

The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—SEPTEMBER 16, 1916

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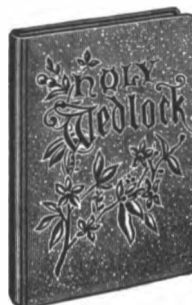
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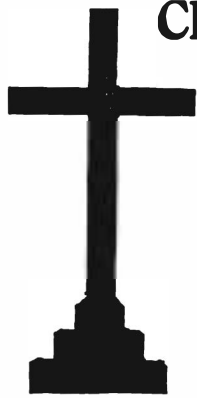
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THE DISCHARGE of our daily duty will immensely affect our influence with others. People are very practical. They do not care to know only what a man thinks or professes, but also what he is, and what he does. On the integrity, and diligence, and scrupulousness, and cheerfulness, and punctuality, and exactness, and completeness, and kindness with which we discharge our duties in relationship with those who come into contact with us, much of our usefulness must depend.—*Bishop Thorold.*



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 16, 1916

NO. 20

EDITORIALS AND COMMENTS

Prayer Book Revision

WE are devoting much space this week to the proposals of the Joint Commission on Prayer Book Revision, which are contained in the elaborate *Report** that has now appeared and upon which preliminary action must be taken at the coming General Convention. It is unfortunate that the publication of the Report has been deferred until so little time remains for its general discussion prior to General Convention, for the various proposals ought to receive the fullest thought and criticism of the Church. Yet under the circumstances under which commissions of General Convention must do their work—the grave difficulty and expense of bringing members together, and the further difficulty in following a continuous policy when the personnel of the members present will necessarily differ so largely at different meetings—the wonder is that so much could be accomplished at all and the delay in issuing the report becomes intelligible.

At the outset we must express the highest appreciation of the work of the Joint Commission. We doubt whether, in all the annals of Prayer Book revision, English and American, since the use of the English language in the formularies began, so thoroughly well-digested a series of proposals for revision, in form so generally satisfactory, has ever been presented before. This becomes the more remarkable when the Joint Commission states in the preface to the report that in most of their recommendations the Commission was entirely unanimous. As every "school of thought" in the Church was adequately represented by its scholars in the Commission, this measure of agreement between them is truly remarkable. The recommendations are divided into two schedules, of which the first, comprising by far the greater number of recommendations as well as those of most value, are endorsed by a vote of at least three-fourths of the members, the remaining schedule—small in extent—by a vote between a majority and three-fourths. In the latter group is found chiefly the radical revision of the marriage service whereby the "equality of the sexes" is made clearly apparent, the vows being made identical, and the promise to "obey"—bane of all "advanced" women—is eliminated. In this schedule also is the recommendation for the restoration of the *Benedictus qui venit* to the Holy Communion, for which we should have anticipated greater unanimity; and, curiously enough, a recommendation that the people join audibly in the General Thanksgiving in the daily offices, for which we should hardly have expected any liturgical scholar to stand.

So notable, however, is the degree of unanimity reached in matters that involve the whole structure of the Prayer Book, and so admirable the great majority of the changes suggested, that the Church owes the greatest appreciation to the group of scholars that have succeeded in both respects. There was a danger that, if the attempt to reach substantial unanimity in recommendations should be made, the result would be a series of trivialities, such as would discredit the whole movement for revision. This danger has been wholly eliminated.

The following is the list of the members of the Commission, whose names will be remembered by posterity in connection with this remarkable work:

The Bishop of Pittsburgh (chairman), the Bishop of Western New York,* the Bishop of Louisiana,* the Bishop of Atlanta, the Bishop of Nebraska, the Bishop of Long Island, the Bishop of Los Angeles, the Rev. Samuel Hart, D.D., of Connecticut, the Rev. Edward L. Parsons, D.D., of California, the Rev. John W. Suter of Massachusetts (secretary), the Rev. Henry R. Gummey, D.D., of Tennessee, the Rev. Lucien M. Robinson, D.D., of Pennsylvania, the Rev. Howard B. St. George, D.D., of Milwaukee, the Rev. John R. Moses of Long Island,† Mr. George Wharton Pepper of Pennsylvania, Mr. T. W. Bacet of South Carolina, Mr. Charles G. Saunders of Massachusetts, Mr. Hamilton W. Mabie of Newark,* Mr. Robert H. Gardiner of Maine, Mr. F. J. McMaster of Missouri (treasurer), Mr. E. P. Bailey of Chicago.* Subsequently appointed: The Rev. Charles L. Slattery, D.D., of New York, Mr. George Zabriskie of New York, Mr. William C. Sturgis of Colorado.

IT MAY SEEM thankless at the outset to criticise the Commission for one sin of omission. In their Report they recognize that two subjects specifically referred to them were those of modified forms of administration of the Elements in Holy Communion, and regarding an Office for the Anointing of the Sick. They state simply that the Report makes "no recommendations" on these subjects. We entirely recognize the difficulty, amounting to impossibility, of completing everything that might conceivably require their attention during these three years. But while the first of these recommendations has already been dealt with by the House of Bishops, and so the Commission may be justified in passing it by, the second is so intimately bound up with the office for the Visitation of the Sick that, in our judgment, it would have been wiser for the Commission to ask that the revision of that office be postponed three years longer in order that serious consideration could be given to the subject specifically referred to them. We suggest that when this stage is reached in the consideration of the report, the whole office for the Visitation be referred back to the Joint Commission—unless its members would prefer that a special commission be appointed to deal with the specific subject—for further consideration and report to the General Convention of 1919, including a Form for Administration of Unction. This is an issue that must be met. The sacrament of Unction is being administered on a considerable scale in this Church; its use ought to be regulated by authority of General Convention.

The re-arrangement of the Prayer Book into four sections comprising respectively the daily offices, the Holy Communion, the Rites and Ceremonies—a rather unhappy title, borrowed from the Title Page, since the offices are all "rites" and the "ceremonies" are details of the entire book and not of these "rites" alone—and the Ordinal, strikes us as extremely wise. Perhaps some liturgical scholar will be able to think of a better title for the third section. "Other Sacraments and Rites," or

* Printed at the Merrymount Press, Boston. Price \$1.00.

* Resigned. † Deceased.

"Baptism and Other Rites," would seem to us more accurate as a designation.

So also the changes in the prefatory matter strike us, in general, favorably. By re-writing the second proviso in "Concerning the Service of the Church" a larger liberty appears to be given in the use of extra-liturgical services especially in mission churches; while the new "Note" that follows shows that the traditional musical rendering of any part of the service is not esteemed to be excluded by directions as to "saying" an office. Thus the vexed question as to the legality of the Nicene Creed is solved. The radical change in the use of the Psalter is probably to be esteemed commendable, especially since the attempt of four centuries ago to induce the whole body of the laity to attend daily morning and evening service, and thus to participate as a whole people in the rendering of the entire Psalter during the month, has been proven impossible. The addition of a list of black letter days is especially to be commended, and the choice of saints for commemoration is generally excellent. We observe that there are included a group of Scripture worthies in addition to the Apostles; representatives of the doctors of the East and West; the national saints of those peoples who are constituent parts of the American people; and a group of popular saints. Especially with respect to the third of these groups we shall hope that the list may be carefully scrutinized so that if there are lands that have contributed to the formation of our American people, whose patron saints are not included in this list, attention may be drawn to the fact. We regret that it has not been found feasible to extend the list of subjects for commemoration into a later period than the mediaeval Church. As the table stands, it undoubtedly raises the question whether we are to assume for ourselves that sanctity ceased with the Reformation. It is rather a serious intimation to convey to the Christian world. Quite recognizing the difficulty of selecting subjects of later dates, we hope that there may still be an attempt on wholly unpartisan lines to come to a measure of agreement. Might not "The Martyrs of the Reformation Era" and the names of George Herbert, Richard Hooker, and William Law be accepted by all Churchmen as worthy to be grouped with the saints of earlier days? Certainly we shall wish no partisan division in the choice of subjects, but we hope that these four additions may prove generally acceptable.

The table of Precedence of Holy Days is gravely needed. It gives a definite official ruling for circumstances that constantly arise, and in which at present the Church is practically dependent upon the publishers of almanacs—a dependence that is as unwise as it is undignified. We venture to say that the editor of the *Living Church Annual* is treated as a "congregation of rites" in this respect in the vast majority of American churches. It is not strange that he is as anxious to be relieved of this obligation as the Church can be to relieve him of it and to establish its official ruling.

The suggested changes in the daily offices strike us generally as wise. There is provision for using Morning Prayer through the first lesson and the *Te Deum*, in whole or in part, as sufficient preparation for Holy Communion for use when the celebration immediately follows. This is defensible not only for the sake of saving time, but also on its merits. It encourages the use of the Holy Communion as the principal service of the Lord's day, and yet does not deprive the people of the Sunday use of the *Venite*, the Psalter, and the *Te Deum*, while it also adds an Old Testament lection to the Epistle and Gospel, for which there is abundant liturgical authority. In a sense it separates the mediaeval office of Matins from that of Lauds, which two are combined in the office of Morning Prayer, continuing the former as introductory to the Holy Communion, while allowing for the omission of the latter when the Holy Communion follows. On practical grounds we believe that the use of such part of the Morning Prayer as extends through the *Te Deum*, followed either by the Litany or by a shorter introit and then by the Holy Communion, will give the opportunity for developing the morning service of the Church on far more satisfactory lines than has been the custom through the heritage left by the eighteenth and nineteenth centuries. Whether a second alternative to the *Te Deum* is needed may perhaps be questioned, but the choice of the *Benedictus es Domine*, taken from the Song of the Three Children immediately preceding the *Benedicite* in the Apocrypha, is admirable for the purpose.

The additions to the Special Prayers and Thanksgivings strike us very favorably indeed. The incorporation of the Bidding Prayer, which is used in various of our educational institutions, is also a real gain. The condensation of the invocations in the Litany and the omission of the difficult expression,

"Father of Heaven," are in the interest of interpreting the clauses into modern English. The elimination of the *Filioque* clause from the third invocation and the use in its place of the phrase, "Sanctifier of the faithful," is in the interest of Catholic unity. The transfer of the rubric giving permission to omit the concluding portion of the Litany to follow instead of to precede the Lord's Prayer is in accordance with good liturgical principles.

We shall have some further observations to submit, chiefly in the way of endorsement of the recommendations of the Joint Commission, but also in the hope of pointing out some further possibilities of improvement in the recommendations for the Holy Communion and the Occasional Offices in next week's issue.

THE near approach of a General Convention is always the signal for various newspaper articles outlining what will and what will not be done. They usually assume, what is not true, that there are party lines in General Convention of the same character as those in Congress. They help to whet the appetite of the public by promising a real good party fight. The writers obviously consider themselves "fans" for one party or another.

We are passing through this period now. The daily papers naturally "feature" whatever seems sensational. Thus the proposed condensation of the Commandments as read at Holy Communion and the revision of the Marriage service loom large in their perspective.

When the magazines, and particularly those of a dignified character, provide material on the subject we naturally look for a more adequate and accurate perspective. We do not always find it. An article in the *Outlook*, to which, curiously enough, the name of a New York presbyter is attached, begins with the observation that "This is the first time in its long history that the Convention has gone west of the Mississippi." Most of the clergy, at least, are aware that it has met in Minneapolis and in San Francisco long before this.

That error would not be so bad if serious matters were not treated as unintelligently. "Neither will the Panama Conference figure much in debate. Many High Churchmen now feel that the agitation against the Conference was a tactical blunder." How does this writer know that? "The action of the diocese of New York in defeating the rector of Trinity Church as a delegate . . . is deeply resented by the 'Catholic' party and some manifestation of that feeling is inevitable. It will take the form of a serious protest against the association of the Episcopal Church in conference with other Christian churches." How does this writer know that? And what connection is there between the two things that are here grouped together as cause and effect? Nobody has ever questioned the right of the diocese of New York to send any deputation it may choose to General Convention, and nobody but a reporter would be so stupid as to suggest reprisals. "For more than forty years they" (apparently the "Catholic party," though the context is not clear) "have agitated for the change of name, and are further from their goal than ever." Forty years ago was the year 1876. In 1877, when the change of name was first proposed in General Convention, just three men, all clergymen, voted for it; in 1910, when such a change was last proposed, a large majority of the deputies voted for it.

Mr. *Outlook*: Are there not enough Episcopalians among your readers to justify intelligent treatment of matters in the Episcopal Church?

And do your other readers really want misinformation and twaddle instead of the truth?

HERE is an item in the Cincinnati *Enquirer*, purporting to be a special dispatch from Indianapolis, declaring that an organization of justices of the peace for the purpose of "standardizing the price of performing marriages" had been disbanded.

A "Trust"
Dissolved

"The purpose of the association was to fix a price at \$3 and at the end of each month to declare a dividend."

But the justices found the plan did not work; and one "former solicitor for justice of the peace marriages," whose name is given, "to-day declared he has been ordained a minister in the Christian Church and will open a 'marriage parlor'"

where he will perform marriages for a minimum fee of 50 cents."

Was ever the ministry in any Christian body brought into such contempt as that?

A PROPOS of both the foregoing paragraphs an amusing story comes to us from a correspondent in Australia. It seems that in Sydney there are "marriage shops" in which derelict ministers of various names are accustomed to perform marriages such as are dis-
"Marriage Shops"
 countenanced by Christian principles. Many of these ministers purport to belong to unheard-of sects, thereby precluding any examination into their ecclesiastical standing. The aftermath of many of their marriages occurs in the divorce courts.

"The petitioner in one divorce case," writes our correspondent, "was giving the usual formal evidence that he had been married (in one of these shops) according to the rites of the Protestant Episcopal Church of the U. S. A.

"The presiding judge, the late Sir George Brown Simpson, sat up at this and said:

"The WHAT Church?"

"The witness repeated it.

"'Oh,' said Sir George, 'the Methodist Episcopal Church, I suppose.'

"And it went at that."

But the *Outlook* would rear up on its hind legs and howl if any serious effort to give to the Protestant Episcopal Church a name that would be respected and comprehended by mankind in general should be successfully carried through the coming General Convention.

Great are "breadth" and "liberality."

THE President asks that Saturday and Sunday, October 21st and 22nd, be observed in the interest of relief for the suffering Armenian and Syrian people. Certainly his request is well founded, and whatever can be done to relieve them should be done.

Armenian Relief

The Armenian relief comes to us as Christians as a very special duty because it is as *Christians* that they are suffering. To the race as a whole, and to many of the people individually, relief from Turkish persecution could be obtained by the simple method of renouncing their religion and accepting Mohammedanism. The sufferings of the early Christians are being reproduced in our day on a huge scale. Certainly it is our duty to do what may be within our power to alleviate those sufferings.

THE LIVING CHURCH is glad to receive and transmit contributions for the purpose.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 11th:

| | |
|-------------------------------------------------------------|-------------|
| Anon. | \$ 500.00 |
| A member of Grace Church, Cedar Rapids, Iowa. | 5.00 |
| Mrs. H. A. Merrill, Plymouth, N. H. | 10.00 |
| M. E. W., Brooklyn, N. Y. | 1.00 |
| St. Mark's, Clarks Mills, N. Y. | 3.70 |
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| Rev. G. L. Pennock, Bayonne, N. J. | 6.00 |
| Mrs. J. A. Stamm, Seattle, Wash. | 2.50 |
| Proceeds "Fete Champetre," Millinocket, Maine. | 205.30 |
| In memoriam W. I. W., New York | 5.00 |
| A. M., St. Helena's Parish, West Texas. | 2.00 |
| "Marina," New Haven, Conn. | 10.00 |
| G. R. W., Washington, D. C.* | 1.00 |
| Avis L. Fuller, Sallina, Kans.† | 1.50 |
| A Thank Offering, Albany, N. Y.‡ | 5.00 |
| A Communicant of St. Mark's Church, Evanston, Ill.‡ | 10.00 |
| E. S. R.‡ | 5.00 |
| E. O. S., Hudson Falls, N. Y.‡ | 10.00 |
| "Church Boy," St. Mary the Virgin, New York** | 2.00 |
| "In memory of Annie Molloy MacLagan"†† | 10.00 |
| Total for the week. | \$ 807.50 |
| Previously acknowledged | 28,990.27 |
| | \$29,797.77 |

* For relief of Belgian children.
 † For relief of babies in France.
 ‡ For work in Paris.
 † For work in France.
 ** For Archdeacon Nies work in Germany.
 †† For British prisoners in Germany.

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

FOR CAMP WILSON FUND

| | |
|----------------------------------------|---------|
| St. Mark's, Clark Mills, N. Y. | \$ 2.00 |
| Virginia Clark, Yonkers, N. Y. | 5.00 |
| Previously acknowledged | 50.00 |
| | \$57.00 |

FOR ARMENIAN RELIEF FUND

| | |
|------------------------------------------------------------------------|---------|
| C. R. W., Washington, D. C. | \$ 1.00 |
| Summer meetings Woman's Aux., Trinity Ch., New Rochelle, N. Y. | 12.50 |
| The Bishop of New Hampshire. | 3.00 |
| | \$16.50 |

ANSWERS TO CORRESPONDENTS

WILL a Bay View (Mich.) correspondent who wrote concerning an editorial on Summer Religion favor this office by sending us his name, which he failed to sign to his letter?

R. E.—(1) There is no liturgical authority for the people saying the General Thanksgiving with the minister, though the practice prevails in some few churches.—(2) A deacon should not wear the black scarf over both shoulders, priest-wise, though there is said to be some mediaeval precedent for it.

SUFFICIENCY

("Our sufficiency is of God.")

What tho' the hands be toiling,
 At coarsest, commonest things?
 There's a dear little cloisterèd, hidden shrine,
 Where all the fair deeds of the world are mine;
 There my listening soul folds her wings.

What tho' I only stumble
 In all that my heart would say?
 I've a feast where the words of the world are spread,
 In the mighty books of the mightier dead;
 It is there that I live Life's day.

What if Art's rarest treasures
 Are hid from my longing eyes?
 There's Heaven's blue canvas in a frame-work of gold
 With colors immortal laid fold over fold,
 That all human effort out-vies.

What tho' my ears never ravished
 With music that all the world hears?
 There's a gray-coated warbler that nests in the vine
 And the joy of all Life flows from his heart to mine
 That is made half of bliss, half of tears.

What tho' Eternity's promised
 For a race that is yet to be run?
 There's a Heavenly Guest who breaks bread with me here,
 And who whispers in sorrow, "Friend, be of good cheer,"
 Immortality now has begun.

MARY ALETHEA WOODWARD.

TO SHAKESPEARE

Thou, in a sense, art like to Jove, Great Bard,
 For thou art father of immortals too!
 Three centuries, with all their vast discard
 Of lesser work, have left thy work as new!
 On through the ceaseless shiftings of Old Time,
 While nations rise to glory but to wane,
 Live still the matchless wonders of thy rhyme
 And all the deathless children of thy brain!
 How fares the fame of her whose queenly hands
 A thousand lips saluted in thy day:
 Of her whose power pulsed through many lands,
 Whose sceptre o'er an Empire held proud sway?
 Her fame the years have dulled; her pow'r is spent.
 Thy pow'r and fame Time only can augment!

JOHN H. YATES.

"SIMON, SON OF JONAS, lovest thou Me more than these?" A deeply affecting question this! and the shame-stricken Peter must have felt it so; for, though it gave him the opportunity of a new and very sincere declaration of love to his Lord, it could not fail to remind him, gently yet keenly, how his former protestations had been belied. But it is worthy of note that when Jesus asked, "Lovest thou Me more than these?" Peter made no reference to the "more than these" in his reply. He was done now with all boastful comparisons. He would not now even hint that he was a better disciple than the rest. Too humble now for that, he only said, "Thou knowest that I love Thee." But let me take this as my Master's question to myself; and see how deep it goes, not only into my feelings, but into my life. For it is not, "Believest thou Me?" or "Understandest thou Me?" or "Confessest thou Me?" or "Obeyest thou Me?" or even, "Servest thou Me?" It goes closer home. It is, "Lovest thou Me?"—and all these other things may be where love is not. Again, He does not ask, "Lovest thou My word?" or "Lovest thou My work?" or "Lovest thou My brethren?" He asks, "Lovest thou Me?" And yet again, He does not ask, "Art thou in the company of those that love Me?" He will not let me shelter myself by losing myself in a crowd who all profess to love Him. He brings me out into the light, to stand alone, and asks, "Lovest thou Me?" What answer shall I give?—*Rev. G. H. Knight.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus



I HAVE found Arden once more; and, because a pleasure multiplies as one shares it, I mean to tell you something of what is there. Of course I shall not be too precise, in Baedeker's vein. A constructive and informed imagination, with a large-scale map, will be needed if you are to identify

exactly this joyous woodland, peopled by fair women, learned men, flower-like children, and echoing with music and wholesome mirth, "far from the madding crowd's ignoble strife," yet by no means mute and inglorious. But this is no Hy Brasail, existing only on the sunset horizon: it is not even a composite picture of many places, each contributing some fragment of perfection. Those who return there year after year name it always with a certain almost arrogant affection. I placed it once between Bar Harbor and White Sulphur Springs, only to be checked: "How can you put such places in the same class with this?" Railways aspire towards it, climbing fourteen hundred feet from sea-level; but one needs a motor for the last miles of approach through the outskirts into the sylvan sanctuary. (Rosalind never rode in a twelve-cylinder car, I know; but I'm confident she would have loved driving a little Buick roadster, with Orlando sitting by, and Jaques making compliments on her skill.)

