



The Living Church

The State Historical Society F

VOL. LV

MILWAUKEE, WISCONSIN.—AUGUST 26, 1916

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THERE ARE plenty of things to fret about. It is simply astonishing how much annoyance may be found, in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt.*



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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 26, 1916

NO. 17

On the Death of Children.

Translated from the Latin of Ephraem Syrus (Fourth Century)

(Sent by a correspondent in New York as appropriate to the ravages of the present epidemic.)

Let the little children be pledges with Thee,
And above, in heaven, let them be Thy guests;
Let them be intercessors for all of us.
For pure is the prayer of childhood.
Blessed is He who entertains them in His pavilion.

Our Saviour took children in His arms,
And blessed them before the multitude,
And showed that He loved childhood,
Because it is pure and free from defilement.
Blessed is He who makes them dwell in His tabernacle.

The Just One saw that iniquity increased on earth,
And that sin had dominion over all men,
And sent His messenger and removed
A multitude of fair little ones,
And called them to the pavilion of happiness.

Like lilies taken from the wilderness,
Children are planted in paradise;
And like pearls in diadems
Children are inserted in the kingdom,
And without ceasing shall hymn forth praise.

Who will not rejoice at seeing
Children taken to the heavenly pavilion?
Who will weep for childhood
That has fled from the snares of sin?
Lord, make me happy with them in Thy habitation!

Glory be to Him who hath taken away
The little ones, and made them meet for paradise;
Glory be to Him who hath removed children
And placed them in a garden of pleasure!
Lo! they are happy there without danger.

EDITORIALS AND COMMENTS

Strikes or Soup Kitchens

PRACTICALLY, our economic system is such that we fluctuate between them.

Last summer the editor, with others in his city, was invited to serve on a commission on unemployment. Being summer, it was explained, the unemployment situation was not serious. But the relief agencies had been swamped with appeals for help during the previous winter, had been obliged to raise large emergency funds, had been made nearly bankrupt, and felt that the winter condition ought to be faced and its problems solved before they were reached.

So the commission held a number of meetings and sought to get behind immediate difficulties and find a solution not only for the problem of unemployment but also for the greater problem of economic unrest of which unemployment is but a single phase.

As winter approached the necessity for the commission gradually dissolved, since—except for the usual proportion of cases of the unemployable, the unfortunate, the handicapped, and the vicious—there was no unemployment. Factories could not obtain men enough to turn their wheels fast enough. A winter of soup kitchens was succeeded by a winter of work for every worker, and that winter has been succeeded, in turn, by a spring and summer of strikes, actual and threatened. The same transition within a year is nation-wide. No doubt the strike is a testimony to a condition of general prosperity, since it comes only when labor is scarce and well employed; but it is also a menace to that prosperity, so that the strike vies with the soup kitchen in testifying to the breakdown of our whole economic system. If a year in which work cannot be supplied to the worker must necessarily be followed by a year in which the worker refuses employment on the terms that are current, it is evident that prosperity is nowhere. Between the soup kitchen and the strike our labor system has broken down.

WE HAVE NO INTENTION at this time of discussing academic panaceas. Every socialist who has read thus far has already laid down his paper and is hunting for his fountain pen and his writing tablet in order to inform us that socialism is the undoubted cure for this condition. Perhaps it is. So also—in reply to other enthusiasts—perhaps the single tax, woman suffrage, prohibition, or a higher or a lower tariff is the cure. But none of these brings speedy relief. Thirty million voters are difficult to convert speedily to the most irreproachable reform; and while the process of conversion proceeds, we are alternating between the soup kitchen and the strike. And both of these are menaces to our whole social fabric.

So also it is easy to condemn "labor" for its chronic dissatisfaction. Wages in the skilled trades have advanced by leaps and bounds, so that the cost of production of any manufactured article has come to be a menace to its possible sale; yet this very advance in wages has largely produced the high cost of living which quickly cancels the increase in the wage, while it also works destruction to those whose wage is not subject to increase.

What is the essence of the labor unrest? Is it not twofold: the demand for the eight-hour day and the demand for the recognition of the union?

These two factors, more than any question as to wage, are those which disrupt our economic system. Obviously, then, they ought to be settled. And the settlement ought not to wait till conditions are acute and one side is arrayed against another. They ought to be examined as economic problems, susceptible of settlement on abstractly right principles and not by some sort of appeal to force by one side or the other.

HOW MANY HOURS ought to constitute a normal working day?

Obviously there are exceptional forms of labor in which abnormally long hours seem necessary or in which less than

the normal span of hours is a reasonable day. But *somewhere* there must be a norm.

Does it follow that the particular *status quo* in any industry should constitute the norm?

The question is, in a sense, one for experts. The efficiency engineer, who has studied the human machine, ought to be able to reply intelligently. It is not a question to be decided by prejudice nor by considering the difficulty of changing from a day of one length to a day of another.

And the answer of the efficiency engineers is practically unanimous. They have fixed on eight hours as the normal manufacturing day.

We cite no authorities. One could go to the public library, gather the names of the serious writers on economic questions, and cite them all. In few questions is there such general agreement among experts as in this. Eight hours, instead of nine or seven, may be an arbitrary selection, but it is the day-length that receives the sanction of the student of social economy.

An academic agreement? A verdict of dreamers rather than of men who are "up against it"? Perhaps; but a *right* solution to a problem carries a splendid recommendation with it. If the eight-hour day be accepted as *ideally* the day of right length, a long step has been taken in the solution of the problem.

If the eight-hour day is right, then it follows that our industrial system must be adapted to it. True, that means an increased expense to the manufacturer; and that means, in turn, that the product must, in many cases, carry the increased cost by an increased selling price. The consumer must pay the actual cost of the product that he consumes, plus the reasonable profit and the actual cost is to be computed on a basis of paying for the labor at a fair rate under proper living conditions. The social body politic is not served faithfully by pricing a product on the basis of improper living conditions or too long days.

But how shall the change to the eight-hour day be made?

Ordinarily the unions have been the effective cause and few are the industries that have achieved that end by other means. This has always meant the appeal to force—actual or threatened.

But there is a better way. If the eight-hour day is *right*, both duty and self-interest suggest that the employer should find the way to institute it. Moreover most industries could be adapted to the change much more easily by having the details worked out by the employers, choosing a convenient time for it to become effective, than by means of a labor disruption.

Why should not the employers' associations in the various trades recognize the inevitable, even if they do not subscribe to the doctrine on which it is based? Why should not those associations take the initiative in bringing about the eight-hour day?

Determining that they would do so, they could protect present contracts by fixing on three, or six months' intervals, at each of which a half hour should be deducted from the present work day until an eight-hour day remains. That would introduce the change so gradually that little embarrassment would result.

But there would always be some in any trade who would not agree to cooperate with other houses in order that all might be placed under uniform conditions with regard to working hours. Why should not the employers' associations invite the cooperation of the unions to enable them to bring these recalcitrant minorities into line? Self interest would show them that they could not hold out against a combination of trade association and trade union.

In the world of transportation, where this question is now so intensely pressing, we grant that the case is much more difficult than that of the manufacturers but we believe that the eight-hour day should be conceded. We can quite see that it may justify higher freight rates, and that the railroads are powerless to institute these on their own motion. We suggest that both

parties unite in a petition to the interstate commerce commission to grant such advance in rates as to cover the difference in cost between an eight-hour and the present schedule, and to fix the time on which the new day shall become operative.

But when a labor war has occurred or is impending a change is most difficult to secure. Far easier, far cheaper it would be if the employers in any trade would, without coercion or threat, take the initiative and find the way to effect the change with least disturbance of their business.

As for the union, recognition of it is simply the recognition of a fact. Labor has the same right to form a trust that capital has, and certain dangers attend both of them. Collective bargaining is an undoubted right to the one party and to the other.

Both the employer and the general public have a right to demand that every union be honorably conducted; that officials guilty of graft or fraud be not protected by their fellow workmen; that the unions will both live up to their contracts and require their members to do the same. It is greatly to be desired, for the benefit of all concerned, that the unions be incorporated, thus assuming legal responsibility for their own acts.

If one-half of the opposition to unions had been directed toward enforcing honor in unions, so that a strong and healthy sentiment on the part of great numbers of men in all the unions had been united with the public sentiment and with the thought of enlightened employers, we believe the labor system of this country would have been on a stronger and better basis long before now.

Let us find out what is the *right* solution of economic problems, according to the judgment of expert students, and then let the practical men in industry find the way to make the solution effective with the least possible disturbance of business conditions.

It can be done.

MANY will be interested, as we are, in Mr. Lowrie's letter printed in this issue relating to his investigation into the Italian prisons for Austrian soldiers. Remembering how Archdeacon Nies has similarly interested himself in visiting the military prisons in Bavaria, it will be a satisfaction to many to realize that the American Church is rendering this splendid service to humanity on behalf of both belligerent parties, as also, on a still larger scale, is the American Y. M. C. A. Probably it is true that, on the whole, prisoners of war have never been so well cared for as they are, on both sides, at the present time, at least in the western theatre of war. We could wish that similar investigations could be made of military prisons in Russia, Bulgaria, and Turkey, where it is more difficult—perhaps impossible—

for the facts to be discovered.

Mr. Lowrie's Letter — "You are quite right," says Mr. Lowrie in a private letter, "in a late editorial where you infer that the increased strictness of the censorship all over Europe accounts for the infrequency of reports from our European churches. It may be that not many letters have been suppressed, but one feels inhibited from writing by the mere fear of the censor. It is of course true that conditions remain very much the same over here, and it would be irksome to your readers to have a mere repetition of earlier accounts of the situation of our churches or of the work they are doing.

"I am now enjoying the first complete vacation I have had since nearly a year before the war. Rome, for the first time since I have known it, has this year become unbearably hot. I escaped before the worst of it to an Alpine valley near Turin. Hardly any Americans are left in Rome. Of the British there are more, and one of the English churches maintains services during this summer."

BY an annoying misprint in the notice of Dean Samuel Hart's Paddock Lectures on *The Witness of the Church*, printed on the literary page in last week's issue, our reviewer is made to say that "not many scholars would doubt that this three-fold ministry in what is called the *non-episcopal* form was thus early accepted," etc., while the italicised word should have been *mon-*

A Correction

episcopal—using a term that Bishop Gore had made fairly familiar before it was used by Dr. Hart.

We regret that the error should have been made.

FOR the "Camp Wilson Fund"—to defray the cost of Father Officer's visit to the army camp near San Antonio—several contributions have been received, though, naturally, only such as

were mailed immediately on reading the editorial item in last week's issue have been received in time for acknowledgment in this issue. One might have known that the name of the Presiding Bishop would be found at the head of the list; it is his way quickly to see an opportunity for service and to make the most of it. And we venture to say that the Missouri boys at Camp Wilson have no better friend or aid than their venerable bishop.

The following contributions have been received for that fund:

The Presiding Bishop.....	\$10.00
Dr. N. A. Pennoyer, Kenosha, Wis.	5.00
Rev. H. R. White, South Bend, Ind.	2.00
Total for the week.....	\$17.00

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 21st:

Members of Zion Church, Hudson Falls, N. Y.....	\$ 30.00
"A priest," Philadelphia, Pa.	20.00
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"E. S.," New Brighton, N. Y.	2.00
Anon., Bayonne, N. J.*.....	3.00
Rev. F. J. Hall, D.D., New York †.....	25.00
Total for the week.....	\$ 145.21
Previously acknowledged.....	28,649.65
	\$28,794.86

* For Belgian or French relief.
 † For Archdeacon Nies' work 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.]

FOR ARMENIAN RELIEF

Anon., Bayonne, N. J.	\$5.00
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ANSWERS TO CORRESPONDENTS

G. A.—We have not sufficiently examined the position of the erratic "Pastor Russell" to define or classify it. His position is best met by positive Church teaching rather than by direct attack.

CONVENTION PRAYER*

O GOD, Holy Ghost, Sanctifier of the faithful, who didst preside in the Council of the blessed Apostles; We pray Thee to visit with Thy love and favor the Council of Thy Church, our General Convention, summoned to meet this year in Thy Name and Presence. Help us to prepare and make ready for its assembling wisely and well. Those who are to gather and serve in it, inspire with Thy grace and guidance. Teach them whither they are to go and what they are to do and what measures they are to take for Thy glory and the spread of Thy Kingdom upon earth and the good of redeemed souls. Enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; inflame our wills with zeal for Thy Holy Church; and pour out Thine own breath of hallowing might upon us and upon all people, we beseech Thee, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end. Amen.

* Authorized by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle. It is intended that this prayer shall be used in the churches generally up to and during General Convention.

A BOY'S TEMPTATIONS are no harder for a boy than a man's temptations for a man. It is as much a boy's duty to be faithful and just and kind on the playground, or at school, or at home, as it is a man's duty to be just and honest and true, in the counting-room or in the Senate-hall. It is just as much a boy's duty to imitate the boy Jesus, as it is a man's duty to imitate the man Jesus.—Selected.

BECAUSE we love God, we must love man, who is His temple, wherein He abides.—Bossuet.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



A FRIEND, commenting on the Kitchener memorial service in London, speaks of the "mystical poetry of sorrow." For England, he says, is profoundly stirred, as never before within living memory—deeper note in all joy, grief, wider meaning to better qualities. Hear James

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.

Alleluia!"

"The triumph-song may be distant, but it seemed to be nearer as the hymn died away, and as we stood up after the benediction, pronounced by the Archbishop of Canterbury, and listened to the silver grief of 'The Last Post,' the slow, passionate cry of the trumpets seemed to fall from heaven. Again and again, between dramatic pauses, the trumpets repeated their long cry, and rent us with their exquisite sorrow.

"I think we could have borne no more. It was not a congregation that was shedding its tears: it was an Empire."

Douglas tell of the *De Profundis* at St. Paul's when a nation wept over a man:

"An age was there as well as a world, with divine music interpreting its awe, its reverence, its grief, and its unwavering faith. Never has music touched hearts more subtly or more profoundly.

"The service seemed to be like a great Miltonic sonnet, ebbing and flowing from majesty to majesty, from sublimity to sublimity. It was by turns august and homely, proud and compassionate, lordly and contrite. It rose to the height of hope and sank to the very deeps of anguish. It touched every beautiful and tender chord in the human breast. It left us shaken and almost broken with its mystical poetry of sorrow.

"There were many great men around the King and the two Queens, but they were all merged in the greatness of death. The sense of brotherhood and comradeship melted us all into one marvelous sodality of patriotism. We were one people under the dome. . . .

"Then a great hush, out of which stole the sweetness of that wondrous hymn, 'Abide with me.' It adumbrated our inmost thoughts of the soldier's last home in the desolate solitude of the Orkneys:

"'Abide with me; fast falls
the eventide;
The darkness deepens;
Lord, with me abide.'

"From that grave and serene mood the service swept perfectly from phase to phase of beauty. Everything seemed to be charged with an appropriate message.

"As the choir chanted *De Profundis*, the noble prose pierced our hearts with its meaning:

"'Out of the deep
have I called unto
Thee, O Lord . . . O,
let Thine ears consider
well the voice of my
complaint. If Thou, Lord, wilt be extreme
to mark what is done amiss, O Lord, who may
abide it? . . . My soul fleeth unto the Lord;
before the morning watch, I say, before the
morning watch. O Israel, trust in the Lord,
for with the Lord there is mercy. And He
shall redeem Israel.'

"After the lesson, I Corinthians 15, read with resonant simplicity by Dean Inge, came the heart-breaking Dead March in *Saul*, played by the band of the Royal Engineers.

"It opened with a terrible volley of drum-taps that beat on every heart. Then it broke in rafales and gusts of brazen sound that seemed to be the echo of the never-silent guns coming across the sea. It rang in our ears like the very voice of battle, and it hurt us, wounded us; hurt us and wounded us so sorely that we could hardly bear the victorious cry of faith in its close. Wave after wave of sublime statement surged through the grey spaces of the cathedral, and humbled us all with a knowledge of our mortal frailty.

"There was a gracious fitness in the hymn which led us up to the close, 'For all the Saints who from their labors rest,' for in it we found this verse:

AN INTERESTING REVIVAL of dead glories is reported from Italy: the Sovereign Pontiff has established a navy! To be sure, it consists of one ship; but that one flies the papal flag, with the tiara and crossed keys, and is painted with the papal colors, white and yellow. The purpose of this is that the new papal nuncio may reach South America safely, without fear of Teutonic torpedoes such as might be launched (despite the Kaiser's promise!) against a vessel of the Allies or the neutral powers.

But the nuncio might have taken passage in the next German submarine merchantman!

LIFE RHYTHMS

A SENSE for rhythm is imbedded in human nature. From the savage beating his tom-tom in the forest to the leader of a symphony orchestra waving his baton in cadenced control of the exquisite music, the swing and surge of sound brings strange delight. In the human body there are pulsations and alterations of feeling, while psychologists tell us that all voluntary attention displays a more or less rhythmic pulse. (If, for example, the reader tries to attend to a letter of this very article, he will find that he can do it only for a moment or two, unless, indeed, he constantly observes something new

about the letter.) All life is full of periodicity—of the come and go, rise and fall, beat and recurrence of hopes and fears, joys and ills, blessings and burdens.

There is for one thing the rhythm of suffering. In certain diseases the pain is recurrent, periodically depressing the feelings. The patient comes to dread those bitter experiences, which try the temper and test the sufferer's faith to the very foundations. But the rhythm of suffering may mean the rise of the spirit. We are made by our griefs as well as by our joys, and sometimes the greatest and most lasting gain accrues from loss.

There is the rhythm of enjoyment. Hardly any life is wholly miserable. For the great majority existence is punctuated every here and there by soft airs, clearing skies, bright spots, songful hours, cheering interviews, sacred friendships. We enjoy our enjoyments all the more because of their intermittency. If, like the poor, they were always with us they would be poor indeed. It is best for us that society and solitude, feasting and fasting, innocent gaiety and sober silences alternate in our experience—if only to lend to our enjoyments, when they do come, greater zest.

—CHARLES A. S. DWIGHT, in *Northwestern Christian Advocate*.

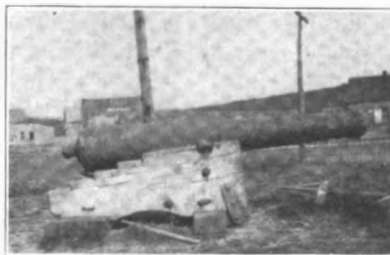


FRENCH CASEMATES AT LOUISBOURG



EARTHWORKS AT LOUISBOURG

For article descriptive of illustrations on this page, see this Department in last week's issue of THE LIVING CHURCH



GUN FROM SUNKEN MAN-OF-WAR
Louisbourg

TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

VIII.

"IS THERE NOT A CAUSE?"

This question of honor and honesty in subscription to creeds and profession of creeds is a very terribly practical question among us.

The writer of this once met a man of great earnestness, as it seemed to him, and of great charm, who was led to tell something of his life. This stranger had once been a priest of our own Church. He had been led by some strange providence into deep darkness and lost, bit by bit, all his Christian faith. Being an honorable man, he asked to be displaced from the ministry of this Church. He was now the pastor of a radical Unitarian congregation, teaching that ethical culture which was all that he had left to believe in.

"I have a friend," he said, "who is the rector of an Episcopal Church in the State of _____. He has gone through the same religious experiences that I have had. He tells me frankly that he is occupying exactly my position, that he has lost all belief in the supernatural."

And then the Unitarian pastor went on to tell how his friend defended his position. I will not rehearse the details of that defence. As we parted in a great city railway station, I said:

"You have made the best defense for your friend that any man could make, I am sure. But when you found yourself in his position, you felt that honor required you to take a different course. Greatly as we differ, I feel for you an affectionate respect. You have followed faithfully what seemed to you the best that was given to you, in hard ways, and I hold surely that God is leading you mysteriously to Himself. For your friend I have not respect."

Certainly there are among us men who do not believe our creeds, do not believe that a Church has any right to limit its religious fellowship by any conditions of agreement in creeds at all, and yet feel a deep desire to be useful leaders of men in religious lines, and feel also that the Episcopal Church offers them the most attractive field for their work, and for certain reasons the very greatest opportunity of usefulness. Like Dean Stanley, they see in the Episcopal Church, if only it can be properly liberalized, the finest instrument for religious work and leadership that they can see any prospect of gaining in this land of ours.

In this connection let me quote some words recently put forth by the rector of St. George's Church, New York, in his Year Book for 1915-16:

"Our attitude toward ourselves is at fault," says Dr. Reiland, "because in the public expression of our faith in our liturgy we are content to repeat formulas and phrases which to any scholarly and rational faculty are strangely at variance with truth and common sense."

