



The Living Church

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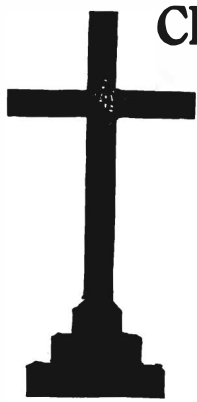
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FAITH IS moved by but one solitary passion—the hope of cleav-
ing closer and ever closer to the Being of God.—*Scott Holland.*

MAKE USE of time, if thou valuest eternity. Yesterday cannot be
recalled; to-morrow cannot be assured.—*Jeremy Taylor.*



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 5, 1916

NO. 14

EDITORIALS AND COMMENTS

Formalism

WHY is it that people are so easily led captive by a phrase? There are those who inveigh lustily against "taking vows" who might themselves be quoted as conspicuous and shining examples of faithfulness to their life-long vows. But while they gird at the three vows of the religious, they do not realize that they have themselves taken the equally binding vows of Holy Matrimony, or even, in some cases, of Holy Orders.

Or they will hotly denounce "Ritualism" in the Church as a piece of blatant formalism, and at once proceed to the ceremonies of the Lodge of which they are devoted members, and extremely keen on its "degree work."

This is a curious twist in human nature. It may be an unaccountable prejudice, but its existence is patent to all. It goes to absurd lengths.

In a certain parish one member of the vestry strenuously resisted all attempts of the rector to obtain sanction for the "singing of the *Kyries*." But after visiting his brother, a priest, the same vestryman came back after a Christmas enraptured with the singing in his brother's church. He was especially fascinated with the "responses to the Ten Commandments," which he implored the rector to have in their own church. Yet no one was to blame for the ignorance which has caused his vigorous opposition.

On paper we have a magnificent system of education. We yield to no one in admiration for the splendid body of teachers who give their services with such wholehearted zeal. But there is none the less a sad discrepancy between the amount of information imparted and the ability of the pupils to think.

"Oh wad some pow'r the giffle gi'e us
To see ourselves as ithers see us!"

That inability is in part a sign of defective introspection, partly of defective imagination, and partly of defective education, such as, perhaps, no system of education can eradicate.

Otherwise we should not have the spectacle of a hide bound party politician pleading in all sincerity at a Church gathering for "liberty of opinion" in matters of faith. For such a man generally looks upon the Church as a voluntary association of men of similar ideals. There is on the other hand no inconsistency in asserting the duty of undivided allegiance to the Church as a Divine Institution, and in voting for candidates who are not of one's own political party. The two things do not proceed *pari passu*. They are strictly incommensurable inasmuch and in so far as a man regards the Church as a Divine Institution. Political parties are merely human; very human, as we are from time to time reminded.

The examples so far cited border on the broadly humorous, not to say the ridiculous. If all stopped there, we might well rest content to smile at the foibles of frail humanity. But when a man in the same breath proclaims that our Blessed Lord was

wholly opposed to formalism, and then also loudly proclaims his belief that the sacraments are only forms, the case has become serious. These views may be idiotic, but he, or she, who holds them has a soul, and that soul must be reached.

Perhaps we do not now meet the crude objections to the Church's worship that were so well met in the famous work of the past generation, *A Presbyterian Looking for the Church*. There it was shown that all public worship is compelled to employ forms, the choice lying between extempore and pre-composed forms. The freest liberty of prophesying can go no further. However formless, however simple, however unfettered by rules of art, there is still a form in which the congregation offer their collective prayer after the minister. It is strange to us that people can be so wedded to a theory of liberty, that they are unable to see how many are the grievous difficulties which a non-liturgical system offers.

The object of having extempore public prayers is to enable the needs of the passing day or hour to be mentioned explicitly. There is a place for extempore prayer, but it is hardly the place of common prayer. In public worship there are presumably several persons gathered together with their various individual needs. Those needs have a place in the public worship. How are they to be set forth? Just as in every other case where memory is called into play; if the memory is not to fail, there must be an orderly arrangement of the petitions, the intercessions, the praises, the thanksgivings. In order to present those needs as a portion of the public worship, this order of arrangement must not be seriously impaired.

But how can that private order be maintained, if at every sentence of the minister's prayer, the occupant of the pew must go through his list mentally, to see what relation, if any, that particular petition bears to his own special needs? The mental strain involved is too great.

No man can at the same time both pray and examine the course of another man's prayer. Nor can a man pray while mentally looking forward to what may come next, in the officiant's prayer, and backward to his own scheme of personal offering of prayer and praise. No one attempts to make the sermon his vehicle of prayer. Yet sermons follow a more orderly course of development, have more cogency and coherence, more form and arrangement of material, than is apparent in most of the effusions called extempore prayer. It does not always follow that a sleeping congregation betokens a badly constructed sermon. It would be much nearer the truth to say that it betokens a well constructed sermon whose inevitable if long delayed conclusion was obvious from the first paragraph. The interest fails because there are no surprises. An extempore sermon in wild disarray may weary and disgust a congregation, but it will not send them to sleep.

There is nothing placid in disorder. If a man is to join his

own needs on the public worship, he must be able to arrange his needs in such an order as will fit the course of the public worship. The only possible scheme is a Book of Common Prayer. Even the Commonwealth had recourse to a Directory of Public Worship. The Church need not complain if her prayers are assailed for being formal. They are good forms for their purpose.

FORMS THERE MUST BE. The question with which we started was whether the sacraments are forms, and forms only. If so, our Lord was a mere formalist. He gave us those forms. He imposed them upon us. If, then, they are only forms, we are formalists who maintain them in being. The ground is cut away beneath the feet of all objectors to the formalism of a "Ritualistic service." Formalism is wholly in keeping with a formal observation. So the opponent shifts his ground, and urges that the forms of the "High Celebration" come between his soul and his God. It is a frequent objection. Upon what does it rest?

The ceremonies of the "High Celebration" are confessedly forms. Scarcely one is vital to the sacrament, otherwise there could be no "Low Celebration." Now if the whole is only a form, objection can only reasonably be taken to details, and then not on the score of formality, but on the score of informality or lack of harmony with the whole form. But the objection taken is that the forms come between the man's soul and his God. If that objection is to have any basis in reason, then the obstacle to his approach to God lies either in the whole service as a form, or in details, more or fewer, surrounding the main form.

If a man chooses to say that Christ was in error in imposing any form at all, we may leave him out of the discussion. If he says that it is only a multiplicity of forms that confuses him, then we shall reply that in the form of the offering of Bread and Wine in accordance with our Saviour's holy institution he admits that his soul has access to God. If he admits that, then the form has ceased to be merely a form. It has become what the Catholic Church has always taught concerning this sacrament, a channel of supernatural grace.

The ground of the objection has been shifted. The objections may remain, because we are not always actuated by logical motives. But if a man can be brought to see that the Holy Communion is more than a sign or pledge or form, that it is in very truth a divinely appointed means of grace, then we may reconcile him to the fitness of details of ceremonial.

ALL THE CHURCH'S FORMS have significance, even her lesser forms. Fasting does not appeal to some as an important spiritual exercise. Its broad base is the sacramental character of our bodies, which can and do influence our souls so much for good and for ill.

But this ghastly war is throwing a strong side light upon its value as an aid to memory of past conflict. The rise in price of food in all the belligerent countries has caused a marked decrease in the consumption of animal food. Under economic pressure people have found that they can do with less meat. They have cheerfully faced the necessity and have borne it as part of their little bit for their country. A day of fasting will forever after remind them of the struggles and self-sacrifice which the war imposed upon them. And if it is properly used, the Church can link on to this national patriotism her own loyal memory of her warrior saints, who in their day and generation fought the good fight of Faith, and "did their bit," when bitter persecution assailed her sons.

Forms there must be, so long as we are pent in the prison-house of the flesh. It is not lack of formalism to deny the reality underlying and linked to the forms. But it is formality not to see the reality and so to rest in the forms. It may be called formalism in derision of those who communicate very often, and yet contrive to live very unworthily of their calling. But it is superstitiously formal to refrain from Communion because "he who eats and drinks unworthily eateth and drinketh damnation to himself." That superstition is rife where the Lord's own Service is screened off from the uninitiated throng. Seldom do they seek the healing medicine of absolution to repair the breach in their souls' battered defences.

Words must not be allowed to throw us into panic. Nothing is the worse for being formal, if the form is good. We mean in any case to keep our forms, but it is always good to know that our determination is no sheer obstinacy or blind conservatism, but has some reason upon which to rest.

THE continued mid-summer heat discourages most activities but it has neither lessened the number of those who wish to aid the relief work of the Church in European cities nor reduced the amount of a week's contributions. Moreover the regularity with which certain names appear at definite intervals shows that we are long past the stage—if we ever had one—in which contributions were called out by some especially heart-rending narrative. Heart-rending indeed is every phase of the long drawn out war, now entering upon its third year; and the relief that we can administer is at best infinitesimal in comparison with the vast amount of suffering. Yet nothing can be more eternally worth while than the administration of this relief where it can be carried.

War Relief Fund

The following is the list of contributions to **THE LIVING CHURCH WAR RELIEF FUND** for the week ending Monday, July 31st:

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- * For relief of Belgian children.
- † For relief of babies in France.
- ‡ For work in France.
- § For Archdeacon Nies' work among British prisoners.
- ¶ For Mr. Lowrie's work in Italy in connection with the Gould Home.

[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.]

WE regret to say that by an error in printing letters last week in the department of correspondence, the signature of the Rev. Charles Fairman was attached to two letters. The first of these should have had the name of the Rev. Charles H. Hibbard, D. D., of Pasadena, Cal., signed to it.

A Correction

ANSWERS TO CORRESPONDENTS

L.—We know of no directions for lay readers in tract or pamphlet form, but an admirable chapter is devoted to the subject in Bishop Anderson's *Letters to Laymen*, which every lay reader and lay worker will find useful. [The Young Churchman Co., Milwaukee, 75 cts.]

V. V. V.—(1) A Suffragan Bishop differs from a Bishop Coadjutor in that (a) his duties are not permanently assigned in advance, (b) he does not necessarily become diocesan on the death of the bishop, (c) he is eligible to election as bishop in another diocese.—(2) In churches where an advanced ceremonial is in use it is customary to place lights about the casket at a burial and, sometimes, to use incense.—(3) The communicant strength of the American Church, including foreign missions, was placed at 1,058,804 by the *Living Church Annual* of 1916.—(4) We have not the figures relating to size and cost of the New York Cathedral.

IOWAN.—(1), (2), (3). For information as to the Confraternity of the Blessed Sacrament inquire of the secretary general, the Rev. C. P. A. Burnett, 14 East 109th street, New York.—(4) A lay reader may use the vestments appropriate to a chorister in the service.—(5) There is no liturgical authority for the use of the *Nunc Dimittis* at the close of Holy Communion though it may be used as a hymn.—(6) It is held by some authorities that the singing of the creed is contrary to the governing rubric.—(7) There is no direct American or English authority for the use of the *Benedictus qui Venit*, though its use in both countries is very common.—(8) An outside priest may not ordinarily officiate within a parish, by baptizing or otherwise, except at the invitation of the rector; but if he does so his priestly acts are perfectly valid and one baptized under such circumstances sustains the same relation to the Church as any other baptized person. But no priest ought to "intrude" uninvited into a parish.

LITTLE DO MEN perceive what solitude is, and how far it extendeth; for a crowd is not company. It is a mere and miserable solitude to want true friends.—*Bacon*.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

ECHOES of theological controversy reach even as far as the serene coolness of the Gulf of St. Lawrence. I have just had a letter from my old friend the rector of St. Charles the Martyr's, from which I quote a paragraph:

"What modern laxity means was revealed amusingly the other

night at a Church Club dinner. I was one of the speakers, and dwelt upon the importance of right belief, and of being joined in unity of spirit by the doctrine of the apostles and prophets. It was all elementary, and might perhaps have been taken for granted among well-instructed Churchmen, like most of those present. But after the dinner one leading layman, as ample in checkbook as in girth, came up to me and said with delicious condescension: 'I enjoyed your speech very much, sir, but I didn't agree with a thing you said. All that sort of idea is played out; we've got beyond it. I don't believe in belief.'

"There was no time for comment; I laughed and went on. But that last phrase stuck: 'I don't believe in belief.' What could be clearer? Religion has nothing to rest on in objective facts—the Gospels, the Creeds, and the Liturgy to the contrary notwithstanding. 'Lord, I do not believe,' is the boastful utterance of the modernist, who does not wish healing of his unbelief. In the truest etymological sense, he is an infidel, a miscreant. And yet, instead of being numbered in the ranks of the infidels where he belongs, he is a vestryman, a delegate to the Synod, very possibly a deputy to General Convention. His voice is potent in the calling of a new rector; and should he disapprove utterance from the pulpit as 'too narrow and illiberal,' and threaten to withdraw his subscription (or, more likely, give up his pew), woe betide the unfortunate incumbent who has been too faithful to his ordination vows! It is probable that his bishop will warn him against alienating generous givers, or tell him that his usefulness in that field is ended. And then, at the next diocesan convention, he may listen, with what patience he can muster, while the bishop appeals to the laity as 'the permanent element in the Church,' the clergy being restless and always desirous of change!

"Where does the fault lie for this state of things? Not primarily with the laity of that type—though none of them would approve in ordinary secular affairs the ethics of his own unbelief. Alas! there are clergy who say the same things, in their studies and from their pulpits; not many of them, to be sure, but enough to taint the air. One such wrote recently in a Church paper that the modernists believed in a progressive revelation, and that the same Deity who spoke through Jesus spoke through other men to-day; all of which sounded plausible enough until you realized that he was maintaining our Blessed Lord's fallibility, and so denying His Godhead. It was not progressive revelation, but contradictory, that he meant, the newest 'gospel' supplanting the old: which is absurd.

"No, we must look higher. By divine appointment the bishops have the special safeguarding of the Faith once for all delivered. They are to bear witness to the Truth, to reprove error, to check the spread of false doctrine, to feed the flock of Christ. Of old, preaching was almost exclusively an episcopal function, and the people turned to their bishops to learn what was the *depositum*. But to-day, how many bishops do openly set forth the Faith against heresy, so that the laity can understand what is taught and what is condemned? What pastoral letters or charges deal with the central doctrine of an holy religion as it is impugned, within and without the Church? When has the most audacious heretic been publicly reproved by ecclesiastical authority?

"It is not that the princes of our Israel are afraid of exercising their power: in fields relatively unimportant they take cognizance of trifles, or thunder anathemas at matters displeasing to them. Cut flowers in one diocese, acolytes in another, extra-liturgical services in a third (however consonant with the Incarnation they are), these things stir up episcopal wrath. But so long as our people hear from the pulpits of our churches the articles of the Apostles' and Nicene Creeds denied and ridiculed by clergy who stand high in episcopal favor, with never a word of authoritative antidote to the poison they scatter, so long the guilt will rest upon those in authority.

"I am not urging 'heresy-hunting,' or the elaborate and painful machinery of trials for heresy. Sometimes those must be necessary, since provision is made for them. But when the rector of a city parish declares that 'the sacraments are dead, dead, dead!'; when another explicitly says, in a sermon, that it is far more probable that Joseph was the natural father of our Blessed Lord, and that the

Virgin Birth is a myth; when a third solemnizes the 're-marriage' of the guilty party in a divorce for adultery; and all these things are widely published with never a word from the Bishop; do we not need to use the Collect for St. Matthias' Day?

"Some German scholar declares that originally the bishops were financial agents only: to which came, by way of answer, an amended text, 'the Shepherd and Bursar of your souls!' But the amount of space given to monetary and material affairs in episcopal utterances now-a-days almost justifies the suspicion that the German speculation has been accepted in our own day.

"Sam Slick, the clockmaker, once uttered this pithy definition: 'True liberality lies in praisin' every other church and abusin' of your own.' The inconsiderate passion for 'comity' and 'federation of churches' has certainly developed much liberality of that type in high places—with 'level places' and the like. But is it not significant that the newest fighting organization in the Church, formed with flourishes of the trumpet and wavings of banners, should utterly ignore the spread of unbelief among our own people (nay, rather, include in its own ranks some who are partly answerable for that spread) and devote itself to crushing out invocation of saints, prayers for the dead, etc.? If the Bible is myth, Christ a deceiver, even a self-deceiver, Christmas and Easter and Ascension fairy-tales, and the sacraments to be explained out of Frazer's *Golden Bough*, what matters the rest? 'We don't believe in belief!'

"There, my dear Presbyter Ignotus, I have poured out my soul to you. Now I shall go back and read the History of the Church of Alexandria for an hour, praying that God may raise up an Athanasius for our need."

Amen, say I.

ALL DECENT CITIZENS should rejoice at the reappointment of Thomas Mott Osborne to the wardenship of Sing Sing prison, after his triumphant vindication—which was necessarily the condemnation of those whose foul greed conspired against him. Few things in recent years have been more touchingly significant than the enthusiasm with which the prisoners welcomed him back to the work he had undertaken so courageously and self-sacrificingly; and the world was freshly reminded that convicts are only men gone wrong, not degenerates or wild beasts.

Some recent figures from the English army confirm that truth. Nineteen thousand lads from British reformatories have volunteered, of whom three have won the V.C., thirty-five the D.C.M., twenty have been "mentioned in despatches," three decorated by France, eight have new commissions. Scotland Yard has kept the record of twelve hundred ex-convicts who volunteered: one of those won the V.C. by an act of valor so tremendous that his colonel said, "I would not, I could not have asked any man in the regiment to attempt it." He saved his regiment from destruction; yet "for his own sake Scotland Yard is compelled to withhold his name." Seventy-three of these heroes of the prisons have been killed already—one wearing the Tsar's cross of St. George.

Punishment for crime, of course: swift and certain. But war against the causes and occasions of crime, and a square deal for the man who has borne his punishment, with the recollection always before judge and jury prison officers and public: the end of punishment is reformation and restoration, not degradation. A father said to me the other day: "My son has been undisciplined and wild, and he deserved punishment for that last prank which has taken him to the reformatory; but I am terribly afraid he will come out worse than when he went in." What a comment on the name of the institution!

PROHIBITION CONTINUES to work well out west. In Spokane there were 1,036 fewer arrests, for the first five months of 1916, than for the same period in 1915, for drunkenness, disorderly conduct, and vagrancy. Six murders stained the 1915 period; none that of 1916. From Colorado the same sort of report comes:

"The terrible things that I predicted did not come with Prohibition. It is doing wonders out here. Colorado is happier, wealthier, healthier, wiser, and more prosperous with Prohibition. I am glad that my prediction did not come true," says H. H. Tammen, proprietor of the *Denver Post*.

And all the news from Russia, in that same field, is most satisfactory.

TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

IV.

THE "CASTER-OIL METHOD" OF INTERPRETING THE BOOK

Well, there is a method of interpreting the language of the Prayer Book that may well be called "the Caster-Oil Method." It is cleverly contrived to make the Prayer Book seem to mean what the modern writer would like to have it mean; but it disregards utterly what the makers of the Prayer Book did mean.

That is not honest interpretation. It is put forth by very honest and truly admirable gentlemen, sometimes, but it must be said of them that in their eagerness to score a point they are not as careful as they ought to be to find the genuine historical facts and submit themselves to them.

The plea is not, be it understood, for any narrow restriction as to the now enormously divergent uses of the Book of Common Prayer. Even if there were the power, it would be doubtful wisdom to compel all sorts and conditions of men to conform to any individual interpretation of the Church's rules. It is a well-settled part of what we may call "the Common Law" of our Church and of the Church of England that men may follow very different lines in worship, in practice, and even in doctrine, consistently with reasonable loyalty to the Church, which eagerly desires to show itself able to contain men of many minds and of opposite parties. But the Church, which is thus broadly tolerant, does not teach both types of doctrine and practice. She teaches one, and tolerates the other.

I have no complaint to make against the man who says quite frankly, "I am not bound to agree with all the teaching of the Prayer Book. I am only bound to use it." (The case of the creeds is different. We shall come to that in a moment.) But I do gravely object to any attempt on the part of the tolerated party to make out, contrary to the fact, that the Prayer Book has always taught what they teach. The meaning of the Prayer Book is a historical meaning. It is a point of honor to keep our history true.

V.

TWO SIMPLE ILLUSTRATIONS OF INTERPRETATION: HISTORICAL AND UN-HISTORICAL

I may digress here to give two illustrations of the difference between historical and un-historical interpretation. They may serve all the better because they are not too interesting. In other words, neither of them is of any great importance, and neither of them involves any serious difference of religious thought.

(a) If you know the Prayer Book historically, you will know that words to be said in the course of the service, when written in *Italic* type, are thereby directed to be said by the people as a response. Such are the *Amen* at the end of most of the prayers, and the second *O Christ, hear us*, at the beginning of the discretionary part of the Litany. So, then, if you come to a church where minister and people say *together* the General Thanksgiving, of Morning or Evening Prayer, you will know that these are persons who either do not know their history or disregard it. At any rate they are not following the order of the book. The *Amen* (thus printed) shows that the minister is directed to say the prayer, and the people are to answer. And so, if you come to a church where the people say the *O Christ, hear us*, in the Litany, along with the minister, instead of repeating it after he has finished, you will know that they are not taking the prescription as it was given to them. It is not a greatly important matter in itself. It is of much more importance whether one obeys the directions habitually, or just uses the book as one likes.

In this connection perhaps one ought to add that it is a tradition coeval with the use of a Prayer Book in the English tongue that in spite of the *Italic* "*Christ, have mercy upon us*," in the *Kyrie*, wherever it occurs, those words may be sung together with the preceding and following "*Lord, have mercy upon us*," by choir and congregation, disregarding the direction for responsive utterance, which first appeared in the revision of 1604.

This may be thought by some to give the whole case away. "The Prayer Book," it may be said, "was always meant to be used freely, as a suggestion rather than as a directory." But historically that is not true. The first Prayer Book in English was put forth with certain traditional usages attaching to it which modified here and there what without them would have appeared to be the meaning of the printed page. But it never entered into the minds of the framers of the first English Prayer Book, nor of any of the later revisers, that the book should be at the disposal of any user to make out of it what he liked.

(b) For another simple illustration of historical interpretation of Prayer Book directions we may take the use of the Lord's Prayer at the beginning of the Communion Service. It has the "Amen" at the end in the same type with the prayer, showing that it is not responsive. But are both prayer and "Amen" to be said by the priest alone? Or are both prayer and "Amen" to be said by priest and people together?

History tells us that the Lord's Prayer in this place was in the old Latin service part of the priest's private preparation. In the first English Prayer Book the rubric ran: "The Priest shall say the Lord's Prayer with this Col-

lect, the people kneeling," and then followed the Collect for Purity, as on page 222 of our book, the Lord's Prayer not being printed in this place at all. Evidently, the idea that it was part of the priest's own devotion still remained.

In 1662 the rubric was changed so as to read: "the Lord's Prayer and the Collect following, the people kneeling," and the Lord's Prayer was printed here, but nothing was said of the people's joining. Contrast this with the rubric following the Communion of the People: "Then shall the Priest say the Lord's Prayer, the people repeating after him every petition."

If the revisers of 1662 had intended to change the ancient custom at the beginning of the Service, they would doubtless have given a similar explicit direction at the place where they wished to make a change.

But it is said, most naturally, by careful students of the present text of the Prayer Book, that the rubric before the Lord's Prayer in Morning Prayer is express: "Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service."

This is one of Bishop Cosin's additions to the English Book in 1662. There is no suggestion, in his copious notes on the use of the services and the changes that he wanted to see made, to give any idea that he had the introduction to the Communion Service in mind. It cannot be said that Bishop Cosin regarded the Lord's Prayer at the beginning of the Eucharist as lying outside the service proper, for he says expressly (see Blunt's *Annotated Prayer Book*, page 5) that Morning and Evening Prayer begin with the Lord's Prayer, as they ought, and so does the Service of the Altar. It seems reasonably certain that if he had wished to make a change in an immemorial usage at the beginning of the Eucharistic office he would have asked for the insertion of a rubric at that spot. As he did not, it looks as if he used the phrase "Divine Service" for that which used to be called by liturgical scholars "*Divinum Officium*," that is, for the services of Morning and Evening Prayer, corresponding to the ancient services for the canonical hours, as they are found in a Latin Breviary. You may hear a Roman priest speak of reciting his "Office." He will mean some of the services for the seven hours. Of course, the Mass is an "office," too. But as technical terms "Mass" and "Office" are set over against one another. Consciously or unconsciously, Cosin seems to have used this phrase "Divine Service" as covering only Morning and Evening Prayer. Here is a case when the principle of historical interpretation prevents us from obeying an order too literally.

I have deliberately used small and comparatively unimportant matters at first to illustrate my point about the difference between really knowing the meaning of our "prescription" and not knowing it. Let me say in passing, just to clear my conscience, that in the service of God by the assembled Church it is never a merely trifling thing to try to get even very small matters done in the right way rather than in the wrong way, where there is any right way and wrong way in the case. To be narrowly fussy about mere matters of personal taste in religion is all wrong, of course. But while the question whether in the public service of God one is doing a small thing in the right way or in some wrong way may be one of the least of all questions of duty, still I do maintain that it is not a mere trifle. To call a trifle the question of whether one does any smallest thing *right* is to trifle with a matter which is great.

A SORROWFUL LESSON

BY ZOAR

I SHALL send for the priest when I am dying, for then only I shall want him." The speaker was a strong, active man in the midst of a very prosperous business career. He, however, had banished God from his life and from his thoughts; for years he and his wife had not entered a church; yet he hoped for the comforts of religion at his deathbed!

We had been discussing, for they had known me when I was as indifferent as they were; but in the loneliness and pain of the sickroom God's voice had spoken to my soul; in the dread darkness of suffering and sin, His light and love had sought and found me. How then could I hide from my old friends—though they had neither heard His voice nor seen His light—the wonders that God had done for me? Hence the discussions, hence their half-mocking, half-pitying words: "When you are better you will forget all this, and become your own strong self again." Thank God, it is not true! I have *not* become my "own strong self again"—the strong self that dared to live without God.