In other years (as perhaps you recall) I wandered through that tiny principality of the Ardennes, whose exquisite fairy-princess, then a child of fourteen, claimed and received my allegiance. Luxembourg to-day, alas! is violated: a brutal and perjured invader holds its hill-tops and frightens even its wild boars into remoter glades; while the fairy-princess herself is virtually a prisoner in her own little palace, turning sorrowful eyes towards a nunnery as refuge. Like so much of Europe, now, no place is there for tired folk seeking rest; and one must turn to the beauty of the western world instead. So this region of countless evergreens, granite hills, and shining tarns, comes into knowledge; and I rejoice in it.

The great central fact is the Mountain. Not one of a range, but splendidly alone, its head and shoulders are visible across undulating plains and lower hills for many miles in every direction. Poets have sung of it, artists have painted it, for a century at least; but it is still unsubdued. No funicular railway scars its flank, no summer hotel burthens its summit. The great green mass of it rises over three thousand feet above sea, wooded to the top, like some vast, irregular battlement dominating the country. It is one, but manifold. The trails to the top descend into valleys part-way up, revealing ridges almost hidden in the dense evergreen; and each mansion of those that star the countryside has its own special prospect displaying the giant in unsuspected lights and outlines. Far down at its foot a lakelet sparkles, overhung by trees or with greensward to its very lip, except where the road encircles it closely. Beyond, the spire of the village meeting-house stiffens primly against the sky, like a child's toy dropped in the garden carelessly. And everywhere are trees: the roads seem cut out of unbroken forest; giant pines and spruces shut one in, thickets of underbrush promise lavish reinforcements to the verdant army; clearings are almost pathetically helpless against the encroachment of the new growth. The little church and priest's house are so hidden that only the eye made aware catches even a glimpse of their

gables. For all that, the plague of insect life is less than common; and screens are almost a superfluity. Arden, indeed, it seems, wherein an exiled Duke and all his court might live contented under the greenwood tree.

As for the actual denizens, Emerson's quatrain comes to mind:

"Wise and polite; and if I drew
Their several portraits, you would own
Chaucer had no such worthy crew,
Nor Boccace in Decameron."

Some old Puritan boasted that "the siftings of three kingdoms" had come to New England to colonize. (I suppose he meant the fine flour, in a sense other than that of the French proverb!) Well, here is the sifting of many great cities, accumulated by grace of congruity; not objectionably "smart," nor demonstratively plutocratic—like that possessor of probably ill-gotten gains who thought it indecent exposure to bathe in the surf without solitaire ear-rings!—but standing for the best things, intellectually and artistically as well as socially. Here, for example, are two famous novelists—more than suspected of having sketched some of their characters from life in this immediate neighborhood—and neither so grudging of his gifts as to be afraid of saying clever things in conversation on the ground of losing "copy." Musicians abound: the woods are vocal with melodious songs and exquisite harmonies of strings. I heard Gounod's "Tell me, beautiful maiden," the other morning, from a balcony screened by vines, and expected a response from all points of the compass, since the interrogation might so fitly have been addressed in every direction. Artists of renown find un-



THE MOUNTAIN

failing inspiration in the colors, lights, and shades lavished everywhere by the Master-Painter. And there seems hardly anyone of all the colony who is not at least sympathetically receptive, even though creation may be beyond him. They are delightful company; and I do not wonder that the faithful priest who has for nearly thirty summers ministered to their spiritual wants, as opportunity afforded, taking one year off for a holiday abroad, groaned, when he met a familiar face in the London National Gallery:

"How much rather I'd be back in Arden!"

Each of the country-houses hidden among the waves of green is different from all the others in atmosphere, and in outlook: so that there seem almost as many mountains as houses. One of them is transplanted from the Maryland hills, with subtle southern suggestions everywhere; another needs only a background of great beeches to be Buckinghamshire itself at its best, with conversation interiorly to rival "Overroads." There is an "all-but-island" which Catullus might have sung, *O venusta Sirmio!* where treasures from China and Japan, from Italy and Greece, blend so harmoniously into homelikeness that he must be dull indeed who does not feel the *genius loci*, even before he sees the children and their parents. Yet another shelters, nearby, a studio whose windows frame such a landscape as Lippo Lippi might have painted in the corner of an Annunciation or an Ascension, and whose walls are hung with Tuscan portraits of living American children, bewilderingly beautiful. If you want scientific farming, two thousand acres respond to the authoritative impulse of a captain of industry who has added agriculture to his other successes.

But in all such regions there must be a *cor cordium*—one might even take the mediaeval Scot's abbey-name and say a *Dulce Cor*. Dare I try to set forth what deserves from me that name? Figure to yourself such a mountain wall of green as one finds often in North Italy, with a projecting shoulder at its

foot, fifteen hundred feet high. Up this wooded shoulder winds a mile-long avenue, whose final sweep brings you to a stately white castelletto transplanted from above San Mamette or Oria, over Lugano's beryl-colored waters. An enclosing wall shelters verdant courts, with fish-pond and fountain; but great trees look in at the windows, and wild-flowers range themselves in rows, just beyond the gardener's jurisdiction. The house is double, a large tower joined to a smaller one by a loggia with a terrace outside. Sitting there and looking out to the south, it is as if one had been swept over-seas on some magic carpet to storied regions of the Alpine foot-hills round the Maloja pass. (Not that one needs to search so far afield for beauty; but much of our wild country lacks historic associations, and the human touch; while *Dulce Cor* is fragrant with all the humanities of thirty centuries and more, from the Egyptian mural-paintings over the fire-place to the newest autographed presentation-volume of Masfield on the library table.) All lands and periods have been put under tribute: there are mediaeval carvings from Munich built into the walls; classic amphorae stand in grassy nooks; Black Forest peasants painted the all-seeing Eye and the flaming Heart upon my bed; French essays, English reviews, American magazines, divide the tables with half-finished knitted garments for the men in the trenches. And even as the gracious, soothing harmonies of Chopin's *Berceuse* fill the house while *Mademoiselle la Princesse de la Montague* does her morning practice-hour in the drawing-room, so *Dulce Cor* is harmoniously one, in all its variety, because of the dominant spirit presiding there.

High up in my tower I sit, watching the sunset from the little balcony, serene in that sweetest solitude which knows society is near by at pleasure, with such delights of conversation as one rarely finds, almost making one regret the morning meal apart. The nights are cool, and crackling logs on a wide hearth rejoice every sense, as we discuss the Imagists, laugh at the vain pretensions, of *vers libre*, justify a sound orthodox theology, recall a thousand incidents of travel, shiver appropriately at some tale of the *macabre*, listen to a new sonnet, and always come back to the one absorbing topic—the War! We are of one mind at *Dulce Cor*, hostess and guests: and the echo of *Ils ne passeront pas*, and *Debout, les morts!* thrills us like the shattering trumpet's silver blast.

It is occupation enough to sit at ease, a finger marking the place in a familiar book, and bask in the sunshine, fragrant with the balsamic breath of spruce and pine; but, if you delight in rapid motion, the little Princess herself will drive you round the lake, or where you will, at startling speed, in her own new runabout, a birthday gift. There is tennis at hand, golf near by; and, better than either, that joyful game of badinage where the golden ball flies from one to another round the table or across the room, as when Nausica sported with her play-mates on the Scherian sands and grey Odysseus looked on from his hiding place in the thicket.

Ah, *ter quaterque beati* those who find themselves at home in this New England Arden! And happiest of all that fortunate guest who is able to date his letter from *Dulce Cor* among the foot-hills.

VLADIMIR RAVNOAPOSTOL

All Russia, white and passionless as snow
 Under the cold stars, dreaming mystery,
 Her every son a suppliant devotee—
 The sanest saint that carries here below—
 Her holiness, her all, does Russia owe,
 Prince and Apostle of her Faith, to thee,
 To thee 'neath only God. And humbly we
 Come from the West to kneel, and learn to know
 And dwell with glowing joy this thought upon:
 Thy child to Exile Edward gave her hand
 And drew thine aureole round Albion!
 Their heritage is ours, and shall expand
 Till Russia's Church, on which thy glory shone,
 And England's and her daughter's one shall stand.

BENJAMIN FRANCIS MUSSER.

HUMILITY among Christians is a practical virtue, not a self-suppressing pose. It is not so much making ourselves small, as seeing how small we are. But smallness implies contrast. If everything in the universe were small, nothing would be small in any real sense. For we should have no sense of smallness or bigness. If we find our tasks mean, it is because we have within us the promise of tasks that shall be mighty. If we feel within us the sense of sin, it is because there is growing there the conquering sense of the Presence of God.—W. H. Blake.

FEMINISM IN THE ENGLISH CHURCH

Bishops Reconsider Proposed Action

ERECTION OF RELIGIOUS SYMBOLS

The Living Church News Bureau
 London, August 21, 1916

THE great alarm aroused in the Church by the danger of the National Mission being exploited in the interests of Feminism, which seems to have been fully justified by the attitude of the Central Council of the Mission towards that heresy and propaganda, and which naturally was not allayed by the announcement that the Bishops of London and Chelmsford were prepared to allow women, under certain restrictions, to give addresses in churches in their dioceses, has already had a desirable result: it has caused the Bishop of Chelmsford definitely to withdraw his sanction to the proposal of women as speakers (as he has written to that effect in to-day's *Times*), and the Bishop of London to announce that he will reconsider his position in the matter.

The Bishop of London has issued to the public a statement in which he says:

"I find that during my absence from London on a visit to the Grand Fleet, during which I had no time to read either the London daily papers or the Church papers, a considerable controversy has arisen with regard to women having classes for women and girls during the Mission in church, and the matter has apparently been mixed up with the question of a woman priesthood. I had never even heard of the movement for a woman priesthood until I read the correspondence unearthed by Mr. Riley, and should most strongly oppose it as both undesirable and un-Catholic. But I confess I thought that with hundreds of women taking classes for girls and children and even boys in churches now every Sunday it was not a great concession to allow them during the few weeks of the Mission (which in London does not begin till November) to enlarge their classes for women and girls. . . .

"No women messengers have received any license yet in London to give their message either in or outside a church, and I am certain that the high-minded women who will be entrusted with the responsibility will only wish to act as is thought best for the Church and nation at large."

The widespread and grave apprehension that has arisen among Church people—no less among women than among men—in regard to women as public speakers in the Mission has had its source in certain resolutions passed by the Council of the Mission. The first resolution, couched essentially in the spirit and familiar terms of Feminism, and of which Miss Maude Royden, who is on the Council and who is one of the most prominent and aggressive of Feminists, may well have been the author, and I believe she was the mover, declared "that the aims and ideals of the Women's Movement, apart from its political and other claims, are in harmony with the teaching of Christ and His Church as to the equality of men and women in the sight of God, equality in privilege, equality in calling, and equality in opportunity of service."

Dr. Wace, Dean of Canterbury, utters an emphatic protest in the columns of the *Record* (and which can also be obtained from the E. C. U.) against the introduction of irrelevant objects and interests into the work of the Mission. The issues thus raised involve, he says, grave matters of Church policy, which ought only to be discussed in official assemblies, under the authority and guidance of the heads of the Church: "That they should be discussed on offhand motions in a body which, like the Council of the Mission, was appointed for wholly different purposes, and that Church opinion on them should thus be prejudiced, is preposterous."

But the worst consequence of the introduction of these subjects is, the Dean points out, that it must "confuse the vision" of men and women whose eyes should be concentrated upon what ought to be, and was meant to be, the single purpose of the Mission—namely, the promotion of repentance and the encouragement of a hope based upon that repentance. "That is an object," Dr. Wace observes, "entirely independent of the semi-political interests which are connected with the labor movement or the women's movement." The Dean of Canterbury thinks there are signs that the danger Mr. Riley apprehends is imminent and real, and that decided action is needed to avert it. He says that the received interpretation of St. Paul's words forbidding the public ministrations of women has never been doubted in the Church, "and has only been questioned by notoriously heretical sects." The short and sufficient answer he would make to those who now set up this heretical claim is that of St. Paul himself, "We have no such custom, neither the Churches of God."

Lord Shaftesbury, as Lord Lieutenant of Dorset, has initiated a movement to provide fitting memorials to those who have fallen in the war by the restoration or erection of village crosses in Dorset. Erecting Memorials for the Fallen. The Bishop of Salisbury, who was asked by Lord Shaftesbury if the proposal would meet with his sym-

pathy and approval, has replied that he shall count it a great privilege to support in every way that he can the carrying out the Earl's suggestion.

According to the *Builder*, there are the remains of about seventy mutilated mediaeval village crosses in Dorsetshire, mostly erected by the old Preaching Friars.

A calvary has been erected in the central square of the Hampstead Garden Suburb (North London), outside the Church of St. Jude. Beneath the figure of our Saviour is a stone on which are inscribed the names of residents of the suburb who have laid down their lives in the war.

The Swardeston memorial to Miss Edith Cavell is to take the form of a stained glass east window in the church. Besides, an alabaster tablet is to be placed on the wall with the following inscription engraved upon it:

**Memorial to
Miss Cavell**

"This window was given by many friends and admirers to commemorate the devoted life and tragic death of Edith Louisa Cavell, head of the First Training School for Nurses in Belgium, who was born and brought up in this parish, of which her father was vicar from 1863 to 1909, and who died for her country on October 12, 1915, aged 49 years, being shot by order of a German court-marshal in Brussels, for having rendered help to fugitive British, French, and Belgian soldiers. The artist who designed the window, and the craftsmen who made it, gave their services as their contribution to this memorial."

News, dated June 30th, has been received concerning the missionaries of the C. M. S. and Universities Mission interned in German East Africa. They were taken from places north of the Central Railway in February, and by April had been interned at Iringa. After their removal the native Christians at Buigiri, in the Kondoia Irangi district, were subject to much persecution; about one hundred native teachers have been imprisoned, the wives of others, who fled, were seized as hostages, and some were beaten.

J. G. HALL.

GEORGE BAILEY HOPSON

A SKETCH

THE Rev. George Bailey Hopson, D.D., D.C.L., for fifty years professor of Latin at St. Stephen's College, Annandale-on-Hudson, who died Wednesday afternoon, August 30th, at his residence, was one of the most picturesque figures in the long history of St. Stephen's College, and was beloved by hundreds of graduates, now clergy of the Church, who studied under him.

Dr. Hopson was born at Naugatuck, Conn., January 18, 1838, and was graduated from Trinity College as a bachelor of arts in 1857. He received a master's degree in 1860 at the same college and was graduated from the General Theological Seminary in 1863. In the same year he was ordained a deacon and the following year he was admitted to the priesthood.

From 1863 to 1913 was the half century period of Dr. Hopson's professorship at the College, but since that time his residence within sight of the College grounds permitted him to continue his interests, and as late as last Commencement he participated in the academic festivities.

From time to time during his incumbency he served as acting warden of the College. Some of the older graduates tell of an old tradition which reports him as having missed but one class during his professorship. He was the author of a book entitled *Beneficiary Education of Young Men for the Sacred Ministry* and an essay on *Fasting Communion*.

In 1864 he married Mary Williamson Johnston, daughter of Francis Upton Johnston, M.D., of New York City. He is survived by two sons, Francis Johnston Hopson of New York City and William Oliver Hopson of San Francisco.

The funeral was held from the chapel of St. Stephen's College at one o'clock on Saturday and interment was in the college cemetery.

CHRIST INCARNATES in His own life the perfect precepts, which He taught to men; but His holy example does not repel, it sweetly attracts. There are lives that are beautiful as the frost on the window pane, and they are as cold as they are beautiful. Far otherwise was the perfect character of the Lord Jesus. His whole earthly career had in it an element of wonderful encouragement for us in our struggles toward the higher life. His incarnation was to some degree an eclipsing of His glory as the Son of God; the cloud of His humanity veiled the dazzling splendor of His divinity. For our encouragement Christ did not consider equality with God as a possession to be retained, but He humbled Himself to become a man that we like Him might be exalted because of our lowliness in service, our loyalty in obedience, and our likeness in character.—*The Evangel*.

BURIAL SERVICE IN NEW YORK

Last Rites of the Church for Two Distinguished Presbyters

HOSPITAL SHIP FINISHES YEAR'S WORK

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

THERE were two funerals of notable clergymen in the diocese of New York, Saturday, September 2nd.

In Holy Innocents' Chapel of St. Stephen's College, Annandale-on-Hudson, N. Y., there was a large gathering of friends and graduates at the requiem celebration of the Holy Communion on that morning, the president, the Rev. Dr. William C. Rodgers, being the celebrant. Further funeral services for the late Professor Hopson—whose obituary appeared in the last issue of THE LIVING CHURCH—were held in the afternoon, when the opening sentences of the Burial office were read by the Rev. George P. Bentley, rector of St. John's Church, Barrytown. The Rev. Dr. Frederic W. Norris, rector of St. Matthew's Church, Brooklyn, read the lesson. The Creed and prayers were read by President Rodgers, who also said the committal at the grave in the College cemetery.

Notwithstanding the fact that the college is not in session, and that a number of St. Stephen's men were attending the funeral of Dr. Seabury at the General Theological Seminary, the chapel was crowded with mourning friends, faculty, students, and graduates at the afternoon service. Among the alumni present were the Rev. Dr. Frederick S. Sill, and the Rev. Messrs. Robert MacKellar, Frederick W. Cornell, Eli D. Sutcliffe, Wallace J. Gardner, Charles T. Bridgeman, and Ernest A. Smith.

At eleven o'clock on Saturday morning, September 2nd, the Chapel of the Good Shepherd in the General Theological Seminary close, Chelsea Square, New York, was crowded with members of the faculty, alumni, and other clergy, students and friends, attending the funeral services of the Rev. Professor Seabury, whose death was noticed in this column last week.

The service was in charge of the Acting Dean, the Rev. Dr. Denslow, who also read the opening sentences. The lesson was read by the Rev. Albert D. Willson of Bronxville. The Rev. Dr. Lawrence T. Cole read the Creed and collects. Closing prayers and benediction were said by the Bishop of Delaware. The Rev. William Oscar Jarvis said the committal in Trinity cemetery. Mr. Clement R. Gale, the seminary organist, and a choir of men furnished the music. Among the alumni and other clergy present were: the Bishop of Delaware, the Very Rev. William M. Grosvenor, D.D., the Rev. Oscar F. R. Tredder, the Rev. Prof. Herbert M. Denslow, D.D., the Rev. Prof. Charles N. Shepard, D.D., the Rev. Prof. Charles H. Boynton, Ph.D., the Rev. Prof. Albert F. Tenney, the Rev. Lawrence T. Cole, D.D., the Rev. Olin S. Roche, D.D., the Rev. Alban Richey, D.D., the Rev. William W. Bellinger, D.D., the Rev. Prof. Leicester C. Lewis, the Rev. Louis E. McC. Sills, the Rev. William O. Jarvis, the Rev. Albert D. Willson.

The last trip of the Helen C. Juilliard, the floating hospital of St. John's Guild, was made on Thursday, August 31st. Despite the epidemic, not a case of infantile paralysis has been discovered among the 17,000 babies and mothers who have made use of the barge during the summer. Competent physicians examined all children before permitting them to go aboard. St. John's Seaside Hospital has an equally clear record.

Miss Louisa Brooke, daughter of the Rt. Rev. Francis K. Brooke, Bishop of Oklahoma, and Thomas Catesby Jones, a lawyer of this city, were married Saturday afternoon, September 2nd, in the Belmont Chapel of the Cathedral of St. John the Divine. Bishop Brooke, who has been ill in St. Luke's Hospital, was wheeled across the street in a chair to the wedding. He pronounced a blessing on his daughter and son-in-law. The Rev. H. Percy Silver, chaplain at West Point and an old friend of the family, officiated. There was a reception in the deanery after the wedding. The bride's attendant was her sister, Miss Elizabeth Brooke, and D. Rogers Englar, a partner of the bridegroom, was best man. Mrs. Jones is a writer of short stories, and for the last year and a half has been secretary to the editor of the *Churchman*.

Arrangements are being made to hold a mission in Holy Rood Church, New York (Rev. Dr. Stuart Crockett, rector), beginning about the middle of November. The Rev. Dr. Carstensen, rector of Christ Church, Riverside, New York City, has been secured as the preacher.

WE CAN MAKE it a Christian duty, not only to love but to be loving, not only to be true friends but to show ourselves friendly. We can make ourselves say the kind things that rise in our hearts, and tremble back on our lips; do the gentle and helpful deeds which we long to do, and shrink back from. And, little by little, it will grow easier; the love spoken will bring the answer of love, the kind deed will bring back a kind deed in return.—*Harriet Beecher Stowe*.

BOSTON CLERGYMAN URGES COMPULSORY ARBITRATION

Preaches Labor Day Sermon

EAST CAMBRIDGE RECTOR CHOSEN COLLEGE PRESIDENT

The Living Church News Bureau }
Boston, September 11, 1916 }

COMPULSORY arbitration is the only way in which the dominant interests of the general public can ever be asserted over stupid or unreasonable parties on both sides of labor disputes, according to the Rev. James Sheerin, who on September 3rd preached a Labor Day sermon in St. Matthew's Church, South Boston.

"There is a legitimate ideal for every laboring man—the right to a decent place in which to work," said Mr. Sheerin. "Sweat shops, unsanitary and unsafe factories, must be eliminated as possible working places. His wages must be equal to the fair needs of a family, and his children should not be forced to work. His home should be pretty and comfortable. Every workingman's wife and children have a right to as much beauty and comfort as we find in the average bungalow or the simple suburban home.

"The immediate future must seek for less warring and more co-operation between classes. Much as we dislike compulsory arbitration it is the only way to assert the dominant interests of the general public over stupid and unreasonable organizations on both sides of a conflict."

