applying to each the Catholic principle of the "liberty of sons of God"? In Asia this question will inevitably and naturally be answered by the complete organization of Asiatics under their own spiritual leaders, so soon as foreign helps and guides are no longer needed. There is rejoicing over every ordination of a native, and the whole Church looks forward with unalloyed interest and glad anticipation to the day when Japan and China shall be able to address bishops of their own race as "Right Reverend Fathers in God." Our own mission in Liberia already enjoys this very properly coveted blessing. The African that is in America covets it quite as properly. They are not less Negroes because transported to our shore; they are all the more Negroes because, first under tutors and governors, and now under conditions of freedom and of an enlightened Christian civilization, some of them have achieved the interpretation of a great sleeping race, through the success of hand and head and heart and soul, and have been prophets of a progressive racial awakening and leaders of a heroic racial endeavor.

It is a question for earnest consideration, whether under normal conditions the ideal of the Church is not more truly expressed by the analogy, which seemed so natural to St. Paul, of the family. It would seem at least appropriately conformable to God's natural creation that the racial family should be completed religiously and ecclesiastically by the full organization of teachers and pastors and fathers in God. The oneness in Christ Jesus surely is not expected to obliterate racial distinctness any more than sex differences. And since this consummation is longed for in Asia, and accomplished in one little piece of Africa, why should it be less desired in the Africa or Asia of our American life? The question presses the more heavily upon the conscience of the Church, as we realize the more fully what our comparative experiences of races have demonstrated, that racial development is made through racial leaders. It is



the many who contribute to the life of a race, it is the few who make its history. It is through the incarnation of each virtue in the racial type, that virtues become the possession of the race. In this process the Church is fulfilling her highest and holiest purpose, when she has brought the incarnation of all virtues and all powers from on high to the race, and has created the conditions of its free development.

We have not forgotten that in her constitution the Church has provided for the election of suffragan bishops, who may be racial. But although this provision has existed for six years, it has not been found desirable for the Negro race, though its confessedly designed purpose was, as first proposed, to provide spiritual leadership for them. The door of opportunity is still open for its use. Those who believe that it will not meet the case respectfully ask that a like permission be given to them to use the proposed constitutional provision for the missionary jurisdiction upon racial lines. We ask only for the same permission to use this expedient, which has been granted to use the expedient of the suffragan. The proposed amendment is not mandatory. It does not require the proposed organization. It does not infringe upon diocesan rights, nor force the unwilling assent of diocesan bishops, or of the Negroes themselves. It permits organization where desirable and practicable. It may be many years before a full complement of Negro bishops is either needed or may be provided. But while the amendment will not be mandatory, neither is it prohibitive, as our constitution practically is as it now stands. Does anyone suppose that an American diocese will ever set a Negro or an Asiatic or an Indian as bishop over the diocesan family? And if Negro and Asiatic are to be, perhaps more and more become, constituent parts of American dioceses, can one suppose that this does not mean restriction and prohibition of the free, full exercise of ecclesiastical franchise and liberty? Can anyone maintain that for them the birth into the Church is birth into the "liberty of the sons of God"? It is quite true that the races have a bishop, the diocesan bishop, of the white race. But is there one who does not confess his inability to be the bishop of another race, in the sense and in the power that he is bishop of his own race? And does not this deprive the races of men of Christian rights and blessings, which the Blessed Incarnate Christ came to bestow?

The real fact is, that the Incarnate Lord is alone the Universal man, whose life has power to make divine the life of man. Men can *imitate* the virtues of other men; they can *live* the virtues of the Lord. Men can *learn* the Incarnate life from others, they can *live* it only as the Lord incarnates Himself in each. The races of men can imitate the virtues of other races; they can really live them only as by spiritual power these virtues are incarnated in themselves. There is an individual personality, there is also a race consciousness, which is close akin to personality. The racial type is the type of a race. George Washington is the type of our race, Li Hung Chang is the type of the Chinese. We may admire the Chinese; we cannot, if we would, accept his as our type. We would not, if we could, destroy their type or replace theirs with ours. If we are going to be fair to the Negro, we shall seek to provide him with leaders of his own race, endorsed and empowered by the Church, as God raises one and another above the fellows whom he is to lead. Since the coming of our Blessed Lord into sinful humanity "in the fulness of time," He has been raising up representatives of His people in their crises, who have stood forth as unmistakable ensigns, about whom they have rallied, and by whom they have gone forward. Every crucial age has produced men ahead of their times, who have been prophets of their national or racial future. We do not think it requires a seer to perceive that God is now busy about His sacred task for the future of the great Negro race, brought by His providence into the larger life of our Christian civilization.

It is natural to ask whether the Negro is ready for this larger trust, which it is proposed to repose in him. The answer to the question will depend upon what one regards as constituting a standard of readiness. If the standard for the Negro is to be that of the American Anglo-Saxon of the higher type of to-day, the question answers itself. In this case we should be requiring the Negro, after twelve decades of civilization, to produce leaders equal to those of our race who are the fruits of twelve centuries of Christian nurture. We cannot believe that the Church is willing to inflict such injustice upon a race so heroically and successfully struggling upward to the higher life, amid such tragic handicaps as the world interposes.

If the standard be recognized to be that of the Negro (not the white man), justly reckoned by the measure of his adapta-

bility to Christian civilization, and of his power of conformity to his Lord's Life, we confidently believe that he is ready for the high trust. If further we measure the future of the Negro, not by the average achievement of the race, but by that of the leaders, known to all men, of the last quarter century, our confidence will be greatly strengthened, if not finally fixed. If beyond this we reckon upon the immeasurable power of the Grace of God—without which the wisest and most enlightened are as nothing, and by which the weak things of this earth are chosen to confound the strong—we shall find it difficult to withhold our trust in those upon whom the Holy Ghost hath fallen, even as upon us. We must earnestly direct your thought to the purpose of the proposed amendment, that of providing a racial bishop of this race. By its very terms the compact, which a Constitution always implies, would be violated if the bishop were not just that, the bishop of a race. Under its provision we would select one who, in gifts and attainments, could be the bishop of the race in very truth—one with his family in thought and tradition, in social as in religious life, the leader in Church, in home, in the daily walk of life. We shall seek to give them the man who, from the shoulder up, is above his fellows, yet whose feet tread the path common to himself and them. Is it not both natural and just that the standard of the ecclesiastical shall be the standard of those served, in the sense we have defined? Is it not just that we should begin with the best that the race can offer, certain from the sacred story of our own past that God will bless and sanctify this best to the highest of which, at this stage, the race is capable?

This means that, here as in all else, we shall look not upon the things of our own, but upon those of others. We shall be looking upon this sacred matter from the viewpoint of the Negro who is to be served. His leader may not, certainly would not, be one whom we would choose for the white or yellow or red race; we will not force him to accept one whom he would not choose for his race. We are not forgetting that there is a necessary period of paternalism toward the newer, weaker races, upon the part of the strong and established race; a paternalism that is laudable and commendable in proportion to its wisdom and generosity. We hold it to be the part of both wisdom and generosity to relax the suppression, necessarily incident to paternalism, as the child race grows in the grace of increasing age. In our judgment Negro growth, in the higher level of the race, has earned the right to enjoy the liberty of the battle with those greater temptations which larger responsibilities inevitably bring. In the professions, in business pursuits and in educational, successes have been achieved under conditions of American life, which seem to us not simply to warrant the prophecy of success in ecclesiastical organization, but to constitute a sacred call for the steadying, fructifying power of divine grace, and the grace of that spiritual power which the Church can bestow. For many years past the Negro archdeaconry has not only persisted in our southern dioceses, but has grown in favor, because, along with other reasons, it has attained the measure of success which warrants it. In diaconate and in priesthood, in parochial and in archidiaconal organization, they have been faithful, and their success may fairly be compared with that of the white or other races. We believe that their faithfulness in all that has been entrusted to them merits our trust in that which they now ask to undertake.

It will be a natural question, in the minds of our brethren of the southern dioceses, perhaps also in those of the North to whom the Negro Problem is appealing with varying insistence: How does this proposed amendment solve the Problem? We frankly affirm that it neither solves, nor seeks to solve, the Problem, in the sense in which this has been sought these many decades past. We believe that so long as there are considerable numbers of one race mingled with the life of another and dominant race, there will be a racial problem unsolved. Americans in China constitute for China an American problem. Europeans in Africa are a European problem for the African. Negroes in America are a Negro Problem. In no case is the problem solved. In every case the religion of the Christ is believed to be the one only sufficient power which either can or will furnish, not the solution of the problem, but the Incarnate virtues which will enable races of men to make God's world the home of God's children—children racially distinct, just as families of each race are distinct, or as personalities in families are distinct, yet children of the one Creator Father. Separation nowhere necessarily destroys unity. Identity of necessity does. The impossible effort to ignore race in the family of God may be discovered to result in the destruction of its unity.

But, while we do not seek to solve the insoluble, we venture

to believe that many of the irritations attending the problem will be removed, and its difficulties helped. As the unit of the human race is not the man, but the family, so the unity of the Church is not the parish, but the diocese or district, which is the ecclesiastical family. There will be removed from this family the irritations of a conglomerate membership, with its attendant insolvable questions of administration, which so naturally arise from the differences of race. It cannot be necessary to enter into details, which are so simply illustrated by the contrast of family relations with community, of community with national relations. Surely it cannot be difficult to conceive how the guidance and discretion of the national Church may be the more perfectly helpful, when she gathers her many families in mutual council for the task. It will remove from the diocesan family the injustice of racial suppression and tolerance, thus far inseparable from the efforts to mingle racial groups in family gatherings. It is at least fair to suggest that these may more easily be avoided in the Convention of *chosen leaders* than in gatherings of the *average* family membership.

These, however, are, in our own judgment, suggestions of minor importance. We reaffirm that it is not an effort to solve a problem, it is distinctly an effort to do justice to a great race of God's people. It is an effort to afford to that race, brought into our midst through no wish of theirs, every means of self-development by self-expression, and of self-possession by self-achievement. We confidently believe that if there be any solution of the Problem it will be revealed only when we have fulfilled our duty in doing justly by a race who cannot command it.

We respectfully offer this resolution for your consideration and pray its adoption:

*Resolved:* That the following proposed amendment to the Constitution be referred to the Committee on Amendments to the Constitution, with instructions to report upon the same, as soon as they shall have been able to examine and consider it.

Amend Article VI. of the Constitution by adding the following section, to be numbered Sec. 4:

Sec. 4. The House of Bishops may establish Missionary Districts upon racial lines, within the bounds of the Dioceses and Missionary Districts authorized by Sec. 1, severally, or in such groupings as it may determine: Provided, that in case of a Diocese such racial jurisdiction within the diocesan borders shall first be ceded by the Bishop and the Convention of the Diocese.

In the interpretation of the Constitution and Canons the people and Churches of such Racial Missionary Districts shall occupy the same relation to the General Convention and have the same rights to representation therein as other Domestic Missionary Districts.

No such cession by a Diocese, or division of a Missionary District, shall carry with it the members of the ceded race who may be, or become, members of congregations not included in such cession or division.

The House of Bishops may, from time to time, change, increase, or diminish the territory into which such Racial Missionary District extends, in such manner as may be prescribed by Canon. Such Racial Jurisdiction within the bounds of a Diocese may be retroceded by the House of Bishops, if the Bishop and Convention of such Diocese shall consent to receive it.

All of which we respectfully submit.

JOSEPH BLOUNT CHESHIRE,  
GEORGE HERBERT KINSOLVING,  
THEODORE D. BRATTON,  
GEORGE GORDON SMEADE,  
A. B. HUNTER,  
PHILIP COOK,  
JAMES H. DILLARD,  
GEORGE GORDON KING.

The following resolution was offered as a substitute by the Rev. C. Braxton Bryan, and was supported by those members of the Commission whose names are appended thereto:

*Resolved,* That under present conditions it is our opinion that the best interests of the Negro will be served by putting into use the provisions of the Canons for the appointment of Suffragan Bishops.

WILLIAM A. GUERRY,  
FREDERICK F. REESE,  
C. BRAXTON BRYAN,  
ERNEST M. STIRES,  
JOSEPH PACKARD.

THRICE BLEST whose lives are faithful prayers,  
Whose loves in higher love endure.

—Tennyson.

THE GODDESS of Fortune gives and takes away whatever she pleases, and he who is rich to-day may find himself poor to-morrow.  
—Ovid.

## THE EDUCATION OF THE BOY

[FROM THE COUNCIL ADDRESS OF THE BISHOP COADJUTOR OF WEST TEXAS]

**I** AFFIRM with all the emphasis of my soul, that if ever there was need in the history of Christianity and in the history of the Christian family for Church schools, it is to-day. And especially is this true in reference to the education of the boy. The utter surrender that parents make in reference to the possible chastity of the boy's life is one of the tragedies in the history of mankind. And here again I fall back upon the instruction of my text: "That our sons may be as plants grown up"; plants untouched by disease; plants strong and joyous in the purity of life. Oh, if this could be the fortune of the manhood of the Church to-day, what a mighty force she would contribute to the upbuilding of the nation!

And in this thought we are brought face to face with the vision that the Psalmist had before him as the fruit of his prayer—the adequate returns from the cultured life of young manhood. It is very interesting to note that the Psalmist is not placing his young men upon the battlefield; that he is not conceiving of them as wielding political power, or as leading the world in philosophical thought, but rather is he thinking of them in their essential and intrinsic worth. The figure here suggests the out-of-door life in which the exuberance of true manhood is fully expressed. And if we should follow the various related thoughts we would, without overstraining the figure, think of the wealth of the nation as being found in her unsullied manhood. And do not these thoughts justify us in the conclusion that our sons offer the noblest contribution to the nation's welfare when reared within the culture of the Church and under such an influence devote their strength and glory to the development of her natural resources? The whole figure sets before us a vision that is relieved of strife and battle:

"No sound is heard of clashing wars,  
Peace broods o'er the hushed domain."

It makes possible the answer to Tennyson's plaint:

"Ah, when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden year?"

And woman holds in her keeping the moral and spiritual welfare of mankind. The standards that she accepts men will live by; those which she repudiates and disavows will be cast out of the thought and heart of man. Such is the responsibility of our daughters. And mark you! they only become the polished cornerstones of the social fabric under the culture and discipline of the Church.

I would not be thought of as one who disapproves of the present-day young woman, but I do feel that we should guard and protect her against the cruel temptation of the world. It is well for us to stop and with the utmost reverence and love for our daughters ask if we, who are their guardians and guides, are giving them that protection which is necessary to make strong the virtues within them, namely, modesty, purity, humility, gentleness, and love.

We cannot deny that the spirit of the world is impinging upon the fineness of woman's nature. The modern dress and present-day methods of amusements are enough to give sober thought alarm. Formal social barriers which have been in previous generations safe-guards to all that is noblest and best in womankind are being broken down, and to-day there is a familiarity between young manhood and maidenhood which "breeds contempt." This familiarity cannot be excused away upon the ground that it is the comradeship of innocent childhood. It is my humble opinion that many of the unhappy marriages to-day are the result of a careless and irreverent attitude of young men and young women towards each other. This irreverent mind is but a symptom of the social life of to-day which is breaking away from the restraint of the Church. . . .

Oh, brethren of the Church, truly the world is afire with lusts and passions of heart and flesh. Our world-wide condition of war is a testimony to this fact. The hour of judgment is upon us. Let us realize that at last our priceless and eternal treasures are our children. Happy is the diocese that can give thanks to God upon its knees as Wesley did, and say, "Let all else go. We have our children, we are rich enough."

PAY NO ATTENTION to slander, but live in innocence and let the world talk.—Molière.

## The "Christian Nurture Series"

THE fullest information that has yet been given in regard to the forthcoming publications of the General Board of Religious Education for Sunday schools is given in a paper by the Rev. W. E. Gardner, D. D., Secretary of the General Board, in the *Churchman* of recent date.

The question before the Church, says Dr. Gardner, is this: Can one hour be utilized in such a way to make the child a force in the Church's life? Cannot the hour that is despised become a challenge to the Church?

To that question the General Board of Religious Education replies in an emphatic affirmative. For two years its members, with the coöperation of many groups of Sunday school workers in various sections of the country, have been experimenting with lessons and methods to this end. This autumn there will appear in printed form a series of helps for teachers, entitled "The Christian Nurture Series."\* Last year this material was sent out from the Central Office of the General Board in multi-graphed form and used by 700 different classes. From the teachers and leaders of these classes and schools came criticisms and suggestions. On the basis of these the lessons were rewritten and now, though printed, they are still subject to further criticism, for the type will be kept standing one year, thereby making it possible for each teacher and rector to have some share in providing the Church with teaching methods and material that are born from the practical experience of men and women engaged in Sunday school work.