So we drifted apart, my friends and I, for between the believing and the unbelieving hearts sweet fellowship is at an end; they speak different tongues and can no longer understand each other.

And then—came the catastrophe. Oh! the horror, the awfulness of the utter darkness which fell upon his soul; insanity—hopeless, incurable insanity. "I shall send for the priest when I am dying—" How can he send, since he no longer has a voice to call Him?

Filled with compassion the heart cries out in anguish before the ruins of a human soul: Too late! *O God, is it too late? Thou alone knowest!* Lord, have mercy upon him and teach us who enjoy the unspeakable privilege of Thy priceless gift of reason to thank Thee for it, and to use it in Thy service and to Thine honor and glory.

THE HEADSTRONG

"Some trust in chariots and some in horses: but we will remember the Name of the Lord our God" (Psalm 20).

Within my heart God sits;
He drives my soul;
A restless steed that neither bits
Nor bridles quite control.
God drives through starlit ways,
Where sweet flowers blow;
The courser champs the cramping bit and neighs;
It is not on this road he cares to go!

His Lord then waxes wroth;
Gives him his head.
And so my soul, headstrong and nothing loth,
Breaks from his pace as if by devils sped:
He meets the whirlwind at wild trysting place;
Outruns the lightning, tramps the thunder down;
Defies the echoes in his madcap race,
And chases panic through the quiet town.

Broken, alas! and of pride dispossessed
My soul looks back to where once sat his Lord;
Alas! no longer God is in my breast;
Life's shattered wheels can never be restored.
Where did I cast you, Lord, on hillside green,
Where, pierced in hands and side, you wait for me?
O that fair path along which might have been,
Ordered by you, my happy destiny!

RAINSFORD HAINES.

IT IS RIGHT to give every possible form to our soul. It is a flame that God has entrusted to us; we are bound to feed it with all that we find most precious.—*Voltaire*.

ALAS! HOW seldom it is that the soul is so still that it can hear when God speaks to it.—*Fénelon*.

CONVOCAATION OF CANTERBURY HOLDS SUMMER SESSIONS

Discusses "Conscientious Objectors," Proposed Tracts,
Control of Liquor Traffic

MEMORIAL SERVICE FOR DEFENDERS OF SERBIA

The Living Church News Bureau }
London, July 10, 1916 }

CONVOCAATION of the Province of Canterbury assembled last week for the summer group of sessions at the Church House, Westminster, the sittings lasting for two days. The Archbishop, at the opening of proceedings in the Upper House, emphasized the fitness of giving first place in their deliberations to matters arising out of the war. He expressed his thankfulness for the excellent work the chaplains were doing at the front. Referring to the enquiries being addressed to the chaplains in connection with the National Mission with a view to eliciting the causes of the ignorance and apathy of so many of the men towards the Christian religion, he said the answers which were pouring in were being collated, and would form one of the most important documents that ever existed in regard to the Church's life and opportunity and power of using them. With regard to the case of the "conscientious objector" to bearing arms in the war the Archbishop expressed his surprise that comparatively little attention was being given in the country to the discussion of the subject. He earnestly hoped that the new procedure outlined in the Prime Minister's statement the other day would go a long way towards removing some of the difficulties and wrongs which had arisen.

The Bishop of Oxford agreed with the president that there was no subject more difficult to deal with. It could not be denied that, owing to the treatment meted out by the military authorities in some cases, there was being created a spirit of bitterness in an important section of the community which he was sure would bear evil fruits after the war. The Bishop of Chelmsford pertinently pointed out that there were numbers of men who had only found out they had a conscience when their bodies or businesses were in jeopardy.

In the discussion on the work of preparation for the mission in the autumn the Bishop of London reported that 2,400,000 copies of the literature issued through the S. P. C. K. had been sold. The Central Council were going to issue three sets of more or less dogmatic tracts, representing the Catholic, Evangelical, and Central or Modernist schools of thought. He hoped to take part in a monster procession through London in September, and later on in the same month there would be four other great street processions in the metropolis. The Bishop mentioned certain resolutions which had been passed by the Central Council dealing with reforms in the Church, and another set of resolutions which had been drawn up by the Bishop of Chelmsford's committee. These letters dealt with the labor movement and the woman's question. They did not commit themselves to the views expressed. The object was for sympathetic study.

The Bishop of Oxford objected that in passing these resolutions and proposing to give them a wide circulation the council, which did not represent the Church, had exceeded its functions. With regard to the tracts, which had been mentioned, the Bishop felt there ought to be some severe and proper scrutiny of them—in order to ensure, for example, that nothing was said to imply that a person who disbelieved in the Virgin Birth of our Saviour Christ, or in miracles in general, had as good a standing ground in the Church as believers. The Bishop of London explained that every tract would have to be passed by the literature committee, of which he and the Bishop of Chelmsford and Canon Robinson were members.

The Upper House proceeded to consider the resolutions of the Central Advisory Council on training for holy orders. A resolution was passed to the effect that it was necessary to postpone the requirement of a scholastic degree for ordination to a date after the war to be fixed by the bishops.

The Lower House began its session by considering the report of the joint committee on the collection and custody of local ecclesiastical records; a subject of interest to many a lay mind as well as of great importance to the historian and ecclesiologist, but not one appealing to the popular imagination. There appears to have been in the past gross ignorance and well nigh criminal carelessness and negligence in respect of these valuable documents. The Archdeacon of Bristol referred to the destruction of nearly all the muni-ments of the older diocese of Bristol by the mob in 1831, but even what remained, he said, were cast by their custodians into a rubbish heap. When recently examined a splendid holograph of the celebrated Bishop Butler's was found in the heap, and other things of interest. The Archdeacon of Winchester mentioned that the late Dean Kitchen found at Winchester a whole floor littered with documents which,

he was told, there had not been time to burn. The triforium of Cathedral churches has been suggested as a suitable place of deposit for diocesan muniments.

An animated and rather breezy debate ensued on a resolution for state control of the liquor traffic. The mover, Canon Braithwaite, said that temperance reformers could no longer rely on persuasion only. The control assumed by the government since the war began had resulted in a marked decrease in drunkenness. The Dean of Lincoln, in seconding, avowed himself a "fanatic" for the temperance cause, yet he would not do away with the public house, and did not hold with the Protestant Dissenter that the state ought not to contaminate itself with the so-called "unclean thing." National control was merely local option on a large scale. The Dean of Hereford, who is rarely a floor member, intervened in the discussion as a "conscientious objector" to nationalization, and moved to omit the words "by state purchase." The Archdeacon of Coventry, of a different sort of school from that of the Dean of Lincoln on the subject of drink, opposed state control from the point of view of the National Mission. Were we to go to the people, he rhetorically asked, "with the Cross in one hand and a pot of beer in the other?" Canon Robinson, who is one of the leading members of the central council of the mission, had an answer pat to hand: What was proposed was not the regulation of a vice but the control of a great danger. The Archdeacon of Stow (the Ven. John Wakeford) acutely observed that the state was already the patron of the traffic. The trade had acted patriotically in accepting the limitations proposed to it during this war. While Canon Hough deprecated state monopoly, Canon Aitkin declared it would remove a stigma on the nation. The Archdeacon of Lewisham favored the proposal. Canon Bullock thought the present system would be all right under the right kind of publicans. The danger was in so much competition. This vigorous and interesting running debate was brought to a close by the Dean of Westminster, who saw a possible objection to the scheme. Such a vast and coherent army of civil servants as it would create might combine against the very object the nation had in view. The Dean of Hereford's amendment was defeated by 37 votes to 8. It was ultimately decided to defer further consideration of the matter till the committee on temperance had prepared a report thereon.

There was one day's sitting of the House of Laymen in Convocation week. Lord Parmoor, the chairman, in presenting a report of the education committee, said the German ideal of education, based on passive obedience to the state, had been the model most admired in this country for many years. Churchmen were now determined that there should be no more of it in our English system. Religious teaching must be at the base of all education. In the ensuing discussion considerable opposition was raised (according to the *Times'* report) by some remarks of Mr. P. Trumbull, who, appealing for a so-called "reform" of Old Testament teaching—i.e., on shallow and rationalistic lines—said that if our men at the front read certain Old Testament lessons they would find in them the justification for all the German atrocities, and that the German Emperor himself might claim that the English Church, in its sanction to these lessons, gave approval to his conduct of the war. The report was adopted. Resolutions were passed expressing the unalterable determination of the House to press for the repeal of the Welsh Act as soon as national circumstances permit, and requesting the bishops to consider the question of extending and developing the lay ministry.

Owing to war conditions it was decided by the archbishops that there should be no meeting of the Representative Church Council this summer.

On Friday last a memorial service for Serbs and British who have fallen in defense of Serbia in the war was held at St. Paul's. It had originally been intended to have this service on Kossovo Day in London, June 27th, but it was postponed until July 7th.

The large congregation present included the Serbian minister, the Serbian military attache, and the Serbian minister of agriculture, the Montenegrin premier, the Belgian, Rumanian, and Greek ministers, and the French and Russian ambassadors. The members of Parliament included the speaker. There were also present three hundred young Serbian refugees who are now pursuing their studies at Oxford and Cambridge. Before the service the Archbishop of Canterbury addressed them in the crypt in the presence of the Lord Mayor's Own Battalion of the Boy Scouts. The Archbishop's remarks were interpreted to them by Father Nicolai Velimirovitch. He could find, by the bye, no Serbian equivalent for "Boy Scouts," which came oddly in the middle of his fluent delivery. The service included the Russian *Contakion of the Departed*. At the close of the service the congregation (for the most part) had the privilege of hearing for the first time the Royal Serbian anthem in the original, which was sung by the Serbian lads. Like the Russian and English national anthems, it is addressed to God and begins with His Name. The Archbishop of Canterbury, in his notable address at the service, contrasted the lot of England in history with that of Serbia. He reminded the congregation that if the rocky barrier opposed by the Balkans to non-Christian hordes in the later Middle Ages had disappeared or grown soft and plastic, European history, not only in the Balkans, but far westward or northward, might easily have been

different from what it had been. The barrier had stood, broken but indestructible. We owed all honor to those whose faith had withstood on the one hand the ceaseless bribe, and on the other the unrelieved strain of cruelty and wrong. Through long centuries, from the days, say, of our Black Prince to the days of Waterloo, this downtrodden and oppressed Serbian race had in the inner sense of the words "held its own." The hope of Serbia, like her Christian creed, had been indestructible. It shows to-day among all her sorrows. God give us—who had no national griefs compared to hers—"the strength to help her to make those hopes reach fulfilment."

The Chapel of the House of Charity, Soho, was, by permission of the Bishop of London, used by the Serbians in London for the celebration of their Holy Liturgy on Sunday week in connection with the observance of Kossovo Day.

Other Serbian Services

It is said, no doubt, this was the first time that a Serbian priest had ever celebrated the Holy Mysteries in England. The Rev. Father Velimirovitch was celebrant, and the worshippers present included some English Churchmen who are particular friends of Serbia. A choir of six men sang the Liturgy, which is always the same Old Slavonic as that used in the Russian Church. The vestments, of splendid blue cloth of gold, were provided by the Anglican and Eastern Association. It is understood that the Serbian Liturgy will be repeated from time to time at the House of Charity, and also be used, when possible, for the Serbian refugee boys in Oxford and Cambridge. On Sunday, June 25th, the Serbian Mass was celebrated in the Chapel of St. John's College, Oxford, the Serbian boys forming the choir. On the afternoon of Sunday week a special service of intercession for Serbia was held at St. Margaret's, Westminster, and Father Velimirovitch read the Lesson and gave an address.

The presentation of the Rev. Roscow Shedden, one of the clergy of All Saints', Margaret street, London, to the rectory of St. Mary's, Bathwick, Bath, by the patron, Captain Forester, has resulted in an unhappy and rather sensational development. Mr. Shedden has addressed a letter to the congregation of St. Mary's, Bathwick, saying he had withdrawn his acceptance of the benefice, inasmuch as the Bishop of Bath and Wells, as chief pastor of the diocese, "feels he cannot reconcile it with his conscience to institute me."

St. Mary's, Bathwick, Bath

It appears that some ubiquitous Protestant informer—they are always prowling about the country—had happened to remember that he had heard, or some one else of his clique had heard, the Rev. Mr. Shedden preach a sermon on the Blessed Virgin Mary at All Saints' Church so long ago as the Feast of the Repose of Our Lady last year, and had reported it, or to speak more accurately, as Mr. Shedden says, "misreported it," to the Bishop of Bath and Wells. The Bishop, after Mr. Shedden had read the sermon to him at his request, was still of the opinion that he could not institute him, on the ground that the sermon contained, as he thought, "dangerous tendencies." The patron had been anxious to vindicate his choice in the Court of King's Bench, but for the sake of the peace of the Church, upon the advice of the Archbishop of Canterbury and other great dignitaries of the Church, the Rev. Mr. Shedden has decided not to go to law and to withdraw his acceptance of the cure of souls at the Bathwick church. He will remain at All Saints', Margaret street—in a diocese where his orthodoxy is above all suspicion. His innocent but "fateful" sermon appeared in last week's *Church Times*.

J. G. HALL.

TO JEANNE D'ARC

Fair Maid of France, whose glories even now
 After five centuries have passed, still shine—
 A halo round thy head time cannot dim—
 The homage of our heart's deep love is thine!
 With wondrous patience in a wicked world
 Didst thou pursue thy purpose, till thy lance,
 Which was thy love and faith that never failed,
 Healed the great pity that there was in France!
 Thy Voices, and the Visions thou didst see
 Of Saints, surrounded by celestial lights,
 Who gave thee counsel, linked thee to a world
 Unseen by eyes less meet for heavenly sights!
 Faith out of weakness made thee strong indeed
 To save a nation in its day of need!

JOHN H. YATES.

TRIAL is always man's greatest opportunity for moral and spiritual development. It is when an earnest man has been through hardship that he begins to discover the love of God. The love which indulges and coddles is destructive; the love that challenges is creative; such love is not only self-sacrificing, but self-repressing, holding back constantly that which it would fain give, and giving by holding back.—*Lutheran Christian Work and Observer*.

THIS SUBLIME saying will separate the good from the bad: "By their fruits shall ye know them."—*Feuchtersleben*.

INFANTILE PARALYSIS IN NEW YORK

Attempts to Withstand the Developing Plague

TRAINING FOR THE FEEBLE MINDED

New York Office of The Living Church }
 11 West 45th Street
 New York, July 31, 1916 }

THE epidemic of infantile paralysis set a new high mortality record on Saturday, July 29th, forty-four children dying from the disease during the twenty-four hour period ending at ten o'clock that morning.

The increased number of deaths, greater than those during any corresponding period since the epidemic began, more than a month ago, was unexpected by health experts, who predicted that the drop in temperature would check the plague. During the preceding twenty-four hours one hundred and sixty-one new cases were reported in the five boroughs of New York City, forty-six of this number being in Manhattan, also a high record for this borough.

This brings the total number of cases since the epidemic began up to 3,706.

Seven hundred and ninety-two have died of this scourge so far. Most of the victims have been children.

The local, state, and national health authorities have devoted their best energies to the work of prevention and cure. Notices have been posted in public places declaring that no person under sixteen years of age can leave the State of New York without a health certificate. Many towns, cities, and summer resorts have had strictly enforced quarantine regulations against children coming from New York City and nearby places.

Precautionary measures have been taken to prevent the spread of the disease through the gathering together of children. Choirs of boys and of girls in some communities have been forbidden to meet for rehearsals or to appear in Church services; summer and Sunday schools have been discontinued; fresh air work and day excursions have been cancelled.

A striking illustration of the care observed by parents in keeping their children away from any possible sources of infection was observed at the Cathedral of St. John the Divine this week. The beautiful lawn to the north of the new Synod House has been for years the daily playground of a great many children of the neighborhood. All this week the children have been absent; not because of any action by the authorities, but by common consent.

The epidemic of infantile paralysis has, of course, a large bearing upon all sorts of summer activities for children. According to the executive secretary of the New York Association for Improving the Condition of the Poor, Mr. J. A. Rawson, Jr., "the cutting off of fresh air activities in the country districts, because of the epidemic, has left thousands of children cooped up in their city homes and without any prospect of a summer outing. Because Sea Breeze at Coney Island is under supervision of the city authorities, and because we can examine all children before taking them there and keep them under strict observation while there, Health Commissioner Emerson has told us that the best thing we can do to relieve the suffering caused by the epidemic is to expand the Sea Breeze work. This we are doing by enlarging the capacity from 325 to 400 guests and by planning to keep the entire plant open later in the fall than usual. Thus the epidemic has brought new burdens upon Sea Breeze and given us an opportunity to serve many hundreds of poor children who have been cut off from their regular country outings at the time when they are most in need of vacations."

Miss Meta L. Anderson, director of New York University's Demonstration School for Defective Children, in a school building in Sullivan street, belonging to the Children's Aid Society, has begun a work which may give a new place in life for mentally defective persons. The scheme may help to solve the "servant problem" by training children, who in their early years give evidences of mental deficiency, for household service.

Training of Defective Children

Miss Anderson is assisted by a specially trained corps of instructors. There are ninety children of various grades in the classes and much success in teaching them how to do household work has been achieved. Leaving school they will go directly into places that have been opened to them on account of this training.

In an interview published this week in the *New York Times*, and in reply to the question, "How did you discover the scheme?" Miss Anderson replied:

"It has two sources. In the first place it was discovered during a series of investigations, conducted by various scientific societies, that one explanation of the average irresponsibility and low moral standard of house servants was due to the presence of a large number of defectives among the workers of this class. This naturally worked back to connection with all work among defectives.

"Further, however, it is the custom of the school authorities to

keep in touch with the pupils after they leave the school, and it is found that an exceedingly large proportion of them found employment as servants. It must be understood, of course, that they do not hold positions in which they are allowed a free hand. When directed by intelligent managers, however, they are both able and efficient workers in those branches of labor which are free from complex associations.

"They can cook, wash, sweep, clean, and perform simple operations of this kind quite as well as the normal serving girl, except that in all cases they must be directed. It would hardly do to let them plan and order the meals.

"Defectives are in reality persons whose mental growth lags behind the physical. For this reason they are able to do hard manual work. They are not particularly vicious, many of them being exceptionally pleasant and accommodating."

It is expected that plans will soon be filed by Mr. Bertram G. Goodhue, architect of the new church edifice to be erected by St. Bartholomew's parish, on the site recently acquired. The plot is on the east side of Park avenue from Fiftieth to Fifty-first streets. The existing structures are now being razed, a contract for their demolition recently having been awarded to a local wrecking company.

The General Education Board announces that it is about to complete a study of the public school system inaugurated at Gary, Ind. The purpose is that a full and authoritative account of this interesting experiment in public education may be available for study and use throughout the country.

The Board has employed a staff of educational experts who have already devoted five months to a first-hand study of the purposes, methods, and costs of the system at Gary and the results actually achieved there. This work was undertaken at the invitation of the school board of Gary. The results will be embodied in a comprehensive volume to be issued by the Board.

A course in the Philosophy of Religion is to be given in the University Extension Department of Columbia University next year by the Rev. Norman T. Boggs, the regular lecturer in Philosophy in the University.

Philosophy
of Religion

AS THE CLOCK STRIKES

The hour has struck; a clock somewhere
Has sweetly chimed its notes and clear;
The hour that's gone; have I had care,
Dear Lord, to live it in Thy fear?

The hour has struck; dear Lord, have I
Been overbearing, boastful, vain?
Have I esteemed myself too high,
Regarded others with disdain?

The hour has struck; dear Lord, have I
Too wishful been to lightly earn?
Or, grasping, thought I might deny
For things received a fair return?

The hour has struck; dear Lord, have I
Giv'n way when tried by carnal fire?
Or failed my flesh to mortify
When tempted by unclean desire?

The hour has struck; dear Lord, have I
Possessed a single envious thought?
Or sins of others magnified,
Or ways of mischief making sought?

The hour has struck; dear Lord, have I
Succumbed to gluttony or greed,
My appetite to gratify,
When fasting was my soul's real need?

The hour has struck; dear Lord, have I
Giv'n way to anger without cause?
Or have I sought to vilify
Where "sins" of others were but flaws?

The hour has struck; dear Lord, have I
This hour spent in idleness
And sought my sin to justify,
Confessing not my slothfulness?

The hour has struck; a clock somewhere
Has sweetly chimed its notes and clear;
The hour that's gone; have I had care,
Dear Lord, to live it in Thy fear?

HOWARD GIBBS CHASE.

IN THE midst of distress, to pray for grace, to hope for grace, is a sure sign of having come to occupy a gracious position, a clear pledge that grace may be looked for.—*Hengstenberg*.

SUMMER ACTIVITIES OF THE CHURCH

What Boston's City Mission Does

AN UNUSUAL CONFIRMATION

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

HERE, as in many other cities of the country, "the daily vacation Bible Schools" are now in full swing and meeting with a gratifying success. It is estimated that there are at least three hundred of these schools in America, with two thousand teachers and seventy thousand pupils. Our City Mission is conducting several such schools, increasing their number by one new one at St. John's Church, Charlestown. The annual social party of the Mission, at the Mother's Rest, Revere, was on July 12th, in charge of the Ven. Archdeacon Dennen, the Rev. F. B. Allen, and Mrs. Charles Talmadge. Each of these officers gave an address to a company of Church workers, philanthropists, and children. Mrs. Frances M. Groves, the house mother, was hostess. It was Mrs. Groves who, years ago, conceived the idea of this Rest House and was largely instrumental in carrying it through. The summer work of our City Mission in all departments is operating at its extreme capacity. All the playrooms, schools, etc., provide for about 1,200 children. Four tents, instead of two, have been placed adjacent to the Mother's Rest for camping parties of boys on one side and girls on the other. Twenty-four boys and twenty-four girls are thus enabled to have a splendid week's outing under careful supervision. The Rest is booked to its limit for the whole season. Last year the season was cut short owing to lack of funds. This year there has been received so far \$5,000 of the required \$7,000, and it is confidently believed at the Diocesan House that the full sum will be contributed. The weather this summer has been particularly exhausting—day after day of extreme humidity, often 95 degrees, with a high temperature—and the need of alleviating work among the poor has seldom been greater.

For many years the Sisters of St. Margaret, represented by Sister Vera, have conducted St. Monica's Home for Sick Colored Women and Children, on the old Garrison estate in Highland street, Roxbury. In the chapel at the home on July 12th, the Suffragan Bishop confirmed "Aunt" Fanny Banks, 109 years of age. "Aunt Fanny" came to the home six years ago. She had always been a rather rigid Baptist, but coming into contact with the Church's life, in the chapel, she felt a great desire to receive the Blessed Sacrament; which she had seen so many others receive to their comforting and strengthening. To prove her sincerity she has learned the Apostles' Creed, verbatim, during the last two months, being taught by one of the other patients. She is in full possession of her faculties and indeed is distinctly bright. Born a Virginian slave, she can neither read nor write, but has that keen sense of spiritual things characteristic of so many negroes. Before her confirmation she made her life confession and was then "received into the Church." She received her first Communion a few days after being confirmed.

The parish dedication festival was elaborately observed at St. James' Church, Amesbury, this year. After celebrations of the Holy Mysteries at 6 and 9:30, a lawn party with many special features was held in the afternoon, on the beautiful grounds of Mr. and Mrs. Jacob T. Choate. The offering at the Eucharist and the proceeds of the fête will be added to the "St. James' Day Endowment Fund."

The school for the rural clergy, under the auspices of the Massachusetts Agricultural College at Amherst, began sessions for a week, Wednesday, July 12th. The courses are in "Practical Agriculture," by Professors Chenowith, Graham, and Thomson; "Coöperation and Marketing," Professor Cance; "Rural Community Planning," Professor Morgan, and "The New Rural Church," Rev. Willard E. Waterbury, who will discuss the actual conditions existing in rural parishes, how to organize parishes for more efficient work and the Church in its relation to the country life movement. Mr. Waterbury's discussions will be under six different topics: "Distinctive Tasks of the Rural Church," "Some Essentials of Rural Church Efficiency," "Unutilized Resources in Rural Life," "The Problem of the Over-Churched Rural Community and What Federation Has Achieved," "The Rural Pastor in Study, Pulpit, and Parish," and "The Rural Church That Found Itself."

The Rev. Ernest Pugh, deacon, was advanced to the sacred priesthood, at St. Paul's Cathedral on July 16th. Mr. Pugh was formerly a Methodist minister.

J. H. CABOT.

HE WEARS his faith but as the fashion of his hat; it ever changes with the next block.—*Shakespeare*

PHILADELPHIA SOLDIER WRITES HOME

He and a Comrade Have Joined a Texas Choir

WARD CLUB HOUSES PLANNED
FOR STONEMENThe Living Church News Bureau }
Philadelphia, July 31, 1916 }

THE following clipping from a local paper is of interest because it shows what one of our parishes is doing for our country. Dr. Edwards writes that the twenty-five adult members of his choir are all communicant members of the Church. Dr. Keiser, mentioned here, is the rector's warden. With him has gone another physician, and a large part of the male membership of the parish.

"Sir—When I took charge of the Episcopal Church at Tacony, I found a young physician doing what he could to train young men of the town in military tactics. I encouraged him in the work, and in course of time he formed a company which became incorporated in the 1st Regiment, of which I had been the chaplain for nine years. When recent events forced "preparedness" upon us he drew about him a number of other doctors, who formed an emergency hospital corps and when a call was made for such men he presented himself with a squad of nearly fifty men. They were the first men to be sworn from Philadelphia into the United States service, under their leader, Major Keiser.

"One of these men has sent me a letter, which I have thought might be of interest to many of your readers. Sincerely yours,

"(THE REV.) R. A. EDWARDS,
"Rector of Holy Innocents."

"Field Hospital, No. 2, 7th Div. Militia.