The rector of St. George's is a man of high character and great moral earnestness, but he tells us out of his own mouth that the things which he is constantly professing as his "faith" are really, in his judgment, "at variance with truth and common sense." And this gentleman has twice, as a condition of being put in trust with our ministry, as deacon, and then as priest, in our Church, subscribed this statement: "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

The writer of this holds no brief for a blind worship of the Book of Common Prayer. He does not speak of "our incomparable liturgy," as men used to speak, some sixty years ago. He earnestly desires to have the Prayer Book changed in many points. But he is able to use it as it stands, with a good conscience, and at least he never stands up in Church and declares solemnly that he believes what really he regards as absurdly false. But it is quite certain that we have in our ministry men who think it right to do that thing. That is the very worst type of the evil of professing to accept a physician's prescription, and then in effect re-writing it.

LAMBETH CONFERENCE IN 1918 UNCERTAIN

THE Presiding Bishop has a letter from the Archbishop of Canterbury under date of July 24th, part of which is as follows:

"Serious apprehensions are expressed that 1918 might be an impossible year for the attendance at the Lambeth Conference of many Bishops who are anxious to take part in its deliberations. On the other hand I have myself felt, and Bishops whom I have consulted share my opinion, that it is in the highest degree undesirable to postpone the Conference if such postponement can possibly be avoided. To forecast the events of the next twelve months is obviously most difficult, and I propose accordingly to issue a further letter toward the end of this year or early next year (1917) stating

definitely at what date we can hope that the Conference may be held."

HAVE YOU ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness, and it is not in our keeping; but what God *has* put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them. "The greatest thing," says some one, "a man can do for his Heavenly Father, is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are! How much the world needs it! How easily it is done!—Henry Drummond.

PRISONERS OF WAR IN ITALY

BY THE REV. WALTER LOWRIE,

Rector of St. Paul's (American) Church, Rome

SOME day, doubtless, when the war is over, the public will be duly informed of the work for prisoners of war in all the countries of Europe which Americans have been doing under the auspices of the Young Men's Christian Association and under the generalship of John R. Mott. No other nation but ours was in a position to do such a work, and there is no other world-wide organization so competent as the Y. M. C. A. to conduct a humanitarian enterprise on so great a scale.

Here was a vast work to be done for millions of prisoners of almost every race and language of Europe—not to speak of Asiatics and Africans. It was a work which had not been contemplated in the organization of the Red Cross, and no treaty or Hague Conference had authorized anybody to do it. The work was the more difficult to do on that account. It required great tact to obtain permission in every country to deal so intimately as was necessary with a part of the military organization, to approach freely the prisoners of war, and to bring to them such moral and physical comforts as might be possible.

The Y. M. C. A. therefore stands in a special relationship with the various governments which have permitted it to exercise its ministry. For this reason it is bound to be discreet, and it is obviously no part of its duty to publish reports of the conditions which it finds. It has not thought good even to make broadly known the work which it is doing.

When I first came into relation with this work, at a conference which brought together in Geneva the secretaries who had already been a long time active in several countries, and when I heard their stories, stories as interesting as they were comforting, I was inclined to blame them for not publishing such important matter. I did not know then that publication was forbidden by the *Generalissimo*.

Though I see now clearly the reasons for silence, and though certain maxims of the Gospel, as well as a fundamental principle of good manners (which in America is more commonly illustrated by its breach than by its observance) prescribe reticence about the good works one is doing, yet there are also obvious reasons for speaking out—not about what the Y. M. C. A. has been doing, but about the conditions it has found generally in the prison posts. For in the main this is good news. It reveals one of the few bright sides of this war. Never before in a great war were prisoners treated so kindly, never was their health and physical comfort so much regarded. It is well that this should be known, especially in Europe, where hate of the enemy inclines people to believe every ill report, and where the censors, willing to increase the hate, permit the circulation of stories which they know to be untrue and which increase the uneasiness of those whose dear ones are prisoners. In America we have no such strong reasons for knowing that the truth is good, yet we need cheering too, and such cheerful aspects as there are to this war are less obvious to us than to the peoples who are directly engaged in it.

If to anyone it is permissible to write upon this subject, I may suppose that it is for me. I am not a member of the Y. M. C. A. I was drawn some years ago into the orbit of Dr. Mott when I assumed responsibility for the Italian Student Federation. But chiefly it was because I was in Italy and willing to be of service that I was called upon in behalf of the Y. M. C. A. to visit the greater part of the prison posts in that country. In fact the invitation did not come to me directly from that Association but from the Italian Ministry of War. While therefore the libraries and tools and musical instruments and games ultimately provided for the Austrian prisoners were a gift from America, through the Christian Association, my visits were made at the request of the Italian Government and with all the facilities which such a mission implies.

I have long been used to Italian politeness and have often wished that it might be grafted upon the solid but less attractive virtues of our own stock. Here, however, I had a fuller revelation of it than ever before, under conditions which put it to the utmost test. An inspector who might turn out to be a censorious critic could well have put up with a colder reception. On long and hard journeys, with one or another of the officers who were sent to escort me, the American was hard pressed to equal in politeness the guide.

The journeys were long and hard, because there are some seventy-five prison posts in Italy scattered over the whole of the Peninsula and Sicily. They are often in remote places, because it has been found convenient to use for them ancient

castles and monasteries. By the same token they are often the most picturesque spots in the most beautiful country in the world, and it is obvious that a perfect climate and lovely scenery do much to mitigate the hardship of the prisoner's lot. In these respects the prisoners in Central and Southern Italy are possibly better off than any others in the world.

Italy is fortunate, moreover, in the fact that she has suffered no shortage of food and is therefore able to provide her prisoners with ample and excellent rations. Knowing that Austria is in no such happy case, the Italian Government is not inclined to complain that the prisoners there are poorly and scantily fed, being assured that in other respects they are well treated. I am convinced that in general, and so far as the criteria established by the authorities can be carried into effect, the treatment of prisoners in Germany, France, and England is as humane as here. Many stories to a contrary effect are current, and some of them doubtless are founded upon fact, upon isolated breaches of the rule, or refer to the chaotic conditions at the beginning of the war; but I cannot distrust the testimony of the Americans who are working for the Y. M. C. A. in all these lands and have the same facilities for observation that I had in Italy. From my experience here, therefore, I make the cheerful generalization that there are few men in Europe that are physically better off than the prisoners of war. It is with respect to their moral condition (to use the word moral in the largest sense) that they are to be pitied, and it is in this sphere that the Y. M. C. A. is diligently rendering a sort of assistance which could not be expected from the military authorities.

But I propose to speak only of what I have seen. My direct knowledge is only of Italy. If I had any disparaging criticism to make I might count upon the Italian Censor to detain this letter. If the fear of this authority compelled me now to retrench my statements or to disguise in any way my judgment, I should count it preferable not to write at all. I take the precaution to say this because I am conscious that some of my superlative expressions of praise may easily seem to savor of flattery. I do not affirm that there were no abuses discoverable in Italy which called for reform. If such had been the case, my visits would have been the less useful. But what lapses there were from the humane rules laid down by the Government were local and occasional. Such breaches of the rule made less impression upon me than the fact that they were promptly corrected so soon as they were noted.

Nor should I have criticised as much as I did if my antecedent notion of the treatment appropriate to prisoners of war had not been corrected by what I learned about the practice in most of the countries engaged in this war, what I saw myself in almost all the prison posts in Italy, and what I knew as the ideal of the Italian Commission for Prisoners. I marvel that in so many posts, under such different conditions, and under the charge of commandants who for the most part are isolated from one another, the ideal of the Commission was carried out so successfully in detail. This, however, is not the place to depict details; there is no space here for the element which makes a story interesting; and if the high lights have to be suppressed it is only fair to suppress the shadows. I dwell preferably upon certain general impressions which were disturbed by no exceptions or by very few.

Nowhere did I see any indication that the Italian officers in charge of the prisoners regarded their charges with hostility as enemies, and rarely did I detect on the part of the prisoners anything but a friendly feeling towards their Italian guards. I saw on the contrary that the central authority had reason in some cases for admonishing the officers not to fraternize too familiarly with the prisoners. This is a symptom which proves that conditions are generally good; indeed, it constitutes in itself a condition in which things cannot go very far wrong. This was the most comfortable and salutary experience of my tour. It came to me as a surprise and a revelation—a revelation which did me a world of good.

I had not been able to maintain that neutrality of spirit which our President prescribed, and many members of my American congregation in Rome were scandalized to hear that I was visiting Austrian prisoners. I confess that it was with no love to them I did it at first. My own mind was darkened—which means that my days were saddened—by the hatred of other people's enemies. And then to find that the men who had better reason to hate one another felt no such sentiment when they came into personal contact! It is evidently not so difficult after all to love your enemies if only you come close to them. These jailors and these soldier-prisoners made no pretensions to evangelical perfection, but they found it quite natural to

like one another. The cloud of hate which now darkens Europe and America is in some respects the more terrible because it is impersonal.

The prisoners were encouraged to communicate to me their complaints, and they were the more free to do so because when they spoke in German or through a German interpreter the Italians could rarely understand what was said—even if their courtesy had not kept them at a distance. It is highly significant, therefore, that in only one post did I hear any complaint as touching the quantity or the quality of the food. Nowhere—except sometimes from the part of the officers, and that sometimes not without reason—did I hear any complaint of the physical conditions of their captivity. In some cases where I was moved to make complaint for them the common soldiers believed they had all the comfort they could ask for, and I was prompted to the sad reflection that the most of them (especially the Poles and Roumanians and Serbians and Croatians and Ruthenians) were accustomed in times of peace to hardships and privations such as no prison camp in Europe to-day furnishes example of. In general the physical conditions of the posts were good beyond what I had imagined possible in Italy. In every case the prisoners' food and lodging were better than their Italian guards enjoyed. The barracks of the Italian soldiers have never been distinguished for their cleanliness, but the prison posts rarely left anything to be desired in this respect. The commandants give praise to the prisoners for their cleanliness and orderliness; but it was obviously no light task to cleanse the hosts of prisoners that came covered with vermin from the front. I rarely found a lack of bathing facilities, and where I did note it shower-baths were promptly supplied. By no means are all the Austrian prisoners used in times of peace to a rough life and too easily rendered content with prison conditions. The greater part of the Germans, Hungarians, and Bohemians were used to substantial comfort and civilized conditions of life. They not only had no complaint to make of their treatment in Italy, but it was a common thing for a spokesman (usually a non-commissioned officer) to express, in the name of all, hearty gratitude for the kind treatment they received; and not infrequently I was begged to make known in their own land how well off they were.

The officers, as a class, were not so easily contented. They have, of course, more imagination than the common soldiers. Their criticisms often reminded me of the complaints men make of their hotel or college boys of their boarding place. The tedium of prison life leaves one too free to dwell upon small inconveniences, and I imagine that this fact explains much of the complaint everywhere of prison conditions. In some instances, however, it seemed to me that the officers had just ground for their complaints, and they were not always attended to. The situation of the officers is inevitably rendered the less agreeable everywhere by the fact that they are forbidden by the Austrian army regulations to give their parole under any circumstances, and are taught to regard it as a point of honor to make every effort to escape. Such at least is the Austrian rule, and it seems to me a mistaken one. For it is sure that a very small proportion will succeed in the attempt to escape, and the fact that some make it justifies the guards in using severe measures with all the rest. If it were not for this unpractical rule of honor (which other nations also, I suppose, have adopted) the Austrian officers in Italy might enjoy almost indefinite liberty.

The surest and most ostensible proof of the good treatment of the prisoners is their marvelous good health. I say "marvelous" advisedly because it surpasses anything one can find among the most privileged classes under the most favorable conditions—for example, among the students in our American colleges. It is observable at once in the appearance of the men as they are lined up for inspection, but it is most strikingly exhibited in the doctors' records. All sorts of diseases, contagious and other, were brought to these posts, and after a few months none of them remain. In the infirmaries I found considerably less than one per cent. of the men, and those few were generally suffering from rheumatism contracted in the trenches. They sought the infirmary chiefly because it was a warm room, and rarely were they in bed. So few did I find in bed that I hardly know what small fraction of one per cent. ought to be set down as the number of the really ill. The wholesome food, the climate, the cleanliness of the barracks, and the well aired sleeping quarters, go far to explain this condition. The fact that the prisoners are segregated from the surrounding population may explain their immunity from epidemics. But all of these factors together seem hardly adequate to explain so re-

markable a record of health. In part it must be referable to conditions antecedent to their imprisonment, to the fact that most of them are young, and to the rough and dangerous but wholesome life of the army camp.

Among my many Italian friends who are under arms I do not know one whose health and vigor have not been notably improved by the conditions of army life—even by life in the trenches. That may be due in part to the fact that the Italian line is most of it in the high Alps, but I am told that the health of the soldiers is remarkable everywhere. To me it is a cheerful sight to behold a lot of vigorous and attractive young men in a military prison. I may condole with them for the tedium of their present life and seek to mitigate it, but I reflect that they are the only young men in Europe who are out of danger, and that they will one day return to their homes more vigorous than when they went away. And when one takes into consideration the vigorous health of most of the soldiers in the field it seems not unreasonable to set over against the pessimistic calculations, founded upon the number of killed and wounded, an optimistic consideration founded upon the greater number who will survive, and to formulate (albeit with diffidence) the prediction that the general health of Europe will be enhanced by this war. It is fair at all events to balance this one reflection against the many of a more gloomy sort—even if it does not avail to counter-balance them.

I have not intended to represent the condition of prisoners in Italy as so idyllic that the ministrations of the Y. M. C. A. would seem a superfluity and an offense. It is true, however, that I was several times prompted to wish that I might have one of the officers' rooms—for example, in the Anjovine castle at Baia, in the Hohenstaufen castle at Aquila, or in the monastery at Monreale—that I might have there a table, a chair, and plenty of books, with such security from distractions as one rarely finds in this busy world. But there we are talking about officers, and the officers were not the special subject of our attention. They, however, were by no means provided with all the books they wanted; and the reading they were most eager for, namely, the news of the war, was not permitted them, even in the Italian papers. That cause of complaint was before long removed, as was also hardship of the cadet officers that they had no pay and were hence obliged to eat like the soldiers. Indeed, all of the general grounds of complaint which I noted when I began my work were removed before I had finished it—often as a result of reciprocal stipulation with the Austrian government. It was a hardship to officers and men that for a while it was left undecided whether musical instruments might be freely used. When that point was favorably decided we bought almost all the appropriate musical instruments that were then to be found in Italy.

The greatest hardship the soldiers complained of was the lack of work and (as an incidental consequence of this) the impossibility of getting hold of any money to buy tobacco. It was the socialist party in Italy which objected to putting the prisoners to work, urging mistakenly, and perhaps not disingenuously, humanitarian motives. Not only has that opposition been overcome, but even the soldiers for whom appropriate work has not yet been found receive a daily allowance which suffices for tobacco and a few other simple joys.

In spite of the good condition in which I found the prisoners of war in Italy they were more in need than the prisoners in some other lands of just such material help as the Y. M. C. A. proposed to give. A small minority of them read German or Italian, and books in the various other languages which they speak were in no wise to be found in Italy and with difficulty could be procured by them from their own homes. I formed the impression that the economical situation in the Austro-Hungarian empire must account for the fact that very few packages of any sort and comparatively little money were sent to the soldiers from their homes, while no philanthropic societies were organized in the fatherland to render them any aid. The Bavarian prisoners in Italy were in this respect much better off.

No organizations of any sort preceded us in our work for these prisoners, and until now none have been active on a large scale, except that the Austrian and the Italian Red Cross kindly allow themselves to be used as a channel for forwarding libraries from Austria.

Rome, July, 1916.

HUMAN NATURE craves to be both religious and rational; and the life which is not both is neither.—*Rev. Aubrey Moore.*

BUT, MY friends, I believe that only God is really wise.—*Plato*

THE NATIONAL AND THE FEMINIST MOVEMENTS

Discussion Waxes Warm in English Press

RESERVATION FORBIDDEN BY CHAPLAIN GENERAL TO THE FORCES

The Living Church News Bureau }
London, July 31, 1916 }

IN reply to the important letter addressed to the two English Archbishops by Athelstan Riley, Esq., on the mischievous attempt to exploit the National Mission in the interests of the Feminist Movement, to which attention was drawn in my last letter, the Archbishop of Canterbury does not seem to take the grave issues at stake as seriously as he should. He sees no objection to women leading certain devotions for women and children in church, "as they sometimes do in France." It does not seem to his Grace that the apprehensions Mr. Riley entertains as to what may ensue on the action of the Mission Council in passing the resolution to which he takes exception are "based upon adequate grounds."

Mr. Riley has rejoined, and says that he fears his Grace's reply "only increases our apprehension," for it seems to show that the Women's Movement in connection with the National Mission has reached a point where it is beyond the Archbishop's control, and that the only alternative "is to try to smooth down the opposition."

It is intolerable, Mr. Riley says, that the resolution of the Council should be permitted to stand, which states, in its own words, "the equality of men and women in the sight of God—equality in privilege, equality in calling, equality in opportunity of service."

Week before last there appeared in the *Guardian* an extraordinary and truly deplorable article, both in tone and thesis, from the pen of Dr. Dearmer in support of the extreme feminist claim and contention that women, ultimately in spite of St. Paul's injunctions and the common order of the Catholic Church of Christ based there upon, have as much right to "speak" in church as the clergy have. The *Guardian* did well last week to refer its readers to Dr. Darwell Stone's letter, in that issue, dealing with this article and with its writer's "perversity of interpretation" respecting St. Paul's position in regard to the matter.

Our attention has been drawn in the correspondence columns of the *Church Times* to the "appalling seriousness," as the Rev. F. F. Irving, vicar of East Clevedon, puts it, of the recent action of the Chaplain-General to the forces in regard to the reservation of the Blessed Sacrament at a military hospital in the Midlands.

The full text of these arbitrary instructions has now been publicly disclosed and it appears that they order the sanctuary lamp to be removed (unless needed for lighting the chapel), while permanent Reservation must not be practised. As the *Church Times* rightly points out in a leading article, besides other patent objections, there is also a preliminary and fatal objection to these orders that must be steadily pressed—to wit, that the Chaplain General has no authority to give any directions in the matter at all. His appointment by Royal Warrant does not confer upon him any ecclesiastical authority whatsoever. In this particular case the Bishop of Peterborough, and he alone, has power to issue directions concerning the Reserved Sacrament. The Chaplain General is Bishop Taylor-Smith, formerly of Sierra Leone.

There has been contributed to the *Church Times* a very interesting account of the impressive memorial service to William John Birkbeck that was held in the Russian Embassy Church in London, on the "month's mind" of his falling asleep in Christ.

At the invitation of the Very Rev. Archpriest E. Smirnof, there were present the members of Mr. Birkbeck's family, and a few friends, including Viscount Halifax and Canon Randolph. The officiating priest and deacon, in their splendid vestments, took their place in the center of the little church at a small table on which was the *Kólubon* (a bowl of wheat and honey, emblematic of the glorious resurrection of the body and the sweetness of eternal bliss), also a cross and a lighted candle. From this last candles were lighted and handed to the congregation. The office for the Faithful Departed, the *Pannykhida*, then began. This service is a shortened form of the monastic offices, and is used in Russia in churches, or in dwelling houses, or at the graveside. Then followed the great *Ektené* of the Dead, and the other prayers. The familiar Kontakion, "Give rest, O Christ," forms part of the service. There was a special pathos in it, observes the correspondent, when it was being sung for him who had made it known in England by his translation. The vapor clouds of sweet incense rose continuously during the prayers.

The will of the late Rev. Henry Fanshawe Tozer, for nearly forty years tutor at Exeter College, Oxford, is singularly notable for the extent of its large gifts to Church societies and funds.

He bequeathed £1,500 each to the National Society for the Education of the Poor, the Church Building Society, the Curates' Augmentation Fund, the Queen Victoria Clergy Fund, the East London Church Fund, the Bishop of St. Alban's Fund, the Central African Mission, the Clergy Pensions Institution, the Bishop of Rochester's Fund, the Three Towns (Plymouth, Stonehouse, and Devonport) Church Extension Society, the Church Missionary Society, the Archbishops' Western Canada Fund, the Society for the Propagation of the Gospel, the Additional Curates Society, and the Bishop of London's Fund. And, after other bequests, the residue of the property in trust to pay £2,500 each to the S. P. G., the Additional Curates Society, and the Bishop of London's Fund; and the ultimate residue between the National Society, the Central African Mission (U. M. C. A.), and the Church Extension Society at Plymouth.