A signal honor has come to the Rev. Francis L. Beal, rector of the Church of the Ascension, East Cambridge. He has been elected president of the Massachusetts College of Osteopathy, in succession to the late Dr. W. E. Harris, its founder. Under trying conditions, largely owing to the prejudice once entertained against osteopathy, the college had its beginnings. As the public learned the value of the new science, or prejudices disappeared, the college has prospered. Last year in its dispensary 13,000 free cases were treated. The trustees are now completing a fifty-bed up-to-date hospital, with all modern equipment, including a clinical amphitheater, seating 250, class-rooms, X-ray rooms, etc. The college is now at a very important stage of its development. This new position will not interfere with Mr. Beal's parish duties, which he will continue. The good wishes of the community go out to Mr. Beal in this large field of usefulness.

Clergyman Becomes College President

The new chapel at Adelyn Rood, South Byfield, the charming community for Churchmen, was dedicated a fortnight ago. The new building was given by Miss Emily Morgan, of Hartford, Conn., and is simple and attractive. The Rev. Glenn Tilley Morse, rector of West Newbury, preached the sermon and several other priests were present.—The Rev. E. L. Eustis, who has had cures in Cambridge and Nantucket, entered upon the rectorship of the Church of the Redeemer, South Boston, on September 1st, succeeding the Rev. Albert Crabtree, who resigned from that parish to become diocesan prison chaplain.—The offering at the patriotic service in honor of the Marquis de Lafayette, which took place at the Cathedral on Sunday, September 3rd, was for the benefit of the Fund for French Wounded. This is a noble work, which has called forth a splendid enthusiasm in many thousands of makers and givers hereabouts. At the service the *Marseillaise* was sung in English, and also Mrs. Howe's *Battle Hymn of the Republic*.—On Friday, September 8th, at 5 o'clock in the afternoon, the Bishop blessed the new chapel at St. Monica's Home for Aged Colored Women and children at 125 Highland street, Roxbury. The Home is conducted by the Sisters of St. Margaret. The new chapel will be a most welcome addition to the plant.

Miscellaneous

J. H. CABOT.

PROPERTY in the spiritual sense is real property. Your good resolutions are a part of you, even after you break them. Your right intention is as much yours as the money in your purse—even though you do not know just how to make it effective. Life is more like a bank than a motion picture. The good that is in us does draw interest. And the bad in us cannot entirely cancel the gain. There lies the true doctrine of God's forgiveness of sins. For our comfort we talk of His "blotting them out." The Bible does. The priest's absolution does. The worst man who really repents deserves that comfort. But Christ's words to the penitent woman imply more than this: "Go, and sin no more." The command means that the thing commanded was possible. All that we have in us of good is no less real than our sins. Rather, it is more real, since it may survive them.—Wallace Herbert Blake.

A **TRUE FRIEND** embraces our objects as his own. We feel another mind bent on the same end, enjoying it, ensuring it, reflecting it, and delighting in our devotion to it.—William Ellery Channing.

DEATH OF EX-GOVERNOR PENNYPACKER IN PHILADELPHIA

Bishop Darlington Preaches at the Funeral

DOCTOR DIES IN EPIDEMIC OF INFANTILE PARALYSIS

The Living Church News Bureau }
Philadelphia, September 11, 1916 }

ONE of this state's best known and most picturesque personages passed away in the death of Samuel W. Pennypacker Saturday, September 2nd. Ex-Governor Pennypacker met with an accident about a year ago, when he broke an arm while turning in bed. The arm was again injured when a railroad conductor attempted to assist him on a train. For some weeks he had been in the Pennsylvania Hospital under observation, and was dismissed some days ago, when it was thought that he could live but a few days.

Mr. Pennypacker has been prominent in law and politics in the state for many years. About five years ago he was confirmed in St. James-on-the-Perkiomen, and was soon made a vestryman of that old parish. He was very active in all its interests during the few years of his life as a Churchman. His entrance into the Church was after careful study of her teachings and conviction of the validity of her claims. He had been a prominent member of the bar, and in 1889 under appointment of Governor Beaver was made Judge of the Court of Common Pleas to fill an unexpired term. At the regular election he was elected to the same position for a period of ten years. By re-election he continued on the bench until he was elected governor of the state. From the beginning of his career as governor he had a very stormy time. He held fixed ideas on all subjects which came before him in his new position. Many reforms were introduced by him, so that even



THE LATE
S. W. PENNYPACKER

his most bitter enemies conceded that the good of his administration far outweighed the evil of which they accuse him.

Mr. Pennypacker was deeply interested in historical studies, and for many years was president of the historical society. His collection of books on this subject was perhaps the largest in the state. He also had collected a large library of old and rare books on all subjects. Since his retirement from public life he had devoted himself, aside from his practice of law, to his favorite study.

Funeral services were held in Old Christ Church on Tuesday morning, September 4th. Bishop Darlington preached, paying high tribute to his memory. Assisting the Bishop were the Rev. Dr. Washburn and the Rev. N. S. Stockett, rector of the parish of which the ex-governor was a member.

The epidemic of infantile paralysis has produced a hero in the person of Dr. Earle C. Peck. Dr. Peck, who was graduated from Jefferson Medical School in 1914, sought at the outbreak of the epidemic a position in the Municipal Hospital, and was made assistant resident physician. Immediately upon the outbreak he gave himself to the study and cure of the disease. Day and night he worked with the children, until under the strain he fell a victim of the disease and quickly passed away. His funeral was conducted by the Rev. H. Cresson McHenry in the chapel connected with the hospital.

Ground was broken for the new Chapel of the Mediator last week. The church when completed will be one of the handsomest in West Philadelphia and will be a fitting memorial to the late Mr. George C. Thomas. The architect's drawing appeared in a recent number of THE LIVING CHURCH.

During the summer extensive repairs and improvements have been made in the Church of St. Luke and the Epiphany. The structure has been replastered in imitation of brown stone, and the woodwork repainted. The parish house was also renovated. Services were resumed last Sunday when the Rev. George C. Foley, D.D., was in charge.

EDWARD JAMES MCHENRY.

SELF-RESIGNATION—the having no will but God's—is hard to learn; but, in proportion as we learn it, we have a peace (whatever our outward trials may be) which cannot be explained, because it "passeth all understanding."—R. A. J. Suckling.

CALL FOR A SPECIAL CONVENTION OF THE CHURCH IN THE DIOCESE OF CHICAGO

Will Elect a Suffragan Bishop

REPORT OF JUVENILE PROTECTIVE ASSOCIATION

The Living Church News Bureau }
Chicago, September 11, 1916 }

IN accordance with the Constitution of the Church in the diocese of Chicago, the Bishop of Chicago has called a special convention of the diocese to meet in the Cathedral of SS. Peter and Paul on Tuesday morning, October 31st, at ten o'clock, for the purpose of electing a Suffragan Bishop of the diocese and for the transaction of such other business as may be directly connected with the election. The call is dated August 15, 1916.

Mrs. Louise de Koven Bowen, president of the Juvenile Protective Association of Chicago, has made a survey of the "public sources of recreation available to Chicago young people." Her synopsis of the reports of investigations made by trained officers of this well-known association is most interesting, and should have the reading and consideration of all who are concerned in the well being of the young people of Chicago.

The report deals with evil conditions found by the association's investigators after nine years of careful watching the physical conditions and moral surroundings in theatres, dance halls, cabarets, amusement parks, and lake steamers. In all of these places iniquitous conditions have been found, which the city and county administrations have done little to amend or regulate, and which have resulted in a wholesale corruption of the youth of the city and the vicinity who depend upon the city for their amusement and natural recreation.

An iniquitous law peculiar to Chicago provides that a special bar permit can be issued by the mayor to any group of people who call themselves a society organized for "fraternal, educational, or charitable purposes, and who pay \$6 for permission to sell liquor from three o'clock in the afternoon until three o'clock in the morning." The abuses of this ordinance are many and the Juvenile Protective Association has found that the present police department

is making little effort to enforce this ordinance, even in the form in which it was amended in April, 1915. Under the present city administration the investigators have found that the dance halls during the winter of 1915-1916 have been more open in their violations of decency and in their disregard of all city ordinances and state laws than ever before.

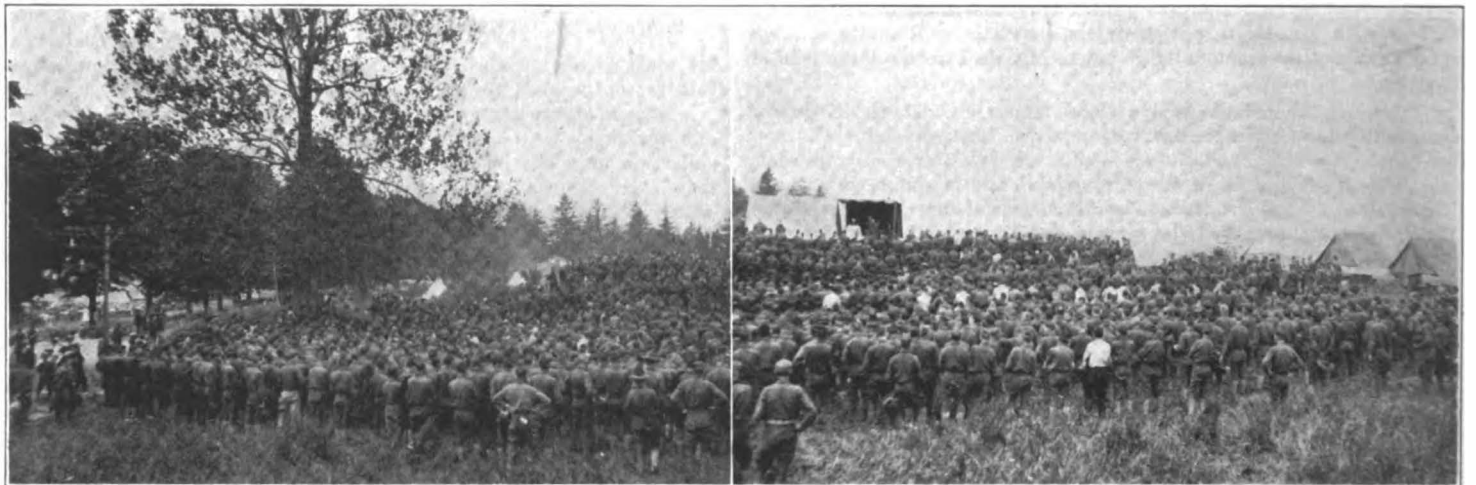
Sunday, September 17th, seems in general to be the time of reopening of those Sunday schools which have not had summer sessions. Mrs. W. S. Bishop of Winnetka, who has brought the Sunday school of Christ Church there to such an excellent state of efficiency, is to have charge of the school at St. Peter's (Rev. F. G. Budlong, rector). Mrs. Bishop is a recognized authority in this work and has had twenty years experience. She will train the teachers at St. Peter's, and will conduct the Home Department, and have general oversight of the attendance and routine work. It is the hope of the rector to have St. Peter's the largest Sunday school in the diocese. At present, this record is held by Christ Church Sunday school under the splendid direction of the rector, the Rev. C. H. Young, with over five hundred in attendance. St. Thomas' Mission has the next largest enrollment, over four hundred.

The Rev. George Forsey, who has been associated with this diocese since 1909, when he was in charge of Christ Church, Winnetka, for some time, died at his home, 1727 Chase Avenue, Rogers Park, on Tuesday, September 5th. Mr. Forsey was born in Grand Bank, Newfoundland, on October 2, 1841. His last work in this diocese was at St. Joseph's, West Pullman, and at All Saints', Roseland. The burial services, which were under the direction of Dean Pardee, were held at St. Paul's Church, Rogers Park, on Thursday, September 7th. Many of the clergy were present.

Mr. Forsey is remembered by his brother clergy and by many to whom he ministered in Chicago as an earnest, faithful, and kindly priest. May he rest in peace!

The Great Commission is a two-page leaflet being issued now in the interests of the Brotherhood of St. Andrew in the Middle West. In the afternoon of September 16th, at Trinity parish house, will occur the examinations for all junior chapters in the diocese. Those who receive 90 per cent. or over will be awarded their transportation to the Cleveland convention; those receiving between 80 per cent. and 90 per cent. will be awarded half their transportation.

H. B. GWYN.



A REGIMENTAL CHURCH SERVICE IN THE FIELD

Over 1,800 men and officers were present—the entire regiment. The photographs were taken by a sergeant in the Third New York Infantry during the singing of a hymn.

A Service in the Field

THE interesting pictures of a Church service shown herewith were sent to us by the Rev. A. A. Jaynes, chaplain of the Third New York Infantry, at Pharr, Texas. He says:

"These were taken at Camp Whitman before we left for the border. Here in Texas we use the Y. M. C. A. buildings for our services, as the sun and rain make anything like a late morning service an impossibility in the open. Here at Pharr on Sunday morning the Y. M. C. A. building is a very busy place. Activities start with our celebration at 7:30 A. M. This is followed by the Roman Mass, conducted by a Spanish priest who comes down on Saturday afternoon and uses my tent for his confessions. Dr. S. Parks Cadman of the Twenty-third New York, my good friend and next door neighbor, follows the Roman brother with a Congregational service, and our congregation for the later 'preaching service' is usually waiting outside when this is finished.

"I have been with the troops since the call on the 19th of June, and am daily more and more impressed with the vital importance and wonderful opportunity of a chaplain's work in the army. We are now expecting orders at any time to entrain for the North."

I KNOW that I must strive before I can "enter in at the straight gate"; I must win the crown before I can wear it; and be a member of the Church Militant before I be admitted to the Church Triumphant. In a word, I must go through a solitary wilderness before I come to the land of Canaan, or else I must never be possessed of it. What then? Shall I let go my glorious and eternal possession to save myself from a seeming hardship, which the devil would persuade me to be a trouble and an affliction? Alas, if Christ had laid aside the great work of my redemption to avoid the undergoing of God's anger and man's malice, what a miserable condition had I been in!—
Bishop Beveridge.

The Revision of the Prayer Book

THE report of the Joint Commission on the Revision of the Book of Common Prayer has now been printed and circulated and is before the Church for discussion. It consists of a pamphlet of nearly two hundred pages in which a series of resolutions providing for changes in the Prayer Book is set forth. It will be impossible to state any considerable number of these in the small compass at our disposal, but the principal changes suggested are as follows:

PART I.

Consists of changes recommended by a vote of not less than three-fourths of the Commission.

PRELIMINARY MATTER

Pages i to xxviii. inclusive.

(1) Transfer:

- a. The Prayers and Thanksgivings to follow Evening Prayer.
- b. The Litany to follow the Prayers and Thanksgivings.
- c. The Psalter to follow the Litany.
- d. The Holy Communion to follow the Psalter.
- e. The Collects, Epistles, and Gospels to follow the Holy Communion.
- f. The Penitential Office to a place at the end of the Occasional Offices.

The provisions "Concerning the Services of the Church" are restated, including the following

"Note: That in the directions for the several Services in this Book it is not intended by the use of any particular word denoting vocal utterance to prescribe the tone or manner of their recitation."

In the provisions for the use of the Psalter, the Table of Proper Psalms is omitted, as well as the Table of Selections, and new provision made for both of these.

In printing the kalendar, provision is made for "Black Letter days" as follows:

| | | |
|----------------------|----------------------------|-------------------------|
| JANUARY | MAY | SEPTEMBER |
| 4 Titus | 2 Athanasius | 1 Giles |
| 13 Hilary | 24 Vincent of Lerins | 28 Cyprian |
| 24 Timothy | 26 Augustine of Canterbury | 30 Jerome |
| 27 Chrysostom | 27 Bede | OCTOBER |
| FEBRUARY | JUNE | 4 Francis of Assisi |
| 1 Ignatius | 5 Boniface | 6 Faith |
| 3 Ansgarius | 9 Columba | 9 Denys |
| 14 Valentine | 17 Alban | 13 Edward Confessor |
| MARCH | 23 Irenæus | NOVEMBER |
| 1 David | JULY | 7 Willebrord |
| 2 Chad | 5 Vladimir | 11 Martin |
| 12 Gregory the Great | 17 Osmund | 22 Cecilia |
| 17 Patrick | 22 Mary Magdalene | 23 Clement of Rome |
| 19 Joseph | 26 Anne | 25 Catherine of Siena |
| 21 Philemon | AUGUST | DECEMBER |
| APRIL | 4 Ambrose | 4 Clement of Alexandria |
| 21 Anselm | 10 Laurence | 6 Nicholas |
| 23 George | 28 Augustine | |
| | 31 Aidan | |

There is provision for the Precedence of Holy Days.

The contents of the Prayer Book are to be arranged in four sections, each with its specific title page, in the following order and as stated:

MORNING AND EVENING PRAYER
together with
PRAYERS AND THANKSGIVINGS
THE LITANY
THE PSALTER

THE HOLY COMMUNION
together with
THE COLLECTS, EPISTLES, AND GOSPELS

rites and Ceremonies of the Church
THE ORDER FOR BAPTISM
THE ORDER FOR CONFIRMATION
SOLEMNIZATION OF MATRIMONY
THE CHURCHING OF WOMEN
THE VISITATION OF THE SICK
THE COMMUNION OF THE SICK
THE BURIAL OF THE DEAD
together with
A CATECHISM
A PENITENTIAL OFFICE

THE ORDINAL
being
THE FORM OF MAKING, ORDAINING, AND
CONSECRATING BISHOPS, PRIESTS,

AND DEACONS
together with
THE FORM OF CONSECRATION OF A CHURCH
AN OFFICE OF INSTITUTION OF MINISTERS
A FORM FOR THE SETTING APART OF DEACONESSES

FORMS OF PRAYER TO BE USED IN FAMILIES
WITH ADDITIONAL PRAYERS

The latter follows the Articles of Religion, which latter retain their present separate title page.

There are omitted from the Prayer Book the Forms of Prayer to be used at Sea, the Form for the Visitation of Prisoners; while the form for Thanksgiving day is dropped but provision is made for the service in other places, including the special Collect, Epistle, and Gospel.

MORNING PRAYER

A number of new sentences are provided and Thanksgiving day is added to the festivals for which special sentences are provided. The second form of the Absolution is not to be printed, but a rubric allows its use. The *Venite* may be omitted on Ash Wednesday and Good Friday. The *Te Deum* is arranged in three separate portions and the latter one or two portions may be omitted. The second and third verses of the *Benedicite* are transposed. A new alternative canticle, *Benedictus es Domine*, is to follow the *Benedicite*. The *Nicene Creed* is not to be printed in the daily offices. The rubric relating to the use of the Litany is to precede instead of to follow the Prayer for the President. The addition of the title of "the Governor of this State" is made in the Prayer for the President.

EVENING PRAYER

Similar alterations are made, where needed, in Evening Prayer, and a new Prayer for the President is provided. The Prayer of St. Chrysostom is omitted and in its place is the collect, "Assist us mercifully," now at the top of page 239.

PRAYERS AND THANKSGIVINGS

The special prayers and thanksgivings are much amplified, the additions being generally very excellent. The "Bidding Prayer" as now used at various educational institutions is included.

THE LITANY

The four opening invocations are considerably condensed. A new suffrage for the President precedes that for "rulers and magistrates."

THE PSALTER

A much more extended Table of Proper Psalms and Table of "Psalms for Special Occasions" as well as a new table of Selections of Psalms are provided. In the Imprecatory Psalms certain sentences are bracketed and may be omitted at the discretion of the minister.

HOLY COMMUNION

The title is to be changed as follows:

"THE DIVINE LITURGY,
being

THE ORDER FOR THE ADMINISTRATION OF
THE LORD'S SUPPER, OR HOLY EUCHARIST,
commonly called

HOLY COMMUNION"

The first and second rubrics are transferred to the end of the office. The "Table" is described throughout as the "Holy Table."

Several of the Ten Commandments are condensed and the governing rubric is changed to provide that they shall be "rehearsed on one Sunday at least in each month." To the Summary of the Law is added the following:

"Again he saith:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

There is provision for "a hymn or an anthem" between Epistle and Gospel. The *Nicene Creed* "shall be said at least once on Sundays and Holy Days." There is provision for a hymn before the sermon. The Offertory sentences are changed and arranged in three groups. Preceding the prayer for Christ's Church a rubric suggests that the priest may "ask the secret intercessions of the congregation for any who have desired the prayers of the Church." The bidding before the prayer for Christ's Church is changed as follows:

"Let us pray for the whole state of Christ's Church."

The prayer itself is considerably amplified by a petition for the President of the United States and for all Christian rulers; and by a considerable amplification of the commemoration of the departed.

The Exhortation, with its rubric, is transferred to the end of the office. The last of the "Comfortable Words" is amended by adding to it the following: "and not for ours only, but also for the sins of the whole world." A proper preface is added for Epiphany and those for Whitsunday and Trinity Sunday are changed; and a new preface is added for All Saints' day. The Prayer of Humble Access is placed immediately before the Prayer of Consecration. The *Agnus Dei* is inserted with a rubric that "it may be used" "in the Communion time" or some other hymn may be used in its place. The

redundant sentence in the *Gloria in excelsis*, "Thou that takest away the sins of the world, have mercy upon us," is omitted, being a duplication of what has immediately preceded.

Throughout the office the word *priest* is used, except in the provision for the Epistle and Gospel; but at the conclusion of the office there is provision that

"¶ *In the absence of a Priest, a Deacon, standing at the place where Morning and Evening Prayer are appointed to be said, may say all that is appointed at the Communion unto the end of the Creed.*"

A new rubric provides for Reservation as follows:

"¶ *Where allowed by the Ordinary, and subject to his direction, the Priest may reserve so much of the consecrated Bread and Wine as may be required on that day for the Communion of the Sick. But all that is not so required shall be reverently consumed before the Blessing, or immediately thereafter.*"

COLLECTS, EPISTLES, AND GOSPELS

These are immediately to follow the order for Holy Communion.