Two courses are provided for beginners, children of the age of 4 to 6. These furnish simple stories, pictures, and exercises for developing in the little child a recognition of God as his Heavenly Father. The next four courses aim to plant in the mind of the child the truths that are within the Lord's Prayer, the Creed, and the Ten Commandments. By stories, pictures, and songs the pupil is made to realize that God is his Father, that He has given him certain commandments and that he should depend upon God for the grace and strength to fulfil those commandments. All the courses of the Beginners and Primary Department have the general title "Church Pathways," because they stand for paths in which the Church should lead little feet. The key-note of the Primary work is "to help the child to know and follow the leadings of God."

In the Junior period there is five years' work provided. The key-note of these years of instruction is "revelation, or the training of the child to *listen* to God when He speaks." The following five titles show clearly the motive of each course:

For pupils, age 10 to 11—"Hearing God Speak through the Christian Seasons."

For pupils, age 11 to 12—"Hearing God Speak through Church Worship and Membership."

For pupils, age 12 to 13—"Hearing God Speak through the Life of Our Lord."

For pupils, age 13 to 14—"Hearing God Speak through the Long Life of the Church."

For pupils, age 14 to 15—"Hearing God Speak through the Spread of the Church's Message."

There is a development in these courses which corresponds to the natural development of the child. When he is about 9 or 10 years of age his interest centers in holidays and very appropriately his year's work comprises a study of the great feasts and fasts of the Church. With this preparation, in the next year he is taken to Church and taught the simple elements of worship in the various offices of the Church. When he is taken to the Holy Communion service the ideal is not so much that he shall have explained to him the mystery of the service as that he shall take part in the service in accordance with his ability, by saying a prayer peculiarly appropriate to the Holy Communion service when he enters the Church, by knowing how to find all the places of the service, by coming prepared with an offering, and by saying a prayer for those people whom he sees going forward to receive the Holy Communion.

In the same way in Morning and Evening Prayer he is taught, by simple stories from the Bible, the elements of penitence, praise, and prayer. Most of the prayers suggested in the course are formulated from phrases in the Catechism, thereby causing the child to use in his devotion those words, so full of meaning, that have for so many years defined the faith of the Church in simple phrases. On the basis of his

worship he is taught his membership. Class by class, the pupils are taken to the font and there they revive in imagination the scene of their infant baptism, and are taught the obligations that come from that event.

The unique feature concerning these lessons is what is known as "The Parents' Coöperation Sheets." In those parishes where the Christian Nurture idea is faithfully carried out, each month a sheet is sent to the parents of the pupil asking that certain simple and definite things be done before the child comes to Sunday school on a certain Sunday. Nothing is asked from the parents that any parent will find impossible to do. In the experimental work among the 700 classes during the past year, no feature of the Christian Nurture Course commanded such support and recognition as the definite claim for assistance which the Church made upon the parents by this coöperation sheet. It was a demonstration that the parents of the children are willing and anxious to coöperate with the Church nurture of the child if only the Church will state in clear and definite terms what the parents should do week by week.

The Christian Nurture Series does not provide cheap material or aim to make the nurture of the child an easy task. Too long has the Church endeavored to teach its children by a lesson leaflet that costs a few cents. This leaflet commanded little respect on the part of the teacher and the parent; the task in many cases was full of waste. Christian nurture cannot be done without tools. There should not be extravagance in pictures and material, but the best should be none too good for the children of our Church. Neither can Christian nurture be done on the fringes of the rector's and the teacher's time. It is a task too full of worth to be lightly considered, and the very difficulty in the small amount of time each week is a challenge for the rector to give to the Sunday school the best of his directive energy, and for the teacher to come prepared week by week in the most adequate way. The Christian Nurture Course does not aim to make the task of the Sunday school easy, but aims rather to find the true worth in the task, knowing that there can always be found men and women in the Church who are ready to dedicate themselves to the task of worth.

From this point of view the success of the Christian Nurture Course is dependent on a willingness to sacrifice for the children, which rectors and teachers must bring to the course. Only when the course is considered from that point of view will it bring help to rectors and teachers, and that pleasure which always comes when we see young life growing stronger and nobler under our influence.

The Christian Nurture Series has one other new feature that must receive brief comment. Heretofore every teacher has been expected to teach the Scripture and the Prayer Book; now every teacher is required to develop five lines of study and activity. These center around the following terms: (1) Memory, (2) Scripture, (3) Church Loyalty, (4) Devotional Life, (5) Christian Service.

These five elements represent the five great inheritances of the Church's life. The reader of this article will see the value of this analysis of the spiritual life into five elements, if he will ask and answer such questions as: (1) What have I stored in my memory from Scripture and Liturgy that I call upon in time of need? (2) How far are the men and women of the Scriptures not simply stories, but influences that are molding my life? (3) Do I realize that the devotional life is made up of penitence, praise, prayer, meditation, and offering? (4) In what way am I loyal to my Church? (5) In what way is my community better because I live?

For the first time in the history of the Church definite material is being provided which has for its first objective the making of a teacher conscious of his own Christian life. The teacher can only give what he has. The Christian Nurture Series, while it formulates lessons for pupils, in reality is a challenge to the teacher to find within himself the essentials of the revelation of Christ through the life of His Church.

The General Board in setting forth these lessons emphasizes that they are for experimental purposes. The Board has not formally approved of the lessons. It has felt that its greatest service to the Church would be to make available for criticism and suggestion material that had already influenced the lives of hundreds of teachers and pupils.

\* These courses are published by The Young Churchman Company, Milwaukee, Wisconsin.



## A RELIGIOUS COLLEGE TOWN

NORTHAMPTON, MASSACHUSETTS

BY LYMAN P. POWELL, D.D., LL.D.  
President of Hobart College

FOR reasons not derogatory, Northampton had to be omitted from the first volume of my *American Historic Towns* series. But it must even yet in some edition be included. Other New England towns may have as significant a past. No town anywhere combines in happier proportion the best of the past with the best in the present. Nowhere is a fruitage worthier of its rootage.

Northampton has long borne the title of the Meadow City. It were better called the City Beautiful. Mountain, woodland, and undulating river combine with meadow to furnish a site of which Charles Sumner said in 1847: "I have been all over England, have traveled through the highlands of Scotland, have ascended Mont Blanc, and stood on the Campagna at Rome, but I have never seen anything so surpassingly lovely as this."

What nature cannot do people have done to make this city, with its scarcely more than twenty-two thousand people, distinctive among cities great and small. Settled in 1654, Northampton sprang from a soil well tilled into a community long ago noted for its great men, great ideas, great achievements. As one runs down the list of American worthies identified in one way or another with the Meadow City, it would seem as though those not indigenous came at least to taste the flavor of the town and to be better nourished mentally and spiritually in consequence. Soldiers, educators, statesmen, clergymen, and literary folk have always abounded. Seth Pomeroy won a generalship in the Revolution, and when I went to Northampton in 1904, to live, Admiral Cook of Santiago fame was a gracious figure on the street. America's greatest preacher of the eighteenth century, Jonathan Edwards, started here the "Great Awakening" whose thunders still reverberate in Billy Sunday's tabernacle. George Bancroft began here his monumental history and

"Here Holland lived and wrote the lines  
Of many a ringing theme."

Emerson or Webster might now and then be found at Mrs. Lyman's garden party, where manners were as finished and morals emphatically more desirable than in the contemporary salons of Paris in Napoleon's and Eugénie's day.

Always—and still—deservedly famous for its social attractiveness, Northampton offers rare incentives to thinking and also to its artistic expression. Was ever a city of any size blessed with such libraries where, if the book you want is not on the shelf, you are likely to have it promptly ordered for you? Do you care for music? Where is there a more cultivated musical taste? Of course everybody knows that Northampton has the only endowed people's theater in the country. I wonder how many know that, besides the "Players," there is the Northampton Orchestra rapidly mounting to more than local fame. Then there is the *Gazette*, about as old as the nation, and so well edited that a Boston native hinted to me the other day he reads it now with the same interest he brings to the best Boston papers. The Lees (Gerald Stanley and Jennette) have long been sending from Northampton their books out to the wide, wide world, and from his watch tower on Mount Tom Mr. Lee has scattered everywhere his *Crowds* and *We*, illustrating the sentence a distinguished cosmopolitan editor launched at me ten years ago: "Do you Northampton people really understand that in Gerald Stanley Lee you may be having the Emerson of the twentieth century?"

George W. Cable has so long been in Northampton that much of his literary work may be said to have been done here. He is about the youngest man of his years you can hope to find in a long journey. Alert, spontaneous, enthusiastic, industrious, he is still delicately fashioning his perfect sentences. He takes it all so seriously that once when I dropped in to see him during his writing period he came out of his study to greet me with the gentle remonstrance: "Hush, my heroine is at prayer." With Mr. Barrie giving him a unique place in fiction and the American Immortals listing him, Mr. Cable's place would seem to be secure and Northampton—for this reason even if there were no other—properly enrolled among the country's literary centers.

But the real occasion for the writing of this little article needs yet to be indicated. As readers of THE LIVING CHURCH will know, I have long been an observer far and wide of the relationship of education and religion. The latest report of the President of the Carnegie Foundation describes it as necessary.

Unless Northampton has greatly changed since I left there four years ago, the city deserves an important place among American cities for its "near" solution of one of the most complicated problems in our cultural and religious life. With excellent public schools, several private schools of national repute, and the biggest woman's college in the world, Northampton needs no word about its educational advantages. With strong churches where the average attendance is singularly high and many other religious activities, the conditions are at hand for the proper *rapprochement* of education and religion. Smith College leads in this good work. Nowhere can there have been a happier blending these years past of town and gown in worship. The girls go to the town churches Sunday morning in great numbers. They work for their upbuilding; and at St. John's Church, which stands almost at the heart of the college life, many girls have learned through the Church Club how to be efficient in every department of parish life from ecclesiastical embroidery to the management of missionary societies and Sunday schools. Sunday afternoon the colossal college auditorium is crowded with students and townspeople listening to one or other of the greater preachers of the land and sharing in a service surpassed perhaps nowhere in dignity, impressiveness, tremendous spiritual impact. The auditorium is the spiritual dynamo of the great college. Everybody knows it. Everybody gladly admits it. As I travel east and west and after a sermon in some big city church or an address before a woman's club the inevitable Smith College graduate appears to challenge me to recall her name across the years, I often hear her call that auditorium service the most blessed memory of her four years at Smith.

The President had all this in mind when he said to a recent graduating class: "This place of daily worship, the tones of this origin, these hymns which we have sung together, have all been making for you your vision."

The future belongs to the woman's college which sets first things first. Parents now understand this. They act upon it—as they ought—in choosing for their girls a college wherever it may be.

## THE SOUL CRY

O God, that I might see Thy face  
With holier eyes, not mine  
Of sin and shame, but by Thy grace  
In clear, bright day of Thine.

Lo, round me whisper shapes of lust,  
And all is dark with loss;  
I long for joy that is not dust  
And life that is not dross.

Through snarling days of groping pain  
My worn steps weary flee.  
Oh, cleave the low-hung clouds amain  
And make my spirit free!

O God, that I might see Thy face!  
That Thou to me mightst give  
The vision that my blind eyes trace;  
That I might know—and live!

CHESTER L. SAXBY.

## PRAISE FOR THE BLUE CROSS

THE AVERAGE person pays scant consideration to the service that dumb animals are forced to render in the present great war. It is conscription for them in every case. The horse, dog, mule, camel, elephant, and birds are pressed into the conflict to "do their bit," as the soldier is urged, says *Our Dumb Animals*. Cruelty to animals is one of the blackest stains on the world's civilization. Next to war itself, the use of animals in war is about the meanest of human crimes. How much will the suffering and sacrifice of animals some day have to do in deterring men themselves from going to war? A soldier, returned from months of fighting on the western front, brings a little welcome news about what the Blue Cross is accomplishing for the wounded horses, the innocent, involuntary, but heroic victims of the war. He says in the *Boston Herald*: "Oh, there's lots of things like that, individual bits of real heroism, but you really ought to say something about the Blue Cross. It is as efficient as the Red Cross in every way. It takes care of the horses, you know. They have horse transports and autos with mattresses for wounded horses. The animals get as much care as we fellows do.

"They have horse hospitals every twenty miles or so along the lines. They even mend broken legs on horses now, with splints, and so on. There are plenty of mules, too, which are even more valuable than horses, for they stand more."—*New York Tribune*.

## Revision and Enrichment of the Catechism

By the Rev. LEFFERD M. A. HAUGHWOUT

**N**O "revision and enrichment" of the Prayer Book can be considered complete which fails to attempt a like improvement of the Church Catechism. Unsurpassed as it now is in its principles and arrangement, it suffers from three important defects. Its language is antiquated; some of the answers are needlessly long; and the Catechism itself is incomplete. There is every probability that the Commission on Revision will correct the first two of these defects upon its own accord. With regard to the latter, however, there may be some hesitation in adding the questions and answers which are needful to make the Catechism logically and pedagogically complete. But, difficult as such a work must necessarily be, in view of the varying viewpoints which exist, it cannot be avoided.

As it now stands the Catechism is obviously defective, and calls for enrichment. Intended as a preparation for Confirmation, Confirmation is not even mentioned. It also fails to treat of certain other essential matters, with the consequence that each individual priest is left to his own resources in supplying the omissions. By all means there should be something said with regard to the nature and purpose of the Church and of the sacred ministry.

The following additions to the Church Catechism are suggested by the present writer, in hope that others may be stimulated to make like contributions. The questions proposed are limited to the points which seem most essential; and follow one another in logical sequence. The answers are true to Prayer Book teaching, and can scarcely be objected to from any standpoint of Churchmanship. Those upon the nature of the Church are modeled to some extent upon the corresponding answers in the Catechism of the Russian Church.

As the proposed additions dovetail into the Catechism as it now stands, it will be necessary to begin with the questions on Holy Communion.

- Q. Why was the Sacrament of the Lord's Supper ordained?  
A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive from it.
- Q. By what other names is the Sacrament commonly known?  
A. The Breaking of Bread, the Holy Communion, and the Holy Eucharist.
- Q. What is the outward part or sign of the Lord's Supper?  
A. Bread and wine, etc.
- Q. What is the inward part, or thing signified?  
A. The Body and Blood, etc.
- Q. What benefits do we receive in the Lord's Supper?  
A. The strengthening, etc.
- Q. Who are admitted to the Lord's Supper?  
A. Those only who have been confirmed by the Bishop, or are ready and desirous of being confirmed. (Prayer Book rubric.)
- Q. What is required of those who come to the Lord's Supper?  
A. To examine themselves and to confess their sins unto Almighty God, with full purpose of amending their lives; to be in charity with all men; and to have a living faith in God's mercy through Christ, with a thankful remembrance of his death upon the cross.
- Q. What is Confirmation?  
A. Confirmation is a holy Apostolic ordinance, in which the Bishop lays his hands upon the heads of those who have been baptized, and prays that the Holy Ghost may be given to them.
- Q. What is the outward sign of Confirmation?  
A. The laying on of hands, after the example of the holy Apostles.
- Q. What is the spiritual grace given to the one confirmed?  
A. The strengthening gift of the Holy Ghost, which our Lord himself promised to his followers.
- Q. What is required of persons who are confirmed?  
A. Solemnly to renew the promises which they took, or were taken for them, in their Baptism.
- Q. What promise is there in Holy Scriptures to those who truly repent and confess their sins?  
A. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
- Q. What assurance of pardon does God offer us in his Church?  
A. He has given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins.
- Q. Who are the ministers of the Church?  
A. Men who have been called of God, and admitted to the sacred orders of the ministry by episcopal ordination or consecration.
- Q. What orders of ministry have there been in the Church from the time of the Apostles?  
A. Bishops, priests, and deacons.
- Q. What is ordination?  
A. Ordination is a sacred ordinance, in which grace and authority to perform the work of the ministry is given, through prayer and the laying on of the Bishop's hands.
- Q. What is the office and work of a Bishop?  
A. To rule as a chief shepherd in God's Church, and to minister the

Word and Sacraments. A bishop only may ordain, confirm, and consecrate churches to the worship of Almighty God.

- Q. What is the office and work of a priest?  
A. To minister in a parish or congregation under the bishop: to celebrate Baptism and the Supper of the Lord, to teach the Word of God, to absolve the penitent, to celebrate Holy Matrimony, and such other rites and offices as the Church appoints.
- Q. What is the office and work of a deacon?  
A. To assist the priest in the Sacraments and offices of the Church, to care for the sick and needy, to baptize infants, if there is no priest, and to preach, if he is licensed to do so by the Bishop.
- Q. You say in the Apostles' Creed that you believe in the holy Catholic Church. Tell me what is the Church?  
A. The Church is a divinely founded community of the faithful, united by the Catholic Faith, the Word of God, the Apostolic Ministry, and the holy Sacraments. Her one only and everlasting Head is the Lord Jesus Christ.
- Q. By whom was the Church founded?  
A. The Church was founded by Jesus Christ, and he has promised that the gates of hell shall not prevail against her.
- Q. Why is the Church called holy?  
A. Because she is sanctified by Jesus Christ through his Passion, through his teaching, through his prayer, and through the Sacraments which he has given her.
- Q. Why is the Church called Catholic?  
A. The word Catholic signifies universal, and the Church was so called because she was commanded to make disciples of all men everywhere, to teach them the whole Word of God, and to continue through all ages unto the world's end.
- Q. Why is the Church also called "Apostolic"?  
A. Because she has remained steadfast in the teaching and fellowship of the Apostles, and has preserved a continuous, unbroken existence from apostolic times.
- Q. What is it to believe in the Church?  
A. To believe in the Church is to reverence and honour her as the true Church of Christ, and Kingdom of Heaven, to accept and meditate upon her doctrines, and to walk in her holy ways all the days of our life.
- Q. What further sacred rites does the Church provide?  
A. Holy Matrimony, the Visitation of the Sick, the Churching of women, and the Burial of the Dead.
- Q. How are persons made members of the Church?  
A. The one, only door of admission to the Church of Christ is Baptism with water, in the Name of the Father, and of the Son, and of the Holy Ghost.