At a meeting of the Governing Body of Eton the Rev. Cyril Argentine Alington, headmaster of Shrewsbury, was elected to succeed Canon Lyttelton, the retiring headmaster of Eton. Before being elected to Shrewsbury he held a mastership at Eton. He has been select preacher at Oxford, and is examining chaplain to the Bishop of Lichfield.

Mr. Alington, whose father is a Lincolnshire clergyman, is Brother-in-law to Canon Lyttelton. He is said to be one of the ablest of our younger educational men of light and leading, and has achieved marked success during his short tenure of the headmastership at Shrewsbury. It appears that it was predicted ten years ago that Mr. Alington was destined for the Eton headmastership. The appointment is noteworthy in particular because it marks a departure from the tradition of Eton. Mr. Alington will be the first headmaster who is not himself an Etonian. He was a school boy at Marlborough.

It is a most gratifying announcement that a Hymn Book for National Occasions is in preparation under the editorship of the Rev. A. S. Duncan-Jones, the new vicar of the Church of St. Mary the Virgin, Primrose Hill, and Mr. Francis Burgess, musical director of the Gregorian Association, assisted by Mr. Martin Shaw, organist of St. Mary's, Primrose Hill, and others.

It will contain hymns for use in the National Mission, as well as some for memorial services, and will not include hymns which are not corporate in feeling. The editors of the hymnal are all prominent Church music reformers. Such a compilation of hymns as this one promises to be has long been a *desideratum*, for the two best known mission hymn books, Durham and Mirfield, are much too full of emotional subjective hymns of the Protestant revivalists sort to be really suitable in church or for use in the coming mission.

The secretary of the Incorporated Free and Open Church Association writes to the *Times*, in connection with the discussion on cathedrals, to suggest that any of its readers who are interested in the freeing of the cathedral from all restrictions placed upon their free inspection by the people, and the free use of their chapels for private prayer, should either visit Lincoln or enter into correspondence with the dean and chapter.

He understands that at this Cathedral entrance to the choir and chapels is perfectly free, and that vergers are strictly forbidden to accept gratuities. So that the thing can be done, is done, and as to how it is done he feels sure the Dean of Lincoln would be glad to give information.

The Bishop of London has finished his visit to the Grand Fleet. During the ten days he has addressed the officers and men in every battleship and battle cruiser and the flag ships of the light cruisers at all the bases and held a short service for them.

He has also addressed three massed meetings, one of sailors in a drydock, one of trawlers, and one of the crews of destroyers, and administered the sacrament of Confirmation to two hundred men.

Dr. Frere, who was the second superior of the community of the Resurrection, has now assumed the office again.

A Civil List Pension has been granted to Mrs. Illingworth, in consideration of the philosophical work of her lately deceased husband, Dr. J. H. Illingworth.

By permission of the Bishop of London, Lord Hugh Cecil, M.P., will give two addresses on Christianity and the War at St. Martins-in-the-Fields on August 4th and 11th.

J. G. HALL.

DOWNTOWN RELIEF IN NEW YORK

Much Activity at Trinity Dispensary

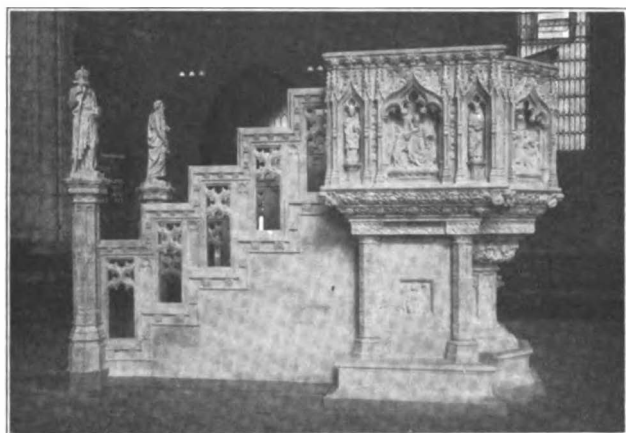
EPIDEMIC CONTINUES ITS RAVAGES

New York Office of The Living Church }
11 West 45th Street }
New York, August 21, 1916 }

WHAT considerable stimulus has been given in recent months to the work of the Downtown Relief Bureau and Social Service Department of Trinity Dispensary, at 209 Fulton Street, is indicated in the six months' report of this Bureau. This is the first report since the Bureau has established an active connection with Trinity Dispensary, and judging by present indications the affiliation of these two charitable organizations of old Trinity Church should prove a great aid in their work. The report for the six months ending July 31 shows 250 cases cared for and relief provided, and in addition about 150 cases which received partial treatment. Most of the cases were referred to the Relief Bureau by the Sisters of St. Mary working at Trinity mission house, and the Trinity Dispensary itself. Of these cases an increasingly large number were sent in during the past two months, and these have all been treated with great care. Special precautions are being taken by the Bureau and the Dispensary against infantile paralysis, and an active campaign has been carried on in the centers especially reached by the Bureau warning people of the dangers of the disease and explaining the best measures to be taken. Dr. John B. Walker is treasurer of the Relief Bureau and Miss F. L. Clawson is executive secretary. The committee consists of Wilmot T. Cox, George W. Burleigh, Robert C. Hone, Richard Delafield, Ambrose Spencer Murray, Jr., and John A. Dix.

In a number of municipalities near New York City action has been taken concerning the re-opening of public schools. In some places the usual date has been definitely postponed; in other places the new date has not been determined.

When making my customary visit to Synod House one day this week, the vacant lawn on the Cathedral grounds spoke eloquently of the terrifying ravages of the epidemic. Usually on bright summer days numbers of children with their parents and nurses are to be found on the favorite resort. Now-a-days the place is vacant. This must also be true of many homes, especially in New York and New Jersey, where children have "gone on before."



MEMORIAL PULPIT IN THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

Given in memory of the late Bishop Henry C. Potter by Mrs. Russell Sage

The new marble pulpit just set up in the choir of the Cathedral of St. John the Divine, New York, is considered one of the finest and most elaborate carved in the world. Presented by Mrs. Russell Sage as a memorial to Bishop Henry C. Potter, at a cost of over \$25,000, it is ten feet in height and some eight feet wide at the front base. Carved in relief around the upper part are five panels representing the Nativity, the Crucifixion, the Resurrection, Christ disputing with the Doctors of Law in the Temple at twelve years of age, and the Supper at Emmaus. Between these subjects are niches containing statues of St. Jerome, St. Gregory, St. Peter, St. Paul, Latimer, Bossuet, and Phillips Brooks. Surmounting the stair newel posts are statues of St. John the Baptist and Isaiah. On the base are carved the emblems of the four evangelists. The stair has a balustrade of pierced tracery. The entire pulpit, including the stair, is of fine Tennessee marble.

PHILADELPHIA ALSO IN EPIDEMIC

Children Forbidden to Go to Church or Sunday School

POLICE DEPARTMENT UNDER INVESTIGATION

The Living Church News Bureau }
Philadelphia, August 21, 1916 }

INFANTILE paralysis has slowly increased in this city during the past week. The health authorities have decided that all Sunday schools must be closed, and that no children under sixteen years of age be permitted to attend church services. They are also considering the wisdom of not re-opening the public schools at the usual time. Every effort is being made to stamp out the disease. A very strict quarantine is now being maintained at all entrances to the city, and not a child is permitted to leave or enter without a certificate of health. Four adults have been stricken and died.

About the middle of July a raid was made upon the disorderly and gaming houses in this city, and five hundred persons were arrested and punished. As a result of the raid the grand jury sitting during the month was instructed to make an investigation. Immediately after the raid several high officials in the police department were suspended, pending investigation of charges of neglect of duty. The grand jury has directed that some of these be restored to their positions, and that others be further investigated. It has also recommended that the superintendent of police be placed on trial. This will be done early in September. Mayor Smith has declared his intention of driving all places of vice from the city, and punishing everyone in the police department who may be found to be guilty of aiding or covering the evil.

The vestry of Gloria Dei (Old Swedes') Church has elected the Rev. Percy R. Stockman, of St. Martin's Mission, New York, to the rectorship, which was made vacant through the death of Dr. Snyder B. Simes several months ago. The peculiar work which this old parish has to do has made it rather difficult to find the right man. The missionary experience of Mr. Stockman has suggested him for this work.

C. Cresson Wister, a member of the old Germantown Wister family, passed away last week. For many years he has been a prominent member of Calvary Church, Germantown. He was deeply interested in works of charity, and devoted much of his time to that effort. He was a cousin of Owen Wister, the novelist.

Rector for Old Swedes'
Death of C. C. Wister

EDWARD JAMES MCHENRY.

THE TRUE CHRIST

THE world has too long worshipped a Christ who never existed—a moon-struck, timid, pleading dreamer who made forgiveness easy. That is not the Christ of the Gospels or of history. That is not the Christ of the Church, when the Church has dared to be true to Christ. The halo over that Head is not of mist and moonshine but of blood and fire. Read His words and then doubt it if you can. Read His words, instead of your own doubts and fears and summer sighs. Peter knew a different Christ—a Christ who brought him to his knees in humble self-surrender. John knew a different Christ—a Christ who rebuked him to his face in his moments of pride. Paul knew a different Christ—a Christ whose fine and cutting irony burned a way into Paul's soul even at the moment of conversion: "It is hard for thee to kick against the pricks."

The modern world is afraid of that Christ. The modern world has begun to say that sin does not exist because it knows, only too well, in its wicked heart, that sin does exist. It hides its head, like a silly ostrich. But it is no use. This war is going to be the death of that so-called "modern" world—a death out of which a new and cleansed world will behold its own resurrection. Men had begun to doubt whether Christ really lived—He who drove the money-changers out of the temple, and cursed the fig-tree, and died to that great orchestral accompaniment of rending rocks and blazing skies and the cry of a soldier.

And so men have built up for themselves a pretty toy-figure—a sham-Christ—a weakling—a sufferer who suffered from impotence, not in the courage of conscious power. In an age when Christians have tried vainly to turn aside from the eternal Cross of Calvary, Europe re-enacts a Calvary. If God may not die in the mass for man, man may at least die—in the mass—for God and His Christ.—Wallace Herbert Blake.

PLANNING FOR SEMI-CENTENNIAL AT CAMBRIDGE SEMINARY

Anniversary to be Celebrated in June 1917

MEMORIAL PULPIT AT TRINITY, BOSTON

The Living Church News Bureau }
Boston, August 21, 1916 }

PLANS for the celebration of the Semi-centennial of the Theological School in Cambridge are being formulated, as the event occurs in June, 1917. In 1912 an alumni committee was appointed to arrange the observance. It has made a report which is printed in the School's *Official Bulletin*. The Bishop of the diocese will be the Commencement Speaker. He had also consented to write a history of the School, but his labors for the Pension Fund have obliged him to forego this undertaking. On Alumni day, 1917, an hour will be given to two or three papers setting forth what the School has stood for and its contributions to the American Church's life.

About \$14,500 has now been raised toward the proposed \$75,000 endowment for the "alumni chair of religion and missions" at the Cambridge School. Renewed zeal for this purpose has been shown lately and it is now suggested that each class on reaching its 25th anniversary contribute to this fund, and for the classes past that mark to make gifts at the School Semi-centennial celebration. Already the class of 1891, has started the good work by giving to the fund this year \$145 and the class of 1906, at its tenth anniversary gave \$62.

A handsome pulpit has been installed in Trinity Church, Boston, by the children of the late Robert Treat Paine as a memorial to their father who, for years, was vestryman and

Memorial to
Robert Treat Paine

junior warden of the parish. The pulpit is of native oak, elaborately carved. It rests on a large base of Carlyle stone from England. Around the sides of the pulpit are wide panels depicting scenes in the life of Christ. These are put in deep relief. The subjects are the Nativity, Christ among the Doctors of the Temple, the Triumphal Entry into Jerusalem, and the Great Commission. Between these panels are figures. These are the angel of the Annunciation, Gabriel, St. Paul, St. Chrysostom, Martin Luther, Latimer, and Phillips Brooks, the latter figure being a fine likeness of the bishop.

At the extreme ends of the pulpit are two perpendicular panels with the following inscriptions in old English text cut deeply:

Robert Treat Paine
Classmate and Friend
of Phillips Brooks
Vestryman and Warden
Of this Parish
1874 to 1910
To The Great Preacher
He Gave the Friendship
Of a Lifetime
To the Parish
He Rendered Loyal
And Generous Service
To the Glory of God
And in Loving Memory
Of Their Father
His Children Erect
This Pulpit.

The Spirit of
The Lord God
Is Upon Me
Because the Lord
Hath Anointed Me
To Preach
Good Tidings
Unto the Meek
He Hath Sent Me
To Bind Up
The Broken-Hearted
To Proclaim Liberty
To the Captives
And the Opening of
The Prison to Those
That are Bound.

Six years ago St. John's Church, Gloucester, built a parish house. The mortgage incurred at that time was recently lifted by the payment of the last \$1,000, so that the rector, the Rev. T. R. C. Cooper, could announce recently the good news that the parish was

Miscellaneous
Items

out of debt.

The donor of the \$10,000 to St. John's Church, Roxbury, in memory of the late Bishop of Maine was his sister, Miss Catherine A. Codman.
J. H. CABOT.

PLANS FOR WESTERN THEOLOGICAL SEMINARY

Improvements in Buildings During the Summer

FRESH AIR WORK AT ST. MARY'S MISSION HOUSE

The Living Church News Bureau }
Chicago, August 21, 1916 }

THE Western Theological Seminary will begin its 32nd academic year on September 20th. Six men have registered to date, making a total of about twenty resident students. The faculty will remain the same, with the addition of Mr. Irving C. Hancock, Mus. Bac., as instructor in Church music. Mr. Hancock is well known as the choirmaster and organist of Trinity Church, Chicago, and the Seminary is very fortunate in securing him for this course, which is becoming more important each year in the training of candidates for the ministry. Students with special musical talent may also take advanced courses under Mr. Hancock.

Through the interest of a kind friend many distinct improvements have been made upon the seminary buildings during the summer. A heavy brick wall and coal sheds have been built in the rear of the professors' residences extending along the east line of the alley to the dormitory building. The dormitories have been wired for electric lights, and two shower baths have been placed in the north dormitory. Plans for nearly all the improvements have been made without calling upon the seminary's funds, and without diminishing its subscription income for current expenses.

Mr. W. R. Stirling's very successful effort of last spring to raise \$7,000 to pay off a current loan of long standing, has been followed



CHILDREN OF ST. MARY'S MISSION HOUSE ON THEIR ANNUAL OUTING

by the securing of a few subscriptions towards another bank loan of \$10,000, representing part of the purchase price of 77 South Water street, part of the endowment investment. It is hoped that this note may be paid off during the year. The financial condition of the seminary is most creditable considering its inadequate income, but its endowment is smaller than that of any of our seminaries doing the same kind of work.

The donations for the summer work of the Sisters of St. Mary at the Mission House and at the Home for Children have been generous, and show the deserved friendliness and interest in the splendid work in our city done so quietly by these devoted religious. The hot summer has made the outings even more a necessity than ordinarily.

On July 11th some 285 mothers and children, eighty-five of the children being under five years of age, were delightfully entertained, at the Mother Superior's invitation, at Kenosha, Wis. Kenosha people gladly and generously lent their motors to take them from the train to the sisters' grounds near Kemper Hall. Only those who work with children can fully realize the joy this day brought.

A week later, through the kindness of Mrs. George Allen Mason and her friends of Highland Park, 125 women and children were entertained at Lincoln Park, Chicago. On the 29th of July, twenty-five women and children were given an outing to Milwaukee on the *Christopher Columbus*. On August 1st, Mrs. John Borden royally entertained 107 children and three or four women at her home on Lake Geneva. Through the courtesy of the Lake Geneva Fresh Air Association, four boys and four girls, a very few of the many that should go, have been sent by the sisters for a two weeks' outing. There is a great need for help to send both children and mothers for these larger outings.

The summer school work under the direction of the sisters, with Miss Johnston in charge, has met daily except Saturdays in the mornings.
H. B. GWYN.

CHURCH WORK AMONG THE SOLDIERS IN SAN ANTONIO

BY THE REV. FREDERICK C. PRICE, JR.,

Rector of St. Paul's Church, San Antonio, Texas

FORT Sam Houston, at San Antonio, Texas, is the base of operations for the work of the United States Army along the border. From the beginning of the mobilization movement, the clergy of the city desired to see the Church do her part among the thousands of guardsmen. Yet at the same time we realized that little could be done by means of the regular services of our parish churches. We posted our service lists on company bulletin boards and at Y. M. C. A. camps, but soon found that only devout Churchmen were likely to respond to these impersonal invitations. One regiment, the Third Illinois Infantry, has for its chaplain the Rev. N. Bayard Clinch, rector of the Church at Rockford, Ill., who is the only Churchman among the chaplains with the regiments stationed in Camp Wilson. In him we found a man thoroughly alive to the situation and ready to do all in his power to bring the Churchmen in his regiment to the services of our churches. But other regiments were more difficult to reach. Some had no chaplains at all, and the very magnitude of that great stretch of tents north of the Post was daunting to a man's courage.

After considering the situation to the best of our ability, we decided to send for outside help, and asked the Superior of the Order of the Holy Cross to send Father Officer here to do special work among the militiamen. The response was quick and sympathetic; and on July 21st Father Officer arrived to begin his work.

On Saturday, July 22nd, we went out to Camp Wilson to canvass the problem. We already knew that the Y. M. C. A. held the key to the situation in these militia camps. They have done a wonderful work all along the border, and have called over a hundred young men, trained in various departments of their work, to man the houses which they have built. Here at Camp Wilson they have erected five buildings which serve as rough, informal club-houses for the soldiers. Here are writing desks, stationery, pens and ink provided for their use, a piano and victrola, games and magazines for their amusement, and in the evening a lecture or informal talk, or sometimes moving pictures. From the first the men who are managing this movement were willing to cooperate with us in every way. They could not arrange any consecutive series of services, however, and we afterwards realized that they were entirely right in deciding thus; but they arranged a schedule of meetings in the various houses which pretty well filled up the first week of Father Officer's visit. At each of these meetings he was able to reach from three to five hundred men, and it formed an admirable introduction for the work which was to follow.

But in the meantime it seemed wise to attempt some more consecutive work. Chaplain Fleming, the chaplain of the Post, kindly allowed us the use of the Post chapel, even giving up his own Sunday evenings to us, and on Sunday, July 30th, we began a series of every evening preaching services, which lasted for ten days. Mr. Edwin S. Gorham, Secretary of the New York Bible and Prayer Book Society, sent us a grant of Prayer Books, and some of the clergy of the diocese of Washington were kind enough to loan us a number of Mission Hymnals which had been used in the preaching mission last winter. We covered the big moving picture screen, which was the central feature of the chapel, with a green denim curtain, set up the portable altar which we found in the corner, and with cross and candlesticks, which Father Officer had brought with him, we made quite a transformation of the chapel stage.

No great number of men attended our services, yet we all felt that it was an experiment worth trying. The troops are being worked pretty hard; harder than if they were regulars, because when they arrived they were in no condition for a hard campaign. Not many of them could be tempted to a religious service after a day spent in drill, trench digging, mule driving, and all the other hot and trying things that occupy a soldier's time. Yet a considerable number of them came night after night, except when duty prevented.

It is hardly possible to overestimate the difficulties which attend any effort to bring religious influences to bear upon these men. The more or less honorary position of chaplain, in the National Guard, is here transformed into a post requiring a most unusual combination of qualities. It is the chaplains alone, working from the inside, and with a certain authority, who can really help these men in the ways of religion. When one remem-

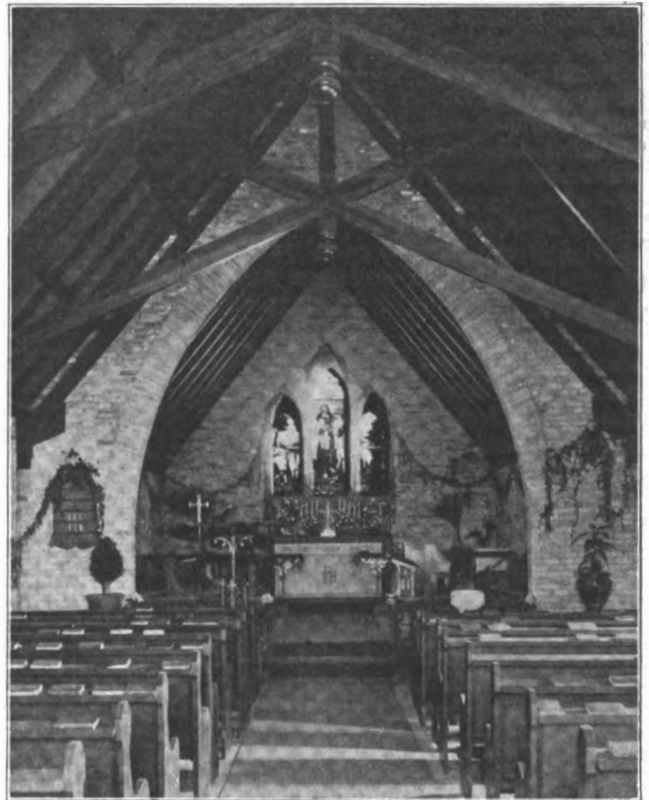
bers the various forms of belief and practice which obtain among them, and the immediate pressure of hard and unaccustomed work, it will be readily understood that religious duty is at least postponed. Moreover, the regiments are seldom kept in camp for more than two or three weeks. There is a constant movement to the rifle range, etc., which means for us who are here that the work is to be done all over again on their return.

