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The Living Church

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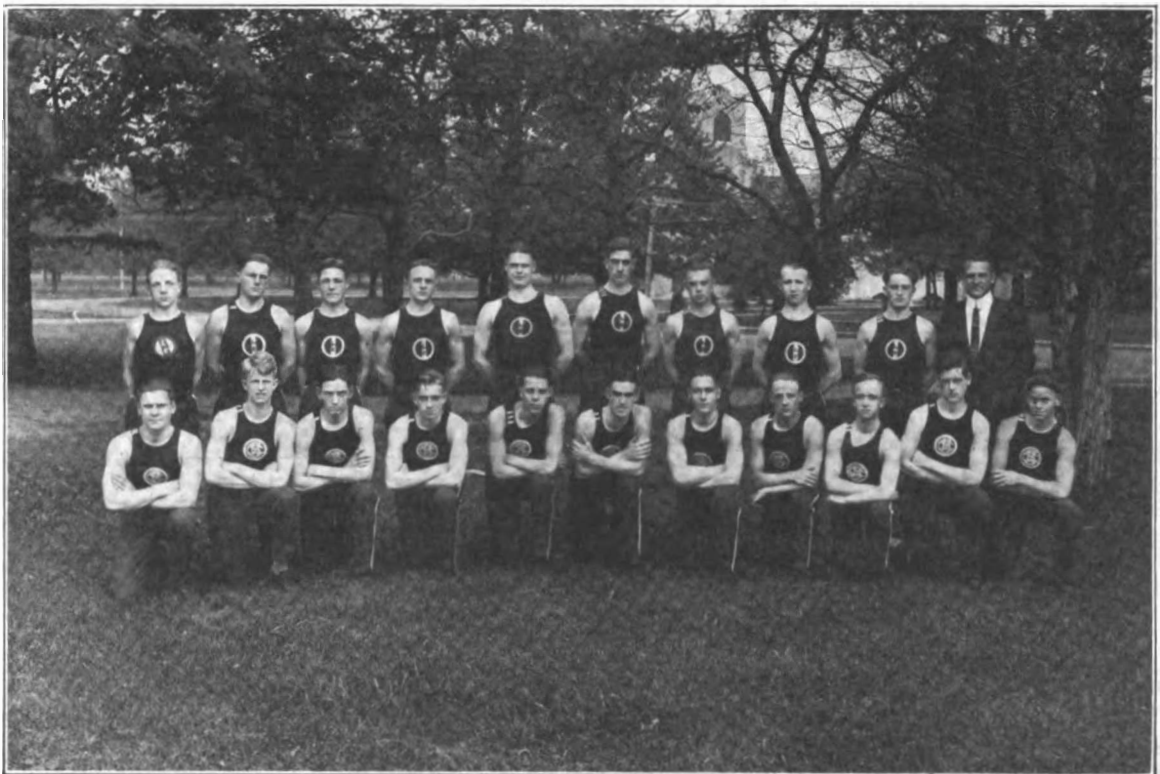
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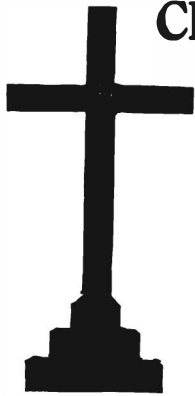


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A Weekly Record of the News, the Work, and the Thought of the Church

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GREAT MINDS, like Heaven, are pleased in doing good.—Rowe.

The Living Church

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

VOL. IV

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 2, 1916

NO. 18

EDITORIALS AND COMMENTS

Rest and Unrest

IN THE LIVING CHURCH of August 19th we printed a letter from a valued correspondent, the Rev. Hubert Cowley-Carroll, which bore the title, *The Present Unrest*. We believe very many readers felt, with our correspondent, how restful it would be if the "Present Unrest," and every other unrest, could be soothed into quietness and peace, and all differences and dissensions could cease. And perhaps some readers were even moved to believe that this external rest and peace were really feasible in the midst of this "miserable and naughty world," so that the Church, here and now, might cease to be Militant, and we could combine the joys of the Church Expectant with the activities of the present day.

It is an entrancing thought, and saints and others have sought the same haven of rest for many centuries. They left the world, with its dissensions, behind them, and by fleeing into the deserts, and living the lives of the recluse, sought that which Mr. Cowley-Carroll, and many another earnest soul like him, is seeking now. In the fulness of time each entered into rest, and *In pace* became both the prayer and the hope of those who were left; but first they always had to exchange this mortal for the immortal and lay their bones into the ground. The Church on earth always continued Militant, in spite of them.

For though all of us can enter into our correspondent's longing for a world in which there should be no argument, no dissension, no differences, perhaps it is not clear to all of us that such a condition would not only be impossible under the conditions of this world, but would not even be useful or right.

OUR CORRESPONDENT deploras the "present unrest" and wishes it might all be forgotten in the interest of the great practical functions which the Church performs. He forgets that this sort of unrest is in the interest of peace and quiet. There can be no lasting quiet until the cause of unrest has been taken away. That cause, under the conditions of Anglican Churchmanship in the twentieth century, is the divergence in the interpretations of the standards of the Church. There can be but one cure and that is the establishing of the exact meaning of those standards and the promulgation of that interpretation by the authority of the Church, and the rigid holding of bishops, priests, and laymen to the actuality of that to which they are in theory alike committed.

If one have an ulcerated tooth, he may rise from his restless couch in the dead of night and throw himself heartily into the writing of sonnets or the splitting of kindling and, for a time, forget his tooth-ache. But until he has been to see his dentist and had his tooth drawn or successfully treated he will not have quieted the unrest; and he can go on looking forward to continued nocturnal activity in the way of rhymes or the wood-pile, the while he ceaselessly reminds himself to forget his aching tooth.

In like manner the Church may cover up her unrest if she

be willing to do so; gathering herself together in orgies of social service and quasi-secular activity, shouting joyful hymns and congratulating herself upon whatever occurs to her at the moment as matter for congratulation; and go on doing so until she is *compelled* to stop and see what all the unrest is about. Only to find that the ulcerated tooth has now produced necrosis of the bone; and that what might have been cured by one short pang must now be cured, if at all, by mutilating herself and parting with a member or members.

Our correspondent rather implies that, of all unfortunate times for the manifestation of unrest, the eve of General Convention is the most unfortunate; and that a devout hush and holy calm should characterize that period. Why, pray? If we were all converted and all of one mind in an house, General Convention might be a love feast—though we are not very sure of that, even under such circumstances. But inasmuch as we are not all converted nor of one mind, and most of us are terribly human, and inasmuch, further, as General Convention is the very time, when the vitals of the Church's system are handled by the whole Church through its legislative body—a time, actually, when the note is to be struck that will sharp or flat the Church for three years—then the approach of General Convention is the time *par excellence* for the bringing to the surface of whatever needs curing. Let the sick and afflicted gather at the time when the dispensary is open.

There is always hope of General Convention. It is proper and right to believe that something valuable and constructive will come out of any triennial assemblage of the whole Church. And if the Holy Spirit will answer our prayers and give us relief through this agency, then it is suitable and wholesome to bring to light at this time the things that need relieving.

AND AGAIN, our correspondent views with alarm a growing cleavage between clergy and laity because the former are interested in and occupied with theoretical matters, and the latter are not. Surely he must know that the Church, though she is a Life, stands for a theory of that Life, and that the Life cannot be without the theory. Every practical, livable thing must have a theory. Whether a man is putting up the Eiffel Tower or putting up pickles it is necessary that he have a sound theory and follow it else his work will come to ruin. It is about this central theory that the clergy are occupied; and, one may say, so ought the laity to be occupied.

Nor is it truthful to imply that this occupation with theoretical matters results in neglect of practical things. At least it does not with the individual or locally. True, on the large scale theoretical disagreement makes it hard to accomplish any great concerted thing. We cannot very well, for instance, get ourselves together to carry the gospel to the heathen until we are quite agreed as to what the gospel is or what we shall say to the heathen when we get there. It is the disentanglement of this

maze of conflicting theories that the clergy, as experts, more or less, are occupied with, and little can be done until it is accomplished. The deplored unrest is evidence of the effort to disentangle.

When many people are fishing from the same boat, and the lines become entangled, there ensues a maddening period of "unrest" while they are straightened out and separated. There are two ways to deal with this matter: one is to endure the time with patience and resignation, comforting one's self with the knowledge that when the time has passed the real fishing will begin. The other is to pretend that the excursion has nothing to do with fishing, which was an afterthought, throw all the lines overboard, and comment vehemently upon the blueness of the sea and the aroma of the salt breeze. Do any prefer the latter method? If not, then one ought, as a good Churchman, to bear the period with patience and faith and give to the clergy what sympathy his intelligence and learning enable him to give.

Just now a frightful plague is ravaging the metropolis and several eastern cities. Boards-of-health and their functionaries are desperately rushing about disinfecting buildings, segregating and quarantining cases, closing libraries and playgrounds and what not. Somewhere, in great quiet, behind the locked doors of a laboratory, Dr. Flexner is seeking to isolate the germ of *anterior poliomyelitis*: to see it, to learn the principle of its propagation, to find what agency conveys it from case to case. Are any of us out of sympathy with Dr. Flexner? Do we think that the Rockefeller Foundation for Medical Research is for physicians alone and not for the people? Do we demand that Dr. Flexner throw away his culture tubes and descend upon the lower east side with an atomizer? Is there a growing cleavage between Dr. Flexner and the laity? Far from it. For the latter know that when the great medical savant has done his work, then will begin the real cure and prevention of infantile paralysis; and that the more thoroughly the theoretical work is done, the more certain will be the security of the young of the nation. And so we give the scientific man all our moral support—if we, though laymen, are wise.

The deplorable unrest in the Church is the effort to give to us and our descendants peace in our religion; so that all may call God by the same Name and worship Him with one unanimous voice. If the "long suffering laity" to whom Mr. Cowley-Carroll refers, who wish to get into closer touch with the Church and the clergy, would join the latter in their theoretical work and share the "unrest" with them, giving them whole-hearted support, that work would bind them together as nothing else could do, and get itself the sooner done; to our Saviour's Glory.

We cannot conveniently, as laymen, retire into twentieth century deserts, even for the sake of peace. Let us stop worrying because we cannot, and fight our way, as good soldiers, through the turmoil of this present "unrest," to the rest into which we shall only enter when we shall have finished our course in faith.

SO, also, we feel sympathy with the plaint of another correspondent, who criticises the Tracts for To-day, now running through these pages, on the ground that for centuries two current streams of interpretation of the Church's formularies have proceeded side by side, and that it is not desirable that either should be excluded from the Church.

So also say we; and we have little doubt that the authors of the tracts would say the same.

But it does not follow that there are no limits to the vagaries that can rightly be tolerated within the Church. These tracts are prepared as their heading shows, "by request of a Committee of Clergy in New York." Now there are conditions in New York that cause grave anxiety both within and without that diocese; and after long silence in the hope that matters would adjust themselves, it has finally seemed to a considerable number of New York Churchmen that something must be done to recall some very few of their local clergy who, however, occupy high positions, to the sacredness of their ordination vows. No considerations of comprehensiveness can be sufficient to take the place of a high sense of honor.

To illustrate the harm that is done to the Church by these wild utterances we quote the following, from *America*, a Roman Catholic journal, printed under the heading, "What is an Episcopalian?"

"When Dr. Grant"—referring to the rector of the Church of the Ascension—"not many months ago, publicly preached that since the only basis of marriage was 'love,' marriage should be dissolved when 'love' grew cold, not the Bishop but the New York *Sun* publicly

rebuked the eccentric clergyman. 'This,' remarked the *Sun*, 'is what early-morning Broadway calls "high ball marriage."' The Bishop contented himself with observing that while 'Mr. Grant is free to say what he wishes,' Mr. Grant might be visited with the Bishop's displeasure in case he acted in accordance with a doctrine which he was quite free to preach. Dr. Reiland"—referring to the rector of St. George's—"now publicly announces that the idea of 'the Christian religion as fixed revelation' is absurd, and that the Protestant Episcopal Church of the near future 'will say to everyone, "Believe what you can and leave the rest; give what you can and let the rest go." Questions of the Virgin Birth, the nature of Communion, the Atonement, and ministerial authority, will not be essential to membership in good standing.'

Now if we could reply that this quotation is merely the polemic attack of a wild controversialist it would not be so bad; but, except that the Bishop of New York is not adequately represented in this clipping, unhappily *America* is rather justified in its attack. Mr. Grant's outbreak occurred several months ago. In *St. George's Magnet* for August the rector, Dr. Reiland, treating of Religion for the Twentieth Century, says the words attributed to him in this article, and then makes a violent attack upon the discipline of the Church, which treats the ministry that "has come down to us from the Apostles' time" as on a different plane from other ministries that have not. It is not a question of two schools of interpretation, for Dr. Reiland clearly states the position of the Church and then violently attacks that position.

"This is the fact," says Dr. Reiland, "and it is amusing. From our official point of view therefore the ministers of other Communions (Roman Catholic excepted) are not in our class; they exercise no valid ministry; they cannot preach in our pulpits; we may preach in theirs—at least I think so. A Protestant Episcopal paper published in the West and called THE LIVING CHURCH would object to this and deceive many. I would like to know just where the official claim of the Episcopal Church justifies itself. What are the evidences of it? . . . This is the reason Lyman Abbott, Hugh Black, Dr. Jowett, and Dr. Coffin have not been invited to the pulpit of St. George's; and yet we all agree that St. Paul was the greatest apostle, read him, preach him, teach him as the chief exponent of Christianity, and he was ordained, not by the apostles, but by laymen, if he was ordained at all."

The present discipline of the Church, which Dr. Reiland so violently condemns, is pronounced by him to be "at once insulting, unscholarly, and arrogant."

Now when the Church is thus vilified in public by men who have taken the solemn ordination vow to "minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded and as this Church hath received the same," is it not time for the sober common sense of Churchmen to assert itself and demand that unguarded utterances of the clergy should cease?

For the diocese of New York, more than any other part of the country, has been repeatedly embarrassed by such incidents as this within the past few years. The foolish utterances proceed from a very few men, and the rest of us, loath to stir up strife, have commonly ignored them; but unhappily they are men who, through some amazing turn of the wheel of fortune, occupy important places in the Church of the metropolitan diocese and cannot, therefore, be treated as simply negligible quantities.

The body of clergy in New York at whose request this series of tracts has been prepared by one of the most learned and distinguished of the eastern clergy and is now being published in these columns, is no group of agitators or of seekers after controversy. They have been silent through repeated instances of polemic attacks from within upon the teachings and the discipline of the Church. Through these repeated attacks, to which much publicity is given through the newspapers, the diocese of New York has suffered greatly in its repute among the dioceses, and we are not surprised that at length the sober sense of conservative Churchmen of the diocese is aroused to the necessity of resenting it.

In our judgment they are abundantly justified; and the vast majority of Churchmen in New York and of the country at large are with them.

IN commenting upon the "Appeal for Peace" which was printed in THE LIVING CHURCH of August 19th with the signatures of the Bishops of Michigan and Utah at the head, we criticised especially the two bishops for this indictment of their fellow Churchmen on the ground that neither of them had helped to relieve the condition, in the obvious way that

The "Appeal
for Peace"

was open to all the bishops, by participating in a call for a special session of the House of Bishops.

We are glad now to exonerate the Bishop of Utah from failure to act in that wise. It is pointed out to us that he was not consecrated until December, 1914, being after the time when THE LIVING CHURCH ineffectually urged the House of Bishops to assume leadership in giving expression to the voice of the Church in the issues relating to the war, while in the subsequent movement to summon the House for consideration of the Panama difficulty, which is termed in this Appeal "a family quarrel," etc., Bishop Jones did sign the call for the special session.

We gladly make our apology to him for this error in fact.

And in view of the fact, as now established, we are the more amazed that he could bring himself to sign that curious paper.

THE death of Bishop Brewer removes from the Church on earth one whose chief enthusiasm was her missionary work. An inveterate and successful missionary himself, he was among the foremost in urging the overwhelming importance of missionary activity.

Death of the Bishop of Montana

He was also the father of the apportionment. Through his pleading the system was adopted by the Church, and though he lived to recognize the limitations of the system, its measurable success was perhaps due more to him than to any one else. In his last two years, the consecration of his Coadjutor giving him the opportunity for leaving his diocese more than he had hitherto been able to do, he traveled quite extensively pleading for better support of missionary work.

God grant him light and refreshment, and bestow upon him the blessing of peace!

WRITING from Paris under date of August 9th, the Rev. Samuel N. Watson, D.D., rector of the American church in that city, acknowledges the receipt of a remittance from THE LIVING CHURCH WAR RELIEF FUND, and with respect to conditions in his city says:

War Relief

"The most pressing problems ahead of us will be fuel and milk: for example, the Pouponniere has at present 270 babies in its charge, and they are admirably cared for: you published the picture of some of them recently. The great charities of a city are always sure to suffer when general giving is restricted: and here people have given wonderfully, and continue to give: but the demands are increased a hundred-fold. And as for coal, with the coal mines in the North in the enemies' hands at present, and with shipping possibilities restricted, the price of coal is going to be a question, for the poor, and those of limited means. We know, because we are putting in to-day a part of our coal for the church for the winter: and at present rates, it will cost us at least 7,500 francs to keep the pipes in this great church from freezing."

CONTRIBUTIONS for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 28th, are as follows:

Member Church of the Advent, Boston.....	\$ 1.00
Rev. C. L. Hutchins, D.D., Concord, Mass.	25.00
Christ Pro-Cathedral, Trenton, N. J.	10.00
Floy Davidson, Vancouver, Wash.	2.00
A friend	5.00
In loving memory R. J. K., Owego, N. Y.* ..	5.00
A communicant, St. Luke's Church, Germantown, Pa.† ..	5.00
Church Boy, St. Mary the Virgin's, New York ‡ ..	2.00
Mrs. Paul Ray Applegate, Essex Falls, N. J.¶ ..	10.00
Mrs. E. E. Thomas, Essex Falls, N. J.¶ ..	10.00
Total for the week.....	\$ 75.00
Previously acknowledged	28,794.86
	\$28,869.86

- * For Belgian relief.
- † For French orphans.
- ‡ For relief of prisoners in Germany.
- ¶ For relief in Switzerland.

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Cambridge Conference for Church Work.....	\$16.69

DEATH OF BISHOP BREWER

THE venerable Bishop of Montana, the Rt. Rev. Leigh Richmond Brewer, D.D., passed to his rest on Monday evening, August 28th, at his home in Helena, aged 77 years.

Bishop Brewer began last fall to suffer from indigestion and to lose weight. Four months ago a physician's examination indicated cancer of the stomach. With characteristic heroism he continued work until a month ago, when failing strength compelled him to cancel visitations. He spent a large part of last winter in the interest of general missions, traveling in other dioceses, leaving his Coadjutor to administer the affairs of the diocese, but hoping to resume his diocesan work. He only took to his bed, however, on the Saturday previous to his death, but it became evident soon after that he was critically ill.

Bishop Brewer was born in Berkshire, Vt., January 20, 1839. He was the son of Sheldon Sykes and Laura Brewer, and his mother's family name was Cramton. He graduated at Hobart



THE RT. REV. LEIGH RICHMOND BREWER, D.D.
Late Bishop of Montana

College in 1863, with the Second Honor in his class, which was the Salutatory. During his course he was also awarded the Latin Prize in the Sophomore year, the Greek Prize in the Junior year, the first White Essay Prize and the Second Cobb Essay Prize in the Senior year. He graduated from the General Theological Seminary in 1866 and was ordered deacon in the Church of the Annunciation, New York, July 1, 1866, by Bishop Potter, and priest in Christ Church, Oswego, N. Y., June 16, 1867, by Bishop Coxe. He was for six years rector of Grace Church, Carthage, N. Y., after which he became rector of Trinity, Watertown, N. Y., where he remained until his elevation to the episcopate. He married Henrietta W. Foote. He was consecrated Missionary Bishop of Montana in Trinity Church, Watertown, December 8, 1880, by Bishops Huntington of Central New York, Tuttle of Utah, Bissell of Vermont, Morris of Oregon, and Paddock of Massachusetts. The diocese of Montana was organized in 1904 and Bishop Brewer became diocesan. He is succeeded by the present Bishop Coadjutor, the Rt. Rev. Wm. F. Faber, D.D., who was consecrated in 1914.

PRAYER is the door, forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the Father. We are living in an invisible world, where our wishes are understood before our words are spoken.—Lucy Larcom.

FAITH is all-powerful; it conquers everything, and despises worldly goods, since it is sure of eternal bliss.—Savonarola.

TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

IX.

INGENIOUS INTERPRETATION ONCE MORE: A NOVEL VIEW OF THE PREFACE TO THE ORDINAL.