An entirely new Collect for the Innocents' day is provided. There is a new Epistle for the Circumcision, and a Collect, Epistle, and Gospel for the Second Sunday after Christmas. The Fifth Sunday in Lent is to be described as "commonly called Passion Sunday," the Sunday following as "commonly called Palm Sunday," and the Fifth Sunday after Easter as "commonly called Rogation Sunday." The third Collect for Good Friday is amended by changing the enumeration of "Jews, Turks, infidels, and heretics" and substituting, "Have mercy upon all who know thee not as revealed in the Gospel of thy Son."

There are special Collects for each of the days of Holy Week. Following the Collect, Epistle, and Gospel for All Saints' day comes a series of special Collects, Epistles, and Gospels for a number of occasions, including "a Saint's day," Ember days, Dedication of a Church, Independence day, Marriage, Burial.

rites and ceremonies

BAPTISM

The Exhortation is very much shortened. The first prayer on page 245 is omitted. Certain changes are made in the prayer of Thanksgiving, page 250.

THE CATECHISM

A number of the longer answers are broken into paragraphs and a number of phrases are simplified and clarified. The Commandments are printed in the condensed form.

CONFIRMATION

In the preface the word *confirm* is changed to *confess*. There is provision for a hymn after the examination by the Bishop. The actual confirmation is as follows:

"¶ *The Bishop shall then confirm them on this wise.*

"¶ *Then all of them in order kneeling, the Bishop shall lay his hands upon the head of every one severally, and repeating the baptismal name after the Minister, he shall say,*

"N. I confirm thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Bishop may also "*insert immediately after the name of the person, the words, I sign thee with the Sign of the Cross.*" "*The prayer Defend, O Lord, shall be said by the Bishop for all, being repeated, one or more times, as he thinketh most convenient.*"

A new exhortation is provided, which shall be followed by the Apostles' Creed.

MATRIMONY

The first two rubrics are transferred to the end.

VISITATION OF THE SICK

An entirely new order is provided in which, however, there is no provision for Unction.

COMMUNION OF THE SICK

There is provision for administration of the Reserved Sacrament, "*when, by reason of contagious sickness or other compelling circumstances, the Holy Communion is administered to the sick with the use of consecrated Bread and Wine reserved at the open Communion in the Church.*"

BURIAL OF THE DEAD

The office is very considerably changed and improved, especially with new selections from the Psalms. The lesson is to be divided into paragraphs. A new blessing is introduced prior to the departure for the grave. The Committal is changed to begin as follows:

"Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the ground; earth to earth," etc.

The following new prayer is introduced:

"Incline, O Lord, thine ear to our prayers, and of thy mercy bring this thy servant into the place of peace and light and admit him to the fellowship of thy saints; through Jesus Christ our Lord. Amen."

In place of "The grace" is the benediction beginning:

"The God of peace, who brought again from the dead our Lord Jesus Christ," etc.

There is an entirely new office for the Burial of a Child.

THE ORDINAL

The Litany and Holy Communion are not separately printed, and the special suffrages for the Litany are introduced in brackets

in the Litany as printed after the Daily Offices. Some minor corrections are made in the several services.

MISCELLANEOUS

There are minor changes in the Offices for Consecration of a Church and Institution of Ministers, and an entirely new office for the Setting Apart of Deaconesses. Family Prayer is to be printed after the Articles of Religion and to be very materially changed.

PART II.

The resolutions printed under the head of Part I. are those which are recommended by a majority vote, but by less than three-fourths of the Commission. They are chiefly as follows:

After the General Thanksgiving in the Daily Offices, insert the following:

"¶ *Note, That the General Thanksgiving may be said by the Congregation with the Minister.*"

In the Holy Communion, insert the *Benedictus qui venit* immediately after the *Sanctus*.

Also in the Holy Communion insert the Lord's Prayer after the Prayer of Consecration instead of after the communion.

In Baptism a modification of the exhortation.

In Holy Matrimony a number of changes are suggested, especially those making the promises of the man and of the woman identical in form. A provision for a hymn to be inserted. Omission of the giving of the woman by her father or friend. The sentences of espousal to be made identical, reading, "to love, and to cherish till death do us part," etc. Omission of the sentence, "and with all my worldly goods I thee endow." Omit the reference to Isaac and Rebecca in the prayer on page 280.

A MESSAGE FROM THE GENERAL BOARD OF RELIGIOUS EDUCATION

BY THE REV. WILLIAM E. GARDNER, D.D.

General Secretary of the General Board of Religious Education

THE Third Sunday in October and the following Monday have for many years been observed by the Church in England and in the United States as Days of Intercession for Sunday schools. By vote of the General Board of Religious Education the purpose of the day has been enlarged and the Church is now asked to make intercession for religious education in the homes, Sunday schools, secular schools, colleges, and seminaries.

Last year, in response to the call of the Board, many churches observed the days and many rectors commended the plan. In the Province of Washington the provincial board not only observed the days, but set apart the entire week, and provided topics and material for the observance of *Sunday School Day, School and College Day, and Vacation Day*. The whole plan was so successful that the provincial board recommended to the General Board the extension of the plan to the whole Church.

It is therefore urged by the Board that on the Seventeenth Sunday after Trinity (October 15th, 1916) all parishes join, with the Church of England and other communions, in intercession for religious education. In order to give unity to the observance, the General Board secured the coöperation of the Ecclesiological Society of the Church, a society recently formed by those who desire to preserve and promote the best in Church architecture and liturgy, and from it obtained a service of intercession. Further unity could be secured if the keynote of the addresses on the days of intercession be the following:

"The Church to-day is the custodian of the future. What society will be in the next generation is being determined in this. What the Church shall then reap, we are now sowing. Not even the challenge of the present need may tempt us to ignore the future obligations."

At the suggestion of the Board of Education of the Province of Washington, the three following topics are suggested:

I. 17th SUNDAY AFTER TRINITY, OCTOBER 15th, SUNDAY SCHOOL DAY

Topic: *The Sunday School as the Builder of the Future Nation, Church, and Home*

The decrease in the emphasis on Religious Education in France in 1901 was followed by an appalling increase in crime, particularly juvenile crime. During one of the trials of a self-confessed murderer, the attorney in his final address to the jury said as follows:

"There on the wall I see the picture of the Crucified—and I pay homage to it. . . . But why do we not hear anything of Him in our schools to which you send your children? Why does Sandat, the murderer, for the first time in his life, see the Crucified here in this hall where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the

school, he would not now sit here on the bench of disgrace and infamy."

II. A MID-WEEK CONFERENCE, OR MASS MEETING:

Topic: *The College Student and What He Should Give to the Church and Society*

From the records of the synod of the Province of the Mid-West:

"Your committee commends to the synod the importance of the collegiate work of the Church in the Province of the Mid-West. Within our borders are located some of the strategic schools of the country. Boys and girls from all sections of the country attend our colleges. The schools are graduating men and women to whom the Church must look for support. Does this synod recognize the superb opportunity and corresponding responsibility in the great educational centers of the Mid-West?"

III. 18th SUNDAY AFTER TRINITY, OCTOBER 22nd:

Topic: *The Parish as the Source of the Ministry of the Future.*

The Rt. Rev. John N. McCormick, D.D., diocese of Western Michigan, in his annual address said:

"I should like the clergy to preach on this subject, to talk of it frequently in the Sunday schools, the Bible classes, and the boys' clubs, and also to use their influence where, most strange to say, it is often sorely needed, with the parents, who are more or less reluctant. Despite all the new professional activities in social betterment, the Christian Ministry remains the noblest, the most heroic, the most absorbing, the most laborious, and the most useful of all callings. The priest and the prophet should still be the leaders of the people."

If because of the absence of the rector, or for any other reason, these days are not convenient, it is suggested that these topics be used at some other appointed time. This year, 1916, these days of intercession for religious education occur at the time of the General Convention. Many rectors will be absent; it is therefore hoped that in such parishes other dates will be definitely arranged.

While it is possible to turn to the general, provincial, and diocesan boards of religious education for speakers at these occasions, nothing can take the place of a message on Education from the lips of the people's pastor. An increasing amount of literature is available on the subject of Religious Education. In the month of May, a 250-page book entitled *Church Ideas in Education* was sent to every clergyman in the United States by the General Board of Religious Education. To that book preachers may turn for suggestive material and information which should be passed from the minds of the clergy to the minds of the laity. The Church now has a plan of Education—every Churchman should know that plan.

"LIGHT"

BY THE REV. HENRY SMART

THE Catholic religion is a religion of light. It is holy. It is uplifting. It is beautiful. It is good. It is all these because Christ is its central figure and Christ is Light.

As we read the gospel records and contemplate the events therein recorded, we begin to understand something of the glory and majesty of Christ. The careful student is inspired and quickened by the divine revelation. He perceives the operation of the gracious influence of the incarnate life of Jesus upon the souls of men. He sees Christ touch the hidden spring of a discouraged and darkened soul, and immediately that personality becomes awakened. Christ diffuses a spiritual ascendancy upon all with whom He comes in contact. He stands revealed as the very central figure, the Steady Light of the gospel story, shedding forth a holy radiance of love, sympathy, encouragement, and brightness upon all.

This is true of the gospel and of gospel times. It is more so to-day. The fact of the revelation of Christ as the Light of the world is more poignant to our intelligence as we advance in holiness and personal piety. We realize more and more that spiritual light is the essential condition of vision; as Dr. Barry has said in his *Holiness, a Note of the Church*: "The evolution of the saint, then, is the process of his appropriation and expression of the life of the indwelling Christ from the moment of his union with Him in baptism, till his spiritual powers are so matured as to be capable of the unveiled glory of the Beatific Vision."

The people who heard our dear Lord speak one day in the temple, when He declared, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life," did not, yea, could not, fully apprehend

the meaning of that utterance. You can, dear reader. If the Catholic Church is the full expression of the living Christ, as we believe it to be, then we as members are Catholics, because we have learned Christ to be "the Way, the Truth, and the Life." We know Him sacramentally. Our spiritual faculties are vivified. We set our affection on things above. All this, because of the illuminating fact of His glorious resurrection.

Our religion then is a religion of light. It is holy. It is uplifting. It is beautiful. Therefore, why should we not welcome a symbolism which intelligently and reverently connotes the fact that Christ is our light in a world, too often darkened by sin, suffering, misery, and vice?

Come along with me, dear friend, to the early Eucharist this morning. We enter the House of Prayer. All is silent. Truly, "the Lord is in his holy temple." We are glad to be here and recall the familiar words of the Psalmist, "Lord I have loved the habitation of Thy house, and the place where Thine honour dwelleth." We see the pure white altar, the holy cross, the beautiful bright flowers; and then the twinkle of the two eucharistic lights, reminding us of the two natures of Christ, and signifying His real presence in the Eucharist, as the spiritual illumination for our souls. Then

"Up to the altar, duly spread,
Ascends the stoled priest.

"And kneeling at the altar's rail,
With blessings all divine,
As from the Saviour's hand, they take
The broken bread, and wine;
In one communion with the saints,
With angels and the blest,
And looking for the blessed hope
Of an eternal rest.

"The peace of God is on their heads;
And so they wend away,
To homes all cheerful with the light
Of love's inspiring ray."

The shadows of this world come and go. It may be, kind reader, that sometimes you get discouraged, disheartened, ready to give up your holiest resolutions. Christ felt the shadows and the weight of the Cross. Think with what patience and trust He bore it. In His most bitter agony He committed His spirit into His Father's care. He never lost sight of the light and beauty of God's love. However difficult the way, however rough the pilgrimage, we are assured that the incarnate Lord is our only Guide to eternal things.

GOVERNMENT

WE have heard good people say that it would be dangerous to acknowledge God and Jesus Christ in the national constitution because persecution might follow. Roman Catholics and some others persecuted when they had control of civil government and human nature is just the same now as it always was. It is therefore unsafe to place political power in the hands of any Christian denomination. The fallacy of this sort of reasoning should be apparent to anyone who pauses long enough to examine it. The lesson of history is that Christ and His religion are the fountain of all liberty. The world never knew what liberty is till they learned the lesson from the Saviour of the world. When Roman Catholics and others persecuted dissenters they were not following His teachings. They were following in the footsteps of the heathen. All the old heathen governments were in the habit of persecuting dissenters at times, and when those who bore the Christian name fell into the same habit they were acting in direct opposition to the teachings of our Lord. Moreover, there is no purpose now to place political power in the hands of any denomination, nor yet of all denominations combined. If the denominations were so minded they could combine their forces and take over the whole political system into their own hands. There are enough of them to do this if they so desired. To place a recognition of Christ in the constitution would not make it any easier. But the Christian people of the country know that ecclesiastical control of politics is not according to the teachings of Christianity. They know also that the nation for itself should give Christ a place in its councils.

But why are our liberties considered safer in the hands of men who reject Christ, or in the hands of men who are unwilling to give Him a place in political councils, than in the hands of men who hold that He is the Lord of all and should be so acknowledged? It is commonly thought that liberty consists in the privilege of doing about as one pleases without running any risk of being interfered with by the civil government. But this is wholly wrong. Unrestrained liberty is not liberty. It is the destruction of liberty, for uncontrolled power in the hands of the wicked results in the wrecking of all the rights of the weak and helpless. There must be some standard whereby rights and liberty are to be determined. Christ's law is the one standard whereby this can be done.—*Christian Statesman.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

ST. JOHN'S, DOVER, N. J., AND ITS WORK AMONG MINERS

KENVIL, N. J., is now the site of a plant of the Hercules Powder Company. Kenvil is in the parish of St. John's Church, Dover, of which some one said: "St. John's is not a parish; it is a diocese." Soon after the coming of the men, the Rev. Walter E. Howe, rector of the parish, visited the camp to ascertain in what manner his parish could serve the men and what could be done for their greater comfort. "The great need was for social recreation, as this great company of men were living together in a camp in a community lacking in social facilities," explained the rector. The result was that the men, after receiving their pay, would hasten to the city, there to squander their earnings in doubtful pleasures. They would return with empty pockets and systems shocked by their indulgences.

Part of the plant owned by St. John's is a parish house, equipped as a gymnasium. This has been opened to the men who come in increasing numbers. They have formed the Hercules Men's Club of St. John's Church. This club, the nucleus of the organization now conducting the camp club house, continued in force until the dedication of the new building and the organization of the new club.

"It was not that the company was unwilling to do anything for the men," Mr. Howe recently said. "It simply did not know how far it ought to go in providing for their social life; but when shown what could be done, and the results which would come from such efforts, responded by providing a commodious club house for the workers at an approximate cost of \$25,000, and sanctioning the presence of a clergyman who would devote himself to social service among the men."

Although recognized by the company, this worker is a curate of St. John's Church and is paid out of the funds of the Newark diocesan social service commission, of which Mr. Elmendorf is secretary.

COLLECTIVE BARGAINING AND LABOR UNIONS

"Collective agreements are worthless without a strong union to back them up. They are not enforceable in courts of law," declare Commons and Andrews in their recent book on Labor Legislation.

"The unwilling employer is kept from violating them only through fear of a strike. Real collective bargaining results only when each side is aware of the strength, ability, and willingness of the other. Then a joint conference is held and a compromise is effected. Neither will violate the agreement while the other party maintains its strength. Thus it will be seen that restrictions upon the weapons which labor may employ in trade disputes are in fact limitations of its right to bargain collectively."

Their chapter on administration is important. To this branch of government "is coming to be assigned the function of investigation of those economic and social conditions upon which the several branches of government base their decisions.

"Execution, discretion, interpretation, and investigation are the four great divisions in the functions of officials, and the executive, the legislature, the judiciary, and the administration are the four branches that are specialized for these functions.

"Administration is more than mechanism. It is a method of legislation. It is the means of investigating, drafting, and adopting enforceable laws. It is the means of getting and keeping competent officials. It is the method of determining what authority or powers the officials shall have, how they shall execute the laws, what procedure they shall follow in court, what facts they shall investigate for the use of the court in its duty of interpretation. Administration is legislation in action."

PROFIT SHARING PLANS

"For sometime my organization," says Roger Babson of the Babson Statistical Organization in *Studies in Social Christianity*, "has been regularly issuing to clients detailed instructions as to how to install and operate successful profit-sharing plans. I am glad to say that employers everywhere are now awakening to the benefits to be derived from such a coöperative policy. I believe that the idea has a great future, and that its adoption by successful business men in this country has but

just begun. A great change has come over modern business. Cut-throat competition is being doomed. Everywhere men are getting together, and one of the symptoms or outcomes of this change of spirit is the new attitude toward labor that is taking possession of employers. The idea seems to be that labor has rights that it has not yet come into—that a man's wages do not complete his compensation. In fact, the significant element in modern business is the effort to give labor its full share in the product of industry."

CHILD LABOR LAWS

It is only a short period since the campaign for state laws against child-labor was inaugurated. At the tenth meeting of the National Child Labor Committee in 1914 Felix Adler, its chairman, remarked that "forty states out of forty-eight have by this time placed on their statute books laws forbidding the employment of children under fourteen. . . . Among those conspicuous as laggards are the Carolinas, Alabama, and Georgia." Since he spoke Alabama has passed an excellent law. At this rate of progress, as the *Nation* points out, there is every reason to believe that in a short time the states will abolish the evil of their own volition. "With the enactment of each new or stronger state law would come better local attention to the detailed regulations of which we have spoken, to practical education, and to the general needs of children," says the *Nation*. "It is to be hoped that no action at Washington will cause the child labor committee and other bodies to forget that the chief field of their labors must always be in the states, the main emphasis upon state action."

ROMAN CATHOLIC

This is the strong advice given by the Roman Catholic Bishop of Rockford, Ill., at a recent meeting of Roman Catholic societies in New York:

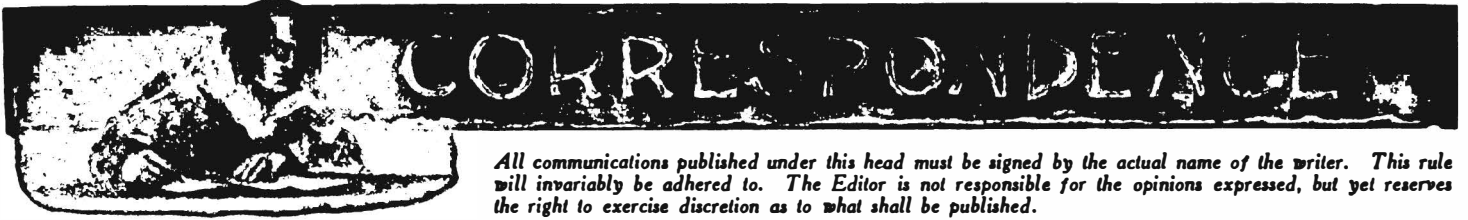
"Don't stand back and say 'We Catholic women are not wanted and won't get a fair chance.' My own experience is that people of other beliefs are not only fair to us Catholics, but are most anxious for us to join with them in their work for the general good. It is only too true, I am sorry to say, that we Catholics have not done our part in social service work.

"Join every movement for the public good and express the Catholic soul that is in you and show your community that Catholic thought is the real, complete, balanced thought, not given to extremes."

THE ROMAN CATHOLICS are taking up social service with great rapidity. At a meeting of the American Federation of (Roman) Catholic Societies, Prof. James Haggerty of Ohio State University presided, and among the speakers was Bishop P. J. Muldoon of Rockford, Ill. The latter asserted that the problem of social service was considered so important that the federation had decided to hold a separate meeting in future conventions. Prof. Haggerty declared that investigations show that a family of five requires from \$700 to \$1,000 yearly to live. "Three-fourths of the unskilled workers of the country earn less than \$700," he said. "It has been determined that a woman cannot live on less than \$8 a week, but three-fourths of the women wage-earners of the country get less."

THE STRIKING resolution on Social Justice adopted by General Convention in 1913 has been appropriately printed at this time on the eve of another convention by the Joint Commission on Social Service in a neat folder. May I suggest that it be secured by all in charge of parochial work and that copies be secured in sufficient numbers to be sent to the leading men and women of the parish and community? •

A COMPACT CHART showing tendencies in health insurance legislation has been issued by the American Association for Health Legislation.



THE APPORTIONMENT

To the Readers of The Living Church

WE are in the last month of the fiscal year of our missionary work and all of us desire for the Church the good record of meeting all its obligations. For the Church not to pay its debts for the current year is not creditable, for it means unwillingness rather than inability. A great many, perhaps nearly all, who read this letter will have given what they can afford in view of other obligations and calls upon them. We could all, however, by word and letter, if so disposed, interest other people who ought to be giving, for only a minority of our Church people are supporting its mission work, largely because they do not know about it and so are not interested in it.

There are probably a good many thoughtful men and women to whom would appeal the fact that St. John's College, Shanghai, trained the present Chinese ambassadors at Washington, London, and Berlin—as would also the work of our hospitals, and make them feel that missionary work is worth while.

A month is quite long enough to save the Church from a deficit if only we all go to work in a definite way. Approval or disapproval of the Board of Missions by payment or non-payment of the appropriations ought not to enter into this question, which is simply one of paying debts incurred in a regular way for the support of our twenty-eight hundred representatives and their work in the mission field.

It is quite impossible to make any definite forecast of how we are coming out. Diocesan treasurers are waiting for the end of September to remit offerings. Judging from past experience and making account of all reasonable expectations, we shall need about \$100,000 more than we may expect through existing agencies to meet our obligations. As has been repeatedly said, if every diocese paid its Apportionment all our obligations would be met. It is a misfortune for any diocese to count the Apportionment as the maximum offering without thought for other dioceses which may in a given year be having difficulty. Right minded people in parishes expect to give more for the support of the Church than some of their neighbors, and some such principle may govern dioceses also as regards offerings for the General Church.