"El Paso, Tex., July 16.

"Dear Doctor Edwards: I was very much pleased to receive your welcome letter during the last week. We are doing well down here, although the heat is oppressive during the daytime, but at night the sleeping is delightful and blankets are very welcome.

"Well, doctor, Fred and I are again in Church work. Last Sunday we went to St. Clement's Episcopal Church (Montana and Campbell streets) and after service we stayed behind and, after a somewhat doubtful conference between ourselves, asked the choir leader if we could sing in the choir, and he very nicely said Yes. So on Friday evening we reported at choir rehearsal and this morning were once more in vestments.

"Do you know, Doctor, it certainly was a pleasant feeling to be once again dressed in such style? Last night we raced all over town buying white shirts and collars, ties, etc., and were quite excited at the thought of once more dressing out of khaki. The preacher of the morning was the chaplain of the Second Pennsylvania. The service consisted of the Litany and Holy Communion, and I should judge there were at least 75 militia boys at Communion. Altogether, there were about 150 at Communion.

"We were going down to chapel service over at Fort Bliss barracks, but it just rained, and as the service is outdoors we didn't judge it wise to go over.

"I wish we could just drop in at Holy Innocents' for a service, but we cannot tell how long we shall stay here, and we are content to stay as long as it is necessary.

"Were you ever in El Paso? The American residential section is certainly beautiful, being built bungalow style, with very few exceptions. On the other hand, the Mexican quarters are the filthiest, most evil smelling adobe huts you could see. About 35,000 of the 70,000 inhabitants of the town are Mexicans, and almost every day there are fights between 'Mex' civilians and United States soldiers, but up to now no serious trouble has occurred.

"Well, Doctor, it is too dark to write now, so will close with our fondest regards to all. Your sincere 'soldier boys,'

"CHARLES AND FRED."

The gallery, for which there were not sufficient funds at the time of the erection of the parish house for St. George's Church, West Philadelphia, is now being built. This will give the people of St. George's Church a very complete house in which to do its work. The rector hopes soon to be able to erect a vestibule at the front entrance of the Church. This entrance has not been in use for several years because of this lack. Under the direction of the present rector great strides have been made in the progress of this old parish.

Beginning with Saturday, July 22nd, the founder of the Inasmuch Mission observed his seventh anniversary. The men, with the aid of some outside musicians, gave a minstrel show which was followed by a roast beef dinner which was served to all comers. There were several hundred served at the tables. While this took place for the men, Mrs. Long entertained the women in her apartments.

(Continued on page 493)

CHICAGO TRAGEDY AROUSES LAW AND
ORDER FORCES

Remedies Suggested in Law and Practice

PRESIDENT FARWELL'S ANNUAL REPORT

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

CHICAGO has had another of her many distressing tragedies. Like the Iroquois fire and the Eastland disaster of a year ago it has revealed evil and criminal conditions here and elsewhere calling for immediate correction. About ten days ago, Henry McIntyre, a negro, who lived on the West Side in the Warren avenue district, shot and killed his wife, two neighbors, and withstood a siege of the police, who killed him, but not before he had killed an officer. At the inquest following the murders, many of the witnesses, neighbors of the McIntyres, said that they had always thought them "queer," and one of the neighbors who had been wounded by McIntyre said that she had seen him cleaning a high power rifle several times during the past eight months, and that he had frequently threatened to kill the whole neighborhood.

The tragic incident and the evidence given at the inquest showed a shocking state of carelessness in the city with regard to dangerous defectives who are not under restraint, and who are allowed to roam at will in the community. A policeman at the inquest said that within his district a mile long and one and a half miles wide there were at least five men who had threatened to kill persons and who might at any time do as McIntyre had done.

So deplorable were the conditions made apparent at the inquest that a conference was called by County Judge Scully of prominent county and city officials and well-known alienists to consider the questions and to offer a practical solution, which will protect the lives of the public from irresponsible persons.

As a result of the conference a committee was appointed to make a survey of the conditions of mental defectives, and to report as soon as possible. The president of the committee is Mr. Fred Kern of the state board of administration. Another member is Chief Justice Harry Olson of the Municipal Court, who for many years has been urging more drastic measures for mental defectives. Another member is Dr. W. A. Evans, a former city health commissioner, widely known for his popular newspaper letters on "How to Keep Well."

Two definite courses of action to relieve the situation have been outlined by the committee, viz.:

1st. To ask the legislature to provide farm colonies for feeble minded and half-wits of Chicago near Chicago.

2nd. To set aside a large appropriation annually in Chicago—not less than \$1,000,000—with which to make a scientific survey of the situation on the part of both the police and the health authorities.

The annual meeting of the Chicago Law and Order League was held on July 13th. For twelve years this well known organization

has done splendid service for the enforcement of law and order, under the leadership of its fearless and active president, Mr. Arthur Burrage Farwell. With him have been associated many of the ministers of the Protestant Churches, some of our own clergy, and many well known men and women. The league has confined itself to the enforcement of law and order in the city, insisting that the present laws on the statute books should be obeyed and enforced by the authorities of the city and the state. The work of the league has meant a constant, bitter fight with the forces in Chicago and the neighborhood, which defy the law, and create conditions of crime and disorder, making Chicago notorious the country over. Mr. W. F. Mulvihill, who has been secretary for nearly eight years, resigned the office, and the Rev. Herbert B. Gwyn was elected to succeed him. Mr. Gwyn was secretary of the league some years ago.

In his last annual report, Mr. Farwell said:
"To-day we are entering upon the thirteenth year of our history and we should take courage from the past. The following are some things accomplished:
"Sunday Closing of Saloons: Some of the men in this organization have been interested in this contest since 1873, and this league has been actively in the work since 1907. We believe when Mayor Thompson last October used his power to enforce the Sunday closing law of the state that this was one of the most important actions taken by any mayor since 1871.

"Injunction and Abatement Law: This organization assisted in the movement before the legislature of this state during the sessions of 1911, 1913, and 1915, and the passage of this law demonstrates the wisdom of coöperation in attacking great evils. Some of the men connected with this organization have been interested in this contest against immorality in this city since 1894, and when one considers the situation at that time and to-day we can take courage.

"Work in the Morals Court: This league has helped in this great

movement against immorality and the segregation of vice since the districts were closed by States Attorney Wayman in 1912 and a good woman connected with this league has come in touch with a great many of these girls and by the greatest power in the world, the power of love, has helped in the redemption of some of these unfortunate persons. This league stands for the enforcement of law and also in this work extends a hand of sympathy and of love to those that have been debauched by the forces of immorality. It is a terrible loss to the city and state when one man is 'down and out,' but it is a worse one when a woman is down and out.

"Closing Saloons on Primary and Election Days: In coöperation with the Hyde Park Protective Association for about ten years we have made a contest along this line and at the last election, June 5, 1916, saloons were better closed than at any time in the history of Chicago since 1871, as we believe. For over a year we have been engaged in helping to remove twenty-eight saloons which are, as we believe, within four miles of the University at Evanston. We are co-operating with the Northwestern University and residents of that neighborhood and with Alderman Capitan of the Twenty-fifth ward.

"At our directors' meeting a resolution was passed asking Mayor Thompson to exercise his discretionary powers and revoke the license granted to the superintendent of the Edelweiss Garden, and we most heartily approve of the movement inaugurated to establish a zone of four miles around the University of Chicago where intoxicating liquors cannot be sold, thus putting this University in the same position as the Northwestern University at Evanston and the University of Illinois at Champlain, each of which is now protected by the law of the state of Illinois.

"Attack was made on the sale of liquor on boats in Chicago harbor. There has been distribution of millions of pages of literature. One of the most insidious forces of gambling is what is known as the hand book on races. This is giving us special concern. Judging from a history of Chicago in the past—considering the old Washington Park race track, the Harlem race track, and the Hawthorne race track—racing has been very detrimental to the city of Chicago. The great danger being that it helps to promote the hand books which have been such a demoralizing influence to thousands of people in this city. The Hon. John J. Healey, a former state's attorney of this county, wrote me in substance that 75 per cent. of the cases that came into the criminal court while he was state's attorney were caused by the liquor business, the social evil, and gambling. Our work strikes at these evils and the powers to overcome such evils are religion, education, agitation, the law.

"The order closing saloons on Sunday became effective October 11, 1915, when saloons were closed in Chicago for the first time in about forty years, and has resulted in a great diminution of Sunday crime in spite of the fact that there are frequent violations, as would naturally be expected where more than seven thousand places are equipped with all the facilities for doing business legally six days in the week and are only prohibited from selling upon Sunday." According to the press the results were, in substance, as follows:

Total saloons in Chicago.....	7,152
Number of saloons closed.....	7,146
Number of saloon employees resting.....	20,000
Violations of closing law.....	28
Number of saloons found open Sunday.....	6
Number technically violaters.....	21
Saloonkeeper found treating luncheon guests.....	1
Number of arrests for drunkenness Saturday.....	47
Number of arrests for drunkenness Sunday.....	16
Usual number of arrests on same two days.....	243
Number of suicides.....	None
Usual number of suicides.....	Two or three
Number of murders.....	None
Usual number of murders.....	20 a month
Every downtown theater packed.	
Movie theaters filled to capacity.	
Church attendance considerably increased.	
Cafes almost deserted.	

A recent every-member canvass in Christ Church parish, Streator, has resulted in the tripling of the envelope subscriptions. The canvass had been carefully prepared for by a series of preliminary letters to the parishioners. On Sunday afternoon, July 2nd, the volunteer workers assembled at the church and left in seven automobiles to make their calls, with the result that the subscriptions, which for some years have stood at \$650, were increased to \$1,800. Heretofore the several guilds have had to devote all their energies to provide for the current expenses; with this increased revenue they will now be free to work for the proposed parish guild hall. A strong branch of the Woman's Auxiliary with twenty-five working members, has been recently started.

Four men of the congregation of the Church of the Redeemer, Chicago, have gone to the Mexican border with the Illinois National Guard: Mr. Harry Eyles, Jr., who is in the machine-gun company of the Seventh Regiment; Mr. Eugene C. Noyes, a sergeant in another regiment; Mr. William Ben-Oliel, who sang in the choir for some time, two or three years ago, who has also gone with the infantry; Mr. Joseph B. Lawler being the fourth. H. B. GWYN.

WITH THE TROOPS IN NEW MEXICO

Our Western Massachusetts Correspondent Writes from the Front

TELLS OF THE CLIMATIC AND RELIGIOUS CONDITIONS

COLUMBUS, NEW MEXICO, July 23, 1916.

THE editor of THE LIVING CHURCH has asked me to write a letter from the front.

At the outset, let me comment favorably on the climate. All New Englanders are used to every kind of a climate. Here we have a climate which makes New Mexico a health resort and dots its great territory with sanatoriums. It is hot from 10 A. M. to 4 P. M., but a dry heat. The nights are cool, the air is clear, the vast expanse of the heavens studded with constellations is an inspiration. We are on a plateau 3,000 feet above the ocean—hence the good air. This is now the rainy season, and although we look for almost daily showers they have not been intense up to yesterday. Tuesday, July 11th, we had a delightfully cool day. The water, which comes from deep driven artesian wells, is fine and clear. It is true we are encamped in a desert, but it is a healthy, dry desert and water can make it blossom like the rose. One realizes the great value of water as expressed in Holy Scripture in relation to Oriental countries. Not far from camp the mountains—the Three Sisters—tower several thousand feet in the air, great masses of barren, sun-baked earth and rocks, sometimes wreathed in clouds.

The sanitation of the camp is excellent. All refuse is burned in incinerators, and not a bit of paper is allowed on the camp grounds. To prevent flooding of the grounds, a series of trenches and ditches has been dug by the advice of a New Mexican doctor, and they were well tested out in a heavy rain yesterday. One interesting feature of the country here is the easy method of making sun-dried brick or adobe. The Mexican houses, and many of the other buildings in this town, are made of adobe. The Second Regiment boys have surrounded their tents with adobe walls, to keep out the rain during the rainy season, when showers can be expected every day or so. To make adobe, simply dig up the surface earth, mix it with water, shape it with boards; and the sun does the rest.

Our field surgeons under Dr. Gates are capable and hard working men. Their purpose is to prevent sickness and make the camp a healthy place. Wonderful advances have been made by the United States army medical corps in Panama, the Philippines, and in this present mobilization of troops. All the men have received the anti-typhoid vaccination. All food served undergoes inspection. There is a sanitary officer on duty each day in the camp and the kitchens are carefully inspected. There is a large base hospital under care of the army here, and one of our surgeons, Dr. Curran, and many of our medical corps men are on duty there for the experience. There is a large United States ambulance corps on duty, with enough ambulances for a brigade in action.

At this army base camp for Gen. Pershing's expedition at Columbus, besides a few hundred regulars, we have two National Guard regiments, the First New Mexico (1,000 men) and the Second Massachusetts from Western Massachusetts (1,537 men). As it happens, the chaplain of the New Mexico regiment, the Rev. Zachary Taylor Vincent, from Silver City, New Mexico, is a Churchman, and we two chaplains coöperate. We have a celebration of the Holy Communion every Sunday in a motion picture theatre at 7:30 A. M. Here are represented the few communicants of Trinity Mission, Columbus, and communicants of the regular army, the Second Massachusetts and First New Mexico. We have so far about fifty in attendance. There are about one hundred communicants in the Church in the Second Massachusetts from all parts of the diocese. At 8:30 A. M. Sunday comes regimental service in front of the colonel's tent, with singing led by the band. We have been using a printed leaflet with hymns and responsive readings. We hope to have the Army Service Books by next Sunday. About six hundred attend this service. At 9 A. M. the Mass of the Roman Catholic Church is celebrated by a Mexican priest as there is no Roman Catholic chaplain here.

At 4 P. M. the Bible class meets. The Y. M. C. A. have a building here and hold three religious services a week besides their Sunday service. I have made addresses at several meetings

and cooperate with this work, as the men assemble there in the evening for writing letters and recreation.

I have distributed four hundred New Testaments and the men are eager for them. We need four hundred more. There is a good work to be done in the base hospital, full of patients from the regular army. Books and periodicals are sent to us which we distribute. Chaplains act as postmasters, but as we have mail clerks it is not now burdensome; it helps us know the men.

We need a social hall or chapel tent for each regiment if we are to stay in one place for any length of time. I think also that chaplains should have a discretionary fund to be used to advance their work. The class of men in the Second Regiment is high, but profanity is one of the great evils of camp life. We hope to start something on the lines of the Holy Name Society, using signed pledge cards.

Mothers and pastors have written about their boys, and these boys will be individually looked up. There is a great deal to be done, and as we have besides seven hundred Roman Catholics some eight hundred non-Romanists, here is a great opportunity for the Church if we are properly backed up.

The town of Columbus, which adjoins the camp, deserves a word of comment. Villa's raid, serious as it was, put Columbus on the map. Marks of bullet holes in the windows are cherished as valuable reminders of the attack. The burned buildings have been restored by better ones. Since the troops have come, restaurants, amusement places, stores with good stocks of merchandise have been established and the population of five hundred have been multiplied many times. Fortunately no liquor is allowed to be sold there. What the future holds in store for the Second Regiment we do not know. It does not look like service across the border. At present we have a fine body of officers and men who are learning how to take care of themselves. We have a healthful climate and much has been done to make the time of duty profitable.

Folks at home are not forgotten and all letters are most welcome.

Yours most sincerely,

WALTON S. DANKER,

*Captain and Chaplain Second Massachusetts;
Rector St. John's, Worcester, Mass.*

JAMES WHITCOMB RILEY

It was related by the late James Whitcomb Riley that he mourned in boyhood because he was not strong like other boys.

"Neither at school nor out of doors could I decently hold my own," he said. "Moreover, my playmates were interested in practical things and stuck to them. I knew I should have to make my own way in the world, but I couldn't settle on any employment with the thought of its being permanent."

He tried studying law and painting signs. Finally he hit upon a plan which promised well. He composed a number of dialect pieces and read them in the neighborhood. The idea proved a local and national success. For years Riley read his poems on the public platform. They were published in numerous popular volumes. He became well-to-do. And at his recent death in Indianapolis, Ind. (his native state), he was paid unusual and deserved honors.

Riley was a level-headed, modest man of letters. His training was in the country school of the small town of Greenfield where he was born. He was an eager student of nature and he had an ear for music, a sense of rhyme and rhythm. His genial humor bubbled up spontaneously in his verse. He became "the singer of the voiceless multitude," and said in poetry what millions of people recognize as the feelings which they have no power to express.

Riley began to write when very young. He was influenced most, he confessed, by Longfellow (by his character and his conscience). Longfellow had to teach and could not live by writing until he was well along in years.

"It seems to me that every lesson Longfellow heard was a lesson to him in humanity. Longfellow is my best beloved poet," Riley said, "and Dickens is my favorite prose writer."

His inspiration to humorous writing seems to have come from his "Uncle Mart," a boy not much older than himself, who was a job printer and full of wit and humor.

"Although very young and very crude, I had ideas of my own about writing," said Riley, speaking of his early work. "I believed writers of poetry often marred their work by straining for rhymes and by transposing words and getting them out of their usual order. They would say, for instance, 'The stream whose banks along,' instead of 'The stream along whose banks.'"

"In writing dialect," he advised, "one must be careful not to overdo it. When I began to use Hoosier dialect (the talk of farmers and villagers), I got as nearly as I could to the actual form of Hoosier expression. The verses were written to be recited and not to be printed; and the characters had to speak without being conscious they were doing it in rhyme. I don't claim that my verses were poetry. Indeed, if I had any art as a craftsman in that sort of literature, I put it away for the simple narrative style that sounded free and natural."

Joy came to Riley with the invitation to join the staff of an Indianapolis newspaper. He wrote continuously for forty years (having no fixed hours but producing about the same quantity each year), in addition to his long service on the lecture platform.

On Independence Day, a few years ago, he stood under the dome of the Indiana state capitol to read his patriotic poem, *Old Glory*, in the very spot where on July 24, 1916, his body lay in state to be viewed for hours by a great throng, many of whom were of the mass of "every-day folk" for whom the honored Hoosier poet had written words of tender consolation.

"One leads us through the watches of the night—

By the ceaseless intercession of our loved ones lost to sight
He is with us through all trials, in His mercy and His might;
With our mothers there about Him, all our sorrow disappears,
Till the silence of our sobbing is the prayer the Master hears,
And His hand is laid upon us with the tenderness of tears
In the waning of the watches of the night."

THIS HOT SUMMER TIME

JUST now all Texas is rejoicing in the prospect of an abundant harvest. Thousands of men are toiling in this sweltering heat to bring this harvest to perfection. Thousands of other men also labor on continuously during this heated season. There are mechanics and other craftsmen and shop girls and the majority of mothers who can never enjoy a vacation time.

In this hot summer time the Church should be to all these an especial asylum for rest and comfort. Her doors should never be closed. Her opportunities for prayer and worship should never be lessened. The toilers need the help which the Church can give to them quite probably more at this season of the year than at any other. When the burden of His life fell heavily upon our Lord, he had His place of prayer and worship. If necessary for Him, how much more necessary for the tired and overworked man? The Church was instituted for him. The heated season is the Church's golden opportunity to be of real service to the thousands of toiling men and women.

To make good these men must play the game. This is none the less true of the priest of God. The hot summer time is given to him for his golden harvest time. With his own heart fresh from the altar of God and daily baptized by the Holy Spirit, he should be God's messenger to bestow loving ministrations upon these burdened and suffering hearts. Of course, a man may find God without such ministrations. But the majority of men will find him much sooner if one who already knows the way will lead on. Then let ministers also play the game.—*Church News* (San Antonio).

PHILADELPHIA SOLDIER WRITES HOME

(Continued from page 491)

In the evening a service was held in the chapel at which time Mr. Long told the story of his life for the encouragement of the men.

The Rev. H. C. Stone has announced that there will be built for the Stonemen in the near future, club houses in all the forty-eight

wards in the city. These are to become social centers for the group of men in each ward, in which entertainment is to be provided.

Several of the wards have already rented rooms in which the meetings are being held and room provided for the members to read and play games. The membership continues to increase, about four hundred being added each week.

The clergy of the city have with few exceptions gone away on their vacations. Many of the parishes are in the care of visiting clergymen; some in the care of some of the staff who had gone away earlier in the summer.

Bishop Rhinelander and his family are in Portland, Maine, where they will be during the summer. Bishop and Mrs. Garland have gone to Canada where they will spend some time. The Rev. H. Cresson McHenry is taking a trip to Colorado Springs, and from there will travel to the great lakes. The Rev. David M. Steele is taking a trip to Yellowstone Park.

Ward Club Houses for Stonemen

EDWARD JAMES McHENRY.



HIGH ALTAR AND SANCTUARY, ST. ALBAN'S CHURCH, OLNEY, PHILADELPHIA
[For a descriptive article see THE LIVING CHURCH of July 8th, page 351]

PROTESTANT AND CATHOLIC ELEMENTS IN THE CHURCH

[FROM THE CONVOCATION ADDRESS OF THE
RT. REV. H. R. HULSE, D.D., BISHOP OF CUBA]

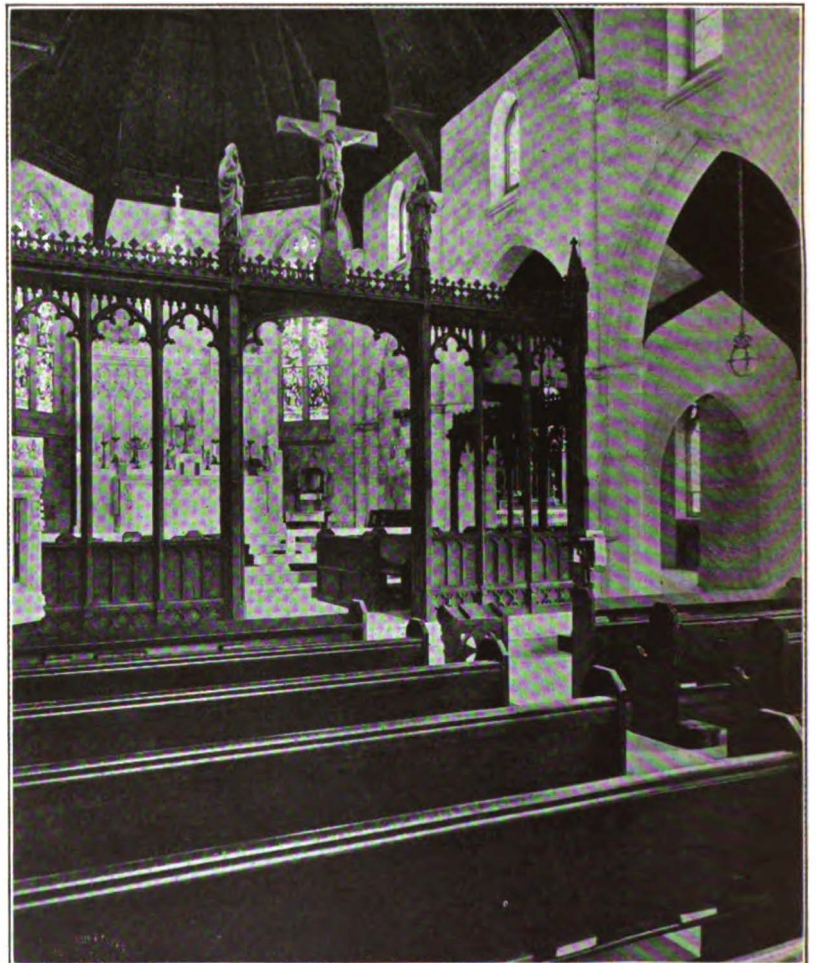
THE Protestant Reformation was an attempt to uncover these great principles of Catholic Christian Truth and recall them to the attention of men by stripping off the various things which had been added to them. Sometimes with reverence, sometimes with irreverence, these growths were taken away. Some things which were precious may have suffered in the process. But the result of the process was to uncover the great truths of the Christian Faith, and to recover for humanity a vital belief in the Incarnation. None of the great Protestant reformers had any intention of departing from Catholic truth. They considered, at any rate, that they were battling for it. For this faith they fought, and for this faith many of them suffered martyrdom. . . . There is no necessary antagonism then between Catholic and Protestant. They are both battling for the same great truths. . . . Do Catholic and Protestant occupy the same position then? No; they would lose their usefulness to each other if they did. They approach the same great truths from different standpoints, and so hold them in different ways, which makes them both necessary to the order and steady development of Christian life and thought. . . . The Catholic approaches the Christian truth from the standpoint of authority, the Protestant from the standpoint of freedom. In a general way the Catholic accepts the Christian belief because the Church certifies to it. It comes to him stamped with the outward authority of the Church. The Protestant accepts the Christian belief because he is convinced that it is true. Each standpoint has its advantages, and each has its dangers, and the Church needs them both to correct each other. Drive the Protestants out of the Church, and the Church would become stagnant. Its eyes would be fixed on the past, and it would be oblivious of the needs of the present. If the Catholic elements were driven out of the Church would lack solidity and order.

The danger of the Catholic position is that of adding to the faith many things that have been picked up in the course of the ages, so that in time the faith becomes obscured and dimmed. The danger of the Protestant position is that in devotion to the essentials of Christianity many things of value tending to promote order and reverence are abandoned.

Those of us who live in countries where Protestant influences have been uniformly suppressed can see how the Christian Faith has been obscured by the many things that have been added to it. It has never been denied so far as doctrine was concerned. Christ is still the Mediator between God and man, but in practice He is driven into the background and His place taken by others. The simplicity of the Christian faith has disappeared behind the mass of form and ceremony and opinion which has been tacked on it with the idea of strengthening or beautifying it. If we must choose, far better the naked simplicity of the cross than the cross beautiful and adorned with the flowers of reverence which conceal it from our eyes and prevent it from teaching its real lesson.