It is a relief to turn from scornful defiance of the teaching of the Prayer Book to questions as to what it really means. But I cannot but think that the next piece of interpretation which I shall notice is a very remarkable example of evasion.

The rector of another great parish in the city of New York has set his hand, of late, to an exposition of the Preface to the Ordinal.

This Preface (it may be found on p. 509 of the Prayer Book) was probably written by Archbishop Cranmer. Certainly, Cranmer may be credited (as the rector of St. Bartholomew's tells us in his sermon, "*Panama*," preached December 12, 1915) with being familiar with the controversies of his time. I am ready to go farther, and acknowledge that this, like other Reformation documents, was written with exceeding care not to bear too hardly on consciences of either the extreme conservative or the extreme radical party of the day. With this preliminary statement, let us read this famous declaration with care, and then compare it with history.

Dr. Parks quotes it from our American Prayer Book without showing any knowledge of the fact that this form differs very slightly from the Preface as found in the English Revision of 1662, and that that form again is somewhat different from what Cranmer wrote, 115 years before. The differences are not of great importance, but, as we are studying history, we must note them.

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been (hath been, *Cranmer*) these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation that no man (*add* by his own private authority, *Cranmer*) might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are (were, *Cranmer*) requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto (*English 1622 and American Book add, by lawful Authority*). And therefore, to the intent that these orders may (should, *Cranmer*) be continued, and reverently used and esteemed in this Church (the Church of England 1662; this Church of England, *Cranmer*),

1662, and American

no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had (formerly, 1662) Episcopal Consecration or Ordination."

Cranmer, 1552

it is requisite that no man (not being at this present Bishop, Priest, or Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following."

This seems plain enough in both versions. The Church of England cleaves to the immemorial doctrine of the whole Catholic Church, touching holy orders, she will continue the methods of the ancient Church in the matter of ordination, and she will not recognize as having the gift of holy orders any person who is ordained in any other way.

"But nay," says the new argument—I am putting it in my own words—"just see what Cranmer did *not* say. All this is said of the Church of England. The Church of England will conservatively hold on to these old methods for her own use. She passes no judgment on foreign Protestants. She does not say for a moment that their ministers are not just as truly 'ordained' as her own."

Is this a true statement? I venture to call it "true, but misleading."

Public opinion in England, political, social, and religious, was much divided in the reign of Henry VIII, and even in the time of Elizabeth, but certainly a large share of the public opinion of England in both these reigns was moved to sympathy with foreign Protestants. It was not a purely disinterested sympathy, either. It looked as if England might have great need of the help of these foreign Protestants in the event (gravely threatening at times) of the breaking out of a great religious war. Many Anglican divines held, I imagine, that the Protestants of the continent of Europe had a right to band themselves together, and continue their religious life with services and sacraments, when Church authorities everywhere expelled them from their communion. If they had no bishops and their priests were dying off, they had a right, so it could be plausibly argued, to call upon God to meet a special emergency with a special grace, demanding of Him that He send His Spirit to ordain their minister through the laying on of hands of the lower ministries, or of the Praying Church. I acknowledge that the Preface, as penned by Cranmer, passes no judgment on that point. But on what is to happen, where there is no such emergency, and where episcopal ordination may be had, it is express.

WOMEN IN ENGLISH NATIONAL MISSION

Bishop of London States Conditions Under Which They May Speak

NEW VICAR OF ST. ALBAN'S, HOLBORN

The Living Church News Bureau
London, August 7, 1916

THE Bishop of London announces in his *Diocesan Magazine* that he is prepared to allow addresses to be given by women in churches in connection with the National Mission on the following conditions: (1) They must only speak to women and girls. (2) They must in all cases have the permission of the Bishop. (3) They must have the full consent of the incumbent. (4) They must not speak from the pulpit, lectern, or chancel steps. This permission only holds up to the end of the National Mission. A list of "women messengers" who have the Bishop of London's permission to give addresses in churches is being prepared, and further details will be given next month.

The Dean and Chapter of St. Paul's, in whose hands is the patronage, have appointed the Rev. Herbert Charles Frith, vicar of St. Alban's, Holborn, in succession to the Rev. R. A. J. Suckling, whose resignation took effect on the 1st inst. Mr. Frith's antecedents since his ordination in 1897 have been such as fully to justify his appointment to this very important and noted London benefice. He began his clerical career on the staff of clergy at St. Mary Magdalene's, Munster Square, and in 1904 became vicar of the Church of the Holy Redeemer, Clerkenwell, London. In 1911 he was appointed to the vicarate of St. Barnabas', Oxford, by Keble College, in succession to the Rev. Cyril Hallett, who joined the Universities' Mission, and has become Archdeacon of Rovuma in the diocese of Zanzibar (now one of the interned missionaries in German East Africa). It is understood that the vicar of St. Barnabas' has accepted his new appointment on the support of his Bishop and with the express approval and sympathy of the revered priest whom he succeeds at St. Alban's.

The Rev. Mr. Suckling, who now retires in his old age after thirty years of singularly active and honorable service as one of the most prominent men among the London clergy, first came into prominence as the successor of the Rev. Charles Lowder, the saintly priest and famous first vicar of St. Peter's, London Docks. After two years' work in his slum parish in the East End, from 1880 to 1882, Mr. Suckling became still better known by succeeding the Rev. A. P. Mackonochie as vicar of St. Alban's, Holborn (West Central London).

The Rev. Mr. Suckling is a Suffolk squire, and a descendant and the living representative of an ancient and noted family, first established in Norfolk and afterwards in Suffolk. Sir John Suckling, courtier and poet in the first half of the seventeenth century, belonged to this family. His grandfather, Robert Suckling, was Mayor of Norwich in 1582, and represented that city in Parliament four years later. His eldest son, and the poet's uncle, was Dean of Norwich from 1614 until his decease in 1628. While Dean he drew up a protest against Archbishop Abbott's visitation of the see of Norwich. The poet's father was an M.P. in 1601, and in 1602 was acting as secretary to the Lord Treasurer, Sir Robert Cecil. He was knighted by King James I in 1615, while King Charles, upon his accession, created him a Privy Counsellor. The poet, upon his father's decease, became the possessor of rich estates, including Barsham, Suffolk, and was knighted in 1630. His great-grandson, Prebendary Suckling, of Westminster, was father of the famous Captain Suckling, with whom Lord Nelson sailed his first voyage, and of Catherine Suckling, who became the wife of the Rev. Edward Nelson, and was the mother of the great English admiral and the hero of Trafalgar. The manor of Barsham which the Rev. Mr. Suckling has inherited from his ancestors has been in his family since 1613. He is also a collateral descendant of Inigo Jones, the celebrated English Renaissance architect. And perhaps the most interesting fact of all, he is a godson of John Keble.

Lord Hugh Cecil, M.P., in his address last Friday at St. Martin's-in-the-Fields on "Christianity and the War," it being the second anniversary of the Great War, said the fundamental cause of the war was undoubtedly Nationalist sentiment, which was felt much the most strongly in Germany, and pos-

essed the German mind to a degree altogether inconsistent with Christian morals. The German Nationalist teaching had set up a new standard of life and development over and against the standard of the Christian God, and it partook of the sin of idolatry. This Great War was a judgment on all Christendom for having allowed Nationalism to have grown to such a height that "it surpassed the true devotion of the Catholic Church."

The Lord Mayor on Friday unveiled the first memorial in the city to Lord Kitchener. It is a reproduction in Portland stone of a fourteenth century Gothic cross, nearly twelve feet high, and stands in the churchyard of St. Botolph's, Bishopsgate.

Unveiling of Kitchener Memorial

The altar in the Recreation Hut which the Church Men's Society has provided for the Royal Naval Air Station at Hudson, a suburb of London, is made entirely of parts of broken aeroplanes, put together by the men of the R. N. A. S.

An Altar of Broken Aeroplanes

The new offices of the S. P. C. K., their building in Northumberland avenue having been taken over by the Minister of Munitions, are now at Greener House, 68 Haymarket, S. W.

J. G. HALL.

NEW BISHOP OF JAMAICA

THE Rt. Rev. George F. C. de Carteret, Assistant Bishop of Jamaica, was chosen Bishop of the see in succession to the late Archbishop Nuttall at a special synod of the Church of England in Jamaica held on August 10th. Bishop de Carteret's name was unopposed, and his election was unanimous.

The synod also passed resolutions on the death of Archbishop Nuttall, who had been associated with the see for fifty years, had been its Lord Bishop for thirty-five years, and had presided over the province of the West Indies for nearly twenty-three years as Primate and Archbishop.

Bishop de Carteret is an alumnus of Wadham College, Oxford, and was ordained deacon and priest by the Archbishop of Canterbury in 1889 and 1890. He served in England until he was elected Assistant Bishop of Jamaica in 1913.

SELF-SURRENDER

Long time I fought against Thee, for I did not understand;
My heart was sore, rebellious, beneath Thy heavy hand.
I strove against the burden that Thy love upon me laid;
The stony path Thou pointedst out my feeble soul dismayed.

Now I descend the valley where grey mists around me roll;
The thickest clouds of darkness can no longer daunt my soul:
For I know that sorrow's darkness is the shadow of Thy hand
Stretched out in love to shield me from the dazzle of Thy land.

For my vision is so weakly that I never could endure
In this brief life that radiance whose glory is so pure.
So, with sight obscured by sorrow from what angels fear to see,
In fullest self-surrender, Lord, I yield myself to Thee.

Kingston, Ontario.

ROBERT SPENCER RAYSON.

MOUNT ARARAT IN ARMENIA

When from that mountain-top the waters fell,
And through the flood the storm-washed earth again,
After the chilly tyranny of rain,
Show'd glistening above the watery hell,
While that sweet, half-forgotten miracle,
The lambent dawn, broke o'er the surging plain,
Clear above every mystery of pain
The seven-hued bow gave token all was well.
But oh, unhappy land, thrice-perish land,
What deeper deluge whelms thee now anew!
Plung'd in a night of unilluminated gloom
No bow of hope thy piteous gulfs hath spanned,
But, equal for the many and the few,
Rolls utter and illimitable doom!

H. BUCHANAN RYLEY.

IF WE LIFT up our eyes to heaven, God's glory shineth forth; if we cast them down upon the earth, it is full of His goodness. The hills and the valleys rejoice and sing; fields, rivers, and woods resound His praise. We will think of God when we play and when we work; when we walk out and when we come in; when we sleep and when we wake; His praise shall dwell continually upon our lips.—*Anna L. Barbauld.*

DEATH OF REV. DR. J. NEVETT STEELE

Passing of Well Beloved New York Priest

FIFTIETH ANNIVERSARY OF REV. DR. LUQUER

New York Office of The Living Church }
11 West 45th Street
New York, August 28, 1916 }

THE Rev. Dr. J. Nevett Steele died at his residence in this city on Wednesday morning, August 23rd, in the sixty-seventh year of his age, after a lingering illness. He was the son of I. Nevett Steele and Rosa Nelson Steele. His father was one of the leading lawyers of Baltimore and at the time of Dr. Steele's birth was United States consul at Caracas, Venezuela. Dr. Steele first studied law and was admitted to the Maryland bar before he entered the ministry. He was graduated from the General Theological Seminary in New York, in 1882, and later became rector of Zion Church, Wappingers Falls, and finally vicar of Trinity Church, New York City, where he remained for seventeen years. In the dignified musical service at Old Trinity Dr. Steele's rich voice and musical ability found a congenial field of usefulness.



REV. J. NEVETT STEELE
Mus. Doc.

At the time of his death, Dr. Steele was a trustee of the General Theological Seminary, president of the Associate Alumni of that institution, and chaplain of the Daughters of the American Revolution. For many years he was the president of the Maryland Society. He was a liberal patron of music, and made valuable contributions to the hymnology of the Church. He was a member of the Century Club of New York, and one of the founders of the Maidstone Club in East Hampton, Long Island.

In 1872 he married Helen H. Aldrich, daughter of Mr. and Mrs. Herman D. Aldrich. Dr. Steele is survived by his widow and six children, Mrs. John Leon Moran, Mrs. Theodore W. Morris, Jr., J. Nevett Steele, Jr., L. Spencer Steele, Mrs. Joseph C. Borden, and S. Wyman Steele. He is also survived by three brothers, John Nelson Steele, Charles Steele, of J. P. Morgan & Co., and S. Taggart Steele, and by three sisters, Mary, Rosa, and Kate Steele.

To East Hampton people Dr. Steele was especially dear; for thirty-five years he has been closely identified with the life of the village. His house on Dunemere lane was one of the first summer cottages built there, the first on Dunemere lane. In fact, it was Dr. Steele who gave the lane its name.

With two things in East Hampton, he is especially associated, St. Luke's Church and the Maidstone Club. In the eighties and nineties, when Dr. Gardiner of Bridgehampton ministered to St. Luke's on Sunday, Dr. Steele regularly held the week-day services and celebrated the Holy Communion on holy days.

Funeral services were held in St. Luke's Church, East Hampton, on Friday afternoon, August 25th. A choir of ten voices sang the burial anthem and Hymns 179 and 243. The opening sentences were read by the Rev. Thomas Worrall, who also said the committal at the grave in the local cemetery, Cedar Lawn. The lesson was read by the Rev. Oscar F. R. Treder, rector of the parish, Dean designate and elect of the Cathedral of the Incarnation, Garden City. The Rev. Benjamin S. Sanderson of Wyncote, Pa., one of Dr. Steele's seminary classmates, read the Creed and closing prayers.

The alumni of the General Theological Seminary were represented by the officiating clergy and the Rev. Dr. Alban Richey, the Rev. Dr. Edmund Banks Smith, the Rev. George W. Eccles, and the Rev. Samuel C. Fish. Other clergy present were Archdeacon Pott, the Rev. Dr. E. Clowes Chorley, the Rev. Francis V. Baer, the Rev. Joseph H. Ivie, and the Rev. John Beach Arthur.

The Rev. Dr. Lea Luquer, rector of St. Matthew's Church, Bedford, N. Y., celebrated the fiftieth anniversary of his ordination to the priesthood on Saturday, August 12th.

Jubilee Anniversary There was Holy Communion, and in the afternoon a reception attended by parishioners and friends. The vestry and congregation presented their rector with many beautiful tributes of respect and affection, including an oil portrait of himself and a purse of gold. On Sunday morning Dr. Luquer preached the same sermon he used fifty years ago, from St. John 1: 29. The thank offerings at this service, \$2,241, were sent to the Church Pension Fund.

SUMMER SCHOOLS OF BOSTON CITY MISSION

Close After Successful Session

FIGHTING INFANTILE PARALYSIS

The Living Church News Bureau }
Boston, August 28, 1916 }

THE summer schools of our City Mission closed last week, after a six weeks' term which was successful in every way and without a financial deficit. Interesting closing exercises were held at the various schools. At the Frances Willard House, for example, the children not only exhibited their manual work, but also gave a little play; at St. Stephen's there was a good exhibition of gymnastics; at the Robert Gould Shaw House, there was a fine show of baskets and other objects, which testify that the negro boys and girls are no less efficient than the whites.

The others at nearly a dozen locations made the final day attractive according to their individual taste. The closing of the schools so early in the month is not only to allow the youngsters a space of vacation before the fall opening of the public schools, but to give the college girls who have devoted so much of their summer to this strenuous service a breathing time in anticipation of their fall duties. The Mothers' Rest at Revere will remain open, entertaining doubtless a full house, until the week before Labor Day. The girls and boys will also continue to have their daily excursions to Revere. One of the little tots has said of the vacation school: "We always have a fine time playing games, but, somehow, I am always glad when the teacher asks us to sit very still, and then one of the older children counts us, and then we go to the tables and make such lovely things. I always try to do my work alone and then I can help someone else."

So far, in this state, the tragic affliction called infantile paralysis has not attained the proportion of an epidemic.

Health Commissioner F. X. Mahoney, indeed, says that this has been the healthiest year since 1911.

Considerable anxiety has naturally prevailed as we are so near New York. Every precaution to prevent an epidemic here is being observed, especially by the District Nursing Association. Its campaign is largely educational and aims to help parents to keep their children well and to encourage cleanliness. This month over one hundred and twenty cases of paralysis have been reported, or sixteen more than in July. In 1909 there were 923 cases, while thus far this year there have only been somewhat over three hundred. In Boston itself, the population, so far, has been nearly immune from this dreaded disease, only about thirty cases having been reported since the first of the year. The city's chief health officer has adopted the policy of withholding the names of the victims on the theory that "the morbidity relative to infantile paralysis is entirely out of proportion to the danger that exists." It is believed now that the disease is on the wane in this state.

Probably not all of the diocesan clergy and their families realize, as yet, what a delightful opportunity is offered to them, at small expense, of visiting the charming island of Nantucket.

"Churchhaven" Miss Caroline French, a devout communicant of Emmanuel Church, Boston, who departed this life about two years ago, bequeathed her delightful house on that island to the diocese, to be used by the clergy and their families. The house stands on Main street, is of brick, and very spacious. Room may be had on application as far as space allows. It is, however, necessary to arrange for one's meals outside. As \$25,000 was left as an endowment fund, no charge is made for the rooms. This house is a great boon for those fortunate enough to secure rooms, and already the first season of its use has shown its value. The house is called "Churchhaven." Unlike Swansea, no lay persons, except members of a clergyman's family, are accommodated, owing to the small number of bed rooms. Miss French also built St. Paul's Church at Nantucket, as a memorial of her father.

INSCRIPTION FOR A CHURCH PORTAL

This House of God is open through the day

For rest and prayer.

Ye who pass by this way,

Your hurrying footsteps stay;

Lay by your care:

And enter, at His feet to rest and pray

Who giveth rest and hearkeneth unto prayer.

HENRY SCOTT MILLER.

A LIFE NEED NOT be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree—in a little gem as in a great mountain. . . . A beautiful life is one that fulfils its mission—that is what God made it to be, and does what God made it to do.—James R. Miller.

CENSUS OF CHICAGO CATHEDRAL NEIGHBORHOOD

Analysis by Social Service Commission

PROGRESSIVE WORK IN ELGIN PARISH

The Living Church News Bureau }
Chicago, August 28, 1916 }

MISS CARRIE MENGE, the secretary of the social service commission of the Cathedral of SS. Peter and Paul, has written in her latest report:

"An endeavor was made to find out the population of the Cathedral neighborhood and the nationalities living there. As the school census is the most reliable source of information for such things, it was decided to obtain the information in this way. A more accurate account of these conditions can be given out in the fall, as the new census is not ready, and our figures are two years old. The Eighteenth Ward, three-fourths of which is Cathedral neighborhood, east of Ashland between Van Buren and Lake streets, has a population of over 64,000 people, 36,000 of which are men or boys. Of this number, over 34,000 are of American birth. It was found that there are 46,000 adults, 4,000 children under seven years of age, 3,000 between seven and fourteen, 1,100 between fourteen and sixteen, and 3,600 between sixteen and twenty-one."

With the advent of the new rector of the Church of the Redeemer, Elgin, the Rev. J. H. Johnson, the parish began some advertising. Last spring an entire half sheet of the local paper was taken, in which were printed "practical explanations of the Christian religion as the Episcopal Church teaches it." The Lenten services, especially for strangers, were extensively advertised, with the lists of subjects for each Sunday.

Members of the Beale men's club, a parish institution, felt that the club should have a wider mission than mere good fellowship. At a joint meeting with the Universalists' men's club it was determined "to do something more than have good times together." Vestry and rector decided to arrange for a Sunday evening club, where prominent men and women in social welfare work should point the way to definite action for social betterment. The Sunday evening club was forthwith organized, and began its sessions immediately after Lent. It has taken the form of a forum, where all meet to discuss how men and women of different faiths care for their fellow men. The rector has just written that the efforts which the men of the parish have made, especially by advertising, have had considerable success. In the midst of a no-license campaign, the church was filled every Sunday evening, with no special attraction besides an hour's instruction in the Christian religion by the rector. On certain nights there were special speakers, Dr. Hopkins, Dr. Stewart, and Mr. C. N. Blachly, secretary of the Social Service Commission. The largest class of adults in the history of the parish was presented for Confirmation; the Sunday school attendance was doubled, and a general interest aroused in the city. During the summer the vestry have made a complete redecoration of the church; the women have ordered a new carpet; and the men's club have planned to overhaul and extend the church heating plant, the members doing the work themselves.

Chicago, it is expected, will have about fifty laymen at the Cleveland convention of the Brotherhood in October, which will mean in the words of Mr. Courtenay Barber, of the National Council, "an investment of five days and \$35."—From St. Luke's parish, Evanston, there are four in the First Illinois Infantry at San Antonio, Texas, John M. White, a server at the altar, Robert Wheeler, Howard Aitkin, and Lawrence Tower.