Judging from the practice of former years the treasurer's books may be kept open for a few days beyond the first of the month, perhaps to the opening of the General Convention.

My letter is simply a personal one without any authority from the Committee or the Missions House. I think I am right in pleading with everyone whom I can reach in any way to help in meeting our missionary obligations for the year now ending, so that the General Convention may assemble without a missionary deficit.

Respectfully yours,
 EDWIN S. LINES,
 Newark, N. J., September 8, 1916. *Chairman of Committee.*

THE REV. R. A. J. SUCKLING

To the Editor of The Living Church:

ANCESTRY of course counts, but parentage should not be ignored. In your London correspondent's interesting notice (*THE LIVING CHURCH*, September, 2nd) of the kinsfolk of the Rev. R. A. J. Suckling, the retiring vicar of St. Alban's, Holborn, there is strangely no mention of his father, the Rev. Robert Alfred Suckling, perpetual curate of Bussage, a saintly priest of Tractarian days, whose memoir was written by Isaac Williams. Bussage was a hamlet in the parish of Bisley, of which Thomas Keble, the poet's brother, was vicar. Hence the association of Mr. Suckling with the author of *The Christian Year*, and the fact that the son bears his name along with his father's.

Along with Robert Armstrong (afterwards the first Bishop of Grahamstown), Mr. Carter of Clewer, and Mr. Butler of Wantage, Mr. Suckling was one of the pioneers in the establishment in England of Church Penitentiaries of Fallen Women. A. C. A. HALL.

Burlington, Vt., September 3, 1916.

EPISCOPAL FUNCTIONS IN OKLAHOMA

To the Editor of The Living Church:

WILL you kindly correct what seems to me might be an erroneous impression easily to be gathered from the phraseology of the item in your issue of September 2nd in regard to my temporary disability, and the assuming of care of Oklahoma by the Presiding Bishop?

The words, "The Presiding Bishop, assuming from Bishop

Brooke's illness in St. Luke's Hospital, etc., the existence of a temporary vacancy," etc., convey a false impression.

The initiative in the matter was taken by the Bishop of Oklahoma himself, with a written request to the Presiding Bishop, accompanied by a surgeon's certificate. This seems to me to be a correction just to all concerned.

Yours very truly,
 St. Luke's Hospital,
 New York, September 4, 1916.

F. K. BROOKE,
Bishop of Oklahoma.

THE LAMBETH CONFERENCE ON MARRIAGE AND DIVORCE

To the Editor of The Living Church:

SUFFER a word in defence of the consistency of the Lambeth Conference. In his answer to my argument Bishop Hall avows himself "a champion of the twentieth century against the nineteenth." He says: "Dr. McKim quotes the Lambeth Conference of 1888. I would refer him and your readers to the action of the Conference of 1908." Thus he appeals to the twentieth century. Very well, to the twentieth century he shall go. And what did the conference of 1908 say on the question at issue? Here are the words of their Encyclical Letter: "We have felt it to be our duty to re-affirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago, and to assert our conviction that no view less strict than this is admissible in the Church of Christ" (p. 38).

So the appeal to the twentieth century just re-affirms the decision of the nineteenth! The Bishop quotes the Report of the Committee on the subject made to the same Conference. Let me give your readers another quotation from the same Report:

"We would counsel our brethren . . . never to rest until they have purified the law of divorce by the excision of all causes *save the one*" (p. 140). Again a reaffirmation of the nineteenth century judgment!

To another fact of the same complexion let me call the Bishop's attention, since he seems to have forgotten it. A member of the Lambeth Conference of 1908, and of its committee on divorce, writes me as follows:

"In 1908 a committee on divorce, of which the Bishop of Bristol was chairman, tried to bring in a resolution changing the declaration of 1888, but it was opposed by a minority of the committee. . . . The report of the majority of the committee was not adopted, which showed conclusively that the hundreds of bishops present were not willing to make the change to the Roman position"—

i.e., to the absolute indissolubility of marriage. I may add that among those opposed to such action at that twentieth century Lambeth Conference was "the grand old man," Bishop King of Lincoln, one of the highest of High Churchmen.

In the light of this deliberate action of the great representative body of the bishops of the Anglican Communion from all over the world affirming in 1888 and reaffirming in 1908 that there is one exception to the absolute indissolubility of marriage, the Anglican Church certainly furnishes no exception to my statement that the Roman Catholic Church is the only Church in Christendom which stands for the absolute indissolubility of marriage. If there is a Church besides the Roman which does, let Bishop Hall name it. His quotation of a canon which refers only to divorce *a thoro et mensa* to prove the attitude of the Church of England as to divorce *a vinculo* is a trifle illogical, is it not? Could any clear thinking judge accept it as evidence in rebuttal of my statement?

RANDOLPH H. MCKIM.

P. S.—May I suggest to your correspondent, the Rev. D. Convers, S.S.J.E., that if the English Prayer Book and the Anglican canons stand for the absolute indissolubility of marriage without any exception whatever, it is strange the great company of Bishops in the Lambeth Conference did not know it?

"HATH THIS CHILD BEEN ALREADY BAPTIZED, OR NO?"

To the Editor of The Living Church:

MAY I offer an answer to the Rev. Mr. Reid's query? "Hath this child been already baptized or no?" is no idle question, nor at all a little thing, for it is answered by our Lord Himself (St. John 3) thus:

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" The obvious answer is, "Of course not! Natural birth occurs once, and once only, and is

never repeated." Our Lord is speaking of another, a different, a second birth, of water and the Spirit. But there is an analogy. As natural birth is once for all, never repeated, so the new and spiritual birth in baptism can be but once, once for all, and can never be repeated. To attempt it is sacrilege. Hence, "Hath this child been already baptized, or no?" The evidence of spiritual birth is not as patent as that for natural birth. The question serves a real purpose and is far from absurd. It is a reminder of the indelible and permanent character of this sacrament, which can be no more repeated than the birth of the flesh.

Many of us will remember instances in which those once baptized by affusion have been afterwards immersed; and of those who, by a mixed marriage, have been drawn away from our communion and have suffered a repetition which has not always been hypothetical.

No, indeed. The question is very valuable. It has not outlived its usefulness. Nor need anyone who has been properly instructed ever look surprised when it is asked. One might as well call the first paragraph of the marriage service absurd, in cases where obvious innocence is in the midst of friends.

Very faithfully,

Old Town, Maine, August 31, 1916.

ORROK COLLOQUE.

To the Editor of *The Living Church*:

THEN the issue of *THE LIVING CHURCH* of September 2nd the Rev. Walter W. Reid asks why the words, at the opening of the Baptismal office, "Hath this child been already baptized or no?" should be retained in the office, as their use has been outlawed. Quite the reverse is true. In communities where the several Protestant denominations prevail, and among whom the baptism of children is sadly neglected or delayed for one cause or another, the question does seem out of place. But in communities where mixed marriages prevail and where the Church of Rome is equally strong with ourselves, that question is one which should stand where it is. It is the policy of Rome to baptize children secretly, should the opportunity present itself. In southern Maryland this practice has been one which Church people take precaution against. Colored nurses, midwives, the clergy, and doctors of the Roman persuasion will do this to Anglican children secretly, and, if undetected, will later on boast of the act. Cases are known to the writer of this letter, where patients in Roman Catholic hospitals emerging from under ether have been baptized by the hospital priest or a visiting one, and thus a convert secured. I can give time, place, and circumstances of such conversions by Roman priests, and so powerful has this practice become, which prevailed in England when the Prayer Book was compiled in English, that that question is and was a necessary precaution.

I was told by one of the teachers of Latin in one of the largest Roman Catholic parochial schools in Washington, D. C., that once he was called into a house of Jewish people whose two children were suffering with the colic. Professor — administered simple remedies and cured the colic, but before he left that Jewish household he secretly baptized the two Jewish children, and thought he did right. Afterwards he "referred to those children to his friends as two Jewish Catholics." Then, if the mother of a child is a Roman Catholic and is willing that her husband's clergyman should baptize their child, nine times out of ten that child will have received secretly Roman Catholic baptism first. Indeed I could write much on this topic were it of use. We need that question to-day.

Yours,

Upper Marlboro, Md.

FRANCIS E. MCMANUS.

To the Editor of *The Living Church*:

THEN your issue of September 2nd the Rev. Walter W. Reid suggests that the question with which the baptismal service begins be omitted as useless.

In Calvary Church, Chicago, occurred the following dialogue when an infant was presented for baptism:

"Priest. Hath this child already been baptized or no?"

"Nurse (who held the baby). Yes."

"Priest. Do you mean that the child *has* been baptized?"

"Nurse. Yes."

The explanation was, the father who was a Romanist, having agreed with the mother, who was a Churchwoman and a communicant of Calvary parish, that the baby should be baptized in Calvary Church, had sent the baby to be baptized at the Roman church, without the mother's knowing of it.

The question and answer prevented the unintentional repetition of the sacrament.

WILLIAM B. HAMILTON.

Medford, Ore., September 4, 1916.

To the Editor of *The Living Church*:

I AM afraid that the question, "Hath this child been already baptized or no?" is not quite so "absurd" as Mr. Reid imagines.

I asked the question once and received the illuminating reply: "No, she was only christened when she was a baby"! I should interpret the surprised looks in another way. "Already baptized: why not?" Let the question stay for the present.

Faithfully yours,

Helena, Mont., September 2, 1916.

FRANCIS R. BATEMAN.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

MAY I add another to the already numerous communications on the subject of Prayer Book Revision?

My first suggestion is largely typographical. It would add greatly to the ease of our Church children in learning to use the Prayer Book and would go far to meet the common complaint of outsiders that they cannot find the places if the rubrics could be printed in the margin in many cases, instead of being printed in the body of the page. To each rubric should be added, when that would be helpful, the part the congregation is to take and the posture it is to assume. The marginal rubric in the *Tersanctus* of the Communion office may serve as an example of the first part of my suggestion, the rubrics before the General Confession and the Absolution as examples of the second part. Might it not also be well to place in a preface all rubrics which are of concern primarily to the minister alone, leaving on the pages of the services used by the people only such directions as are necessary to secure an intelligent participation by them? This would apply, for instance, to the second and third rubrics at the beginning of Morning Prayer.

A second typographical suggestion is that the canticles be printed (as is done in your *Evening Prayer Leaflet*) in parallel columns. Few things, I have found, are more likely to cause strangers to lose their place than to have the second or third canticle sung instead of the first.

Personally, I should like very much to see a rubric directing the General Thanksgiving to be said by the congregation with the minister. This is done in many churches without rubrical authority, and the religious ground for doing so is to my mind convincing. None of the varieties of Christian prayer is so commonly neglected as thanksgiving. For most persons prayer consists almost entirely of petition. To have the congregation unite audibly in the saying of the General Thanksgiving would do much to emphasize the element of thanksgiving in prayer. "Whoso offereth me thanks and praise, he honoreth me."

The section of Prayers and Thanksgivings upon Several Occasions should be much enlarged, to provide for the special occasions which seem to be more numerous now than in former days. Two instances may be specified. A prayer before convention (such say, as that authorized by the Presiding Bishop) should be included, also a prayer for the increase of the ministry.

Some appropriate sentence or versicle might be provided for the opening of the Communion office when that is used, as is ordinarily the case at the early celebration, as a separate service. I should like also to have rubrical authority for saying at the close of the Gospel "Praise be to Thee, O Christ," or some other appropriate versicle. The present transition from Gospel to Creed always strikes me as abrupt. Transpose the rubrics before the Decalogue and the Summary of the Law, making the saying of the Summary at each service obligatory rather than the saying of the Decalogue.

Provide some appropriate opening for the office of Baptism, which in our country is much oftener used as a separate service than as a part of Morning Prayer. I agree also with the plea in your issue for September 2nd for the omission of the question, "Hath this child been already baptized or no?" The minister will usually have assured himself on that point before the service begins.

In the Burial office provide some alternate service for the increasingly common custom of cremation, or at least some rubrical direction. On the occasions when I have officiated at a cremation the Burial office has not seemed quite to meet the situation.

I hope also that a larger list of selections of Psalms will be provided, including some portions of Psalms which, fine as a whole, are marred by imprecatory verses; for instance, omit verses 21-23 in Psalm 68. In case this were done, it would be advisable to print the selections, as in the old Prayer Book, as a separate section.

Sincerely yours,

GILBERT LEE PENNOCK.

Bayonne, N. J., September 4, 1916.

THE PREFACE TO THE ORDINAL

To the Editor of *The Living Church*:

IN the very common misinterpretation of the Preface to the Ordinal alluded to in last week's tract, there is one consideration which is usually overlooked. If the words "in this Church," upon which such emphasis is laid, are intended to imply that episcopal ordination is not generally necessary for a regular, if not for a valid ministry, but is merely a convenient arrangement or a matter of denominational preference, then the Anglican communion has branded herself as the snob among the Churches.

In what other light may we regard her official statement that none but episcopally ordained ministers are to be accounted lawful ministers "in this Church," or suffered to execute any of the functions of the ministry? And why is it that she is willing to receive the most humble Roman, Greek, Armenian, or even Nestorian priest into her ministry without reordination, but refuses to accept the most distinguished Protestant minister on the same terms? One would hesitate to accuse the Church of snobbishness, but there seems to be only one logical way to avoid it. While good manners have led her

to refrain from making any uncalled-for condemnation of the orders of other religious bodies, there can be but one reason for her stand in this matter. The Church requires for herself only what she deems needful for all, and, without going out of her way to impugn the position of others, it would seem that she had made her own sufficiently clear.

New Castle, Pa.

BRUCE V. REDDISH.

CHARACTERIZING THE CHURCH'S DISCIPLINE

[ABRIDGED]

To the Editor of *The Living Church*:

THE rector of St. George's, New York, says that the Church's teaching in regard to the fixity of the Faith is "absurd"; that her teaching regarding an Apostolic ministry is "amusing"; and her discipline based on this doctrine "at once insulting, unscholarly, and arrogant."

This learned doctor and prominent rector seems to have overlooked one rather important point as regards the Church's position which may indeed entirely account for that attitude which the rector of St. George's so bitterly denounces. The Christian Faith which the Church is supposed to teach was not devised by the mind of man but by God, and was delivered not to the Universities or to men because of their scholarship or learning but to the saints, i. e., to Churchmen, because of their sanctification in the Body of Christ. How can men who hold that faith be considered arrogant because they exclude from their lists of authorized teachers of it those who do not wish to be included and whose sole recommendation is therefore their learning?—a recommendation which Christ ignored though He was very far from belittling it. Kant or Herbert Spencer were probably men of much greater learning and mental capacity than any preacher we had in the Protestant Episcopal Church in their day. Would it have been arrogance to have excluded them from our pulpits? It seems to me much more "arrogant" and "insulting" to say that those who disagree with me are "unscholarly."

But is it not strange that any one thinking the Church's discipline to be "at once insulting, unscholarly, and arrogant" should wish to remain in her ministry when there are so many other religious bodies equally good and certainly more consonant with the rector of St. George's view to which he would doubtless be welcome? Such men of course may interpret the words of the ordination vow in some such way as they interpret the words of the Creeds, but, ordination vow aside, where can their self-respect be?

Yours truly,

R. N. WILLCOX.

Hendersonville, N. C., September 4, 1916.

A BOOK FOR CONFIRMATION CLASSES

To the Editor of *The Living Church*:

IF we have something worth while, let us pass it on, is a good old saying, to exemplify which is my sole motive in writing the following:

I believe I am right in saying that one of the quite prevalent needs of the Church is that of a suitable manual of instruction for Confirmation classes. It would be all the better if we had some uniform system of instruction. If any of my brethren of the clergy have struggled around the way I have to find something satisfactory to place in the hands of the Confirmation candidates, may I be permitted to say to them that I have come to the light in the discovery of a book that seems to meet the needs more than any other book on this subject, so far as I know. It is called *The Ways and Teachings of the Church*, by the Rev. L. M. A. Haughwout, and published by The Young Churchman Company, Milwaukee.

It has three excellent points in its favor:

I. It is extremely cheap. The poorest child in any confirmation class may possess it for future reference. It costs but ten cents; by post twelve cents.

II. It is comprehensive and thorough, covering the whole field of teaching necessary for a definite and systematic instruction in the faith of the Church. It admits of any degree of enlargement or expansion, and yet is complete in itself. It is also illustrated in an attractive way.

III. It is Churchly.

The book appealed to the candidates in a most decided way. I bought a number for the church, but they each insisted on having it as their own, and so I was compelled to order further copies for this year's use. I believe any who use this little book will find it as I have stated above.

ROBERT EVANS BROWNING.

Marshfield, Oregon.

TRINITY CHURCH, BOSTON, AND VISITING STUDENTS

To the Editor of *The Living Church*:

DR. MANN and the Students' Committee of Trinity Church, Boston, Mass., will be very grateful for the names of any young women who are coming to Boston to study. Through St. Hilda's Guild for Women Students, which was formed under the auspices of this committee, a means is offered for students to meet together in a friendly and informal way for conferences and talks upon religious and Church matters.

The secretary will be glad to call upon new students, make

them acquainted with other Church Students and members of Trinity Church, or be of service in any way that she may.

The committee earnestly hopes that rectors, parents, and friends of new students will help Trinity Church to be of the greatest possible assistance to these young women.

Address communications to the Secretary of the Students' Committee, Trinity Church, Boston.

BERTHA LOUISE GOLDTHWAITE.

Trinity Church, Boston, Mass.

Secretary.

THE SOLDIERS' NEED OF THE BIBLE

By J. A. STEWART

YOU will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity," declared the late Lord Roberts of the British Army, distributing pocket Testaments to the British soldiers going to the present war. And many are the testimonies that are heard as to the truth of this statement of the British Field Marshal.

During the awful catastrophe now devastating Europe, the Bible is doing its great work of love, drying tears, cheering hearts, supporting the suffering, giving hope to the wounded. Many soldiers through the reading of the Scriptures have been led to realize their spiritual need and to feel that hungry longing which is not satisfied until Christ has been found.

An Armenian soldier who does not know how to read bought a New Testament from a Bible agent in Turkey. When asked why he bought since he could not read the book, he replied: "I will let others read and I will listen."

The Bible has been rightly regarded as the greatest single guarantee of the world's peace and progress and the strongest bond of fraternity among nations. That the peace pacts of men have been broken is in direct disobedience to its teachings; and is the greatest source of the colossal burden of sorrow and suffering laid on the world to-day.

Leaders of fighting men recognize the need for and permit the distribution of the Bible among their soldiers. To write or send anything whatever to the enemy is treason in war. But it is recorded to the honor of military men that generals commanding on both sides in our Civil War recognized the soldiers' need of the Bible. They permitted the transportation of gifts of Scriptures for the Southern troops from the North; the two authorities providing transportation whenever necessary. More than 300,000 volumes were sent to Virginia, North Carolina, Georgia, and Mississippi, while all other communication was stopped.

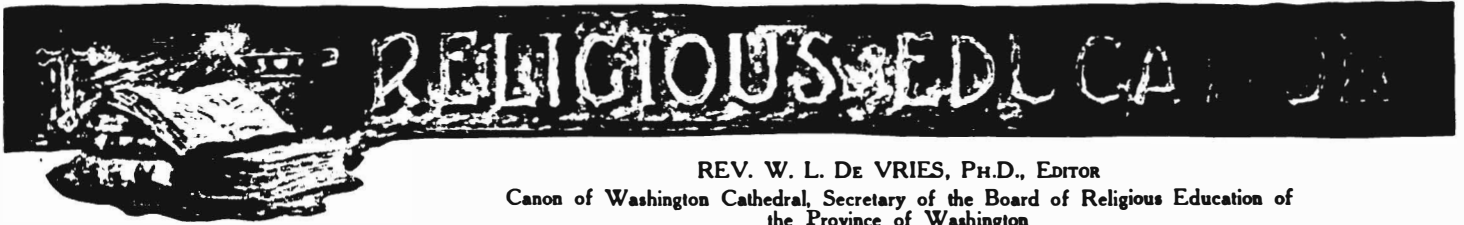
Thousands of Testaments have been recently sent to the fighters in battlefields in Europe, from this country and from British and other foreign Bible societies. The Empress of Russia gave the use of her own special supply train for the transportation of 33,000 Bibles to be distributed among the soldiers under the Grand Duke Alexis, and she sent personal thanks on his behalf to the American givers.

It is pertinent to note that the American Bible Society (through whose agency Bibles are being sent to the European war fields) has found in its long history, covering several wars, that the demand for Bibles is even greater in war time than in times of peace. The issues of the society in 1915 went beyond anything in its history—a total of 6,370,845 volumes, surpassing the year previous, when there was no war, by over a million.

Apropos of this, too, is the record of nearly one and a half million volumes of Scriptures distributed in the United States Army through the Christian Commission during the four years of the Civil War, when the total issues of the American Bible Society from its New York headquarters alone reached the great aggregate of 5,297,832 volumes.

It is declared that most soldiers who enlist would prefer not to fight but are led into it, through various impelling and irresistible causes. The blame for war is certainly not to be laid upon the soldier in the ranks, who must obey superior powers, and who dare not falter.

The Bible in his pocket is his best friend and comforter. It is an awful foreboding that oppresses the soldier as he marches toward a clash with hostile forces, knowing neither at what moment, in what place, nor in what guise the battle will open. Many are aided by the words, "As thy days, so shall thy strength be," and can say with the Psalmist, "I waited on the Lord, and He helped me"; for the Bible like nothing else on earth can light the dangerous path and feed the storm-tossed soul of the struggler.



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.