With individuals, of course, we have formed many friendships. Men have made themselves at home in our choir for two or three Sundays, covering up their khaki with cassock and cotta that speak to them of their home churches. At the hospital we have been able to be of service to those who for a while could not even write to their home people. To go into a ward with paper, stamps, envelopes, and a fountain pen is to find one's self warmly welcomed. Afterwards, in the convalescent stage, there is sometimes an opportunity for a word of advice or help.

Father Officer was with us nearly four weeks. On the last Sunday he celebrated the Holy Communion at 5:45 A. M. for the Churchmen in several regiments near Y. M. C. A. hut No. 4 and again at St. Paul's Church at 8 A. M. for another group of men whose reveille does not sound quite so early. He spoke at a service for the Thirty-seventh Infantry and Seventh Cavalry at 10 A. M. and preached again at St. Paul's Church at 11 A. M. In the evening he spoke to a large number of men at one of the Y. M. C. A. huts. The following week he left for a brief tour of the various encampments in the Brownsville, Laredo, and Eagle Pass sections of the border.

WHERE NEW JERSEY GUARDSMEN WORSHIP

THE New Jersey National Guards, now on the border doing duty for their country, are stationed at Douglas, Arizona. It will be interesting to Eastern rectors, and to members of families which have given men to this service, to learn of the Church's life in the community where this camp is fixed. All Churchmen will be interested to learn how the Church has



ST. STEPHEN'S CHURCH
Douglas, Arizona

prepared herself to dispense in a comely way the Word and Sacraments to the mobilized militiamen.

The present crisis incidentally advertises the work of the Church in the distant fields of missionary endeavor. And no doubt many a member, as he kneels to-day before an altar where the rude surroundings speak of the struggle to build and maintain the church, will feel that he has but come into his own, and that his own gift to missions has thus been providentially blessed to his spiritual enrichment.

In Douglas fifteen years ago there was not a resident. Now it is a prosperous town of 14,000 inhabitants, where the Church has prospered wondrously. Occasional services were held years

ago as the great smelters were being built, and in one year, beginning in October, 1902, the Rev. Joseph McConnell gave one-third of his time to St. Stephen's mission, so that a church was built. After a vacancy of fourteen months, the present rector, the Rev. Ernest W. Simonson, took charge of the field, and to-day enjoys the distinction of having served the longest rectorship in the history of Arizona. The church has been four times enlarged until it now fills the lot, and the little flock with only fourteen communicants, which felt some diffidence in the undertaking to raise \$750 when the present rector came, is now a parish numbering 250 communicants which last year reported a total annual offering of \$7,722. A splendid rectory has been built; the church richly and completely furnished, including a late addition of a pipe organ; and the church lot so beautified with lawns and trees that it is regarded as the center of civic beauty.

The parish on the border is a living illustration of the fruitfulness of missionary offering. All the while pressed by the necessity of expansion to meet its growing needs, it has nevertheless met its missionary apportionment; it has opened a mission in Mexico seventy-five miles away which it serves with a weekly service; and every second Sunday the rector drives in his car fifty-five miles to the oldest Episcopal Church in the state to give the ministrations to the faithful in Tombstone.

St. Stephen's Church edifice itself, as the illustration of its interior shows, bears the sign of strong Churchmanship. About two hundred have been confirmed here and of these much more than half were not brought up in the Church.

This is the parish which New Jersey Churchmen on the border have entered, and the rousing enthusiasm of its parish life is at once a reminder of the Church's possibilities and a witness to the wisdom of generous missionary support. As a consequence of the mobilization, the East and West will never again seem so vastly severed by distance; and where the experience of enlisted Churchmen is as it is in Arizona, where every border encampment is afforded the privilege of Church services in well established parishes or missions with resident clergymen, fathers and mothers will feel less anxiety, and recognize the spiritual bond that characterizes membership in the Kingdom of God. And when our patriots, their mission fulfilled, return from the Mexican border to gather before the "home" altars, it will be good to feel that the Church has fulfilled her mission.

A MILITARY PILGRIMAGE*

WE could well imagine ourselves attending the first meet of the season as we made our way to the rendezvous—an open air market in one of the many valleys that ran down to the sea.

The scene was one of indescribable confusion. Gesticulating Greeks were bargaining with naval and military officers, who took the wily Greek by storm in spite of his many protests, while from behind a wire enclosure Turkish prisoners looked on with an air of stolid indifference.

For the seven mile journey we secured two mules and two guides after much haggling. Both guides were Greek, one a man about thirty, the other a small urchin who eyed my cigarette as did Puck his "fairly Queen."

Our efforts to mount our steeds caused no small amusement. The enormous wooden saddles prevented a graceful mounting, and the rug had an awkward habit of slipping on the saddle and taking the rider with it.

As we settled down to the stern business of riding strange beasts up a narrow mountain path, our pedant began to air his "small Greek." "*Hudor!*" he said, as we skirted the banks of a small stream. He was rewarded by a blank stare, and, feeling duly snubbed, relapsed into silence.

Our path now began to wind its way up the sides of the nearest hill. It is truly marvelous how the mules pick their way among the boulders and rocks. If they were not sure-footed, a fall would be most disastrous.

The country now began to be interesting. Hills on all sides over which wandered sheep, each carrying a small bronze bell, which gave a monotonous tinkle. The path threaded its way frequently through groves of olive trees, and fig trees with ripe fruit were everywhere. On the top of a hill in the foreground was perched a tiny white building, from which floated down the sound of a single bell.

* In its main features this is the account of an actual journey taken by a member of the British Mediterranean Expeditionary Force, but some of the minor episodes occurred during a subsequent expedition.

"*Monasteria?*" enquired our linguist of his guide, who nodded and favored us with a torrent of explanation which non-pressed us both.

We passed three wells altogether in our journey. At one we stopped and had a welcome drink of ice cold water.

As we turned a sudden corner several patient mules blocked the way, each beast carrying a couple of panniers full of small black grapes. After many shrill cries and sundry wackings their drivers cleared the way for us. We responded by saying: "*Kallemera.*" This pleased them so much that one ran after us with his hat full of grapes.

When we reached the culminating point of our mountain track, we halted to take photographs and to enjoy the scene. In front, the path wound down the slopes to be lost in an orchard far below. Several small towns, or rather large villages, were dotted about the fertile plain at our feet. Towards the nearest of these we slowly made our way. On the outskirts of this was a large white mosque in a somewhat prominent position. As we began to descend, we asked the boy the name of a huge blue peak far away on our left front. "*Samothrake,*" he replied, and the rest of his explanation was lost on us.

To make an imposing entrance to the village, we halted and adjusted our dress and then trotted down a grassy lane which led into a cobbled street. The village folk regarded our advent as the event of the day. We felt ourselves to be the object of much criticism. Certainly we were an amusing sight, and our efforts to look dignified were more well meant than successful. We stopped our steeds and dismounted at an inn, bearing the welcome notice that English was spoken and understood within. Handing our beasts to the guides, we entered and soon sat down to a lunch, consisting of soup, omelette and honey, roast partridge and greens, tinned fruit, Greek milk cheese and Turkish coffee. Seeing a bottle of wine labelled "*Chios,*" I ordered it, remarking how good it would be. But a classical education was not this time of great practical use, for the wine had as completely degenerated as the modern Greek has from his forefather of classical times.

After lunch we sallied forth to the church, which was a plain white building with a cross at the east end. The tiny porch was almost hidden by overhanging vines, from which hung clusters of small black grapes. The interior of the building was a great contrast to the outside. The chancel was on the same level as the nave, but the usual wooden screen divided them. In several panels were statuesque figures of our Lady, the four Evangelists, and other saints whose identity I could not establish. A huge chandelier hung immediately in front of this screen, only lit apparently on the greater festivals. On such occasions this must be a brilliant sight, for it consisted of a mass of hanging prisms which now were catching the strong light and throwing it into the colors of the rainbow.

Our attendant verger, who "had a little English," now led us behind the altar, explaining with a gesture that only the bishop could pass in front. Before the altar a glowing sanctuary lamp denoted the presence of the reserved Host. The verger suddenly became more communicative, and proceeded to show us the vestments, various office books, and several censers. The musical notation of these office books closely resembled Arabic characters. A quaint picture of the Last Day next attracted our attention. A soul was being weighed against his bad deeds, which in this case proved to be the lighter. The smug smile of pleased complacency at this result was most amusing. Close at hand was a bricked-in inferno in which could be seen various bishops, kings, and monks. Attendant demons with pitchforks apparently were doing the necessary stoking. It was in fact a typical mediaeval oil painting, which might have been discovered in some village church in Italy. Near the door in front of the gallery was a wooden lectern supporting a picture of our Lady. As I surveyed this the verger rushed off, and came back with a brown taper which he proceeded to light. I took it and placed it in a socket, saying an *Ave* as I did so.

The church looked curiously large as one looked up towards the altar, as all the pews were round the walls, leaving the middle bare. To our surprise and delight we learned from the attendant that the church was consecrated in honor of St. Patrick.

A glance at the sun caused us to hurry away, find out our steeds, and set off on the return journey, which was full of incident like the former. When we reached the highest point of the path, we had a magnificent view of the distant straits, over which a curtain of mist was falling. Little bursts of flame on Achi Baba and distant mutterings brought us back to realities, and we thoughtfully began to descend to the plains where lay our camp and our supper.

System in the Religious Life

By the Very Rev. H. P. ALMON ABBOTT

Dean of Trinity Cathedral, Cleveland

IT is a truism, but it is a truism frequently overlooked, that system is the prerequisite of successful work; that unless we compel ourselves to an ordered arrangement of our day we get but little accomplished, and that little unsatisfactorily. There is not a woman who does not appreciate the value of system in domestic affairs; whether she always acts conscientiously upon the recognition is another matter—some women do, and some women do not. There is washing day; there is sweeping day, or there are sweeping days; there is marketing day; there is a special time devoted to the trustful ordering of food over the merciful telephone; there are stated meals at stated hours; there are evenings out, and evenings in, for the household staff, if the mistress of the house is fortunate enough to be possessed of the luxury of a household staff, a luxury which at the present time is not altogether dependent upon the financial ability of the employer, but upon the good will of the employed; there is an occasion for bed-making, and an evening hour when the beds are seductively turned down and made ready for the delectation of their tired occupants. From early in the morning to late at night the domestic routine is carried out with the regularity of clockwork. And what a gigantic task it is; what a commendation of a woman it is to say, "She is an excellent housekeeper!" Men in general, and husbands in particular, should be more appreciative of the efforts of women day in and day out, year in and year out, to make the wheels of family life revolve with comforting smoothness.

There is not a business man who does not appreciate the value of system in business affairs; whether he always acts conscientiously upon the recognition is another matter—some men do and some men do not. The men who do are the men who, as the saying is, "make good." There is a definite hour at which a man should arrive at his office every day; if not for necessity's sake, at any rate for appearance's sake. It is the conviction of the writer, and a conviction not altogether based upon hearsay, that oftentimes a man arrives at his office prematurely, and does little else than fuss about surreptitiously, and read the newspaper for an hour or so. It is wise, however, for a man to be punctual in his arrival at his place of business, and at an earlier moment than the dictates of the situation would suggest, for it creates at least an atmosphere of infallible industry fraught with enthusiasm to all concerned. After this entrance upon the scene of hostilities, for business is undoubtedly a battle, the morning and the afternoon hours are close-packed with a recognized sequence of endeavor. Matters chase hot-footed upon their fellows, and habit rears its square-jawed and Napoleon-chiseled head, as a general of strategy not to be gainsaid in its offensive and defensive operations. There is concentration to the point of a disassociation of consciousness; there is a handling of detail, and a manipulation of generalities, that leave no room or opportunity for extraneous considerations; there is diagnosis, and prognosis, of conditions, and possibilities; there is specialized treatment administered to meet the exigencies of concurrent cases; until at the end of the day, having gotten as much into the day as the length of the day would permit, the man of business returns to his home a living witness to the necessity of regularity as well as assiduity of application.

The value of system—the value of placing first things first, and second things second—the value of premeditatedly falling into a routine of activity—the value of doing certain things not merely in a certain way, but at certain hours—where lives the man or woman with intelligence so dead that he or she does not admit such behaviour to be essential to the successful prosecution of all performance? Why, it is even coming to be appreciated in the ministry, and that is the last work needed in defense of its absolute propriety!

Now, the extraordinary thing is, and here we have the substance of what is in the writer's mind—all that has gone before is but an introduction to this theme—the extraordinary thing is that women who are wise in domestic affairs, who will brook no interference with schedule in the running of their homes, and that men who are wise in business life, who demand regularity of operation in themselves and in their subordinates—who appreciate the fact that the heart has its habits as well as

the head, and that if we worked only when we felt like it we could contain the amount in a pint measure, and the quality in a window pane—wave their hands in fond farewell to system when they enter the realms of the religious life. The taut, tight, compacted individual in secular vocation, precise and prim to the point of bloodlessness, is floppy, flabby, and slipshod to a degree in his or her Christian calling. The man who would never dream of missing a day from his business, unless hindered by illness, and serious indisposition at that, thinks nothing of missing church on a Sunday, or of staying away from the regular meeting of some churchly organization. The woman who would be perfectly miserable were she to forfeit her legitimate daily task for the enjoyment of a suddenly turned up and unlooked for pleasure, who would feel that the morning was squandered irrevocably if some importunate engagement interfered with her inauguration of the daily affairs of the household, the issuing of orders to the maids, or the providing for the daily commissariat, thinks nothing of being absent from her place in church, or her accustomed chair in the parish house, upon any excuse—the flimsier the excuse the better! It is an extraordinary state of affairs. The same person who is in love with careful system, for system makes all things easy, in mundane matters, in conditions and circumstances that have preëminently to do with the body, is divorced from all semblance of affection for system in the things of God, in conditions and circumstances that have to do preëminently with the soul.

The writer has seen this phenomenon exemplified in the cases of individuals, and societies of individuals. It is one of the most real impressions of his ministerial life; the contrast between the fidelity exhibited in worldly living and the infidelity exhibited in religious living; the antithesis between system in the home, and in the shop, and the lack of system in the church, and in all that appertains to organized Christian life. What shall we say about all this; what is the explanation of the seemingly inexplicable contradiction? We ask the question in guileless sincerity. We have no axe to grind, we are not aware that our parishioners are over guilty in this matter as compared with the members of other churches. And, moreover, we ask the question in full consciousness that it is futile to answer it; that no appreciable improvement will follow upon the elucidation of the problem. Human nature is human nature, and this habit of inconsistency is so deeply ingrained in man as to be, practically speaking, ineradicable. The most we may hope is that an individual here and there may be moved to give the matter some degree of consideration, and so be inspired to amend his or her ways.

The initial trouble is undoubtedly due to the fact that people live by the *will* in secular life, and imagine that in the religious life they are expected to live by the *feelings*. Systematic living is consequent upon a determined and continued exercise of the will. A man has to make up his mind, a woman has to make up her mind, to be regular in his or her performance of obligation, and the making up of the mind is pushed into the arena of practical politics through a realized act, or series of acts, of the will. "I will do this, I will do that; I will do this at a certain time, and I will do that at a certain time; I am determined that nothing shall prevent me in the accomplishment of this, or in the achievement of that." This is the language, expressed or unexpressed in actual wordage, uttered by people in their family, business, or professional life. The *will*, the focussing power behind the imagination, is brought into constant play. By the will men and women live and move and have their being in worldly affairs. The stronger the will power, as we say, and the greater the individual capacity of determination, the stronger the life, and the greater the results attained.

But in Christian living the emphasis is shifted from the will to the emotions. The fallacy originates in a false conception of the character and personality of Jesus Christ; in the estimate of his life upon the basis of sentimentality rather than of sentiment. Jesus is supposed to have been the embodiment of mercy, of a good natured, weak-kneed altruism denatured of justice. It is forgotten that mercy is justice on the return journey and completing itself in the return; that mercy is justice in tears. All the soft and beautiful sayings of Jesus are treasured up to

the exclusion of the hard and eloquently forceful utterances. The Son of Man is seen in retrospect as a kindly-disposed and indulgent personage who went about doing good; forgiving the sinner, healing the sick, and on occasion raising the dead. The world has forgotten that the Christ could be outspoken in His condemnation of wrong, and unswerving in His denunciation of hypocrisy. The words—"into whosoever house ye go, and they receive you not, shake off the very dust from your feet as a testimony against them," "ye whited sepulchres; ye dead men's bones," "ye are the sons of your father the Devil, and he was a liar from the beginning," etc., etc.; the action of the Christ who made a scourge of small cords, and drove the merchants from the temple, and who turned in blazing indignation upon the would-be tactful disciple, saying, "Get thee behind me Satan," are altogether forgotten, or only remembered to be explained away, in the picture that Christendom has painted of the Saviour who considered sin to be of such sufficient import as to warrant crucifixion. This portrait, consciously or unconsciously, is at the background of the mental horizon of the average Christian, and it leads him in his religious life to regulate his behavior by the standard of the feelings rather than by the standard of the will.

"I go to church when I feel like it, and I stay away from church when I feel like it," "I come to the Communion when I feel good enough, and I absent myself from the Communion when I do not feel as good as I ought," "I will be confirmed when I feel like it, not before." This is the way people talk; it is all *feel, feel, feel*. The reality of religious experience is gaged by the feelings—"I felt close to God; I felt that God was far away; I felt that it did me good; I felt that I gained nothing from the service or the sermon." Only the other day, as often in the past, someone said to the writer, "I cannot help but feel that God has forsaken me; there was a time when I was conscious of His presence, but now my prayers seem to be shouted into space, and I am walking the road of life by myself."

It is all wrong; the whole attitude is founded upon misconception, and it is a misconception which has done infinite harm to the cause of religion. *Religion is not a matter of the feelings, it is a matter of the willing*. It is a wonderful experience now and then to feel that God is nearer than breathing, closer than hands and feet; it is a glorious experience to be vouchsafed, as we sometimes are, the glow of feeling which comes during the reception of the Sacrament, or after the performance of a worthy, and unselfish deed; these are mountain tops of personal history from which we survey the landscape of our destiny, and are encouraged by the view to new incursions into the territory that stretches between the soul and God. But, these experiences are few and far between; they are in the nature of oases in the wilderness of the religious life, in which we lie down beneath the verdant shade, and drink of the refreshing streams, and are strengthened for the journey. The wilderness, however, is the ground we are called upon to traverse; it is infinitely greater in extent and area than the occasional oases dotted here and there over the sandy carpet of our toilsome march; and through the wilderness we must march day by day, decade by decade, perchance to the age of three score years and ten, by the resolute setting and resetting of the will, not by the fluctuating sensations of the heart.

"He that *willeth* to do the *will* of God shall know of the doctrine whether it be of God." That is the gist of the whole matter. "*Willeth to do*," by such willing, and *doing*, consequent upon the willing, may we alone endure to the end, and so expect to be saved.