BENEVOLENCE NO SUBSTITUTE FOR RELIGION

A MAN RECENTLY undertook to justify himself in a conversation with me for abstention from Church-going and from saying his prayers. He said, "It seems to me that doing one's duty to one's neighbors as one would be done by is good enough religion for anybody." I told him it was not religion at all, for it has nothing to do with God. Religion is concerned with our relations with God, and to practise religion means to cultivate these relations and get continually into more effectual personal touch with God. "Suppose," I said, "I were to say to my father, 'I love you with all my heart and therefore I am going to do all I can to serve your children, my brethren, but I had rather let it go at this and not be obliged to meet you'; would that be a proper state of affairs? Surely not, and yet it would be strictly as logical as to make the doing to our neighbors as we would be done by an excuse for refusing to enter the house of God and cutting His acquaintance."—Rev. F. J. HALL, D. D., in a leaflet of St. John's Church, Ogdensburg, N. Y.

MINORITY REPORT ON A RACIAL EPISCOPATE

FOLLOWING upon the report of the majority of the Joint Commission on a Racial Episcopate which was printed in THE LIVING CHURCH of August 19th, the minority consisting of the Bishops of South Carolina and Georgia, the Rev. C. Braxton Bryan, D.D., the Rev. Ernest M. Stires, D.D., and Mr. Joseph Packard have united in a minority report.

The minority declare at the outset their dissent from the conclusions of the majority on the ground that the plan for a separate racial district "contravenes a fundamental principle of Christianity and destroys the unity of the Church under one bishop, which has been the rule and practice from the beginning. The argument which has been advanced, that, because God has differentiated the members of His great family into races, therefore the Church must be divided on racial lines, is both unchristian and uncatholic."

The distinction between St. Peter as apostle to the Jews and St. Paul as apostle to the Gentiles is considered and declared to be in no wise a parallel to the proposed plan.

"The family of God includes, not one race but all races of men; not one class but all classes and conditions of men. No man can deny that this is the catholic idea. This is the mind of Christ and of the New Testament. Because we have not lived up to it in every case constitutes no sufficient reason for denying its truth or despairing of a principle which has stood the test of all the centuries and which now for the first time is being called in question."

It is admitted that "God has set men apart in races" and also that it is "the Church's mission to seek to develop initiative and self-pride in any race," but it is stated that it does not follow from these that "it is part of her divine mission to minister to race pride or to foster race ambition."

"We can conceive of no plan which would more utterly subvert and destroy this catholic ideal of the unity of the family of God under one head than that of a Separate Racial District for negroes in the South in the same territory now presided over by bishops duly consecrated and commissioned by the Church to minister to men of both races within their jurisdiction."

This, it is stated, would be "nothing less than a gratuitous breach of the unity of the diocese and of the Church," and it is also suggested that the precedent might be invoked to demand separate bishops for the Japanese in California, the Indians in the West, or for any others who might feel discriminated against in the councils of the Church.

It is denied that the principle of local self-government should control in the matter, since the question is one that affects "the very life and fundamental laws of the Church."

It is stated also that if this plan be put into operation it will be "exceedingly difficult if not impossible to try the plan of a suffragan bishop as provided by the General Convention, if it shall be found expedient and possible in the future to do so." No race will be willing to adopt the latter if it can obtain the former system, and it is maintained that the agitation for the racial district explains the refusal of negro Churchmen to accept the Suffragan system in any diocese. "In our opinion," state these gentlemen, "the two plans are mutually exclusive; their differences are so fundamental and the ideals for which they stand so diametrically opposed that it is impossible to see how they can long continue to exist side by side in the same territory. The Racial Episcopate advocates separation and independence of the white race; the Suffragan plan tends to foster friendly relations between the races, to keep them together in the same Church, and to deepen in the white man a sense of obligation and responsibility for the black man. The one disrupts and destroys the unity of the family of God under one bishop; the other preserves it and stands for the ancient and catholic order of the Church. It is impossible to conceive of any two plans more radically different or more diametrically opposed."

The report then considers the question from the point of view of its effect upon the white race. It is suggested that the system proposed by the majority will inevitably tend to weaken in the white man his sense of responsibility for the negro. Moreover, "the Southern white man could not and would not serve the Church under a negro bishop. Such an admirable arrangement as that which now exists at the Bishop Payne Divinity School, for instance, where white presbyters of the diocese of Southern Virginia are engaged in the training and education of our negro clergy, would no longer be possible. Ties of long standing would be broken, and many who are now

laboring with self-sacrificing devotion and singleness of heart for the moral and spiritual elevation of the negro race would be obliged to surrender their work into other hands."

It is argued also that the separate racial district system could not lead up to the establishment of normal dioceses such as are anticipated in all other missionary districts.

Finally it is declared that the Church has already adopted the plan of a suffragan bishop as the sufficient solution of the negro problem in the Church. "We had hoped," it continues, "that some Southern bishop and diocese would have been able to put the wisdom of the Church to the test of an actual experiment long before this; but the responsibility for this failure must be laid, in part at least, at the door of the Church herself who gave us the plan," because the General Convention having at one session closed the question by adopting the Suffragan system, re-opened it at the next by beginning the discussion of the Racial District system. It is declared to be confusing to have this failure of the Church to discover her own mind. The Suffragan system cannot be "given a fair trial so long as the advocates of the Racial Episcopate are in the field and the agitation for a different plan keeps up, and the Church herself aids and abets the agitation by appointing joint commissions to continue the investigation and to propose other and radically different remedies. The possibility of the Suffragan plan has not therefore been eliminated. The choice is not between adopting the report of the majority and doing nothing."

There is a reminder of a precedent for the Suffragan system on the west coast of Africa, where "there are at this time two negro suffragan bishops working under white diocesans. We are told by Archdeacon Melville Jones and others who have labored in that field that the plan has worked successfully for more than fifteen years. We have yet to hear that the suffragan bishops of British West Africa are 'puppets' or ecclesiastical figure-heads. The charge is manifestly untrue."

The fact of the great differences of opinion in the South, both among whites and among negroes, is cited as reason for great caution in adopting the proposed new system.

"In the absence of any historical precedent to guide us, we are of the opinion that it would be far wiser for us to take no further action at this time, but to discourage continued agitation of the question in the hope that some Southern diocese may yet find it possible to apply to this vexed question the remedy which the Church herself has proposed in her canon on Suffragan Bishops."

NEW LEGISLATION FOR NAVAL CHAPLAINS

THE corps of Naval Chaplains have, at last, through the strong advocacy of Secretary Daniels and the support of President Wilson, secured in the Naval Appropriation measure the removal of the discrimination against them in the matter of pay and allowances. The law of 1908 provided that all officers in the Navy of the same rank and length of service should have the same pay and allowance: but to this was added a proviso that excepted chaplains, and chaplains alone, of all officers in the Navy. The doctor, the paymaster, the constructor, the engineer, and the professor got the pay of their rank the same as the line officers; but while the chaplain might attain to the grades of commander and captain the same as other officers, he could never have a higher pay than that of a lieutenant commander, which is about \$500 annual pay less than that of commander and \$1,000 less than that of captain.

The Senate naval committee unanimously accepted the amendment removing the discrimination, and the Senate adopted it without dissent. When the bill was sent to conference the House conferees agreed to the amendment, the Secretary of the Navy and President Wilson personally urging it. Both believe that efficient chaplains help to make an efficient Navy, winning the love and confidence of the men, and exerting a strong influence over them in matters of morals and discipline.

The Navy Department on its own initiative, proposed that chaplains be admitted to the rank of rear admiral, on the ground that the principle of no discrimination required that the corps of chaplains be placed upon the same basis as the corps of doctors, paymasters, engineers, constructors, etc., all these having already rank up to and including that of rear admiral. Neither the Churches nor the chaplains asked for this amendment though in principle it is regarded as right. The Senate accepted it without question, but the House conferees opposed it and it was stricken out in conference. It probably is not generally known

that three retired chaplains have the rank of rear admiral, specially conferred upon them by act of Congress for service in the Civil War.

Under existing law the number of chaplains increases automatically with increase of soldiers and sailors. In the Army there must be one chaplain for every regiment of infantry, artillery, and cavalry, and one for every 1,200 in the coast artillery corps. In the Navy there must be one chaplain for every 1,250 of the personnel. The increase of Army chaplains will be large but gradual, as the number of regiments is added to. In the Navy the increase goes on steadily at the rate of from seven to ten each fiscal year, until the full quota of about sixty is reached.

EXCEPT SOME MAN SHOULD GUIDE ME

BY ROLAND RINGWALT

AN undying picture is that of the Ethiopian, an official of high place, trusted with a queen's treasure, who sat in his chariot, and read without comprehending the words of Isaiah. The question of St. Philip, "Understandest thou what thou readest?" does not give the force of the original; it is almost like a Scotch interrogation, "Do ye ken what ye con?" But the answer was clear and honest, "How can I, except some man should guide me?" After the treasurer had frankly owned his ignorance, the missionary could explain to him the writings, and show him that the ancient prophecies were fulfilled in One born of a Jewish mother, yet a Light to lighten the Gentiles.

The scene has numberless counterparts. Whatever be said of the self-made scholar, of the industry that digs out the roots from a lexicon and pores alone over cubes and squares, there is always a flash of personal influence. A vain man may not like to confess his indebtedness to his mental guide, an immature scholar may not recognize what his instructor has done for him, the lessons may be few and the good humored teacher may forget that they were given, a hint or an encouragement may be dropped unconsciously, the biographer may never find out what somebody did for his hero. Nevertheless, Moses learned from the Egyptians, Paul sat at the feet of Gamaliel, and there is no one who has not like obligations, direct or indirect. Whoever reads aright the books of men or the book of nature should gratefully own, "I could not have done it had not some one guided me."

As one re-reads the chapter in the Acts he thinks of what Socrates did for Plato, or of young Demosthenes copying over and over those deathless speeches in Thucydides, or of the various intellectual forces which shaped the mind of Augustine. The detached fact, the verbal discovery, the voyage to an unknown region, may seem to be the victory of a self-taught genius, but others labored before he could enter into their labors. Goethe has stated that case too clearly to permit a re-argument. After Goethe's account of the mental influences of his youth and age, after his frank avowal that there was little he could fairly claim as his own, the need of guidance may be set down as proven beyond dispute.

It sharpens our mental appetite to find out who or what steered a powerful mind's early course. Take Sir Walter, there were attorneys who knew more than he of Scottish law and there were antiquaries more painstaking than he was. But in childhood he found out that his grandfather had vowed never to cut his long beard until the king came back from over the water, and that his father looked on Jacobitism as a prudent lawyer under the Hanoverian government would look on it. As a boy, Scott drank in his mother's fondness for Cavalier songs and traditions, while he learned much from a tutor of rigid Presbyterian views. These differences of belief did not make for logical consistency, but they helped to show the boy that Scotland was the land of Cavalier and Covenanter. Baillie Nicol Jarvie's loyalty to Kirk and King was not logically consistent with his pride in being own cousin to Rob Roy; however, Scott had breathed such a mingled atmosphere that he felt how such jumbings of present-day common sense and past-day sympathies might and must be.

Macaulay owed a great deal to his superb memory and his industry never let that memory rust. Still, it is superficial to write as if he made his reputation wholly out of what he read in books. The child whose letters were praised by Hannah More and whose library began with her gifts sat in her drawing room and walked in her garden, throbbing with eagerness to hear what Dr. Johnson said, how Burke talked, what the London of their golden days was like. Do those who merely say, "Of course,"

(Continued on page 636)

The Virgin Birth of Our Lord Jesus Christ

By the Rev. CYRUS TOWNSEND BRADY, LL.D.,

Assistant Minister and Special Preacher, St. Stephen's Church, New York City

I

IN this paper I shall consider the Proofs of the Virgin Birth of Jesus Christ. To this doctrine in its plain and literal significance the Church is fully and entirely committed.

The dogma, like every other doctrine of the Church, has been assailed ever since it was first promulgated, but never I dare say, in the whole history of Christianity, has there been such bitter, determined, sustained attack upon it as to-day.

The evidence for the Virgin Birth must of necessity be subjective, and therefore, considering mere verbal testimony, the case for it cannot be made so strong as the impregnable defense of the Resurrection.

In the nature of things the only persons who could give objective testimony from personal knowledge were Joseph and Mary, and we may be forced even further to admit that in the last analysis such testimony could be given only by the woman. So that it is sometimes urged that the whole stupendous fact rests, so far as mere human evidence is concerned, upon the statement, of one simple Galilean—dare I say?—peasant woman. Such a position inevitably invites attack from those who would fain disparage the Christian religion, minimize its doctrine, annihilate its creeds. It seems the weakest point, the hardest to be defended. It would appear that there is nothing particular to be said for it except to repeat the woman's affirmation. As to that we shall see. Therefore, the attack upon it is pressed home with the hope that if the creed of Christ and the Church can be found in error in one particular it may safely be dismissed in all.

Now the great fact of the life of Jesus Christ is the Incarnation. This was the taking of manhood into God, or the infusing of Godhood into man, not by mixing of the human and divine natures, which resulted in a compound neither the one thing nor the other, but in a union of both natures in which each was kept perfectly distinct in the person of Jesus Christ, the result of the process, who was, to quote Hooker, "*truly God, perfectly Man, indivisibly God and Man, and distinctly God and Man.*" Truly God, that through Him we might enter into reasonable relationship with God; perfectly Man, that through Him God might enter into reasonable relationship with man; distinctly both that He might preserve both natures in one Person; indivisibly both that there could never be a solution which would leave us a Christ merely of memory.

Those who deny the Virgin Birth, with few exceptions, deny this Incarnation. There are some who declare that they believe in the Incarnation without a Virgin Birth and do not consider the one as dependent upon the other. They say that the Divine Spirit entered the human Jesus at some period in His life, possibly at baptism, and they must admit that for a long time He was simply a good man. I cannot see how these positions can be maintained. To me Jesus Christ, if I am to continue to believe in Him as the Son of God and the Son of Man, must have been born of God and of man. Human births, as we know them, are of man and of woman. To be of God, and of man implies a difference in the established order. This, if you please, is the philosophic necessity for the Incarnation.

I have sometimes heard Jesus Christ called the "Last evolution of man." * He was nothing of the sort. Such a phrase denotes looseness of language and connotes looseness of thought. Jesus was a new creation and His conception was contrary to the common law; that is, miraculous.

In conducting this inquiry I take some things for granted. One is the antecedent credibility of the miraculous. Huxley said: "*The mysteries of the Church are child's play compared with the mysteries of Nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical*

* These are the successive steps in the evolution of man, as set forth by Haeckel, the abridgement being my own:

Monera, Amœbæ, Synamœbæ, Ciliated Larva, Primeval Stomach Animals, Gliding Worms, Soft Worms, Sack Worms, Skull-less Animals, Single Nostrited Animals, Primeval Fish, Mud Fish, Gilled Amphibians, Tailed Amphibians, Primeval Amniota, Primary Mammals, Pouched Animals, Semi-apes, Tailed Apes, Man-like Apes, Ape-like Men, Man!

"And this man is now become a God!"

speculation: virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." I consider also that the doctrine of the Incarnation is accepted by all for whom I write. I claim further that the burden of disproof is upon the enemy. With these reservations I now proceed to marshal the evidence to establish the fact, leaving explanations for a further consideration and warning against explanations which explain away!

We are in possession of four lives of Christ, or four sketches of parts of the life of Christ. I assume with Godet that the biographers were men of good sense, I see that they were men of good taste. One of these books, that of Mark, deals exclusively with the public career of Jesus. It deliberately commences with His baptism and has nothing whatever to say about His birth and early years. Another, that of John, was written long after the other three had obtained wide circulation. It was an attempt to interpret spiritually the life and teaching of Jesus, the actual incidents of which were set forth in detail in the other three gospels. It is claimed that neither in John nor in Mark is there the least reference to the Virgin Birth, and the alleged silence is considered as impugning the doctrine.

Matthew, whose gospel probably followed that of Mark, gives one account of the Virgin Birth; Luke, whose biography is the most circumstantial and carefully compiled of all and whose date is after that of Matthew, gives another. The greatest part of the balance of the New Testament is taken up with the writings of Paul; he, it is claimed, is also silent as to this great fact. But the writings of Paul were intended to develop the ethical, spiritual, and doctrinal teachings of Christ; and he is not concerned with the facts of His life, which save in the Resurrection—the final attestation of all that preceded it!—are scarcely more than alluded to.

Therefore, the claim is made that this tremendous doctrine rests upon the statements of two Evangelists, only one of whom was of the twelve, and that the silence of John and Mark, one of whom was of the twelve and the other of whom probably received his gospel from Peter, together with that of Paul, the greatness of whose work gives him a unique position in the Church, creates a probability that these three men either knew not or, if they knew, believed not in this doctrine. As to that later.

Let us briefly examine the testimony of the two men who affirm the fact. Matthew's story, singularly enough, deals with the thoughts, intentions, and actions of Joseph, who was the undisputed husband of Mary. In Luke's account Joseph is scarcely mentioned. It is the experiences of a mother which are revealed to us with a chaste delicacy, with a spiritual reserve, with a simple dignity, and with a poetic beauty which are beyond all praise. The inference is irresistible that Matthew received his account from Joseph while Luke drew his information from Mary herself.

There are discrepancies between the two accounts, but the differences between them are not essential and in no way do they invalidate the main statements. Indeed to reconcile the one with the other is not at all difficult. They agree strikingly in essentials. They tell us that Jesus was conceived by the overshadowing power of the Holy Spirit; that He was born of a virgin; that His mother's name was Mary; that before His birth she was espoused to a man named Joseph; that Joseph observing her condition was at first minded to put her away; that, out of charity or kindness, he would have put her away privily; that there were communicated to him by divine revelation the facts of the case; that he thereupon accepted the situation, gave to Mary the shelter of his name and, in obedience to an imperial decree, took her to Bethlehem where the babe was born; that the major part of the childhood and manhood of Jesus was spent at Nazareth. There is no ambiguity about the statements of these two writers. I call attention to the fact that their narratives are characterized by a total absence of gross and revolting details, yet the facts are set forth unequivocally.

Now, we are forced to one of three conclusions! Either that these narratives grew up out of myths, heathen or Jewish, and

were inserted in the Gospels at some later date; or that, presupposing them to be original parts thereof, the sources of authority for them were liars; or that they are substantially true.

Were these narratives integral parts of the Gospels? From no manuscript version of the Bible—that is, from no unmutated manuscript of any importance whatsoever, according to the careful decision of critics—are these birth narratives omitted. There are literally hundreds of manuscripts and versions of the Gospels of great age in existence and there are thousands of manuscripts and versions of a somewhat later date. Not for all the classic literature of the world have we so many sources of authority—independent sources which are found in countries widely separated between which and the rest of the world intercourse has been limited—as we have for the Gospels. They all have these Virgin Birth sections therein.

Further evidence of the integrity of the present received text of scripture is found in an enormous number of quotations which in some instances have been traced back farther than any existing copy we possess. These birth sections are quoted again and again by the earliest Christian fathers. It is, humanly speaking, practically impossible to consider them as interpolations.

Furthermore, in corroboration of the integrity of these statements it is pertinent to point to the fact that the Virgin Birth has been believed by all Christians since the days of which we have any record whatsoever, except a small, obscure Jewish sect called Ebionites which flourished in the first century and soon died out. The undisputed writings of Ignatius, who was a pupil of Polycarp, who was a companion of St. John, abound with references to the Virgin Birth, carrying us back as early as the beginning of the second century, or about 110 A. D. In 125 the Apologies of Aristides, in 135 the Dialogues of Justin Martyr, about 160 the Orations of Tertullian, in 175 the letters and teachings of Irenaeus of Gaul, who received his orders through St. John, all bear explicit testimony to this fact as one of the basic conditions of Christian faith. In short, there is not a father of the Church who does not emphasize it. I point out that the statement is repeated in that most ancient of formulas of belief, which in its present form is at least sixteen hundred years old, and which some scholars have traced back in substantially the same form to the first century; that is, in the Apostles' Creed.

Now, as to the alleged silence of Mark, John, and Paul. Mark commences his Gospel at the baptism of Christ and no arguments whatsoever can be drawn from his failure to discuss events prior to that time, although where some of the other Gospels refer to Jesus as the carpenter's son, Mark is careful to say, "*Is not this the carpenter, the son of Mary?*" So far as John is concerned his alleged silence on the subject is significant. It was to John that Christ committed Mary. John took Jesus' mother into his own home, and kept her there until she died. If the records are true, Christ was conceived by the Holy Ghost or else Mary is a liar of the most stupendous and shocking variety. If the statements about Mary are true, no comment from John would be necessary. If the statements were not true, John writing thirty years after they had been written would of necessity by every instinct of honor and decency that could move a man, have been compelled to set them right; for the statements as they stand would lead the idle, the vicious, and those opposed to Christianity to impugn the character of the mother of the Lord. He could not have remained silent in the face of such assertions if he disbelieved them. And he does not remain silent. He says that "*the Word—which was God!—was made flesh*" and there is an absolutely necessary inference to me that in that statement he recognizes the truth of what must have been before him.