### THE WORLD-PRAYER

From many hearts, from many homes, a prayer is heard to-day,  
(Oh, hear us, Thou, who high in Heaven know'st when thy children pray!)  
O'er all the earth, from all who love, whose hearts are tender still,  
The low-breathed, almost silent prayer for sweetness and good-will  
Rises to where the angels sing the songs that soothe and thrill.

And soon above the angel-song the world-prayer will be heard,  
For God has not forgotten us, and Christ's own loving word  
Told how His will should yet be done, should e'en be done below,  
Here on the earth where darkness reigns and cruelty and woe,  
And all the evil power of Hate, Love's everlasting foe.

As tenderly as night descends, rest bringing after day  
With all its hours of toil and strain, so tenderly they pray,  
The children of the coming dawn, watching to greet the light,  
In faith that Love shall conquer yet, subduing Death and Night,  
That life shall grow more beautiful, more hallowed, and more bright:

From many hearts, in many lands, soft as a zephyr-wave  
(Yet powerful as the Word of God, so strong to bless and save),  
At morning, and at ev'ning-time, and in the noonday fair,  
There rises to the Throne of Heaven the same unchanging prayer;  
Oh, may it reach the Heart of God, and find its answer there!

"Father in Heaven," the people pray (my heart joins in the word),  
"Father in Heaven," the children say (and Heaven's hosts are stirred)  
"Father in Heaven, oh, give us peace; our hearts are filled with dread,  
And all the joy of life is flown, and budding hope is dead,  
Yet would we come to Thee again who giv'st us daily bread.

"See where our dear ones, wounded, lie; see where they sleep in death,  
Crushed by the cruel power of war, scorched by its fiery breath;  
Bend from Thy Throne to comfort us, our hearts are sad indeed,  
We come to Thee (there is none else), come in our pain and need;  
Surely, our Father, Thou dost care, our pleadings Thou wilt heed.

"Ere Revolution curse our land with all its hideous power,  
Touch with Thy healing Hand the world, yes, in this darkest hour;  
Save Thou our sons from slavery, our babes from Moloch's fire;  
Hear us, O God, and answer us, and grant our hearts' desire;  
Oh, give to all the world Thy rest from war-clouds dark and dire! Amen."

—Gertrude Richardson.

SORROW seems sent for our instruction.—*Rich'er.*

## THE CHARGELESS PARSON

BY A PRIEST

THE writer, whose name for obvious reasons, I trust you will not print, has read with growing embarrassment the various articles on the scarcity of ministerial supply which happen to be printed at sundry times in THE LIVING CHURCH and the *Churchman*.

He is driven to the conclusion that it is not so much the scarcity of supply as the deficient machinery in bringing together the chargeless parson and the parsonless charge which needs emphasis in this year of grace. The ensuing chapter from his own experience might be considered typical of the state of the case in this branch of Holy Church.

I know a man—whether in the flesh or not, I need not tell—who was a minister in a non-conforming body for the space of ten years. In season and out of season he labored for the furtherance of the Gospel; as college professor and home missionary, as settled pastor and itinerant evangelist, he made full proof of his ministry. Of trials of the flesh and privations of the body he knew not a few; to the service of home missions he devoted his life: and the life of the wife of his youth and the children of his early manhood he had to see spent: and on the grave side of these, his loved ones, he had strength and faith to believe that these things also had turned out to the furtherance of the Gospel, since the blood of the martyrs is the seed of the Church.

In due time the conviction came to him that his non-conformity was ill-advised, and while serving as a professor in a non-conformist college he was confirmed, ordained to the diaconate, and in due time advanced to the priesthood in one of the newer dioceses of the Church.

During the time of his postulate, candidacy, diaconate, and the first year of his priesthood, he served, with success and for his bare traveling expenses several of the missions in the diocese, giving himself over secondly to the work in addition to his duties as teacher in the college, with more than twenty-four hours of weekly duty in the class room.

The non-conformist college authorities informed him that as a priest in the Protestant Episcopal Church he was no longer acceptable and his Bishop, after long and waiting months, informed him that he had no work for him in his diocese.

So he advertised in the columns of one of the two leading Church papers, without result, and corresponded with some thirty bishops in the American Church, being rejoiced, when after some four months of weary, prayerful, and anxious waiting he received an invitation to become locum tenens for a year in the church where he is now laboring. After about six months of successful labor, at the end of fifty-two services of a preaching mission conducted by himself in his own parish it became evident that an altitude of about six thousand feet was too high for him, and that for this reason he must move, as speedily as possible, to a lower level.

This judgment was concurred in by four competent physicians, the Bishop, and the parish vestry. It may be imagined what a blow this was to this parson, his wife, and with what solicitude they twain thought of another change to their one-year-old infant, the only child God has given them.

The good Bishop interested himself most cordially and earnestly in the case of this parson; he procured an advertisement to be inserted in one of the two leading papers of the Church, without result, though the advertisement is still running; he entered into correspondence with other bishops, without result, though the correspondence is still being conducted. The parson himself did likewise, without result, though his spare time is still being devoted to this purpose.

Here is, then, a young man, just forty years old, with a wife and baby, financially embarrassed because of an expensive removal over a long distance, in full physical vigor, with the exception of a temporary affection due to the altitude, which is bound to disappear upon removal to a lower level. Such is the assurance of the physicians. Here is a young man, of unusual ability as a preacher, a tireless parish worker, an attractive public lecturer, in demand on all public occasions in his community, with a doctorate in philosophy from a German University and two degrees in divinity from a high class sectarian school in America, within a few weeks of the expiration of his locum tenency, which he cannot conscientiously ask to have renewed, without a penny wherewith to bless himself, looking for an opportunity to serve Holy Church.

He is a man of prayer rather than an ecclesiastical poli-

tician, a servant of the altar rather than a server of time, a seer of visions rather than a puller of wires, a priest of God rather than a pleaser of men.

For three months he has prayed and waited and done all he could. What the end shall be he knows not. A broken heart or a joyous going forth? who can tell? A fulfilled hope or bitter disappointment? Who can tell? A place to labor in the vineyard or another one to swell the ranks of useless sellers of useless things, who can tell?

He prays "Thy will be done." This is a typical case, I am sure.

May its candid statement help either the humble servant of God concerned in it or the Church at large is the fervent prayer of him who anxiously, yet faithfully, signs himself  
"SERVUS SERVORUM DEI."

## THE GREATER LOYALTY

REV. A. L. MURRAY

I WILL never leave thee nor forsake thee" (Hebrews 13: 5). Here is the divine pledge of *loyalty*, conceived in love and faithfully fulfilled at an unreckoned moral and spiritual price.

It costs much to be loyal, but the price is paid willingly by the loyalist—always.

It costs much to be disloyal, and the price is collected from the disloyal—always.

The price is paid either way, because God reigns in righteousness, and man and loyalty were created for each other. This union is neither effected nor divorced without sacrifice! The righteous God holds the reins of government, and life never gives or takes "nought for nought."

Life has both addition and subtraction tables. They are equally vigorous.

Loyalty is life-giving. Disloyalty leads to death.

Character cannot be enriched without the pains of birth and the struggle for growth and expression; nor can character be impoverished without the pains of disease and death!

We are inheritors of dividends paid on the accumulated contributions made to life's enrichment by the noble hosts of the loyal. This good fortune we would not evade. Its obligation we can never discharge.

We are inheritors of a debt and pay taxes assessed at a high rate on the accumulated contributions of the ignoble hosts of the disloyal. This debt we cannot evade of ourselves, but thank God we may be delivered from it. Christ came to release us from just such an inheritance as this.

The Loyalists: True to life and truth, to love, to honor, and obligation, they gave themselves to and for the truth. They preserved pureness and love of heart, clearness and vigor of mind, courage and persistence of will. They glorified truth and truth glorified them, and let its visions come to earth and with light resplendent beautified the world.

The Disloyal: They undervalued ideals, evaded responsibility, desocialized and dehumanized themselves, closed the heart to love and the mind to truth, put liberty in chains and grasping at a shadow lost the priceless gold of loyalty.

Loyalty! What hast thou brought mankind? Life, Peace, Power, Progress, and all our good—personal and social. Loyalty made the loyal truly sons of God!

Disloyalty! What hast thou brought mankind? For once may disloyalty speak truly: "I am the author of regret, retrogression, and wretchedness. I am the great undoer and destroyer of life's good."

The primal sin was disloyalty, and every sin since is the fruit sprung from that pernicious root.

The primal good was loyalty and every good since has in it the blessed life of loyalty.

O Christ, Thou living, loving, loyal One, to Thee we look for our returning to the blessed life of loyalty, when within Thy Kingdom men will live Thy life.

To be loyal to Thee, O Christ, is the "greater loyalty," for Thine to us will ever be the greatest.

Thrice blessed is he who is loyal to Christ and thus to all to which men should loyal be, for he finds life's highest good for himself, he enriches life for others, and, best of all, returns a loving, loyal service to Him who gives to us the love of greatest loyalty.

I know that never a day has gleamed but has not made glad one breast, that never after frost a Spring has come but has not brought one song to the world.—Kinkel.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## BOARDING PLACES FOR PHILADELPHIA GIRLS

THE social service commission of the diocese of Pennsylvania is asking the cooperation of the clergy and public with a new organization, "The Philadelphia Bureau of Boarding Houses for Girls," which has recently been formed as the result of the efforts of the commission in relation to the boarding and rooming problem of working girls in the city.

The purpose of the Bureau is two-fold: first, to establish and maintain a room registry of carefully inspected boarding houses coming up to a certain definite standard. This registry is to be open to any girl who desires to find a decent and respectable boarding house. Instruction will also be given to landladies as to how best to run a boarding house and to make it respectable and yet remunerative. The industrial establishments of the city will be urged to live up to their responsibilities to the girls they employ and to place all girls not living at home in connection with the Bureau so that they may obtain an adequate boarding place.

This Bureau has been established at 1309 Arch street under the direction of Miss Mary H. Gillette of the Travelers' Aid Society, who for the present is giving the Bureau the benefit of her experience.

Clergy are told that they can help the Bureau in two ways: first, by sending to Miss Gillette the names of any parishioners maintaining boarding houses. If a city-wide list is to be obtained, so that a boarding place may be found in any section, this form of cooperation will be most needful and most helpful. Second, by making a note of the establishment of the Bureau, its purpose and location, and, whenever the question of securing a boarding house for a girl arises, by communicating with Miss Gillette.

## CLASSIFICATION OF MENTALITY

"Borderline" is not a new disease. It is simply a classification of a large number of mental defectives who are not capable of passing well in ordinary society, and who yet would not be relegated among the feeble-minded. This troublesome and little known class was the theme of an address by Dr. S. C. Kohs, head of a psychological laboratory at the Chicago city workhouse. He said in part at the recent Indianapolis conference:

"By 'borderline' is meant a distance or an area between whose limits there is an occurrence of both feeble-minded and normal types; below the lower limit all cases are feeble-minded and above the upper limit all cases are normal. There is no line dividing the normal from the mentally defective.

"Our institutional experience leads us to the conclusion that a more earnest and more thorough consideration of the borderline doubtful case by the public school authorities is absolutely necessary, on the one hand; and, on the other, either the creation of a special department in institutions for the feeble-minded or the organization of an entirely new type of institution, such as is now in existence in Germany, in which these doubtful cases may be studied to determine the causes back of the condition."

## INJUDICIOUS ZEAL

Over-zealous reformers are oft times a serious hindrance to substantial progress and sometimes a real danger. Not long since some women of Chicago who were interested in collecting evidence of the violation of the liquor laws took a number of girl students from the University of Chicago through downtown cabarets on Saturday night. Professor Albion W. Small, head of the Sociological Department of the University, was unquestionably right when he said that such conduct was "absolutely insupportable." To quote the editor of the *Chicago Journal*: "If word goes out over the country that girls who come to study in the University of Chicago are encouraged by wives of the professors to take trips through the edge of the tenderloin to 'get evidence,' there will be a sharp decline in the female attendance at that school. Most American parents are old-fashioned enough

to prefer to keep their young daughters away from such contact with commercialized vice."

## NEW PENAL SYSTEM NECESSARY

"Despite centuries of punishment for crime, the percentage of criminals has remained static," Judge Harry Olson of Chicago said at Los Angeles. "Two per cent. of the general population the world over are criminals—just as they were hundreds of years ago.

"New methods of crime suppression, therefore, seem logical and necessary. Intelligence demands that we turn now from legislation prescribing penalties to study of the individual who commits crime.

"The comparative failure of punishment as a deterrent of crime," continued the Judge, "is due to the close interrelation between crime and disease." *Dementia praecox* alone, he declared, is responsible for "the vast majority of sex crimes and crimes of violence."

## MUNICIPAL DENTAL CLINICS

There are quite a number of cities having dental clinics for the treatment of school children exclusively. In addition to these cities there are many others where various arrangements have been made by the educational and health authorities for the treatment of school children in privately maintained clinics or by dentists doing the work in the schools.

The United States Bureau of Education at Washington has recently compiled a list of these cities, which has not been published as yet. This list contains about 120 cities and towns.

In New York there are at the present time seven dental clinics and eight eye clinics, all of which are conducted in school buildings under the direction of the Bureau of Child Hygiene of the Department of Health.

## DIFFICULTY IN SUPPORTING SOCIAL WORKERS

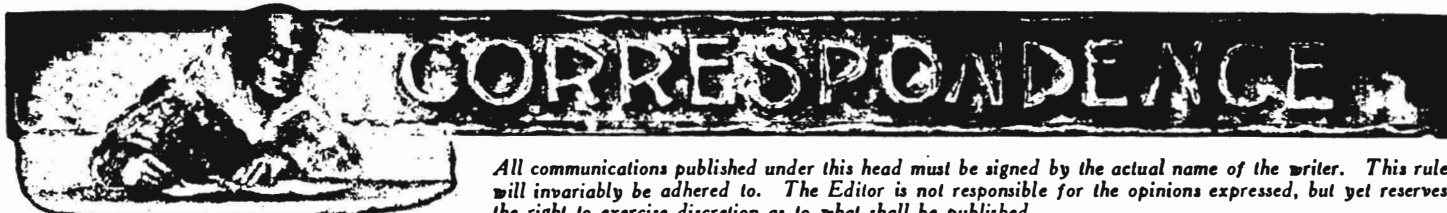
The experience of philanthropic and social reform agencies everywhere, declares J. J. Kelso, a well-known Canadian social worker, is that while no difficulty is found in collecting funds for the establishment and maintenance of charitable institutions, it is almost impossible to get money in this way for the salaries of social workers. "The latter," Mr. Kelso points out, "by dealing efficiently with the causes of dependency may obviate the necessity for an institution, but appeals for their support fall on deaf ears, while a campaign to open or enlarge an orphans' home is promptly and generously responded to. For this reason it is plain that in most cases municipalities or wealthy men must be depended upon to finance the efficiency branch of social work."

## PROPOSED BALLOT RESTRICTION

John Mann, Jr., in an address before the Scottish Society of Economists on the subject of better houses for the poor several years ago, advised for the lowest class of people, some criminal and dependent, a special type of houses, under close police inspection. In connection with them he says: "Dwellers in these homes would, for the current year, forfeit their votes, at any rate in municipal affairs; indeed, in passing, I may emphasize my belief that all who are employed and paid by the city for municipal work should have no vote in municipal elections—should have no municipal pull."

AN EFFORT is being made among the Methodist clergy of Chicago to keep the churches open during the summer months as recreational centers for children.

WE CANNOT have civic beauty until we have eliminated civic ugliness in all its aspects and forms.