The dangers of Protestantism unrestrained can be seen in the excesses of the Puritan movement, the abolition of music, the destruction of art, the abandonment of vestments and other aids to reverence in public worship. . . . In our Church we have tried with more or less success to unite the two elements, with the results that the worst excesses of each have been to some extent restrained. We have not covered up the faith, nor have we abandoned the use of the external help to devotion and reverence in public worship. That is an example of the way in which the two elements have acted and interacted upon each other among us in the development of the Christian life. . . . Clip one wing of a bird and it can no longer fly. Clip one wing of the Church and its progress and usefulness will be hampered.

THROUGH the breath of a sigh, a mirror becomes dull; still, through the breath of a sigh the soul's mirror becomes clear.—*Rückert.*



ROOD SCREEN, ST. ALBAN'S CHURCH, OLNEY, PHILADELPHIA

From the Papal to the Episcopal Church

By the Rev. F. C. CAPOZZI

III.

THE following Sunday I was invited by the Rev. Mr. McHenry to attend service at the Church of St. John the Evangelist under his charge. That was the first time I had entered a church not Roman. The Rev. Mr. McHenry celebrated the Holy Eucharist according to the Episcopal Prayer Book. The service was solemnly chanted by the choir, and the choir and people sang beautiful hymns. Then they all devoutly approached to take the Holy Communion, administered under both kinds. I also partook of the Lord's Supper. How reverently I was impressed with that celebration of the Holy Eucharist I could not express with words. Never before had I felt so deeply the divine power and beauty of the Christian religion. The Episcopal Church—yes, the Episcopal Church—revealed it to me. Amidst that congregation I felt deeply the Spirit of God. I beheld the faces of those Christians shining with spiritual light. The grace of Christ filling their souls was transpiring in a visible manner. During the service I came to the full realization that the Episcopal Church was a living branch of the great tree which roots in the heart of Christ. In the Episcopal Church I felt the abiding of Him who is full of grace and truth. I saw, in a luminous way, that that was the Church of the apostles.

Moreover, during that service I realized how strong was the Roman intolerance, exclusivism, sectarianism. With all my heart I gave thanks to God that He had given me the strength to free myself from it. I would not, I could not, forget that Sunday, that church, that service, should I live a thousand lives!

In addition to the Rev. Mr. McHenry I was helped along the new path by other Episcopal priests in Philadelphia, such as Edward Frank, Edward Hale, Harry Ransome, Franklin S. Moore, Thomas Della Cioppa, to all of whom I owe a great debt of gratitude.

With the advice of the Suffragan Bishop of Pennsylvania, I spent about six months in the Episcopal Divinity School of Philadelphia in the study of the history, constitution, and liturgy of the Church. While in attendance at that school I had the hardest sort of trials to meet. My old Roman Catholic friends, both priests and laymen, tried every way possible to get me to go back to Rome. The General Superior of the Augustinian Order wrote me from Rome, assuring me that should I go back, my action would be forgotten. An old German priest, a teacher in a Roman Catholic seminary, also tried very hard to persuade me that the step I had just taken was a very wrong one. But the hardest trial of all was when an American priest, my classmate at the college in Rome and afterward vice-rector of one of the largest Roman colleges of Pennsylvania, came to see me. He seemed confident of his ability to persuade me to return to Rome. To such an end he appealed not to mind, but to heart, trying in every way to move me. When he saw that I was immovable, he knelt down, begging me to favor him by going back. Who could have helped feeling moved? However, I made him understand that my decision was not a caprice, but the result of a crisis of conscience; and that I could not sacrifice conscience to friendship. We discussed and almost fought till midnight. I must confess frankly that he almost won me over. Sentiment was about to prevail on reason.

On the 6th of January, 1915, the Feast of the Epiphany, the Bishop of Pennsylvania, Philip Mercer Rhinelander, D.D., received me into the priesthood of the Episcopal Church. What a change in me in a relatively short period! What a development of my own mind and conscience! A few years ago I had not even the suspicion that there was anything erroneous in the papal system. And now I saw things in a quite new light.

To realize the wrong side of the papal system one needs to get out of it; one must look at it from the outside. Those who are in cannot rightly and fully understand what it is. To them all things that are within the papal circuit seem true, good, and great; everything without is looked at as false and naughty. But, going outside, one feels quite disappointed. So I felt myself.

Seeking a brighter spiritual enlightenment and a higher type of moral elevation I left the Church of the Pope. The

Episcopal Church did not fail, indeed, to fulfil my expectations. I found in that Church a purer and more genuine Catholic faith than that formulated through the centuries by Gregory VII., Alexander III., Innocent III., Boniface VIII., Pius IV., Pius IX., and other popes. I exchanged Roman Catholicism for a more spiritual Catholicism, one which conformed more to that which Irenaeus and Cyprian knew, for which Athanasius fought, Augustine set pen to paper, and martyrs died.

I cannot tell what becomes of one who leaves Rome for Wittenberg or Geneva. But this I know, if one leaves Rome for Canterbury, it is for his own good. In doing so he gives up a system of narrowness, prejudice, and intolerance, to profess a system in which a fervent zeal for truth is reconciled with the broadest sympathy and charity for men. He frees himself from the chains of an hateful slavery, both of thought and conscience, and rises to breathe the holy freedom of the children of God. He leaves an empire where the religious ideal is, in a great part, subordinate to material interests, and where the sincere zeal of some contrasts with the low passions and hypocrisy of a great many others; and thence he goes into a kingdom where amidst imperfections and faults, which are not wanting indeed, yet light and love are sought for. To sum up in a word, a man who leaves the papal for the Episcopal Church goes from but a corrupt form of Catholicity to a more Christian and more apostolic type of the same.

Such feeling by which I was affected while assisting at the first Episcopal service has been growing stronger with time. As I came to know the Episcopal Church better I became more deeply convinced of her intimate union with Christ, as a member with its head. In addition to realizing the solidity of her doctrinal foundation, I saw the light of God shine in her bosom; I felt in her the warm touch of His Spirit. The collective life of the Church, the faith of her adherents and their pursuing of truth and righteousness; the loyalty to the Master of her priests, their readiness to self-sacrifice, their zeal for souls redeemed by Jesus, as well as many other different features, made me quite sure of the supernatural stream of grace running through her. Briefly, I saw the seal of divine approbation impressed upon her.

Yet I am very far from making a wholesale depreciation of the Roman Church. I feel it would be wrong for me to attack her in that manner in which a great many do, sometimes even without knowing her well enough to justify it. I do not fail in acknowledging that in the Roman Church, together with what is fundamentally wrong (that is, the papal system), there is also a great deal of good. There is also something which is great, beautiful, and venerable. Those Protestants who show themselves absolutely irreconcilable with everything which is Roman are not right. They are just as narrow and prejudiced toward Catholicism as Romanists are toward Protestantism. Besides they mind too much the faults of the Roman Church to consider their own and to realize that Protestantism to-day, not less than Romanism, needs a reformation.

[THE END]

THE WORLD has seen a new man, but he is not yet perfect. He confuses liberty with license. He does not yet see in large numbers the divineness of the Pauline principle which reconciles human rights and human responsibilities. (There is only one thing more important, to a man than his rights, and that is his responsibility for the use of his rights.) When my liberty curtails the liberty of another, when my rights infringe the rights of others, my liberty ends, my rights must be renounced. There is a sense in which we are masters only of what we renounce. This is more than democracy; it is Christian democracy. Mazzini once said, "Democracy without God is hell." What he meant was that democracy unregulated by law, unguarded by love, unmodified by social justice and mercy, is merely anarchy. So the development of democracy is not yet ended. The common man must be made not only free but powerful. He must be made perfect. The weak must grow strong, and the strong must grow childlike in tenderness. This is the mission of America in the world. First it is the mission of America in America to make the common man perfect. And then, to make him universal.—*The Christian Herald*.

IN OUR minds there is more idleness than in our bodies.—*Rockefoucauld*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

PLAN FOR DOING AWAY WITH COLLECTIVE POVERTY

AMONG the resolutions which will be presented to General Convention for consideration will be the following from the Social Service Commission of South Dakota:

"Inasmuch as the analysis of the fundamental cause of poverty, industrial antagonism and war, suggested in *Exodus from Poverty* by the late Professor Amos Norton Craft, D.D., has already been investigated by our Federal Government, and his ideas declared to be 'fundamentally sound,' and

"Inasmuch as these ideas are closely related to the teachings of our Lord Jesus Christ and propose a Federal Industrial Reform which is intimately related to the question of morals, as well as economics:

"Be it resolved, the House of Bishops concurring, That a special joint committee of three bishops, three presbyters, and three laymen be appointed for the purpose of investigating the merits or the demerits of the Craft plan for the solution of collective poverty; and that the said committee report its findings to this convention together with such recommendations as in its judgment may seem proper."

Dr. Talmage, the chairman of the commission, advises me that a petition signed by bishops, prominent attorneys, business men, economists, educators, etc., addressed to Congress, praying that such an experiment be established, was presented on May 27th by Senator Johnson and that President Wilson has in charge at the present time a bill calling for an annual appropriation of fifty million dollars for ten years to establish a scientific government experiment in Christian economics. "The President," he writes, "has hitherto shown all the sympathy and interest in the Craft plan of economic reform that could possibly be given to a matter the nature of which was strange to the public mind."

RIPON REFUSES "PORK"

While Congress is coming in for a large and perhaps a deserved share of censure for its "pork barrels," honor and due credit must be given to Ripon, Wis., which stands out as a notable and honorable exception; for the city council of Ripon has asked one of the United States Senators from Wisconsin to request Congress to take the \$75,000 appropriated for a post office building at Ripon and use it for the development of the aerial service of the United States Army, a branch of the army service that is lamentably short of planes and aviators. In the words of the Youngstown (Ohio), *Vindicator*:

"When cities throughout the country show the disposition of the folks at Ripon there will not be such a hankering for pork and men will be sent to Congress whose one idea of the purpose of their presence in that body will not be to secure an appropriation. The desire for government help in some way is strong among the folks themselves and makes for the large number of pork bills introduced at each session and for a pretty large stock in trade when it comes to the voting point; for it's natural that one congressman will vote for the pork bills of others in order to win support for his own bills to make solid with the folks at home."

GOOD HOUSEKEEPING FOR ALL THE FAMILY

In a very interesting pamphlet issued by the Woman's City Club of Chicago occur these questions:

- Are you a good housekeeper?
- This means *you*—Father, Son and Daughter—as well as Mother.
- Do you throw your clothes all over the flat?
- Do you keep your hair-brush in the kitchen and the butter-dish in the bedroom?
- Keep everything in its place—keep your home neat, and above all, keep it clean.
- Keep your food covered and clean.
- Don't mix garbage with papers and ashes.
- If you do the ash-man and the garbage-man will not take it.
- Put the garbage in a covered metal pail. Don't throw it out of the window.
- Don't sweep dirt into dark corners or into the hall. Put it in the ash-can.
- Don't let rubbish clutter your rooms. Give it to the ash-man.
- Use your rooms to live in—that's what you pay rent for.
- A clean home means a contented family.
- P. S.—And when you move, leave your flat clean.

EFFECTS OF INDUSTRIAL STRIFE

These are the effects of industrial strife on social conditions, according to the editor of the *Social Service Review*:

"In the industrial wars which go on continuously in this country the women and children are the chief sufferers.

"Every time there is a strike, coupled with violence, there is loss to those who are trying to promote the moral and material betterment of the country.

"A strike seriously affects the working man by plunging him into severe financial stress. It also affects the employer, limiting production and profit, and thus indirectly affects everyone with whom he is dealing or doing business.

"Since women and children are the chief sufferers it is to women that this industrial problem should appeal with the greatest force.

"Strikes kill betterment work which is now developing so rapidly in the various mills and factories.

"There is a need of understanding by women of the awful seriousness of industrial war. There is need further of appreciation of their power of limiting not only this kind of warfare but of neutralizing to a large extent its deadly effects."

SOCIAL SERVICE IN THE CHURCH

In the foreword to the new publication of the Joint Commission on Social Service entitled *What the Episcopal Church Is Doing in the Social Field* is to be found this testimony:

"It is time to take account of stock. During the General Convention of 1913 a member of the Church approached a prominent social worker and educator in New York City to ascertain why the Episcopal Church was not more active in the social field. To his surprise his 'adviser' replied: 'The Episcopal Church is doing as much social service as any other Church in America, if not more.'

"One reason why this social contribution of the Church has not been more widely recognized, even by its own constituency, is because records of its work in this field have never been adequately collated. The following pages do not purport to be an exhaustive statement of the activities and plans of upwards of a hundred social agencies—general, provincial, diocesan, parochial—of the Episcopal Church appointed during recent years, but they are sufficiently suggestive and valuable as much for their occasional frank confession of failure, and, in several instances, of discouragement, as for their general indication of substantial progress and achievement in many directions."

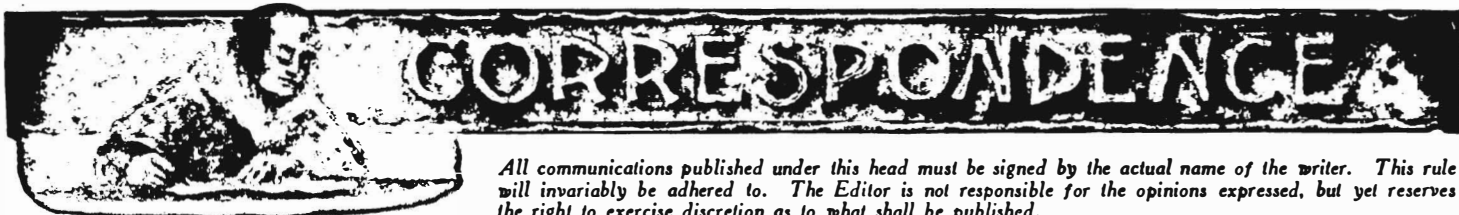
ADVANCED PLANS IN THE DIOCESE OF BETHLEHEM

The report of the Social Service Commission of the diocese of Bethlehem called attention to the need of making the diocesan commission a clearing house through which would pass the general social service information of the Church to the clergy and laity, and it was hoped that the commission might be able to act as the intermediary between the agencies and organizations outside the diocese and the various forces within it. It was recommended by the commission that an apportionment equal to one per cent. of the apportionment for missions be included in the diocesan budget. This was also recommended by Bishop Talbot in his convention address. It amounts to \$204.38. The recommendations of the Bishop and of the commission were approved by the convention and hereafter this will be included as an item of the diocesan budget. As in so many other instances, Bethlehem has taken its place among the dioceses and missionary jurisdictions leading in the forward movement of the Church.

A FEDERAL WORKMEN'S COMPENSATION BILL

After three and one-half years' delay our Kern-McGillcuddy workmen's compensation bill for injured federal employees was passed by the House of Representatives at Washington on July 12th, by a practically unanimous vote of 286 to 3. The bill is now before the Senate with victory in sight, according to the American Association for Labor Legislation. Adjournment is probable within six weeks, and one senator by objecting can defeat important legislation during the closing days of the session.

In one big final effort, all friends of the measure are urged to write strong letters *immediately* to both of their senators at Washington urging them to work and vote for the bill.



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

AN ANALYSIS

To the Editor of The Living Church:

DOES it not seem strange that it should not have occurred to those who speak of the Church as Protestant or Catholic, or both, that a brief formulation of the chief points of difference between the two systems would enable the average man to determine which our own branch of the Church really is?

Let us start, then, with the fact which all must admit who call themselves Christians, *i.e.*, that the vital point in Christianity is that "grace and truth came by Jesus Christ."

Inasmuch, though, as we need grace to know the truth and as the truth declared is that grace has come and is vitally necessary for human salvation, the supreme question now about this grace is, how to get it. And I believe that it is in and around this single question of how to get grace that the whole Christian religion centers. How am I to get grace and how am I to know that I get it? It is just here that the assertions or denials of Catholicism or Protestantism manifest themselves.

Protestantism as popularly known and understood by the man in the street, Protestantism as it has become concretely embedded in sects and organizations other than that of the Catholic Church, practically asserts that the individual can get grace in any way he likes; it denies that Jesus Christ, the author and giver of grace, ordained any method or means of bestowing grace, denies that there is any danger in departing from Christ's methods and substituting others. In short Protestantism denies that a Church, ministry and sacraments ordained by Christ Himself are the regular covenanted, guaranteed, and certified instruments and agents in the bestowal of grace.

In the second place Protestantism asserts that the individual soul's immediate approach to God is the true method, and the only method of approach; that the true and only life is the life which the individual lives in relation to God alone; that the social life, the corporate life, the community life, is an unnecessary, accidental, super-added relation; individual responsibility is the ultimate responsibility; and that there is no need for any correction or revision of individual experience or of collating it with the collective experience of the rest of mankind, culminating in the Kaiser's cry of "Me and God."

All this of course is a flat denial of the gospel of the kingdom, the idea of the household and family of God, of the many members and one Body of Christ which the system known as Catholicism has upheld through all the ages.

Now I say that it is perfectly plain, so that he who runs may read, that Protestantism has *denied*, while our own branch of the Church has *asserted*, the necessity of a divine order for the communication and bestowal of the gift of grace, that the normal method of approach to God is social and by the intermediate agencies of Church and ministry and sacraments, which at the outset Christ Himself originated and which have been perpetuated, notwithstanding the fact that human substitutes have been from time to time invented to take their place, and have been declared to be of equal value and effectiveness.

The question whether our own branch of the Church is Protestant or Catholic is not determined by the single fact of a common protest with others against certain errors of Rome, but whether she can be in any true sense identified with those so-called churches which assert what she has never asserted and deny what she has never denied. Just in so far and so long as Protestant signifies holding a brief for assertions and denials unknown to this Church she must, in order to declare herself to be what she is, reject the name Protestant as applicable to her.

If the word Protestant signified simply rejection of Roman error, it would be different. But our own branch of the Church rejects, by her whole order of doctrine, discipline, and worship, the errors of those who profess and call themselves Protestant. She is as intolerant of Protestantism, as a system other than Catholic, as she is of a system Roman Catholic. The reason lying back of objection to both these systems is one and the same, that the issue at stake is interference with the order of Christ Himself for the bestowal of the gift of grace. Identification of the Church through all the ages with that of the days of Christ and His apostles is our only safety; Christ's methods, instruments, and agents are, humanly speaking, the only normal, guaranteed, and sufficiently certified ones where the thing at stake is the grace of God which bringeth salvation.

The use of names, of course, is for identification and classification. The real trouble is the assumption that the only possible

classification, so far as the Church is concerned, is Roman Catholic or Protestant, while the third, Catholic, is altogether ignored. It is not to be denied that the Church holds some things in common with Roman Catholics and some with Protestants, but there are also some things which differentiate her from both.

As we refuse to identify the Church with the Roman Catholic because we know what differentiates her in spite of the fact of some things held in common, so it is equally incumbent on us to refuse to identify the Church with Protestantism on the ground of some things in common and notably opposition to Rome, simply because we know perfectly well that there are many things which positive differentiate her from Protestants and compel the rejection of an identity.

If it be reason to decline the name Roman Catholic for purposes of maintaining the true nature of the Church it is equally in reason to decline to use the name Protestant lest it identify us with those whom we believe to be in error, and so obscure, as in the other case, the true nature of the Church. If there be error in two directions and each is to be avoided, we cannot reject one name with which error is connected and adopt the other with which error, though it be of a different sort, is likewise connected. The danger is the same in both cases and refusal of one compels refusal of the other. It is just as certain that our own branch of the Church is not Protestant, *i.e.*, to be *identified* as one and the same with those who use that name, as it is that she is not Roman Catholic. The name Protestant as popularly and generally used stands for some things not Catholic. Protestantism by its denials is anti-Catholic as well as anti-Roman Catholic. It rejects and denies a doctrine, discipline, and worship which our own branch of the Church has never rejected or denied. The Protestant idea of the Church, ministry, and sacraments is not the Church idea. Protestant teaching on these subjects is certainly not the teaching of this Church. This Church by implication rejects the teaching of Protestantism as thoroughly as she does the teaching of Roman Catholicism, though for different reasons. If the practical effect of using the name Protestant has been, as many believe it has been, to identify the Church's teaching with the false teaching of Protestantism, then the only remedy is the disuse of the name. A name cannot make the Church something other than she really is. The Church is what she has always been, not Protestant nor Roman Catholic, but wholly Catholic.

Wilmington, Del., July 18, 1916.

ALBAN RICHEY.

RECEPTION INTO THE ANGLICAN COMMUNION

To the Editor of The Living Church:

BY some unaccountable oversight, there is no form provided in the Book of Common Prayer for receiving the great numbers of unconfirmed persons who come to the Church annually from other communions. The prevailing practice is to accept them at sight, with no more than a verbal inquiry as to their Baptism, and, after a short course of preparation, to present them to the Bishop upon the same basis as those who have been regularly baptized and brought up in the Church.

And why not?

I beg to submit important reasons why the Church should officially concern herself (1) as to the nature of the baptismal inquiry, and (2) as to the need of a formal service of reception and administration of vows *prior* to Confirmation.

(1) The growing laxity with regard to the sacrament of Baptism among nearly all of the Protestant denominations makes it yearly more difficult for even the most careful parish priest to certify to the valid baptism of those who present themselves for Confirmation. The only evidence submitted in the vast majority of cases is the unsupported word of the candidate. But as the Baptism has taken place as a rule in infancy, and as baptismal certificates are rarely available, the testimony is dubious at best. The candidate may or may not know; he may be relying merely upon a vague impression; in the case of children, there may be a hesitancy to admit the lack of something which might imply inferiority to others.

In addition to the uncertainty with respect to the fact of a denominational Baptism, there is an additional doubt in certain cases regarding its validity. In some of the Protestant bodies there is no prescribed order to be used at the administration, and there are not a few ministers who substitute "in the Name of Jesus" for "in the Name of the Father and of the Son and of the Holy Ghost," not through reverence for the name of our Lord, but because of positive disbelief in the Blessed Trinity. Such Baptism is manifestly invalid.

The time may come when this laxity upon our part will develop

into a more serious issue, in our relations with other Catholic Churches, than that of valid orders. Indeed, a learned Roman priest assured me, in the course of a conversation some years ago, that, while he accepted Anglican orders, as such, he had the most pronounced doubts as to the valid Baptism of many Anglicans in the past, due to the Church's alleged carelessness in practice. And upon this ground he held that all Anglican orders were possibly invalidated, through some unbaptized bishop of the periods in question.

(2) The need of a formal service of reception prior to Confirmation is obvious upon a moment's consideration. When the candidates come before the Bishop, he solemnly asks them: "Do ye here in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same," etc.

But what about the candidates from those bodies which administer no vows at Baptism—and most of them do not? Can the candidate renew and confirm a vow which has never been taken? To all such, the Confirmation questions are a mockery.

According to the Prayer Book order, infants baptized by the Church's own clergy, in private, must be publicly received in the face of the congregation, in order to validate their standing. Shall the Church demand less of those who have been baptized by alien ministries, in accordance with alien and uncertain forms?

It would seem eminently fitting, then, from every point of view, that, before presenting such candidates to the Bishop for Confirmation, they should be formally received in the face of the congregation, and that the solemn vows of Baptism should be then administered. And, following the analogy of the order for receiving privately baptized infants, the parish priest should at that time publicly certify the fact of their valid Baptism, his certification resting upon a form of detailed inquiry prescribed by the Church in General Convention. Those who find themselves unable to satisfy the requirements of the inquiry should receive conditional Baptism, as the Prayer Book now demands, in cases of doubt.

For those who come to us, already confirmed, from the Roman Catholic Church, a somewhat different procedure is required. In such cases the baptismal vows have been taken, but some additional questions regarding belief and allegiance are in order, and a dignified form of reception by the Bishop. The latter, according to all historic precedent, should be accompanied by a laying on of hands. The form now used in the district of Porto Rico, where considerable numbers of ex-Roman Catholics are coming into the Church, seems to satisfy the conditions. It is used in connection with the Confirmation service.

Would it not be in order for the coming General Convention to appoint a commission to investigate this whole subject with a view to preparing such forms and certificates as the situation demands?

LEFFERD M. A. HAUGHWOUT.

Ponce, Porto Rico, July 7, 1916.

"CANDIDATES FOR THE MINISTRY"

To the Editor of *The Living Church*:

IT was to have been expected that Dr. Abbott's insistence upon the exclusion from the ministry of others than gentlemen should have evoked criticism from a number of points of view. Taking the word as used by your learned correspondent to mean persons who are by parentage or early environment imbued with a manner and point of view corresponding to that of the European upper classes, there are a number of grounds upon which an American Churchman might take issue with him concerning his "gentlemen only" proposal.

I think that Catholics who examine their own history will be inclined to give the idea a wide berth. The great strength of the mediaeval clergy (whose severest critics are those who suffer most from a comparison with them) was due in part to the fact that no such principle was applied in their selection. They were drawn from all classes. When this was the case, the Church of England was the Church of the English people. It was after the suppression of the sincerest exponents of general education (the monasteries) that education for the ministry became an expensive thing. It was due to this and to other post-reformation conditions that the theory now, apparently, advocated by Dr. Abbott had its fullest play. Probably it would have been impossible for a man like Thomas à Becket to become Archbishop of Canterbury in the eighteenth century. It was then more than ever apparent that the Church of England had ceased to be the Church of the English people. "Our happy establishment" frowned upon their "enthusiasms."

Together with the Catholic revival in England have significantly arisen societies for the education of qualified persons for the ministry irrespective of previous social or financial status.

While rejecting the remedy which Dr. Abbott appears to suggest, I quite agree with him as to the existence of the evil which he wishes to rectify.

Conditions do make it difficult, just as conditions in England (recognized by English Catholics) make it difficult, to impart to candidates lacking previous advantages much that we would wish to find in the clergy. But to accept the limitations apparently im-

posed upon us by obviously evil conditions is not the way to cure existing wrongs. The theory which I am opposing, the introduction of a class system into the Church, would be even more disastrous in American society than it proved to be in that of eighteenth century England.