Take the case of Paul. Paul was the friend and mentor of Luke; what Luke knew or found out by inquiry the great Apostle would have been more than likely also to know. But be that as it may, while Paul does not state in so many words that Christ was born of a virgin, yet he, too, makes at least one statement that is significant in that he says that the Son of God was "*made of a woman*"—not of a man and a woman. Again there is certainly nothing whatever in his teaching or in that of Mark inconsistent with the Virgin Birth; while everything that John says absolutely depends upon it.

Furthermore, with regard to these alleged silences, I fail to see on what rule of evidence an investigator is justified in dismissing a statement solemnly presented by two independent witnesses because three other witnesses to other facts are believed to say nothing about it.

EXCEPT SOME MAN SHOULD GUIDE ME

(Continued from page 634)

nobody can expect to have such a memory as Macaulay's," think of Macaulay's father—and what that father went through on the African coast? That father's experience told the boy what loyal and pious Englishmen thought of the French Revolution; it gave him an insight into African conditions, a view of lawless adventurers who might have guillotined his own parent had times been favorable. Macaulay went to Cambridge, knowing more of the two generations before his birth than half of the Commoners knew on entering Parliament, and the richest part of his knowledge came not from library or class room. Hannah More and his father had guided him.

Even the most superficial accounts of Daniel Webster's life refer to his father, a veteran of two wars, and to the roving Englishman whose adventures by land and sea inspired the orator's childish thoughts. No story of the colonial days is more interesting than that of the pedagogue parson Maury, disgusted with the fragmentary maps of his era, pacing the floor after school, and saying to the eager young Jefferson, "Thomas, there must be a great river up somewhere in the Northwest," nor could the pupil rest until he sent Lewis and Clarke to spy out the turnings of streams and the slopes of hills. Yet almost as good is the story of another Maury, the boy on the frontier who looked on while a shoemaker's chalk dashed x's and y's over soles and heels—the belief that higher mathematics were of life and death interest was soon burning in the youngster's mind. With awe one reads of an otherwise worthless life, of the drunken vagabond who drifted beyond the Alleghanies, but whose lines of Shakespeare and scraps of Burns dropped from his mouth as seed to yield a hundredfold, for Abraham Lincoln caught every word.

The last of the royal governors of North Carolina had for his private secretary a lawyer fond of historic studies, whose name was Jesse Benton. Jesse Benton's death left a cherished memory to a widow of strong character and to an eight year old boy who was to read state trials while his companions were planning cock fights, who was to grow up in a land of Indian warfare, and yet to drag from his great opponent, Webster, the reluctant tribute, "He was the most learned legislator I ever knew." With little schooling and a brief college course, with a heritage of poverty and toil, yet Thomas Hart Benton had his father's memory before his eyes and his mother's counsel in his ears. A youth singularly mature, a manhood of two great purposes—studying law and making it, an age of heroic constancy to an unbroken union and a highway to the Pacific, no character in our annals shows more individuality, and no man has ascribed more of his life career to maternal guidance unless it be his fellow North Carolinian, Andrew Jackson.

No bones are drier than the bare facts and dates of when a fellowship was won, an invention patented, a book written, or a case successfully pleaded. What Henslow did for Darwin when he opened the way to a five years' cruise around the world, somebody has done consciously or unconsciously for every observer and thinker. It is for God to say, "Let there be light," for man to lead the child, or the boy, or the unformed stripling out of the darkness. The Ethiopian voiced the need of every one in Adam's long line.

AT THE END OF THE ROAD

Are you weary 'neath Life's heavy burden?
Are you fainting beneath Life's load?
After all labor is guerdon,
There is rest at the end of the road.

Are you saddened by Life's heavy sorrow?
Pressed forward by Pain's bitter goad?
Soon will dawn an eternal to-morrow,
There is joy at the end of the road.

Do you sigh, with an impotent yearning,
For a love that once glistened, and glowed?
'Neath the ashes the fire's still burning,
There is Love at the end of the road.

Do Life's cares and fears overwhelm thee,
And each passing hour corrode?
The soft glow of Death's sunset awaits thee,
There is peace at the end of the road.

MARY ALETHEA WOODWARD.

"I WISH I COULD mind God as my little dog does me," said a little boy, looking thoughtfully on his shaggy friend. "He always looks so pleased to mind me, and I don't."—Kate Upson Clark.

Hawarden Castle and St. Deiniol's Church

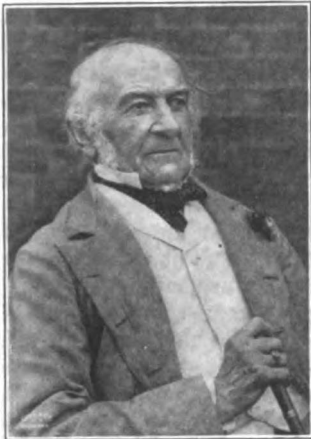
By PEARL HOWARD CAMPBELL

THE papers of a year ago told of the death on the firing line in France of Lieutenant William Glynne Charles Gladstone, grandson of William E. Gladstone, and late owner of Hawarden Castle, the home in his lifetime of the great statesman. The heir to the castle is the Rev. Stephen Gladstone, a clergyman of the Church of England, son of the "Grand Old Man" and uncle of the deceased lieutenant.

Hawarden Castle lies a scant six miles from Chester. Few traveling Americans fail to see it. The city itself is fascinating enough; there are the walks and the old, old timbered houses, of which I hope to tell you more some day; here is the Cathedral, once the Abbey of St. Werburgh, with its wonderful oak choir screen, the like of which there is not another in all England.

There are the excellent Roman remains, there are the Rous, the Wishing Steps, and the interesting old Church of St. John the Baptist, and many a quaint and curious work within the walls.

Yet, so long as human hearts cherish the memory of the great and noble dead, Hawarden Castle and the village Church of St. Deiniol's will be shrines which we love to visit.



WILLIAM E. GLADSTONE

When I visited there, the fair and fertile plain through which the River Dee winds lazily was at its very loveliest. Away in the distance towered the Welsh mountains. Near at hand the farmers were making hay and piling it on huge two-wheeled carts. The wheat fields, white almost to the harvest, were aflame with scarlet poppies.

The journey ended all too quickly. I strolled through the pretty village and on to the gates of Hawarden Castle. The

beautiful grounds with their fine old oaks and silvery beaches so well cared for by Mr. Gladstone are open to the public daily. So, too, for a trifling admission, is the old, ivy grown, ruined castle. It is thought that the castle was built during the reign of Henry III. It formed one of the chain of border fortresses strengthened by Edward I. to keep the Welsh in subjection and to prevent their making raids across the border. Its part in history only terminated at the close of the Civil War, when Parliament ordered it to be demolished.

There is very little of the castle left now, save a massive circular keep, from the summit of which one looks out over the park and the valley of the Dee.

The modern castle, so long the home of Gladstone, is never shown to the public, though one sees it at a distance. Yet I was glad to be allowed to come as near to him as I did. His eyes must often have looked out on the same scene and found it fair. Under those splendid trees he surely passed. Indeed, I was rather glad that the home he so loved had not been made into a show place, and that no inquisitive tourist was ever permitted to gaze upon his possessions.

Near the center of the village stands a pretty fountain erected by the parishioners of Hawarden in commemoration of the golden wedding of William Ewart Gladstone and Catherine Gladstone, in 1889, as a token of the admiration and affection inspired by a residence of fifty years.

One finds a never failing source of interest in the parish churches of England. They are so clean and well ordered, they bear evidence of such loving care bestowed upon them by both congregation and minister! And even the tiniest and most remote usually possesses some measure of interest to the visitor. Sometimes it is a bit of ancient masonry, a fragment of rare old glass, or again it may be that in the quiet, grass-grown church yard rests one of England's honored dead.

There is Robert Southey, sleeping in the shadow of the beautiful old church at Crosthwaite, half a mile beyond Keswick. There is Wordsworth at Grasmere, where the Rotha goes singing on its way, past his quiet resting place. There is Ruskin at Coniston, and so I might go on indefinitely, only I want to tell you about St. Deiniol's.

It is beautifully situated, overlooking as it does, the estuary of the Dee. The graves around it are very many. The narrow green beds are close together and the stones that mark them are like a forest, so thick are they. When I said so to the nice old lady who showed me about, she explained that, aside from the family lots which are not all full, there was room for only one more, and that would be for the oldest person in the parish, the stranger who had no kin to rest by.

The church is thought to have been built about 1275 and it has much solidity and dignity of structure. Its patron saint is St. Deiniol, who founded the collegiate monastery at Bangor and about A. D. 550 was made the first Bishop of that see. In the records of that far away time, he was styled one of the three "Gwynvebydd" or holy men of the Isle of Britain.

A place called "Daniel's Ash" (a corruption of Darniol) is shown where it is thought he first gathered his disciples around him. His feast is kept on the Sunday after Holy Cross Day, September 14th.

The parish register dates from the year 1585, while the list of rectors extends back to the year 1180. The seal of the church, in use since 1655, represents Daniel (Deiniol) in the Lions' Den. The previous seal, which had on it a figure of the Blessed Virgin Mary, was destroyed during the Civil War.

"The living," states the history, "is what is termed a 'Peculiar' and was formerly exempt from Episcopal jurisdiction. The rectors granted marriage licenses, proved wills and had their own Constitutional Courts and Proctors, the Court being held in the eastern bay of the Whitley chancel. The privileges, at first granted by the Pope, were continued at the Reformation, but in 1849 the parish became part of the diocese of St. Asaph, and the power of granting licenses is the only one that remains."

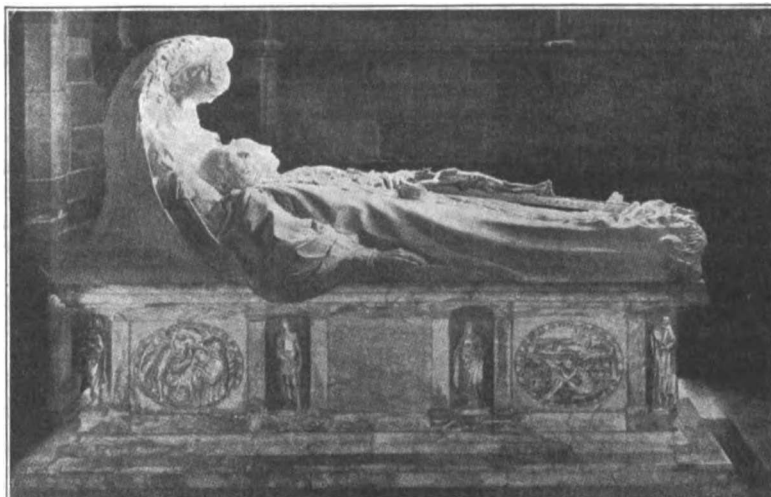
The chief interest of the church is, of course, the numerous memorials given by the members of the Gladstone family. The set of rules on Conduct in Church, which hang not far from the entrance, were printed in the *Young Churchman* some time ago, but I was glad to read them once more.

It was a delight, too, to find Mr. Gladstone's former place of worship. It was at the west end of the front chancel seat on the south side, to the east of the choir stalls. Latterly it became his custom to move to the nave during the service, so that he

might better hear the sermon. From the lectern he frequently read the lessons on Sundays.

My readers know, I fancy, that Archbishop Benson died in the church. A tiny brass cross in Mr. Gladstone's place marks the spot where the Archbishop's head rested as he knelt in his last prayer.

Of the many memorials which beautify the church I shall mention only three. First, the beautiful east window, the gift of Mrs. Drew, granddaughter of Sir Stephen



GLADSTONE MEMORIAL, HAWARDEN CHURCH

(Continued on page 640)

The Litany in Procession

By GEORGE WISTAR KIRKE

IN Trinity Church, New York, on Wednesday in Holy Week, the Litany was so sung by two priest cantors and vested choir in circuit, before the rector's address, in revival of an old custom in the English Church.

An attentive reader of the English Church papers cannot but be impressed with the yearly increasing recognition of Rogationtide in its true application, by the growth of out-door processions within the bounds of parishes during the three days designated by the Prayer Book, and recognized for centuries back into the dim past.

During 1909 in Salford parish in the Manchester diocese so moderate a prelate as Bishop Knox, with pastoral staff in hand, took part in these processions made upon each of the three days, the movements being in different directions, covering every portion of that large parish, great numbers of persons, as many as five hundred or more, joining in the perambulations. In a Devonshire village, strictly a rural parish, the farmers, their families and work people, joined, eighteen separate farms being visited, at each a blessing being invoked upon the crops and herds, the Litany as well as hymns being sung as the procession moved. Even in London, in the northeastern parts, the parish of St. Mary the Virgin, Primrose Hill, led by its vicar, the Rev. Percy Dearmer, was joined by two other parishes adjacent and the bounds beaten by a united procession of supplication. These are but a few of a vast number that were held, and will suffice to show the revival of the season in its true sense, a steady growth year by year. These cases may not be classed as the use of parishes that represent a full ceremonial, but the outcome of a devotional life everywhere gradually developing.

The late Archbishop Benson during his primacy warmly advocated the revival of processional rogations, being able to discern their devotional value, to rural parts especially.

But our remarks have to do with the Litany at another time than Rogation days, although to such they are as well applicable.

The Litany of our Book of Common Prayer is a corporate act of intercession, very affectingly devotional; it engages the congregation, as no other form of petition can. St. John Chrysostom is recognized as having originated the use of processional litanies as an antidote to the evils of Arianism, and thereby he won the hearts of the people. Sung in procession with silver crosses borne aloft, and attended, with lighted tapers, these litanies had an overwhelming effect. When Burgundy was devastated by earthquakes in the Fifth century, the Bishop instituted the Rogation days by processions with litanies of penance. Ensuing centuries developed this use at the conferring of holy orders, the benediction of buildings, and other offices, giving opportunity for extended forms of liturgical petitions. The nine-fold *Kyrie* is understood to have been the origin of "the lesser Litany." The "Black death" induced Litany processions Wednesdays and Fridays. The use of Sarum imposed that the oil and the chrism be borne in the Litany procession of Easter Even.

Litanies have been in use for fourteen hundred years and more, their intention being not only to invoke the blessing of heaven but to avert the judgment of God. From the year 460 they were sung in procession, being called rogations, and were a separate and distinct service. Used upon the three days preceding Holy Thursday in this manner, they created the Rogation fast, recognized in our American book.

The larger portion of our present Litany was compiled by Archbishop Cranmer and set forth in 1544, to be used in procession. It contained invocations addressed to the Blessed Virgin Mary, the Holy Angels, patriarchs, prophets, apostles, confessors—to "the whole company of heaven." Elizabeth's "injunctions" did not abolish processional litanies. The revisers of 1661 rejected a proposed rubric to enjoin kneeling in the recitation of the Litany, and they inserted the "sedition, rebellion, and schism" petitions, profoundly significant of events that but recently transpired.

The posture of the cantor in the recital of the Litany is not prescribed in any existing rubric, not even at the ordering of priests and bishops, although after the second *Pater Noster* "all are to kneel."

It was Thomas Wolsey, Lord Chancellor of Henry VIII, Archbishop of York, Cardinal of Rome, and Papal Legate, aspirant to the Papacy, that gave the authority both for kneel-

ing at the Litany and for the use of the Litany desk so popular in these days. He knelt before the rood screen to recite the Litany, and from this unauthorized course has come the "Litany desk," which is not an "ornament," under the great rubric, as are the cope, mitre, censer, etc.

Current illustrations did not show the Litany desk until 1709, although it is asserted that both Bishops Andrewes' and Cosin's visitation articles provided inquiries therefor. The three-decker of the eighteenth century certainly put the Litany desk in limbo.

When the Reformation "use" came into action, under Edward VI, the Litany was ordered to be sung (of course in procession) as a preparation for and preceding high Mass on Sundays. When later the disorders of the times manifested themselves by a conjunction of the former conventual offices with the Eucharist, to the manifest disadvantage of the latter, it was Archbishop Grindal, semi-puritan that he was, who issued, in those strange days, his order against the joining of the separate office of Matins, thereto. But we know how this abuse took root, until the Eucharist gave way and but a figment, the *missa sicca*, was allowed, to permit the sermon to become the important part of the service of the Lord's day. And we know how debased everything grew as the sermon gained a grip in the eighteenth century, costing the Church very much to overcome; and in truth it has yet an almost unshaken hold. We can realize how in a way, far sighted Archbishop Grindal was, back circa 1575.

When the present form of service of a Sunday morning comes to be put back into the bounds that common sense, if nothing else, indicates, then we may hope to see the real form of devotion grow up. With Matins said or sung at the true hour (and it can be made at times, if desired, liturgically a "Solemn" office), the sung Eucharist becoming the great service, preceded by the Litany chanted in procession, then and not until then will the congregation learn to remain until the end. With a function of reasonable length, but which by its present rendering is intolerable to a vast number, who stream out, the great drama of the Crucifixion in its teaching value is lost. The saying of the Litany at another hour, in order to shorten the high service, is not fortunate in every way.

That a processional Litany in its true place is an approaching fact may be assured. At St. Paul's Cathedral, London, at the Pan-Anglican conference, and at other functions, and during Advent, and we believe, Lent, the Litany is thus rendered, used as a devotional processional, and it is a growing custom in other places.

We believe that much can be recovered by the introduction in our own land—especially in rural places—of Rogation processions. These days, ordered in our Prayer Book, are a dead letter generally. The blessing of the fields, the flocks and herds, if only begun within conventual, institutional, and educational grounds, rural church yards, etc., would surely set an example even if it were but a slow growth. But the stubborn attitude of the clergy themselves against many things, the lack of moral courage in not a few in such things, has had in the past its full share in the unchurching of the people. How much easier has it been in the past—and how possible it is yet—to evade a rubric rather than to recover one discarded.

As a striking example of courage, the late Bishop King of Lincoln, upon entering his diocese, restored fully the use of the canonical vestments of the pontificate; and he overcame all. Canon Brooke in a brief sketch of this late "Father in Christ" said of him, "He asserted the necessity of keeping the vestments as an outward and visible sign of the continuity of the Church, as a means of setting forth the true faith, and because he regarded them as helpful in the worship of God. His sole object was to bring souls to a fuller knowledge of God." And so the restoration of the use of the Litany, making it affectingly devotional as of old, will bring again some of that which has been lost.

ATONEMENT

Jesus, who hung upon the cross,
And sins of all, for all time, bore,
How heavy must have weighed on Thee
This war!

ELIZABETH H. COLEY.

Rome and Home

By the Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop of Marquette

ON two of my recent visits abroad in successive years I casually met with two books tracing the way to and from Rome. The first was a comparatively old book, *A Soul's Pilgrimage*, by the late Rev. Dr. Miel of San Francisco, describing the interesting religious experiences which finally led him into our communion, and to the exercising of his priesthood among us. The French edition is what was handed me.

The following year I picked up in a Paris book shop, also in French, Robert Hugh Benson's book describing just how he came to leave our communion for the Roman Church; and this year, from a purchase of old books, I have been reading the Rev. Edmund Ffoulkes' *Reasons for Returning to the Church of England*. This book was published in 1871. It was reviewed at the time, of course, but very few of my acquaintances seem to be familiar with it. It is interesting in itself, but very much more so to those who have read both these other books I have mentioned, and it has occurred to me that a few comments on the three together would perhaps be useful.

Dr. Miel was a thorough Frenchman, born in France, educated by the Jesuits, ordained to the Roman priesthood there; a fine scholar, recognized as an unusual man, and therefore given many extra faculties. He became one of the clergy of the Madeline in Paris, and then joined Cardinal Wiseman in England, where he was a welcome addition to the Roman mission there. He not only preached, but issued vigorous pamphlets in favor of the claims of Rome.

After issuing one of these, he received a letter from an English layman whom he does not name, but mentions that everyone would know him if named, which stated that the writer felt that Father Miel was a thoroughly sincere man and really anxious to state nothing but the truth; but that the quotations which he had made from ancient, or supposedly ancient, sources were not accurate. He especially pointed out that a conciliar utterance, which he relied on to prove the supremacy of Rome, if given in full would prove exactly the other thing, that Rome was merely on the same footing as several other ancient apostolic sees. He went on to say that he would not refer him to Anglican authors, but to authors who were recognized as authorities by the scholars of the Roman communion. It is not necessary to go into detail, but Father Miel finally met this gentleman, made personal investigation of his statements, found that he (Miel) was using documents in his work that had been twisted so as to appear favorable to the Roman Church; that his superiors were aware of this, and did not care.