Just imagine the change that would come over the aspect of Christian life as seen in the world to-day if people began to *will* instead of *feel* in religious matters! Suppose nine hundred people in this congregation, clenching their hands, and setting their teeth, and hissing in determined resolution, "I *will* set aside one Sunday, the first, or the second, or the third, or the fourth Sunday, in each month for the reception of the Holy Communion. I *will* be present at this or that society on such and such a day *without* fail. I *will* say my prayers morning and evening, and I will see to it that the time I devote to them is longer than the time I devote to brushing my teeth, or tidying my hair; however rushed or sleepy I may happen to be I *will* put first things first. I *will* be definitely generous in my support of the worship of the House of God, and not permit my way to be paid by other people, for I am a self-respecting person, and I realize that God has the first claim upon my superfluous wealth." Why, what would happen? Sure am I that many of us, whether evangelical in our religious opinions or otherwise, would imagine that the millennium had suddenly settled down upon our local Jerusalem, and that all of us would believe that the age of miracles was not a

thing of the past, but a fact of the appreciated present. And yet, what would the substance of the change denote? Simply this: that systematic business men and women had come to the conclusion that it was right and of the nature of efficiency to be systematic in their Christian lives; that they had transferred some of their native and educated genius into the realm of religion! The exercise of the will would do away with the ludicrousness of Christian behavior—the bobbing up, and the bobbing down of otherwise respectable people, bobbing up to the surface of vision in their pews, and then bobbing down out of sight goodness knows where; the "I am hot; feel me, I am boiling," and then "I'm cold; do not touch me, or you will freeze"; the "Hurrah, boys, get into the band wagon, the riding is fine," and then "Jump out, boys, the road is lumpy, the cart has no springs, and the dragging power of the horse is poor"; the "I will be there," and then the "I forgot about it," or "something turned up and prevented my attendance"; the "you may rely upon me," and then the obvious realization of the victim that you could not rely upon him at all. Yes, the exercise of the *will* would change the face of things until the face of things was recognizable no longer as the same face which had smiled before your invitation and then winked behind your back.

Let us get the *will* to work in our Christian life. Let us plod on whatever the obstructions in our path, however cold the weather, and however appreciably lonely the journey. We cannot feel God all the time; we must make up our minds to that; we are fortunate if we feel God with any regularity at all; but we must *will* God every day, and every hour of the day, and *persist* in what we know to be the truth, however uninteresting the pilgrimage. This expedition of life, contrary to the convictions of many, and even of whole classes of Christians, is no hallelujah business, it is no Psalm-singing chorus, it is no praise-the-Lord-amen revival meeting, it is no emotion-filled caravan-serie packed with jubilant travelers. It is a stiff pull over steep places, and arid, thirst wracked slopes; and only the will, in constant operation, is sufficient to the start, the intervening stages, and the destination. We must have our hours of daily starting, our times of daily transaction of all necessary business, our occasions of daily refreshment, our stated moments of communion with The General Manager. We must have a constant expression of the will, and the will must be incarnated in system. We must set our face steadfastly to go up to Jerusalem.

The other reasons why people contradict the orderliness of their secular living in the disorderliness of their religious living—for though there are many reasons we must limit ourselves to two—is undoubtedly due to the fact that there is a general impression that the Christian life is a life of supererogation; something over and above what is necessary. Business is important; professional life is vital; but the observance of so-called Christian *obligations* is an overplus to the requisite plus, a matter of personal predilection, and to be undertaken, and persevered in, at the discretion of the individual. It was reported in the newspapers the other day that a minister of the gospel in Lakewood, fortunately not an Episcopalian, had said that it was unnecessary for him to preach the Hereafter, but incumbent upon him to preach the Here. We hope for the sake of propriety, to put it on the lowest grounds, that the worthy gentleman was misquoted; for the preëminent business of a minister of Christ, and the only justification of his existence, is to relate the seconds to the hours, and to synthesize the ephemeral and the lasting. The fallacy attributed to the aforesaid pastor is, however, symptomatic of the attitude of the preponderating majority of men and women. "We are here, we have never been anywhere else, we are not assured of the truth of the prediction that there is any anywhere else, and so we shall apply ourselves exclusively to our present, and apprehended, opportunities." It is thus that people speak, and they pride themselves upon their common sense. Is it any wonder, then, that the system of business, domestic, and professional life is not carried over into spiritual affairs? "The one is real, as real as taste, and touch, and sound, the other is uncertain to say the least, and indefinite at best, *wherefore*, my worldly brethren let us concentrate all our ingenuity, and talent, upon the former." It is thus that the animals speak; would that we could understand their language, for if we did we should find a duplication in words and sentences of the above idiocy of expression. The lion says, "Here we are in the forest, O fellow lion; you and I are friends, for expediency's sake, and for the sake of propagation, we have consented to let one another live; but the mercy which we show to one another we must on no account show to any other lion, or bear, or martial beast. Come, let us get busy, and forage, and kill, and so preserve our existence. Moreover, let us be systematic about the matter; I will prowl this part of the

jungle, and you will prowl yonder portion. I will work from dawn to noon, and you will work from noon to sunset. The rest of the time we shall spend, unless seriously molested, in necessary slumber to prepare us for to-morrow's depredations." This is sane advice as coming from a four-footed beast, but it is poor advice, and low witted, as coming from a man. And yet, in the final analysis, that is the logic of the materialist, of the man who settles down to be a citizen of this world, and catches no glimmer of the light that shines from the streets of the New Jerusalem.

If this life is everything, or even the most of everything, let us in all conscience make the most of the present, for there is no future to prepare for, no to-morrow to make ready against. Let us systematize our work, and our play—seeing to it, of course, that there is a time to laugh, and a time to cry, and the crying will predominate—and be as wise, and as sparing, as Satan in our use of time, for the time is short. But, if this life is only the beginning of things, the vestibule that leads into the spacious halls of eternity; if the now is transitory, and the then is everlasting; if death is real, and a life lived in accordance with the precepts and example of the Christ will alone give a man peace at the last; then, let us in sanity emphasize, and accentuate, all that has to do with the spirit, which lives forever, as well as emphasize and accentuate the importance of all that pertains to the body, which lives for a span of years at most, at any rate in its present consistency. A man may be born stupid; that is something over which he has little if any, control; but there is no reason why a man should determine to be a fool; and yet such a fool is he who goes to his office at such an hour every day, and only goes to church when he feels like it; such a fool is he who opens his morning's mail, sorts it, and answers it, with the regularity of a machine, and forgets to say his daily prayers, or remembers that he ought to say them, and pleads excess of work as an excuse for not saying them; such a fool is he who qualifies for membership at the bar, or for a seat in the stock exchange, and yet neglects to qualify for membership in the Church of Jesus Christ, His bride, and love; such a fool is he who attends the meetings of this or that board, of this or that corporation, and yet deprives himself of the family privilege of feeding periodically upon the prescribed food for Christian men.

When, O when, shall we recognize our foolishness, appreciate our lopsidedness, acknowledge our short-sightedness, and come, through the inauguration of system in our Christian calling, to live the lives of wise, balanced, and far-seeing men, and women? Echo answers—when?

A ROYAL BAPTISM AT RHEIMS

BY CAROLINE FRANCES LITTLE

THE city of Rheims has a history, and its people a pedigree. More than fifty years before Christ, Julius Caesar thus spoke of them in the second book of his Commentaries: "*Remi, qui proximi, Galliae ex Belgis sunt.*" The Remi were a tribe of the Belgians who had settled in that part of Gaul, and their capital was Rheims, the city that met with such a tragic fate last year.

It has been the scene of many important events, both religious and political, since Caesar's day, for it was created a see city as early, probably, as the third century, and St. Remigius, who was consecrated not later than 512, was the fifteenth Archbishop. Here blessed Joan of Arc's brief triumph culminated in the coronation of Charles, and here all the French monarchs were crowned for many generations.

Among the numerous events that have taken place at Rheims, the baptism of Clovis, founder really of the French monarchy, is one of great interest. The young Emperor, for he was crowned at the age of fifteen, conquered the city in 493, the same year in which he married the Christian Clotildis, at Soissons. He was a fierce warrior, brave but relentless, and a pagan in his belief. He had often listened to the Gospel story from his wife, and from St. Remigius, the Archbishop, whom he honored, although he would not heed his teachings. His devotion to him was so great that once, when a soldier had stolen one of the Sacred Vessels, and demurred at returning it, as Clovis commanded, the fierce young King slew him at once with his own hand. We can imagine the consternation of the good Bishop at the shocking and impulsive act.

When about thirty years of age Clovis was engaged in the fearful battle of Talbriac, and when everything had gone against him, and his cause seemed lost, he cried to the true God, "O Christ, whom Clotildis invokes as Son of the Living

God, I implore Thy succour. Deliver me from my enemy, and I will be baptized in Thy Name!" The cry was heard and the tide of battle turned, and the King was on fire to redeem his vow to the Almighty God. With all possible speed he started back for Rheims, but so in earnest was he that he wished instruction at once, and stopping at Toul he begged for someone to accompany him, and teach him as they journeyed. St. Vedast, afterwards Bishop of Courtrey and Arras, was assigned to the task, and unfolded the true Faith to the royal penitent on the way. This pious priest was honored in the Sarum Breviary with an office of several Lessons.

We can picture the joy of the Empress, Clotildia, when Clovis arrived, and she learned that her prayers were about to be answered, and her royal spouse admitted to the holy Catholic Church. Every preparation was made in order that the Baptism might take place on Christmas Day, instead of being delayed until Easter. In the presence of his chiefs, the King said to St. Remigius that he feared they would not profess the new Faith; but they cried, "My lord, we abandon mortal gods, and are ready to follow the Immortal God, whom Remigius teaches." Great was the surprise and pleasure that followed upon this announcement, and both the Archbishop and St. Vedast instructed the many catechumens with all carefulness. Clovis laid aside his royal robes, and, covering himself with ashes, implored day and night for Divine mercy.

The Queen, who felt the pulse of her people, knew that they would be the more impressed if everything were done upon a magnificent scale; hence she ordered that the streets should be decorated with rich hangings, and the church and baptistry lighted with a great number of perfumed tapers, and scented with exquisite odors. When the great day of the Nativity of our Lord arrived, the long procession was formed at the palace. The Archbishop led the King by the hand, and the other penitents carried crosses and chanted the Litany as they marched towards the Cathedral. When the Sacred Rite, which would admit the King to the Heavenly Kingdom, was about to be administered, the Archbishop addressed the once haughty monarch in these words: "Bow down thy neck with meekness, great Sicambrian prince. Adore what you have hitherto burned, and burn what you have hitherto adored."

His baptism was followed by that of his sister Albofida, and three thousand of his army. This impressive ceremony at Rheims took place, probably, in the year 496, and the King died fifteen years later. It was a sudden change for a warrior of that period to embrace the tenets of the Faith, and St. Remigius often had occasion to warn and advise the impetuous monarch, with all gentleness and yet with firmness. So great was the power of this prelate that he was called a second St. Paul.

Remigius had been born of Christian parents, and even his nurse, Balsima, was so devout that a collegiate church in Rheims bears her name. With his religious upbringing he was well fitted to be the guide and director of the new converts. He outlived Clovis by twenty-two years, having been Bishop for seventy years. He was at first buried in St. Christopher's Church at Rheims, but in the eleventh century was translated to the Benedictine Abbey in the same city, and the church received his name.

In the year 1211 the new great Cathedral of Notre Dame was begun, but not completed for a century or more. Its wonderful altars, windows, and statues have been admired by all who have seen them. Rheims has many other beautiful churches and buildings, the highest expression of art and architecture.

More than fourteen hundred years have passed since the royal Baptism, and six hundred since the completion of the great Cathedral, the natural development of that Baptism; but barbarism has again raised its head above the peace of Christian civilization, and has dealt a blow at this beautiful city of churches.

WHEN THOU PRAYEST, remember to say little, and to *mean* every word. Rather do not pray at all than pray without thinking. Ask for the Holy Spirit, that He may never leave thee. Pray as if Jesus stood beside thee listening; pray anywhere, and at any time, especially at evening and morning, remembering that prayer from a pure heart is sweet as the fragrance of flowers.—Robert Bird.

GREAT MEN are true men, men in whom nature has succeeded. Great men living for high ends is the divinest thing that can be seen on earth.—Hillard.

Preparation for Holy Orders: A Lay View

By NELSON ANTRIM CRAWFORD, A.M.,

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THE average layman feels—to a greater extent, perhaps, than is always realized—the importance to the Church of preparation of candidates for holy orders by methods which will make them not only faithful priests, but strong men in a world of men. As to the distinctively theological training of the future clergy of the Church he would not venture to make suggestions; as to their more general training he may see possibilities for increased effectiveness which do not appear so clearly to the man who is in the chancel rather than in the pew.

Education, as interpreted by modern thinkers, consists in the development of the learner to the extent of his capacities, be they great or small. The first thing to be considered in a young man as a possibility for holy orders is whether or not he possesses the capacities—physical, mental, moral, and religious—to become a faithful and efficient minister of God.

It must be remembered, however, that capacity is useful only as it is developed. The present tendency in education is overwhelmingly in favor of development by means of a college course. It is becoming increasingly difficult to enter upon the practice of the medical or the legal profession without graduation from a professional school, and the best professional schools require for admission a full or at least a partial college course. Great corporations are seeking college graduates. More and more men are taking courses in liberal arts before entering upon the study of journalism, commerce, engineering, or agriculture.

Why should not the Church demand a college education or its genuine equivalent for her candidates for holy orders? It is true that she presents a college education as a normal qualification, but she does not require it. She assumes precisely the same position that she assumed back in the days when a common school education was thought sufficient academic preparation for business or professional life. The business world has increased its qualifications; why should the Church stand still?

To the argument for demanding a college education or its equivalent for candidates for holy orders, three objections are sometimes advanced: (1) Not all men have the money necessary to take a college course; (2) The canons provide for the examination of men not college graduates, and thus the equivalent of a college education is actually required; (3) The Church is in such serious need of clergy that she cannot afford to raise her requirements.

(1) The first of these arguments, dealing with the money necessary for a college course, assumes a state of affairs that does not exist. Any young unmarried man of sufficient physical and mental strength to become a priest can work his way through college. Hundreds of men are doing it to-day. In the college with which the writer is connected, 55 per cent. of the male students are earning absolutely all their expenses, and 17 per cent. more are earning part of theirs. If a man is married, the problem is more difficult, but the writer knows married men who are working their way through college without serious hardship. Of course, they are exceptional men, but under present conditions the Church should not encourage a married man lacking academic preparation to seek holy orders unless he is exceptional.

(2) The provision of the canons for examination of men not graduates does not in any sense require the equivalent of a college education. The subjects in which the canons provide for examination are "the English Language and Literature, Mathematics, Geography, History, Logic, Rhetoric, and the elements of Philosophy and Natural Science." It is true that all these subjects are studied in college, but one could scarcely obtain a bachelor's degree by taking only these. They are also, with the exception usually of logic and philosophy, taught in high schools, and the canonical examinations are in many cases simply of high school grade. Any reasonably competent high school graduate can pass them except in logic and philosophy, and in the two subjects mentioned a month's consistent study will give him adequate preparation for the examinations. Even where the examinations are of something like college grade, they cover so few subjects that passing them cannot be construed by the most optimistic observer as indicating the equivalent of a college degree.

(3) The Church is in serious need of clergy, but only of competent clergy. Low requirements for admission to holy

orders mean harm to the Church, whether they increase the number of clergy or not. This has been proved time and time again. It was proved in England just prior to the reign of King Alfred. It was proved throughout Europe in the late Middle Ages. Not only do low requirements for admission to holy orders tend to draw inadequately prepared men into the ministry, but at the same time they discourage able and well prepared men from becoming priests. The well prepared man seeks work in which he will be in competition with men fully as well prepared as himself. Even in the ministry, it seems clear, the value of rivalry in helpful service to humanity should not be wholly disregarded.

In addition to requiring a college education or its genuine equivalent of candidates for holy orders, why should not the Church suggest a course of collegiate study especially adapted to preparation for the sacred ministry? The courses in most colleges are now in large part elective, and suggestions are made as to desirable combinations of subjects for men planning to enter the legal profession, the medical profession, commercial life, the practice of the fine arts, and numerous other vocations. The list of subjects mentioned in the canons, to which attention was called in a foregoing paragraph, is not adequate. The subjects there mentioned are desirable, though the term "Natural Science" is not clear except to the student of education in the past. Instead of courses in natural science, which colleges used to offer half a century ago, we now have courses in physics, chemistry, botany, zoölogy, geology, bacteriology, experimental psychology, and other subjects. The candidate for holy orders should be familiar with as many of these as possible. He should understand thoroughly, too, the methods of scientific investigation. There is no antithesis between science and religion, but to get and impart a clear grasp of this fact the priest must know exactly what science teaches; in congregations which comprise scientifically trained men, as most congregations do to-day, he cannot set up straw men to knock down.

The young man preparing for holy orders cannot wisely neglect the social sciences—economics, sociology, political science, education. The present is a time of practical conflict and readjustment in all these lines. Most important it is that the clergy be intelligent, interested, and active in these movements, helping direct them to the good of humanity and the consequent glory of God.

The field of foreign as well as English language and literature affords a further opportunity for valuable training. A more effective expression of thought and feeling and a larger view of human activity are bound to result from study of this character.

Aside from general academic preparation, would it not be wise for more young men planning to enter the ministry to specialize in certain subjects? If a man wishes to do institutional work, he may well emphasize the social sciences. If he plans to make teaching the distinctive characteristic of his ministry, let him make special preparation in psychology and education. If he feels a particular call to labor in the towns and rural districts, especially in the Middle West, he will find, as many Protestant ministers have found, a knowledge of agriculture to be of great assistance in his work. And these are but a few of the fields of God that await the reapers.

Let it not be thought that the laity are pessimistic as to the work of the Church or her devoted clergy. They are proud of the ability, efficiency, and faithfulness of the vast majority of priests of the American Church. It is because of the pride of the laity in their clergy and the interest of the laity in the Church that they want to see the standard constantly rise. The writer will be sorry indeed if the qualifications for entrance upon his own profession are not higher twenty-five years hence than they are to-day. We all want our children, our pupils, our successors, to be better educated and more efficient than ourselves. Still more important is it that the standard in the Church shall go steadily higher. God has given to the Church the custody of the faith and the holy sacraments; it is for her to present them always adequately to an ever changing world.

SOCIAL SERVICE

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ANNUAL REPORTS

WE have at hand six annual reports from as many different Social Service Commissions. Coming from different portions of the country, from Tennessee in the South, from Iowa in the Middle West, from Michigan in the North, from San Joaquin on the Pacific Coast, and from Newark and Erie on the Atlantic slope, we find, as the Rev. Edwin S. Lane, the efficient secretary of the Pennsylvania Commission, writes me, that every portion of our Church is represented in social service activity. "The time is past," he declares, "when the advisability or the necessity of the Church's doing work along the lines of social service need be discussed or argued. The Church now has seen her vision and is starting out to realize it."

From San Joaquin comes the interesting statement of work done on the problem of unemployment. The Social Service Commission coöperated with other organizations and as a result a municipal woodyard and a free employment bureau were organized in the city of Stockton, with the secretary of the commission as chairman. The county supplied and paid \$6,000 for equipment and maintenance. However, through politics, the wood-yard was later closed. The commission then made a canvass and brought some very striking facts to light; that while the wood-yard cost the county \$6,000 a year, the abolishing of it cost the county much more. It had cost the county \$25 a day to maintain the woodyard and the jails were comparatively empty. As a result of the closure, with the added cost of jail maintenance and other items, it is now spending \$37.60 a day, with the number of men in jail increased and an unusual amount of begging in evidence. These facts tell their own story and justify the commission's activities.

From Michigan comes the news of the establishment of a city mission for Detroit and a social center both for the city and the diocese of Michigan. The work outlined is as follows:

1. A city mission of the broadest possible scope, to reach the unchurched, submerged, and neglected people, and to inquire into the causes of their distress.
2. A community center to meet the needs of the immediate neighborhood—needs of the newsboys, bootblacks, "dock wallopers," women workers in factories and stores.
3. A center for the social forces of the diocese.
4. A primary school in civics and philanthropy, with a faculty composed of the men and women who are doing the social work of Detroit.
5. A supply of expert workers to assist new parishes in their various organizations.
6. To establish mission stations in needed localities.
7. To gather together under one roof, in convenient contact for their common interests, organizations that have a logical relation to their work and a common field of operation along the river front, such as the probation staff of the juvenile court, the travelers' aid society, the girls' protective league, and the United States immigration service.
8. The office of the social service commission to be in this building and the direction of this progressive work to be under the Rev. Hubert W. Wells, formerly of St. Andrew's, Wilmington, who is not only a member of the diocesan commission, but also secretary of the provincial commission.

From Iowa we have the announcement of the results of the special lines of work done by the commission, such as: The relation between Public Health and Public Morals; The Relation of the Workingman toward the Church in the Cities of Iowa; Social Service Work in Small Towns, and A Survey of Conditions in Towns in Iowa in Relation to the Work of St. Monica's Home. This latter done by Déaconess M. H. Wurts gives details of many conditions that are appalling and almost unbelievable. The report also includes accounts of social service work done in the different parishes of the diocese, showing that work to be well advanced.