CANDIDATES for holy orders are often treated very much as crocodiles treat their young; that is, with entire neglect. Our bishops are busy men, with manifold and complex responsibilities, and they usually cannot and more often do not give their students for the ministry any substantial oversight. Indeed it is stoutly averred by some that there are bishops who really take no interest in this important aspect of their work, and yet others with like vigor affirm that there are those in the episcopate who temperamentally are not qualified to deal with this delicate problem! However this may be, evidence comes in from all over the land that our young men do not get the proper care in the difficult period between the decision to serve God in the ministry of His Church and the time of ordination. The consequence is that they suffer spiritually, intellectually, ethically, devotionally, and sometimes go far astray, or acquire strange kinks, or abandon altogether their plan of seeking holy orders.

The reasons for the decline in the numbers of the clergy and of candidates for orders are undoubtedly complex, but this failure to give due personal, pastoral, and educational guidance to students for the ministry is assuredly a factor in our lack of men in the ministry, and it is a condition and an evil to which authority in the Church should give speedy and exact attention and apply remedies. It has been proposed that the diocesan boards of religious education should take charge of the preparation of candidates and their pastoral care as of all other departments of religious education in each diocese. It is to be remembered, of course, that the diocesan board as such has no canonical authority in the premises. This, by the general canons, is lodged entirely in the bishop and examining chaplains.

But there is a method by which due care can be given to all candidates in every diocese and authority properly coordinated. The bishop can select from his examining chaplains or appoint thereto a presbyter of his diocese specially equipped by his personal qualities, by his education, and by experience in preparing men for the ministry, and commit to him, as his deputy, the direction of all the diocesan candidates for orders. This presbyter can also be a member of the diocesan board of religious education, and so be put in touch with all those concerned in the training of men for the ministry in the diocese.

This plan has been in operation for many years in one of our dioceses and with very happy results. When a man has decided to study for orders or feels disposed to do so and wishes information and guidance, his pastor or his bishop sends him to this presbyter, who studies the man's personality, his intellectual abilities and acquirements and his fitness for ministry, and advises with the pastor or the bishop, or both, as to whether he should be encouraged or discouraged in his purpose. If the decision is that he is to take up studies for holy orders, then his studies in high school, college, and seminary are blocked out by and overseen and directed by this presbyter, who in a real sense becomes the diocesan dean of theological education, and gives thought and care not only to the man's training in the canonical topics, but also to his personal equation, and the special needs of the field in which he expects to work, at home or abroad, city or rural, east or west, north or south. With men who become postulants early, the result is that there is little lost time and a very definite aim controls the whole course of study, with the result that the equipment is unusually full and wide. In the diocese in which this plan obtains, there are always many men looking forward to the ministry, some twenty-five or thirty in fact, though the diocese is of moderate size.

The theological student is peculiarly open to spiritual impressions and sensitive to every formative and compelling influence. Sometimes he passes through very grave crises. The bishop's deputy, keeping in close touch with him, is aware of his developing conditions and by personal counsel with him, with the bishop, and with the dean and faculty of the seminary, is

often enabled to bring a happy issue out of all these trials, thus turning stumbling-blocks into stepping-stones.

The Rev. Dr. Frederic Gardiner, secretary for schools and colleges of the Province of Washington, takes a very lively interest in this matter of the training and care of candidates for orders, and in his travels, in fulfilment of his office, meets with many conditions and needs. He believes that it would be very valuable and help many men to decision and to greater happiness in their period of preparation for the ministry if the diocesan board of religious education would arrange each year a reception for candidates for orders, and thereby would enable them to meet a number of the clergy of the diocese and of the leading laity. The editor of this department knows of no instance in which this has been tried, but believes that any such effort in behalf of candidates for orders would be a valuable and fruitful addition to the work of the Church.

In one of our dioceses a layman of prominence and devotion organized and conducted for some years a special class for young men in the diocese who had become postulants for holy orders or were favorably disposed towards taking this step, or, at least, were not unwilling to consider the question of the call to the ministry. This group of some ten or twelve young men studied together carefully St. Paul's pastoral epistles and one or two modern books on the call to the ministry and the work of the clergy, and from their number a few useful clergymen have been added to the ministry of the Church, while yet others are in course of preparation. This work was entirely successful, and has been discontinued not because of failure but because the layman's personal affairs so developed themselves that he was unable to keep up his part of the undertaking.

In New York City, for many years, a devout and devoted Churchwoman, living alone in a large house, made a point of inviting to Sunday dinner every week a group of students from the General Seminary, usually men without friends in New York or for one reason or another requiring the benefit of social contacts and experience. This work for long generations of seminary students possessed a value that can hardly be measured. This good woman has gone to her rest, and may the Only Giver of good and perfect gifts reward her abundantly for her unflinching kindnesses to successive classes of theologues, the writer being one of them, and ever happy in the memory of those charming Sunday dinners.

One of our leading laymen, in one of our great cities with a seminary at hand, a man in wide touch with Church and community work, has offered to do the same thing recently, but has not found ready coöperation on the part of the seminary authorities, through whom initial steps in such a kind act of fellowship must be made. However, it has been brought to pass through other agencies, and here again groups of students will be heartened and their lives enriched at the hospitable board of a gracious host.

It is certainly desirable that this whole matter be earnestly and carefully considered by the boards of religious education in all the dioceses, that too frequent neglect of our candidates for orders be overcome by some such measures as are suggested above, and our theological students made to feel that they are part of a real fellowship of Christian men and women, and assured of friendly and competent guidance in all the problems of their developing careers.

Truly Stories from the Surely Bible. Adapted by Margaret Howard. Boston: Lothrop, Lee, & Shepard Co. 8vo, 185 pages. Cloth, net \$1.00.

Modern child-study shows that the impressions made in early childhood have far more place in the ultimate character of the grown man and woman than is commonly realized. Consequently the religious education of the little ones is a matter of paramount importance to life here and hereafter. Of necessity the home is the most effective

training school of the very young, and the Christian nurture of the child in the home the supreme duty of Christian parents. For this task nothing better has been found (nor can be, I opine) than the stories of the heroes and of the major episodes of the Bible. The Bible is superlative in narrative and story-telling; these fulfilled a place all their own in the life of early times; and the Scripture language and presentations cannot be improved upon, and attempts at it usually have the reverse effect to the aim of the audacious adventurer. *Truly Stories from the Surely Bible*, a title taken from the words of a child, who objected to "made-over" stories, and wanted something from the *real* Bible, is an excellently gotten up, large-print edition of the fifty-two stories from the Old Testament, told in the language of Scripture and judiciously edited. To the parents of very little children, and to children themselves just beginning to read, this book will be a treasure, and helpful instrument of religious education on right lines.

A Scheme of Teaching for the Church's Year. By Constance Nankivell. Milwaukee: The Young Churchman Company. 8vo, 261 pages. Price \$1.00.

This excellent book contains two valuable things: first, a series of sermon sketches for all the Sundays of the Church Year, drawn from the Church's authoritative teaching for each day as exhibited in Collect, Epistle, and Gospel; and second, a course of Sunday school lessons for the Church Year on the same topics each Sunday as the sermon sketches. In both parts the teaching is that of a sound Prayer Book Churchman, well founded in Church doctrine and principles, and in Scripture, acquainted with modern scholarship, and sensitive to modern problems and their appeal. The presentation of the sermons and lessons is fresh and vivid, and along the received lines of modern pedagogy. Priests, teachers, and lay readers licensed to make addresses will find this manual suggestive and helpful. In the graded Sunday school it will be useful in the senior and adult classes, and it is also of value for home department work.

IMPENDING PAGANISM IN CENTRAL NEW YORK

THERE has recently been completed a religious survey of Madison county, New York, which furnishes some startling figures about rural religion.

Madison county is one of the New York counties that form the diocese of Central New York. Its largest town is Oneida. Most of the population is in smaller towns and villages, much of it in prosperous rural sections. It is a typical New York county, with a sturdy native population, with many well-to-do farmers of American stock, a comparatively small foreign element and these mostly in the manufacturing plants of the larger towns and in some of the farm lands of the remoter rural parts.

The county has a population of 43,000, of whom there are (officially reported) 4,600 Roman Catholics, leaving over 38,400 people who, to coin a new term, are "children of the Reformation." Our own Church is comparatively weak. We have only seven parishes and missions as against thirty-two in the neighboring county of Oneida. There are 802 communicants in these and our total number of souls is about 1,400.

Of the other 37,000, about 9,000 reported that they had no religious preferences whatever and were absolutely unattached to any Church and uninterested in any religious organization. That is, 21 per cent. of the population of a county in the very center of the Empire state are practical pagans. The figures in reality are even larger; for of those who gave religious preferences many have a connection merely nominal.

The census was undertaken by Protestant organizations, and there are no complete statistics of baptism, etc.; but a similar canvass (more complete from this point of view) made by our own Church people in several townships of another county of the state showed that in 225 families visited there were 330 persons under sixteen years of age, of whom 203 certainly, and 225 probably, were unbaptized. This does not include unbaptized adults.

There is one valley in Madison county, seven miles long by one to two and a half wide, inhabited by a prosperous population, who for twenty years did not number a single attached Christian believer. Not far from the village of Hamilton (the seat of Colgate University) there were found people living without regard to the marriage relation and so ignorant of the Christian religion that after a funeral recently one man, in all seriousness and in no spirit of bravado, asked the preacher "who this Christ was" of whom he had been speaking. In one of the schools a class were asked last April why Easter was kept, and the only answer forthcoming was that it was Grant's birthday. The children all showed in their faces a blank ignorance.

The other side of the situation is the encouraging fact that wherever an effort has been made to bring the rural districts

into touch with Church life there has been a ready response and results encouraging beyond all hope.

The finest example of such rural work is that of one of our own Church missionaries, the Rev. J. A. Springsted, general missionary in Chenango county. Mr. Springsted is a young man who had been so impressed with the situation in the rural districts that he studied for orders with the definite purpose of devoting himself to country work. He holds services now at twelve different points in Chenango county, in only one of which is there a church—McDonough, a town twelve miles from the railroad. The missionary has been traveling by horse and buggy through the district; but has now added an automobile to his equipment. The faithful horse, however, still does duty during three winter months.

Mr. Springsted's work (made possible through generous legacies left to the Van Wagener fund) is general county work. What is needed, apparently, is more pastoral service in the immediate vicinity, by the local clergy. Madison county furnishes the first instance of a serious effort in this direction in a splendid work begun three years ago under the direction of the pastor of the Presbyterian congregation at Cazenovia. A pamphlet recently issued by the Presbyterian Board of Home Missions, entitled *The Village Church and the Open Country*, describes this work and is well worth reading for suggestions as to country religious service. It emphasizes what is the crying need of all such work, persistent pastoral calling. Dr. Parsons, the pastor of the Cazenovia church, has preaching stations at various places three and four miles from the village. He has organized Sunday schools and congregations, with men on the committees to do all detail work from opening the place of worship to providing an organ. There have been social gatherings, secular lectures, addresses by representatives of the State Experiment Station at Geneva and the Agricultural Department of Cornell, and a certain amount of informal work on social service lines; but in the main the work is pastoral. As the people have learned that some one "cares for their souls," they have responded.

Our own diocese, under Bishop Fiske, is now undertaking a rural survey of Central New York. It is a large task and will demand coöperation from the people of the various congregations if even a small part of it is to be done completely. Many of the clergy have been discouraged at its magnitude. The lesson of the Cazenovia work is, that every congregation which assists in such work finds new life for itself and every clergyman who will do even a small bit finds a splendid reward, if not in statistical tables, at least in the joy of service.

But even statistical tables tell a pleasant story. The summer after the work began about Cazenovia, twenty-five people, all adults, united with the village church. A ten days' preaching tour in one section recently resulted in five baptized in one school district and fourteen in another, all but four of them adults.

"FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO"

BY ZOAR

COMES there not in every Christian's life a time when this cry from the Cross acquires a new, more intense, personal meaning, awakening in his heart not only the inexpressible, thankful love of a forgiven soul, but stirring the responsive chord of forgiveness to others?

He too has been called to taste of the cup which his Lord accepted in the garden of Gethsemane and drank to the dregs on the Cross of Calvary; to his lips it has been pressed full of the bitterness of rejected love; and at first, forgetful of his Lord's submissive acceptance of that very cup, he has cried out in despair, heartbroken at being so cruelly misunderstood by those whom he loved so well. Then when the first wave of sorrow had spent itself, the power of reason returned; he dared to probe the wound, to think calmly of those who made it so deep and so painful. He knows something now (though it be but an infinitesimal part) of what his Lord suffered, when He was betrayed, denied, forsaken, by those whom He had called His *friends*, and from his heart rises the passionate cry to Him who suffered so bitterly for us: "Lord, teach me to forgive even as Thou hast forgiven me; teach me with Thee to pray: Father, forgive them, for they know not what they do."

THE HUSBANDMAN may think little or nothing of God—unless he wants fine weather; but it is *He* that worketh all in all.—*Jay*

Church Kalendar



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

KALENDAR OF COMING EVENTS

- Sept. 19—Special Conv. Diocese of Kansas, Grace Cathedral, Topeka.
 " 26—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
 Oct. 4-5—B. S. A. Conv., Cleveland, Ohio.
 " 11—General Conv., St. Louis, Mo.
 " 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.

Personal Mention

THE REV. FLOYD APPLETON, Ph.D., spent his vacation in Olean, N. Y., taking charge of St. Stephen's Church there.

THE REV. F. C. ARMSTRONG, assistant at St. Paul's Church, Chicago, left that city on September 2nd to join his regiment, the First Illinois Field Artillery, at San Antonio, Texas.

THE present address of the Rev. F. J. BARKWELL-WALKER, D.D., is 6922 Stewart avenue, Chicago.

THE REV. ALFRED RIVES BERKELEY has resigned as vicar of the Chapel of the Holy Communion, Philadelphia, and will go to St. Paul's Church, New Orleans.

THE REV. and MRS. J. F. BULLITT, of St. Andrew's, Harrisburg, spent their vacation in Martha's Vineyard.

THE REV. F. C. CADY supplied services in St. Matthew's Church, Sunbury, Pa., during July.

THE REV. A. E. CLATTENBURG, formerly one of the assistant secretaries at the Church House, has been called to and has accepted the rectorship of St. Peter's Church, Hazelton, Pa., and will enter upon his new duties at once.

BISHOP COLMORE of Porto Rico, who left for the States with his family in June, expects to remain until December of January. Bishop and Mrs. Colmore will attend the Convention at St. Louis.

THE REV. JOHN COSTELLO, after some years spent in Australia, his native land, has returned and been placed in temporary charge of work at Mont Alto Sanatorium, diocese of Harrisburg.

THE REV. ROLFE P. CRUM has accepted the rectorship of St. Mark's Church, Syracuse, N. Y., entering into residence on September 10th.

BISHOP DARLINGTON and his family have occupied a cottage in Huntington, Long Island, during the summer.

THE REV. G. O. ESKINS of Trinity Church, Renovo, Pa., with his wife, spent his vacation in their cottage in Northern New York.

THE report that the Rev. GILBERT M. FOXWELL had accepted the rectorate of the Church of the Atonement, Tenafly, N. J., is contradicted.

THE REV. R. F. GIBSON, Trinity Church, Williamsport, and the Rev. LEWIS NICHOLS, Archdeacon of Williamsport, and rector of St. Paul's, Lock Haven, Pa., have both been detained at home by serious illness in their families.

THE REV. G. TAYLOR GRIFFITH of Howe School, who has been officiating during the summer at Mt. Calvary Church, Baltimore, Md., has returned to the school, and asks that all mail for him shall hereafter be addressed care Howe School, Howe, Ind.

THE REV. G. D. GRIFFITHS, late of Kendallville, Ind., has been appointed missionary in charge of the Church of the Atonement, Carnegie, Pa., and entered upon the work of the mission on the first Sunday in September.

THE REV. RALPH H. HAYDEN, for several years curate at Grace Church, Newark, N. J., has accepted an appointment to the clergy staff of St. Agnes' Chapel, Trinity parish, New York, and will begin his new work on October 1st.

THIRTEENTH SUNDAY AFTER TRINITY

St. Luke 10:31—"By chance."

"By chance!" Nay, not by chance. Oh, rather say:
 "By gracious hap," for all that haps is seed
 Of happiness, incitement to the deed
 Which saves from death and fills with bliss the day.
 Did not His ministry the Master build
 On moments miscall'd chances, bring men in
 Daily from chance encounter to the Inn?
 And was not thus the perfect life fulfill'd?

So may we view life's beaten track, a road
 Of quest for unknown neighbors in distress,
 For brave adventures lightening sorrow's load,
 And haps to help life's final happiness.
 Thus shall new blessing to the world be given,
 "The Way of Blood" become the Way to Heaven.

HERBERT H. GOWEN

THE REV. LEWIS H. HUBER is now in charge of St. James' Church, Bedford, and Christ Church, Everett, Pa.

THE REV. MALCOLM DEP. MAYNARD, minister in charge of Holy Trinity Church, Hollidaysburg, and St. Peter's, Juniata, has been called to the rectorship of St. John's, Bellefonte, Pa.

THE REV. W. T. METZ has resigned his work as priest in charge of Springfield and Armour, S. D.

THE REV. W. C. PUGH and Mrs. Pugh of Sunbury, Pa., spent the month of July on a trip to the Pacific coast.

IN consequence of an operation and a long illness, the Rev. JOSEPH REHNTON has resigned his position in the parish of Zion and St. Timothy, New York. His address for the present is 1125 Sheridan road, Evanston, Ill.

THE REV. R. A. SAWYER of St. Stephen's, Harrisburg, Pa., spent his vacation on his yacht.

AUGUST 1st, the Rev. C. W. SCHIFFER resigned as rector of Grace Church, Cherry Valley, N. Y., to accept a position on the staff of the City Mission of Philadelphia, Pa. During his rectorship of six and a half years many costly improvements have been made, and a united parish awaits the coming of its new rector.

THE REV. DR. H. W. SCHNIEWIND, rector of St. Bartholomew's Church, Chicago, has been spending his vacation touring through New Jersey and Long Island. He drove back to Chicago from New York in his car, officiating in his parish September 10th.

THE REV. J. ATTWOOD STANSFIELD has resigned the parish of St. Peter's, Denver, Colo., to take up the work of an evangelist in preaching missions, for which he has had a special training and experience.

THE REV. SAMUEL SUTCLIFFE of Puerta de Tierra, Porto Rico, sailed for the States September 1st, on the *Braves*, to take a much needed vacation of two months.

THE REV. J. W. TORKINGTON of St. Paul's, Wellsboro, supplied services in St. Andrew's, Harrisburg, Pa., during the summer absence of the rector.

THE REV. GARDINER L. TUCKER, rector of St. Matthew's Church, Houma, La., elected field secretary at a meeting of the board of religious education of the Province of Sewanee in August, has accepted the position. He enters upon his duties November 1st, giving his entire time to the advancement and development of religious education in the province.

THE REV. C. G. TWOMBLY and his family spent the summer as usual on a lake in the state of Maine.

THE REV. FRANK VAN VLIET, having resigned as headmaster of St. Andrew's School, Sewanee, has become rector of St. Luke's Church, Jackson, Tenn.

THE REV. J. FREDERICK VIRGIN, rector of Grace Church, Elizabeth, N. J., has accepted charge of St. Michael's parish, Brattleboro, Vt., and will enter upon the field on Sunday, September 17th.

THE REV. HARVEY P. WALTER has again offered his services for mission work in Porto Rico. He arrived in June.

THE REV. CHARLES L. WELLS, D.D., at present rector of Christ Church, Macon, Ga., has accepted his election to the chair of Ecclesiastical History in the University of the South, Sewanee, Tenn.

AFTER October 1st the address of the Rev. EDWARD LIVINGSTON WELLS will be 107 North Beacon street, Hartford, Conn.

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 rector, 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.

ORDINATION

DEACON

QUINCY.—On the Eleventh Sunday after Trinity, September 3rd, at St. Paul's Church, Peoria, Ill., Mr. WESLEY MERRILL EWERT was ordered deacon by the Rt. Rev. M. Edward Fawcett, Ph.D., D.D., Bishop of Quincy. The sermon was preached by the Rev. J. M. D. Davidson, D.D., general missionary; the Litany was said by the Rev. J. H. Dew-Brittain, priest in charge of St. James' Church, Griggsville, and the Rev. Harold Linwood Bowen, rector of the parish, presented the candidate. Mr. Ewert was received from the Methodist ministry last March, and has been acting as lay reader in St. Paul's parish. He will continue to act as assistant in the parish.

MARRIED

BANKS-HART.—On September 4, 1916, at All Saints' (University) Chapel, Sewanee, Tenn., the Rev. A. J. GAYNER BANKS, rector of Christ Church, Eagle Lake, Texas, and Miss SALONS HART, daughter of the late Rev. William Hart of the diocese of Texas, were united in Holy Matrimony. The officiating priest was the Rev. W. H. Du Bose, M.A., of the University of the South. The Rev. and Mrs. Gayner Banks will return to Eagle Lake the 1st of October.

BOWEN-COCKLE.—On Tuesday, September 5, 1916, the Rev. HAROLD LINWOOD BOWEN and Miss ELIZABETH SHERBULL COCKLE were married in St. Paul's Church, Peoria, Ill., the Rt. Rev. M. Edward Fawcett, Ph.D., D.D., Bishop of Quincy, officiating, assisted by the Rev. J. M. D. Davidson, D.D. The groom is just entering upon his third year as rector of St. Paul's Church, and the bride is the daughter of Mr. and Mrs. Charles S. Cockle, prominent members of the parish.

RETREATS

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

DIED

DENNIS.—In the comfort of a reasonable religious, and holy hope, FANNIE E. GERRISH, the beloved wife of William Henry DENNIS, entered into the rest of Paradise, from her home in Fayetteville, N. Y., early on the morning of August 18th.

May she rest in peace and may perpetual light shine upon her.