This gave him a great moral shock from which he never entirely recovered. He tried to find peace of mind in preaching mission sermons on simple evangelical subjects, in the realities of the spiritual life, but felt the questionings continue, and finally journeyed to Rome in search of reassurance. This was long before our time, and Rome was, to his mind, impressively wicked, and he began to say a few things to people to whom he thought he could talk freely. But as a consequence he was attacked in the street and robbed of all his papers. Going to the French Ambassador to the Papal Court, the Ambassador advised him to leave Rome immediately, which he did, sailing from Civita Vecchia to Marseilles.

This was his course of reasoning to himself: "Rome is the religious capital of the world. The religious orders are the cream of the Church. Their generals are the ablest men in the whole Church. They all live in Rome. There is no lack of means; there is no lack of power. Money is poured into Rome from all over the world. The papacy has temporal power to enforce its decrees upon its own people. If the Church wanted to clean up Rome, obviously it could. As obviously, it does nothing to improve conditions, and therefore it does not want to reform its terrible surroundings." So he left more completely shaken than he had thought possible. On the ship to Marseilles he met a priest whom he recognized as of considerable station, and cautiously asked him if he had observed the sad condition of things in Rome, and he responded that he had; but added, "But they have so much faith." This gave Father Miel even a greater shock, and he felt like praying to be delivered from that kind of faith.

When he returned to England it was not in his priestly character, but as a teacher. Too deeply shaken for description,

he was for a time closely allied to unorthodox friends. Coming to America, he taught at Harvard and afterward at the University of California. It was only after a long time that he acted upon the developed impression which was recorded in his diary on his return from Rome to England: "If there is a true Church on earth, it is probably the Church of England." Then he allowed himself to listen to Bishop Kip, and resumed the exercise of his priesthood, this time in our own Church. His book is the more impressive because it is written in perfect charity.

Now, many years afterward, Hugh Benson journeys the other way. It was more difficult going, as it would seem to me, because a good deal had happened. The Pope had announced his infallibility, not yet heard of in Miel's time. It was distinctly harder going. Moreover, Benson knew all about everything which had fatally shocked Father Miel. He admits it in his book. But it did not deter him. If there was a true Church, Rome must be that Church, so all the rest did not matter. Abuses were, on the whole, inevitable. But he must go to the true Church.

This book, too, is written in a very friendly and charitable spirit, save that Hugh Benson does not seem to me to have done exact justice to his father. But he was so full of temperament that everything he did seems quite natural for his temperament, though no guide for a really reasoning creature.

Now comes in the very great interest of the other book, *Reasons for Returning to the Church of England*. Mr. Ffoulkes was a contemporary of Miel. He was an Englishman, Oxford graduate, and went over about 1845 or '46. He became a Roman priest and continued to officiate for several years. His book of *Reasons* was published in 1871. He seems to have taken the occasion of the infallibility pronouncement for his formal return, but to have been, in no proper sense, for a long time previous, in full sympathy with Rome. His first difficulty occurred when he had been a Roman priest for about five years. I will let him state it himself. It indicates why the Roman theologians never seemed quite sure whether Newman was just what they would have liked to have him, a "real Catholic." His habit of mind was too English.

"One whose name is never to be mentioned by me without respect and affection, called my attention to an erroneous statement I had made, as to the character of religious belief according to the recognized Catholic doctrine. I had spoken of our certainty of the truths of Catholic Christianity as being 'moral' in its nature, as distinguished from 'absolute'; resting, in other words, upon a high degree of probability, and nothing more. The received Catholic doctrine, on the contrary, asserts that the Catholic possesses an absolute certainty as to the truths of revealed religion, which are taught him by an infallible Church, in whose statements he believes with an undoubting 'faith,' which faith is the supernatural gift of God. It was incorrect, therefore, to speak of Catholic belief as being simply a moral certainty, or as resting solely on probabilities, however irresistible may be their logical force.

"I speedily found, too, that this correction of my ideas was unquestionably in harmony with the recognized Catholic doctrine.

"I had come to believe in the infallibility of the Roman Church; and yet I was in error as to the full logical force of the idea which is expressed by the word infallibility.

"I should as soon have thought of attributing to an intelligent person the notion that two and two do not necessarily make four, as the theory that the conclusions of 'faith' can be logically stronger than the amount of historical evidence on which the claims of Christianity itself are based.

"It is a never ceasing marvel to me that men of great powers of intellect can accept a theory which is equivalent to the assumption that the conclusions of a process of reasoning can be more certain than the premises on which they rest.

"This view of infallibility (as) the recognized Catholic doctrine being at last evident to me, it was clearly my duty to see what could be said in its defense by competent thinkers.

"From no quarter could I obtain any satisfactory explanation of the difficulty.

"The ordinary Catholic mind is under the influence of a certain terror, which prevents it from pursuing any such inquiry as that which I suggested, with an unflinching determination to seek the truth and nothing but the truth. Almost all alike, from the ablest to the dullest, I found to be paralyzed with the fear of what they considered would be trifling with the supernatural gift of 'Faith.'"

Mr. Ffoulkes' account of his own submission to Rome in

the first place sounds very much like Hugh Benson's. Hugh Benson's was a little more logical, because in his day the Roman Church had made a real claim of infallibility. But Mr. Ffoulkes makes this very interesting statement of the facts in his day:

"It is a fact, little as most people know it, that until this last decree of Papal Infallibility the Roman Church had made no formal claim to infallibility at all, in any shape, in her creeds.

"The decrees of the Council of Trent, which alone constitute the dogmatic foundation of the Roman system, put forth no such assertion.

"The extent to which this fact is overlooked by the Catholic priesthood themselves, and much more by the laity, is perfectly marvellous."

Then follows anecdote and illustration to enforce this statement, which would be too much for my present limits. But I have never come across a more impressive fact in the whole Roman controversy. I have never believed in the infallibility of the Church, myself; I have believed in its indefectible character, which is our Lord's statement. But the infallibility of the Church, and that the Pope is the natural mouth-piece of that infallibility, is the ordinary course of Roman reasoning.

I suppose a man never went to Rome who did not believe it was always the authoritative Roman belief that the Church is infallible. But Mr. Ffoulkes multiplies illustrations to show that it had been quite an open question until the Vatican decree.

Mr. Ffoulkes' account of his delay in returning to the Church of England until long after he ceased to be active as a Roman clergyman cannot here be detailed; but in returning he does not conceal that he has no illusions, but is acting as a practical man. A few quotations will conclude; they remind one a little of Dean Church:

"It is useless, as well as childish, to shut one's eyes, and to pretend that in this or that existing community the teaching of the Great Master finds its faultless living embodiment.

"Everything is in confusion. . . . In the midst of this confusion it is not to be doubted that the Church of England, which is the very embodiment of the idea of Christian dissensions, has proved itself a working institution on an immense scale.

"In becoming, as I have said, the embodiment of the idea of Christian disagreements, it has adopted the best practical plan for disseminating the elementary principles of Christianity itself.

"A man who is alone can do little or nothing; but as a portion, however insignificant, of the action of an organized community, the most humble efforts are not wholly thrown away. On the whole, it seems to me that in the English Church, as it now stands, freedom of thought can be united with practical organization; and that this same organization supplies just that living aid which translates thought into spiritual activity, and enables an honest man to do his work, in his generation, as God designs him to do it."

For, as in another place he recognized, "there exists no agency so practical and efficient for the promotion of personal religion and enlightenment as the Anglican Church, with all its strange anomalies and manifold abuses."

This is what particularly recalls Dean Church's words written to Benson when at Truro: "There is no more glorious Church in Christendom than this inconsistent English Church, nor one which has shown such wonderful proofs of Christian life."

HAWARDEN CASTLE AND ST. DEINIOL'S CHURCH

(Continued from page 637)

Glynne. The designs for it were made by Burne-Jones, and it was placed in the church in 1907.

The verger's wife told me how they had intended to give the former window to a church in which the Glynne family were interested, but, in removing it, it was badly broken. Harry Drew, then rector, gathered the fragments together and buried them in the church yard, outside.

"He said, did Mr. Drew," she explained, "that him and me was the only witnesses to that funeral."

And here I must pause and tell you that Harry Drew, so many years the faithful worker there, first as curate, then as rector, died on a certain Easter Monday. The sorrow of his loss is a very fresh and real one to his parishioners. I can give no better proof of the place he held in their hearts, than to tell you that £3,500, to be used in founding two schools, as his memorial, has already been given. It was a thing on which he had set his heart, for which he had worked and prayed for years, and now, through his death, it has come about.

I am sorry I can give you no picture of the great west window, by Burne-Jones, given in 1898 by the children of Mr.

and Mrs. Gladstone as a thank offering for the lives of their parents. The window was actually placed in the church on May 30, 1898, within a week of Mr. Gladstone's funeral, and just a fortnight before the artist himself died.

It represents the Nativity and is truly the loveliest design in glass that you can well imagine. Across the two central lights the Virgin Mother, in a long blue robe, reclines upon a couch of straw. She bends in adoring tenderness over the Child clasped in her arms. Back of her, beneath the stable roof, are the angels, gazing in reverence upon the Divine Babe. On the left are the Magi, on the right the shepherds, and in the foreground angels kneel in adoration. The softened glory of the color, the beauty and dignity of the design, are things that impress you profoundly.

Then there is the memorial chapel, so beautiful, so full of meaning. I should like to tell you all about it, but shall only say that the Angel is Victory over Death, not dead but sleeping.

You will like, I think, to see the sun-dial in the church yard, to look perhaps at the photograph of England's great Prime Minister, to remember that he served his Lord humbly and faithfully, all his days, as even the least of us may do. And I am sure that you will want to gaze upon the face of the man who married his dearly loved daughter Mary, Canon Drew, who for six brief years was rector of St. Deiniol's Church.

A COMMON PRAYER

I do not come to ask
Some blessing past the common sight,
Some vision rapt and rare,
Reserved for saintly anchorite.

I ask but that I know
My fellow man without delay;
That I discern the friend,
And mark the foe from far away.

I ask but that I feel
Whatever message Nature brings:
Responsive to the dawn,
And to the song the throstle sings.

This wisdom do I ask
From Thy unbounded store—
O hark Thy swift reply!
"All this, My child, and always more."

How could I guess, who asked
For prudent gift and earthly things,
That to all these Thy love,
Like a pervading fragrance, clings!

My common prayer, O God,
Has reached Thy throne of dazzling light;
And through my earth-born clay,
I feel the heavenly vision smite.

IDA AHLBORN WEEKS.

CHRISTIAN SONG

SINGING has been an expression of the emotions of the human heart from time immemorial. Music is said to be the language of heaven and it is not difficult to see how this may be so, since through music can be expressed many emotions too subtle for speech. True, there are those on earth who are tone-deaf, who can find no pleasure in hearing music and to whom the making of it is impossible. But such persons often feel the rhythm of poetry and love the words of the old hymns, even though the music is, to them, but a tiresome and meaningless noise. And is not this lack of musical sense but an instance of arrested or imperfect development, like defects of vision or similar infirmities—something to be remedied in a higher and more perfect state?

Music has always been a part of worship, seeming to satisfy more perfectly than anything else can do the longing of man to express his feeling toward his Creator. The musical portions of a church service are, if rightly performed, uplifting and inspiring. They may include elaborate anthems and choruses, requiring the knowledge of the trained singer to render perfectly; they may also be the familiar hymns to simple melodies; the strains of the organ or the full harmony of the orchestra; but all are capable of being made acceptable vehicles of worship. The worshipper who can join in his part of the singing should do so; he who cannot should learn to listen, making melody in his heart. The player or the singer should strive to carry to his hearers the message God sends through the music; he must know and feel it himself before he can impart it to others, singing and playing with all the skill God has given to him and with a real desire to worship the Lord with an holy worship rather than to win the praise of men; and so shall he present an holy offering unto the Lord.—*Waterbury American*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

SATTERLEE HOUSE AND OTHER WASHINGTON WORK

THE social settlement work begun in 1913 in Glick's Alley, one of the "bad alleys" in Washington, has developed most successfully. It is called Satterlee House. During the last few months a Boy Scout troop has been organized among the colored boys of the alley, the first colored Boy Scout troop in this part of the country, and Satterlee House has become not only the cradle but the center of Boy Scout work for the colored people. A kindergarten was begun for the children of the immediate neighborhood and has grown to such an extent that there is not room to accommodate the applicants. The condition of the alley as a result of this settlement work has improved, according to reports. There are fewer arrests, and less crime reported.

The committee appointed by the diocesan social service commission to investigate the dance halls and cottage dances reported that, while the public dance halls of the city are under the close observation of the police, nevertheless there are many so-called private dances, which are really public, and these dances constitute the real danger to the young people of the city.

A committee was appointed to investigate the character of literature placed on sale in small stationery stores, and also the books kept in the cheap lending libraries, in drug stores. The books in these libraries are most vicious and injurious in character and are read by the school children in large number. The social service commission hopes after further investigation to secure some regulation governing the sale and circulation of such books.

The commission has definite plans on foot to secure in the near future a permanent social service secretary for the diocese. It is felt that this secretary should be attached to the Cathedral staff, so that he might have the advantage of this position in his work. The opportunity for a social service secretary in the capital of the country is a great one.

The committee on legislation has kept in touch with the bills before Congress, especially with the bill for the establishment of an institution for the care of the feeble-minded, which is now before Congress and which provides for an admirable institution for these unfortunate people for whom there is at present no provision in this great city. It is feared that Congress will not see its way clear to make this provision this year, although it has the endorsement of experts, and is urged by strong influences. Another bill for the enlarging of the powers of the juvenile court according to most modern lines, so as to bring it up to the standard of the courts in New York, Philadelphia, and other great cities, is now before Congress and has the endorsement of the board of social service.

SOCIAL SERVICE DEFINED

As there seemed to be a haziness in the diocese of Fond du Lac as to just what Christian social service was, some people imagining that it consisted only in the running of an "institutional church" and that it demands merely the administration of charitable relief to those in sickness, need and trouble, the social service commission of the diocese, believing that Christian social service is of a much more fundamental nature, recommended the adoption of the following resolution:

"Resolved, That it is the mind of this Council that the highest form of Christian social service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due chance for the preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty." And this resolution was subsequently adopted.

METHODS PREVENTIVE AGAINST CRIME

It is not only in medicine and social work that prevention is making headway, but in other fields as well. William J. Burns, the detective, in a Denver interview said:

"After seven years of study of methods to protect banks, we have

added a preventive course to other precautionary methods. The applying of preventive courses has passed the speculative stage and is being pursued in the prevention of crime as it is in other lines of activity. The modern physician, by inoculation and other methods, prevents diseases. The national and state banks are educating against the preying upon banks by burglars, forgers, and swindlers. Modern methods are such that the bank robber and the yeggman are practically out of business."

EFFECTS OF PROHIBITION IN SPOKANE

The Rev. J. Neilson Barry, probation officer of the Spokane police court, encloses to me some clippings showing figures about the effect of the recent prohibition of liquor in that city, which he thinks may be of interest. He writes:

"In my experience in the jails and the police court I am deeply impressed with the effect. There are not nearly so many prisoners. The arrests now are of a different character, the police having more time for health, speeding, fire, etc., violations. Those arrested are usually able to furnish bonds, while last year the persons arrested as a rule could not furnish bonds. After the city went 'dry' there were few men in town who did not wear overcoats. Formerly they used up all their money for 'booze.' I watched particularly and saw few without overcoats. Lastly, the *smell* of the jail changed!"

INFANTILE DEATH RATE IN ENGLAND

To a question asked in Parliament Walter Long, who is president of the English Local Government Board, said:

"I am glad to say that the number of infant deaths in London and the large towns is lower this year than the average of the five preceding years, and the infantile death rate for London itself for the first quarter of 1915 was lower than that of the corresponding quarter during each of the last ten years. My department is taking active steps, and with much success, to induce local authorities to adopt and carry out comprehensive schemes for maternity and child welfare. Such schemes are now in working in nearly all the large towns, and throughout a number of counties."

PROPOSED MARRIAGE LEGISLATION IN VERMONT

The Vermont diocesan social service commission has tried during the year to arouse greater interest throughout the diocese in social service and to bring Churchmen in Vermont to a realization of the need for remedial legislation on the subjects of marriage and divorce. It is expected to father a bill to be introduced at the next session of the legislature which will require some days to elapse between the issuing of a marriage license and the performance of the marriage ceremony. Bellows Falls is becoming a modern Gretna Green for eloping couples from Massachusetts, where such a law as is advocated is in force.

CITY PLANNING A SOCIAL TONIC

"City planning," Frederick Law Olmstead declares, "is the attempt to exert a well considered control on behalf of the people of a city over the development of their physical environment as a whole." But that word "physical" will be misunderstood, the Cleveland *Plaindealer* points out, unless the fact be recognized that upon the physical aspects of a community depends much of its social, economic, and moral welfare. City planning, in other words, does not concern itself alone with streets and parks and housing, but in the long run has very much to do with a people's general happiness and efficiency.

"THAT IS THE MOST perfect government under which a wrong to the humblest is an affront to all." This quotation from Solon was used to introduce one of the recent issues of the Toledo *City Journal*. Certainly a fine beginning for a municipal publication. One can only hope that all the officials of Toledo may be imbued with that spirit.

IN THE COURSE of the last few centuries we have passed through several revivals—the revival of letters, of art, of politics, of science, and shortly we shall pass through a revival of citizenship.



CORRESPONDENCE

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

THE RACIAL EPISCOPATE

To the Editor of *The Living Church*:

AT the General Convention of 1889, in New York, a certain issue came before that body occasioned by a peculiar action of the dioceses of South Carolina and Virginia in disfranchising negro priests. There was a strong disposition to denounce, outright, the action of the two dioceses above mentioned; and the same was championed by the late Bishop Phillips Brooks. On the other hand, by a bare majority, "denunciation" of the South Carolina and Virginia action was omitted, and an evasive declaration adopted as the sense of the General Convention. At that time the *New York Churchman* commended this attitude, and in an editorial intimated that it would have the good effect of causing the above mentioned two dioceses to reconsider their action, and fall in line with the spirit of the great body of the Church.

But, instead of such a happy consummation, other southern dioceses followed the example of South Carolina and Virginia. The present plea for such permissive legislation as would enable the House of Bishops to control and settle satisfactorily the question at issue, at the General Convention of 1913 was referred to a special commission to consider the matter and report to the General Convention of 1916. It was earnestly hoped by us that an impartial commission which would approach the matter in a judicial frame of mind would be appointed. But, strange as it may appear, the President of the House of Deputies deliberately appointed on that commission a number of men who, in South Carolina, or Virginia, had actually participated in the disfranchisement of negro priests.

Thus, when the report of the commission was made known, a few weeks ago, it occasioned no surprise that the men who all along had contended for disfranchisement found it inconvenient to unite with the majority in the endorsement of such legislation as would place the whole matter into the hands of the House of Bishops.

The principal of the Bishop Payne Divinity School (a white priest) is unwilling for negro priests to have the franchise, although it is supposed that the institution over which he presides maintains the same high standards of character and efficiency as realized by other theological institutions. Happily, the Churchmen of the North and West, who are able to approach the matter in a far more judicial frame of mind, have the opportunity of determining for themselves the righteousness and the justice of disfranchising such negro priests who, leaving the area of disfranchisement, find themselves possessed with all the rights and privileges of other priests in such dioceses as Pennsylvania, Pittsburgh, Ohio, Michigan, New York, and elsewhere in the North and West.

GEORGE F. BRAGG, JR.

Youngstown, Ohio, August 25, 1916.

[CONDENSED]

To the Editor of *The Living Church*:

THE report of the Commission on the Racial Episcopate will afford abundant satisfaction to those who have long desired and sought relief from the repressive condition which has hampered the Church's work among the colored people, and has grievously retarded its progress. The equitable conclusion of the majority report will assuage the mental strain of those who have pleaded earnestly for relief, and will remove the feeling of impatience from those whose constant labors have sought escape from a state of injustice and of gross humiliation.

Misgiving is turned to hope, and light and promise are henceforward guiding forces to those who struggle still for the consummation of the fruit of their efforts and of their prayers. For all that they are devoutly thankful.

But the general mental attitude which led to that conclusion and the predisposition of soul which prompted thereto, or were confessedly advanced in justification thereof, are extremely deplorable and objects of deep commiseration.

The Commission proposes the creation of, or permission to create, the missionary jurisdiction wherein the colored man may exercise the office of a bishop, but is careful to offset objections with the assurance that such bishop is not expected to exemplify the standard of the "American Anglo-Saxon" of the higher type of to-day. The phraseology of the statement assumes the impossibility of such exemplification.