Tennessee reports public meetings held in different cities, along the lines of education and social service; and visits to jails, poorhouses, and workhouses in order to examine conditions of the same and the inmates and to make the results known to the people of the county. Also statements similar to those from

Iowa, regarding the social service work done by the different parishes and institutions.

In Erie we see plans for advance all along the line. A speakers' list has been provided and lectures given. Arrangements are being made looking to a thorough social survey of the diocese, especially in regard to the large task of the Church in rural districts, to which reference has already been made.

In the diocese of Newark we witness in the process of development a "reversed" plan of social service. The usual method for diocesan social service commissions is for a large group of men to study the social problems and needs of to-day, formulate a plan by which the Church could be related to the solution of the problems, and endeavor to stimulate and educate the Church for the performance of the task. In Newark we have this reversed, for here the plan has been worked out "to organize groups in all parts of the diocese as auxiliary members of the board of social service and to discover through them what is the mind of the Church regarding what problems need the attention of the Church and in what way she can contribute to their solution." This plan is now in active operation in all parts of the diocese. The report further states the work done by these different county committees so far has been to a large extent in dealing with the problems of tuberculosis, ministering to the inmates of almshouses and jails, and providing a mission in a recently formed powder plant. The diocesan board also has secured the passage of a bill to establish a colony for the feeble-minded. The report closes by emphasizing the need of a home for incurables.

A SCHOOL OF APPLIED SOCIAL SCIENCES

Western Reserve University at Cleveland announces a School of Applied Social Sciences to open September 19. It will be organized on a graduate basis with a two-year curriculum, all of the lecture courses to be of university grade, of a distinctive professional character, and practical outlook, and with carefully supervised field work. For the first year the school's work will be organized under four general divisions of family welfare and social service, health, administration, play and recreation, and municipal administration and public service. Thus is the cause of social service making substantial progress.

The existing special course for public health nurses, maintained by the Visiting Nurse Association of Cleveland in coöperation with the university and other social agencies, will be taken over.

"PHYSICAL WELL-BEING fostered everywhere through the gymnasium and in congested districts through adequate bathing facilities and playgrounds and the preparation for a generation of better homes through the domestic science work," in the opinion of the Chicago board of education and its teachers, "lend themselves strongly to moral and humane development"; and, quoting further from the board's report, "it is moral and humane development, not moral and humane teaching, that our children most need."

MASSACHUSETTS suffers from some painfully inadequate laws, a correspondent of mine wrote me; but a recent visit to Boston, at a time when there was a town-planning conference going on, had convinced him that the working out of the town-planning idea is likely to be very satisfactory and influential in the towns of that state.

EAST CLEVELAND, Ohio, is the latest community to adopt a city manager form of government. Its new charter is based on the model city charter of the National Municipal League. This city is really a suburb of Cleveland and may in a short time be annexed to that city.

CITY MANAGER WARD of Sandusky, Ohio, is preparing to establish a municipal lodging house and free employment bureau in that city.



CORRESPONDENCE

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

HOSPITALITY AT GENERAL CONVENTION

To the Editor of *The Living Church*:

HERE are many matters of importance to be considered during the approaching General Convention; and there is one small matter which is in my judgment worthy of mention and of consideration beforehand. I have in mind the question of the wisdom and propriety of having alcoholic beverages served at any entertainment at which the members of the General Convention are officially present in a body.

I have no desire to cause embarrassment to anyone, or to suggest any interference with private rights, but I do not hesitate to express the earnest hope that at any banquet which St. Louis Churchmen may give to the General Convention, there will be no wine or other alcoholic beverages served.

At a private dinner at a gentleman's house, I do not think the guest should make any suggestions beforehand or any criticism afterwards; but a banquet to which members of the General Convention are invited, simply by reason of their membership in that Convention, is not a private banquet and the whole Church is judged by the impression thus made. It does not seem to me necessary to enter into any elaborate argument or extended reasoning to sustain either of these positions; but I believe that all will readily see that an official banquet is entirely different from a private affair; and I believe that most of us will also agree that it is better that wine should not be served.

In this day and generation, with the flood of light that has been thrown on the effect of alcohol as a beverage, and with great railroads and corporations legislating against its use for their employes, and with the directors of railroads and great corporations meeting at handsome banquets where liquor is forbidden by their own resolutions, it seems to me that the least that the Church can do is to fall in line with these movements, even if it does not lead, and set the example to the world.

I trust that Churchmen in St. Louis will not feel that any reflection is intended on their judgment; but I believe that they will on the contrary welcome an expression of opinion beforehand on the part of the clergy and laity; so that our hosts in St. Louis, knowing beforehand the mind of the Church on this matter, will be saved from anything that may cause embarrassment to anyone concerned.

I trust, therefore, that others will express themselves on this point in the Church papers, so that the attitude of our Church in this matter may be made known to all. ROBERT R. MASSIE.

Lexington, Ky., August 9, 1916.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

THE report of the sub-committee of the Prayer Book Revision Commission on the Lord's Prayer is interesting and instructive. But the writer ventures to disagree with their recommendation as to the use of the prayer in the public services of the Church.

There should be no room for doubt as to where the people should unite with the minister in saying this prayer. The only way to get uniformity in the matter is to state specifically when it is to be said by the minister alone. I can see no objection to the congregation saying the prayer with the minister in the Confirmation service, in the Burial office, and in the Solemnization of Matrimony. I believe this is largely the custom at present.

So to clarify the matter, I would suggest that the words "except at the beginning of the Communion Office" be added to the rubric at the head of the prayer in Morning Prayer; and this simple rubric be added at the head of the prayer when first used in the Communion office:

"To be said by the Priest alone."

This would greatly simplify the problem, and would be a clear guide to the people. Thousands of our people would never learn to appreciate the congregational and individual forms of the prayer as suggested by the sub-committee.

While on the subject of Prayer Book Revision, may I be permitted to make two further suggestions to the Commission?

(1) It is highly desirable that we should have a special office for the Burial of Children. The office in our Prayer Book is utterly inappropriate for the burial of little children. We have the distinction made between adults and infants in the Baptismal office. Why should we not have it in the Burial office too?

(2) There should be an alternative collect for aid against perils in Evening Prayer, to be used when the service is said in the afternoon. It is perfectly incongruous to pray God to "lighten our dark-

ness" and to "defend us from all perils and dangers of this night" at three or four o'clock on a hot summer afternoon. At such a time we should either be allowed to omit this collect altogether or else use an alternate form appropriate to an afternoon service.

Raleigh, N. C.

MILTON A. BARBER.

AN ALASKAN NEED

To the Editor of *The Living Church*:

MR George B. Burgess is the Church's lay missionary at Eagle in the interior of Alaska. He has held the fort there single-handed since 1908. His work has been excellent. If it had not been for his self-denying service Bishop Rowe, as far as can be seen, would not have been able to man this post.

In a recent personal letter Mr. Burgess says:

"I need \$150 to complete a building for the Indians, such building is to be used for a club room, laundry, bath, work-shop, etc. I would be glad if you could arrange for us to get that amount. This is the first time we have asked. Kindly help us out that the building may be complete by the winter."

Such a simple building as Mr. Burgess has in mind would increase greatly his work on behalf of the Indians. If anyone desires to help provide it, gifts may be sent as "Specials" to Mr. George Gordon King, Treasurer, 281 Fourth avenue.

JOHN W. WOOD.

New York, August 15, 1916.

THE GENERAL CONVENTION

To the Editor of *The Living Church*:

THE General Convention will meet in St. Louis in October. Undoubtedly it will be full of business; and yet it is every way desirable that the session be as short as possible. The mere matter of cost, in these days of high prices, will bear heavily on the purses of many deputies for their necessary expenses, in addition to the burden on the whole Church of a lengthy session. It seems therefore that the convention should devote its activities to the practical matters which demand immediate attention, and then adjourn—postponing to a more quiet time such projects of theoretical improvement as need rather deliberate consideration than instant action.

Among the subjects scheduled to come before the convention are the reports of the committee on the further revision of the Prayer Book, and of a committee to do something about the Hymnal. I venture to suggest thus publicly, with your kind permission, that the best report which these committees could make would be to "report progress," and ask to be continued to the succeeding General Convention, when (it is to be hoped) this awful war will be over, when there will be no presidential election at hand, and when a chastened and humble spirit will displace the present madness. The state of nervous excitement in which the world is kept by the war news of the day, intensified in the United States by the presidential campaign, already begun with unusual acrimony, and sure to increase in virulence in October, is not the atmosphere in which to enter upon a work which must provoke controversy, which may arouse party feeling in the Church, and which will be better dealt with in a time of calmness, quietness, and peace in the world around us. JOHN H. EGAR.

Milwaukee, August 18, 1916.

FOR PARENTS OF COLLEGE GIRLS

To the Editor of *The Living Church*:

FOR the benefit of Church people who might be contemplating sending their daughters to either Wells College, or Wallcourt Preparatory School, I beg to state that St. Paul's Church is located within a few minutes walk of both institutions. There are regular services and all Catholic privileges.

Yours truly,

Aurora, N. Y., August 17, 1916. EDWIN G. WHITE, Rector.

DIVORCE

To the Editor of *The Living Church*:

ONE of your correspondents on the subject of divorce mentions the incident of the woman taken in adultery.

Does it seem absurd to say that somewhere I have read that our Blessed Lord's rebuke was immediately caused by the fact that only one of the feminine sex could be so taken under Jewish law?

Yours faithfully,

Roxbury, Mass., August 16.

J. H. McCANN.



HYMNOLOGY

Church and University Hymns for Mixed Voices, with additional harmonization throughout for Men's Voices or Women's Voices. Edited by Edward John Smith.

This is a very interesting production. Mr. Smith is the organist of Western Reserve University, and the book seems to have been primarily designed for the needs of their college chapel. President Thwing has contributed an introduction and compiled prayers and responsive readings to complete the book for chapel use. The prayers are dignified and direct, and the responsive readings well chosen.

Western Reserve University used to be called "The Yale of the West," years ago. And this suggests a comparison with the *Yale University Hymnal* edited by Dr. Horatio Parker. The two books are alike in weight and size, but as the musical setting of the later book necessarily takes up a good deal of room there are fewer hymns in the Western Reserve publication. They number 234 including seven chants. The Yale book has 349 and 48 chants. The Yale book does not include prayers or responsive readings.

The 234 numbers include two versions of one hymn, so really represent 233. A comparison with the work of our Hymnal Commission shows that they have taken 112 of these hymns for their proposed book, and there are 17 more in our present Hymnal, and 5 in the Hymnal of 1874. Most of the rest are old standards found in many hymnals, and of dignified tone and excellent quality.

There are a number of new authors represented, some being from Western Reserve University itself. Naturally these local hymns will be very welcome there, but they do not impress us as being equal in quality with the rest of the book. Some of the other hymns by authors we have neglected are very fine.

The music is mostly familiar and very good, written in reasonable keys, and, with the additional scoring mentioned in the title, gives something that no other publication in this country affords.

On the whole, college experience in chapel, divided between a list of 30 hymns on a card, and a book that was entirely too big to be of any use, makes us feel that Western Reserve University ought to be very happy in this book, which ought to make its way into the chapels of many other colleges. The book is published by the Boston Music Co. G. MOTT WILLIAMS.

BIOGRAPHY

A Master Builder. Life and Letters of Henry Yates Satterlee, Bishop of Washington. By Charles H. Brent, Bishop of the Philippine Island. Longmans, Green & Co., 1916. Price \$4.

Bishop Satterlee was one of the most attractive bishops of the American Church. His biographer has indicated the charms of his picturesque personality, the gentleness and loveableness that sprang of reverence, and the beauty of his ideals, by associating all with his vision of Washington Cathedral. As he is chiefly to be remembered as founder of the Cathedral church of the Capital, the story of this is so told as to indicate that this is to be concrete expression of his spirit, and that his work on Mount St. Alban was a fitting climax to what had preceded in Wappinger's Falls and in New York. His personality showed the kinship of the child and the seer, the humility and greatness of true simplicity: his work illustrated important aspects of our Church's history during the latter part of the nineteenth century. It is well that his life should be given to the world in so enduring and so pleasing a form.

Bishop Brent is to be congratulated on his subject, and on having written one of the best ecclesiastical biographies of the period. In exhibiting Bishop Satterlee's opinions he emphasizes points congenial to his own thought; but in so doing he acts truly as interpreter, since in both opinion and emphasis there is sympathy between Bishop Satterlee and himself. He has done good service for the Church in thus preserving the memory of the first Bishop of Washington, whose biography is, in form, probably the best yet given to any leader of the American Church. F. J. K.

The Romanticism of St. Francis. By Father Cuthbert. Longmans, Green & Co., 1915. Price \$2.

There is much literature relating to St. Francis, that most winning of mediaeval saints and typical example of the best spirit of Italy. Nothing hitherto written in English has better analyzed the secret of his charm and influence than this sympathetic, but critical, story of Father Cuthbert. He interprets the spirit of St. Francis and of the Franciscan Order, adding excellent chapters on "a modern Franciscan" and on St. Claire. Each essay in the book makes valuable contribution to history, and emphasizes the meaning of true simplicity, a lesson much needed in the present day. F. J. K.

MISCELLANEOUS

Church and Nation. By William Temple, Hon. Chaplain to H. M. the King, Rector of St. James', Piccadilly, Chaplain to the Archbishop of Canterbury. Macmillan & Co., London and New York. Price \$1.00.

This book contains the Paddock Lectures for 1914-1915 delivered at the General Theological Seminary. The book is one well worth reading, as being full of suggestive and helpful thoughts on a problem which is more and more becoming a vital one in Great Britain, if not in this country, the relation between State and Church. Dr. Temple has set before him in these lectures the "attempt to think out afresh the underlying problems which for a Christian are fundamental in regard not only to this war [the Great War] but war in general—the place of Nationality in the scheme of Providence and the duty of the Church in regard to the growth of nations."

"It is well," says the author, "for us to go back and ask, 'What are the fundamental principles of the Kingdom which Christ founded, what are the methods by which He founded it, and what are the principles and methods which He rejected?'"

So full of suggestive thought is the book that it is difficult to give in a short review any conception of the merits of it. There are phrases that fix themselves in the memory by their epigrammatic force, as for instance, these: "Sacrifice is the Divine activity; Calvary is the mode of the Divine omnipotence." "Worship is indeed the very breath of its life, but service of the world is the business of its life." "The Church serves because it first worships."

We should like to call attention to these passages: the extract from Dostoevsky, given on pp. 21-23, and the lecture on Holiness in the Church. There is also much that will more than repay study in the lecture, God in History, and in the appendix III on Justice and Education.

Counter-Currents. By Agnes Repplier. Houghton, Mifflin Co. Price \$1.25 net.

Readers of the *Atlantic Monthly*, who enjoy Miss Repplier's pungent style, will be glad to know that nine of the essays contributed during the past three years have been published under the title of *Counter-Currents*. They deal with such topics as "Our Loss of Nerve," "Christianity and War," "Women and War," subjects which every loyal American is thinking about at the present time. One may not always agree with Miss Repplier, but one is always bound to admire her, for few writers of the day wield a more trenchant pen. The present book will undoubtedly be recognized as one of the really notable works of the year.

In the Wake of the War Canoe. By the Ven. W. H. Collison, Archdeacon of Metlakahtla. E. P. Dutton & Co. Price \$1.75 net.

Archdeacon Collison's account of his forty years' work among the little known Indian tribes of Northwest British Columbia is not only a most fascinating story full of adventure, far more romantic than any ever imagined by a novelist; but it is the record of a wonderful triumph of the Cross. The excellent illustrations and the store of information about Indian customs will make it interesting to the general reader.

Our Mothers. Compiled by Mary Allette Ayer. Lothrop, Lee & Shepard Co. Price, small 12mo gilt top \$1.00. Edition de Luxe Full leather \$2.00. Carriage extra.

Within this dainty volume of gray and gold is gathered a wealth of the best things, both in poetry and prose, which have to do with mothers and children. Some of them are from famous authors; others are not so well known but are of rare literary merit. Together they comprise a gift book which any woman would be glad to possess.

The History of Twelve Days (July 24-August 4, 1914) by J. W. Headlam, M.A., formerly Fellow of King's College, Cambridge. Scribner's, New York, 1915.

An exhaustive study of official correspondence now accessible relating to the events which occasioned the European war. The result of examining the available evidence is to fasten the responsibility for the war upon Germany.

The New Guide to Westminster Abbey. By H. F. Westlake, M. A., Custodian of the Abbey. A. R. Mowbray & Co. Price 40 cents.

Those who know and love England's splendid Abbey and those who hope some day to visit it, will find in this book by the Custodian, not only a trustworthy guide but an excellent history of the men and women who rest within its grey walls.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR.

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

THE first definite knowledge which the writer ever had of the useful element of Church work done by the several hundred deaconesses of the American Church was from the lips of Deaconess Emma Drant when she pictured to a group of Churchwomen the life in "True Sunshine," a Chinese Mission House in San Francisco. As she told that interesting story of this struggle to take to those children of China a living, working knowledge of the Church, there was borne in upon her hearers what a comprehensive, ubiquitous filler-of-gaps a deaconess is, and how much the Church needs many more of her. Deaconess Drant has changed her work since then on account of climatic reasons; and, while perhaps her present employment in the Cincinnati City Mission is less picturesque than that among the little Celestials, it is equal in importance and equal in its demands on our interests. In her annual report the deaconess gives thanks to God because a blessing has followed her teaching of the Bible in the Work House, the Home of the Friendless, and the Strong Ward of the Tuberculosis Sanitarium. Of this she says:

"I can see some effort on the part of these misdemeanants to do better. One woman who has often been at the Work House expressed it by saying, when she met me on the street, 'I am trying to be a woman.' Several young mothers are supporting their illegitimate children and themselves honestly. One of the 'Commuters' (the name of those who are frequently sentenced to the Work House) made good fourteen months, another for nine months, and another for a year. Some of the most incorrigible have changed perceptibly, and are apparently trying to catch their hold on decency and self-respect. Many have fallen so often that they find it a hard task to get up, but I encourage them to try for the love of Christ. One who had lapsed into evil ways said when she saw me at the Work House, 'Oh, Deaconess, don't I git another chance?' Even that cry showed she had made some progress, for—she cared."

Deaconess Drant recounts the items of her many-sided work of the year, one of which is the instructing in institutions of 5,653 persons. She pleads for a municipal farm for these people of the jail and work-house. Many of them, she says, might become valuable citizens.

"I feel that we are uncivilized to punish them for deficiencies so long as no provision is made for their reclamation. We are wasting human lives in a treadmill of arrest, conviction, and discharge, and the tax-payer and the honest workman are burdened with the support of people who should be taught to be self-supporting. Preaching and teaching help to rouse the dormant good that is in every soul, but without will-power, without friends, without home or money, without trade, is it surprising that they lapse into evil ways? How can we show the compassionate love of the Christ to these poor people?"

A CHURCHWOMAN who attended the conference at Lake Geneva, for the first time, has brought home much enthusiasm both for the way in which all is done at these meetings and for the autumnal work which awaits her and "for which I am prepared as never before," she says. Our own Church was third in number, there being eighty of us in attendance. Miss Lindley had the largest adult class, numbering 330. Of special benefit did this visitor find the class taught by Mr. B. Carter Milliken, educational secretary of the Presbyterian Board, who taught *The New World*, the text book written by the Rev. Arthur Gray, and which will be used generally by the Auxiliary this winter. Bishop Tuttle gave to devout and attentive listeners, on the last Sunday in August, a splendid missionary message, made more effective by the personality of that veteran of the Cross as in his superb, ripe age, venerable and gray, he flung forth the fearless Catholic message of Christ. Another thing, novel but especially appealing and moving, was the group prayer meetings, where little bands of those who were earnestly seeking more light met for intimate, personal prayer. "All about it is," she said, in conclusion, "we do not know our advantages—we do not dream how much is being done toward the illumination of life—unless we occasionally go to some such thing as this great conference."

DEACONESS LOUISA of the diocese of Vermont organized a diocesan altar guild some time since which now includes seven parish guilds. In the *Mountain Echo* she writes of certain things to be remembered in the care of flowers on the altar:

"Remember that the flowers are an addition of beauty but not an essential part of the furnishings of the altar, and their place is subservient. Never put flowers or plants in the font; and then, dear friends, do not leave flowers to wither and die on the altar. Far better remove them the day before they begin to fade than to let them remain a day after. Remember that nothing that appertains to the reverent care of the altar is really small. In our offering of flowers it is lovely to remember that our Lord Himself used as a beautiful illustration the lilies of the field."