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

### THE GENERAL CONVENTION PREACHER

To the Editor of *The Living Church*:

WILL you kindly give publicity in your next issue to the following:

#### THE GENERAL CONVENTION PREACHER.

*The Bishop of Montana ill: the Presiding Bishop will preach.*

Not only the members of the coming General Convention, but also the whole Church will be exceedingly sorry to hear that the Bishop of Montana, on account of ill health, will not be able to preach at the opening service of the Convention. There seemed a peculiar fitness in the choice of Bishop Brewer as preacher on this occasion, not only on other accounts, but also because it will celebrate, in Bishop Tuttle's own see city, the semicentennial anniversary of his consecration to the episcopate. Bishop Brewer's own age and high seniority, his ability, his eminent services in the mission field and finances, the high regard in which he is held, and, especially, his succession to a large part of Bishop Tuttle's former missionary work, all made his appointment as preacher at this time one which would commend itself to the whole Church. The sincere sorrow and regret now over his ill health and disability will be correspondingly great.

Of course, the consternation over Bishop Brewer's declination at this late moment, in the minds of the committee charged with the appointment of the General Convention preacher, was also great. But the very happy solution of the difficult situation soon suggested itself, viz.: To ask the Presiding Bishop, who had joined in the previous appointment of Bishop Brewer, to waive now, under the peculiar circumstances, all personal considerations, and preach the sermon himself. This, only on the extreme urgency of the rest of the committee and in deference to their official call, he has now kindly consented to do. It is, of course, needless to say that in his case, too, this appointment is an honor in every way his due, on an occasion which, under these new circumstances, makes it entirely appropriate. The committee feel confident that a review by Bishop Tuttle of the past fifty years of the Church's life, illustrated by his own experience in the mission field and in the office of Presiding Bishop, will be most acceptable to the whole Church, whose great respect and warm affection he so fully has.

BOYD VINCENT,

*Bishop of Southern Ohio,*

*Chairman of the House of Bishops.*

August 12, 1916.

### MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

YOU could hardly be expected to give space, nor your readers attention, to a continuance of the critical discussion as to the meaning and authority of the passages in St. Matthew about Divorce, wherein his record of our Lord's teaching differs from that of St. Mark and St. Luke. Mr. Tyson is quite capable of replying to Dr. McKim's critical examination and wholesale condemnation of his "erroneous translation and exegesis." But I trust that I may be allowed a few remarks.

1. Dr. McKim allows that, in reply to his challenge which began the discussion, I can quote such writers as Allen, McNeile, Wright, and Plummer, as well as Tyson, as twentieth century scholars who may be cited against the authority of the nineteenth century writers on whom he relies, and to whom, as I said and as the *Churchman* admits, this particular question had not been presented. This, I submit, justifies the sentence in the Commission's report about "the doubtfulness of the supposed exception in the Gospel according to St. Matthew."

2. I must appear again as a champion of the twentieth century against the nineteenth. Dr. McKim quotes the Lambeth Conference of 1888. I would refer him and your readers to the action of the Conference of 1908. The bishops then, while reaffirming the resolution of 1888, that (on account of the difference of opinion as to whether our Lord forbade marriage to the innocent party in a divorce for adultery) "the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who under civil sanction are thus married," passed also this resolution: "When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church." (Res. 40, p. 56 of the Report of the Conference.) The report of the committee (as distinct from the resolution adopted by the conference) speaks of there being "at most but one cause" for divorce, and says: "It is well known that there is a difference of

opinion on the question whether the really (or technically) innocent person should be allowed to marry in church with the Church's service. It appears to a majority of the committee that the objection to saying the solemn words over a person whose wedlock man has sundered, 'Those whom God hath joined together let no man put asunder,' is very great. It is a grievous misfortune that in so many cases the really innocent party does not exist." (Pp. 140, 141.)

The line of the Lambeth Conference is practically what the Joint Commission recommends: "The refusal of the Church to bless and solemnize a marriage need not be followed by a permanent exclusion from the Sacraments . . . With this provision the commission feels justified in recommending an entire refusal to solemnize with the Church's blessing the marriage of any person who has a divorced partner still living."

3. Dr. McKim thinks that the present canon is "generally considered to have worked admirably well, and to have practically put a stop to the remarriage of divorced persons while still recognizing the one exception based upon the words of our Lord." If these particular marriages after divorce are (as Dr. McKim contends) allowed by our Lord, why should they be practically stopped? Dr. McKim's experience must have been singularly happy; most of those who have had to administer the law will probably agree with the judgment of the Commission as to "the extreme difficulty of determining the innocence of either party to a divorce, and of maintaining the disciplinary safeguard of our existing canon, and the confusion which these introduce into the Church's law."

4. Once more Dr. McKim objects to my statement about "the general instinct and practice of the historic Church in upholding the indissolubility of Christian Marriage," and asks how I can reconcile this language "with the undeniable historic fact that the Roman Catholic Church is the *only Church in Christendom* which has ever undertaken to uphold the absolute indissolubility of marriage even in the case of adultery." To this tremendously large assertion it may be sufficient to quote the unrepented canon of the Church of England (which it would be impossible to persuade the convocations to repeal), which requires persons separated by a divorce *a thoro et mensa* to "live chastely and continently. Neither shall they, during each other's life, contract marriage with any other person." (Canon 107 of the canons made in the year 1603 and amended in the year 1865). The canon does not contemplate any divorce *a vinculo matrimonii*, and takes for granted that the old prohibition, common to the whole of Western Catholic Christendom, remains in force. Whatever lax practice may prevail—not very widely—in England, largely due to the pressure of civil enactments, this canon is by itself a refutation of Dr. McKim's "undeniable historic fact."

Burlington, Vt., August 7, 1916.

ARTHUR C. A. HALL.

### "THE PRESENT UNREST"

To the Editor of *The Living Church*:

IN common, I am sure, with many of your readers, I have been profoundly impressed by recent significant letters in your correspondence columns. This week, for example, the letters on *Selling the Goods*, *Social Service and Preaching*, *Lines of Demarcation*, and *While Thy Servant Was Busy Here and There*, seem to present a veritable symposium on what might be termed *The Present Unrest*. They certainly emphasize the fact that there is a deep and widespread demand in the Church for a "programme" that shall be constructive, and shall deal with the work and problems for which the Church exists.

Is it not pathetic to observe the spectacle of the Church of Christ apparently expending its energies in polemics and theological arguments when there is so much real work to be done—work which is injured and retarded incalculably by this waste of energy? I realize perfectly the necessity for clear definitions of Catholic truth, and the necessity for the Church in all ages to have champions and doctors who shall defend the Faith. But many of those engaged in our ecclesiastical pyrotechnics can hardly be termed "doctors." The letters you have printed recently—all from loyal and devoted Churchmen—display an eager, burning desire for the Church to come closer to the needs and problems of the *people*. Is the Church after all for the benefit of the clergy or of the laity? We dare not close our eyes to the fact that there is a very real gap between the clergy and the laity, which, if not speedily bridged, will grow wider and wider to the permanent loss of the Church's influence and usefulness.

Our own lay people and the world at large are grieved—if not disgusted—to see the Church on the eve of her convention seemingly

busy with a more or less bitter partisan alignment to the exclusion of matters which should have first place in the business of the Kingdom of God. The great social work of the day in which the Church is only beginning to take an interest; the problem of the evangelization of the unchurched; religious education; relation of the Church to labor, to industry, to secular education, etc., etc.—these, the world thinks, should be foremost in our thoughts. Once in every three years we are threatened with disruption because of the battle between "Catholic" and "Protestant," because of the Change of Name, or what not. These are, it is true, vital issues; but in my judgment they are relatively unimportant compared with the real work for which the Church stands, and for which her divine Lord founded her. We believe, Catholic and Protestant alike, that we have Catholic orders and sacraments, that we have the Protestant access to the Word of God, and the scriptural basis of preaching and doctrine; in God's Name then, brethren, let us go forward to work, and not to fight, in the name of Christ.

The "long-suffering laity" want, above all things to-day, to get into closer relations with the Church and the clergy. Every parish, I suppose, has its one or two (rarely many more) laymen who are really in touch with the rector, and discuss Church and personal matters with him with perfect freedom. The rest, either through diffidence or from fear of lack of sympathy, keep their thoughts to themselves; many go away. And all the time men want their Church to mean more to them; they want the preaching and teaching and social conversations of their rectors to be helpful and constructive—not artificial with the unreality of the controversies of a more or less past age. They are perfectly willing to let the champions in the pulpit and the pew "fight it out" between them; meanwhile they desire to be fed.

The writer rarely breaks into print; he leaves that to others. And yet, reading the polemic contributions of the habitués of the columns of the Church press—especially as General Convention approaches—one hopes that their spirit is not entirely that of the Church at large, and he is grateful for an eirenicon. He ventures to believe that he is one of the great majority of clergymen and laymen who, thankful for Catholic and Protestant tradition alike, "forgetting those things which are behind, and reaching forth unto those things which are before, press on toward the mark for the prize of the high calling of God in Christ Jesus." By all means let us hear more from laymen and clergymen who, though silent in the Church press, yet constitute the bulk of the Church at large, and are her real representatives in loyalty and service.

Olean, N. Y., August 4, 1916. HUBERT COWLEY-CARROLL.

## TWO DEAD ISSUES

To the Editor of *The Living Church*:

**T**O-DAY there are two dead issues in America: The first is the legalized saloon and the second is Protestant sectarianism.

The first is slowly, but surely, being expelled from our national life and the same handwriting of expulsion is distinctly visible upon the walls of the latter. The fact that it is as impossible for a man to found a Church as it would be to establish a Sacrament is being increasingly recognized, and the trend of the age is toward a united Christendom. Among all sects this object is paramount in their conferences and assemblies, for experience and observation brand sectarianism a prodigious economic waste of men, money, and effort.

Then arises the question, Who is best in a position to propose plans for federation and principles of unity? Certainly not the sectarian, for he has been the seceder, and in his efforts to reform has deformed the Church. After the War of the Rebellion the Confederate States were in no position to dictate terms of reunion, and complete federation could never have resulted if the plans of the Federal government had been rejected. Therefore, were all the sects to federate their condition would be improved but little, and they would still be in a state of apostasy as far as the Church is concerned. Complete unity can never result until that unity is established upon the whole foundation of Christ, and inasmuch as this has been rejected in whole or part by the sectarian he is in no position to propose terms of reorganization.

No single sect has retained within its self or teaching the whole doctrine of Christ; therefore no sect can establish itself as oracle in the matter of reconstruction. Who then can speak with authority upon this matter? None but the Church, who through the ages has held within her grasp those principles of Christ which are literally the keys to the Kingdom of Heaven. Therefore the exhortation comes: Up into the mountain, O Prophet of God, and proclaim thy presence, that those who sit in darkness may see thy great light and those weary with wandering may turn again home. Thousands are madly rushing to and fro, being swayed by every wind of heresy and schism, slobbering over husks of broken doctrine while in their hearts burns a wild passion for the complete and satisfying gospel of the blessed Christ. The day for doctrinal preaching has returned, the hour of universal repentance has struck, and the world weeps as a lost child in the night for its Father's protecting arms.

The Mystical Body of our blessed Lord has been rent and torn by the nails of sedition and the spear of infidelity has pierced His

side, while upon His blessed Head has been forced the thorn crown of greed; but He has been bruised by our iniquities, He has been wounded by our transgressions, and the chastisement of our peace has been upon Him; yet by His stripes are we healed and through His Name only may we hope for unity in His service here and the immortal crown hereafter.

Tecumseh, Neb.

C. EDWIN BROWN, Missionary.

## "CONCERNING CANDIDATES FOR THE MINISTRY"

To the Editor of *The Living Church*:

**I**T has been a matter of surprise to me, and a source of some natural concern, that my mediocre article entitled "Concerning Candidates for the Ministry" should have aroused such vehement and trenchant criticism as has appeared from time to time in the columns of your most valuable publication. The only possible explanation is that those who have humbled themselves to criticize the production have either not taken the trouble to read it through, and so have separated text from context, or have most stupidly—one feels inclined to say, wilfully—misconstrued its import, both in letter and in spirit.

In your issue of August 5th there is a criticism which is symptomatic of all the others. The Rev. John Cole McKim, of Japan, writes, "It was to have been expected that Dr. Abbott's insistence upon the exclusion from the ministry of others than gentlemen should have evoked criticism." I fear that there is a place after death for those to go to who make such false deductions. I did not insist, nor faintly infer, nor suggest, that others than gentlemen should be excluded from the ministry. I trust that I have too much common sense to make a statement of that description even in my sleep; at any rate I have too much pride in my humble forefathers; for I sincerely trust that some of them at least (although it is difficult to find the record) were good, honest men of the soil; and my instinct of self-preservation is too strongly developed to speak slightly of peasants and fishermen who are the backbone of any country. What I did say in plain words, and what I did infer obviously, and he who runs may read (apparently they neither run nor read in Wakamatsu, Japan!), is that not a sufficient number of the sons of well to do parents are offering themselves for the sacred calling, than which there is none higher, nor greater, of the ministry. This is, I think, a platitudinous remark that cannot reasonably be gainsaid.

Faithfully yours,

H. P. ALMON ABBOTT.

Cleveland, Ohio, August 6, 1916

Dean of Trinity Cathedral

[Discussion of this subject in these columns is now at an end.—

Ed. L. C.]

## G. F. S. ASSOCIATES CONFERENCE

To the Editor of *The Living Church*:

**M**AY I call the attention of G. F. S. associates to a conference at the Connecticut Holiday House, Canaan, Conn., from Saturday, September 9th, to Monday, September 18th? The first Sunday will be in charge of the Rev. T. A. Conover, Bernardsville, N. J.; the second in charge of Fr. Hughson, O.H.C. A daily Bible class will be conducted by Deaconess Sanford, former head of the Philadelphia Training School. A series of morning conferences on practical methods of work will be led by Mrs. Morton Lewis, assisted by Miss Latham, Miss Hadley, Mrs. Buckingham, and Miss Katherine Jackson. There will be a series of evening conferences with informal talks by Miss Marshall, Miss Hopkins; Mrs. W. H. Barrett, formerly of Pratt Institute, on "Books and Girls"; Miss May Caughey, head of the New Jersey State Reformatory for Girls, on Preventive Work; and other speakers.

The registration fee is \$2. The rate for a single room is \$10; two in a room, \$8 apiece; three in a large room, \$6 apiece. Applications should be made to me at 2115 Locust street, Philadelphia.

ELSIE W. EDWARDS.

## REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**O**N the Feast of the Transfiguration, when we are reminded in the Epistle of the other time when the Voice of God was heard, at the Baptism of our Lord, I was impressed with a fact, which has often occurred to me before, that the Church does not observe a Feast of the Baptism. Surely that was as important an event as the Transfiguration and to me seems more important than the Feast of the Circumcision, when our Lord merely fulfilled the Mosaic Law. I have searched the Prayer Book to find a Sunday gospel which might commemorate that event, but in vain. If there is such a gospel, I should be much obliged if you will tell me where to find it. I should also like to know if the Eastern or Roman Church keep this Feast, and what is the date thereof.

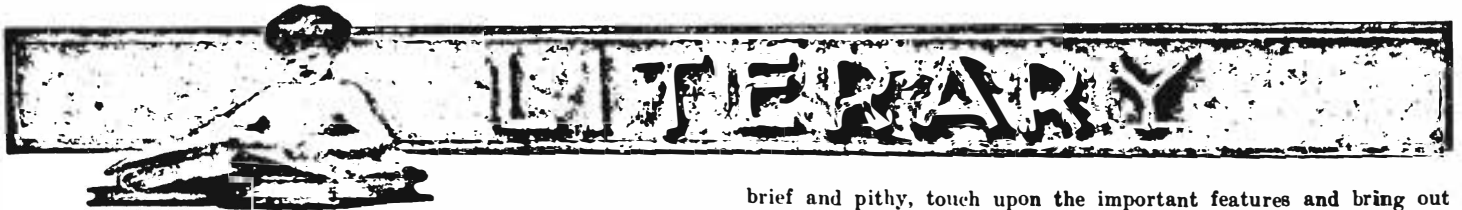
If the Prayer Book revision goes into effect, I would strongly recommend the committee to consider seriously the addition of what might well be considered a Double Feast of the First Class.

Yours very truly,

MARGARET AYLMAR MEREDITH.

Camelot, Long Island, N. Y., August 7, 1916.





### RELIGIOUS

*The Witness of the Church.* The Paddock Lectures 1915-1916. By Samuel Hart, Dean of Berkeley Divinity School. Longmans, Green, & Co., New York and London. Price \$1.00 net.

The purpose the Dean had before him in these lectures was to present the teaching of the Church of Christ in regard to herself; to give as it were the Church's Doctrine of the Church, the Church's witness to herself. For this reason he makes a study of the Church's credentials, which are primarily the Scriptures of the New Testament, but which also include the divinely guided life and no less divinely guided thought of the Church. From Scripture and from life and thought is gathered the testimony of the Church as to her reality and work as she existed in the Divine Mind before the Coming of Christ, her history since that Coming, her endowments, her constitution and ordering, her life and membership, and her future as the glorified Bride of Christ, triumphant.

This little book is worth reading both because of its plan and of its suggestive thoughts. The parish priest could make from it a series of useful addresses on the Church.