As, presumably, none but a man of supposed righteousness of life will be presented for consecration, we may expect a modification of the presentation sentence to read thus: "—we present unto you this godly, but unlearned man—" and we hope the consecrated

man may have education enough, and intelligence enough, to appreciate the quality of the implied compliment.

But may we ask, did not that eminent scholar and linguist, the late Bishop Holly of Haiti, measure up to the standard? Did not Bishop Ferguson, whose life, like a benediction, pervaded the national life of Liberia, that man of splendid executive ability and large accomplishments, meet the standard of the "American Anglo-Saxon"? Ask the men at the General Seminary, in the middle of eighties, if William V. Tunnel was not up to their standard; or the men of the early nineties, if Owen M. Waller was not up to theirs, or the men of the first present century decade, if Everard W. Daniel and George M. Plaskett were not up to theirs! Ask their respective contemporaries in the Philadelphia Divinity, and Seabury, if Maximo F. Duty and John Albert Williams were not up to theirs!

When this bishop is selected it will be very interesting to see who this inferior man is who, despite his inferiority, will stand "from the shoulder up, above his fellows." The inferiority of a hundred and seventy colored priests in the ministry of our Church casts a grave doubt upon the superiority of the bishops who ordained them.

Who would venture seriously to select the one man of the colored clergy who is, "from the shoulder up," if that is to be construed as figurative speech illustrative of intellectuality, culture, and attainment, above his fellows? Only one man of the Commission—the Rev. Dr. A. B. Hunter—knows the personnel of the colored clergy sufficiently well, by frequent and familiar contact, to admit of his offering an intelligent judgment on that matter, let alone one that is true and decisive.

The document is eminently judicious in its conclusion, but it breathes a spirit nauseatingly supercilious throughout.

GEORGE FRAZIER MILLER.

Brooklyn, August 26, 1916.

"POLITICAL REPRESENTATION" OF THE ROMAN CHURCH

To the Editor of *The Living Church*:

PREMISING that probably the writer has as deep an affection and reverence for "the Holy Roman Church" (off.) as any reader, it seems imperative to call attention to a critical point in its attitude towards the Republic.

At the assembly of the Federation of "Catholic" Societies lately held in the metropolis, His Eminence William Cardinal O'Connell made official assertion that "we," meaning his Church as an organization, were entitled to "political representation" and intended to take and exercise it. This of course extends to temporalities as well as spiritualities, for the former may and must include the spiritual interests of the Church in a thousand ways, indirect but of great importance to it.

A striking instance was afforded of that sort of activity which is contemplated within a very few weeks by this same "Federation", which addressed official letters to individual members of Congress belonging to its faith, in regard to a pending political measure: "All the Catholic Societies throughout the United States are opposed . . . and we expect you to use your influence in the cause of the defeat of this bill."

Probably there is nothing for us but acquiescence. Such a defiant demand as that of the Cardinal was made only with a just confidence of power.

Perhaps Christianity and good morals may gain by the predicted supremacy of the Roman authority, but let us envisage the situation, which has arrived, fairly and frankly.

ERVING WINSLOW.

HISTORICAL INTERPRETATION AND SCHOOLS OF THOUGHT

To the Editor of *The Living Church*:

AS a life-long Sunday school and Bible teacher I protest against the Tract, on page 565, *LIVING CHURCH* for August 19th, as an "Historical Interpretation of the Book of Common Prayer." Our Church has always had two distinct schools of thought and always will have, not because they are both historically right but because both are needed psychologically, for some people require more aids to develop them spiritually and to keep them tuned to the right worship of God, and to obedience to Him. Some worship Christ by emphasizing His physical sufferings while others feel that the Garden

of Gethsemane, the spiritual and mental anguish, outweighs the physical, and therefore the crucifix and the cross truly represent the two schools.

Here in Massachusetts that part of the laity that does most of the work, but seldom has an opportunity to express itself, believes that the Episcopal Theological School in Cambridge represents extreme radicalism and the Cowley fathers of the Church of St. John the Evangelist represent the extreme limit of Romanism minus the pope, and we feel that it is just as dishonest, disloyal, and dishonorable to teach things that are not true as it is to disbelieve things that are true; and consequently, if the Church is not large enough to hold the Radicals she is not large enough to hold the Romanist school. Both claim to be right yet seem (seem only) further apart than the Church and the denominations. Those of Cambridge exclaim: "How can the other school worship and believe so-and-so when the Reformation purged our Church of certain purely Roman costumes and customs?" And the school represented by St. John the Evangelist says: "How can the others worship and believe or disbelieve so-and-so when our way is the only true Catholic way?" Both schools use the slogan, "The Church to teach and the Bible to prove," yet arrive at different conclusions.

Dr. Manning's article reprinted in the *Holy Cross Magazine* of August strikes the right note, and now the apparently opposite schools of thought will spring as one man, one whole undivided Church, linked together indissolubly, to fight Unitarianism and to stamp out of both schools all priests who deny the Deity of Jesus Christ, and in my humble opinion very few will be found, and even that number will be diminished, if they are persuaded to state in writing what they do believe and not what they do not believe, especially if it is not for publication. So many persons condemn the faith of a clergyman after hearing him once, or hearing what some one said he said, or by believing a newspaper report, and this evidence they call proof! Personally I have noticed again and again that, when Bishop Lawrence is reported, all reference to Christ is suppressed by the newspapers, no matter if the Bishop's address had been centered in Christ: the reporters seem to think that Boston does not want Christ mentioned in the newspapers.

ELIZABETH L. MACMAHON.

P. O. Box 117, Arlington, Mass., August 20, 1916.

THE CANON ON MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

RETURNING last week from Canada, I saw for the first time the letter of Dr. McKim on Marriage and Divorce printed by you July 15th, in which occurs this astounding sentence: "But reverting to Bishop Hall's letter, I beg to ask how he can reconcile the language he uses with the undeniable fact that the Roman Catholic Church is the only Church in Christendom which has ever undertaken to uphold the absolute indissolubility of marriage even in the case of adultery."

Did Dr. McKim write the words I have italicized in a moment of thoughtlessness? Surely he cannot be ignorant of the "undeniable fact" that the Church of England upholds "the absolute indissolubility of marriage even in the case of adultery" both by its public declarations in its Prayer Book and by its canons.

Also in the case of our co-religionists in Canada, I challenge Dr. McKim to show any official declaration on the low level of our present unhappy canon. There by Prayer Book and by General Canon (not a copy of the one now in force in England) is a contradiction of Dr. McKim's wild and inaccurate assertion. Nor is this Canadian teaching a dead letter, for one of its bishops, about four years ago, put forth a pastoral to his clergy directing them to refuse the Holy Communion to one who had been a parochial official, but had violated the indissolubility of marriage by a so-called marriage against their Church law.

D. CONVERS, S.S.J.E.

Boston, August 23, 1916.

CAPE BRETON AND "PRESBYTER IGNOTUS"

To the Editor of *The Living Church*:

IT is a very great pleasure to read the articles contributed to your columns by "Presbyter Ignotus," whose unusual gift of description was well illustrated two weeks ago in the lively and discerning account of Cape Breton. Eulogy of his vivid pen is no doubt superfluous. But perhaps he will be grateful for correction of errors as to a fact which slipped in, presumably in the hurry of composition *en route*.

Since he says, "You remember how delighted old George III was to learn that Cape Breton was an island," I am bound to confess that what I remember is that old George II may have been delighted at this information provided Newcastle carried out his intention of imparting it. This is a trifle, but there is really a serious error later on in the remark, "Louisbourg, sometime the fortress gateway of La Nouvelle France, captured and destroyed by American colonial troops in the middle of the eighteenth century." Although troops from New England under Vaughan and Pepperel, assisted by British ships, captured Louisbourg in 1745, it was not at this time destroyed and in fact was restored to France by the Treaty of Aix la Chapelle, 1748. The final scene at this fortress occurred in 1758, when English

forces, among whom Wolfe was the leading spirit, captured it again. This time it was destroyed. Both events are described in John Fiske's *New France and New England*.

Yours faithfully,

Wilmington, N. C., August 19th.

THOMAS BIELRY.

ENTRANCE REQUIREMENTS AT ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

MAY I be allowed to state through your valuable columns that as the applications for entrance to St. Stephen's College are far in excess of the accommodations it would be well for the clergy and others who make application on behalf of young men desiring to study for the sacred ministry to observe that:

1. We will not accept illiterate or wholly unprepared young men. St. Stephen's College is not a refuge for those who cannot enter elsewhere.

2. Scholarships can only be offered to those who come to us with the highest credentials as to character and educational requirements.

3. There is a preparatory department which is intended only for those who in most respects have the proper entrance requirements, but are weak in Greek or Latin as is, unfortunately, only too often the case.

4. We do offer a "special course" for older men who cannot afford the time to proceed to a degree. This course takes three years, no less, and is framed according to the canonical requirements for candidates for the ministry.

Yours faithfully,

WILLIAM CUNNINGHAM RODGERS,

August 26th.

President.

BISHOP HERZOG'S "BOOK OF DEVOTIONS AND MEDITATIONS"

To the Editor of *The Living Church*:

ALLOW me to add to the review of Bishop Herzog's *Book of Devotions and Meditations* the following words of appreciation of his matchless work from a Roman Catholic priest:

"I am most delighted with Herzog's Prayer Book. It should be put in the hands of as many persons as possible! It should be in the hands of many Catholic Christians, Roman Catholics included, for it is exceedingly valuable and accordingly capable of doing much good. Aside from Rottmanvier's *Orate* no other work since Sailer can be compared to it in excellence. A million copies should be sold. Its Catholic piety is of the virile, rich, broad sort, a fresh and imperishable monument of the life work of this great Bishop." (Translated by A. A. M. from *Der Romfreie Katholik* of January 24, 1914.)

ANTON A. MÜLLER.

Chilton, Wis., August 25, 1916.

ANOTHER REMARKABLE COINCIDENCE

To the Editor of *The Living Church*:

IN your issue of August 12th is recorded the remarkable coincidence of a sparrow being above the altar of Trinity Cathedral on a recent Sunday, and of the recessional hymn—previously selected—being "Pleasant are Thy courts above," with the verse,

"Happy birds, that sing and fly,
Round Thy altars, O Most High."

What is still more remarkable is that the same thing occurred in St. John's Church, Corsicana, some years ago. Sparrows were flying about, and resting on the reredos during the early celebration, while the second hymn at Morning Prayer that Sunday was the one cited above, which had been selected the week before! So this wonderful thing has now happened twice—a fact surely worth recording.

Yours truly,

Corsicana, Texas.

W. H. NICOL.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

PROPOS of Prayer Book revision, why may not the words, "Hath this child been already baptized or no?" be omitted from the baptismal service? Do they serve any real purpose, or do they seem absurd to minister and people alike?

Many times I have baptized children whose parents were not members of the Church or who had but recently come into the fold; and when I asked this question they looked at me as though I were not in my right mind. Of course the child hadn't been baptized; if it had they would not have brought it.

It is only a little thing, I admit, but it has outlived its usefulness, if it ever had any, as a part of the service.

Faithfully yours,

WALTER W. REID.

Monticello, N. Y., August 25, 1916.

THE WORLD does not care anything about our creed. The world is understanding our creed according to the life that we live among our fellows. Our profession is valued or discredited according to the way that we express it in the life that we live.—*Lew G. Broughton*.

THE AGING SHEPHERDS

There are cries from the hills. Do they sound to the herd
 Who are safe in fair pastures of ease?
 They are wrung from poor shepherds who toiled on life's steep
 To follow their Leader. He urged them to keep
 His flock from the wolves that would ravaging creep
 On the trail of the serpent's disease.
 There are cries of distress! Will you hear them, O sheep,
 From God's shepherds of souls ere He giveth them sleep?

They have come to sad plight for the sake of the Word
 Who called them in vigor of youth:
 Who bade them feed you and your little ones too,
 His sheep and His lambs in the damp and the dew,
 And to wash you all white in His blood of red hue,
 Till He comes in the day-dawn of truth.
 There are cries of infirmity! Hear them, O sheep,
 They are wrung from old shepherds who strive faith to keep.

There's a chieftain advancing their sandals to gird
 And to open a way of release; *
 Oh, then haste, one and all, with the means to relieve
 The shepherd's distress and in turn to achieve
 Their rescue, who taught you the faith to believe
 That the world's final ford leads to peace.
 There are suffering shepherds! Remove the last bar
 That holds them from ease 'neath God's eventide star.

ALICE CRARY SUTCLIFFE.

* The Clergy Pension Fund.

CANADIAN MISSIONARY TO BE BEATIFIED

A CABLEGRAM from Rome announces that the Cause of the Beatification of Father Isaac Jogues has been introduced before the Congregation of Rites for definite consideration and settlement.

Although the death of Father Jogues at the hands of the Mohawk Indians occurred in 1652 on the site of the present village of Auriesville, the process of having him declared a martyr was not actually begun until the year 1903. Prior to that time considerable preparation was made by the compilation of documents concerning Jogues and other missionaries who had labored with him, and who were put to death by the Iroquois in Canada—Brebeuf, Lalemant, Daniel, and Garnier. The result of these investigations was laid before a tribunal of ecclesiastics in Quebec, headed by the present Cardinal Begin of that city. Prominent among the witnesses before this tribunal were persons who had made studies in the lives of these martyrs. The evidence then presented has since been properly submitted to the authorities in Rome who advocate the canonization of persons eminent for holiness, and to the "devil's advocate," whose office it is to oppose the canonization in every way, and to show, if possible, that the persons in question are not worthy of special veneration.

How long the Congregation of Rites may require before declaring these martyrs beatified and deserving of veneration, it is impossible to say, though there is no reason why there should be any serious delay. In canonizing such men the Roman Church will only be approving a universal sentiment in favor of their veneration.

WHO ARE THE REAL ALMS GIVERS?

BEGGARS ALWAYS select the best places for asking alms of the passer-by. It is very seldom that a beggar will sit in front of a saloon, or a theatre, or a broker shop. One of the most noted churches in the world for mendicants is the Cathedral of Notre Dame. It is an impressive sight to see rows of poor people sitting there and waiting for the dole of the worshippers. No one can visit the Garden of Gethsemane without being met by a group of lepers stretching forth their hands for help. At many of the temples in the Orient one will find aged paupers asking for a few coppers. Is it not the glory of the Christian Church that most of the alms of the world are the gifts of her members? The highest compliment that can be paid to the adherents of Christianity is the appeal that comes for help and meets with a cheerful response. At this present moment America is pouring her millions into the famishing communities in Europe, and this that she is doing will be one of the brightest stars in her crown. It is the eye of the Christian that notices the poor and needy. The Church is the great almshouse for the relief of all the ills of life. Jesus went about doing good. Wherever He met want or woe He always cured it. Those who have His spirit will stop in the presence of human misery and relieve it to the extent of their ability. The love of Christ awakes in the Christian heart a love for every man.—*Reformed Church Messenger*.



THE WAR

The Problem of Human Suffering and the War. By F. Homes Dudden, D.D. Longmans, Green, & Co. 50 cents.

So as by Fire: Notes on the War. By Henry Scott Holland, D.D. The Young Churchman Co. Paper, 40 cents.

The War and the Kingdom of God. Edited by G. K. A. Bell, M.A. Longmans, Green, & Co. 90 cents.

The first of the above three timely books, which appeal to the thoughtful among ourselves as well as to those primarily addressed, deals, not only with the origin of the age-long problem of pain, but with the special agony of its manifestation to-day. It aims to answer in some measure the crude and popular questioning of life in our midst. After first cleansing the ground of three common false notions—(1) that God does not care, (2) that He leaves it all a vague mystery, an idea which only can issue in fatalism, and (3) that suffering is wholly judgment, making God vindictive—the writer begins by developing the *educative* value of suffering: "we are upborne by what we beat against." Then a sermon on its *sacrificial* value by which man rises higher in the scale of life is followed by one upon *how* to use it here and now, turning from the non-essentials which engross easy-going lives to the deeper and burning questions of service and religion. A sermon on the *Might of Right* closes a little book of practical usefulness.

Canon Scott Holland's *Notes* are, as he explains, somewhat disconnected, but cumulative in fruitful thought. After some development of Old Testament theology, CHRIST is found as the interpreter of nationalities; only in Fellowship are they intelligible, never as mutually exclusive principles of self-assertion. The world-war of to-day is a clash of ideals, which civilization has but served to accentuate; its outcome must be the subjugation of physical force to an international moral code. Meantime we are in the midst of a consuming fire, in the heart of a creative epoch in human history; the destiny of man is in the melting pot. The Christian transfiguration of War is to be something more radical than that of Plato to whom the soldier must culminate in the philosopher. The Christian must remain a warrior, bold to assert Right against all the sophistry of Sin. The moral will born of self-sacrifice must come to lie behind all material coercion before it can supersede it. "Force may be penultimate, it can never be ultimate."

An exquisite little chapter towards the last upon "German Spiritual Music," the "real Germany" now lost from sight, reveals the possibility still before us in which the moral law will hold the field.

The last of the three volumes aims to treat some of the problems of the war as a whole in its relation to the Church. Four writers besides the editor contribute to its pages. Canon Goudge of Ely deals with "Christianity and the War," also with "The Prayers of the Church in Time of War." "The Humiliation of War" is strikingly set forth by Canon Green of Manchester; while "The Witness of the Church in Time of War" and "The Work of the Church after the War" are respectively treated by Canon Simpson of St. Paul's, and Prof. Scott Holland of Oxford.

Dr. Simpson concedes that, "so far as we can see, force will always be a necessary element in the education of the human race," but the task of the Church and her clergy is to publish the Cross of Christ in all its bearing upon the complex human problem, and to uphold the high spiritual standard revealed on Calvary. He lays especial stress upon the call for all this which will follow the close of this unparalleled war, and preëminently upon the opportunity which will, as one of its results, be opened for the advancement of Christian and Catholic unity.

The several contributors write in entire independence one of another; but they write in agreement as to the inevitableness of the present war, its call for penitence and humiliation, and its clarion call to the world to arise to higher things.

Addressed to the English public, all three of the above volumes yet appeal notably to our own American life and times.

C. B. C.

MISCELLANEOUS

Pathological Lying, Accusation, and Swindling. By William Healy, M.D., and Mary Tenney Healy. Boston: Little, Brown & Co. Price \$2.50 net.

Books with high resounding titles are the order of the day, and this Healy volume is right in line with a number of others that have come of late, in that a forbidding caption covers a mass of intensely interesting and valuable data. Lying unfortunately is a common vice, a very common one, and so is accusation; and swindling is a common crime. What do they mean? What do they indi-

cate? These are questions that Dr. and Mrs. Healy try to answer out of an abundant experience with juvenile delinquency, for the Doctor is the director of the Psychopathic Institute which that wise man, Chief Judge Olson of the Chicago Municipal Court, has founded as a part of the work of that tribunal. It is estimated that Dr. Healy sees 2,000 subjects a year and examines 500 of them intensively, surely a good basis upon which to build up his "study in forensic psychology," as he calls it, and for his optimism.

It is the purpose of our authors to present the phenomena characteristic of the type known as the "pathological liar." "Pathological lying" is defined in the book as "falsification entirely disproportionate to any discernible end in view, engaged in by a person who, at the time of observation, cannot definitely be declared insane, feeble-minded, or epileptic." As a writer in the *Columbia Law Review* points out, "Perhaps the most striking and interesting feature of the type is its addiction to lies even though they operate against the interests of the liar. This is significant in view of the fact that mentally the cases discussed are at least of normal development, so that the causal relationship between the lie and its effect must have been perceived. The selfish motives which actuate the normal cases of lying are, therefore, frequently entirely lacking, indicating a motive beyond the control of the liar."

Pathological accusation is a false accusation indulged in apart from any obvious purpose, and, while more pernicious, it is of the same general tendency as lying.

Although the book is entitled "Criminal Science Monograph No. 1," we do not hesitate to recommend it as intensely interesting because dealing with human nature, and we also commend it to priests as confessors. It will be of great aid to them in explaining certain obscure points of men, women, and especially children, in trouble and sometimes despair.

It is confidently anticipated by the publishers that the series will stimulate the study of the problems of delinquency, the state control of which commands as great expenditure of human toil and treasure as does the control of constructive public education, and they and the American Institute of Criminal Law and Criminology are to be felicitated on this first volume which gives in English much that was heretofore only obtainable in German.

CLINTON ROGERS WOODRUFF.

The Freedom of Science. By Joseph Donat, S. J., D. D. Joseph F. Wagner, New York, 1914. Pp. IX, 419.

Only a Jesuit, and a German-trained Jesuit, could compose such a book as this. It purports to be an Apologia for the Christian as against the pantheistic and agnostic view of the world, together with the intellectual and educational corollaries. Practically it is a superficial and oratorical attack upon almost all the principles of scientific investigation and an attempt to whitewash the Papal anti-Modernistic regulations.