But there could be nothing objectionable in stiffening the intellectual requirements for admission to the sacred ministry. It would have a beneficial effect to require high standards in both general and theological attainments as a prerequisite for eligibility to the episcopate, though there would be the concurrent obligation of creating corresponding educational opportunities for the children of the Church.

Then, a general insistence on the inherent dignity of the priestly office would obviously offset any tendency to timidity on the part of those conscious of the lack of social advantages arising from poverty or other circumstance of birth. This is one of the marks of the Catholic revival which makes it possible to consider one a "gentleman" because he is a priest, rather than to make him a parson because he is a gentleman. Rather, I should say, the Catholic thinks of "priest" as a better title than that of "gentleman." The old priests, like à Becket, stood before kings and were not ashamed, whereas the old "gentlemen" made a point of being abashed in the royal presence. They took it out afterwards on the people who weren't gentlemen and who would sometimes have been in bad case if the priests hadn't stood up for them.

Yours truly,

JOHN COLE MCKIM.

Wakamatsu, Japan, June 29, 1916.

"SELLING THE GOODS"

To the Editor of *The Living Church*:

MY attention has just been called to an article in a recent issue of your paper entitled "Selling the Goods," which I have read with a great deal of interest. To me the best sentence in this article is its closing one:

"If belligerent clergymen of any and all parties continue to fight as they are doing, instead of endeavoring to spread the Kingdom of God, within a couple of generations there will be no Church to fight over."

What can be more discouraging to the laity than to have our clergy devoting their energies to learned (or unlearned) controversies in regard to High Church or Low Church, Protestantism or Catholicity, Apostolic Succession, Priestly Authority, etc., etc., while the real purpose of Christianity seems to be almost lost sight of?

I sometimes wonder if our divine Master, in His infinite prevision, foresaw the time when the children of Holy Church would ask for bread (a symbol of life) and be given stones—the cobblestones of angry controversy—would ask for fish (which in the Greek was afterward used as a symbol of our Lord Himself) and be given scorpions—the scorpions of bitter recrimination.

Do our clergy realize, or has their theological education taught them, the simple fact that the Christ came to this world not only to give His human life for humanity but also to give His divine life to humanity—to make us (you and me and every other individual human being) sons of God? Do they realize that His so doing was in no way an arbitrary or supernatural interposition of divine power, but was the perfectly natural and orderly development of life on this earth—the consummation of evolution—the completion of the divine purpose?

If they do realize this, why do they not teach it, and preach it, and live it; so that the laity and "the man in the street" may realize that Christianity is something more than the acceptance of a certain formal creed, something more than a code of morals, something more than the performance of a certain routine of religious duties, something more than implicit faith in an "infallible word" or implicit obedience to an "infallible Church?" It is LIFE—"the more abundant Life."

Do they realize that the message which Christianity has for the world is the infinite love of God as revealed in the life and death and resurrection of our blessed Lord and Master, in His words and in His deeds and in the gift of the Holy Spirit?

If they do, how is it that they can waste time and energy in senseless disputes while the fields are white with the harvest, and the world, disheartened as never before with the utter failure of human wisdom and human efficiency, is yearning for the Unseen and Eternal?

Never before, since the advent of our blessed Lord Himself, have the doors been open and calls come as now, and shall our Church be found (as were the Scribes and Pharisees in our Lord's time) so entirely engrossed, either in disputes about mediaeval nothings, or in plans for pension funds and worldly comfort, that they will have neither eyes to see nor ears to hear?

Yours very truly,

HERBERT O. BAILEY,

Warden and Lay Reader, St. Luke's Church,
Mechanicsville, N. Y., July 23, 1916.

SOCIAL SERVICE AND PREACHING

To the Editor of *The Living Church*:

WE hear and read a great deal at present about the need of preaching on Social Subjects. One writer emphasizes "The Gospel of Good Will," another "The General Principles of the Gospel Programme" as the great thing to be considered in preaching. May I say a word for the men and women in the pews? To us these terms sound very vague, and as we can not "answer back" in the church buildings we are sometimes glad to avail ourselves of the opportunity afforded by the Church papers. It is sad to think how very little conversation there is in most parishes between pastor and people on spiritual subjects. The laity discuss and criticize sermons and instructions among themselves, but if the preacher appears they are silent, leaving him completely in the dark as to the difficulties which he is there to help them solve. Doubtless we are to blame for this, but there is likely to be some fault on both sides. That which troubles some of us, and I am sure is bad for all of us, is the indefinite way in which the truth, which must give us our motive, is presented. We suspect that the preacher thinks we know what he knows, that he takes it for granted that we are all profound students of the teachings of the Church regarding the means of grace and the Bible. If the preachers knew how little most of their hearers understand their references and how seldom they open a religious book of any kind, I am sure they would be startled.

We want to be aroused in a definite personal way—not just told that we must follow Jesus Christ in social service and find out how to do so by receiving the Holy Communion frequently. In our ignorance, with agnostic teachers all around us drawing us away from Him, we need to have Jesus Christ Himself preached to us. We need to be taught who He is and what He is to us now, the full significance of His life and death and resurrection, what the rich gifts of grace are which He gives us in the sacraments, and how to use those gifts. We need to have this carefully, patiently, and lovingly taught to us and explained (and in the scientific way of not being afraid to repeat) until we stand up and, with all the intelligence God has given us, make the venture of faith. In this way we come to find the Bible full of wonderful jewels of thought, all catching their light from the Sun of Righteousness—the center of the universe, who is "the same yesterday, to-day, and forever," the same yet always new—Jesus Christ, our Lord and our God. And the Eucharist becomes to us the truest and deepest explainer and impartor of Him, so that we go from it "refreshed and strengthened to do and to bear and to dare all that He ordains to His glory and to our own sanctification.

But, as St. Paul says: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?"

When the men and women in the pews have intelligently and wholly surrendered themselves to our Lord there will be no need of stirring them up to social service, either at home or in the uttermost parts of the world. The highest and most self-sacrificing social service will be the natural, joyful outcome of the full acceptance of the Faith.

C. R. WHEELER.

Burlington, Vt., Fourth Sunday after Trinity.

"A BISHOP AMONG LEPERS"

To the Editor of *The Living Church*:

AS I have only just seen your paragraph, "A Bishop Among Lepers," I am hoping that you will be so very kind as to spare me a corner for this letter in your next issue, as the closing remarks in the paragraph contain a sentence which might easily be mistaken for a serious censure, wholly undeserved, upon the whole Church, implying that the recorded confirmation was a unique administration.

1. For the last year and a half I have been privileged to act as English chaplain to the well-known hospital for lepers conducted by Miss H. Riddell in Kumamoto, South Japan, and I have myself attended during that time no less than three confirmation services for lepers, two at the hospital itself and one at a government asylum twenty-six miles off, where the Japanese chaplain of the hospital ministers to the Christian lepers who live there.

2. To my certain knowledge a confirmation has been held this year at Kusatsu, one thousand miles off, by Bishop J. McKim, American bishop in Tokyo, where is now a large leper Christian community, which was founded from this hospital and is under ordinary diocesan supervision.

3. Confirmations for lepers have frequently been held in Robben Island (off South Africa), where is a large Christian Church of lepers.

4. In England now, and in India for a long time past, there are Christian lepers who have duly received the sacrament of confirmation.

5. There are several Roman Catholic missions for lepers where confirmation is administered as a matter of course.

6. I know at least one Greek leper here in Japan who has been confirmed and is a regular communicant.

7. Bishop A. Lea (C. M. S. Bishop in Kyu Shyu) writes me

that he knows of at least twenty confirmations of lepers in this island of Kyu Shyu during the episcopates of his predecessor and of himself.

8. Miss Riddell also writes that the first confirmation took place at the hospital, March 21, 1897, when there were eight candidates, and, moreover, that there are now in the hospital some sixty confirmed lepers among whom, you may be interested to hear, are a young American man and two other American subjects (natives of Hawaii), all three of whom were confirmed in its little church-room.

ALFRED STEPHEN HEWETT,

English Chaplain to the Hospital of the Resurrection of Hope, Kumamoto, Japan.

Feast of St. Barnabas, 1916.

[A confirmation of three lepers in the Canal Zone by Bishop Knight was reported in our news columns two weeks ago; and similar reports have been reported before.—EDITOR L. C.]

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

THE very learned articles upon the divorce question from the pens of my friends the Bishop of Vermont and the Rev. Dr. McKim are exceedingly interesting, but I do not think the question will be decided at St. Louis upon the lines indicated by either of these gentlemen. The fact is, that the ministry of nearly all the Churches is very largely responsible for the remarriage-after-divorce evil in the country. In proof of this I challenge anyone to procure a case, no matter how filthy, where it has been impossible to find some minister, of some Church, to officiate at the marriage of a divorced person.

Now what I am driving at is to keep religion and marriages of divorced people apart.

It is elementary that the Church does not marry people. It solemnizes the marriage, or blesses it. It having done this once, the parties go to the civil law to get divorced. When either of them comes to be remarried, I would say to him or her: "If the civil law was good enough to divorce you, it is good enough to remarry you. Go to the magistrate!"

The fact is that the different Churches are called upon to make respectable what is usually thoroughly disreputable. I am one of those who believe in the right of the innocent party to remarry; but when I see the cases of collusion—not to mention other things—that are going on all around us, I venture to think that the less religion gets mixed up with marrying divorced people the better for religion. This conclusion I long ago reached, entirely independent of any question of patristic scholarship or Biblical interpretation.

As to the question or discipline, that raises another issue. Where those who have been married otherwise than God's word doth allow seek admission to the sacraments of the Church, I would leave the decision to the bishop because it has to be left to somebody; but if any man or woman who has remarried avers that he or she was the "innocent party" I would not put it in the power of any man to refuse that person the sacraments. Bishops I have known, and I have known a great many, are a good deal like other men. Some are wise, others are foolish; some are sensible, others are cranks; some ought to have more power, others could well get along with less. But I will not vote to put it in the power of any bishop to keep the sacraments from any person, upon his interpretation of a disputed passage of Scripture.

FRANCIS A. LEWIS.

York Harbor, Maine, July 20, 1916.

"LINES OF DEMARCATION"

To the Editor of *The Living Church*:

READ with much interest your editorial on "Lines of Demarcation." It is indeed our duty that we should as a Church try to get together, as I suggested in a letter which you kindly published some little while ago. The need is urgent. I venture to suggest a plan, not with any hope that it will be adopted *in toto* but in order to start wiser men than the undersigned suggesting ways and means.

What we need is a Congress in every province that will treat adequately and fairly every subject that now seems to divide Churchmen into opposing parties. To do this the leaders of the discussions in the Congress must be chosen not only from but by the parties they are to represent. No committee, however colorless they may be or neutral they may try to be, can do this satisfactorily to both sides.

There are two great parties in the Church easily recognizable, though they shade off into each other, which may be denominated, accurately enough for the purpose, Catholic and Protestant. Let each party organize in each province a sort of Catholic Club and Protestant Club. Then let each provincial synod be asked to organize a Church Congress or something similar which shall undertake a full analysis and discussion of these matters of faith and order; arranging the presentation of the subject for discussion in this way, to-wit: The officers or committee of the Congress having selected the subject for consideration shall request the two clubs each to appoint some qualified person to present its side of the sub-

ject before the Congress. These men also to be the leaders of the discussion which should follow. These two papers on the subject might well be printed in one pamphlet, if the Congress saw fit, for general distribution. Perhaps the synod itself might resolve itself into such a Congress for a part of its session or it might select the subject or subjects to be considered by its Congress. The subject (I believe one subject thoroughly analyzed and studied would be better than two or three only superficially treated) should be made known to the Church at large at least six months before the Congress met.

Some such plan as this I believe would help us understand each other better. It might make the laymen more interested; it probably would spur the average clergyman to more study. I cannot see that it could do any harm except from the point of view of those who are afraid of the truth.

There are objections to this plan but I do not think they are insuperable. I have thought of many and of the answers to them, but I am writing this only in the hope that it will "start the ball rolling."

Yours sincerely,
St. James' Rectory, Hendersonville, N. C. R. N. WILLCOX.

THE WAR

To the Editor of *The Living Church*:

EARNING through your last issue how the Archbishop of Canterbury has made public reply to those who implored him to move for an immediate ending of the war, I have been vividly conscious of the wondering, heart-sick desperation which his words must have aroused in them. If he has been fairly reported, they must have felt that he had not only rejected their appeal, but utterly failed to understand the motives which impelled them. It is strange that so many from whom we hoped for better things should unhesitatingly assume that "Pacifists"—a woefully inapt name—oppose war because they do not wish to "contend unwaveringly for Christ's fundamental laws of probity and liberty and truth." The fact is, we cannot believe that the appointed way of upholding these laws is by killing or maiming those who—through delusion, under compulsion, or even wilfully—act in opposition to them. It would be as just to accuse us of unwillingness to contend earnestly for the faith once delivered to the Saints, because we would not slay or imprison those by whom it is "overtly or covertly denied."

It is not that we think war too hard and costly a way of trying to establish Christian righteousness, it is that we think it the wrong way. The arguments in its justification are not unfamiliar to us. Some of us satisfied our consciences with them for a good many years, but they satisfy us no longer. Having gazed closely, not through the imagination of poets and rhetoricians, but through the descriptions of actual combatants and eye-witnesses, at the physically and morally horrible details of warfare and its results, we feel it an impossible mockery to speak of war as a manifestation of loyalty to Christ, a fulfilment of His commands, a following of His example.

It is not being misjudged, it is hearing this strange mockery echoed and re-echoed by those who ought to be and often are saints, which makes us sick at heart. Yet it is nothing new that eminent saints in one age should idealize and defend what even the commonplace Christians of a later day renounce as inconsistent with their faith. So Christ's kingdom must advance to its consummation.

If His truth is as we believe, some day it will be made known to all who follow Him. Our hope is in Him whose beneficent working is slow according to our measure, yet almighty. It is by His spirit that the good and evil to which we are still blind must be revealed to us and to all Christian people.

R. G. HENSHAW.

"WHILE THY SERVANT WAS BUSY HERE AND THERE"

To the Editor of *The Living Church*:

NOTICED an attractive little church in a small city in the Middle West, lately, and was informed that the rector had resigned because of a quarrel between the High and Low Church people. Now, it may be that the people of this parish are leaders in the best things for their community, that their lives are held up as models for the young, and that they lead in almsgiving and in the desire to serve, but the outstanding fact about them is that they are engaged in a quarrel between High and Low.

The Church is badly in need of Protestants who will protest effectively against these interminable quarrels, and stop their protest on that point. It is in equally desperate need of Catholics who will look up the dictionary definition of the adjective "catholic," and endeavor to live up to it. "Ye are the Light of the world. A city that is set on a hill cannot be hid." So much the worse for us. If we have no better message for a sturdy country town than the spectacle of a church row, our light, such as it is, cannot be hidden too quickly.

The contestants in this battle, which in its larger aspects is progressing from the Panama Conference to the General Convention without even a truce to bury the dead, ought to know they are attempting the impossible. Their time is worse than wasted, for the cleavage between Protestant and Catholic runs back into the middle ages, or before, and it cannot be closed up in our generation. We

can agree to disagree, and each side can mind its own business, which is, as I understand it, preaching the Gospel to every creature, even to the unchurched in our own community!

I believe laymen are generally too apathetic in this matter. They should not only hold aloof from the quarrel, which the most of them are doing, but they should actively oppose any movement which aims at a radical change in the direction of either Protestant or Catholic, locally or nationally. We are too respectable to look after those who are becoming unchurched, but we are not too respectable to fight each other. I use the word "fight" advisedly. "While thy servant was busy here and there, he was gone." Opportunities are lost nowadays in the same futile, foolish ways as in the days of the prophets.

V. D. CRONK.

Madison, Wis., July 20, 1916.

A QUESTION OF INTERPRETATION

To the Editor of *The Living Church*:

IN regard to the interpretation of the angels' question and prophecy to the upward gazing disciples in Acts 1: 11, the commentators to whom I have easy access all take the view that "reproach," however gentle, was implied.

Will any of your readers kindly enlighten me as to whether there is any authority to support the following view?

The angels first asked: "Why stand ye gazing up into heaven?" They knew the answer: "We are gazing up after our Master, who has just ascended. We are hoping for another glimpse of Him, or even for His return to us here." The angels' next words, of prophecy, might mean: "Ye do well to gaze. Keep on gazing, for He shall come again, in like manner," etc. It would seem that if the question implies a rebuke the following words ought to be: "He shall not come again for a long time."

As a matter of fact, did not the Church continue "gazing up into heaven" expectantly? In Acts 3, St. Peter in a sermon says: "When the times of refreshing shall come from the Lord, and He shall send Jesus Christ"; and of many familiar passages that might be quoted, this of St. Paul (1 Thess. 1: 9-10) is characteristic: "How ye turned from idols to serve the living and true God, and to wait for His Son from heaven." See also Phil. 3: 20. The Church militant is also a Church expectant; militant because expectant. We are saved by hope, and must ever be a Church "gazing up into heaven," while ever working for a world unshriven and stemming the flood of suffering.

PERCY FOSTER HALL.

Washington, D. C.

THE SECOND BANKRUPTCY OF THE CARNEGIE FOUNDATION

To the Editor of *The Living Church*:

CO meet the conditions of the teachers' pension system as offered by the Carnegie trustees, all sorts of personal and institutional adjustments were made, involving change of relations, of residence, and sacrifices of many kinds—even of religious professions. In a few years its disbursements were found to be too large for a continued solvency and a new arrangement was imposed upon the (moral) creditors. Now these trustees confess another failure and make a final abandonment of the pure pension system, proposing to their clients "insurance at cost." Would it not be safer, before the new method is given acceptance and confidence, to change the trustees whose singular lack of financial ability has led to such disastrous mistakes? Neither the beneficiaries nor any one else would presume to criticize poor, generous Mr. Carnegie, or to "look a gift horse in the mouth," but everybody has a right to express an opinion of those who have been trusted with its bit and bridle.

It is interesting to remark in this connection that an ecclesiastic has taught men of affairs "how to do it" and "how not to do it." Bishop Lawrence's pension scheme for the clergy of his Church is scientific and mathematically trustworthy and puts to shame the rash and inconsiderate experiment of captains of finance.

ERVING WINSLOW.

THE PRAYER FOR THE PRESIDENT

To the Editor of *The Living Church*:

NOW that we are putting our national flag in our churches, and there is so much interest in national ideas, I venture to hope we may be able to restore the prayer for the President to its place in the Eucharistic service as it is in the English Prayer Book, where it precedes the collect for the day.

I realize that when the American Prayer Book was made it was supposed that Morning Prayer would always precede the Communion office. But now, when the Eucharist is the principal service (as it should be), it seems most fitting that we should join then in our prayer for our rulers.

Personally—we have rarely heard of late years the prayer for the President, as we go to church for one of the two celebrations, either late or early—I have often wondered in these troublous times that it is not said among the occasional prayers at the end of the service.

Very sincerely,

Germantown, Philadelphia, Pa. JULIA SHIPLEY THOMAS.



POETRY

Uncle Sam and Old World Conquerors. Being the Seventh Division of *Uncle Sam, A Satirical Prelude.* By William Norman Guthrie. Brentano's, New York. 1915.

The casual reader who attempts to read and understand this curious production without a careful study of the Foreword will find himself hopelessly bewildered before he has reached the fifth page. He will hardly know what to make of such passages as Uncle Sam's remark, "Cross between sky-rocket and gargoyles, and watch him pour the whale-oil all over the war-zone waters," or his poem, "Modernized for Feminists":

"Betimes to your rock-ribbed downles
And pillows crammed with crushed granite,
Then the fairies will come and the brownies,
With Puck, who the Joker and clown is,
To tickle your fancy and fan it!

"Set a-going a new world to-morrow,
Half minstrel-show and half circus;
For in Dreamland Banks you may borrow
By mortgage on worry and sorrow
New courage to work it, and work us!"

When one turns back and finds out what Mr. Guthrie is getting at, he sees that there is a meaning underlying all this apparent incoherency. His idea is that "what we need is to set going a myth" by which our great country shall "have its own image projected on a vast scale," "a myth that shall bring a people to self-consciousness." This myth Mr. Guthrie undertakes to supply, in a satire of which the present volume is a mere fragment. Its hero is "Uncle Sam," "a self-complacent grass widower, since the wife of his youth, the Goddess of Liberty, could, as he grew in insolent prosperity, endure him no longer." Uncle Sam's five daughters—Jessamine Magnolia, Priscilla, Hope (or Hooplah Whoop), Minna (or Minnehaha), and Goldibrass—represent the five sections of the country. Uncle Sam, his daughters, Sambo Hilarious, the negro, George Washington, Abraham Lincoln, Uncle Benny (the author's name for Benjamin Franklin), the god Thor, Nebuchadnezzar, the goddess Ishtar, Bismarck, Zarathustra, Blake, Beethoven, Turner, and many other strangely mingled characters discuss the nature and the destiny of America in cryptic prose and darkly allusive poetry. Take, for example, Uncle Sam's remark to Andrew Jackson about his daughter Jessamine Magnolia:

"Andy, she'll do for us the Miriam Vertigo over Pharaoh by the sands of the Red Sea, to the very snatch of rag-time Elijah hummed when he slaughtered the prophets of Baal."

Or such a bit of verse as the Muse of History repeats when she remarks,

"I have a way,
So they say,
Of repeating myself inconveniently,
Ears and eyes
Make you wise
If you bear with my weaknesses leniently."

Mr. Guthrie says that the "mode of expression which his myth seemed to necessitate should be naïf, fantastic, grotesque, escaping the fall into the ridiculous by not attempting to scale the heights of the sublime." We venture to hint that he has not always escaped that fall. Yet, if one has the courage to follow through this curious and certainly unique piece of literature, he finds—particularly in the account of Uncle Sam's nine doubles—some really keen and suggestive characterization, and something fine and ideal gradually makes its impression upon the reader. One fears, however, that not many readers will have the courage to attack the whole of this work of the imagination, if it should ever be completed.

The book is beautifully printed and bound, and makes its appeal in this way to all who appreciate artistic form.

GEORGE LYNDE RICHARDSON.

MISCELLANEOUS

Presidential Nominations and Elections. By Joseph Bucklin Bishop. New York: Charles Scribner's Sons. Price \$1.50 net.

Mr. Bishop, a trained observer and a practical writer, has given us, in this history of American conventions, national campaigns, inaugurations, and campaign caricature, a timely and interesting volume. Every four years the country is, very properly, aroused to great political activity over the choice of the country's chief executive. Many speak of this excitement as if it were something quite unusual, but it is natural and inevitable that the people should be

stirred up over so important a question. And, as Mr. Bishop points out, since Lincoln's time, each succeeding inauguration of a new president has been celebrated in much the same way, and with a steadily increasing multitude of spectators, and a swelling measure of pomp and pageantry. Sometime we shall awake to the fact that this is a great country, and that the issues involved in a change of administrators are of staggering importance, just as we are awakening to the pressing importance of local government, in fact to the importance of all government. For a century the physical sciences held chief place; now the practical sciences are coming into their own.

Heretofore most popular writers on this subject have been either Republicans or Democrats, but Mr. Bishop writes as a Progressive, and his accounts of the 1912 conventions are written from that viewpoint, which gives the book a freshness that is stimulating. The illustrations and cartoons add greatly to the book, which is a good one to have around during these campaign days.

CLINTON ROGERS WOODRUFF.

Curiosities in Proverbs. Arranged by Dwight Edwards Marvin. New York: G. P. Putnam's Sons. Price \$1.75 net.

Proverbs are among the oldest forms of literature, dating back to remote antiquity. As Mr. Marvin shows, long before the coming of Christ the people of the Orient were repeating our familiar adages, "One sheep follows another," "A good life is better than high birth."

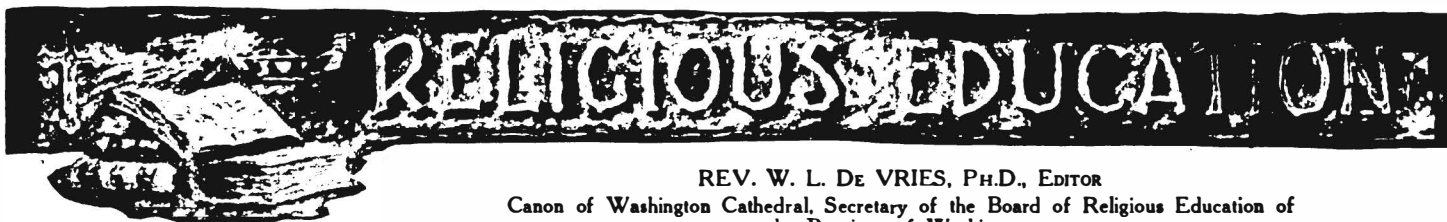
Every race and nation has its sayings that have been handed down from generation to generation, giving an index to their philosophy and a keynote to their linguistic development. This present volume is suggestively made up under such group headings as "Proverbs about Proverbs," "Christmas and Easter Proverbs," "Superstition in Proverbs," "Weather Proverbs"; in this connection it is interesting to note that some thirty years ago the United States government thought weather proverbs of sufficient importance to gather a large number from all parts of the country and publish the collection in a volume of 148 pages.

Two chapters are devoted to Bible Proverbs, one to the Old Testament and one to the New. Still another is devoted to those that have been suggested by the Bible.

Under each proverb is an interpretative note and a comparison with similar ones in other languages and from other sources. Altogether the book is most suggestive and helpful.