Dr. Hart has this to say about the ministry, which puts forth the need of the episcopate in a truly spiritual aspect: "There is no question among diligent readers of Holy Scripture and sacred authors that from the Apostles' time—or certainly from a time close following on the death of the last of the Twelve—there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. And not many scholars would doubt that this three-fold ministry in what is called the non-episcopal form was thus early accepted by the Church because the Church believed that she was guided by the Spirit to accept it, and was continued in the Church because the Church believed that it was the will of the Spirit to continue it." We venture to say that this presentation of the Apostolic Succession will win more favor than the usual way in which it is set forth.

The conclusion that the Dean draws is "that neither the Church in her entirety, nor any part of the Church which would keep in full communion with the Catholic Church of the earliest days, is duly furnished for truth and grace without the historic episcopate, the three-fold ministry derived from the Apostles."

In his lecture on the Life and Membership of the Church, Dr. Hart makes this statement in regard to Baptism, a statement for which he gives no authorities: "The Church of England, wavering for a while under Roman influence, has now for more than two centuries and a half formally declined to acknowledge the validity of lay-baptism. Whether her doctors have taught that episcopal confirmation remedies the defects of such baptism by a sort of economy, I do not presume to say . . . ." Here there seemed to be a confusion of thought. Can the denial of the validity of a sacrament be overcome by the teaching of any number of doctors, when this denial has been made *formally*? It would be interesting to learn from the Dean where the Anglican Church has declined to acknowledge the validity of lay-baptism.

*The Gift of Immortality.* A Study in Responsibility. By Charles Lewis Slattery, D. D. Houghton Mifflin Co., Boston and New York, 1916. Price \$1.00 net.

This volume contains the fourth of the series of lectures delivered at the Leland Stanford Junior University on the West Foundation. The rector of Grace Church has taken as his main topic the relation of a belief in immortality to human conduct, with special reference to man's responsibility in his belief: that is, "the responsibility which a belief in immortality throws back upon our present life, here and now; first upon our lives as individuals; then upon our corporate life in human society; and finally, upon our lives as related to God."

The author has produced an interesting book, written in good style, and filled with suggestive thoughts, showing the result of wide reading and well-digested thinking. The preacher will find in these lectures much material for sermons and much that he would do well to transmit to his congregation.

### THE NEW TESTAMENT

*The Story of the New Testament,* by Edgar Johnson Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago, and published by the University of Chicago Press (price \$1.00), is a concise, interesting, and up-to-date account of the origin and contents of the Books of the New Testament written in a simple, readable way and intended for use in adult Bible classes and in biblical courses in colleges. The analyses of the books, although

brief and pithy, touch upon the important features and bring out the objects for which they were written. The Suggestions for Study appended to each chapter might have been made more extensive and thereby more profitable to the student. The chapter upon The Making of the New Testament is especially to be commended and so also is the author's emphasis upon the fact that Christianity did not spring from the New Testament but the New Testament from Christianity.

The book is written from the viewpoint of the higher critic, and while in so small a book it is hardly to be expected that the pros and cons of critical questions would or could be discussed, yet some intimation might have been given that even all higher critics do not agree that St. John the Beloved Apostle wrote neither the Gospel, the Epistles, nor the Revelation which are commonly ascribed to him, that the Epistle of St. James is a sermon by an unknown Christian philosophic itinerant preacher, and that the Pastoral Epistles were the works of an unknown Christian who lived at the end of the First Century and had in his possession some short genuine letters of St. Paul. The bibliography, in that it suggests short and popular books, is good, but it should contain some of the works of modern conservative scholars lest the student get the erroneous impression that all critical questions have been settled once and for all upon the lines which Dr. Goodspeed has so concisely and attractively laid down in his book.

*A Pocket Lexicon to the Greek New Testament.* By Alexander Souter, M.A. (Magdalen College), Sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College, Oxford. The Clarendon Press. Price \$1.00.

This very useful little book should be in the possession of every student of the New Testament. It is based on the most recent works on the meaning of the words in the Greek New Testament, especially Moulton and Milligan's *The Vocabulary of the Greek Testament*. The type is large enough to make it a pleasure to read; the definitions are clear and well printed. Now and then one finds these explanations colored by a theological standpoint. Such cases are readily corrected and are not frequent enough to mar the value of the book in a serious way. It is a pleasure to have this volume at hand and be able to commend it to students, and candidates for holy orders.

C. S. L.

### TRAVEL

*The Cathedrals of Great Britain.* By the Rev. P. H. Ditchfield, M. A., F. S. A., F. R. Hist. S. E. P. Dutton & Co. Price \$1.75 net.

This book on the cathedral churches of Great Britain will be eagerly welcomed by those who have sought for something to supplement the ever necessary *Baedeker*. Local guides at their best are more or less unsatisfactory and many of the really excellent books on cathedrals hitherto published have been of a bulk which forbade their use by the traveler. This book by the Rev. Mr. Ditchfield gives in addition to the architectural description of each cathedral a brief history of each see which answers the questions so often asked, and is at the same time compact enough to make it a useful traveling companion.

### MISCELLANEOUS

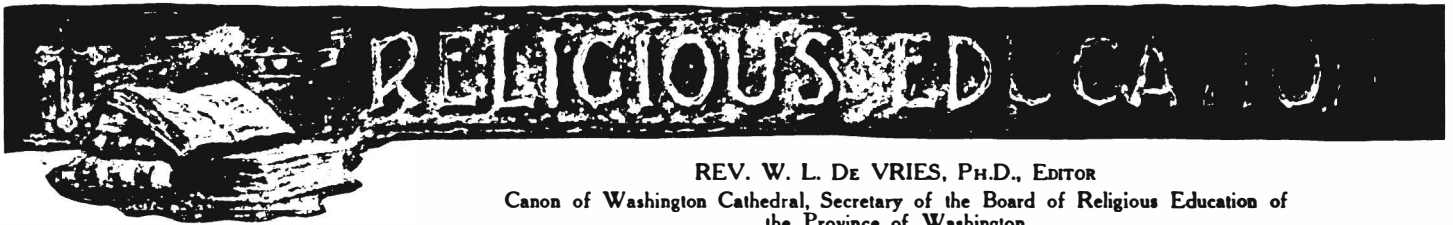
*Wild Bird Guests.* By Ernest Harold Baynes. E. P. Dutton & Co. Price \$2.00 net.

It is safe to say that in all the wide range of nature literature no books are read quite so eagerly as those which have to do with birds. To few people is it given to know intimately the four-footed denizens of the forest; but almost every one has had some association with birds, those little feathered brothers of ours upon whose safety, too often overlooked, alas, depends something of the prosperity of the nation; since we are told by the Department of Agriculture that the good they do, in the destruction of weeds and insects, runs into millions of dollars each year.

Those who are interested in bird life will find this book by Ernest Harold Baynes a source of joy and inspiration. Also there is much information about the entertainment of birds in winter and kindred subjects.

*Quiet Talks With the Family.* By Charles Edward Jefferson. Thomas Y. Crowell Co. Price \$1.00 net.

This little book addresses itself in turn to each member of the family in a series of talks which contain much excellent advice. In style it is intimate and friendly and one well suited to read aloud to the household.



REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

**A** NEW course of text books for subject-graded Sunday schools is announced by the General Board of Religious Education, on the lines of the Standard Curriculum. The course incorporates the most modern principles of scientific teaching based on the new child-psychology and pedagogy. It is the product of long and patient labors by several groups of trained and experienced teachers under the guidance of experts. It promises to be the Church's authoritative and standard Sunday school course, and the more so because the present issue is not final, but is submitted for trial use, and is to be revised in the light of wide use and criticism. It is to be hoped that many Sunday schools will adopt it, will carefully note all changes and revisions that seem desirable, and will send in full reports thereof to the General Board, and so make invaluable contributions to the ultimate standard. The principal publication for each course is a teachers' manual, in the general style of the London Diocesan Series, but bound in heavy paper and selling at 40 cents per copy for a six months' course. The pupils' material is chiefly in the form of leaflets punched for insertion into covers so as to preserve permanently. The publications are to be known as the Christian Nurture Series. Three of them, already issued, will be noted in detail later; several others will be ready shortly. The publisher is The Young Churchman Company, Milwaukee, from whom prospectuses of the series may be had.

*How to Become an Efficient Sunday School Teacher.* By William A. McKeever, Professor of Child Welfare in the University of Kansas. The Standard Publishing Co., Cincinnati, Ohio. 236 pages. Cloth, postpaid, \$1; paper, postpaid, 60 cts.

Here is another of the valuable manuals the rapidly developing science and art of religious pedagogy is producing. Professor McKeever with authority and understanding discusses the needs, psychological conditions, and problems of children and adults in each department of the Sunday school, and then with equal weight and helpfulness sets forth the qualities requisite in the teacher, and the methods to be used, at each age of the child's growth, and puts it all in such simple and untechnical language that all can readily understand, even those who have not studied psychology and pedagogy, and are not possessed of an armory of scientific terms.

The book aims, and succeeds in the endeavor, first to give an outline of the developing life of the individual, how he acts and feels and grows while responding normally to his instincts, dispositions, and desires; and secondly, to show how God can and must be related with the growing life and with the large and complete scheme of character-building. These are the two elements of knowledge, method, and aim that are necessary to the equipment of every efficient Sunday school teacher, in the judgment of the author, who postulates also, of course, love of our Lord, love of the child, and careful preparation of the lesson, as other essentials in this great task.

As a specimen of Dr. McKeever's method, let us note the qualities he calls for in the primary teacher: A radiant daily life; love for children; dramatic sense and use; insight; motherliness; specific training; inspiration from the Bible; public installation in office; faith in goodness. Among the interesting, striking, and valuable features of the book are the following: A catalogue of home-made, inexpensive apparatus for hand-work in the kindergarten department; sketches of typical boys and girls, and how to deal with them; plans and programme for parents' classes in the adult department; discussions of a young man's and of a young woman's point of view.

Professor McKeever fights shy of sex-instruction, and does not seem to regard it as a part of a Sunday school teacher's task. Normally it should not be; but there are many children whose home conditions are such that they will never get it except in evil ways, and then the pastor and the teachers have obligations in this regard which they must not evade but fully meet. It should also be noted that, unlike most of the modern authorities on child nature, the Professor favors putting boys and girls of the junior age in the same class. His reasons do not seem cogent to the reviewer, and are not supported by his experience in several Sunday schools under varying conditions.

The book is clever, bright, and readable from start to finish, and its make-up a credit to the publishers. It will help parents and pas-

tors and all responsible for the care of children, as well as Sunday school teachers.

*Church Teaching for Confirmation Candidates.* By Rev. J. N. Newland-Smith, M.A., Vicar of St. Mark's, Marylebone Road, London. A. R. Mowbray & Co., London; The Young Churchman Co., Milwaukee. 152 pages. Price \$1.

The training of candidates for Confirmation is one of the great opportunities of religious education, both on the purely spiritual and devotional and also on the intellectual and moral sides of a man's life. But it is an opportunity often not fully nor wisely seized by the pastor, and sometimes shamefully neglected. The chief factors in the training of candidates are protracted and thorough class instructions, and searching personal interviews with every member of the class. Yet the instructions of the classes are often very brief and casual, and some dare to present their candidates after nothing but preparations *en bloc*, and thereby solemnly commend to the Bishop some not ready nor fit, and deprive others of their sacred right of pastoral guidance and counsel. This book in detail shows the necessity of both these methods, and is in short a complete pastor's guide for the conduct of his Confirmation classes. It stresses what is too uncommon, the division of the classes by age and sex, because the psychology, needs, and methods of teaching a boy and a girl, a child and an adult, especially in the field of religion, vary greatly. The importance and methods of preparing for first Communion as well as Confirmation are noted. Solid instructions in the fundamentals of the faith and in the principles of the Church are given, and at every point there is undeviating loyalty to Prayer Book standards of doctrine and practice. The illustrations are fresh, apt, and abundant.

Among the contents are a series of valuable questions, practical hints, and reviews, and an instructive and suggestive amplification of the Lord's Prayer. The instructions answer most of the religious problems of the average man. The book is the work of an Englishman, but is not insular, and can be readily used in the American Church with only obvious changes of minor details.

Not long ago, at a conference of clergy on pastoral problems, one of the younger clergy asked the experienced conductor, a pastor of rare power and fruitfulness now in episcopal orders, the name of the most useful manual for Confirmation classes. The conductor answered that he had used many, but in the end had gone back to the Rev. Dr. Morgan Dix's *Manual*. Others had found the Rev. Walker Gwynne's *Way of Life* invaluable. The editor of this department ventures the opinion that, in practical up-to-date helpfulness, Mr. Newland-Smith's book surpasses both of them, and warmly commends it for general use.

*The Boy Scout Movement, Applied By the Church.* By Norman E. Richardson, Ph.D., Professor of Religious Psychology and Pedagogy in Boston University, and Ormond E. Lewis, Scout Commissioner and Executive of the Greater Boston Council, Boy Scouts of America. New York, Charles Scribner's Sons, 445 pp., 12mo. cloth, \$1.50 net.

Among the most difficult and fascinating problems of religious education is the training of the boy. Many and divers (and sometimes devious) have been the methods devised and brought into use. Apart from the personality of the leader, there seems to be none that endures and always is effective. A self-working, impersonal, sure method of reaching and holding boys has not been found, and in the nature of the case can not be hoped for.

But the Boy Scout Movement appears to be the best of them all, and to possess the largest understanding of the boy's psychology. It is being applied everywhere by the Churches, and about 80 per cent. of its troops are connected with religious institutions. Everywhere Church leaders are seeking rightly and effectively to use this instrument for the training of American boyhood to the higher types of manhood. Now come two experts and write this handbook for our guidance, and they deal with every aspect, principle, and method of scouting, and give valuable and practical points for its application under religious auspices. The preëminent place of religion in making true character is clearly recognized in the Scout Movement, and there is no danger that those following the instructions of this manual will dethrone God from His rightful place in the boyhood of this nation, but rather lead our lads, and eventually our men, to own God and serve Him only as their sole Master and Guide. The book is pub-

lished with the strong endorsements of leaders of the Boy Scouts of America.

*Selected Quotations on Peace and War.* Compiled and published by the Commission on Christian Education of the Federal Council of the Churches of Christ in America. 105 East Twenty-second street, New York City. 540 pages.

Teachers of adult and senior classes to-day are often sorely perplexed (and sometimes not a little vexed) to give adequate and satisfying answers to pertinent questions arising in discussion as to religious and moral problems raised by the great war. This book covers the bulk of them. Its title is misleading. It would suggest a sort of dictionary of quotations on peace and war. It is really a systematic treatise on the aspects and meaning of peace, war, and the Brotherhood of Man in Jesus Christ, in thirteen chapters, not in the words of any one author or group of writers or editors, but driving home its themes by pregnant and striking quotations from upwards of two hundred authorities, past and present. Their weight is indicated by a few of their names, viz.: Napoleon, the Duke of Wellington, Robert E. Lee, U. S. Grant, Washington, H. H. Asquith, Earl Derby, Edmund Burke, Thomas Jefferson, Elihu Root, Sir Edward Grey, Lord Morley, William Penn, W. H. Taft, Woodrow Wilson, Tennyson, Lowell, Emerson, Tolstoi, Ruskin, Norman Angell, Ferrero, Victor Hugo, Lecky, Seth Low, Robert E. Speer. The treatise concludes with thirteen lessons on International Peace, or Studies in Christian Fraternity, by Professor Norman E. Richardson of Boston University. Skilfully and pleasingly developed and presented are these lessons, all ready to hand for the teacher and his class. The topics of the lessons, as of the chapters of the book, are such as these: The Christian Ideal of World-wide Fraternity; Dangers in Modern Nationalism; War; Arbitration; the Peace Movement; the Socializing of Christianity; the Responsibility of the Christian; Christ the Ultimate Basis and Assurance of Permanent International Goodwill.

We are all of us praying that God will overrule the terrible ravages of this unspeakable war to the blessed issue not only of peace, but yet more of restored brotherhood among nations, the enlargement of the Redeemer's Kingdom, the reunion of Christendom in one faith and love, and the open and universal acknowledgment and service of Jesus Christ as the Lord of the world and of humanity. Here in this book is an invaluable instrument wherewith to help to fulfil our prayers.

## THE FORGOTTEN OLD-AGE PENSION

BY ROLAND RINGWALT

TOM may be too poor or think he is too poor to lay by anything for his old age, Dick may be idle or dissolute, Harry may be always intending to start in and begin to save next year. However, Tom, Dick, and Harry know that the old-age pension is a world-wide thought, and that in many cases it is a fact. In a small town a retired school teacher, a veteran railroader, several old soldiers may be found; perhaps there is someone whose twenty-five or thirty-payment policy has matured. The laws of several countries favor the old-age pension, and the Germany of 1916 makes it compulsory for boys who earn more than a certain wage to deposit a portion of their earnings in the savings bank. Everyone who is doing something to guard against pauperism in his or her declining years is trying to get on the old-age pension list. There are men whose struggles have been continuous in the face of many discouragements, sickness, loss of employment; divers misfortunes have cut down their savings; but they have laid by something. A septuagenarian whose income will pay two-thirds of his living expenses, and who by occasional labor ekes out the remainder, is a gray-haired soldier of the common good.