It has the usual Jesuit exploitation of "authority in religion" together with the equally frequent avoidance of defining when, how, and where this authority has acted. Of Papal decisions which do not even claim infallible guidance, we read that the Catholic "knows that even in such teachings the Church is commonly under the guidance of the Holy Ghost, who will seldom tolerate error" (p. 100). Just what this means in any actual case it is hard to see. Similarly the difficulty as to the Syllabus of 1864 is waved aside with the airy remark, "It is not necessary to discuss here the question whether and to what extent the Syllabus is an infallible decision. Suffice it to say it is binding for believing Catholics" (p. 163).

This kind of logical and moral trifling appears on almost every page and vitiates the force of many an argument elaborated with German thoroughness and wealth of detail. For the sake of the Roman Church itself we may be thankful that not all Roman teachers and doctors are so hostile to the investigation of truth as this Jesuit. The writer recalls a conversation with one of the most prominent and scholarly of Roman professors who, being asked whether a certain Papal Bull were infallible, answered with a shrug of his shoulders that he had "really never taken the time to look up just what formula a Pope used when he wished to speak infallibly."

This work shows little cause for being translated into English. In Germany it had at least some small point of contact, but in this country it is hard to see any. It will convince few and convert none.

L. C. L.

The Roadmender Book of Days. Arranged by Mildred Gentle. E. P. Dutton & Co. Price \$1.00 net.

The selections of prose and poetry, one for each day in the year, which make up this book, have the charm of novelty which is sometimes a rare quality in collections of this sort.

ARE ANGELS my attendants? Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet to tread the courts of heaven? Is this tongue to unite with heavenly beings in praising God? Are these eyes to look on the throne of eternal glory and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should live for heaven.—*Albert Barnes.*



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.

THE home is the most important factor in the religious education of men and women. Here in the first years of life is the sole religious and educational agency. Throughout childhood the home, both in the time available, in the intimate knowledge of personality, in the range, weight, and depth of the natural and formative relations of parent and child, in the potent examples for good or evil of all members of the household, exercises a power in the making or marring of character that neither Church nor school nor any outside agency whatever can reach.

Yet this place of the home as the most potent agency in religious education is not appreciated by many, and by still more it is not employed, or at least very imperfectly. And in some quarters it is stoutly contended that the day of the home and the family has passed, and that it is good for humanity that it is so. In *Harper's Magazine* for June and July there are two essays, entitled "The Downfall of the Home" and "The Break-up of the Family," in which the author, Mr. W. L. George, with caustic, penetrating, clever pen describes home conditions as of old, their trials and evils, and the developing liberty of the individual now happily in progress, with forecast of a future homeless age. The essays are noteworthy and suggestive. But Mr. George's outlook is almost purely English, and Londonesque at that. He appears to be familiar only with the homes of the rich and the educated, and he has no conception of the homes in which Jesus Christ is the Master, and in which all seek to live by Christian ethical principles. In our own land, in such cities as Washington, Baltimore, and Philadelphia (rarely in abnormal, overcrowded New York) there are tens of thousands of homes, simple, to be sure, but with much high-thinking along with the plain living, in which Christ, love, joy, liberty reign, and sweeten and perfect the life lived in those mutual relations in which alone men and women attain the highest reaches of human character.

Yet even so there is a woeful failure of parents and others to use the home intelligently and systematically as a school, the best of all schools, for the religious training of the children of God. And likewise the Church fails adequately to stress the vital importance of the home nurture of the lambs of the flock.

THE GENERAL BOARD OF RELIGIOUS EDUCATION in its valuable treatise entitled *Church Ideals in Education* handles the question with light and power, stating clearly the problem and suggesting valuable solutions and methods. The most serious elements in the present situation are the following, in the opinion of the General Board:

"1. The greater number of Church parents are ignorant of the means and methods of religious nurture. They would be willing to do more for their children, but they know not how. Many feel a need of doing more, and a desire to do so, but are hampered by want of knowledge, and hesitate to make ventures.

"2. An even greater number believe that they are fulfilling their responsibility by sending their children to Sunday school. They fail to recognize that home nurture in religion has a place and function which no Sunday school can fill, especially in the earliest years of childhood. Neither do they recognize that in later childhood and youth it is beyond the power of the Sunday school to accomplish all that needs doing.

"In both these cases the conviction grows that, however delinquent the home may be, there is a responsibility resting upon the parish to *guide the home* which has not yet been adequately met. We have assumed that parents know more than they actually do know as to how a child's religion is developed, and the Sunday school has failed to make clear to the parent the necessity of co-operation and just what is required."

The remedy for present conditions, the General Board urges, is for the parish to get busy, and to give its people definite suggestions, definite plans, and determined efforts to transform our homes into centers of Christian training. To this end the advisable methods are awakening the parents, special sermons, a parochial head of the home department, the distribution of literature, the organization of parents' classes in the Sunday school, and of parents' associations under competent leadership

in the parish, and the strengthening of coöperation between the home and the Sunday school.

A summary of principles and methods for religious education in the home enumerates some of the most effective agencies, ancient and modern, for this work, and should be attentively studied and followed by parents and others responsible for the care of children. There is also given a schedule of organizations which can render help in this Christian undertaking, and the plans and aims for a league of Church parents are outlined.

The Board in this valuable book makes fresh and impressive suggestions for the organization and conduct of Home Departments in each parish as aids to promoting Christian nurture in the family. The prevailing idea and scope of this agency is that it is intended to extend the work of the Sunday school into the home so as to reach individuals not yet enrolled in the Sunday school, and to instruct others unable to get to Sunday school, whether children or adults. But it is now advised that this department be made something more than an auxiliary of the Sunday school, that it be made an agency to produce in the home an atmosphere and customs favorable to Christian nurture, to stimulate and guide parents in the religious education of their children, to exalt the Christian ideal of parenthood, its duties and privileges, and even to approach problems of physical and mental as well as spiritual hygiene. For the help of all who desire knowledge and guidance in this home nurture work, the book under review gives an excellent list of books available and useful.

Now in all this question of home nurture the following issues force themselves upon our thought and clamor for answer. They are quoted here in the apt and pertinent words of *Church Ideals in Education*, page 73:

"Can we secure a consecrated parenthood, where the parent shall live and act as God's agent toward the race and the child, exemplifying the divine principles of self-giving and self-control in all that relates to the transmission and nurture of young life?"

"Second, is the home to regard itself first of all as an economic convenience for its several members, or as a contribution to racial upbuilding and development? Unless the home can be looked at from the child's point of view, it is impossible that either life or religion shall be unified in it and through it.

"Third, is the present social discipline of the home satisfactory? Does the growing child learn from the example of his elders to live in and for the home group rather than merely as an individual?"

"Fourth, does the Church, in the organization of its efforts, regard as the ideal unit the individual, or the family at home? Over-emphasis upon the individual, even for the sake of the Church, is bound to lead to the disintegration of the home.

"Fifth, does the training, both in manners, habits, and religion, of the modern home make for real reverence, or for a disregard of those qualities of character and spirit which are the real ranking factors of life?"

"Sixth, are the opportunities for religious training offered by the very earliest years of childhood sufficiently realized and utilized by the parent in the home?"

In view of these live issues the Church and parents are surely bound not to neglect home nurture, but to give to it most earnest thought and attention.

THE EDITOR, as he writes this review, has in mind a recent guest in his household—a young man of rare fineness of character, of superb physique, an athlete, companionable and popular, of wide-awake mind, alive to all human interests, a Ph.D. of one of our great universities and a professor of a branch of science in another, a scientist of no mean order, with a keenly scientific mind and outlook—and at the same time, be it noted, a devout, devoted, and active Christian layman! He has yet another in mind, a scientist and professor of achievement and repute, now in middle life, who has ever remained faithful to our Lord and His Church, who told the writer last winter, when visiting him at the famous seat of learning at which he is stationed, that each year his faith becomes clearer and stronger, and often he is inclined to think that the only certain and permanent truths are those revealed by God in Holy Writ.

Whence do these men derive their Christian faith and character? They themselves declare—and their friends agree—from the homes in which they were carefully reared and thoroughly instructed in the principles and practices of the Bible and the Church of God. The wonderful results for manhood and womanhood procured by systematic and intelligent religious education in the home, as instanced in the two men just mentioned, and in many others, show the awful iniquity of the neglect of home religion, and the appallingly numerous shipwrecks of

young men and women, to be found in our public institutions and on the streets of our cities, are standing and scathing condemnations of irresponsible and unawakened parents, of Godless homes, and of a Church not yet fully alive to her duty and opportunity.

Ethical Readings from the Bible. By Harriet L. Keeler, A.M., LL.D., and Laura H. Wild, B.D. Charles Scribner's Sons, New York. 79 pages.

This little book is very handy for school teachers who are not permitted freely to use the Bible for school devotions, and contains no controversial passages, a minimum of dogma, and a maximum of ethics. To the Churchman it is interesting to see that, after all, the background of the whole Bible is dogma, and that even a scientific attempt like this, to get away from the doctrinal (in the narrow sense) to the ethical, cannot escape the simpler truths as to God's Being and Nature, and His Presence overshadows or underlies His Book everywhere. And so it must be in every rightly lived life, and there can be no real or effective ethics apart from God.

THE SCAPEGOAT

WE are forever blaming our blunders on the things we think can't talk back. We kick over a chair because it gets in the way of our impatience. We blame "business" because we are lazy. We denounce the Church because we are sinners. It is easy, and the great modern dogma is to be as easy as we can be. It is much easier to take a city for prohibition than simply to rule our spirits. It is so comforting to saddle our shortcomings on something we can see and hear and handle—on a defenseless little Belgium of a word—on war or business or alcohol or even original sin.

Sin is a grand little institution for the man seeking a scapegoat. Merely saying contentedly that we are miserable sinners seems to help us—helps us to be content to be, sometimes. It never seems to occur to us to wonder what God thinks about it. It never seems to strike us that sin is an *enemy*—a thing to be fought, in these days of wars, as grimly and relentlessly as Joffre or Von Hindenburg are fighting. For sin is not like human beings. There is no human brotherhood with sin. The more you fight it, the *less* you love it. The harder you fight it in others, the less you can tolerate it in yourself. And the more you put up with it in yourself the more you will hate it—and the less you will be able to do about it—in the other fellow.—*Wallace Herbert Blake.*

DEFINITION OF RELIGION

M. PAUL SABATIER, in *A Frenchman's Thoughts on the War*, gives the following statement concerning religion:

"Religion comprises three series of facts: firstly, the intuition of a personal and social ideal above the present reality; secondly, a movement of our whole being, physical as well as moral, towards that ideal, as well as the whole of our efforts to realize it; finally, the act of faith by which, when we have affirmed the ideal, when we feel we are made for it, we also feel, despite all obstacles, that we are capable of attaining it: the act of faith which, plainly perceiving the difficulties, leaves to reason the task of studying them, and regards itself as certain of victory; if it must be after many defeats, and even through every sacrifice.

"Is this definition exact? If it is, religion is the contrary of retrogression: the religious act par excellence, far from being the act by which bewildered man, losing his bearings, abandons the rudder of his life, is, on the contrary, the human act par excellence; it is, in the first place, the intuition by whose means man becomes conscious at once of his empire over the visible world and his subordination to an ideal world which we cannot see, yet which we perceive so surely that we proclaim it eternal; secondly, it is the act by which man, in the fulness of his life and strength, adheres to this ideal and finds in his adhesion the secret of individual and social life. Religion is therefore anticipation; it is activity at its fullest; it is conscious progress; it is liberty, love, creation."

"I WANT SOME ONE to be glad that I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick, and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best, and happiest thought that can come to us on our birthdays is that we can make some one happier because we were born.—*Selected.*

THE BRAVEST are the most humane, the most kind; and if any one would be truly brave let him learn to be gentle and tender to everyone and everything about him.—*Rev. Arthur Sewell.*

Church Calendar



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

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. JOHN BAGOT, who has been in charge of Gethsemane Church, Minneapolis, for some time past, has accepted the charge of St. Matthew's Church, Minneapolis, and enters upon his new duty about September 1st.

THE address of the Rev. HERBERT C. BOISSIER after September 1st will be St. Mark's Rectory, Maquoketa, Iowa.

THE REV. THOMAS DAVIES, rector of Christ Church, Marlborough, N. Y., is spending his vacation in Nova Scotia, where he will remain until the middle of September.

THE REV. MENARD DOSWELL, Jr., of Crowley, La., will be in charge of St. Mark's Church, Shreveport, for the last two Sundays in August and the first two in September, during the vacation of the rector, the Rev. James M. Owens.

THE REV. CHARLES E. FARRAR, for the past ten years rector of St. Paul's, Sacramento, Cal., has resigned and accepted a call to Christ Church, Eureka, in the same diocese. He enters upon his new duties September 1st, when the former rector becomes Archdeacon of Sacramento.

THE REV. CUTHBERT FOWLER, for many years Canon of the Cathedral, Portland, Maine, has accepted the position of organist and choirmaster of the College Chapel and head of the department of Music and Elocution in St. Stephen's College, Annandale-on-Hudson, N. Y. He will also have charge of the preparatory Latin classes.

THE REV. WILLIAM J. GORDON of St. Luke's Church, Spray, N. C., and the Church of the Epiphany, Leaksville, N. C., has been in charge of St. John's Church, Elizabeth, N. J., during the month of August, while the rector, the Rev. Lyttleton E. Hubard, was away on vacation.

THE REV. WALTER G. HARTER, associate rector of St. Luke's Church, Kensington, Philadelphia, has been appointed by Bishop Tuttle to the charge of St. Mary's Church, Webster, S. D., and adjacent missions. Mr. Harter will reside at Webster and will enter on his new duties October 1st.

THE REV. A. A. HAUBERT of Carlinville, Ill., has accepted a call to become the rector of Holy Cross parish, North East, Pa. He will also have charge of Lawrence Park, on Lake Erie, and will take up his new duties on the third Sunday in September.

MR. J. C. MITCHENER, formerly assistant principal of the Linden Preparatory School, Linden, Tenn., has spent the summer doing mission work in the Allegheny mountains of Virginia. He enters the University of the South in the fall to take his theological course.

THE REV. LAURENCE G. MOULTRIE, rector of All Saints' Church, Valley City, N. D., was appointed chaplain of the First North Dakota Regiment on June 27th, and is now stationed with his regiment at Mercedes, Texas, six miles from the Mexican border.

THE REV. A. A. MULLER, T.D., of Chilton, Wis., has accepted a position on the faculty of Racine College as instructor in Latin and German.

THE REV. R. B. OWEN, for thirteen years rector of the Church of the Good Shepherd, Rocky Mount, N. C., has resigned, and after September 18th will be rector of the Church of the Holy Comforter, Charlotte, N. C.

THE REV. ZE BARNEY T. PHILLIPS, D.D., rector of St. Peter's Church, St. Louis, is spending August at Harbor Point, Mich.

ELEVENTH SUNDAY AFTER TRINITY

St. Luke 18:11—"Not as other men are."

Compar'd with thee, how rich that publican,
 Standing far off, yet near God's very throne!
 His downcast eyes all Heaven's glories scan,
 Whilst thou, self-exil'd, standest all alone.
 Poor Pharisee, how all alone thou art,
 Who need'st no Saviour, need'st no brotherhood
 Of struggle, from thy fellows set apart,
 Content with thine own praise and thine own good!

Oh, Son of Man, vouchsafe Thy children grace
 In fellowship to mourn our common sin,
 In fellowship to be forgiven, place
 Around one altar access sweet to win.
 So, near our brother, keep us at Thy side,
 And send us home rejoicing, justified.

HERBERT H. GOWEN.

THE REV. DR. RODGERS has returned to St. Stephen's College, Annandale, N. Y., from Seaside Park, N. J.

THE address of the Rev. V. D. RUGGLES during September will be St. Saviour's Church, Bar Harbor, Maine.

THE REV. HENRY D. SPEAKMAN, until recently in charge of the Sanatorium at Mont Alto, Pa., has been placed in charge of Trinity Church, Jersey Shore.

THE REV. CARL A. H. STRIDBERG, assistant minister of St. Paul's Church, Englewood, N. J., with special charge of St. John's Mission at Nordhoff, has resigned. On September 1st he will become missionary at the Church of St. Mary the Virgin, Hasbrouck Heights, N. J.

BISHOP ETHELBERT TALBOT of Bethlehem, Pa., is in Petoskey, Mich., during the hay fever season.

AFTER August 30th the address of the Rev. M. L. TATE will be changed from Emporium, Pa., to Waterloo, Iowa, while the Rev. Albert Broadhurst of Titusville, Pa., will succeed Mr. Tate as secretary of the diocese of Erie.

DURING the month of August, the officiating priest and preacher at Christ Church, Springfield, Mass., has been the Rev. HOWARD S. WILKINSON, rector of Emmanuel Church, West Roxbury.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

ORDINATION PRIEST

ALASKA.—At St. Matthew's Church, Fairbanks, on Sunday, July 23rd, Bishop Rowe advanced the Rev. F. B. DRANE to the priesthood. The candidate was presented by the missionary at Fairbanks, the Rev. H. H. Lumpkin, and the litany and epistle were read by the Rev. Guy H. Madara.

RETREATS

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

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

DIED

EVERHART.—Entered into eternal rest on Sunday evening, August 20, 1916, at her home in Decatur Ga. Mrs. CORNELIA ADELAIDE EVERHART, widow of the Rev. Dr. George M. Everhart, in the

eighty-sixth year of her age. Her remains were taken to the family burial lot in Winston-Salem, N. C. for interment.

She was loved by all who knew her for her pure Christian character, and her unselfish and gentle spirit. She and Dr. Everhart will be pleasantly remembered by many friends. Dr. Everhart was formerly rector of Kemper Hall, Kenosha, Wis.; Hamner Hall, Montgomery, Ala.; Calvary and St. John's Churches, Louisville, Ky.; and St. Peter's Church, Charlotte, N. C. She is survived by four sons and two daughters.

FRENCH.—At St. Jude's rectory, Brunswick, Ga., Sunday, August 27th, at the age of sixty-three years, MRS. EMMA HICKS RIKEMAN FRENCH, beloved wife of the Rev. Samuel J. French.

HILL.—In Springfield, Mass., on August 21st, after several weeks' illness, MRS. SARAH A. (DEVOR) HILL, widow of Wade Hampton Hill of Worcester, and mother of the Rev. Charles E. Hill, rector of All Saints' Church, Springfield. Burial services August 23rd from All Saints', the officiating clergy being Bishop Davles, the Ven. Archdeacon Sniffen, the Rev. E. R. Laine, Jr., the Rev. H. C. Parke, and the Rev. Charles L. Short. Interment in Rural cemetery, Worcester.

MITCHELL.—In Washington, D. C., on August 6, 1916, MARY PEARCE, widow of Dr. Andrew Binney MITCHELL, and daughter of Matthew Carroll and Eliza J. Groome Pearce of Cecil county, Maryland.

RAND.—At Orlando, Fla., in the early morning of August 7th, after a short illness, JULIA FRANCES (HASBROUCK), beloved wife of Frederick RAND.

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

STEELE.—At his residence in New York City, on August 23rd, in his sixty-seventh year, the Rev. Dr. J. NEVETT STEELE. Burial in Cedar Lawn Cemetery, East Hampton, on August 25th, after services in St. Luke's Church, that city. Twelve clergy were present, of whom three officiated.

THOMPSON.—Suddenly, August 10, 1916, at his residence in Bordentown, N. J., EDWIN LEWIS THOMPSON, son of the late Samuel Thompson of Bordentown; brother of the Rev. Howard E. and the Rev. Benjamin F. Thompson; senior warden of Christ Church, Bordentown. The Bishop of the diocese and the rector of the parish solemnized the last rites of the Church. Burial in the family lot at Bordentown. Jesu, mercy!

WANTED

POSITIONS OFFERED—CLERICAL

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

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

WANTED.—Well equipped Catholic priest (single) to share pastoral work equally with rector of city Catholic parish and mission. Must have experience in confessions and preaching. Address CONFESSOR, care LIVING CHURCH, Milwaukee, Wis.

A SINGLE priest desiring to take lectures at seminary or college can secure work as assistant in a small New York parish from October to June. Compensation at rate of \$1,000 per year. Address Z, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

A PARISH by priest, moderate Churchman, in Wisconsin, Indiana, or Illinois. Stipend not so much consideration as a location where good could be done. Address R. S. N., 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.

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

ST. BARNABAS', the only Church hospital in the missionary district of Salina, wants, by September 1st, a head surgical nurse, who can also take charge of the operating room. Please give references and state experience and salary expected in first letter. The hospital has also a few other vacancies for women who have had training as nurses or care to take the training for professional nurses. Address THE SISTER SUPERIOR, S.C., St. Barnabas' Hospital, Salina, Kan.