FORSEY.—In Rogers Park, diocese of Chicago, on September 5th, the Rev. GEORGE FORSEY, in his 75th year. Burial from St. Paul's Church, Rogers Park, Thursday, September 7th, Dean Pardee officiating.

FLYNN.—Departed this life September 2nd, at her residence, Murray Hill, Long Island, N. Y., RUBY BROWER, beloved wife of Frederick J. FLYNN. Interment Westminster cemetery, Philadelphia, Pa.

Lord all plying, Jesu blest,
Grant to her eternal rest.

HALLOCK.—At her home in Newark, N. J., on the eve of the Transfiguration, MARY THOMPSON HALLOCK, widow of Israel L. Hallock.

"Christ's faithful soldier and servant unto her life's end."

HOFF.—Entered into rest at his home in New Decatur, Ala., Monday morning, August 28, 1916, GEORGE A. HOFF, vestryman and treasurer of St. John's Church since its organization.

"Grant him, O Lord, eternal rest; and may light perpetual shine upon him."

MARSHALL.—Dr. H. GRIFFEN MARSHALL departed this life on September 6, 1916. For many years he was a communicant of St. Andrew's Church, Harlem, New York City. A member of the Brotherhood of St. Andrew, he served long and faithfully as director and chaplain of the local chapter.

MAUDE.—Of your charity pray for the repose of the soul of LOUIS EDWARD JOSEPH MAUDE, who fell in battle in France on July 1st, the only son of the Rev. Joseph H. Maude, sometime Master of Hertford College, Oxford, and Senior Proctor of the University, late rector of Hilgay, Downham Market, Norfolk, now rector of Pusey, Faringdon, Berkshire. He was a grandson of Mrs. Mary Lawton Maude, author of *Thine forever, God of Love*, and other hymns; and a nephew of the Lord Bishop of Liverpool, who has four sons and one daughter serving in various capacities in France. Lieut. Maude was a student of Corpus Christi College, Oxford. He rowed on his college boat at Henley, and was one of her most gifted sons.

Requiem aeternam dona ei, et lux perpetua luceat ei.

MCGUIRE.—At his residence, 1834 Sixteenth street, N. W., Washington, D. C., on Wednesday, September 6, 1916, JOSEPH DEAKINS MCGUIRE, aged 73 years. Funeral services at the Bethlehem Chapel of the Washington Cathedral, Mt. St. Albans, Friday, September 8th.

MOLE.—Entered into rest, at Oak Lane, Philadelphia, Pa., on September 1st, AMELIA CARTWRIGHT, widow of Harvey E. MOLE, in the seventy-ninth year of her age.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun."

WANTED

POSITIONS OFFERED—CLERICAL

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

NEW YORK CITY parish desires young unmarried priest or deacon. Opportunity for broad training in institutional parish. Address SAMOTH, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH WANTED by priest, good Churchman, in north, east, or south; good reader, preacher, and hard working visitor. Stipend not less than \$1,000 and rectory. Good references can be given. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, who has been vicar of church in very important parish in large Eastern city for a number of years, desires own parish. Married. University graduate. Excellent references. Sound Churchman. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, with record of ten years in one growing parish in city, desires change. Address, PRIEST, care of A. H. MARTIN, 112 Delaware avenue, Buffalo, N. Y.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

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

WOMAN OF REFINEMENT wanted to help mother with care of three children, 7, 5, and 2 years of age. The helper to be one of the family in a minister's household near New York. Address Rev. Mrs. O. G. COCKS, Maplewood, N. J.

EXPERIENCED LADY wanted to take charge of Indian mission work in mountains of Amherst county under direction of rector. Must be able to teach small children. Apply to Rev. GEORGE E. ZACHARY, Amherst, Va.

ORGANIST AND CHOIRMASTER wanted, forty miles from New York. Salary \$800. Apply X, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED MAN, ten years experience in seven states, desires position as companion—nurse to invalid gentleman; experienced traveler, cheerful disposition, excellent references. Address KINSEL, care LIVING CHURCH, Milwaukee, Wis.

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

REFINED widow, having met with reverses, desires post as managing housekeeper, preferably where there are motherless children. Excellent testimonials. Apply QUEMIC, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE, REFINED, middle-aged woman desires position as assistant in institution or private family. Understands thoroughly the care of children. Address SIDNEY, care LIVING CHURCH, Milwaukee, Wis.

FORMER HEAD-TEACHER wishes position in school as chaperone or house mother. Will tutor in Latin and Mathematics (College Prep.) if desired. Address GREY, care LIVING CHURCH, Milwaukee, Wis.

REFINED YOUNG WOMAN desires position as superintendent of a charitable institution or school. Several years experience. East preferred. Address EAST, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, possessing experience and training, offers opportunity to Catholic parish for permanent, active service. Moderate stipend. Address ANCELLA, care LIVING CHURCH, Milwaukee, Wis.

PARISH SECRETARY: a Churchwoman who is stenographer and typewriter desires position as parish secretary and visitor. Best references. Address M. H., 246 E. Thirty-fourth street, New York.

CHURCHWOMAN desires position as companion, care of invalid, child or adult, or charge of children two to six years. Address ROSE, care LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL MATRON desires position where an optimistic, dependable, motherly woman is needed. Address TALBOT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and choirmaster, well qualified, open for position and investigation. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires position as mother's helper; fond of children and sews well. Address TRYON, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as parish worker by clergyman's daughter. Address WORKER, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address Miss E. L. LARRABEE, 1133 N. La Salle street, Chicago.

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

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CIARA 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.

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

ALTAR BREADS, all varieties. Circular sent. A 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.

ROOM with breakfast and dinner in a private house, within ten minutes of Metropolitan Museum; business woman preferred; references exchanged. P. O. address 22 E. Thirty-third street, care S. M. T.

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.

HOME OFFERED

WANTED.—An orphan boy or girl from five to ten years of age to take into family where there are no children, to raise and educate. A good Church home and education provided for the right child. References and history of child required, as parties wish to raise child as their own, and to give the child every advantage. Address Box 8, care LIVING CHURCH, Milwaukee, Wis.

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

PARTNER WANTED—CHICAGO

CATHOLIC CHURCHMAN OR WOMAN with \$5,000 wanted to take one-third interest in successful business. Located in Chicago. Established five years. Manufacturing high-class decorative, household article. Essential that party recognizes Church's right to ten per cent. of profits, and agrees to such disposal of that amount. Prefer someone with expert business ability, who could take over management of office. Must have better than the highest standard of business honesty. We take Christ at His word and try to conduct our business according to His

standards, and we want someone who will continue this policy. We always have more orders than we can fill to advantage with the limited capital at our disposal. If you can't grasp this opportunity yourself, but know of someone that might be able to, please call their attention to this advertisement. Address LEVARD, care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

AUTO WANTED.—Missionary ministering to scattered missions in six counties in far West could have efficiency multiplied many fold by use of an auto. Neither missionary nor people able to provide one. Could not some Churchman contribute at least a second-hand machine? Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

AUTOMOBILE WANTED.—Priest desires second-hand automobile, reasonable price, for country district in eastern Canada. Address CAR, care LIVING CHURCH, 19 South La Salle street, Chicago.

TRAINING SCHOOL FOR NURSES

THE TOLEDO HOSPITAL Training School for Nurses, Toledo, Ohio, offers a three-year course of instruction in the care of the sick. Graduates are eligible to state registration. For information address PRINCIPAL of the Training School.

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.

APPEALS

ST. MARY'S HALL, SHANGHAI

Immediately after the last Triennial an inter-diocesan committee of Auxiliary women was formed to collect funds required for land and new buildings for St. Mary's Hall, Shanghai, China. They now desire to report that the goal has been nearly reached, and to ask support in the effort to complete the fund before the General Auxiliary meets in St. Louis. The fund to be raised was \$100,000 and it seemed indeed a venture of faith to undertake such a task. But the committee felt that the stirring pleas in behalf of the girls of China must not go unheeded, and that a vigorous effort must be made.

Their campaign has met with wonderful response. From gifts and pledges, large and small, from friends in this country and in China, the amount raised to date is \$99,000; \$1,000 only is needed to enable the committee to report at the coming Triennial that its work is done. The

WHAT YOU CAN BUY FOR LESS THAN 3 CENTS A WEEK

If you want the important news of the world, secular as well as religious, you will find it contained every week in *The Christian Herald*. Last week's issue contained a beautiful cover design fit for framing; a sermon by the Rev. J. H. Jowett; a daily meditation for each day in the week; International Sunday School lesson; Christian Endeavor, Baptist Young People and Epworth League topics; an article on the Yukon by Frank G. Carpenter; two pages of the weekly news

of the world; splendid poems, illustrations on nearly every page. We are about to start a serial entitled "The Wicked John Goode," a true story of crime and regeneration. Also an uplift story by Ida M. Tarbell. The *Christian Herald* is \$1.50 a year or less than three cents per copy if you subscribe before Nov. 10, 1916. After that \$2.00 a year. Send for sample copy.

THE CHRISTIAN HERALD, 814 BIBLE HOUSE, NEW YORK

A New and Revised Edition of

WESTCOTT'S "CATHOLIC PRINCIPLES"

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CATHOLIC PRINCIPLES:

As Illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church. By the late REV. FRANK N. WESTCOTT. New Edition revised and edited by the Rt. Rev. A. C. A. HALL, D.D., BISHOP OF VERMONT. Paper 50 cts.; by mail 60 cts. Cloth \$1.25; by mail \$1.35.

Says the Bishop of Vermont: "A few years ago, when the lamented author was already in failing health, my chaplain for many years, the Rev. George B. Johnson, went through this little book with care, suggesting points for revision or reconsideration. Mr. Westcott was not well enough to take the matter up. And now, when both he and Mr. Johnson have passed from us, the publishers have asked me to incorporate into the text of a new edition such of the criticisms as it seems desirable to adopt. Mr. Johnson's judgment of the book was that it was 'the best handbook on Church principles we have. It is thoroughly readable; it is not too long; and it avoids the arrogant tone toward the dissenter which mars the usefulness of some of our manuals.' Because of its excellence in these respects he thought it worth while to remove some inaccurate or doubtful statements, and to improve the references. His own exact scholarship is well known. As a tribute to both men I am glad to have a hand in bettering the work on which they both spent much labor."

Catholic Principles has made its place among the most valuable of the publications of the Church. In this present edition embodying the result of the scrutiny and criticism first of the Rev. George B. Johnson and then of the Bishop of Vermont, it may be said to be invulnerable.

THE RECTOR'S BOOK OF LETTERS OF TRANSFER

Of Communicants from one Parish to another

Four-fold Blanks to be handed to the Communicant, to be mailed to the Rector, with detachable coupon for return, and with stub for preservation. Compiled and edited by the Rev. A. B. WHITCOMBE. In cloth-bound books of 50 each, \$1.00 per book, postage additional.

These are commended to the reverend clergy for use in transferring communicants.

WITH GOD IN THE SILENCE

Being a Study in Personal Religion. A Suggestion in the Common Use of Prayer without Words. By C. BERTRAM RUNNALLS, Rector of the Church of the Good Samaritan, Corvallis, Oregon. Attractive paper cover, 25 cts.; by mail 28 cts.

Printed clearly in large type, this charming booklet will appeal to many who desire to learn how to "be still" and to know God.

Published by

The Young Churchman Co.

Milwaukee, Wis.

committee are sure that there are still many Churchwomen who will gladly share in this gift to Chinese womanhood. Any contribution toward the completion of this last \$1,000 will be gratefully received, and may be sent to the treasurer, Mrs. HOFFMAN MILLER, Tuxedo, N. Y.

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.

BOOKS RECEIVED

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

Houghton Mifflin & Co. Boston.

The Penny Piper of Saranac. An Episode in Stevenson's Life. By Stephen Chalmers. With Preface by Lord Guthrie. 75 cts. net. Society for Promoting Christian Knowledge. 68 Haymarket, London.

After the War. Preliminaries of Reconstruction. By the Rev. L. George Buchanan, M.A., Vicar of Holy Trinity, Hull. Author of *God's Adversary and Ours*.

Lothrop, Lee & Shepard Co. Boston.

The Unofficial Prefect. By Albertus T. Dudley, Author of "Phillips Exeter Series." Illustrated by Franklin T. Wood and T. D. Skidmore. Stories of the Triangular League Series. \$1.25 net.

Physical Training for Boys. By M. N. Bunker, D.C., M.Ped. Illustrated with 36 exercise poses from photographs, and from other photographs showing remarkable physical development in youth. \$1.00 net.

The Independence of Nan. By Nina Rhoades. Illustrated by Elisabeth Worthington. \$1.20 net.

The Adventures of Miltiades Peterkin Paul. A Very Great Traveler Although He Was Small. Illustrated by John Goss and L. Hopkins. \$1.00 net.

At the Sign of the Three Birches. A Novel. By Amy Brooks. \$1.25 net.

E. P. Dutton & Co. New York.

Julius LeVallon. An Episode. By Algernon Blackwood, Author of *The Centaur*; *John Silence*; *The Human Chord*, etc. \$1.50 net.

PAMPHLETS

Society for Promoting Christian Knowledge. London, England.

Younger Women and the Church of England. Being a Report of the Girls' Special Committee of the Central Committee of Women's Church Work (founded as a Continuation Committee of the Pan-Anglican Congress, 1908).

From the Author.

Peace and Preparedness. A Christian Interpretation. Sermon preached at St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, by the Rector, the Rev. Jacob Le Roy, on the Sunday next before the Fourth of July, 1916.

The Comprehensiveness of the Church. A Sermon by the Rev. George T. Linsley, Rector of the Church of the Good Shepherd, Hartford, Conn., at the Annual Alumni Service, St. Luke's Chapel, Berkeley Divinity School, June 6, 1916.

The Relation of Christianity to Great War. By Yens Yul. Reprinted from the *Journal-Progressive*, Bellingham, Wash.

The Encyclopedia Press. 23 E. 41st St., New York.

Catholic Schools. By John J. Wynne, S.J.

Girls' Friendly Society in America. 281 4th Ave., New York.

The Handbook of the Girls' Friendly Society in America. Issued by the Publication Committee, 1916. Price 10 cts.

CATALOGUES

Annual Catalogue of Saint Katharine's School for Girls, Davenport, Iowa. A Church Boarding and Day School for Girls (Episcopal). 1916-1917.

THE CHURCH REGISTER

THE REGISTER should be kept locked in a safe in the church building and under no consideration should any one be permitted to handle or consult it unless the rector or some responsible person is present. The temptation to mutilate or tamper with the records is often too great to be resisted and many registers have suffered in this way.

Every official act should be entered and indexed immediately after it is performed or as soon as possible. It is a mistake to trust to one's memory or write the data upon the back of an envelope which is sure to be destroyed without looking at it. As a precaution against errors it is well to have a supply of blanks upon which to have the full data written before the service and then copy these into the book. This is important, especially in the case of baptisms when there may be a certain amount of confusion. The paper should be demanded before beginning the service. I recall an incident some years ago where the people had carelessly left the blank at home and failed to report the fact until the service had begun and it was too late to ask for another to be filled out. When I asked for the name I heard something that sounded like "Jessie" and I read the service partly through as though the baby were a girl. As a matter of fact he was a boy and his name was "Jesse." Francis is another name to look out for, likewise some of the fancy names from which it is almost impossible to determine the sex.

If possible, secure a carbon ink for the purpose of entering the records as the modern writing fluids fade within a short time. A broad nibbed pen should be used so that plenty of ink will be deposited upon the paper, and allow the writing to dry without blotting. Above all things write legibly. If handwriting is a scrawl, learn the library hand or print. You can scrawl as much as you please when it comes to the signature, but it is not fair to your successor to compel him to decipher a hieroglyphic puzzle every time he consults the register.—*Rev. C. C. Bubb.*

ANGELS

IT IS THE teaching of the word of God and of our Lord and Saviour, and it has in every age been the belief of the Church, that heavenly beings are employed by God to minister to, to watch over, defend, and comfort his servants. Seen or unseen, they are about us. The soldier in the trenches, the sailor amidst the perils of the deep, the priest waging battle as a "Knight of God" with human sin and misery—all have about them the ministering spirits sent forth by the God of men and angels to aid and protect His own. May we not pray as Elisha prayed, "Lord, open the young man's eyes," and is it not conceivable that to those who are looking death in the face day by day, and to whom the unseen world is a great reality, there may be vouchsafed in answer to that prayer a consciousness of the presence of the chariots of Israel and the horsemen thereof?—*Church Life.*

IF YOU MUST DRINK, DO IT THIS WAY

START a saloon in your own house. Be the only customer (you'll have no license to pay.) Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are sixty-nine drinks in a gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put into the bank and two dollars to start business again. Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you entirely.—*Milwaukee Young Men.*



"You simply must do something for your nerves!"

ORDINARILY they get enough nourishment from the regular diet. But the distraction of overwork or worry has exhausted this supply—and now they are starving. They must be fed more of their vital foods, particularly phosphorus, as your doctor will tell you.

But Sanatogen is not only a mere means of giving this phosphorus—Sanatogen gives it "in such a form," as Dr. C. W. Saleeby says, "that the nervous system can actually take hold of it."

That is why Sanatogen has been so eagerly welcomed by physicians and why so many thousands of them have gladly written letters commending this and others of Sanatogen's unusual virtues.

Sir Gilbert Parker writes:

"Sanatogen is a true food- tonic, feeding the nerves, and giving fresh energy to the overworked body and mind."

If you are still wondering if Sanatogen can actually do this for you, why not do the one thing which can convince you—give Sanatogen a trial?

And with your nerves begging you for help, why not do this soon?

FREE SAMPLE OFFER
On request we will send a 25-gram Sample Package of Sanatogen, also the "Text Book of Sanatogen," telling of its tonic and upbuilding value. Address THEBAUER CHEMICAL COMPANY 29 F Irving Place - New York City

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The Church at Work

PRIEST IN CIVILIAN VOLUNTEER CRUISE

AMONG THE "rookies" who sailed on the U. S. S. *Louisiana* in the civilian volunteer cruise during August and September was the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill. Through the courtesy of the commanding officer, Mr. Godolphin was made a provisional chaplain, though without relieving him from other duties concerning watches, drills, etc. Mr. Godolphin celebrated Holy Communion at an early hour on Sundays and read Morning Prayer and preached at 10:30. His religious services were much appreciated.

A MOTION PICTURE SHOW ALTAR

IN THE Crystal motion-picture theatre in Columbus, New Mexico, the Holy Communion is celebrated every Sunday for communicants of the Church in the army and in the National



CHAPLAINS DANKER AND VINCENT

Guard. The two chaplains are the Rev. Walton S. Danker of Western Massachusetts and the Rev. Z. T. Vincent, Jr., of New Mexico. Two spots on the wall to the left are of historic interest, being bullet holes made by Villa's raiders on the night of March 9th.

BURIAL SERVICE FOR BISHOP BREWER

BISHOP BREWER, always severely simple in his tastes, and never caring for display, left explicit direction that his body should not be taken to the church until the time for the funeral service, and that no sermon should be preached or remarks made, but that there should be the simple burial service of the Church. He requested that the service should be taken by Bishop Faber, and the committal by Archdeacon Hooker.

On Thursday morning, August 31st, nearly all of the clergy of the diocese, the members of the Standing Committee, and a number of laymen and women from different parts, together with the secretary of the province, having arrived in the city, Bishop Faber celebrated the Holy Communion in St. Peter's Church. At 2:15 P. M. a short service was conducted at the house by Bishop Faber, with prayers by Bishop Page. Vested clergy acted as pall bearers.

The service at the church was at 3 P. M. In the procession were the chancellor of the diocese, members of the Standing Committee, the vestry of St. Peter's parish, the clergy of the diocese, the secretary of the province, and Bishops Faber and Page. The rector of the parish acted as organist and the clergy as choir. The hymns, "Abide with me" and "Brief life is here our portion," had been designated by Bishop Brewer. There was a great profusion of flowers.

The body was laid to rest beside that of his wife in a beautiful spot in Forestvale cemetery. The spot is marked by a simple granite cross.

After the funeral, Bishop Faber met the

clergy and members of the Standing Committee for a brief talk on the affairs of the diocese.

On Sunday, Bishop Faber preached in the Church of the Holy Spirit, Missoula, a memorial sermon which will be published in pamphlet form for distribution.

SOCIAL SERVICE AT GENERAL CONVENTION

ONE OF THE most interesting features of the General Convention will be a tent on the lot immediately west of Moolah Temple. This tent will be erected by the social service commission of the diocese acting in cooperation with the Joint Commission on Social Service, which is meeting the expense. In this tent there will be the Joint Commission's social service exhibit, and noonday meetings and perhaps evening meetings will be held. In all probability these noon tent meetings will afford the only opportunity to hear many of our clergy and laymen who are prominent in social service, and it behooves all who want to hear some stirring and brilliant speeches to attend these meetings every day. Many details remain to be settled, but during convention the meetings will be well advertised. Further information may be obtained from the Rev. F. M. Crouch, field secretary of the Joint Commission, or from the Rev. J. H. Lever, chairman of the diocesan commission, whose address is 8134 Chestnut street, St. Louis.

INDIAN CONVOCATION OF SOUTH DAKOTA

THE CONVOCATION of the Niobrara deanery, the Indian convocation of South Dakota, was held on the Lower Brule Reservation from August 24th to 27th. As usual there were about three thousand Indians present to discuss and confer on the King's business, and much of importance was accomplished. The two principal guests were Bishop Tyler of North Dakota, who was present to confirm and ordain, and the Hon. Cato Sells, the Commissioner of Indian Affairs.