A CLERGYMAN of the Church has sent us a comment on a late paragraph in this page, in which it was urged that women have an intelligent knowledge of the various funds being asked for by the Church at present; and that if this information were more general there would seldom be heard the old but ignorant assertion that the Church is always asking for money.

This clergyman believes in, practises, and has written about the Biblical custom of tithing, and his pamphlet, *The Sacred Dime in Every Dollar*, is a very convincing argument that the return to this would solve the entire problem of finance for the Church. "This Sacred Dime matter of mine," he writes, "is not a work for gain; indeed it takes quite a part of my own small tithe to break even on the expense of publishing it. So I can suggest freely that you urge it as a part of woman's work in the Church—urge, I mean, both the giving of the tithe and the use of the pamphlet." In this small folder our attitude in this vital matter of giving is carefully considered from Biblical sources as well as from the experience of those who are observing this rule now. "This is God's plan for financing His Church. He has revealed no other. The duty of giving at least one-tenth of one's income rests upon as strong ground as the baptism of infants and the observance of the first day of the week. If all gave in this way, how fully Christian work and worship would be sustained! Farewell, then, exciting ways—some of them scarcely honest—of making money, farewell begging sermons, chancel appeals, subscription lists, prize gifts, and all the host of them. The Church would be the almoner of the liberal, the benefactor of the needy, the glad home of those now neglected, while the brotherhood of humanity would be a realized and glorified fact." Searching memory for an example of a Churchman who uses this "sacred dime," just one is found. An Orangeman from the north of Ireland, a railroad employe on a modest salary, used sadly to inveigh against the methods of a certain parish. "Set aside a tenth for God—let it be His. You will not miss it and it will bring a blessing."

This folder may be had of the Rev. H. M. Ingham, Keene, N. H.

ONE CAN THINK of no human feeling surpassing that of having stood for the Right in its day of difficulty and then having that same Right recognized finally by an intelligent citizenry. This is the way, one would think, that the Church Temperance Society feels just now. With Bishop Tuttle as patron, the Rt. Rev. Frederick Courtney, president, Bishops Lawrence, Greer, Burgess, and Darlington, vice-presidents, Mr. Irving Grinnell, treasurer, and Miss Hannah K. Graham as secretary, this society has been keeping steadily at its specific object for a number of years. Just how many years Miss Graham has edited the little organ of this society, *Temperance*, we do not know, but it has completed its eighth year; and, for a brief, compelling, readable, high-class little journal surely there is none to surpass it. Truly, in the varied phases of woman's work Miss Hannah Graham fills a fine and unique place. Twelve times a year this little paper goes out, the product of her brain and energy. And now temperance has come into its own. No longer are people ashamed to apologize because they do not drink wine or take a high-ball at dinner. The business world has de-

clared for it and that settles it. And glad we Churchmen should be to know that the Church has openly had for years an important society for the promotion of this crying work. Not long since we showed to a distinguished lecturer on temperance this little magazine, *Temperance*. "I am very glad to get it," he said. "I have seen nothing at all like it." It should go into every library in the land, into every college library, into boys' clubs, Y. M. C. A. libraries; all over the land with its short, cogent, intellectual message of great good.

THE *Diocese of Chicago* is evidently feeling the levity which goes with the tropic summer-tide. It prints a conundrum—not as yet guessed by us:

"It is a word of five syllables. The first two are what Gladstone loved, the last two are what Gladstone hated. The whole is where Gladstone's enemies would like to have him go. Accented differently, the whole is what Gladstone would like to have done."

Another from the same paper is the poem of young Serge Ivanovitch:

"Owata jollitlm elvad, nowl mustgote mloldad:
Ivspenta nawfu lplloftin, aver ymer rycoy elvbln
Thistur kishwar mustavastop, Gotele graphitoff to pop."

THE SHADOW OF THE CROSS

BY A. STUART GIBSON

WE were driving, the Parson and I, toward his little house near Tokyo, which stood surrounded by cherry-trees and flowers, adjoining an even smaller structure which I learned was the church where the Parson held services for his band of converts. We were good friends, the Parson and I; first as school chums in the same town in the States; then as room-mates at college in the same class. When we left there, however, our paths separated. I followed a natural inclination toward commercial life and he donned the cloth and became a missionary to Japan. It had been fifteen years since we had seen each other; but only distance had separated us. We had corresponded steadily, without a single break, telling each other of our sorrows and our joys, our successes and our failures. As soon as I made up my mind to travel a bit I decided to pay the Parson a visit during my jaunt. He was delighted when I wrote him, but no more so than I when he answered my letter with an urgent and hearty invitation.

So it was that he and I, on this bright morning, were driving together along the winding road which led to his headquarters, chatting as frantically as two school girls at recess, or society women at an opera. But our conversation was not enough to keep my eyes from roving over the charming scenes about me and taking in the beauty of the landscape. Suddenly, as we rounded a curve in the road we came upon what was evidently a cemetery. Long lines of grass-covered mounds and a profusion of flowers told the tale. The graves were unmarked except, in a few instances, by a flowering plant or small bush, but one attracted my attention. Placed at a little distance from most of the others, it was marked by a massive wooden cross, standing nearly seven feet high and towering above the low hedge surrounding the graveyard.

"Oh, is this your place?" I asked, in my ignorance. It must have covered several acres.

"Hardly," said the Parson. "Ours is not so large. This is one of the Buddhist cemeteries."

He chuckled at my expense.

"Buddhist!" I exploded, with some asperity. I do not like to be laughed at. "Will you please tell me, Parson, since when Buddhists have been buried under the shadow of the Christian cross? I'll admit I'm a stranger in this land, but I never heard —"

"You never heard," interrupted the Parson, "the story about that cross which I'm going to tell you when we get home, if you keep your temper and don't give me back talk."

"Very well," said I. The Parson was a good story-teller. "We'll make it after lunch, if you like. I've been starved since I left home."

"Bad food on the ship?" inquired my friend. Then the talk drifted to the discomforts of travel and the incident of the cross escaped my mind until our lunch had been served by a wizened Oriental who showed almost a worshipful regard for the Parson. But when we had adjourned to the veranda and were smoking in peace, with the cherry-blossoms around us, I reverted to it.

"Now tell me about the cross," said I.

The Parson flicked the ash from his cigar.

"Well, it's rather an odd tale," said he. "They say truth is stranger than fiction; this story should prove it, for every word is absolutely true."

He hitched his chair more around to face mine and began.

"You may have noticed that old fellow who served our lunch? Well, that's Ichiro, and it was he who made possible and brought into being the story that I'm going to tell you. When I came first to this place, some years ago, Ichiro was the man who hated me the most, and it was he who did his utmost to rid his beloved land of me and the faith I taught. Now he is my most devoted friend and follower and he has done more for the work here than almost any other man. And the way it came about is what forms the story.

"Ichiro had an only son, a young chap about eighteen, named Suki, who was all in all to Ichiro. The boy was a nice enough fellow—I met him soon after coming here—and he displayed much interest in the teachings of Christianity. His best friend was another boy of about the same age, Isoto, and the two could always be seen together.

"Isoto was a brilliant young fellow. He was in love with a girl—daughter of one of my earliest converts, I afterward heard, and I rather imagine that was the reason for his conversion. However, whatever started it, he soon became an ardent Churchman and worked hard on his own part to make additional converts. Naturally one of those chiefly interested was Suki, and it was with great pride that Isoto brought him to me, the first man influenced by his words.

"I came to know the young chap quite well. He came to see me several times with Isoto, and, as I say, displayed intense interest in the Christian religion. I'm not a believer in trying to convert a man before you know him, so I took matters gently, studying out the fellow and trying to learn in what manner it would be best to approach him. The question of his conversion was never directly broached by me, but Isoto worked hard, talking and explaining, and coming to me for additional information when his own store was exhausted.

"At last there came a day when Isoto came to see me with a beaming face.

"I've got him to promise," he said, fairly dancing with delight. "He has gone home to ask his father if he may be baptized."

"Suppose his father refuses?" I asked.

"Then he cannot become a Christian—yet," said Isoto. "We of Japan believe that obedience to our parents is one of the greatest virtues a man may have. If his father refuses, Suki will not become a Christian."

"He went away, somewhat nonplussed, but with a promise to bring Suki to see me within a few days. They did not come, and I had begun to wonder what was up when one day I met Isoto on the road near here. If it had been anybody else I should have expected him to hide, from the expression on his face; but he came to me.

"Suki will not become a Christian," he said, his voice breaking. "His father refused, and Suki is a dutiful son."

"Then his eyes suddenly brightened.

"Perhaps, some day," he said, "I will be able to bring Suki and his father both to God."

"I urged him to do his best and decided that I should see if I might do anything. But Ichiro would have none of it.

"The god of his fathers is good enough for Suki," the old man said, glaring at me. "He will have none of the notions of other gods put in his head."

"But the boy should choose for himself," I objected.

"He is a Buddhist and Buddhist he will remain," cried Ichiro, still glaring, and the upshot was that he ordered me out of his house.

"Suki did not come to see me again. I met him several times, and, although he spoke respectfully, there was that in his face which prevented me from mentioning the subject of his creed. When I saw Isoto he told me he was still trying to win the boy, but Suki felt that he must obey his father."

The Parson paused to relight his cigar and I took the opportunity of shifting my position. As I did so Ichiro appeared.

"I go to the cemetery now, if it be willed," he said, with a bow.

The Parson dismissed him with a nod, watched him disappear, and then resumed his story.

"It was nearly a year after that—matters remaining about the same—that a plague appeared about the outskirts of Tokyo, and for days the roads about the city were given over to the funerals of the victims. My would-be Christian friend Suki was one of the first to go. He was buried in the Buddhist

cemetery we passed this morning, with the rites of the god of his fathers. Isoto was broken-hearted, and they say old Ichiro nearly lost his reason. After the boy was buried the old man shut himself up for a week without seeing a soul. At the end of that time he reappeared, but a changed man. He never has been quite the same since.

"The plague continued with great violence. At last one day I was told that Isoto, too, had been stricken. I hurried to him in answer to a message he sent; but when I reached his side it was nearly over. I talked with him a few minutes; then he suddenly sat up and stared at me.

"I wanted to help," he said. "I wanted to show Suki and his father the light; now Suki is dead, and I shall never see his father more."

"Then he died.

"Ichiro came to see me the next day. To say I was surprised would be putting it mildly. But my wonder overcame my astonishment at once.

"I wish to ask a favor of you," he said. "When first my son came to me and asked if he might become a Christian, I refused him—as you may know." I nodded and he went on. "He was a good son, my Suki, and he did not speak of his desire again for many days. Then he once more came to me.

"My mind is not at rest," he said. "I believe in the Christ who died on a cross, and not in the god of my fathers. Until I become a Christian I will not have peace."

"I cursed him. "Never again speak of me of this vile subject, I said, 'or no longer will you be son of mine.'"

"Soon afterward he died—my Suki. Still did I scoff at the Christ, but when I saw my only son, at death, find comfort in the words you had spoken to him, and go prepared to die, I began to wonder. Now my mind is made up."

"What do you mean?" I asked. "Tell me."

"I see my error," Ichiro said. "My son was a Christian in his heart. The teaching of Christ had gone far deeper than any words of mine. Now he is dead—but is it too late?"

"Then he told me of his plan. Now he is a Christian and my staunchest friend."

The Parson stopped.

"But what of the cross?" I asked.

For answer the Parson led me to the end of the veranda. Far away we could see the Buddhist cemetery.

"Isoto lies buried beneath that cross," he said, "and beside him, the shadow of the cross on his grave, lies Suki. The ground was concentrated by permission of the Buddhist priests."

"But what is that between the graves?" I asked.

The Parson reached in an open window and produced a field glass. He handed it to me and I raised it to my eyes.

Between the graves, in the shadow of the giant cross, knelt Ichiro, his hands clasped, his face upraised as if in prayer.

"Isoto has fulfilled his mission!" I exclaimed.

The Parson nodded.

THE SWORD

Homo the peasant had
 A cottage by the road
 And the great King one night
 Passed by, and there abode.
 On what was in the house
 He supped and there he slept
 While Homo, with great joy,
 Good guard and vigil kept.
 "The King will give to me,"
 Thought he "a purse of gold;
 Perhaps a gem, wherewith
 To buy the house I hold."
 Next morn the King he served
 At breaking of the bread,
 Waited upon him well
 And on his journey sped:
 And the King rode away
 With many a kindly word
 Of thanks and pleasant speech
 But nothing of reward.
 So Homo, to his house
 Went in, with drooping head,
 Bewildered and ashamed,
 And there, upon his bed,
 He found the King's sword;
 The sword that none may dare
 To keep except the King;
 Shining forgotten there.
 There was no help except

With fleetest foot to bring
 For fear of punishment,
 The sword unto the King.
 So Homo girt his loins
 And took the sword and sped
 Swiftly: but, faster still,
 The King rode far ahead.
 Therefore by forest paths
 Short cuts, to reach the road
 Past windings, curves, and turns
 Homo all breathless strode.
 There, in a thicket caught
 Of briars, by a ford,
 To clear the thorns away
 He had to use the sword.
 Later, when bushes dense,
 Hasty, he hurried through,
 A wolf leaped at his throat:
 Him, with the sword, he slew.
 Coming upon a road,
 Robbers his progress barred:
 "Ho, peasant with a sword,"
 They said, "What do you guard?"
 Then Homo, much afraid,
 Halted with bated breath.
 'Twas death to lose the sword;
 To use it was but death.
 Therefore he drew and fought
 With victory therein.
 Who fights with the King's sword
 With the King's sword shall win.
 And so at last he came,
 At sunset, soiled and torn,
 To the King's palace gate,
 Wounded and wet and worn.
 But ere he told his need
 Unto the outer guard
 They passed him at salute
 Into the palace yard.
 Therefrom the inner guards
 Guided him silently
 (Bewildered and amazed)
 Into the throne-room high.
 There the King's captains stand
 And lords and princes ring
 Around the golden throne;
 And there he saw the King.
 Dirty and muddy, then
 He fell upon one knee
 Holding the great sword up
 For the great King to see.
 And, kneeling still, he told
 His story, at command,
 Of danger, toil, and wounds,
 And to the King's own hand
 Yielded the sword; whereat
 The King the great sword drew,
 Turned it and weighed and smiled:
 "A good sword keen and true,
 Fair, trenchant, double-edged;
 But this sword is not mine.
 Nay, be not so dismayed.
 I think it must be thine."
 Then Princes and great lords
 And the King's captains came
 And crowded round him there,
 Raised him and called his name,
 And hailed him as a friend.
 Then Homo saw this thing.
 Who bears the King's sword grows
 A captain of the King.

L. TUCKER.

THE GREATEST mistake which Christians have ever made is in thinking that charity is the beginning and the middle and the end of all religion. It is the end, as peace is the end of war. It is not the beginning. John Baptist knew better. He put repentance first. He knew that you couldn't reap a crop of corn without first pulling up the weeds. Christ knew better. When some of His feeble-willed followers came to Him and complained that the priests were exacting heavy ritual observances of them, did Christ condole with them and remind them that "All is love" and "God is all"? Not in my Bible, or yours, or any other. What did He say to the leper He had cleansed? "Go, show yourself to the priest, as the law of Moses commanded." Read it. It is in the Bible. What did He say to the carping disciples? "These things ought ye to have done—and not left the others undone." WALLACE HERBERT BLAKE.

THERE IS NO Christian duty that is not to be seasoned and set off with cheerishness.—Milton.

Church Calendar



Aug. 27—Tenth Sunday after Trinity.
 " 31—Thursday.
 Sept. 1—Friday.
 " 3—Eleventh Sunday after Trinity.
 " 10—Twelfth Sunday after Trinity.
 " 17—Thirteenth Sunday after Trinity.
 " 20, 22, 23—Ember Days.
 " 21—Thursday. S. Matthew.
 " 24—Fourteenth Sunday after Trinity.
 " 29—Friday. S. Michael and All Angels.
 " 30—Saturday.

CALENDAR OF COMING EVENTS

Sept. 9-18—Conference G. F. S. Associates, at Connecticut Holiday House, Canaan, Conn.
 " 19—Special Conv. Diocese of Kansas, Grace Cathedral, Topeka.
 " 26—Doc. Conv. Milwaukee, All Saints' Cathedral, Milwaukee, Wis.

Personal Mention

THE Rev. JOSEPH R. ALTEN has accepted a call to become rector of St. Luke's Church, Sea Cliff, Long Island. He has assumed charge.

THE Rev. BRAYTON BYRON has resigned his connection with the Pro-Cathedral Church of the Nativity and the chaplaincy of Lehigh University, South Bethlehem, to become rector of St. Mary's Church, Reading, Pa. After September 1st, Mr. Byron may be addressed at St. Mary's Church Rectory, 100 Windsor street, Reading, Pa.

THE Rev. R. L. BRYDGES, until recently assistant rector at St. James' Church, Madison avenue, New York, has gone to the European battle front with the Tenth Royal Grenadiers, One Hundred Twenty-third Battalion, of which he is chaplain.

THE Rev. JOHN COSTELLO should be addressed until further notice at the Sanitorium, Mont Alto, Pa.

THE Rev. FRANK W. CREIGHTON has resigned as rector of All Saints' Church, Andalusia, Pa., to accept the rectorship of St. Andrew's Church, Albany, N. Y. He has been in charge of All Saints' parish for three years.

THE Rev. PERCY GORDON has accepted a call to become associate rector of St. Bartholomew's Church, New York City.

THE Rev. E. STEIRLING GUNN has changed his address from Memphis, Tenn., to Winona, Miss.

THE Rev. FREDERICK HENSTRIDGE has resigned the rectorship of the Church of the Evangelists, Owego, N. Y., and will become rector of Grace Church, Elmira, N. Y., September 15th.

THE Rev. C. H. JORDAN, rector of the Church of the Resurrection, Greenwood, S. C., and priest in charge of a chain of missions, has resigned and accepted a call to the Church of the Advent, Williamston, N. C., to take effect October 1st.

THE Rev. NELSON KELLOGG has resigned charge of St. Michael's Church, Brattleboro, Vt., to take effect September 1st. He has been appointed rector of St. John's Church, Portsmouth, N. H., and will go into residence on October 1st. The present St. John's, built in 1806, is one of the oldest churches in New Hampshire, standing upon the site of Queen's Chapel, which was destroyed by fire in 1804.

THE Rev. ALVIN P. KNELL has resigned the rectorship of Trinity Church, Brooklyn, Conn., taking effect September 1st. He goes to the Seaman's Church Institute, 25 South street, New York City, to undertake the English religious and social work of that institution, and should be addressed there after this month.

FRIENDS of the Rev. GEORGE T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Conn., will learn with regret of Mrs. Linsley's continued indisposition. It was found necessary the beginning of the month to remove her from their summer home in North Conway, N. H., back to Hartford.

THE address of the Rt. Rev. JOHN MCKIM, D.D., Bishop of Tokyo, until General Convention is Church Missions House, 281 Fourth avenue, New York City.

THE Rev. WALTER H. MOORE, rector of St. Luke's Church, South Glastonbury, Conn., who has been invalided since Easter at Woodmont, has returned home and resumed his parochial duties.

TENTH SUNDAY AFTER TRINITY

St. Luke 19: 41—"He beheld the city and wept over it."

The tears of Jesus! Thrice the Saviour weeps.
 In human agony, the tears which rain
 In dark Gethsemane; and tears of pain
 He weeps, for friends bereav'd where Lazarus sleeps.
 And now He weeps for the rebellious city
 Blind to its day of grace, when Mercy trod
 Its streets, bedew'd with the tears of God,
 Which even in judgment speak of love and pity.

We ask not respite from the grace of tears,
 The springs which overflow when heart meets heart;
 We would not play the Stoic's tearless part,
 Who o'er his soul the mask of marble wears.
 But, oh, when tear-drops gather, Christ, we pray,
 Stretch forth Thy hand to wipe them all away.

HERBERT H. GOWEN.

THE Rev. PAUL R. R. REINHARDT of Fajardo, Porto Rico, sailed for the States on the steamer *Philadelphia* on the 12th of August, reaching New York on the 17th. His address until the end of November will be White Plains, N. Y., care of Grace Church Rectory.

THE Rev. PHILEMON F. STURGES is to become rector of Grace Church, Providence, R. I.

Summer Addresses

THE Rev. E. THOMAS DEMBY, principal of Hoffman-St. Mary's Industrial Institute, Keeling, and Archdeacon of the Church Work among Colored People in Tennessee, is spending his vacation in the West. Important mail may be addressed to 2417 Ogden street, Denver, Colo., care Mr. John H. Kigh.