A LITTLE BOOK just issued by the Seabury Society of New York is entitled *Christ's Economy: Scientific Management of Men and Things in Relation to God and His Cause*, by Eugene M. Camp, one of the founders of the society, and with introduction by the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York. It consists of a series of thoughtful, practical suggestions in Church work, especially the work of laymen and of lay organizations. The writer sees the need to give to laymen the vision sufficient to enable them to perceive the task before them and then to show them in concrete form how to set about the task. The distinction between work that the clergy can do best and work that the laity can do best—a distinction that is seldom appreciated—is well drawn. Too often the active layman has been placed in the position of amateur cleric. Mr. Camp does not fall into this mistake. The spiritual work of the clergy he describes as "candle-light work"; the material work of the laity as "candlestick work." "Heretofore," he says, "laymen asked to help in Church work have been directed by clergy to do work which clergy had not time or opportunity to do. It is work aimed to make men see. It is, of course, quite allowable for laymen to give religious addresses, to teach Bible classes, even to become evangelists, but it is now being recognized, as not heretofore, that laymen ought to enter upon this candle-light work only after training, and with a full realization that they are taking up tasks which belong peculiarly to ordained men. It is also being recognized to-day, as it has not been heretofore, that candlestick tasks ought not to be neglected by laymen. Making men do is peculiarly the work of laymen. Like the ordained men, they must be trained for the tasks." Mr. Camp's book is an excellent beginning in that training. [Seabury Society, 52 East Twenty-fifth street, New York. Price \$1.]

THE SERIOUSNESS of conditions in France at the beginning of the war with respect to taking care of the wounded soldiers is well portrayed in *The Aftermath of Battle*. Edward D. Toland, the author, assisted in organizing and systematizing several field hospitals, and the harrowing tales of great suffering which he relates cause one to realize to some extent what the wounded men passed through in those first few months of battle. It is vivid in its description, and for those interested in the Red Cross work particularly it is one of the best works that have appeared since the war began. [Macmillan Co., New York. \$1.00 net.]



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

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

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

EVERY city dweller has now fled, or would like to flee, to the woods and fields and experience the delights (and discomforts!) of country living. Religious education in rural regions is therefore a timely topic for this department. Like a notable chapter in Irish natural history—that on snakes—the whole could be summed up in two words—none whatever! So casual observation would lead many to suppose and observe. But more exact knowledge reveals that excellent work is being done in the line of Christian instruction at numerous of our country churches. And the writer means by “country churches,” not what many mean, village and town churches, but those in agricultural neighborhoods, with no population centers of any moment, long distances and large acreages, as in Southeastern Pennsylvania, Delaware, Tidewater Maryland, and Tidewater Virginia. Here many churches stand without a neighbor, or at most with but two or three, and even the rectory is often a mile or two away. Yet of a Sunday the church is full, and the communicant roll bears two or three hundred names. In such places the Sunday school is difficult to maintain, for want of teachers, because of distances, because of lack of sufficient conveyances to bring all the family and children to church and Sunday school every Sunday, and because the same horses are used on the farm, and in time of harvest and other periods of stress need rest on Sundays. There are many other like reasons. Yet not a few great successes in maintaining good Sunday schools properly graded, with duly prepared, faithful, and regular teachers, show that the task, though difficult, is susceptible of solution, and, having been met in some places, can be met in all. The chief means thereto is just one person with organizing and executive ability and the will to do the work, either rector or layman or woman. Such an one will bring others and create and carry on a first-rate Sunday school. And if this can be done in a purely rural neighborhood still more readily can it be done in country churches commonly so-called—*i.e.*, town and village churches, where the transportation problem is not so pressing.

And this, transportation, is after all the chief problem. The trouble is that people do not try to solve extraordinary difficulties with extraordinary methods, and make necessity once more the mother of invention. For instance, why not buy or hire weekly a parish motor car, and circulate it on Sundays to bring adults and children to church and Sunday school? or get those who own them to bring those less fortunate? or where the motor is not available, why not a parish “bus”? or even an oxcart—still a common conveyance within a short distance of the nation’s capital, and in many other rural neighborhoods!

The neighborhood Sunday school is another solution. At the district school-house, in a private residence, or at some other convenient place, a devoted layman or woman, or two or three of them, should conduct classes on a systematic plan of instruction laid out by the rector for all the classes. At regular intervals the rector should visit and examine each class, Sunday being the best day, if possible, if not then at a special meeting on a week day. In order to secure unity in this plan of rural religious education, the rector should not only give his personal supervision but also provision should be made for a joint picnic of all the classes in the summer and a joint service at the parish church at Christmas or Easter. When these seasons do not suit local conditions, then the reunions and special services should be held in the spring or fall.

A similar method of reaching out to all households, in a parish too large territorially for the children to get every Sunday to one center, is through the methods of the home department. Here the rector again should train three or four persons in each section of his parish, or more if they can be had, who will go about from house to house teaching the Christian faith and Church principles. The methods of the home department have all been noted in these columns during the present year, and pamphlets named which will explain the details of administration.

There are a few instances where a rector serves only one

church, or at most two, and in these cases he has the leisure to adopt a plan which can be made very effective; that is, he himself instructs the children for a half hour before or a half hour after service every Sunday. These instructions, well conducted, become so popular that they are attended by adults as well as children and many are enabled to renew long forgotten or half forgotten instructions of former years, and yet others to obtain information of value in living a Christian life but for which opportunity never before presented itself.

Where the rector cannot have a good Sunday school or give weekly instructions himself, then at least once a month the service in the church should be a children’s service, in which they render the music and other suitable portions of the service as much as possible, occupy the front seats, and sing hymns suitable to the compass of their voices and their intellects. The sermon is preached especially for their benefit and is divided into two parts by a hymn, the former part being instruction and the second exhortation or sermon proper. Here again it will be found that the grown people take almost more interest in the children’s service than they do in their own.

The objection that will be offered to each and all of these plans is that it puts too much on the rector or missionary in charge, as the case may be. True it is that it puts much, but not too much. The shepherding of the children is one of every minister’s primary duties, and it is inevitable that the country parson be compelled to manage much himself; while in the city, where we have many laymen with training and leisure, this is unusual. Consequently, while the city rector is the governor who controls and directs the energies of the steam, in the country he has to be engineer and fireman and steam and locomotive also. On the other hand, there is not the extreme urgency of many organizations, a long communicant roll, and a long visiting list, multiplied services and innumerable civic duties.

For the future of the Church, the nation, and the home, the Christian training of our children is a matter of such primary importance that every minister of the gospel of necessity, if he be a true pastor, must put aside other things and see to it that this above all else is not neglected. Education without God is ruinous, and in the present conditions of American life, unless the clergy see to it, God has small part in the education, interests, or character-forming of our boys and girls.

The plans and methods which have been suggested in this editorial are not theoretical or up in the air. Every one of them has been put to the test of trial, some of them in many places, and notable success has been achieved where devotion and intelligence have been applied to their execution.

Let those who hie them to country parts in summer weather, both clergy and laity, leave behind them a blessing by leading and stimulating our country clergy and laity to do their full part in behalf of the Christian instruction of the children committed to their care.

“SHEAVES”

Call them not wasted—all the bitter years
Of fruitless striving and of vain emprise;
This barren garden, salted with your tears,
Wherefrom you reap no harvest for the sighs
Wherewith you fared forth bearing goodly seed,
Is but a corner of the far-flung field
Of life, which you have planted—though it yield
Nor sheaves nor clusters for your spirit’s need.

Yet—lift your eyes—behold the vast domain
That stretches from your pathway either side,
Ripe with the increase of those careless hours
Wherein you sowed without expecting gain,
Casting with lavish hand both near and wide;
See! how the wilderness glows with your flowers.

S. A. C. to C. E. R., 1915.

Church Calendar



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

Personal Mention

THE Rev. JOHN W. BARRINGTON, a deacon of the diocese of Pennsylvania, has severed his connection with All Saints' Church, Worcester, Mass., where he has been acting as choirmaster and organist.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., and national secretary of the Actors' Church Alliance, has sailed for Colon, Panama Canal Zone, to take charge of Christ Church for the summer. Address accordingly. The Rev. JOHN COSTELLO, who recently returned from Australia, will be in charge of Ascension parish during the rector's absence.

THE Rev. CYRIL E. BENTLEY has been called as minister in charge of St. Luke's Church, Lincolnton, N. C., with adjacent missions, and may be addressed accordingly.

THE Rev. N. D. BIGELOW assumes charge of St. John's Church, Milwaukee, preaching his first sermon as rector on the Feast of the Transfiguration. For five years he has been rector of Trinity Church, Anderson, Ind.

THE Rev. FRANCIS THEODORE BROWN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., was operated upon for appendicitis, on Tuesday last, in the Mary Fletcher Hospital, Burlington, Vt. Mr. Brown was taken ill at his summer home, Camp Lakewood, Willsboro Point, N. Y. Complications were found, but the operation was entirely successful.

THE Rev. W. P. BROWNE of College Park, Ga., will supply at Waycross, Ga., during August and September and at Columbus, Ga., in September and October. He will also represent THE LIVING CHURCH in the South this fall and winter.

THE Rev. GEORGE BURBANK of St. George's Church, Indianapolis, Ind., is spending two months in New York state.

THE Rev. L. H. BURN assumed charge of St. John's Church, Lakeside, and the missions of St. Andrew's and St. Luke's, Duluth, July 1st.

News has just been received in Savannah, Ga., that the Rev. W. T. DAKIN, the beloved rector of St. John's Church, who has been very slowly recovering from a serious operation last winter and who went for a long summer's rest to New England and Canada, has now come down with typhoid fever.

THE Rev. SYDNEY K. EVANS, chaplain of the U. S. Naval Academy at Annapolis, has resumed his duties after a holiday spent in Yosemite Valley and Yellowstone Park. During his absence the academy services were in charge of the Rev. JAMES L. SMILEY, of St. Anne's, Annapolis.

In addition to his work at St. Luke's Church, Detroit, and St. John's, Lake Park, the Rev. D. J. GALLAHER has been appointed priest in charge of Holy Apostles' Church, Richwood, Minn.

THE Rev. RICHARD AINSLIE KIRCHHOFFER of the diocese of Los Angeles has become assistant to the Rev. Dr. Lewis G. Morris, rector of All Saints' Church, Worcester, Mass. He has entered upon his duties.

THE Rev. JAMES W. LORD, assistant minister in St. John's Church, East Hartford, Conn., recently was painfully but not seriously injured in an automobile accident.

THE address of the Rev. PHILIP C. PEARSON, formerly rector of Christ Church, Ridgewood, N. J., is Naugatuck, Conn.

At the last convention of the diocese of New Jersey the Rev. HOWARD E. THOMPSON was re-elected secretary of the diocese and elected registrar, with the duty of keeping the diocesan records. His office is established at the Diocesan House in Trenton. He retains for the present, as for the past five and a half years, his residence in Woodbury and the rectorship of St. Luke's Parish, Westville.

SEVENTH SUNDAY AFTER TRINITY

St. Mark 8: 3—"Divers of them came from far."

In the far country had I will'd to live,
 To satiate my soul with earthly bread
 (If not with food of swine). This world can give
 Enough to drown old memories, I said.
 Yet, lo! across the fearful wilderness
 Some voice to my unquiet heart did cry,
 And here the Master cares for my distress,
 Bidding me sit and hunger satisfy.

So meets He pilgrims from the far-off lands,
 Feeding with food celestial. The common things
 Of life are consecrate, touch'd by His hands,
 With welcome for earth's wanderers Heaven rings.
 Now past is all the way's discouragement;
 Near to His love I rest for aye content.

HERBERT H. GOWEN.

THE Rev. HENRY S. WHITEHEAD, rector of Christ Church, Middletown, Conn., has been elected secretary of the archdeaconry of Middlesex, in place of the Rev. Joseph Hooper, of the Church of the Epiphany, Durham, resigned.

THE Rev. H. J. WOLNER has resigned the rectorship of St. Paul's Church, Virginia, Minn., and accepted appointment as priest in charge of the Church of the Holy Apostles, West Duluth, and Ascension, Morgan Park, Minn.

THE Rev. MILTON R. WORSHAM has become rector of the Church of the Good Shepherd, Austin, Texas.

Summer Addresses

DURING the month of August the Rev. W. T. ALLEN should be addressed at Mineral Wells, Texas.

THE address of the Rev. FRANK ERWIN BRANDT, for the month of August, will be Grand Rapids, Minn., Camp Mishawaka, in care of Mr. George F. Green.

FROM August 1st to September 15th, the BISHOP OF EAST CAROLINA will be at Salem, Va.

THE address of the Rev. SYDNEY DIXON, rector of Christ Church, Mansfield, La., during the month of August will be Corpus Christi, Texas.

DURING August and September the Rev. MERCER P. LOGAN, D.D., should be addressed at Seawane, Tenn.

THE address of the Rev. EUGENE S. PEARCE for the month of August will be P. O. Box 112, Westport, Conn.

ARCHDEACON PLUMMER will spend August in Chicago, supplying services at St. Martin's, Austin.

THE Rev. H. A. L. SADTLER and wife are at their cottage, The Bayview, at Bay Head, N. J., for the summer.

THE Rev. W. A. SPARKS of St. John's Church, Far Rockaway, Long Island, is spending his vacation with his family at his camp at Caratuck, Maine, where he may be addressed until September 7th. During his absence the parish will be under the charge of the Rev. DAVID SPRAGUE of Clinton, Mass.

THE Rev. J. D. STANLEY will be in Roscommon, Mich., during August.

THE Rev. H. W. TICKNOR, priest in charge of the Church of the Ascension, Clearwater, Fla., will have charge of the services of St. John's Church, Buntyn, Tenn., until the end of September, after which he will become rector of All Saints' parish, St. Mary's county, diocese of Washington.

THE Rev. H. NELSON TRAGITT should be addressed, during the month of August, at Winner, S. D.

THE Rev. JOHN WILLIAMS, rector of Calvary Church, Brooklyn, will spend August with his family at Madison, Conn. The Rev. EDWARD GABLER will be in charge of the parish during his absence.

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 rec-

tors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATIONS

DEACON

MARQUETTE.—In St. James' Church, Sault Ste. Marie, Mich., Sunday, July 23, 1916, by the Bishop of Marquette, Mr. ANDREW STANTON GILL. The candidate was presented by the Rev. Stephen H. Ailing, rector, who also preached the sermon. The Rev. Mr. Gill becomes curate at St. James' Church.

RETREATS

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

DIED

LINCOLN.—On Friday, July 21st, EMILY BERLING LINCOLN, wife of Mr. William Ives Lincoln of Birdshoro, Pa., entered into rest at her home in Birdshoro. The burial service was held on Tuesday, July 25th, and interment was made in St. Michael's Cemetery in the same town.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

MOORE.—Entered into Life Eternal, July 23, 1916, at Delavan, Wis., TUNIS MOORE, aged 80 years, father of Elizabeth and Frances Moore and of the Very Rev. Harry T. Moore of Dallas, Texas.

WINDER.—OCTAVIA MARIE WINDER entered into eternal rest on Tuesday evening, June 13, 1916, at her home in Raleigh, N. C., in the eighty-third year of life. Born in New Bern, N. C., April 18, 1833, being a daughter of the late Hon. John Heritage Bryan, and the wife of the late Major John Cox Winder. The burial service was conducted from the residence Thursday, June 15th, and the committal service was held at twilight in beautiful Oakwood Cemetery, where she was laid to rest, among her own, to await the resurrection.

"And with the morn those angel faces smile,
 Which we have loved long since and lost awhile."
 MARY WINDER OSBORNE.

WINGATE.—On Wednesday, July 19th, at Washington, D. C., the Rev. CHARLES J. WINGATE, assistant minister at St. Margaret's Church. Funeral the following Friday, the Rev. Dr. H. S. Smith officiating.

MEMORIALS

CHARLES CARROLL BAKER

CHARLES CARROLL BAKER, son of the Rev. William Osborne Baker and Elizabeth Jackson, died at the Corey Hill Hospital, Brookline, Mass., on Thursday, July the 13th, and was buried from Trinity Church, Princeton, on Monday of the following week. The services, consisting of a requiem celebration at 7:30 A. M. and the burial office at 11:30, were conducted by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, assisted by the Rev. Messrs. Ralph B. Pomeroy, Thomas A. Conover, and Francis B. Roseboro, the latter of Christ Church, New Haven. The beloved boy had lived but sixteen years and two months before he passed away and his early

death was caused by an attack of septic meningitis following the measles, from the destructive effect of which neither the surgeon's highest skill nor the nurse's most studied art were able to deliver him. He was naturally strong and active, fond of athletic and aquatic sport, but he also showed signs from earliest childhood of deep religious feeling. He was always regular in his private devotions, and reverent and collected in the public worship of the Church. Trained from the beginning in the ways of the Church, and the nurture of the Lord, he carried the lessons of the home to the school whither he was sent, and was not afraid to put them in practice before the eyes of his companions. He had been a member of St. Paul's school, Concord, for nearly four years before his death, and of his habits there one of his teachers thus writes: "My mind goes back to many a Sunday morning at early service when Carroll, that dear young Christian—so sweet and yet so strong—knelt before the altar. He was always so natural a follower of our Lord! There seemed to be no strain in his devotion."

It often happens that boys have a clearer insight and swifter intuition into each other's character than older persons, and in the following extract from a letter of one of his classmates to a New Haven friend we have an estimate of him from one of his own companions. "Your news about Charles Carroll is a heavy blow. I had hoped that he was getting well. There are many fine fellows at St. Paul's but none that had my respect and confidence as he. He was always true and pure and fine." This is a sincere, spontaneous tribute to him written by one of his own age, and without expectation that the eye of parent or kinsman would ever rest upon it, and it has a value which no expression of a maturer mind can quite equal. It was the privilege of the writer to see Carroll in his New Haven home soon after his first operation. He was very weak, and one naturally expected that his conversation would be chiefly of himself and his sickness. But he was thinking of others. His words evinced a degree of thoughtfulness and unselfishness which was unusual. His chief concern was for his parents, and he expressed his sorrow that he had been such a great anxiety and expense to them, and he spoke of things which in the summer months he would forego, that he might lighten the load they had to bear. That one of so fine a spirit, one of such promise of useful service to the Church and the world, should not have been allowed to complete his preparation for his life's task is a mystery that cannot be explained, but faith suggests that the life developing will be carried on under God's own eye, and that nobler fields of service will be prepared for him than earth could ever afford. Brief was his span of life, and in his untimely death what hopes and joys for his friends are ended? Yet they are not lost but transmuted, if we will let this be, into something better. When He who turns our sorrows into joys has finished His transforming work it may then be known that the untasted joy and unrealized hope have been converted into higher, sweeter, more spiritual fulfillings than here they could have had, and that the earthly loss has become an eternal gain. Such lives are not lived in vain. They accomplish more than we know. They may have a greater influence for good than many which fill out all their days. Their brief, broken span may be more complete in God's view than some which are measured by score of years. "For honorable age is not that which standeth in length of time nor that which is measured by number of years." "An unspotted life is old age." "He pleased God and was beloved of Him, therefore hastened He to take him away." Poor and wanting are the lives of grown men and women who have not felt the influence of a holy childhood on them. The children rebuke our selfishness. They shame our covetousness. They condemn our anxiety and lack of trust. They furnish ideals of purity and loveliness that lure us to the skies. As one who has felt the touch of the subject of this sketch, I cannot but say of him in Wordsworth's well known words:

"O dearest boy! my heart
For better love would seldom yearn
Could I but teach the hundredth part
Of what from thee I learn."

HELEN CALDCLEUGH STALEY

"Send out Thy Light and lead me to Thy dwelling,

Though long and dark and dreary be the way.
Thy voice is in my ears, forever telling
How, after night, will come the Perfect Day.

"I cannot always feel that Thou art near me,
Sometimes Thou seemest very far away,
But still I know that Thou dost always hear me;
Oh, let me feel Thy Presence near, I pray!

"I know that Thou art true and just and holy,
Although Thy love I cannot always see,
And, when I pray that I may be Thine wholly,
I seem to hear a Voice that answers me.

"Take up thy Cross, do patiently thy duty,
Each day the work that cometh to thy hand.
Thine eyes shall see the great King in His
beauty,
In all the glories of that far off land!"

These verses, written by Helen Caldcleugh Staley when quite a young girl, give a glimpse of the inner life of one who kept close to God, ever ready "patiently to do her duty" until, on June 20th, the "call" came, and she quietly slipped through the veil which, for awhile, separates us from those who have gone before.

From a child she was a member of St. Mark's, Philadelphia. Here she took an active part in the Altar Society, contributing by her skill and artistic taste both in the designing and execution of the altar hangings and vestments for which that church is famous. Nor were her activities confined to this sphere only. At St. Michael's Chapel she was one of those first to assist with the boys in the Guild of the Holy Child which, for years, it gave her so much pleasure to be associated with, and she was also prominent in the Guild of St. Michael's, and by her influence and sympathetic interest contributed greatly in this work for girls and young women.

In her Church work she was one of those rare characters who could always be implicitly depended upon. She was a loyal, true friend. Her home life was ideal, and her devotion to her parents and to a beloved aunt, who entered into Life Eternal only a few months before her, was indeed beautiful.

She was "faithful unto death." Surely she has won the "crown of Life." A. C. F.

WANTED

POSITIONS OFFERED—CLERICAL

ASSISTANT RECTOR wanted, \$800 and rectory, Ocean City. Address RECTOR, Berlin, Md.

POSITIONS WANTED—CLERICAL

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

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

POSITIONS OFFERED—MISCELLANEOUS

CHURCH HOUSE nineteen miles from New York City desires reliable Church woman as teacher for modified kindergarten, including first and second grade work. Firm but kind discipline absolutely necessary. Class room seats twenty. Would prefer one who can play the organ for chapel at 9 A. M. and 4 P. M. except Saturdays. Board, room, and laundry with \$20 per month. Address LESTER, care LIVING CHURCH, Milwaukee, Wis.

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

INCREASE YOUR EARNINGS materially by preparing advertisements, booklets, and commercial literature. Spare time can be employed. Address HENRY CRISP, 318 West Ninety-fifth street, New York, N. Y.

EXPERIENCED ORGANIST and choirmaster wanted for Church school. Good disciplinarian. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED schoolmaster and wife wanted to take charge of school for little boys. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN to read proof and assist in a literary way. Address EXPERS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER desires position. Ten years' experience choral service. Thoroughly understands theory and practice of training choir boys, including voice production, singing, Church music tradition, and choir discipline. Able to play organ in Churchly style; commands repertoire of standard organ solo works. Refers to prominent Churchmen. Address CHURCH MUSIC, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST desires removal, August or September. Skilled with large organs. Preference, mixed. Dependable in Churchmanship, experience, discipline, credentials. Address PITTSBURGH, care LIVING CHURCH, Milwaukee, Wis.

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

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

CLERGYMAN'S DAUGHTER, experienced art teacher, desires position in Church or public schools. Address STAR, 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.

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

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

CLERICAL OUTFITS

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

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

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

FOR RENT—NEW YORK

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

EXCEPTIONAL opportunity—rectory to rent. Rector of parish about thirty miles from New York City would be glad to rent his rectory of nine rooms, bath, steam heat, water, with barn and grounds, on easy terms to married Churchman, with whom the rector could board. R. R. station, three minutes walk; high, healthy location, attractive scenery. Full particulars on application to "A. T.," care **LIVING CHURCH**, Milwaukee, Wis.

HEALTH RESORTS

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

EDUCATIONAL

THE VEN. ERNEST N. BULLOCK and his wife, **AMY H. W. BULLOCK, A.M., Ph.D.**, will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address Mrs. E. N. BULLOCK, Church Missions House, 281 Fourth avenue, New York, or College Club, 40 Commonwealth avenue, Boston.

MUSIC

WRITE US for particulars regarding renting choral works. We purchase and rent used scores of Cantatas, Oratorios, and Operettas. **WESTERN MUSIC LIBRARY**, Room 7, 334 Wabash avenue, Chicago.

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

APPEAL

FOREIGN MISSION

CHURCH OF ENGLAND, BRITISH GUIANA.—Will anyone send a little money to enable priest in charge of Demerara River Missions to buy a motor boat? Over 100 miles of this river to visit. Six mission stations and five of these to be visited monthly. Full particulars given to anyone interested. *Send over and help us*—cheques; Royal Bank of Canada, Georgetown, B. G.—Money and Postal Orders: Wismar P. O., B. G.—Rev. G. V. SALMON, priest in charge, Wismar, Demerara River, British Guiana.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMMERSVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

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

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, 56th St. and Blackstone Blvd.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Book Supply Co. 231 W. Monroe St., Chicago.
When a Man's a Man. By Harold Bell Wright, author of *The Eyes of the World*, etc. Illustrations and Decorations by the Author. \$1.35 net.

George H. Doran Co. New York.

Ancestral Voices. By John A. Hutton, D.D. Author of *If God Be For Us*; *The Winds of God*; *The Weapons of Our Warfare*, etc. \$1.50 net.

Seabury Society. 52 E. 25th St., New York.

Christ's Economy. Scientific Management of Men and Things in Relation to God and His Cause. By Eugene M. Camp, one of the Founders of the Seabury Society of New York. With Introduction by the Right Rev. Charles S. Burch, D.D., Suffragan Bishop of New York. \$1.00 postpaid.

Macmillan Co. New York.

Americanization. By Royal Dixon, Vice-President of the League of Foreign-born Citizens; Special Lecturer for the Board of Education of New York City; formerly Managing Editor and now Editor of *The Immigrants in America Review*; special Lecturer on Americanization. 50 cts. net.

E. P. Dutton & Co. New York.

International Finance. By Hartley Withers. \$1.25 net.

Doing Their Bit. War Work at Home. By Boyd Cable, Author of *Between the Lines*; *By Blow and Kiss*, etc. With a Preface by the Right Hon. David Lloyd George, M.P. \$1.00 net.

Potential Russia. By Richard Washburn Child; Author of *Jim Hands*; *The Man in the Shadow*; *The Blue Wall*, etc. \$1.50 net.

Houghton Mifflin & Co. Boston.

A Honeymoon Experience. By Margaret and Stuart Chase. \$1.00 net.

Longmans, Green, & Co. New York.

Confirmation. By H. V. Bickersteth, M. A., Rector of Stanmer and Falmer. With a Foreword by the Bishop of Crediton. 75 cts. net.

PAMPHLETS

From the Author.