Public opinion in some communities urges compulsory pensions; in all it favors generosity on the part of wage payers and commends prudence on the part of wage earners. The secular as well as the religious press gives space to old-age clergy fund projects. We are drifting toward a state of affairs in which the old-age pension will be as much a matter of course as compulsory military service or compulsory school attendance or any other requirement of law and public opinion. In every college the faculty talk over the matter, in the streets of every city it is discussed in various tongues.

So much will be agreed, but there is another pension fund that may be forgotten. An insurance company, a benefactor, a rent-paying property, dividends and interest, may pay for food and raiment, may liquidate the coal bill and forestall the cost of a sickness, may leave a balance for a decent burial—all matters of great importance—but then what more must be done? Suppose that active work ends at sixty-five or seventy, and there is a likelihood of fifteen or twenty years more of life. There are men honest enough to shrink from cheating the butcher and baker, yet who have never considered themselves. They

have never given a thought to reading, reflection, association, what they will do with themselves, how they will pass their time after the routine of office, factory, mill, or mine is at an end. Paying for meat and raiment is an important part of life, but the life is more than meat and the body is more than raiment.

Although the New Testament has been in the world for many centuries there are honest men and women in Christendom who have never let that text enter their hearts. They believe that we ought to repent of our sins, and they want to depart from this world with a reasonable, religious, and holy hope of another. Yet it does not occur to their minds that when daily toil ceases there are many things to be done, that there may be many hours to fill, that a life is not creditable merely because it scores the important success of keeping outside the almshouse.

In an emotional mood they may say that St. John was never a grander character than in Patmos, but Heaven did not permit him to be exiled to Patmos until his mind and soul were ready to behold the sea of glass mingled with fire and to hear the chorus before the throne. The words of prophet and psalmist, the parables and discourses of our Lord, had so wrought themselves into the warp and woof of St. John's mind that he was fit to behold the new Jerusalem, even though the old had been trampled in the dust. A man who could not talk except to snarl at those more fortunate than himself, who could not bear to live without company and whose company was that of aged scandal-mongers—the heart shrinks from contemplating such a man in Patmos. He might have gone mad or drowned himself, he might have fretted himself to death or fallen into virtual idiocy, but he could not have seen the vision of the triumphant or the splendor of the heavenly city. From the rolling up of the scroll to the measurements of the walls not one of the inspired descriptions is new; all echo or transform some passage from the seers of olden time.

St. John is separated from us by eighteen centuries, still we think of his old age when we see the venerable or the vacant. Not long since I met a retired farmer, whose modest countenance had a dignity and resourcefulness that are remembered. At ten or possibly at seven he showed a love of plants. In the field and by the brook he was always finding something to admire or to cherish. Youth and manhood enlarged his knowledge. He was not what is called a reading man but he read the books which taught him what he wished to know, and never a season passed by without pleasant hours under cedars that might have grown on Lebanon or with the hyssop that grew from the wall. Tree and plant, bush and weed, grass and flower were his comforts and stimulants; he loved them as Fabre loved insects or as little Celia Thaxter loved the rocks and the sands. Surely he had an old age pension, whether he did or did not pay an income tax. Compare such a man with the unfortunate whose only object is to get through the day.

Last summer a neighbor of mine visited a glorious mountain scene. A man past four score and a wife nearly as old dwelt in a cabin; the husband had to work part of the time, the wife earned a few dollars by washing. They were gradually descending the earthly slope with no prospects of luxury, at best the bare necessities of life. The stateliness of this patriarch led the man from the city to desire his acquaintance; they grew to like each other, and the junior ventured the question, "How do you spend your evenings?" to which the senior answered, "I read my Bible and the stars." There was no pose in the venerable frame, no cant in that honest voice, but the junior that night thought of a starry sky and of Abraham gazing upon its countless glories.

To all who live long bereavement is a certainty. There must be friends and kinsfolk to fall "like leaves in wintry weather." No income, however substantial, can wholly take away the smart of the disappointments, blunders, regrets, chagrins, pangs of conscience, of which every mortal has a portion. If we fall heir to a thousand legacies they cannot blot out the memory of the grievances which come to every man, and which, alas, some inflict on the most patient and long enduring of women. Now these things being so it behooves us to think of whatever resources we have in our studies, our memories, our country walks, our joy in gazing on heaven above and earth beneath. There are those who have, and there are those who have not, paid many premiums on the old age pension, which can not be a matter of contract, which can only be won by those who reverently and faithfully work out their own salvation.

SILENCE at the proper season is wisdom, and better than any speech.—*Plutarch.*



## 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. ALBERT BROADHURST of Titusville, Pa., has been appointed by the Bishop as secretary of the diocese of Erie, in place of the Rev. M. L. Tate, who leaves soon for his new parish in Waterloo, Iowa. All secretaries and others who have business with the diocese of Erie will please take notice of this appointment.

THE REV. JOHN FREDERICK HAMBLIN, minister in charge of the Church of St. Mary Magdalene, Newark, and St. Paul's, North Arlington, should be addressed after August 14th at 228 Weequah avenue, Newark, N. J.

THE REV. GEORGE N. HOLCOMB, after an absence of a little over a year, has returned to the rectorship of St. Stephen's Church, East Hadam, Conn.

AFTER September 1st the address of the Rev. ALVIN P. KNELL will be the Seamen's Church Institute, 25 South street, New York City.

THE REV. JOHN R. MATTHEWS has resigned the rectorship of St. Paul's Church, Greenville, N. C. Mr. Matthews will probably devote his entire time to parochial missions. He should be addressed at Mound Hill Farm, Barnesville, Ohio.

THE REV. THEODORE A. PORTER of Camden has accepted charge of the organized mission of St. Matthias, Summerton, S. C., in connection with the Mission of All Saints, Manning. After September 1st his address will be Summerton, S. C.

THE REV. WILLIAM H. VAN ANTWERP should hereafter be addressed at 1716 West One Hundredth street, Chicago, Ill.

UNTIL further notice the Rev. E. WILSON should be addressed at Wilder, Minn.

THE REV. WARREN RANDOLPH YEAKEL has become chaplain of Yeates School, Lancaster, Pa.

## Summer Addresses

THE REV. DANIEL E. JOHNSON, Jr., who is pursuing a course in the Graduate School of Divinity of the University of Chicago, may be addressed for the remainder of the summer at 5529 Lafayette avenue, Chicago, Ill.

THE REV. F. S. LIPPITT, rector of All Saints' Church, Meriden, Conn., is spending his vacation with his family at Annisquam, Gloucester, Mass.

FOR the month of August the Rev. ARTHUR SEARING PECK, rector of the Church of the Holy Cross, Sanford, Fla., is supplying at the Cathedral of All Saints, Albany, N. Y.

BISHOP LOGAN H. ROOTS is soon to visit his father and sister at Ludington, Mich.

THE REV. ROBERT N. SPENCER of Kansas City, Mo., and the Rev. F. C. SHERMAN of Akron, Ohio, are at their summer cottages at Epworth Heights, Ludington, Mich.

### 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

#### DEACONS

MICHIGAN CITY.—MR. LUCIAN FRANK SENNETT was ordained to the diaconate in St. James' Chapel, Howe School, on the Feast of the Transfiguration. The candidate was presented by the Rev. John H. McKenzie, D.D., rector of the school. The Litany was said by the Very Rev. W. S. Trowbridge. The Rev. Frank Ivins, rector

### NINTH SUNDAY AFTER TRINITY

St. Luke 16:9—"When ye fall."

True! we must fall at last. This house of clay  
 Death shakes, and lo! we see our stewardship  
 For good or evil judg'd. The strongest grip  
 On life relaxes; soon we must away.  
 Yet fall we not: the unquench'd life within  
 May welcome find with what it lov'd below;  
 For heavenly habitations meet may grow,  
 And future friends through present service win.

Oh, steward, wise divinely, lift your eyes  
 Beyond this world's horizon; choose your friends,  
 While life permits, where friendship never ends;  
 Use time to purchase what beyond time lies.  
 Then when death's summons comes, ye need not quail,  
 For, passing hence in peace, ye shall not fall.

HERBERT H. GOWEN.

of St. Luke's Church, Kalamazoo, was the preacher. The service was sung by the choir of Trinity Church, Ft. Wayne, under the direction of Mr. Church.

SPokane.—HERMAN R. PAGE, only son of Bishop Herman Page, was ordained to the diaconate in All Saints' Cathedral on Sunday, August 6th. This is the first ordination by Bishop Page since he was consecrated Bishop. Mr. Page graduated from Harvard in 1913, and, after some graduate work, entered the Episcopal Theological School in Cambridge, where he has now finished two years. He will return to complete the course, after which he expects to work in the district of Spokane. The candidate was presented by the Rev. Gilbert W. Lakdaw, of the diocese of Chicago. Bishop Page delivered the sermon.

### DEGREES CONFERRED

UNIVERSITY OF THE SOUTH and AMHERST COLLEGE.—The degree of Doctor in Divinity, at their recent commencements, upon the Rev. A. BURTIS HUNTER, Principal of St. Augustine's School, Raleigh, N. C.

### CAUTION

WOMAN.—Caution is suggested in connection with a woman, recently in Long Island, who is selling linens, etc., and who offers to leave some of her wares as security for a small loan. Information from Rev. GEORGE C. GROVES, Port Washington, N. Y.

### RETREATS

CAPE MAY, N. J.—The Rev. George Lynde Richardson, rector of St. Mary's Church, West Philadelphia, will conduct a retreat at the Church of the Advent, Cape May, N. J., beginning Thursday evening, September 7th, and ending Saturday, September 9th, with Evensong at 4 P. M. Officers and members of the G. F. S. and ladies who wish to go into strict retreat may communicate with

MISS NEILSON, Girls' Friendly House, Cape May. NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 15th to 18th. Conductor, the Rev. P. Gavin Duffy, S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State street, Trenton, N. J.

WEST PARK, N. Y.—A retreat for priests at Holy Cross under the Rt. Rev. Bishop Kinsman is to begin on Monday evening, September 18th, and close on Friday morning, September 22nd. Information about trains, etc., can be obtained from the GUESTMASTER at Holy Cross. There is no charge for the retreat. The cost is about \$4 per capita.

### DIED

CARTER.—Suddenly, at Fieldsboro-on-the-Delaware, on Saturday, August 5th, HARRY R. CARTER, organist of Christ Church, Bordentown, N. J. The Holy Communion was celebrated at 7:30 on Tuesday, August 8th, and the burial service at 2 P. M. The interment was in Bordentown Cemetery.

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

DAGGETT.—In New Haven, Conn., on Monday, July 3rd, DAVID DAGGETT, a vestryman since 1898 of Trinity Church. Funeral from the church, the rector, the Rev. Charles O. Scoville, officiating. Interment in Grove street cemetery.

LEWIS.—Entered into rest from her home in Elizabeth, N. J., on Thursday, August 3, 1916, MARY ELIZABETH, widow of Thomas Browne Lewis, formerly of Baltimore, Md., in the eighty-fifth year of her age. The burial office was read in St. John's Church, Elizabeth, on Saturday

morning, August 5th, and on the afternoon of the same day her mortal remains were committed to the dust in the family plot at Mount Olivet, Baltimore, by the Rev. Paul F. Hoffman.

Her children rise up and call her blessed.

ROOT.—Entered into life eternal, July 24, 1916, at her home in Racine, Wis., HARRIET WARNER ROOT, widow of the late Herbert Root. May light perpetual shine upon her.

ROSSBOROUGH.—Entered into life eternal at Malden, Mass., August 4, 1916, JOHN ROSSBOROUGH, in his seventy-sixth year. Funeral services from St. Luke's Church, Malden, Monday, August 7th.

"I believe in the Communion of Saints."

TURPIN.—At his home in Augusta, Ga., July 26, 1916, WILLIAM E. TURPIN, third son of Jackson H. Turpin of Richmond, Va., and Catherine Barnes of Augusta. Funeral from the Church of the Atonement, the Rev. G. Sherwood Whitney officiating.

May he rest in peace.

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

### MEMORIALS

#### CHARLES COLLINS BENTON

March 25, 1884—August 17, 1884.

The child is in the night and rain  
 On whom no tenderest wind might blow,  
 And out alone in a hurricane—

Ah, no,

The child is safe in Paradise.

The snow is on his gentle head,  
 His little feet are in the snow;  
 Oh, very cold is his small bed—

Ah, no,

Lift up your heart, lift up your eyes.

Over the fields and out of sight  
 Beside the river's lonely flow  
 Lieth the child this bitter night—

Ah, no,

The child sleeps under Mary's eyes.

What wandering lamb cries sore distressed,  
 While I with fire and comfort go?  
 Oh, let me warm him in my breast—

Ah, no,

'Tis warm in God's lit nurseries.

—Katharine Tynan.

#### JAMES LISTER

The ceremony, on August 5th, of the laying of the cornerstone of the new Calvary Church which is in process of erection in Providence, R. I., on Orchard avenue, suggests a notice of that high-minded Christian gentleman so recently deceased by whose assistance the holding of this valuable church property and the erection of the church tower were made possible.

Mr. JAMES LISTER was born in Yorkshire, England, February 19, 1851, and came to America with his father, William Lister, who for some years was a wool merchant in Philadelphia. Mr. Lister afterwards removed to Boston and from thence in the early '80's to Providence, where he became interested in the manufacture of woolen yarns. He was always a man of the highest integrity and of exceptional business ability, and from a period of small beginnings, by perseverance, good judgment, and fair dealing, he won the confidence and esteem of his fellow men, and built up a large property and industry, of which the five worsted mills in, or near, Providence, which employ hundreds of operatives, are the best evidence.

Mr. Lister was a man of generous instincts, but left no bequests by his will to his city or Church. His giving was all done during his life-

time to causes which appealed to him as worthy. Most of his giving to the Church, as in other directions, was made in a quiet, unostentatious manner and purposely concealed from advertisement. St. Alban's Church, Centerdale, where one of his mills was located, received his substantial help.

When appealed to in behalf of the Calvary Church property burdened with debt, he generously subscribed \$5,000 on the condition that the congregation raise the remaining equal amount.

More recently and only a few weeks before his death he and his wife subscribed a very large sum for the construction of the tower of Calvary Church. This latter gift was so quietly made that no one, except the rector of the parish, was aware of its source.

Mr. Lister died June 23, 1916, a few days after undergoing a serious operation.

Higher tribute could not be paid to this good man than is contained in a letter from a prominent merchant of Boston. "We have been associated with James Lister for many years and we have loved and respected him for his manly qualities. His life was so pure, his conduct so exemplary, his bearing so upright, that his loss leaves a void that time alone can heal."

A man of exceptionally kind disposition and simple child-like faith, his mind seemed undisturbed by any personal animosities or doubt and he received the affection and regard of a large circle of friends.

Mr. Lister was twice married. His first wife, who died in 1903, was Miss Amelia Courtauld Smith of Philadelphia. His second marriage was to Elizabeth Harriet, widow of David Caird, of London, England, who survives him and resides in Providence. ANTHON T. GESNER.

**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 GNOSTHI, 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**

**S. T. BARNABAS'**, the only Church hospital in the missionary district of Salina, wants, by September 1st, a head surgical nurse, who can also take charge of the operating room. Please give references and state experience and salary expected in first letter. The hospital has also a few other vacancies for women who have had training as nurses or care to take the training for professional nurses. Address THE SISTER SUPERIOR, S.C., St. Barnabas' Hospital, Salina, Kan.

**EARNEST LAYMAN** for executive position in Boys' Industrial School. Experience and ability with knowledge of industrial work essential. No teaching; good disciplinarian. Address INDUSTRIAL SCHOOL, 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.

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

**POSITIONS WANTED—MISCELLANEOUS**

**CHURCHWOMAN** offers services from October 1st to June 1st to live, active, Catholic parish in need of energetic woman worker. Capable of organizing; a good leader, who has had experience in parish work; sympathetic, tactful, pleasant disposition. Salary nominal. East preferred but might consider West if opportunity for active work was offered. Address K. C., care LIVING CHURCH, Milwaukee, Wis.

**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.

**TWO LADIES** desire position as organist and choir-director in or near New York. Children's and young people's choirs a specialty. Splendid reading, voice culture, good discipline. Splendid references. Five years experience in this work. Address W. P. E., 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.

**COLLEGE GRADUATE** in Home Economics, two years teaching experience, desires position in Church boarding school. Address COLINA, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED organist** and choirmaster seeks engagement. Best references to well-known rectors in New York. Address F. S., care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—The CHOROPHONE 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, 1133 N. La Salle street, Chicago.

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

**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 Louisa Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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

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

**CLERICAL OUTFITS**

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. 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.