THE Rev. J. M. MCGRATH is in charge of the of the services in the Church of the Transfiguration, Bretton Woods, N. H.

THE Rev. JOSEPH H. SPEARING, until recently superintendent of the Columbia Military Academy, Columbia, Tenn., will be supply during September and October for the Rev. Dr. Coupland, at Trinity Church, New Orleans. Present Address, 434 Pine street, New Orleans.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

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.

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

BOSTOCK.—On August 11, 1916, HENRIETTA BOSTOCK, aged 45. Requiem Mass in Christ Church, Schenectady, N. Y., August 15, 1916. *Requiescat in pace.*

HASKINS.—At Brattleboro, Vt., on Monday, August 7th, Col. KITTREDGE HASKINS, aged 80 years. He had served four terms as a member of the national House of Representatives, and was three times a deputy to General Convention. Funeral Thursday at St. Michael's Church, Brattleboro, the rector, the Rev. Nelson Kellogg, officiating. Interment at Prospect Hill Cemetery.

LINLEY.—At a California hospital on August 15th, Mrs. CHARLES H. LINLEY, wife of the rector of Christ Church, KallsPELL, Mont. Her death followed an illness of some months.

HILL.—In Springfield, Mass., August 21, 1916, SARAH AMELIA (DEVOTE) HILL, wife of the late Wade Hampton Hill of Worcester, Mass., mother of the Rev. Charles E. Hill of Springfield.

Rest eternal grant unto her, O Lord, and light perpetual shine upon her.

MERRYFIELD.—At the Old Soldiers' Home, in Danville, Ill., on August 16th, OMAR HASSAN MERRYFIELD, aged 76 years. He was buried from the home of his late niece, Mrs. Charles L. McMackin, Salem, Ill., on Friday, August 18th. He was a faithful communicant of the Church.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

WAKEFIELD.—At Victoria, B. C., after a long illness, HERBERT GERARD WAKEFIELD, priest, B. A. Oxon, England, late of Virginia City, Mont., in his sixty-sixth year. R. I. P.

WANTED

POSITIONS OFFERED—CLERICAL

CLERGYMAN WANTED for one year's duty in a large parish in the West. Must be able to live in clergy house, to do work along Catholic lines, and sing choral Eucharist well. Board, room, and good salary. Address W3, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED for New England parish of about two hundred communicants. Stipend, \$1,200 and rectory. Parish has no debts. Sound Churchman with musical and Sunday school ability desired. Address NEW ENGLAND, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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.

ERNEST 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.

MOTHER'S HELPER WANTED in family of small children. Reference required. Mrs. J. C. WILSON, Rockwood, Tenn.

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.

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

WANTED.—By a parish-visitor of experience, a position as Church-worker, in a parish where Catholic teaching would be acceptable. Letters of commendation will be sent on request and personal references supplied. Address Box C, care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION wanted by experienced organist and choir-master. Cathedral trained. Recitalist, and recognized authority on choir-training and choir work. References. Communicant. Address ORGANIST, Box 35, Helena, Ark.

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.

CHURCHWOMAN, mature, college graduate, good family, well recommended, desires position as parish secretary and visitor. Five years experience. Address KYLA, 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.

REFINED NORTHERN CHURCHWOMAN desires position as house mother, housekeeper, or companion. Highest references. Address Mrs. B., 209 South West street, Orlando, Fla.

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 choir-master seeks engagement. Best references to well-known rectors in New York. Address F. S., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires position as assistant organist. Familiar with sung psalter. Philadelphia preferred. Address Box X, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS PARISH VISITOR wanted for September by clergyman's daughter. Address FAITH, 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.

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

THE 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.

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.

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

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

CLERICAL OUTFITS

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

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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.

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

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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.

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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.

HOME OFFERED

REFINED Southern lady, with home in south Florida, would like to have charge of several children or some invalid for the coming winter. Wonderful climate. Excellent churches and schools. Highest references given. Address A. B. C., 155 Chestnut street, Asheville, N. C.

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.

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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Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
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PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

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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.]

Thomas Y. Crowell Co. New York.

The Worth of a Girl. By Bertha Pratt King. 25 cts. net.

The Graymouse Family. By Nellie M. Leonard. 50 cts. net.

E. P. Dutton & Co. New York.

Charles E. Hughes. The Statesman as Shown in the Opinions of the Jurist. By William L. Ransom, Justice of the City Court of the City of New York. \$1.50 net.

PAMPHLETS

University of Chicago Press. Chicago, Ill.

The University Record (New Series). Vol. II., No. 3, July, 1916.

THE CHURCH AT WORK

REPORT ON RACIAL EPISCOPATE

TO THE NAMES signed to the report of the Joint Commission on a Racial Episcopate as printed in THE LIVING CHURCH last week should be added the name of Mr. W. W. Frazier, agreeing to the report of the majority.

LABOR SUNDAY

THE ANNUAL observance of Labor Sunday will fall this year on September 3rd. This anniversary affords an opportunity to Church people interested in the workingman's cause to show their understanding and their sympathy by special service and sermon in cooperation, where possible, with labor organizations. An order of service and a leaflet of suggestions may be obtained on application to the Joint Commission on Social Service, 281 Fourth avenue, New York City. Each will be supplied in quantities of one hundred at one dollar.

DEATH OF KITTREDGE HASKINS

THE DIOCESE of Vermont lost one of its most prominent Churchmen in the death on August 7th of Col. Kittredge Haskins in Brattleboro at the age of 80 years, in final consequence of a chill which he received while in attendance upon the diocesan convention in Montpelier last June.

Born of vigorous colonial stock in Dover in 1836, he was admitted to the bar in 1858, and almost continually thereafter practiced his profession. During the Civil War he enlisted and served until honorably discharged because of disabilities incurred. During his long life in Brattleboro he attained to the highest office in the state masonic order, including the grand mastership. From 1900 till 1908 he served as representative in Congress. He was constant in attendance upon the diocesan councils as delegate from St. Michael's parish, which he also served as vestryman and senior warden. He was a deputy to the General Convention of 1886, 1889, and 1912.

Funeral services were conducted in the parish church on Thursday, August 10th, the rector of St. Michael's, the Rev. Nelson Kellogg, officiating. A requiem Eucharist was offered in the early morning, and the body lay in state in Masonic Temple with a guard of honor from Beauseant Commandery, Knights Templar.

DEATH OF REV. H. G. WAKEFIELD

THE REV. HERBERT GERARD WAKEFIELD recently died in Victoria, British Columbia, after a long illness. He was graduated from Queen's College, Oxford, England, with the bachelor's degree in arts, in 1873, and was made deacon in the same year by the Archbishop of York, who advanced him to the priesthood the following year. After over twenty years ministry in England, he did service at Dauphin, Manitoba, Canada, for six years, until, in 1899, he went to Philipsburg, Mont. Five years later, in 1904, he went to Lewistown, Mont., and afterward to Virginia City, in the same diocese.

CHURCH PENSION FUND ACTIVITIES

THE SUBJECT of the Church Pension Fund has been brought to the attention of numerous summer colonies by the Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, New York City. Among the places visited by Dr. Gates are Southampton, Mag-

nolia, Narragansett Pier, Newport, and Cohasset. In all cases Dr. Gates' sermons were attended by large congregations who indicated great interest in the success of the campaign.

MR. R. LEO HUNT, Secretary of the Committee on the Church Pension Fund in the Diocese of Pennsylvania, has been appointed as General Advisor to all the diocesan committees in the Province of Washington, which comprises the twelve dioceses within the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia. Mr. Hunt entered upon these enlarged duties on August 15.

THE CONNECTICUT diocesan committee hope during the summer months to reach every parish and individual with information and educational matter. The several archdeaconry committees already have sent out letters to rectors of parishes asking them to appoint a lay committee, preferably members of the vestry, to conduct the parish campaign. Before the fall campaign starts it is planned to arrange a largely attended meeting of active workers.

LOS ANGELES MISSION TO JAPANESE

ST. MARY'S mission to the Japanese, Los Angeles, has been in need of a parish house for some time and this need has at last been met by the generosity of Miss Mary L. Paterson. She owned a lot adjoining that on which the church stands, and realizing the splendid work being carried on by the minister in charge, Rev. J. M. Yamazaki, she offered this property to the Bishop on condition that a parish house be erected immediately.

In the absence of the necessary funds the Bishop bethought him of a lot in another part of the city which had, with other property, been given to him personally some years ago. By mortgaging this he secured the necessary money, also aided by other contributions, and the mission has thus secured this highly valued accession to the plant, the property now running through from one street to the next, the whole being valued at some \$6,500.

In addition to the ordinary services, Mr. Yamazaki with his helpers are in touch with from fifty to sixty children daily in classes in English and in the general Americanizing of the Japanese.

CALIFORNIA CHURCH BURNED

ST. PAUL'S CHURCH, El Centro, in the diocese of Los Angeles, was destroyed by fire on the 8th of August. The fire was discovered in the evening, having started under the roof of the building, and in spite of the efforts of the fire department the building was burned to the ground. Interested parishioners saved the sacred vessels and altar hangings. The parish is vacant at present although a clergyman is to take charge in the fall. The building was insured. The fire is attributed to crossed electric wires.

MEMORIALS AND GIFTS

TO THE memorial to Miss Ann Genette Pixley placed in St. Paul's Memorial Church, St. Joseph, Mich., at Easter, a silver chalice spoon and a handsome Prayer Book for the Litany desk have been added. The latter was

presented by Miss Gertrude Barber of Evans-ton, Ill., on Miss Pixley's birthday, July 26th.

THE VESTRY of St. John's Church, Warehouse Point, Conn., are planning to make important repairs in their church property. They have accepted the offer of Mrs. Robert H. Simonds to lay an oak floor in the chancel in memory of her son; also the offer of Robert H. Simonds to build a Gothic arch and rood-beam in memory of his father, J. H. Simonds. The vestry will use the bequest of the late Mrs. R. T. Riggs for an oak floor to be laid in the nave, aisles, crossing, and rear of the church, the whole to be a memorial to the donor. Many other repairs and improvements are contemplated as soon as the necessary money can be had. To this end the parish aid society voted \$370 and the Girls' Friendly Society \$25.

AN ATTRACTIVE marble tablet, here reproduced, has been erected in St. James Church, Lancaster, Pa., by Mrs. Henry Cotheal



Swords, in memory of her great-grandfather, the Rev. Joseph Clarkson, who was rector of the parish for twenty years, from 1799 till 1820.

ASHEVILLE

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

* Diocese not to be Formed

THE BISHOP, acting upon a resolution of the committee of advice, has cancelled the call for a special convocation which was to have met on August 16th to consider the matter of becoming a diocese at the coming meeting of the General Convention.

CONNECTICUT

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

Diocesan Items

THE ANNUAL meeting of the Daughters of the King will be held in November in All Saints' parish, Meriden (Rev. Francis Smith Lippit, rector).

THE DIOCESAN board of religious education plan to issue a diocesan Catechism in the early autumn. There is a deplorable ignor-

ance of diocesan matters among Church people, and the proposed Catechism may tend to awaken interest in such things and to satisfy it.

MAINE

Rectory for Newcastle—Summering in the State—Serbian Priest at Bar Harbor

Mrs. WILLIAM R. CABOT, of Boston, Mass., having recently purchased the house and grounds in Newcastle occupied by the Rev. H. W. Perkins and family, has deeded the same to St. Andrew's parish, Newcastle and Damariscotta, of which Mr. Perkins is rector, for a rectory, and in memory of her parents, Mr. and Mrs. Charles P. Gardiner, late of Brookline, Mass., who were among the founders of the parish and contributed generously not only to the erection of the church and its furnishings but also to its maintenance, Mrs. Gardiner's last gift having been made by will and consisted of \$2,000, to be added to the endowment fund of the parish. The house referred to is a large and attractive building, with a furnace and electric lighting, and, surrounded by noble trees, faces the Damariscotta river. It makes an ideal rectory.

AS IN PREVIOUS YEARS, many of the bishops and other clergy are spending their vacations in Maine. Of the former the Bishops of New York, Connecticut, and Maryland are at Northeast Harbor, the Bishop of Massachusetts at Bar Harbor, the Bishop Coadjutor of Ohio and the Bishop of Minnesota at York Harbor, the Bishop of Arizona at Winter Harbor, and the Bishop of Indianapolis at Falmouth Foreside; while of the latter the Rev. Messrs. R. F. Alsop, D.D., W. M. Jefferis, D.D., of Philadelphia, S. S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H., and Stephen F. Sherman, Jr., of Bridgeport, Conn., are at Northeast Harbor; the Rev. Messrs. W. O. Baker of New Haven, Conn., F. S. Cookman, D.D., of Red Hook, N. Y., A. Leffingwell of Milford, Conn., W. Myer of St. Alban's School, Washington, D. C., and the Very Rev. F. W. Brookman of South Bethlehem, Pa., are at Bar Harbor; the Rev. Messrs. G. M. Brinley of Concord, N. H., and R. C. Ormsbee of New York City are at Castine; the Rev. Messrs. C. H. Arndt and G. E. Pember of Germantown, Pa., are at Orrs Island; the Rev. J. A. Fearnley of Burlington, N. J., is at Ogunquit; the Very Rev. S. B. Purves of Cincinnati, Ohio, is at Prout's Neck; and the Rev. F. H. Steenstra of Wollaston, Mass., is at Robbinston.

ON SUNDAY, August 13th, the Very Rev. Sebastian Dabovitch, Archimandrite of the Serbian Church in the United States, preached in the morning and evening at St. Saviour's Church, Bar Harbor. His subject in the morning was the conception of Catholicism held by the Eastern Orthodox Church, and in the evening the inner life and problems of the Episcopal Church, his word to the latter being, "Keep the Faith." The Rev. W. O. Baker of New Haven, a former rector, is making it possible for the rector of St. Saviour's, the Rev. A. C. Larned, to maintain a daily celebration. On the first Sunday in August, Father Staunton of the Sagada mission, Philippine Islands, preached, and later on in the week gave an illustrated lecture on his remarkable work.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Death of Mrs. Charles H. Linley

THE DEATH of Mrs. Charles H. Linley, wife of the rector of Christ Church, Kalispell, occurred at a hospital in California on August 15th. Mrs. Linley had been ill for some months, but her death at this time was not anticipated. Mrs. Linley is survived by her husband, who was for some years rector of

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WYOMING

N. S. THOMAS, D.D., Miss. Bp.
Memorial Window at the Cathedral

ON SUNDAY, August 13th, the Bishop dedicated a new memorial window in St. Matthew's Cathedral, Laramie, presented by the Hon. Edward Ivinson in memory of his wife, Jane Ivinson. The window was made in England and has for its subject the Transfiguration. Mr. Ivinson has also announced his intention of finishing the exterior of the cathedral by building the main spire and two rear spires, and also of adding a clock with a chime of eleven bells.

CANADA

Diocese of Calgary

AUGUST 6th was observed throughout the diocese as a day of penitential prayer and petitions for victory. Bishop Pinkham celebrated the thirtieth anniversary of his consecration, August 7th.

Diocese of Mackenzie River

THE BUILDING for the new diocesan school for Hay River is making rapid progress; the builders hope to have it ready by next summer. The Bishop and Mrs. Lucas have covered a distance of over 3,000 miles during his summer visitation in the far North. No news has been heard as yet of the mission of the Rev. H. Fry to the blonde Eskimos, but no anxiety is felt, as it is difficult to send word of their movements in that remote region.

Diocese of Montreal

IN THE DEATH of Canon Dixon, for many years rector of St. Jude's Church, Montreal, the diocese has lost another of the older clergy. He had retired from active service.

Diocese of Moosonee

THE REPORTS which have come in of the terrible bush fires which overwhelmed this northern country, show that Church property has suffered considerably. Bishop Anderson makes an appeal for help. Two churches and two rectories are known to have been destroyed. The pro-Cathedral and the Bishop's residence at Cochrane had a wonderful escape, a building within thirty feet of them having been entirely destroyed. The missionaries have all been most active in relief work. So many of the congregations have lost their best workers by death that the Church must suffer in many ways.

Diocese of Quebec

BISHOP WILLIAMS spent the month of July making his first visitation of the Labrador Mission.—A UNITED SERVICE of intercession was held in the Cathedral of Quebec, August 4th, to commemorate the second anniversary of the beginning of the war. Dean Shreve preached from the text, "How Long, O Lord, holy and true?" Rev. 6: 10.

Diocese of Rupert's Land

THE PROVINCIAL SYNOD of the Ecclesiastical Province of Rupert's Land, met in Edmonton the first week in August and concluded its session on the 11th. It was decided that the next meeting three years hence, should be held at Saskatoon. The last day of the session was principally taken up with consideration of what action should be taken on the Revision of the Book of Common Prayer. After a long discussion it was decided to request the Metropolitan, Archbishop Matheson, to call a special meeting of the provincial synod, for the purpose of taking whatever action may be deemed neces-

sary. A resolution was carried expressing the sympathy of the Synod with the temperance movement now in progress, and calling upon Anglicans to support the advance already made in the provinces of Alberta, Manitoba, and Saskatchewan.

THE RECTOR of St. Michael and All Angels' Winnipeg, the Rev. G. H. Broughall, has enlisted in the Canadian Army Medical Corps for overseas service. All arrangements have been made to carry on the work of his church till his return to Winnipeg.—WORK on the new St. George's Church, Winnipeg, is progressing rapidly.

Diocese of Toronto

ARCHDEACON CODY preached at the service of intercession in St. Paul's, Toronto, August 4th. The Bishop of Arkansas pronounced the benediction. Bishop Sweeny preached in St. James' Cathedral, Toronto, on the same day. Among those present in the congregation was the Japanese ambassador to England, who was on his way home to his own country.—A CHAIN of prayer was held during the whole day, on August 4th in the Church of St. Andrew's on the Island. Bishop Reeve conducted the evening service. Prof. J. H. Michael spoke on the Christian's duty of casting out the unclean spirits of unbelief, militarism, and indifference.

THE PLATFORM OF BUSINESS

THE CHAIRMAN of an association committee, who knows the spirit, restraints, and ambitions of business, says *Chicago Commerce*, submits the following as the "business man's presidential platform":

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 - "Charity to all, not only as between individuals, but in the family of nations and particularly in the opinions we form of others.
 - "Economy in public and private life."
- Note that the paragraph initials spell "Peace."

SUNDAY AMUSEMENTS

THE TERM ITSELF rather repels us, for we are unprepared to admit that "Sunday amusements" are consistent with the universal conception of the use of the day. There is, undoubtedly, a happy mean between the rigors of a stern and forbidding Puritanism and the enervating tropical heat and indifference of modern latitudinarianism. As a matter of fact, Sunday observance seems to be largely affected by climate and environment, but we submit that this is neither consistent nor sane. There must be a norm or standard to govern us with reference to the use of a day universally recognized as one in which we more largely cultivate our God-consciousness and in which in a corporate way we give expression to our deep religious convictions.

Sunday does stand for something; it stands for reverence and devotion and the sanctifying of human life and the opening of our vision to higher ideals of living. It stands for the more intimate fellowship of the family and the community at large; it stands for the home and for friendship; yes, it stands for a truer conception of all that makes life worth while. Anything that infringes the exercise of all that contributes to these ideals is a violation of the high principles for which Sunday stands. We cannot afford to compromise. We cannot afford to

USED VESTMENTS

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A FABLE FOR HIGHER CRITICS

IN THE year A. D. 3915 there arose a great controversy among the learned men of Europe in regard to an obscure war that had been fought in northern France in 1915. The only written record of that war was an old British manuscript, which said that in 1915 an English army, under the command of Sir John French, had gone into Flanders and there fought valiantly against the Germans. But in the spring of 3915 a monument had been dug up in northern France on which was an inscription to the effect that in 1915 a great French army, assisted by their allies from England, had gloriously defeated an immense horde of invading Germans. It was evident that this monument must refer to the same war mentioned in the English manuscript, and the scholars who first deciphered the inscription argued that the Englishmen who fought in that war did so in subordination to the French soldiers, that English pride refused to admit that fact, and so the English record obscured the truth by stating that the English army was commanded by a general named French. It was clear, therefore, that there was no such person as Sir John French. In vain the more conservative scholars argued that the British manuscript was written immediately after the war, that it had been accepted as historic for two thousand years, that there was no necessary contradiction between the two accounts, and that so little was known of the history of that period that it was impossible to state that all the facts in the matter had yet been ascertained. The radicals were all agreed, and there was no more to be said. Sir John French never existed, any more than Hercules or Robinson Crusoe. The manuscript was forever discredited.—L. B., in *The Presbyterian*.

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