Chronological Catalogue of Buildings and Associated Arts. A Proposal and a Plan. By Barr Ferree, Honorary Corresponding Member of the Royal Institute of British Architects. Corresponding Member of the Société Archéologique du Midi de la France. Corresponding Member of the Académie d'Aix-en-Provence. Honorary Member of the American Institute of Architects. Member of the Société Française d'Archéologie, etc. 249 W. 13th St., New York. Reprinted from the Journal of the Royal Institute of British Architects, May 22, 1915, Vol. XXII., Third Series. With Additional Comments.

General Statistics of the Chung Hua Sheng Kung Hui for the Year of our Lord 1915. Compiled by the Rev. Montgomery Hunt Throop, M.A., Statistical Secretary.

Henry N. Hyde, Secretary. Joplin, Mo.

Journal of the Third Annual Synod of the Province of the Southwest. St. Paul's Church, Kansas City, Mo., February, 1916.

Social Service in a Great City. By the Rev. John Howard Lever, Missionary to the City Institutions, St. Louis, Mo. A paper read before the Synod of the Province of the Southwest of the Protestant Episcopal Church, Kansas City, Mo., 1916.

Church News. 1028 Chapline St., Wheeling, W. Va.

A Handbook for the Use of the Members and Friends of the Protestant Episcopal Church. By Bishop Peterkin. Twenty-sixth Thousand. 10 cts. each; \$1.00 per doz., postpaid; \$3.00 for 50; \$5.00 per 100, express additional.

Sir Joseph Causton & Sons, Ltd. London.

Submarines and Zeppelins in Warfare and Outrage. By Archibald Hurd.

Jas. Truscott & Son, Ltd. London.

The War: What is England Doing? By Philoppos (An English Ranchman in New Mexico, U. S.)

Why Mail Censorship is Vital to Britain. An Interview with the Rt. Hon. Lord Robert Cecil, Minister of Blockade. Together with a brief Memorandum on the American Note dealing with the Censorship of Mails, by the Rt. Hon. Sir Maurice de Bunsen, G.C.M.G., etc.

THE CHURCH AT WORK



THE CHURCH'S DELEGATION AT THE SILVER BAY CONFERENCE
[See article on page 512]

GENERAL CONVENTION EVENTS

AS IN CASE of previous General Conventions, many interesting events, unofficial but important to the Church at large, will occur in St. Louis at substantially the time of the General Convention sessions.

Previous to the Convention there will be on October 6th and 7th a meeting of the General Board of Missions and on the 10th a meeting of the Board in conference with the missionary bishops. Both these sessions will be held at the Cathedral. On October 9th and 10th the Guild of St. Barnabas will be in session and at 4:30 of the latter day the Woman's Auxiliary will have a quiet hour for women at St. Peter's Church.

General Convention opens officially with the service at the Moolah Temple at ten o'clock on Wednesday morning, October 11th. After the service the House of Bishops will gather in the west hall of the building, which is assigned permanently to that house, and the House of Deputies in the main hall. On Wednesday night at eight o'clock there will be at the Moolah Temple a mass meeting in the interest of the Armenian and Assyrian Relief Fund. The Woman's Auxiliary opens with its service at the Cathedral on Thursday morning and its subsequent sessions will be held at the Sheldon Memorial building, 3648 Washington avenue. The Daughters of the King will meet in Holy Communion Church, Leffingwell avenue (Twenty-eighth street) and Washington avenue.

Lunches will be served to the bishops and clerical and lay deputies in the undercroft of the Temple Building, and will be under the supervision of a well-qualified committee of ladies. Gentlemen in attendance, who are not deputies, will be given an opportunity to purchase tickets for their lunches.

The St. Louis Club (3663 Lindell boulevard), through the courtesy of its Board of Directors, will serve a daily luncheon for the Woman's Auxiliary and women attending the

General Convention, at a cost of fifty cents per plate.

The Woman's Auxiliary will serve tea daily at five o'clock in the undercroft of the Temple Building for Churchmen and Churchwomen.

On Thursday, October 12th, 8 P. M., the Bishop and Bishop Coadjutor of Missouri will give a reception to all the bishops and ladies accompanying them at the Bishop's residence, 74 Vandeventer place. On Monday evening, October 16th, there will be a general reception by the Bishop and Bishop Coadjutor of Missouri at Moolah Temple to the bishops, the clerical and lay deputies, and visitors to the Convention. Admission by ticket. On Saturday afternoon, October 21st, there will be a Garden Party at the beautiful Missouri Botanical Garden, known as Shaw's Garden, for all bishops and deputies, the Woman's Auxiliary, the Daughters of the King, and visitors to the Convention. Admission by ticket.

The elaborate Church Pageant which has already been described in *THE LIVING CHURCH*, and in which more than two thousand people will participate, will be given at the St. Louis Coliseum on Wednesday evening, October 18th, in honor of General Convention, the bishops and deputies being guests. There will be other performances for the general public.

HOTELS AT GENERAL CONVENTION

A CAREFULLY selected list of all desirable hotels and boarding houses has been compiled by the committee on hospitality for the General Convention in St. Louis, the chairman of which is Mr. George W. Simmons, Simmons Hardware Co., Ninth and Spruce streets, St. Louis, Mo. Generally speaking the hotel rates in St. Louis are \$1.50 a day and up, without bath, \$2 up with bath. There are about five hundred first-class boarding houses where the rates are as low as \$1 a day. The committee

on reception and entertainment of the General Convention has arranged to have a reception and tea in the Missouri Botanical Garden, or Shaw's Garden, one of the largest and most beautiful botanical gardens in the world. There will also be a large reception in Moolah Temple to all the delegates and visitors to the convention.

ENGLISH BISHOPS AT GENERAL CONVENTION

THE ARCHBISHOP OF CANTERBURY has notified the Presiding Bishop that the English Church will be represented at the approaching General Convention by Bishop Montgomery, who is the secretary of the Society for the Propagation of the Gospel, and by the Bishop of Worcester, Dr. H. W. Yeatman-Biggs.

CHURCH FEDERATION IN CLEVELAND

THE FEDERATED CHURCHES of Cleveland, organized five years ago, by its wise and conservative course has won the confidence of the Christian people generally of the city. It attempts no officialisms and assumes no functions except those of Christian arbitration, counsel, and advice, and as a rule those only when requested to do so. The Anglican Church is represented by one or more of its clergy on nearly every committee of the Federation, whose cooperation is appreciated and whose judgments are honored. The Bishop's power of mission is understood and recognized, and no infringement upon the automatic action of any Christian body is asked or intended.

Last year the Federation offered to join the clergy and the Brotherhood of St. Andrew in the Lenten mid-day services. At the annual meeting this year the offer was renewed and accepted for the Lenten season of 1917, the Bishop of the diocese approving. The Episcopal City Mission of Cleveland, or-

ganized six years ago and incorporated for Christian work in the hospitals and reformatories of the city, is the Federation's recognized agency for that department of Christian service and endeavor, and cooperates with the chaplain and his assistants.

Acting as a council of advice, the Federation has recently been able to adjudicate on terms of harmony and good will several denominational questions referred to it, where under the old regime the policy of overlapping, financial weakness, and Christian discord would have continued.

SPECIAL CONVENTION IN KANSAS

THE BISHOP OF KANSAS has called a special convention to meet in Grace Cathedral, Topeka, September 19th, for election of a Bishop Coadjutor. The Bishop gives his health as the reason for the call.

PROPOSED BUILDINGS AT BERKELEY DIVINITY SCHOOL

THE ALUMNI TRUSTEES of the Berkeley Divinity School, with the new *ex officio* trustee, have entered with enthusiasm on the work of providing for the school at least a new block of students' rooms, and possibly with this a dining hall. A year or two ago, carefully studied plans were prepared; and these with some modification have been tentatively approved. A good Churchwoman asked that she might give the first \$1,000; one of the senior alumni has offered \$5,000, and another has made a contribution of \$1,000, towards the needed funds.

A CHAPLAIN'S REPORT

A CHAPLAIN of one of the New York regiments now in Texas, who is a clergyman of the Church, and to whom a Communion service had been loaned for his use, writes under date of July 11th: "You will be glad to know that at the celebration of the Holy Communion on Sunday at 5:45 A. M., at which your chalice and paten were used, almost the entire regiment was present, and between one hundred and two hundred men received the Communion. My fondest expectations as to usefulness have been surpassed. The interest in the services, the eagerness of the men to consult and talk seriously with the chaplain, the appreciation by the men of my efforts to get their letters to them promptly, and the gratitude of the men in the hospital for the attention I can give them, are all very wonderful. Men have come to me to say that they want

to prepare for confirmation, to tell me about their families, and numberless other concerns in which they are deeply interested."

NEEDS AND OPPORTUNITIES AT LAWRENCEVILLE

ST. PAUL'S Normal and Industrial School, Lawrenceville, Va., is putting before the Church its great need of a dormitory for girls. The rapid growth of the school, and the great demand for training, make the situation urgent. For lack of accommodations from two to three hundred deserving girls must be turned away every year. A dormitory for seventy-five or eighty girls could be built for from \$10,000 to \$12,500.

MISSIONS AND MEN

THE ANGLICAN missions in India are suffering severely from the war, not so much in money as in men. The Rev. W. E. S. Holland, principal of St. Paul's Cathedral Mission College at Calcutta, writes to a friend in this country that two of the men on his staff have been killed, and two or three others who were to have come out have enlisted. He makes an appeal for two first-class young Americans. They should be unmarried, with university qualifications, and ready to fit into a self-forgetting brotherhood of service. An ample salary will be paid, free quarters supplied, and travel expenses met on a five-year agreement.

MEXICO'S REMEDY

A CORRESPONDENT of the *New York Times* recently suggested that the government should spend ten million dollars to establish schools and colleges where the youth of Mexico might be trained, as the best way of bringing the nation out of its present turbulent condition. A Churchman writing in reply calls attention to the fact that this is exactly what the religious bodies of the country have been trying to do. For example, our own Church has had a bishop and twenty-five clergy there. They have established schools, a college settlement house, an industrial school, and a farm school. Adequate support, however, has not been forthcoming.

PROGRESS IN CHINA

A GLANCE at the statistics of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) is most encouraging. Progress is recorded in every branch of Church

work. There are more students in our schools and colleges and more patients have been treated in our hospitals than ever before. During the last year there were 20,596 Chinese under Christian instruction in Church schools and 442,342 patients there treated in our hospitals and dispensaries. The so-called evangelistic work also has been going forward by leaps and bounds. In the past year there were 4,122 baptisms, of which 2,641 were adult. When it is remembered that each one of these represents an individual conversion involving great sacrifices and usually persecution as well as a very thorough course of instruction and probation, it will be apparent that the Holy Spirit is working mightily in China. The number of confirmations also is large, being 2,493. So now there are in the Sheng Kung Hui 17,874 communicants, 20,583 baptized non-communicants, and 7,826 catechumens receiving regular training in preparation for baptism, making altogether a total constituency of 46,283. To care for this great flock we have 11 bishops, all foreigners; 149 foreign and 84 Chinese priests; 5 foreign and 24 Chinese deacons. Besides those in holy orders there are 384 catechists or lay evangelists, 71 readers, and 41 colporteurs who distribute the Scriptures. Of these evangelistic workers 124 are entirely supported by the Chinese Christians and very many more partly supported. In all, last year, they gave more than \$43,000 (silver) for Church work, about \$350,000 for educational work, and about \$30,000 for medical work. These figures are for the eleven dioceses in China. Of these four are maintained by the Church Missionary Society and two by the venerable Society for the Propagation of the Gospel (both English), one by the China Inland Mission, an international and interdenominational society, one by the Canadian Church Missionary Society, and three by our own American Church. These various dioceses have united to form a General Synod and are gradually drawing more closely together and recognizing their organic and spiritual unity. In this movement the publication of these statistics marks a small but significant step forward.

DIFFICULTIES OF LANGUAGE

THIS TRANSLATION of a paragraph published on a Russian desk calendar was received in Cleveland, Ohio, recently from Russell A. Jewitt, M. D., who for a time was with the Red Cross in Austria Hungary and Russia, and is now connected with the American Embassy in Petrograd:

"In America in the city of Cleveland, there is a custom of selling children. Every day a great number of women go to the market carrying cradles with infants. A special market is built by the city for the sale and purchase of children, where poor parents bring their offspring, willingly bought and at once adopted by wealthy people. The child traffic is under the supervision of a special patronate, collecting information about the adopters."

Dr. Jewitt is of the opinion that the report, which innocently enough seems to have gained considerable credence in Russia, grew out of the work of the Cleveland Humane Society which carefully investigates and exercises supervision over the homes in which it places its little wards, but, contrary to the Russian version, makes every effort to keep them in their own homes as long as possible. Dr. Jewitt speaks in terms of gratification of the improvement the men of Russia are making under military rule.

DEATH OF SAMUEL M. MAXWELL

THERE DIED last week in Savannah, Ga., Mr. Samuel Meredith Maxwell, a devout Churchman, who is described by a friend as "one of the most thoroughly Christian men I have ever had the honor of knowing." Mr. Maxwell was a great-great-grandson of Sam-



OUR DELEGATION AT THE MISSIONARY EDUCATION MOVEMENT CONFERENCE AT BLUE RIDGE, N. C., JUNE 27TH TO JULY 6TH

Fifty-one delegates are pictured, coming from eleven dioceses

[For descriptive article, see THE LIVING CHURCH of July 15th, page 408]

uel Meredith of Philadelphia, the first treasurer of the United States and the man who introduced Commodore John Barry to Washington. He was a son of a Church clergyman. His wife, born Mary Taliferro, of Orange county, Va., was a niece of General Taliferro, C.S.A., and a cousin of the Princess Achille Murat, of Naples (born Catherine Lewis). Mr. Maxwell was a great Biblical scholar and could quote whole chapters.

ONE DAY'S INCOME FUND

JULY HAS seen the One Day's Income Fund grow from \$43,000 to \$65,000. Gifts during the past week have ranged from fifty cents (the proceeds of the sale of two dozen eggs) to \$2,500.

One interested loyal supporter of the mission work has pledged \$5,000 to the Fund before September 30th, provided nine other people will each give a like amount. The committee on raising the apportionment is looking for the other nine!

One donor feels that "the One Day's Income plan is the very best that has been given the people of the Church, and I only hope and pray that each and every one will take hold of it. Thank you for the privilege of giving this mite again."

With a gift of one day's actual income comes this information: "I have a vegetable and fruit garden and my sales from it to-day were \$1.18 for red raspberries. Some days it is more, sometimes less."

As an illustration of "bread cast upon the waters," the following from a New York layman is interesting: "I enclose a check for \$20 for the One Day's Income Fund. I should be glad to have the money go towards the Hankow, China, mission, where our missionaries once treated me very kindly."

Parish treasurers and others who remit offerings for the Fund will prevent a great deal of confusion and trouble at the Missions House if they will always be careful to state specifically that all or any part of an offering is for the One Day's Income Fund.

CONSECRATION OF SANATORIUM CHAPEL

ON THE FEAST of St. James the Apostle, the new Chapel of St. Mary at the Metropolitan Life Insurance Co.'s sanatorium at Mount McGregor, N. Y., was consecrated by the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York, acting for the Bishop of Albany.

The chapel is a beautiful church, the latest addition to the buildings at Mount McGregor. The whole group of buildings, in grounds covering five acres, with a farm of 360 acres more, is a very remarkable experiment in social service, unexampled in the history of modern business. When it was begun some four years ago, the Metropolitan Life Insurance Company sought permission of the New York Supreme Court to spend a large part of its surplus earnings in this work for the benefit of its 20,000 or more employes. It was the culmination of a new vision of service by the company, which had already embarked on a programme of welfare work, that included rest rooms, vacation halls, gymnasium, etc., at the home office in New York, a campaign of education in health laws with a flood of pamphlet literature on everything from the care of babies on to adult physical life, a free nursing system for policy holders, and "clean up" campaigns in all parts of the country in conjunction with municipal, state, and national authorities. Begun as a tuberculosis sanatorium, the Mount McGregor institution now cares for many more of its employes in great rest houses for those ill from other causes, with a splendid corps of doctors and nurses, and hospitals which eventually are to have an average capacity for at least four hundred patients. Probably nothing like it, or on so

large a scale, has ever been attempted by a business corporation.

The location at Mount McGregor, where President Grant spent his last days, is one of singular beauty, and the buildings and equipment are the "last word" of science in medical care.

The company has not been unmindful of the spiritual care of the members of its colony. Opportunity is given to the Roman Catholic clergy and others to provide for their people; but early in the history of the sanatorium it was seen that the spiritual oversight of the patients and the staff could not be left to chance administration, but that the presence of a resident chaplain was necessary if the religious work of the institution were to keep step with its medical service. Father Brookins, formerly of St. Mark's Church, Philadelphia, was made chaplain; and the chapel now completed and consecrated gives him a suitable building in which services can be held, with every facility for a reverent administration and with connections by corri-



ST. MARY'S CHAPEL, MT. MCGREGOR, N. Y.

dor with the wards and infirmaries. A number of patients, as well as members of the staff, have been presented for confirmation, and daily ministrations in the chapel and the wards give untold blessings to those who form the colony.

The service of consecration was a beautiful function. The music, furnished by the organist and choir of the Church of St. Mary the Virgin, New York City, was simple and dignified. The music for the Eucharistic celebration was Greenish's *Mass in A*, composed for the consecration of the private chapel of the Duke of Newcastle, St. Mary the Virgin, Clumber. The order of service included a procession about the church, with the censuring of the building. Afterward there was the benediction of the altar, the font, and the pulpit, and also of certain memorial gifts offered by a grateful patient of the institution and her friends. Then followed the order of consecration from the Prayer Book service, slightly modified because the chapel is a part of the company's property.

Bishop Fiske preached. The Eucharist was a sung service with incense, closing with a solemn *Te Deum*.

Afterward luncheon was served to the invited guests and then followed an inspection of the buildings and grounds. The day and the arrangements lacked nothing to make the occasion one long to be remembered, not only for the beauty of the service itself but for its significance as marking a new conception of the duty of a great corporation to care for the souls and bodies of its corps of employes.

CLOSING OF THE CAMBRIDGE CONFERENCE

THE CONFERENCE at Cambridge, Mass., ended with the early celebration on July 8th, after two wonderful weeks of help and inspiration, in which it was never forgotten that the only aim of the conference is to fit God's people to do His work better.

Two very interesting courses on the Bible were given, which most members attended.

The first week a course on the Prayer Book followed, led by the Rev. Dr. Samuel Hart.

The Rev. Dr. Manning gave a masterful series of addresses on Church Unity, which it is hoped will be published. The Bishop of Hankow, the Bishop of the Philippines, and Dr. Jefferys of Shanghai all told in lectures and study courses of missionary work and achievements.

The Devotional Hour, conducted by Father Huntington, was very helpful. Many expressed a wish that every day might contain such a period.

There were five courses on Latin America, using the book, *The New World*, by the Rev. A. R. Gray. This is the course recommended by the educational department of the Board of Missions for 1916-1917.

Conferences were held on the Religious Life, with addresses by Father Huntington and two sisters; on the Deaconess Life; the Missionary Life; the Guild of St. Barnabas for Nurses; the Church Periodical Club; and other branches of service.

Much courtesy was shown the conference. Not only did the Episcopal Theological School lend its whole plant, chapel, refectory, library, halls, and dormitories, but this year Radcliffe College lent its theatre, an ideal place for the evening gatherings, and a building of class rooms, and its tennis courts. Private hospitality also was by no means lacking.

Old Christ Church, where General Washington and his men worshipped, welcomed the conference to its Sunday services.

The School for Church Music was among the most valuable assets. It is a pity that more of our organists and choirmasters do not avail themselves of the expert teaching it affords. Organists from various religious bodies attended the splendid classes in the history of Church music, organ playing, choir training, and plain song. To the Music School the conference owes delightful organ recitals and musical evenings.

During the conference there were several dramatic representations; a Chinese play was given, showing some of the needs and problems in China; at the conference of the Church Periodical Club informal scenes were acted in connection with work of the Club at home and abroad; one afternoon a Mystery Play, *The Message of the Church to the Nations*, was given by some of the young people of the conference.

The house for young girls, chaperoned by the deaconesses, was a distinct feature. There were about fifty girls in all, all doing good work and adding invaluable life and enthusiasm. It would be a good thing for the Church if young laymen would come in like numbers.

The attendance this year increased greatly. Eight bishops, including those in charge of the conference, showed sympathy and approval by a longer or shorter stay.

"FROM LIGHTNING AND TEMPEST"

THE FOLLOWING story of the recent storm was written by one of the Sisters of the Transfiguration at Bat Cave, in the district of Asheville, N. C.:

"This has been three days and nights of horror. Like the Hamilton flood, conditions cannot be exaggerated; eight people around here lost their lives, while others have lost all their material wealth. We are housing thirty-two besides our family. — escaped with his children as the landslide struck his house and he spent the night on the hill above Chestnut Hill with — and his family, in the heaviest rain I ever heard; and they listened to the land sliding all around them and were cut off from us by a perfect sea of water and landslide. Not until morning could they cross to us. They were chilled and wet to the bone, needless to say, and had spent a night of horror. We stayed up all night and were terrified but were not conscious of the dread-

ful things going on around us. In the morning we could see where the mountains all around us had great bare places; and words fail to describe the sight. The big hollow near our house is filled with broken trees and rocks and there is hardly a tree left standing. On the other side, just beyond our spring, the story is repeated; while we can count six landslides, some starting from the very top of that mountain alone. Opposite we can see nine slides and they say that there is a slide every fifty feet from there to the place where Bat Cave used to be.

"Bat Cave has been entirely washed away. I cannot describe it to you, nor the condition of the refugees who came creeping up to our place early Sunday morning, wet, cold, heart-sick, and miserable, after spending a night of horror in the driving rain and hearing the buildings crushing off in the darkness.

"All bridges and roads are completely gone, and there is no telling when we can get out of here. — said perhaps in sixty days, perhaps in six months! This has been the worst flood in history; it rained all night Thursday and off and on all day Friday, and Saturday it came down in the heaviest and steadiest downpour you ever heard. We could not bear to think of going to bed, not because we realized, but because there was a sense of terror which we all felt, and we just could not sleep. Then about midnight the awful sullen roars and crushings began which shook the house. I thought it was an earthquake. The sound of the river and rain and water was horrible. Then came the smell of fresh ploughed earth and freshly skinned trees which told us of landslides, but our imagination did not tell us what great destruction was going on. There were a few gleams of sunshine this morning, and, as the house was full of the dirtiest, muddiest clothes, the whole family, refugees and all, went to washing; and what with the showers and all we have had a time! The house is now full of wet, clean clothes. I dismantled the chapel and put all the men there to sleep on the floor with just comforts and sofa pillows. There are twelve people sleeping on the floor to-night and sixteen last night."

Just before the flood the sisters had fortunately laid in a stock of provisions and when the disaster came they were ready to feed the hungry. They dismantled the chapel and housed thirty-two persons within its sheltering walls, it being one of the few buildings left standing. It is proposed, as soon as the people find a shelter, to make the chapel a commissary and a trail is being blazed over the mountains to make it possible to secure more provisions, as the sisters' little store will soon be gone. All the regular roads and bridges are destroyed.

Another result of the storm has been to make the land belonging to the sisterhood and to others in the neighborhood comparatively worthless, timber having been destroyed and soil washed off, leaving bare rocks.

The sisters are getting quite expert in flood relief, as the splendid work they did in Hamilton, Ohio, in March and April, 1913, is still fresh in the memory of the grateful people of that city.

Any contributions which may be given for the relief of the flooded families in the Bat Cave district may be sent to the Sisterhood of the Transfiguration, Glendale, Ohio, and will be promptly put to practical use.

ON THE DEMERARA RIVER

A CORRESPONDENT writes: "Some time ago I read an appeal from the minister at Wismar, Rio Demerara, British Guiana, for money to buy a motor boat. I sent him \$2 at that time, which is nothing towards buying a boat, unless he gets more with it. I am sending you this letter of his to let you read it."

The letter from the missionary follows: "Dear Madam:

"Many thanks indeed for your donation of \$2 towards my motor boat fund. I am indeed grateful to you. My district consists of over one hundred miles of the Demerara river, with six mission stations. The people do not live on the missions. There are no villages. Wismar is the only large settlement. The people are scattered all along the river, blacks, colored, and a large number of aboriginal Indians. And on Sundays it is a unique sight to see the entire congregation arriving in their craft, carioles, and wood skins. Last Sunday I counted at one mission thirty-seven such craft. Now these people travel from two hundred yards to ten miles in order to attend church and it's no easy matter going against the exceedingly powerful current, and often caught in a deluge of rain. Those who come any distance bring their Sunday clothes in a small tin canister; they then disappear in the bush soon to reappear again in their best Sunday clothes ready for church.

"At present, without a boat I am obliged to neglect those people living far from the missions, and to do any good here the priest must visit often. We are not in a position to buy a launch and I thought an appeal in THE LIVING CHURCH might bring me the necessary help. If you have the time and the inclination, I would be more than grateful if you could get a few friends interested in this out-of-the-way mission.

"Pray for us.

"Again with many thanks,

"Yours faithfully in Christ,

"GEORGE V. SALMON, Priest."

CHURCH PENSION FUND

AT THE present stage of the campaign to raise \$5,000,000 for the Church Pension Fund, it would not be fair to publish a rating of the dioceses by name on the basis of their respective contributions. There are special reasons why certain dioceses have not come forward. In some cases local campaigns have taken precedence. In other cases it has been impossible to secure the coöperation of the most effective persons.

Three million dollars have now been pledged. It is confidently expected that the remaining two million will be pledged before March 1, 1917, the date set for the conclusion of the campaign. It must be evident, however, that in the collection of the \$3,000,000 a large percentage of the most generous Church people have been approached. In securing \$2,000,000 more, organization of a very effective sort must be secured in the dioceses which have not yet contributed. With a view to setting forth the present state of the campaign, and emphasizing the needs and opportunities which lie ahead, a brief analysis is presented of the contributions to date by dioceses.