**FOR RENT—MASSACHUSETTS**

**FOR RENT.—ONE YEAR'S LEASE** on a ten-room house in Cambridge, Mass., fifteen minutes' walk from Harvard or Radcliffe. Will sublet vacant or partly furnished. Address LESSOR, 16 Prentiss street North, Cambridge, Mass.

**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.

**MISCELLANEOUS**

**PRIEST OF THE CHURCH** offers his farm (75 miles from New York City) rent free for seven months to any who will take interest in oversight of place and will board hired man. Use of two cows, two horses, chickens, also potatoes and other vegetables, go with place. Fine place for semi-invalid; porch enclosed in glass. Don't apply unless used to country. Six miles from railroad, and lonely. For particulars apply to DALE, care LIVING CHURCH, Milwaukee, Wis.

**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.

**THE ORDER OF THE DAUGHTERS OF THE KING**

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

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

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

**INFORMATION AND PURCHASING BUREAU**

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

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



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 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.

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Old Corner Bookstore, 27 Bromfield St.  
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## WASHINGTON:

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

## Macmillan Co. New York.

*Democracy and Education.* An Introduction to the Philosophy of Education. By John Dewey, Ph.D. \$1.40 net.

## Thomas Y. Crowell Co. New York.

*Reflections of a Cornfield Philosopher.* By E. W. Helms. Cloth, 50 cts. net; leather, \$1.00 net.

## Society for Promoting Christian Knowledge. Northumberland Ave., London.

*Revision of the Prayer Book Psalter.* Being the Report of a Committee Appointed by the Archbishop of Canterbury.

*Two Chaplets of Prayers.* New and Revised Edition (23rd Thousand). By Marcell W. T. Conran, of the Society of St. John the Evangelist.

*A Chaplet of Prayer.* Sanctioned by the Bishops of London and Oxford (Second Edition, Fifteenth Thousand). By Marcell W. T. Conran, of the Society of St. John the Evangelist, Chaplain to the Forces.

## PAMPHLETS

## From the Author.

*Religion and Morality as Essentials in Education.* Address Delivered before the Ministerial Association of the Oranges (N. J.), May, 1916, by Thomas A. Davis, of Orange, N. J.

## Sir Joseph Causton &amp; Sons, Ltd. London.

*Poland Under the Germans.*

## Jas. Truscott &amp; Sons, Ltd. London.

*The One Condition of Peace.* By Sir Edward Goschen, formerly British Ambassador at Berlin.

## Hodder &amp; Stoughton. New York.

*Color-Blind Neutrality.* An Open Letter to Doctor George Brandes by William Archer.

## New York State Library. Albany, N. Y.

*University of the State of New York Bulletin.* Bibliography Bulletin 58. No. 619, July 15, 1916.

## Society for Promoting Christian Knowledge. London.

*Two Chaplets of Prayer* (Abbreviated Edition). By Marcell W. T. Conran, of the Society of St. John the Evangelist, Chaplain to the Forces.

THE CHURCH AT WORK



CHURCH DELEGATION AT LAKE GENEVA CONFERENCE  
 [See article on page 554]

## APPALLING CONDITIONS IN PALESTINE

THE LATEST appeal made to the Federal Council of the Churches of Christ in America is on behalf of the Syrians. In spite of the strict censorship and the allied blockade the Syrian Relief Committee has secured information concerning conditions in Syria which is believed to be reliable. It is reported that all draft animals have been commandeered; all crops have been requisitioned, and are requisitioned as soon as they are sown; all able-bodied men have been drafted into the Turkish army. The land is barren as a result of the locust plague of last year. Food has

not been allowed to enter the country. The allies have blockaded the Syrian coast, for fear that some food might reach Turkey and the Central Powers. Turkey has mined the coast. Food is very scarce: thousands are hungry.

News of the awful locust plague which visited Palestine and the Lebanon reached this country last September. The *National Geographical Magazine* described the great havoc done by these pests. "The land was literally covered by the armies of locusts for more than three months," writes Professor Dumit of the American College of Beirut. In other letters to his son Professor Dumit says:

"From our vineyard which produces a ton of grapes under normal conditions, half a ratel (two and one-half pounds) were gathered; and from a hundred fig trees, a dozen ripe figs were brought in after the minutest search."

The following is from the *Near East Magazine* of London, issue of June 9, 1916:

"To one who is acquainted with Lebanon it is not difficult to understand how the whole population of such a province can be starved. The chief means of livelihood of the Lebanese are the rearing of the silkworm, the cultivation of fruit trees and vegetables, the rearing of cattle on a small scale, and transport by



mules, donkeys, etc. The blockade has killed the silkworm industry; the commandeering of all sound cattle and beasts of burden has ruined the limited agricultural resources of the mountain and the muleteer's business, while the locusts have put the finishing touch to the work of desolation.

"Whole families are alleged to have disappeared and some of the villages lost more than one-third of their population.

"The death roll in Lebanon has attained the appalling figure of 80,000."

The *Al Ahran*, one of the greatest representatives of the Arabic press in Egypt, which until recently denied that there was a famine in Mt. Lebanon, now reiterates the above, and adds:

"Many are dying of hunger on the high-ways and in the woods, where they go seeking grass and weeds, but find the ground barren, the locusts having consumed all vegetation."

The French Government is reported to be willing to allow food to be landed at Beirut, provided an American commission is given charge of its distribution. Naturally the allies must be careful that no food reaches their enemies.

The State Department is expecting an early concession from Turkey allowing a commission of Americans to take charge of relief work in the Lebanon and Palestine.

The American Committee for Armenian and Syrian Relief has already sent \$35,000 to Syria to be used as an emergency fund by the missionaries, and reports that every cent of money previously sent had reached its destination.

THE LIVING CHURCH is ready to receive and transmit contributions for this as for all other well accredited relief funds

### CHURCH PENSION FUND

THE FOLLOWING letters, received by Bishop Lawrence, are indicative of the sentiments of the clergy towards the Church Pension Fund. A bishop writes:

"Permit me to tell you how grateful we feel to you for your remarkable leadership and the successful results already attained in your campaign. It will remove a standing disgrace and crime of which the Church has been guilty up to the present. For efficiency it is going to be an instantaneous help."

"Personally," a clergyman says, "I beg to say that the good news of the success of the Pension Fund so far gives one a sense of relief that is indescribable. It lifts a weight from one. It gives one buoyancy. One feels more free in spirit to give one's whole thought to the one work of the Kingdom."

The formation of the committee in the diocese of Minnesota has been completed. Bishop Edsall announces the following committee, of which Arthur Rogers of Minneapolis is chairman: Charles M. Harrington, Minneapolis; John R. Marfield, Minneapolis; H. R. Lyon, Minneapolis; John R. Van Derlip, Minneapolis; Charles F. Welles, Minneapolis; Herbert C. Theopold, Faribault; Charles M. Morse, Winona; James D. Bronson, Stillwater; Christopher Graham, M.D., Rochester; C. E. Friedrich, Red Wing; William H. Lightner, St. Paul; Reuben Warner, St. Paul; Thomas Irvine, St. Paul; O. P. Lanpher, St. Paul; W. G. Whitehead, St. Paul; John Dale, St. Paul; J. O. Johnson, St. Paul; James A. Peterson, Minneapolis; Frank Thornton, Benson; M. S. Chandler, St. Paul; Hovey C. Clarke, Minneapolis.

Mr. John B. Everitt, president of the Orange National Bank and also president of the New Jersey Bankers' Association, has accepted the office of treasurer of the Newark committee. With Mr. George Batten as chairman and Mr. Albert H. Marckwald as secretary, the Newark committee is rapidly organ-

izing subcommittees throughout the various parishes.

Bishop Adams has appointed the following committee to work for the Fund in the diocese of Easton; Judge Albert Constable, Elkton; Judge James A. Pearce, Chestertown; Dudley G. Roe, Sudlerville; George W. Beaven, Hillsboro; Judge William H. Adkins, Easton; Edwin Dashiell, Cambridge; Travers S. Ruark, Salisbury; Col. Henry J. Walter, Princess Anne; and E. W. McMaster, Pocomoke City.

Bishop McCormick of the diocese of Western Michigan has appointed as the diocesan committee for the Church Pension Fund the Rev. W. J. Lockton, Battle Creek; the Rev. C. L. Bates, Hastings; and Messrs. F. A. Gorham, Grand Rapids; Allen D. Swain, Grand Rapids; and A. A. Anderson, Hastings. Parochial committees have been organized in most of the parishes throughout the diocese, and from now on an educational campaign will be conducted, to be followed in the late fall by a vigorous campaign for funds.

At a recent meeting of the diocesan committee in West Texas, plans were prepared for the forthcoming campaign in that diocese. Dr. E. Galbraith of Kerrville is the chairman of the committee, and the Rev. R. Y. Barber of San Antonio is the secretary.

Although the diocese of Vermont only recently entered the Church Pension system, activities toward securing the contributions of this diocese to the \$5,000,000 Reserve Fund have already been started. Bishop Hall has appointed as the diocesan committee the following members: Rev. Thornton F. Turner of Birmingham; Rev. A. C. Wilson, Bellows Falls; Messrs. Frank G. Howland, Barre; Hugh Phillips, Montpelier; and Elias Lyman, Jr., of Burlington.

The spirit of sacrifice and devotion actuating the contributors to the \$5,000,000 Reserve Fund is indicated by the following note, recently received by Bishop Lawrence:

"I am a member of the Curtis Home and have been for a number of years and I do not receive a regular income, unless the \$1 per month which the trustees allow each one of us can be called such, and therefore I am afraid the small amount I can afford to send to the Pension Fund will be like a drop in the bucket, but I do feel as if I would like to help in so laudable a cause and will send 30 cents. I wish it might be more and hope it may be acceptable to the Lord and to you."

Bishop Lawrence in replying said:

"You will permit me to say that your gift is one of the most gratifying that we have received on account of the sacrifice and interest that it represents. It is also one of the most helpful in raising \$5,000,000, for I am sure that the story of your gift will induce many Churchmen and Churchwomen to give thousands of dollars in the desire to reach the same level of interest that you have shown."

### REPORT ON PRAYER BOOK REVISION

WE ARE ASKED to say that the report of the Prayer Book Revision Commission will shortly be issued from the Merrymount Press, 232 Summer street, Boston, from whom it may be obtained at a cost of \$1.05 postpaid.

### AN ANNIVERSARY OF BISHOP HOPKINS

AN UNIQUE gathering took place at Rock Point, near Burlington, Vt., on Saturday and Sunday, August 5th and 6th. It was a reunion of the descendants of the Rt. Rev. Dr. John Henry Hopkins, first Bishop of Vermont, to signalize the one hundredth anniversary of his marriage with Melusina Muller and the fiftieth anniversary of their golden wedding. Members of the family from Maine to Minnesota assembled at Bishop Hopkins Hall, the diocesan school for girls, which was placed at the disposal of the guests by the

hospitality of Bishop Hall, and of Miss Ogden, the principal of the school.

The two days' programme was varied and interesting, including a picnic, a reception by Bishop Hall at the episcopal residence on the site of the old Hopkins homestead, services in the chapels of the Vermont Episcopal Institute and Bishop Hopkins Hall, a pilgrimage to the family cemetery, with its fine monument to the Bishop, and much singing of hymns, carols, and songs, composed by Bishop Hopkins and his eldest son, the Rev. Dr. John Henry Hopkins, Jr. A beautiful memorial poem, written for the occasion by Mr. Charles Norman Fay, was read by him; a stirring ode by Mr. Nelson Smith was sung at one of the dinners; a travelogue was given by Miss Emily Canfield of Chicago, describing the Hopkins ancestry in Great Britain; the Sunday services were conducted and a memorial sermon was preached by the Rev. Dr. John Henry Hopkins, 3rd, of Chicago.

The "Hopkins Folk Association," scattered all over the nation, now numbers about one hundred and fifty descendants of Bishop and Mrs. Hopkins. This delightful reunion was followed, on August 7th, by a visit to "Wedding Bells Bungalow" on Grand Isle, the summer home of Dr. and Mrs. Hopkins of Chicago, a few miles from the ancestral home at Rock Point.

### A YEAR AT LA GRANGE

THE ANNUAL meeting of the board of trustees of the La Grange Settlement, La Grange, Ga., was held in La Grange on June 30th, the Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta, presiding. The report of the warden, the Rev. Robert T. Phillips, was full of interest.

During the past year, through increase in the number and output of the mills, the population of the mill villages has grown nearly one hundred per cent., bringing approximately 5,000 souls within reach of the ministration of the Church through the main settlement and the proposed branches.

The Church has at work among this population two priests, eight regular workers, and seven students in training in the Training School for Settlement Workers. Sunday schools conducted in two districts have a combined membership of nearly two hundred.

During the year over 9,000 visits were paid by these workers and the attendance upon the activities of the Settlement totalled over 52,000. Of this total attendance about 10,000 represents attendance upon Church services and 3,500 upon the library maintained at the Settlement, which has about 1,500 volumes. The attendance outside of this was upon the hospital (a twelve-bed institution ministering to 125 patients and over 1,100 dispensary cases) and other activities, embracing kindergartens, cooking and sewing classes, recreational clubs, and entertainments arranged for the seven ages of man. The work of the year represents a fifty per cent. increase over that done the year before, and presages still further activity and increased possibilities of service.

The hospital, which has been of such signal benefit to the community, could be made of greater service with more modern and better adapted equipment, which would cost about \$400.

There is an effort to get a church building adequately representative of the Church in this great industrial community, which is practically churchless considering its population. At present services are conducted in the auditorium of the mission house, which is used for all purposes when large audiences are expected. The congregation of the Church of the Good Shepherd and the two priests, the Rev. Messrs. R. T. Phillips and H. A. Willey, have embarked upon a campaign to build a \$4,000 church. The people of the mission, a small congregation of less than a half hundred confirmed persons, realizing the need of

a church if they are to have any large success in the future, have raised almost \$1,000 in their own way, a handsome beginning when one remembers the small wage of the cotton mill operative. In addition to this some \$300 is available. The Church has a splendid opportunity if the means can be provided. Contributions may be sent to either of the priests in the field.

In connection with the work of the La Grange Settlement Training School, young women are needed who desire training for the Church's work at home or abroad as kindergarten teachers or nurses. The Hospital of the Good Shepherd, through affiliation with a large city hospital, is equipped to give the best of training to those looking forward to missionary work.

### CHURCH DEDICATED ON NORTH CAROLINA COAST

NAG'S HEAD, a popular resort on the coast of North Carolina, is reached by water from Elizabeth City, and each season is visited by some of the best citizens of the Old North State, principally from the tide-water country, where dwell a race of people descendent from the nobility among the early colonists from England.

Years ago the Church people of this summer colony built a chapel for their own use, but during the Civil War federal troops took possession of historic Roanoke Island close by and pulled down the Nag's Head Chapel, using the material for their camp. For half a century thereafter, visitors worshipped in cottage parlor and hotel ball-room, the bishops of the diocese making their annual visitation during the season, and other visiting clergymen giving their time, prominent among the latter being the Rev. Dr. Drane of St. Paul's, Edenton, the prime mover in building the new chapel for his "flock by the sea."

A few years ago, through the strenuous efforts of the Rev. Louis L. Williams, then of Elizabeth City, the United States Government was induced to pay for the chapel destroyed by the federals, and, devoted Church people at home and abroad contributing toward so worthy an object, the result has been a neat and churchly edifice with a charming setting of sand-hill and sea-beach, with the great ocean to the eastward and the calmer waters of the sound on the west.

On Sunday, August 6th, a large congregation assembled for the dedication of the new chapel, then formally opened and used for the first time and to be called St. Andrew's-by-the-Sea.

The clergy who took part in the celebration were, beside the Bishop of East Carolina, the Rev. Robert B. Drane, D.D., and the Rev. L. L. Williams of Pocomoke, Md., while vested and seated in the chancel were the Rev. C. S. Hutchinson, D.D., the Rev. F. H. Harding, and the Rev. William R. Savage.

After Morning Prayer, said by Mr. Williams and Dr. Drane, and the sacrament of Baptism administered to an adult, the service of dedication was conducted by the Bishop, who addressed the people in a few words of exhortation. After an historical address by Dr. Drane, the Bishop separately dedicated the altar and other sanctuary and chancel furniture, all of neat workmanship and churchly design, most of them memorials. The Bishop preached a forceful sermon on the Transfiguration.

### BEQUESTS

BY THE WILL of Mr. Charles McElhinney, Christ Church, Waterloo, Iowa, is a beneficiary to the extent of \$1,000, while the rector emeritus, the Rev. George W. Hinkle, receives \$500.

THE WILL of Mrs. Agnes Dubois Phillips, a late communicant of Trinity Church, Waterbury, Conn., recently filed at New Haven,

makes the following amongst other bequests: Trinity Church, Waterbury, \$10,000; Domestic and Foreign Missionary Society, \$5,000; General Clergy Relief Fund, \$5,000; Seaman's Church Institute of New York, \$1,000. Mrs. Phillips was the widow of the late Professor Andrew W. Phillips, formerly Dean of the Yale graduate school.