The occasion was also the forty-fifth anniversary of the ordination of the Rev. Luke Walker, priest in charge, who is a full-blood Santee Indian. On Saturday afternoon Mr. Walker's anniversary was celebrated. Those who know him will realize how typical it was that, after several speeches of appreciation had been made, it was found that Mr. Walker

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was not present, and a committee was sent to bring him. Bishop Tyler very graciously suggested that Mrs. Walker, who had labored with her husband so faithfully all these years, be given a seat on the platform with Mr. Walker. Accordingly, Mrs. Biller and Mrs. Lambert brought her to her place.

Mr. Reuben Estes, a native catechist, told of the self-sacrificing labor of Mr. Walker during all the years, of his trips through mud and snow, in all kinds of weather, to be of service to his brethren. A remarkable indication of Mr. Walker's faithful work is the fact that not an unbaptized adult or child of reasonable age lives on the entire reservation.

A congratulatory letter was read from Bishop Tuttle.

On Sunday morning Bishop Tyler ordained to the diaconate Joseph Du Bray from the Yankton Reservation. In the afternoon the Hon. Cato Sells gave an interesting address. He spoke of the new educational system being introduced among the Indian children as the best in the world, and expressed great appreciation for the work the Church is doing among the Dakotas.

The women's meetings, held in their own tent, were very interesting. With an offering of over \$3,800 they designated the largest part of it for the native clergy fund, to help support their own deacons. Much was given to be used at the Bishop's discretion, and much for missions.

The next convocation is to be on the Pine Ridge Reservation, the Corn Creek district (Rev. Amos Ross, priest in charge).

PRAYER FOR WORLD CONFERENCE

THE FOLLOWING PRAYER has been issued on behalf of the World Conference on Faith and Order:

"O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love, and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established, and all men may be drawn to Him, who, with Thee and the Father, liveth and reigneth, one God forever. *Amen.*"

PRAYER OF THE POPE FOR REUNION OF EASTERN CHURCHES WITH ROME

A PRAYER was set forth by the Pope last April for the reunion of the Eastern with the Roman Churches. It was published in *Roma e l'Oriente* of May-June, 1916. Through the courtesy of Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, the following translation is published:

"O Lord, who has united the different nations in the confession of Thy name, we pray Thee for the Christian peoples of the East. Mindful of the noble place which they have held in Thy Church, we beseech Thee to inspire in them the desire to take it again, in order to form one fold under the rule of one Shepherd. Cause that they, together with us, may be filled with the teaching of their holy Doctors, who are also our Fathers in the faith. Keep them afar from every defect which might take them away from us. May the spirit of concord and love, which witnesses to Thy presence among the faithful, hasten the day when our prayers and theirs shall be united, in order that every people and every tongue may recognize and glorify our Lord Jesus Christ Thy Son. *Amen.*"

MEMORIALS AND GIFTS

A LARGE Tiffany window of unusual beauty has been placed in the west end of Christ Church, Bloomfield, N. J. (Rev. Dr. Edwin

The Wonderful Mission of the Internal Bath

By C. G. PERCIVAL, M.D.

DO YOU know that over three hundred thousand Americans are at the present time seeking freedom from small, as well as serious, ailments, by the practice of Internal Bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to everyone.

In the first place, every physician realizes and agrees that ninety-five per cent. of human illness is caused directly or indirectly by accumulated waste in the colon; this is bound to accumulate, because we of to-day neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided—

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon—

And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away, in infancy, the length of our lives would be increased to probably one hundred and fifty years.

You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation—that's what causes Auto-Intoxication, with all its perniciously enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few of us who really know when we are Auto-Intoxicated.

But you never can be Auto-Intoxicated if you periodically use the proper kind of an Internal Bath—that is sure.

It is Nature's own relief and corrector—just warm water, which, used in the right way, cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean, and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the *New York Times*:

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestine has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been sug-

gested that the lowering of the vitality resulting from such poisoning is favorable to the development of cancer and tuberculosis.

"At Guy's Hospital, Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child, who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed, and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own personal experience, how dull and unfit to work or think properly, biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities, all traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old-fashioned method of drugging for these complaints is at best only partially effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is—but there is not a doubt that drugs are being dropped as Internal Bathing is becoming better known—

For it is not possible to conceive, until you have had the experience yourself, what a wonderful bracer an Internal Bath really is; taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal Baths except the way of administering them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using the method then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfected Bath he called the "J. B. L. Cascade," and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are to-day using it.

Dr. Tyrrell, in his practice and researches, discovered many unique and interesting facts in connection with this subject: these he has collected in a little book, "The What, the Why, the Way of Internal Bathing," which will be sent free on request if you address Chas. A. Tyrrell, M.D., 134 West 65th Street, New York City, and mention having read this in THE LIVING CHURCH.

This book tells us facts that we never knew about ourselves before, and there is no doubt that everyone who has an interest in his or her own physical well-being, or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.—Advt.

A. White, rector). The subject is Christ Blessing Little Children. The balance of color and the grouping of the many figures make it a very satisfactory composition.

BEARING UPON its surface the inscription, "Tell it out among the heathen that the Lord is King," a handsome bronze bell is now enroute to the tower of the new St. Michael and All Angels' Church at Wuchang, China (Rev. Robert E. Wood, priest in charge). The bell, the gift of a woman who resides in Boston, was cast at the foundry of the Meneely Bell Co. of Troy.

THROUGH THE generosity of Mrs. Gershom W. Clarke of Owego, there has been put into the hands of the trustees of the Parochial Fund of Central New York a gift of \$2,000, to be the beginning of a fund to be known as the Thomas S. Arnold Fund, the interest of which can be used for the rural work of the diocese. The fund is to be increased by Mrs. Clark from time to time.

A BISHOP'S THRONE, said to be the most exquisite piece of architecture of its kind in St. Louis, is to be unveiled next Sunday in Christ Church Cathedral, St. Louis (Very Rev. Carroll M. Davis, Dean). The cost, \$5,000, was given by Mrs. Kate M. Howard, a member of the parish. The throne stands to the left of the marble reredos, weighs more than two tons, rises eighteen feet from the floor to the top of the pinnacle of the Caen stone canopy, and is nine feet wide. The throne and the prie-dieu, which in itself weighs more than half a ton, are of translucent white Norwegian marble. The entire work was designed, cut, and carved in St. Louis by St. Louis workmen.

DURING THE sixteen years that St. Cuthbert's Chapel, MacMahon, Maine, has been built, a number of persons who have in summer frequented the island and appreciated the chapel have died. In memory of some of these are the altar and reredos, made up of plaster casts, and the wooden cross and candlesticks for Eucharistic and Vesper lights, exquisitely carved by Kirchmayer. A suitable form for other memorials was hard to choose. Brass tablets or stained glass windows hiding the firs and the pines seemed altogether out of place. At last came the thought of wooden panels between the studding of the chancel. Eight of these panels have recently been placed, carved in low relief with the figure of a saint in the natural oak, brought out clearly by a delicate blue background: St. Agnes, in memory of Mary Liscomb Neally; St. Margaret of Scotland in memory of Mrs. Susan Margaret Hughes; St. Hilda in memory of Harriet Brown; St. George in memory of the Hon. George Evans Hughes; St. Francis of Assisi in memory of the Rev. John Gregson; St. Cuthbert in memory of the Rev. Henry Hague; St. Columba in memory of the Rev. Joseph Hicks Smith; and St. Augustine of Canterbury in memory of the Rt. Rev. Robert Codman, the late Bishop of Maine, who consecrated the chapel. These panels add greatly to the beauty of the chapel. Edmund Q. Sylvester, the architect, has recently designed a new belfry, surmounted by a large coppered cross, the gift of Mr. Hugh K. Hatfield of Hanover, Mass. Another memorial recently placed in the church is a very large shell for a font in memory of Mrs. Emma James Jourgensen.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Improvements — Rural Survey — Clerical Changes

ST. PAUL'S CHURCH, Waterloo, expects to be in its new parish house next month.

TRINITY CHURCH, Seneca Falls, is raising money for a new organ to be installed in the church while the work of reconstruction is going on which was made necessary by the fact

that the new barge canal touches the church property and demands protection walls. A new parish house is rapidly approaching completion. Trinity was recently presented with a handsome silk flag, a memorial of the late Lieut. Charles Dunbar Rogers, who died in the Philippines in March, 1915.

A RURAL survey recently completed in one of the townships of Oneida county showed 110 dwellings in an area twenty miles long and five miles wide. The population was 447, of whom 45 per cent., 224, were unbaptized. Of the adults, 38 per cent., or 126, were unbaptized; of children, 98, or 66 per cent. of the whole. There were only fifteen persons who attended and contributed to the support of a church of any sort.

THE SEPTEMBER number of the *Gospel Messenger* is a social service number, largely devoted to the rural districts. There are articles contributed by members of the diocesan commission and others on Social Service in Central New York, Beginning the Rural Survey, Social Work in the City, Social Service in a Village Church, Working with Boys, Calling on the Farmers, Developing Community Spirit, and an interesting account of the survey just completed in Madison county.

NEW CLERGY coming into the diocese this fall are: The Rev. H. H. Hadley, who comes from St. Paul's, Newark, N. J., to take charge as rector of St. Paul's, Syracuse; the Rev. Rolfe Crum, formerly curate at Trinity, Buffalo, who has accepted the rectorship of St. Mark's, Syracuse; the Rev. Edw. J. Baird, of the diocese of Southern Ohio, who has become rector of St. James' Church, Clinton; and the



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Rev. Ralph Bray of Los Gatos, Cal., who comes to St. John's, Auburn. The Rev. Frederick Henstridge of Oswego has removed to Elmira to take up his work as rector of Grace Church there, in succession to the Rev. A. B. Rudd.

ALL SAINTS' CHURCH, Syracuse, is in charge of a *locum tenens* owing to the serious illness of the Rev. R. J. Phillips, who has been for three months in the sanatorium at Clifton Springs. Mr. Phillips has had two severe operations and is still critically ill.

CONNECTICUT

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

A Clerical Author—Hartford Archdeacony—Missions

THE REV. GEORGE B. GILBERT, missionary of the Middlesex archdeaconry, has in a recent number of the *Rural New Yorker* an article, *The Pastoral Pastor on the Lonely Road*, which consists largely of reminiscences of his work in Killingworth and adjacent parts. Indirectly it brings out the value of rural missionary work even in an old diocese, and pictures the joy the pastoral parson carries with him into many an isolated home.

IN ADDITION to his full hours of service in the parish church, the Rev. W. D. Williams, of St. Paul's Church, Southington, has found time to hold twenty-three services in a school house in the east part of the town and several services in a school house in the west part of the town, in the Union Chapel in the town of Marion, and in the Association Hall in the town of Milldale.

THE HARTFORD archdeaconry meets in St. James' Church, Farmington (Rev. Charles E. Roberts, rector), on Tuesday, October 3rd. The preacher at the opening service will be the Bishop Suffragan. At this service Bishop Brewster will dedicate a new altar, sanctuary furnishings, and decorations, given by Mr. Charles N. Lee in memory of his wife, who died in 1914. At the clericus in the afternoon a paper by the Rev. John H. Rosebaugh, assistant minister at Christ Church, Hartford, will present *The Church and Socialism*.

AN ENERGETIC campaign will be started early in the fall by those interested in the Italian mission in Hartford for funds to erect a church building.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Clergyman Receives Socialist Nomination—Improvements—Return of Bishop Murray

THE REV. JAMES L. SMILEY, assistant minister of St. Anne's Church, Annapolis, has been nominated by the socialist party convention as candidate for Congress from the Fifth district of Maryland. Mr. Smiley, who has been a socialist for the last ten years, is a leader of the Christian Socialist Fellowship and has written and spoken frequently in support of its principles. He is also active in the Esperanto Society, and took a leading part in the recent convention at Annapolis of the advocates of that universal language. In a recent letter to the public press defining his position, the Rev. Mr. Smiley declares that socialism is the only remedy for the present social evils, because "it provides for the public ownership of all the means of producing and distributing the necessities of life. This public ownership will elevate the world to a normal condition of brotherhood, and will enable men really to live and enjoy this earthly paradise. Having this conviction, I would preach it oftener in the pulpit, but such preaching gives offense. Therefore I must preach it from the platform. In doing so I am not resigning my ministry—I am enlarging it."

IMPORTANT IMPROVEMENTS have recently been started at St. Timothy's Church, Catons-

ville, Baltimore county (Rev. Thomas H. Yardley, rector). Two robing rooms will be erected at the southeast corner of the church for the use of the clergy and choir. Several other minor improvements will also be made in the church. The total cost will be in the neighborhood of \$5,000.

THE BISHOP, after spending two months at Northeast Harbor, Maine, has returned to his summer home at Emmitsburg, Md., and began his fall visitation on the first Sunday in September.

MILWAUKEE

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

Diocesan Auxiliary

A PLEASANT and profitable meeting of the Milwaukee Auxiliary was held at Nashotah on Tuesday, September 5th, when the Pine Lake branch entertained over sixty people. Mrs. H. N. Hyde, wife of Archdeacon Hyde of Southern Missouri, gave a short talk on the Helen Dunlap School in the Ozark Mountains, which takes care of about twenty-five mountain girls, teaching them to go back and establish Christian homes and raise the standard of living in all ways. Bishop McKim, an unexpected visitor, told an affecting story of a Japanese leper colony, with one of its own members striving to teach the consolations of Christianity. At the supper table he told more of his work in Japan.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Services for Soldiers—Reunion at Diocesan Orphan's Home

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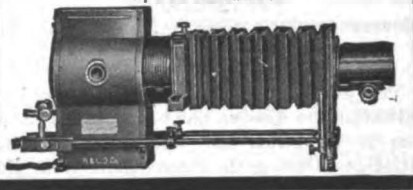
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NOTE—We expect to prepare a special List of Used Vestments in the near future, for distribution among our customers and to inquirers, all consignments sent in promptly will be included on that list.

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New Hampshire troops since they were first mobilized at Concord. By provision of the Bishop, clergy of the diocese have held services at camp and a successful effort has been made to get enlisted Churchmen to attend services at St. Paul's Church, Concord. The Bishop has been assisted by a military committee. Twelve members of the regiment have been confirmed and nine have been baptized.

THE SUCCESS of former years was repeated on Labor Day when more than fifty former members and workers of the Diocesan Orphans' Home came from four states to take part in the annual reunion planned by Miss Mary Harriman, the matron of the home. The reunion is like such days in the life of boarding schools with athletic contests, a banquet with speeches, and other forms of entertainment.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Statistics from Journal

THE JOURNAL of the fifty-first annual convention of the diocese has been published, and from it we glean the following interesting statistics. During the conventional year there have been 874 baptisms and 712 have been confirmed. There are now in the diocese 16,276 communicants. In the Sunday schools there are 829 officers and teachers, and 7,383 pupils. Parochial expenditures for all purposes during the twelve months amount to \$265,876.42. The value of Church property at present is almost four million dollars. The report of the Woman's Auxiliary shows a decided increase all along the line: Cash contributions, \$5,626.89, and value of missionary boxes, \$5,813.22, a grand total for the year of \$11,440.11.

PORTO RICO

C. B. COLMORE, Miss. Bp.

Opening of St. John's School

ST. JOHN'S SCHOOL re-opens for the second year on September 18th, with new teachers added to the staff, a larger enrollment, a kindergarten, a kindergartner from the States, while a new building has been added to the equipment. The school was pronounced a success last year, and the Bishop felt encouraged to continue it, and borrow money to build.

QUINCY

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

A Choir Outing

THE VESTED choir of St. Thomas' Church, Bushnell, were given their annual outing in a trip to Monmouth, August 31st. After a morning at Riverside Park, they were given an auto ride over the city, and the day ended with choral Evensong at Trinity Church, at which the Bushnell choir rendered the music. A large congregation attended.

CANADA

War Notes—Cornerstones Laid

Diocese of Algoma

BISHOP ROPER conducted some services at the meeting of the Muskoka summer clericus at Port Carling, the second week in August. Principal Waller of Huron College gave an

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address on St. John's Gospel. Dr. Wood of Charleston, S. C., was a visitor.

Diocese of Calgary

ON AUGUST 13th Bishop Pinkham inducted the new incumbent of St. Mark's, Innisfail, the Rev. F. R. Rawle, who has recently arrived from England with his wife.—THE RECTOR of St. Michael and All Angels', Calgary, has gone to act as chaplain to the One Hundred and Thirty-seventh Battalion. During his absence the Rev. H. R. B. Leacroft will take charge of the parish.

Diocese of Edmonton

THE ADDITION to St. Mark's Church, Edmonton, was formally opened by the Bishop of Keewatin, August 11th, in the absence of the Bishop of the diocese. Bishop Lofthouse was present at the opening of the original building and he congratulated the people on the progress made. Archdeacon White of Athabasca was the preacher at the re-opening services on the following Sunday.—THERE was quite an influx of clergy in Edmonton the second week in August, attending the provincial synod.—THE REV. C. CARRUTHERS has gone as chaplain to the One Hundred and Fifty-first Battalion.

Diocese of Montreal

THE DEANERY of Clarendon, at Chelsea, chose as the sole subject of discussion at the next annual meeting Headlam's *Miracles of the New Testament*.—A FINE new lectern, the gift of the ladies' guild of the parish, was dedicated by Bishop Farthing on his last visit to St. John's Church, Brome.—THERE is now an honor roll in St. Mary's Church, Hochelaga, of over two hundred names, of which ten have made the supreme sacrifice and laid down their lives for their country.

Diocese of Moosonee

THE RESPONSE to the recent appeal of the Bishop of Moosonee for funds to restore church buildings destroyed in the disastrous fires in northern Ontario lately, has not as yet been very generous. Some large donations have been made, but it is hoped that a great deal more will be given.

Diocese of Ontario

MUCH SYMPATHY is felt for Rural Dean Patton of Prescott in the death of his brother-in-law, a chaplain in the army at the front, who was killed in action in France while carrying water to the men in the trenches.—A BEAUTIFUL brass altar cross has been presented to the Church of the Herald Angels, Pittsburgh, by the Bishop of Kingston.—THE CORNERSTONE of the new church at Addison was laid on the 9th of August. Captain McLean and the Rev. F. D. Woodcock of Brockville performed the ceremony.

Diocese of Rupertsland

THE CORNERSTONE of the new Christ Church, Winnipeg, was laid by Bishop Grisdale. Canon Gill, the Rev. H. T. Leslie, and the Rev. Dr. Johnstone assisted in the ceremony. How much the parish had grown was shown by the fact that from the original acre of land, bought over forty years ago, four chapels have developed. A large number of people attended the ceremony of laying the stone.

Diocese of Toronto

A FINE memorial window has been given to Trinity Church, Streetsville. It is a reproduction of Holman Hunt's picture, *The Light of the World*, and is a memorial of Mrs. Rich, given by her son.—ST. AIDAN'S CHURCH, Young's Point, has finally paid off its debt.

Diocese of Yukon

BISHOP STRINGER held an ordination in St. Paul's Cathedral, Dawson, when the Rev. Frank Buck, of the Church Camp Mission, was ordered priest.—THE INDIANS of Selkirk

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have presented the Bishop with money to satisfy some need connected with the war.—THE CHILDREN of the Chooutla Indian School have decided to give to several foreign missions and to the Serbian Children's Relief during the present year.—THE FIRST service at the newly discovered gold field at Rude Creek was held by Bishop Stringer lately.

BIBLE IN THE SCHOOLS

LET US QUIT laying the blame for the banishment of the Bible from twenty-five per cent. of our schools on "Catholics and infidels." It could never have been done if the vastly greater number had been mobilized in defense of this imperiled American institution by leaders who had "strengthened their feeble knees" by a thorough study of the court decisions and of the absolute conclusive proof that the theoretical objections to the continuance of our American plan are not valid that is furnished by province after province in Australia, where Church and State are as zealously separated as here, and where for three-fourths of a century the Bible has been not merely read in the public schools but taught, partly by the trained teachers in an unsectarian way, and partly by pastors, priests, and rabbis in separate school rooms, denominationally, to their own children.

It is amazing to hear men who claim to be experts in religious education declare, with a dogmatism that no pope ever excelled, that "it can't be done" when it is done in Australia and South Africa with such approval by Hebrew, Catholic, and Protestant parents, pastors, and officials that the plan is spreading from commonwealth to commonwealth in the British Empire, and manifestly should be adopted here like many other social reforms we have learned from Australasia or should learn, such as woman's suffrage, the eight-hour law, and compulsory arbitration.

This Australian plan of Bible study in public schools is not thrust upon parents by officials, but is adopted by popular referendum, for which both fathers and mothers vote in great majorities; and even the minorities have been generally satisfied when the plan has been fully introduced. Jews as well as Christians are on record in approval of the Australian plan, by which, as all religious people everywhere desire, the religious training of their children is proved to be possible without injustice to anyone.—*Wilbur F. Crafts, Ph.D.*

THAT PROOF-READER

"BILL!" the poet gasped, staggering into his friend's room.

"Why, what's wrong?" the friend inquired, startled as he grasped hold of the tottering man.

"Wrong!" the poet muttered. "Ye gods! I wrote a poem about my little boy. I began the first verse with these lines:

"My son; my pygmy counterpart."

"Yes, yes!"

The poet drew a long breath as he took a newspaper from his pocket.

"Read!" he blazed suddenly. "See what that criminal compositor did to my opening line."

The friend read aloud:

"My son! My pig! My counterpart!"—*Catholic Telegraph.*

A DRILL sergeant was drilling the recruit squad in the use of the rifle. All went smoothly until blank cartridges were distributed. The recruits were instructed to load their pieces and stand at "ready," and then the sergeant gave the command, "Fire at will!" Private Lunn was puzzled. He lowered his gun. "Which one is Will?" he asked.—*Selected.*

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