There are in the Church sixty-eight dioceses and twenty-four missionary districts. Of the dioceses, fifty-seven have up to the present time contributed \$1 or more. Eleven have contributed nothing. The following table indicates the present position of the fifty-seven contributing dioceses:

AMOUNT	NO. OF DIOCESES
Over \$500,000.....	2
\$100,000 to \$500,000.....	4
\$50,000 to \$100,000.....	4
\$25,000 to \$50,000.....	4
\$10,000 to \$25,000.....	1
\$5,000 to \$10,000.....	2
\$1,000 to \$5,000.....	8
\$100 to \$1,000.....	8
\$10 to \$100.....	12
\$1 to \$10.....	12

Of the twenty-four missionary districts, six have contributed \$1 or more, the highest being \$25, and the total for the six being under \$100. Eighteen missionary districts have contributed nothing.

It would seem that the conclusions to be

drawn from these figures are encouraging rather than otherwise. The dioceses which have contributed so generously up to the present time are an earnest of what can be done by the others; for it is far from being true that contributions have in all cases been made in proportion to the wealth of the respective dioceses. And the fact that so many strong dioceses have not yet come forward encourages us to believe that we have a storehouse of interest and coöperation to draw upon which will make certain the securing of the necessary \$2,000,000. Let it be hoped that, when the final figures are published, and the names of the dioceses given, the inequalities set forth in the table printed above will have disappeared to a large extent, and that each diocese will stand forth in fair proportion to its strength and its ability to further this great cause.

Although the work for the Church Pension Fund in the diocese of Milwaukee was delayed considerably by local campaigns to raise an endowment fund for the Milwaukee-Downer College, the committee in that diocese will resume its active work in the fall, and is confident of substantial results. The interest of the laymen in the diocese of Milwaukee in the success of the Pension Fund campaign was recently indicated when several of the larger parishes outside of the see city forwarded large contributions. Kenosha leads with more than \$5,450, La Crosse sends \$3,150, Eau Claire \$1,225. Only in these three centers has the work been completed. Two laymen have each pledged \$2,500. The city parishes will complete their work in the fall. This shows what the diocese can do when its laymen can be reached.

DEATH OF REV. C. J. WINGATE

THE REV. CHARLES J. WINGATE, assistant minister of St. Margaret's Church, Washington, for several years, died on Wednesday, July 19th, and was buried on Friday the 21st. A great sufferer for some time past, he will be very much missed by the whole diocese, and especially by the congregation of St. Margaret's. The rector, the Rev. H. S. Smith, D.D., came from his summer home in Maine to officiate at the funeral.

MEMORIALS AND GIFTS

AT THE CATHEDRAL, in Salina, Kan., in the Chapel of the Blessed Sacrament, a white marble altar has been erected, replacing the former wooden one. It is the gift of the young people of the Cathedral parish.

IN ST. JAMES' CHURCH, Harper, Kan., Mrs. J. G. Washbon has placed a stained glass window as a memorial to departed members of her family. Its subject is the Resurrection, the Risen Lord standing with outstretched arms with the empty tomb in the background. Bishop Griswold will bless it at his next visitation.

MR. BLYTHE WALKER BRANCH of Richmond, Va., now residing at Neaily, Sur Seine, France, has given \$5,000 for the establishment of a scholarship at the Episcopal High School in Virginia. The gift is in memory of his mother, Mrs. Mary Louise Merritt Kerr Branch, who died at Munich, Bavaria, December 20, 1896, and of his father, John Patterson Branch, who died at Richmond, Va., February 2, 1915, and the scholarship is to bear the title, "The Branch Memorial Scholarship." The trustees have assented to the conditions and accepted the gift.

CONNECTICUT

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

Silent Mission — Christ Church, Hartford —
Woman's Auxiliary

THE SILENT MISSION in Hartford is a splendid work, faithfully and efficiently done in the name of our Lord on the part of the

Rev. George Henry Hefflon, priest in charge. The services are held in the chapel of Christ Church. The annual report of the work states that eighty-two services have been held during the year with an average attendance of seventeen. Records show one baptism, five confirmed, two married, and 298 calls made by the missionary.

THE WORK on the new parish house for Christ Church, Hartford (Rev. James Goodwin, rector), is well under way. The excavating for the foundations has long since been completed and the foundations themselves are rising with amazing speed. Work will soon be begun upon the superstructure.

THE COMMITTEE on the proposed amendment to the constitution of the diocesan branch of the Woman's Auxiliary has sent out a circular letter asking for expressions of opinions. This amendment has to do with the formation of our archdeaconry association, whose purpose is to draw the parish branches into closer union with each other and with the diocesan board. The meetings of the association would be at the time and place of the regular meetings of the archdeaconries.

GRACE CHURCH, Newington Junction, which has been without a resident rector since the resignation of the Rev. Jared Starr over a year ago, will be placed after September 1st in charge of the Archdeacon of Hartford. It is proposed to try and raise the necessary funds to renovate the church building, both inside and out, and to start the work in the fall by the holding of a week or ten days preaching mission. Newington Junction is an important growing suburb of Hartford and the work of Grace parish is the only religious work at present being carried on in the community. Grace parish owes a very great deal to the long, earnest, and self-denying efforts of Mr. Starr, who first as a layman and then for many years as deacon in charge, carried on the work. He has laid good foundations.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.
Men's Club Meeting

THE REV. ARTHUR D. APPLETON, minister in charge of St. Matthew's parish, Oakland, Md., was the special speaker at the meeting of the men's club of Calvary Church, Wilmington, Wednesday evening, July 19th, his topic being *Pressing Onward, or, Progress in the Light of Evolution*.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

St. Paul's, Evansville—Parishes with Two Treasurers

IN ST. PAUL'S CHURCH, Evansville (Rev. A. L. Murray, rector), at a recent morning service, the choir used throughout the entire service music composed by Mr. Ed. N. Ville, who has been a member of the choir for thirty-two years and who recently resigned from its directorship. The church, chapel, parish house, and rectory are being repaired. While raising the funds for this work the vestry made an every-member canvass and secured the largest pledge list in the history of the parish.

SEVERAL PARISHES in this diocese are adopting the plan of having two treasurers, one for the parochial and one for the entire parochial funds.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Cathedral Year Book—Orphans' Home

THE YEAR BOOK of Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean) has just been published. It shows that the endowment has been increased about \$12,500 in the past year. Last summer Mrs. Kate How-

ard gave the land at Lakeside on the Mera-mec river for a summer camp for the parish and extensive improvements were made thereon. Because the river is very dangerous an outdoor swimming pool was constructed, and a small lake where the young people may row in shallow water. Mrs. H. C. Scott paid for the swimming pool. A caretaker's cottage, kitchen, and dining room were also built. The dining room was wrecked by the flood of last August, but Mrs. Howard had it rebuilt so that now it is flood proof. A water system has been installed by which the land can be irrigated and an abundance of fresh garden produce can be grown on the farm. This is very important as the usual summer drouth has made it impossible to get fresh vegetables for the campers.

THE ORPHANS' HOME of Missouri have taken under their care the Griswold Home for Boys started by the chaplain of the Orphans' Home, the Rev. Arthur Brittain, to supplement the work of the home. By a rule of the home no boys could be cared for after they were twelve years old, so the Griswold Home was opened to care for the older boys. The Griswold Home now occupies a rented house in South St. Louis. The Orphans' Home has constructed a two-story wooden structure at the Cathedral Camp at Lakeside for the children during the summer.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Militia Item

CAPT. JOSEPH J. SMITH, of the Fifth Regiment, National Guard of New Jersey, and about twelve members of his company, now at Douglas, Ariz., are communicants of Christ Church, Ridgewood.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Order of St. Barnabas—Parish Tennis Courts

RECENTLY, at St. Barnabas' Hospital, Salina, in the chapel, the Bishop received the vows of Miss Lena Lloyd as a member of the Order of St. Barnabas, under the name of Sister Theresa. Miss Lloyd is a graduate of the Hartford (Conn.) General Hospital, and had had experience in both private and institutional work before coming to the hospital, where she has been for something over a year, and where she has devoted herself to nursing and to giving instruction in the Nurses' Training School.

SEVERAL OF our parishes and missions have tennis courts. St. James', Harper; Grace, Anthony; and Holy Apostles', Ellsworth, have courts, where parishioners and friends are privileged to exercise and wage war with balls and raquettes.

SOUTHERN OHIO

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

Lake Geneva Conference—Out-Door Preaching

MORE THAN fifty young people will attend the Missionary Educational Conference at Lake Geneva, Wis., July 28th to August 6th, from Cincinnati, and fully one-fourth of these are from parishes of the Church.

PLAINLY CONSTRUCTED of wood, a simple pulpit on the steps of St. Paul's Cathedral is the center of great interest on Sunday evenings. Dean Purves, who initiated this idea of bringing the Church to the people, has made it most effective, and the Rev. William Heilman of Ypsilanti, Mich., who has been the *locum tenens* in July, has followed in his footsteps. It is pathetic to note the crowd of men, who have not been in a church for years, gather about the out-door pulpit, listen to the choir and to the earnest words of the preacher, and finally accept the invitation to

come inside the Cathedral, reverently joining in the rest of the service. A line of street cars passes by and as they approach the church the motormen reduce speed, make as little noise as possible, and lean out of the vestibules of the cars to catch a sentence of the speaker's address or a line of a hymn as they pass. It is a great opportunity and the Church is not neglecting it.

ST. JAMES' MISSION, Westwood, Cincinnati, is soon to buy a lot and acquire a permanent location in that beautiful suburb.

ST. ANDREW'S MISSION for the colored people of Cincinnati is to have a fine pipe organ in the near future. Already a high class of music prevails and is attracting great attention.

WASHINGTON

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

Service Memorial to Dr. Regester

A MEMORIAL SERVICE was held at St. John's Church, Georgetown parish, on Sunday, July 23rd, in connection with the lamented death of the Rev. Dr. Jacob Asbury Regester, who was rector of this parish from 1882 to 1892. The rector, the Rev. Christopher P. Sparling, conducted the service, which consisted of special collects from the Burial Service and thanksgiving for the great work done in the parish by the deceased. The rector preached a sermon in which he recalled that all the spiritual work in the parish had been built up on the splendid foundation laid by Dr. Regester, whose lovable character had left a lasting impression. At the close of the service the congregation stood while the *Dead March* in Saul was played.

CANADA

Ordination—Woman's Auxiliary—Memorial

Diocese of Algoma

THREE MEN were ordered deacons and one advanced to the priesthood at the ordination held in the Church of St. John the Divine, North Bay, July 9th. Archdeacon Gillmor celebrated at the service of Holy Communion in the morning, assisted by the rector. The candidates were presented to Archbishop Thorneloe for the laying on of hands, in which the priests present at the service assisted. The preacher was Archdeacon Gillmor. The epistoller was Canon Piercy and the Rev. R. Palmer read the gospel. At the noon service of Holy Communion the Archbishop was celebrant. He preached in the afternoon to the Loyal Orange Lodges of the town, and again at Evensong in the parish church.

Diocese of Edmonton

THE MEETING of the archdeaconry will begin in Edmonton, August 1st.—THE SYNOD of the ecclesiastical Province of Rupert's Land will meet in the same city, August 9th.—THE RECTOR of All Saints' Pro-Cathedral, Edmonton, Archdeacon Webb, spent the month of July on the Pacific coast.

Diocese of Kootenay

A GREAT deal of attention was devoted at the meeting of the diocesan synod, in June, to the subject of prohibition of the drink traffic. Bishop Doull, while strongly in favor of the measure, advocates compensation to those at present engaged in the business, should the measure become law. Speaking of the effect of the war on his diocese, he said it had of necessity greatly hindered Church work. A motion was carried that in the opinion of the synod it is desirable that the various branches of the Church of England and her sister Churches should have a common name and that the term "the Anglican Church" should be adopted.

Diocese of Montreal

THE INVITATION of the Montreal Diocesan Theological College authorities to Bishop

Brent of the Philippine Islands, to give the opening address at the commencement of the college term, has been accepted. The beginning of the college year takes place the last week in September.—ARRANGEMENTS have been made by the diocesan board of the Woman's Auxiliary for the entertainment of the annual meeting of the General Board in Montreal in October. A life membership was presented by St. Stephen's Girls' and Junior branches, Montreal, to Miss Mount on the occasion of her prospective departure for Japan. She is to be married in August to the Rev. U. Powles, a graduate of the diocesan college, who goes out to take up mission work there.

Diocese of Niagara

THERE WAS a memorial service in Grace Church, Milton, July 9th, for the son of the late Archdeacon Belt, who was rector of the church some years ago. Lieut. Belt was killed in battle in Belgium in June.—SOME of the members of the congregation of St. Thomas' Church, St. Catharines, have presented the rector, the Ven. Archdeacon Perry, with a motor car.

Diocese of Qu'Appelle

THE INDUCTION of the Rev. J. F. Cox, as vicar of the parish of All Saints', Watrous, took place July 12th. The ceremony was performed by the Rev. J. K. Irwin of Melville, who preached.—THE FIRST annual meeting of the girls' branches of the diocesan Woman's Auxiliary was held one evening during the convention of the Woman's Auxiliary at Regina. This department of Woman's Auxiliary work, though only just beginning in the diocese, has promise of strong future growth. The next annual meeting of the Woman's Auxiliary, which will be the 16th, will be held in Moose Jaw. The general pledge was increased to double the previous year.

Diocese of Rupertsland

THE DIOCESAN Woman's Auxiliary propose to raise funds for a memorial to Mrs. Fortin, wife of Archdeacon Fortin, for many years diocesan president. It is to be called "The Margaretta G. Fortin Memorial Fund."—THE RECTOR of the parish of Neepawa, the Rev. R. C. Pitts, has accepted the position of rector of the Pro-Cathedral, Cochrane, diocese of Moosonee. He will begin his work there the 1st of November.

SIGNIFICANT ACTION was taken by the Synod of Rupertsland in its June meeting when resolutions were passed condemning bilingualism in the schools of Manitoba. Many children in settlements of foreigners have been instructed in their inherited tongue alone, and the tendency thus marked is held a dangerous one.

Diocese of Toronto

ST. PAUL'S CHURCH, Toronto, is to be in charge of the Bishop of Arkansas for the month of August.—THE ONLY son of the Rev. Canon Welch, at one time rector of St. James' Cathedral, Toronto, was killed in battle recently. Lieut. Welch was only twenty years of age. As he fell his last words to his platoon were "Never mind me; carry on."

THE REV. MOTHER FOUNDESS of the Society of St. John the Divine, after thirty-two years of arduous work, has resigned the office

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Clerical	No. 7, height 1 1/2 inches
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Nos. 9 and 10 button on outer flap

Single Style

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Price \$1.75 per dozen

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Churchman	No. 4, height 1 inch
Churchman	No. 5, height 1 1/2 inches
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Churchman	No. 1, height 2 1/2 inches
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Churchman	No. 3, height 2 1/2 inches

Price \$3.00 per dozen

EMIGH AND STRAUS COLLARS
Double Style Only

Clerical	No. 1, height 1 1/2 inches
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These collars button on outer flap and fit perfectly

Price \$3.00 per dozen

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Clergy	No. 4, height 1 1/2 inches

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Churchman	No. 7, height 1 1/2 inches
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The following are the chapter titles, which will show the scope of the volume:

Part I.—I.—The Christian World. II.—The Protestant Episcopal Church. III.—The Church of England in Modern Times. IV.—Methodists. V.—Lutherans. VI.—Calvinists. VII.—Anglicanism: England and Rome. VIII.—Anglicanism: England and Geneva. IX.—Roman Catholicism. X.—The Russian Church. XI.—The Reformation. XII.—Eucharistic Controversies. XIII.—The Late Mediaeval Papacy. XIV.—The Mendicant Orders. XV.—Scholasticism. XVI.—The Mediaeval Church of England. XVII.—Christianity of the Late Greek Empire.

Part II.—XVIII.—Mohammedanism and the Crusades. XIX.—The Growth of the Papal Power. XX.—Conversion of Northern Europe. XXI.—The Patriarchates. XXII.—The General Councils. XXIII.—Heresies and Schisms. XXIV.—The Doctors of the Eastern Church. XXV.—The Doctors of the Western Church. XXVI.—Christian Monasticism. XXVII.—The Church and the Roman Empire. XXVIII.—History of the First Three Centuries. XXIX.—Early Christian Doctrine and Organization. XXX.—The Ministry. XXXI.—The Church in Three Provinces of the West. XXXII.—The Church in Three Provinces of the East. XXXIII.—The Church of Rome. XXXIV.—The Church of Jerusalem. XXXV.—The Acts of the Apostles.

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of superior, and the sisters have elected the present assistant superior, Sister Dora, to be mother superior. The installation will take place on St. Peter's Day, at St. John's Convent, Major street, Toronto.

Educational

A YOUNG GIRL, at the Silver Bay Conference for the first time, was heard to say: "Isn't it wonderful that so many people come way up here just to study and talk about the Bible and the spread of Christ's kingdom." This voice naively but well the impression which the conference makes on a new comer. On the other hand one of our Mission Board was heard to say, "The thing that impresses me about Silver Bay, and impresses me more each time I come, is that every one who has been here loves it. Yet we become intensely loyal, as a result, not to Silver Bay, but to Christ and His work." Like six others in various parts of the country the conference is held under the auspices of the Missionary Education Movement. Its primary purpose is to train *leaders* for mission study classes. Incidentally it has resulted in many volunteers for the mission field, and partly on this account it has become quite a fishing ground for visiting missionaries. There were fourteen of them present this year, among them six of the Church, including Bishop Roots of Hankow. This year there were 821 in attendance, of whom 114 were Churchmen—just a few less than the Presbyterians, who had the most. Fourteen dioceses and eleven missionary jurisdictions were represented. The Rev. J. H. Fitzgerald, Jr., of Brooklyn, was in charge of our contingent, by appointment of the Board—succeeded the last two days by the Rev. Dr. Arthur Gray. Mr. Fitzgerald arranged a picnic on the first Saturday for the purpose of getting all the Church delegates well acquainted. With various athletic and comic stunts and his all-pervading geniality this was most successfully accomplished. If there were any Churchmen on the grounds who did not know each other it was their own fault. There were three regular scheduled meetings by "denominations" during the sessions. At these our speakers were Bishop Roots, Miss Hopwood of Anking, Miss Ashurst of Cuba, the Rev. S. H. Littell of Hankow, Dr. Kum of Central Africa, Miss Gardiner of St. Paul's, Lawrenceville, and the Rev. Dr. Gardiner, secretary for schools and colleges of the Province of Washington. The newest and most thrilling message was from Dr. Kum of Central Africa. He pictured with all the vividness of an eye witness, and the power of one moved to the depths of his big heart, the imminent danger of Africa becoming a Mohammedan world. The religion of Islam is advancing rapidly through the central tribes. As they are the strong tribes, both physically and mentally, and the Christian missions are mostly among the weak coast tribes, if the process goes on long unchecked the dominating power will be in the hands of Islam. There is immediate need for a strong chain of missions across the heart of Central Africa, to stem this advance.

"THE SACRED RIGHT OF PETITION"

I HAVE RECENTLY gone through the petitions for federal regulation of films by a motion picture commission, and I am constrained by the numerous mistakes made in the exercise of this political right and duty to give to the public some information which ought to have been given in our public schools. It is an amazing oversight that in a nation where most of the legislation must be secured by "the sacred right of petition," for which men bled and died, almost no one seems to know how to make a petition in proper form. Often legislation is passed that ought to have been defeated, or fails that ought to have been passed, simply because the people do not know how to express their frac-

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tion of public sentiment in a petition, which is really a vote in the mail box, and is just as important in the conduct of government as a vote in the ballot box; indeed, rather more so, because we usually vote only once in four years in the ballot box on questions of national policy, and then only on one subject, while hundreds of reforms in state and nation that are non-partisan depend for their success on the mail-box ballot. Certainly every high school, indeed the higher grammar grades from which many pass out into public life, should teach not only how to address a money letter, but also how to address an executive officer or a legislator. A petition, for instance, for the federal regulation of motion pictures should always be addressed "To the United States House of Representatives," in care of one's own Congressman, and a duplicate sent "To the United States Senate," in care of one of the Senators from the petitioner's own state—both addressed at Washington, D. C. It is a very common mistake to send petitions to the chairman of the committee having a bill in charge, who cares nothing for petitions that do not come from his own district. Meantime, the other Congressman who should know the sentiment of his own district fails to learn it. The petition need not be signed by hundreds of names laboriously gathered from door to door when the same people can be reached in meetings, but may be adopted by vote, with the signature of the presiding officer, sometimes also of the secretary, of the meeting. An executive board may often authorize a petition, knowing very well the sentiment of the body for which they act. A petition from a church or society of five hundred members is more weighty than a miscellaneous petition of five hundred citizens whose standing is not shown by any group classification. And when single names are signed it is better to classify them, having one petition from bankers only, another from manufacturers, another from workingmen. Petitions should always be for one special subject only, as each different bill is likely to be in a different committee. If a meeting has voted to petition half a dozen bills, the secretary should put them on half a dozen petition forms so that each one may be referred separately to its appropriate committee. These petitions should usually be typewritten, made as neatly as a real estate deed, folded and backed with a brief statement showing to what body the petition is directed, from what body it comes, and what legislation is desired. The petition is the artillery in legislative warfare, and should be followed up by an infantry volley of letters. Telegrams are the sharpshooter's shots, and deputations are the cavalry charge. The very best form of petition is the "night-letter" telegram, in which a petition, briefly expressed, may be signed, within the fifty-word limit, by a dozen people, who pay five or ten cents each to cover the expense—the petition being sent in duplicate to Senate and House, care of the petitioner's own Congressman and Senator. It should not be assumed that any legislator will not present a petition, as it would be a crime no less than failing to count a ballot that had been cast; nor should it be assumed that any Congressman will not be affected by an abundance of petitions; nor that he is too good to need them. The man who is unfriendly may often be brought over to the point of neutrality, at least, by a strong expression of sentiment; and the good man who is feeling the pressure from the other side is entitled to the reinforcement that would come from the support of his constituents in advocating the measure desired.—*Wilbur F. Crafts.*

"FAITH, it's curious," said a traveled Irishman, "how these little disease insects are called in different places! In Germany they call 'em germs, and in Paris, parasites, and in Ireland we call 'em mikerobes."—*Young People.*

HEALTH CREATES WEALTH

ONE OF THE largest manufacturing companies in the United States, one whose products are distributed all around the earth, employs a medical man to look after conditions which affect the physical welfare of its thousands upon thousands of employees. His function in the company is similar to that of an engineer except that his problem concerns the human beings instead of the machines that make the company's product.

Inasmuch as the manufacturing processes are such as to entail a rather high industrial accident and industrial disease rate, he was put on the job to reduce the waste of human life and human health as much as it could be reduced.

The factory's grindstones were known to be killing men by throwing off fine particles of stone and steel which injured the lung tissue of the workers and thus produced conditions favorable to the development of tuberculosis and pneumonia. When the "medical engineer" got on the job, his first attention was directed to these lung diseases. It was found that the method of grinding was directly and indirectly killing the greatest proportion of workers. The doctor, therefore, began a bombardment of the mechanical engineers to devise some method of grinding which would reduce the disease-hazard of the employees.

As a result of this agitation, one of the mechanical engineers studied the problem thoroughly and with most satisfactory results. A process of grinding has been installed which eliminates the chance of employees' lungs being filled with stone and steel. Incidentally, the cost of grinding has been reduced so much that the price of the expensive machine equipment of this large plant was returned to the owners in a single year in reduced manufacturing costs. As a second incident, the product has been refined and improved greatly, thus insuring better satisfied customers.

Verily, virtue brought its own reward in this instance—and speedily too. The owners' only interest in the beginning was to save life and health. That their profits were increased is gratifying. Gradually evidence is accumulating to prove that erecting safeguards against industrial accidents and disease is not alone humane and just, but that it is likewise "good business."—*Health Bulletin, University of Wisconsin.*

SOME ARGUMENTS FROM LIFE

THE CHURCH PENSION FUND is in receipt of a number of stories of distress which are eloquent arguments for an adequate relief system for the clergy. The following two examples may be taken as typical.

"Said a friend to me, as we walked down the street of a Western town, 'Come with me into this little house and see a very interesting man. He is a clergyman from a nearby state, who has come to spend the last days with his son who is a miner, and who helps to support him. He has retired from the ministry and is sick and old.'

"As we entered the modest little cottage, we saw many signs of poverty, and our eyes fell on an intellectual man, pallid, and worn by sickness, who lay in a comfortless looking bed. Nearby stood his wife and daughter. What a sight—I might almost say tragedy. Here was a clergyman of the Church breathing out his last days in poverty and discomfort. He had labored for years in hard missions and small parishes and done his duty always cheerfully. Now when his day's work was done and the shadows of evening were falling, his bed was that of a rough miner and his cabin told a story of want. Did he complain? Not he. Never a word of his discomfort and misery. Never a sigh over the lack of provision for wife and daughter or



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faithful son—only beautiful words of faith in a merciful Father and warm-hearted loyalty to the Church he loved. The dull, cold walls of the mountain cabin gleamed with the light of heaven and the faces of his wife and daughter seemed to catch the glow of the glory of which he spake. He was too thankful to blame anybody for his poverty, but is the Church willing for its heroes of hard fought battles to suffer and die thus?"

This instance was told by one of our Bishops:

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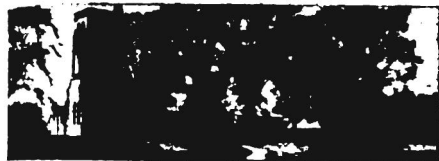
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at this time the pension that the Church might give, it would be like the rising of the sun of hope, on the edge of his otherwise darkened horizon."

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