### MEMORIALS AND GIFTS

ON THE first Sunday of the month the Rev. R. Marshall Harrison, D.D., rector of St. Paul's Church, Bellingham, Wash., had the pleasure of using for the first time several recent gifts from guilds and individuals, including ciborium, lavabo, pair of cruets, spoon, and baptismal shell—all of sterling silver. The presents also included a verger's gown and a Sunday school class banner.

A PULPIT placed in memory of the first rector of the parish, the Rev. Henry Emerson Hovey, was dedicated in Christ Church, Portsmouth, N. H., on the Feast of the Transfiguration, the present rector, the Rev. Charles LeV. Brine, conducting the service. The pulpit, of richly carved oak designed by the Gorham Company, bears on one side a brass plate with the following inscription:

"To the glory of God and the reverent and loving memory of HENRY EMERSON HOVEY. Trinity College 1866. General Theological Seminary 1869. Priest of the diocese of New Hampshire. Twenty-six and one-half years rector of St. John's Church, this city. First rector of Christ Church, over whose congregation, gathered by his pastoral care and by him first organized and established as a parish of the diocese, he presided as rector from 1883 until 1884, and as rector emeritus until his decease in his sixty-fifth year on the Feast of the Transfiguration, 1909."

Carved over the top of the pulpit is the text:

"That the comfortable gospel of Christ may be truly preached."

IN CONNECTION with the early celebration of the Holy Communion, on Sunday, August 6th, the Feast of the Transfiguration, there was unveiled and blessed by Dean Abbott, in the chapel of Trinity Cathedral, Cleveland, Ohio, a chancel window of the Transfiguration. The window was given by Mr. Samuel Mather, Mr. William G. Mather, and Miss Katherine L. Mather, in memory of their mother, Mrs. Samuel Livingston Mather, who during her lifetime entertained a special regard and affection for the beautiful feast which the window commemorates. William Willett and Annie Lee Willett of Philadelphia made the window, which is in the ancient French manner of the thirteenth century before the art degenerated into the commercialism of the fifteenth century Floriated style. Their work is therefore in keeping with the perpendicular Gothic of the cathedral. The window is a masterpiece of color, mysterious and vibrant, the wonderful blues and purples rivaling those of the ancient Cathedral at Chartres, long considered the ideal of stained glass. In the upper series of three panels our Lord occupies the center, clad in raiment "white and glistening"; on either side are Moses and Elias. In the three panels underneath are St. Peter, St. James, and St. John.

### CONNECTICUT

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

Sunday School Educational Exhibit—Archdeaconsry  
—Church Lawn Offered

THE SUNDAY SCHOOL and educational exhibit of the diocesan board of religious education is being carefully pruned, renovated, and added to during the summer months by a committee of the board. It is planned to make this exhibit a practical and helpful agency in ministering to religious and educational interests in the diocese.

THE AUTUMN meeting of the Hartford archdeaconsry, a month earlier this year than

customary, will have several unusual features. It occurs in St. James' Church, Farmington, Tuesday, October 3rd.

THE RECTOR of St. Thomas' Church, Hartford, the Rev. Franklin H. Miller, in a recent issue of his parish paper suggests that the grounds around the church be thrown open as a sort of neighborhood center for tired mothers and their little ones, and that the parish hall be open for a like purpose during daylight hours. St. Thomas' Church is situated in a closely populated section of the city, and the use of its sheltered and roomy lawn in the rear of the church would be a great boon to mothers and their young children.

THE CHURCH'S Mission of Help to the inmates of the state prison at Wethersfield fills a very real need. Intended in the first place for those inmates who enroll themselves as belonging to the Church, it has now reached beyond these limits, and about fifty men are regularly and systematically visited. They are supplied with good literature of various kinds, their families written to and visited, and a general interest taken in their welfare, as also in their lives after their parole or release. The gratitude of the men during confinement and the many personal visits paid the rector of Trinity Church by the men after their release fully emphasize the value of this work.

### KENTUCKY

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

Improvements in St. Andrew's Parish, Louisville

DURING THE remainder of the summer services of St. Andrew's Church, Louisville, will be held in the parish house, while extensive repairs and improvements are in progress. The chancel will be rearranged and its woodwork and furniture will be of Flemish oak; the walls will be frescoed; and the church will become one of the most attractive in the city. The funds required are almost completely raised.

EMMANUEL CHAPEL, a strong and growing mission of St. Andrew's parish, has similar work of enlargement and improvement in progress, and likewise has the necessary funds nearly all in hand.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Rectorate Ends After Thirty-two Years

THE REV. JOHN WORRALL LARMOUR, rector of St. John's parish, Baltimore and Harford counties, one of the old colonial parishes of Maryland, has tendered his resignation, after thirty-two years of continuous and faithful service, a record only exceeded in the history of the parish by that of the Rev. J. R. Keech, who served as rector for forty-two years. At a special meeting held recently the vestry accepted the resignation, expressing their appreciation of the long, faithful, and useful service of the Rev. Mr. Larmour, as well as of his high Christian character, and conferred upon him the title of rector emeritus, with the use of the rectory as long as he may desire. Mr. Larmour closed his pastoral service on Sunday, August 6th, the Feast of the Transfiguration, being the thirty-second anniversary of his rectorate. After the service he was presented with a purse by the members of the congregation. Last year the Rev. Mr. Larmour celebrated the fiftieth anniversary of his ordination, having been ordained in St. Paul's Church, Baltimore, June 11, 1865, by the Rt. Rev. Dr. Whittingham. His entire ministry has been spent in Maryland. During his incumbency at St. John's, a handsome new stone church has been erected, the old building, consecrated in 1817 by Bishop Kemp, having been converted into a parish house. Until about twenty-three years ago, Trinity Church, Long Green, situated about

six miles distant, was also served by the rector of St. John's parish. This arrangement has now been renewed, and the new rector of St. John's will be in charge of both churches as formerly.

#### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.  
Chapel Burned—Bishop's Tour

ON WEDNESDAY, July 26th, the lumbering town of Verdi was visited by a disastrous fire which destroyed about half the town, most of the residence section being included. With a high wind blowing, nothing could be done to check the flames until they had swept a clear way across the town. The Chapel of the Good Shepherd was totally destroyed. This little chapel was due to the effort of the Rev. Mr. Unsworth of Reno and a small group of women in Verdi, and cost something over \$2,000, exclusive of the furnishings, so that the insurance of \$1,300 will cover not more than half the loss. It was completed and consecrated not more than five years ago, and the little band of Church people feel the loss keenly. Practically all of these have lost their own homes and all their personal possessions as well.

BISHOP AND MRS. HUNTING returned from their missionary tour of the northern part of the state on July 29th, having traveled over 1,330 miles, over every sort of country road, and visited about thirty communities, holding about fifteen services. The Bishop baptized seven children. At least one Sunday school will be started as a result of the Bishop's visit.

#### RHODE ISLAND

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

THE CORNERSTONE of the new stone church of Calvary parish, Providence, was laid on Saturday, August 5th, the eve of the Transfiguration, with due and impressive ceremony. The Bishop of the diocese officiated, assisted by the rector, the Rev. Arthur L. Washburn, as well as by a large number of diocesan and visiting clergy who were especially interested. The Rev. Floyd W. Tomkins, D.D., who started the mission while rector of Grace Church, was to have made the address but was delayed. The rector and the Bishop made short addresses. The church is expected to cost about \$50,000, and \$45,000 is already in hand.

#### SOUTHERN VIRGINIA

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

#### A Picnic Mission

AN UNIQUE feature in mission work has been instituted at Sandy Ridge Mission, which was started last summer, among the mountain people, and prospered, a Sunday school of over one hundred scholars doing good work. At a picnic on Thursday, July 27th, two hundred and twenty-five men, women, children, and infants assembled for the occasion. Archdeacon Rich held a short service and the Rev. G. Otis Mead addressed the children. After a short recess was another short service, when Mr. Mead preached a sermon. After due recess for dinner, which was made decidedly a social feature, another short service and sermon followed. All these services and the repast were under a broad spreading walnut tree. The cabin is only one room, 16 by 16, which is the dwelling place of the volunteer workers but is used for Sunday school in rainy weather. As a direct result of this mission picnic, Mr. Canary Wright and his brother Mr. Paris Wright, on whose property this mission is located, offered land for a chapel-school building and men of the neighborhood offered to cut logs and help raise the building. The Archdeacon promised

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to raise money for the roof. This is a wonderful opportunity for work. With no school near, and only about one-tenth of those at the meeting members of any Church organization, all are anxious for services, for Sunday school and for day school, and it seems that all is clear for the realization of these, although \$300 is yet needed to cover the building. Volunteer and regular women workers are doing a noble, unselfish, efficient work in that vast field, one hundred and twenty-five miles long and twenty-five miles wide, with twenty-two points where the Church is working. It could not be done without these women. The Archdeacon at Graham, with sometimes another clergyman at Big Stone Gap, one hundred and fifteen miles away, holding fifteen to twenty services a month, truly heroic work, but the noble band of women, wise, capable, and uncomplaining, are doing even more heroic service.

CANADA  
Diocesan Notes

Diocese of Athabasca

THE DIOCESAN synod this year is to be held at St. Peter's Mission, Lesser Slave Lake. Bishop Robins has fixed the time for the 16th and 17th of August.

Diocese of Calgary

IT HAS been found necessary to close the Bishop Pinkham College School for the present.—ONE of the most helpful clerical conferences the diocese has ever seen was when the three southern deaneries met at Cardston in July. The chief missionary for the diocese, Archdeacon Dewdney, was present, and the quiet day was conducted by the Rev. Canon Stocken.

Diocese of Columbia

THE DEATH of Canon Cooper, in England, caused much regret in Victoria, where he was at work for a number of years. Among the many good works in the diocese in which he took a prominent part none received a larger share than the Columbia Coast Mission, to which he gave time, money, and energy without stint.

Diocese of Huron

THE OFFER to the vestry of St. James' Church, Brantford, by Lieut. Col. Cockshutt of the sum of \$1,800 towards the purchase of a rectory has been gratefully accepted. It was conditional on the congregation raising the rest of the amount needed.—THE RECTOR of All Saints', Windsor, the Rev. A. Carlisle, who has been at the front serving as army chaplain, has resigned and is returning to his parish.

Diocese of Moosonee

THE RECENT terrible forest fires in this diocese, with such sad loss of life, will, it is feared, have destroyed much Church property. Even Cochrane, where Bishop Anderson's residence is situated, has suffered severely, but accounts as to the extent of the damage have not yet all come in.

Diocese of Niagara

A FIELD SET of Communion linen was presented to Chaplain Pugsley by some members of the Wentworth deanery at a July meeting at the rectory of the parish of Barton and Glanford, where they were entertained by the rector and Mrs. Pugsley. He has given up his position to devote himself entirely to his work as chaplain to the Canadian Mounted Rifles. There is much regret in the deanery at parting from him, but it is felt he is undertaking work for which he is well fitted.

Diocese of Quebec

THE VESTRY report of St. George's Church, Little Metis Beach, states that, notwithstanding the prevailing war conditions, no appreciable change has been noted in the attend-

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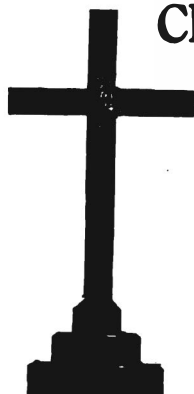
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ance and the offertories were satisfactory. Bishop Bidwell of Kingston preached on the first Sunday in August, and is taking charge of the church for the remainder of the month.

*Diocese of Rupertsland*

WORK ON the new Christ Church, Winnipeg, which will be of solid stone, has been commenced. It is expected that the building will be finished before winter.—ARCHBISHOP MATHESON has gone to Victoria, British Columbia, and it is stated that his health is improving.—ARCHDEACON FORTIN is spending his holidays in eastern Canada.—THE RECTOR of St. Patrick's, Winnipeg, went into camp in August with his boy scouts.

*Diocese of Toronto*

THE PREACHER at Evensong on Sundays during the month of August in the Church of the Redeemer, Toronto, is the Rev. Dr. Hallam of Wycliffe College. The titles of his four sermons are: August 6th, Does God Hear German Prayer?; 13th, Ought God to Stop This War?; 20th, Do the Allies Need God?; and 27th, Does God Need the British Empire?—AT THE July meeting of the chapter of the rural deanery of Haliburton, Bishop Sweeny conducted the quiet hour in St. George's Church, Haliburton, in the evening. After the early celebration of Holy Communion, breakfast was partaken of by the clergy at the Church House. At the business session all reports were encouraging. A number of the parishioners assembled to meet the Bishop at the reception given in the Church House in the evening.—TWO FLAGS presented by members of the congregation were dedicated in St. Luke's Church, Toronto, by the Rev. G. F. B. Doherty, the rector.

PERSONAL LIBERTY

A VERY saddening incident was noted on a street car during the holiday season. A neatly-dressed young matron and her little son, a child of five years, were sitting on the cross seats in the rear. The child amused himself by studying the other passengers; and presently he gazed with deep interest at a young man, whose head was settling down on his knees, as he yielded to the influence of the liquor he had taken and the heat of the car. Suddenly the boy's eyes lighted up, and, jumping to his feet, he pointed towards the sleeper. "Mamma! mamma!" he cried in his high, shrill voice. "there's my papa!" The mother started, looked where the little finger pointed, and then said sharply: "Sit down, Billy. That is not your papa." "Oh, but it is," said Billy, as he struggled to get free. "Don't I know my papa?" The other passengers looked curiously at the young mother's flushed cheeks, as she caught Billy and forced him into the seat. For the rest of the trip the child remained silent, but he still stole longing glances at the drunken man. Approaching the stop, his mother rose, took the child by the hand and went towards the door. For a moment she hesitated, then going rapidly up the aisle she shook the sleeper, two men in the seat behind him raised to his feet, and he managed to stumble from the car, after the child who was so proud to claim him and the young wife who was so ashamed of him that she disclaimed relationship.—*Sacred Heart Review.*

I MYSELF BELIEVE

WHEN MARTIN LUTHER was a boy, he went to an old monk for instruction. One day the monk detained him, and said, "Martin, repeat the Creed." Martin began "I believe in God," etc. When he had finished, the old monk said, "You have not repeated it correctly." Martin knew the Creed, learned at his mother's knee, and he said, "I have repeated

it as it is." The monk said, "Repeat it after me," and he began.

"I believe in God the Father Almighty, Maker of Heaven and Earth, and I believe Him to be my Father.

"I believe in Jesus Christ His only Son our Lord, and I believe Him to be my Saviour.

"I believe He was conceived by the Holy Ghost, and born of the Virgin Mary for me.

"I believe He suffered under Pontius Pilate, was crucified, died, and was buried for me.

"I believe He descended into the place of departed spirits for me.

"I believe the third day He rose from the dead, and I believe I also shall rise from the dead.

"I believe He ascended into Heaven, whither I also shall ascend.

"I believe He sitteth on the right hand of God the Father Almighty, and I believe He is pleading for me.

"I believe He shall come to judge the quick and the dead and I believe I also shall be judged.

"I believe in the Holy Ghost my sanctifier.

"I believe in the Holy Catholic Church of which I am a member.

"I believe in the Communion of Saints whom I shall meet hereafter.

"I believe in the forgiveness of sins, and I believe my sins are forgiven.

"I believe in the Resurrection of the Body, and I believe I shall rise in the body.

"I believe in the Life everlasting, and I believe I shall live eternally."—*Selected.*

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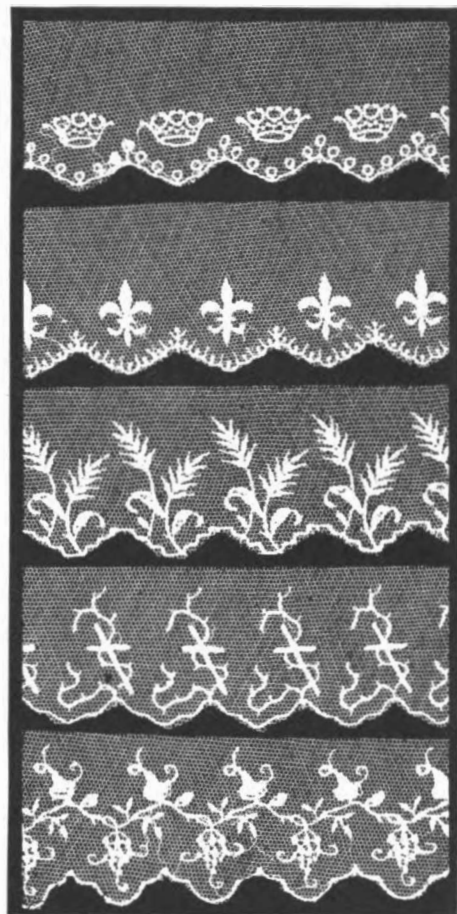
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