UNQUESTIONABLY, thousands of magazine subscription agents make good money. My experience in free booklet, "Getting Your Bearings," tells clearly and concisely how to start right. Address, "Q," Specialist in Magazines, Stamford, Conn.

PRIVATE BOARDING SCHOOL near New York desires middle-aged, motherly woman, not afraid of work, to care for young boys and to do mending. Address ARLES, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Earnest men with a view to the ministry, and women for missionary training work. Living given. Address ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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

CATHOLIC LAYMAN desires position, teaching preferred. Several years' experience in boys' work in schools and parishes. Capable acting as rector's secretary or teacher preparatory grades or commercial lines. Best references. Address TEACHER, care LIVING CHURCH, Milwaukee, Wis.

OFFICE duties or position of trust by Churchman permitting daily commutation to Red Bank. Middle aged, dependable, adapts readily. Lay and clerical references. Address WILLIAM F. DURHAM, 609 Monroe avenue, Asbury Park, N. J.

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.

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

POSITION in school as chaperone, house-mother, or other place of trust; in household, as mother's helper or managing housekeeper or companion. Address RIME, care LIVING CHURCH, Milwaukee, Wis.

ACTIVE WORK in city parish desired. For full information as to experience and standing address, giving particulars. DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

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

CHURCHWOMAN desires to devote her time to Church work. Pleasant personality, tactful, reliable, faithful. Address SEMIR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG GIRL, wishing to study in New York and desiring a lady as chaperone and house-mother, can communicate with DRAWER B, Ridgeway, South Carolina.

YOUNG LADY, experienced parish worker, desires position. Highest references. Address M. B., 725 South Fifty-ninth street, West Philadelphia, Pa.

ORGANIST and choirmaster, well qualified, open for position and investigation. Address COMMUNICANT, 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.

STERLING SILVER, gold-lined paten, original cost \$6.25, present price \$3.00 (almost new). Three sets, corded silk, new, silk-lined, embroidered chalice veil and burse, white, red, and purple, each originally cost \$6.00, present price \$3.00. Box D, care LIVING CHURCH, Milwaukee, Wis.

ALTAAR 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. CLARA CROOK, 128 West Ninety-first street, New York.

UNLEAVENED BREAD—INCENSE

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

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

SAIN'T MARY'S CONVENT, Peekskill, New York—Altaar Bread. Samples and prices on application.

ALTAAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

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

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

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.

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

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.

HOME WANTED

FOR a homeless fourteen-year-old Episcopal child, a Christian home of refinement where she can give of her help in return for love and an education. She is obedient, unselfish, and gentle. A home with older children considered, but preferably without. References and personal interview by interested person. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

APPEAL

ANY PACKAGES worth 25 cents sent to Mrs. F. R. SAWYER, St. George's Mission, Texas City, Texas, for a parcel post sale, December 1, 1916, will be gratefully accepted.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

INFORMATION AND PURCHASING BUREAU

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

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

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

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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SOMMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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Geo. W. Jacobs & Co., 1628 Chestnut St.
 John Wanamaker.
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 Otto Ulbrich, 386 Main St

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

E. P. Dutton & Co. New York.

The Chorus. A Tale of Love and Folly. By Sylvia Lynd. \$1.35 net.

Department of Commerce: Bureau of Census. Washington, D. C.

Financial Statistics of Cities Having a Population of Over 30,000. 1915. Sam. L. Rogers, Director, Bureau of Census, Department of Commerce.

Macmillan Co. New York.

The Brook Kerith. A Syrian Story. By George Moore. \$1.50 net.

Thomas Y. Crowell Co. New York.

The Rose Child. By Johanna Spyri, Author of *Heldi*. Translated by Helen B. Dole. 50 cts. net.

Longmans, Green, & Co. New York.

Priests in the Firing Line. By Rene Gaell. Translated by H. Hamilton Gibbs and Madame Berton. Price \$1.20.

Have You Understood Christianity? By W. J. Carey. Price 65 cents.

PAMPHLETS

From the Author.

Open Letter to the Honorable Franklin K. Lane, Secretary of the Interior, by Gifford Pinchot, concerning the Navy's oil lands, and other conservation legislation. August 12, 1916.

Social Service Commission. 523 S. Olive St., Los Angeles, Cal.

Report of the Commission on Philanthropy and Social Service, Diocese of Los Angeles, May, 1916.

Latin-American News Association. 1400 Broadway, New York.

International Labor Forum. Containing Introduction to the Labor Law of Yucatan. By M. C. Rolland. Price 10 cents.

American Committee for Armenian and Syrian Relief. 70 Fifth Ave., New York City.

Latest Reports on the Terrible Sufferings of the Deported Armenians. Of the Caucasus Relief Committee. On Relief Work in Van.

PAPER COVERED BOOKS

Longmans, Green, & Co. New York.

The Patience of God. Some Thoughts in Preparation for the National Mission of Repentance and Hope. By E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford; Author of *The Eternal God*, etc. Price 20 cents net.

Let God Arise. The Challenge of the National Mission to Catholic Churchmen. By the Rev. S. C. Carpenter, M.A. Price 30 cents.

YEAR BOOKS

Negro Year Book Co. Tuskegee Institute, Ala.

Negro Year Book. An Annual Encyclopedia of the Negro. Monroe N. Work, in Charge of Division of Records and Research, Tuskegee Normal and Industrial Institute. 35 cts. postpaid.

THE CHURCH AT WORK

RE-OPENING OF ST. STEPHEN'S COLLEGE

St. STEPHEN'S COLLEGE opens Friday, September 22nd, for registration of new students, registration for upper classmen closing September 23rd. There have been a few changes in the faculty. Mr. Edgar L. Sanford, a young instructor, having gone to St. John's University, Shanghai, to teach, Mr. Harold L. Gibbs (M.A. Brown University) has been engaged in his place. Mr. Gibbs will teach history and political science. Canon Cuthbert Fowler, of the Cathedral at Portland, Maine, under the late Bishop Codman, and himself a graduate of St. Stephen's College in the class of 1901, will join the teaching staff of St. Stephen's this September and begin a department of music. His mother, Mrs. Fowler, comes with him to live at the college.

President Rodgers, who lived in New York City last season on business for the St. Stephen's Endowment and Building Fund, returns with Mrs. Rodgers to Annandale-on-Hudson, September 1st.

ANOTHER ARMY CHAPLAIN

To THE names of those who have already been mentioned as serving in the volunteer forces of the United States as chaplains should be added that of the Rev. C. Hely-Molony, rector of Christ Church, St. Joseph, Mo., who is now serving as chaplain of the Fourth Missouri Infantry in camp at Laredo, Texas. Mr. Hely-Molony was called with his regiment into mobilization camp at Nevada,

Mo., on June 2, 1916. He has had much national guard experience, having served in the same capacity in the West Virginia Guard. He has rendered and is rendering very real service to the Fourth Missouri Regiment.

CONSECRATION OF MAINE CHURCH

AN ADDITION was made to the numerous summer chapels of the diocese of Maine when on Tuesday, August 15th, the Bishop, the Rt.



TRINITY CHURCH, KENNEBUNK BEACH, MAINE

Rev. Benjamin Brewster, D.D., consecrated Trinity Church, Kennebunk Beach, an attractive little structure of wood which suggests in some respects George Herbert's Bemerton Church, and is the outcome of years of patient effort on the part of various summer

residents, but especially of Miss Fanny Dar-rach. The church is fully equipped, its furnishings representing many loving gifts, and some day, without much doubt, there will be a demand for stated services throughout the year. In various instances summer chapels in Maine have led to the formation of missions and thus to the establishment of the Church in localities where once it had been known only by name; and there is reason to hope that Trinity, Kennebunk Beach, will prove to be another illustration of the kind.

FIELD SECRETARY FOR RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

THE BOARD of Religious Education of the Province of Sewanee has held several meetings in Sewanee during the past week. At one of these meetings it elected as field secretary the Rev. Gardiner L. Tucker of Houma, La. This secretary will be expected to give his entire time to the promotion of Religious Education in the Province of Sewanee.

The board has not yet heard from Mr. Tucker whether he will accept the position, but it is sincerely hoped that he will, because he is well fitted in every way to fulfil its duties.

PROVISION FOR OKLAHOMA

THE PRESIDING BISHOP, assuming from Bishop Brooke's illness in St. Luke's Hospital, New York, the existence of a temporary va-

cancy in the episcopate of the missionary district of Oklahoma, has taken charge of said district and has appointed the Rt. Rev. Dr. Thurston, Bishop of Eastern Oklahoma, to be his substitute in such charge up to October 1st, and, if Bishop Brooke's disability continues, to November 1, 1916.

NEW RECTOR AT PATERSON, N. J.

By previous arrangement, the consecration of a Bishop Suffragan for the diocese of Newark automatically dispensed with the office of diocesan Archdeacon and General



REV. JAMES A. McCLEARY

Missionary, and Archdeacon McCleary has accepted the rectorship of the Church of the Holy Communion, Paterson, N. J., effective September 1st.

The Rev. James A. McCleary began his work in this diocese at Washington in 1891. After three years of mission work he became rector of Edgewater, and at various times was also in charge of the missions at Coytesville, Fort Lee, Leonia, Ridgefield, Grantwood, and Grandview on the Palisades. He superintended the building of chapels at the last two named places. He became rector of Dover in 1908 and did considerable missionary work in the nearby villages until May, 1912, when he took up the work of diocesan Archdeacon.

Of him the *Newark Churchman* has said: "The Rev. Mr. McCleary's service has given him experience in mission work in the diocese hardly equalled by anyone."

IMPRESSIVE CEREMONY AT SEWANEE

A BEAUTIFUL and impressive ceremony took place at Sewanee on August 10th, when a large natural boulder of pink sandstone was placed upon the site of the altar of old St. Augustine chapel, which was removed a few years ago after the new chapel came into use. St. Augustine was dear to the hearts of thousands of Sewanee alumni, many of whom had been confirmed before its altar. For fifty years it had been the center of the life of the university. In 1868 Bishop Quintard erected as the first building of the university its chapel, a small frame building which served both as chapel and recitation room.

This little building grew as around it were clustered other frame buildings. Gradually these were replaced by the present handsome stone buildings, among which was All Saints' Church, which, while not fully completed, was far better adapted to its purpose than the rambling old structure which St. Augustine had become. So in 1910 St. Augustine was torn down and the ground on which it stood became the grassy lawn. Forty commencements had been held in it. Bishops had been consecrated there. Eminent alumni had been married at its altar. Its walls had echoed the eloquence of famous preachers and orators. So the idea of marking a spot hallowed by so many memories was a welcome one to the alumni who had gathered on the mountain for the annual Alumni Week. The noble stone

was selected on the mountain side, and with the aid of Tom Hamilton and under the direction of Ralph Black (1901), the new professor of engineering, it was lifted from its ancient bed and transported to the chapel yard.

As the chimes of Breslin sounded the hour of four, a procession headed by a crucifer and consisting of a vested choir of twenty-four, a score of clergymen of the Province, many alumni, Dr. W. P. Du Bose, the first chaplain, Bishop Colmore of Porto Rico, Bishop Guerry of South Carolina, and Bishop Knight, the vice-chancellor, moved from the Walsh Memorial Hall across the lawn to the stone where a large concourse of people waited. The processional hymn was "The Church's One Foundation." Bishop Knight conducted the beautiful special service which he had arranged, and, after the "Sewanee Hymn," Bishop Guerry delivered a splendid address. Dr. Du Bose, who forty-five years ago came to Sewanee as the first chaplain of the university, then approached the stone, and standing, an apostolic figure, one hand upon it, spoke a few words of love for Sewanee and faith in her future. After the unveiling the procession returned to the hall, the choir singing "Rock of Ages."

THE SUMMER TRAINING SCHOOL FOR WORKERS

THE SUMMER Training School for Workers of the Province of Sewanee was held at Sewanee, Tenn., August 8th to 15th inclusive.

The object of this school is to prepare leaders for the work of the Church in the departments of Education, Social Service, and Missions. Each day there was a celebration of the Holy Communion at 6:45 A. M. in the University chapel. At 9:30 the instructions were begun by the Bishop of South Carolina with a lecture on some aspect of Social Service. This was followed by an hour devoted to Christian Education with special emphasis on the Sunday school, its importance, its methods and instruction. This was conducted

supplementary lectures were delivered in the evenings. Mr. J. C. Logan, the secretary of the Associated Charities of Atlanta, a man who has made a deep and careful study of sociological subjects, delivered the first lecture on "Giving as the Proper Expression of the Life of the Church." The Bishop of Mississippi spoke one night about "Missions within the Province" and another night was devoted to a conference on "The Church in the Rural District."

Each day was closed with a service and short devotional talk in the University chapel at six o'clock.

The closing day was one of real inspiration. Bishop Guerry and Miss Cooper closed their courses with a strong plea for men and women to prepare themselves to be leaders in social service and Sunday school. Mrs. Cowan gave her closing hour to Bishop Colmore of Porto Rico, who, in a remarkably lucid way, presented the conditions and needs of Latin America.

In the afternoon of the last day Bishop Guerry held a conference on Social Service at which Miss Russey of Nashville gave an interesting talk. The school was closed Tuesday night after a conference on how it should be conducted next year. At this meeting it was decided to lengthen the session of the school to two weeks.

There were 149 people registered from nineteen dioceses and two missionary jurisdictions.

To the Rev. Mercer P. Logan is due a great deal of credit for the success of this school.

NOTES FROM MISSION FIELDS

BISHOP THOMAS of Wyoming is planning an important development in his Indian work on the Wind River Reservation. There will be schools for boys and girls, shops for different kinds of manual training, such as carpentering, etc., and a church, to be known as St. Michael's. Work on the building has begun, but the Bishop has only enough money on hand as yet for three of the units. The



SUMMER TRAINING SCHOOL FOR WORKERS—PROVINCE OF SEWANEE

in a remarkably interesting and helpful way by Miss Mabel Lee Cooper, the psychologist of the public schools of Memphis.

Another hour was given each day to the study of the work of the Woman's Auxiliary and of the Junior Auxiliary. This was taken up and discussed from many points of view by Mrs. J. R. Cowan of Danville, Ky. Mrs. Cowan is the diocesan directress of the Junior Auxiliary and the educational secretary of the Woman's Auxiliary of the diocese of Lexington. She has her subject well in hand and presented it in a wonderfully attractive way.

In addition to these regular daily lectures,

house for the girls is nearly finished and will soon open for work. There is great need among the Arapahoe Indians for training of this sort and it is hoped that Bishop Thomas will soon be able to complete his plan.

Writing of an interesting trip from Cordova back into the interior of Alaska, the Rev. E. P. Ziegler tells the following incident: "At McCarthy, we have a most promising mission. A lawyer gave us the use of his office, a log cabin, for the evening service. Our last congregation, in the pool-room of a hotel, numbered sixty-seven—forty-three men, twelve women, and twelve children. After

service 'Stampede Mary' (winning her name from the fact of her always being in advance in any or all stampedes) asked me to baptize her baby boy on the following morning."

Largely through the generosity of friends in this country, Nikko, Japan, has a beautiful new church. It has an admirable location, situated just at the foot of a beautiful mountain looking over a lovely little valley, and is indeed a most attractive place of worship. The Japanese who visit Nikko are all much impressed with the fact that at last the Christians have built a "Beautiful Temple" there.

Our St. Agnes' School for Girls at Kyoto, Japan, is facing a serious problem. Unless the equipment can be put on the basis required by the Japanese government it is in danger of losing its license as a government high school. This would mean a loss of prestige which would militate seriously against the good work done by the school. The principal, Miss L. B. Myers, states the case forcibly in an able article in the September *Spirit of Missions*.

ONE DAY'S INCOME

THE HOLIDAY season has not affected the One Day's Income Fund much. At the close of last week the Fund amounted to \$82,000.

The gift of \$2 from a young boy brings with it the information that "It is two weeks' allowance for me." Not many grown-ups have given more largely than that.

Thank offerings are continually being made to the Fund. "Don't ever let this plan or a similar one cease, so that year by year we may give a little thank offering to God's service."

The clergy continue to bear witness to the efficacy of the one day's income plan for increasing offerings. "I have never had such good missionary offerings. The plan seems to have attracted attention, and may prepare the way for an every-member canvass in the future."

The offering of \$38.75 from Christ Church, Frontenac, Minn., is perhaps the largest proportionate offering which has been made to the Fund. The rector writes: "This offering of this mission represents a tremendous advance over anything heretofore given—as their usual gift had been the amount of their apportionment—namely, \$6."

The following is from a U. S. Army officer: "I am in receipt to-day of your one day's income letter. Let me make it two days' income and enclose herewith check for \$25. My family is scattered to the four winds by the exigencies of service, sickness, and otherwise, my income is in bad shape by injudicious investments, and the only investment I know of that is absolutely sure of returns is this. Give me twenty-five shares of stock in the souls of men, and God bless your efforts."

At a meeting of the vestry of St. David's Church, Creswell, N. C., each member promised to give one day's income to missions. It was further decided at the request of the rector to appoint All Saints' Day as a special day of giving for the fund. Plans are already on foot as to the best way to raise money when communicants have no income. The vestry of St. James' Church at their meeting on August 15th also decided to give a day's income and All Saints' Day was designated as the day for the parish. In view of the fact that Creswell and Belhaven have followed in the footsteps of Roper, the whole of the Belhaven group is committed to this policy. A wave of missionary enthusiasm is passing over the parishes in question.

DEATH OF REV. ROBERT E. LEE CRAIG

THE DEATH of the Rev. Robert E. Lee Craig, rector of Trinity Church, Houston, Texas, occurred at a sanitarium in that city on Wednesday evening, August 16th. Mr.

Craig had been taken ill about ten days previously, but rallied and gave indication of speedy recovery. It was not until the day before his death that a reaction set in and his case became serious. He is survived by his widow and an unmarried daughter. Mrs. Craig was with him when he died but the daughter was absent on a visit to her grandmother in Jackson, Miss. Mr. Craig also leaves five sisters and three brothers. The burial service was held at Trinity Church on Friday morning, being conducted by the Rev. H. J. Brown, the Rev. Joseph Carden, and the Rev. T. J. Sloan.

Mr. Craig was born in Lunenburg county, Virginia, in 1865, and was graduated at the University of the South in 1890, in which year he was ordained deacon by Bishop Dudley of Kentucky, who also advanced him to the priesthood a year later. The first two years of his ministry were spent in charge of St. John's Church, Uniontown, Ky., after which, from 1892 to 1896, he was rector of Trinity, Clarksville, Tenn., then of St. Andrew's, Jackson, Miss., of the Holy Communion, St. Louis; was Dean of Trinity Cathedral, Omaha, 1902-4, rector of St. Paul's, San Rafael, Cal., Archdeacon of Mississippi, 1905-10, and since the latter year rector of his last parish, Trinity Church, Houston.

DEATH OF REV. H. W. GREETHAM

THE REV. HENRY WILLISTON GREETHAM of Orlando, Fla., passed from earthly life on August 12th, the funeral being held on the 13th from St. Luke's Cathedral, the Very Rev. H. R. Remsen officiating.

A native of Maryland, Mr. Greetham moved to Orlando in 1885, and in 1896 was made a perpetual deacon by Bishop Gray. Soon afterward he started a mission for the colored people of Orlando, holding services and Sunday school in a small cottage. The present St. John's Mission, with its well-equipped church and a suitable school building in which a day school has for several years been conducted, is the outgrowth of his earnest labors. The founding of St. Luke's Hospital in Orlando was also due to Mr. Greetham's work and his devotion in behalf of the sick poor. From its early beginning, in one tiny frame cottage, it has grown wonderfully to its present large plant.

Ever faithful and zealous in active labor as long as physical strength permitted, he also bore bravely and cheerfully the heavier burden of helplessness and suffering through later years, until the Master's summons was granted.

MEMORIALS AND GIFTS

A BEAUTIFUL silk processional flag was blessed in Trinity Church, Tiffin, Ohio, by the rector, the Rev. Robert S. Chalmers, on the Fourth Sunday after Trinity. The flag was presented by Mrs. Lucy M. Betts in memory of the late Sergeant Amandus Betts, a veteran of the Civil War. A brass cross surmounts the staff.

THERE HAS lately been presented to St. Luke's Church, Catskill, in the diocese of Albany (Rev. George H. P. Grout, rector), a fine organ made by the Hutchings Organ Company of Boston and New York. It is a splendid instrument in every way and bears the following inscription:

In the Name of God. Amen.
In loving memory of RUSSELL DAY and HARRIETT GARDNER, his wife, late of this Parish. This Organ is erected by their daughter, Emma Easton Woodhouse.
June 25, 1916.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Ordination at Fairbanks.

THE LITTLE log church of St. Matthew's, Fairbanks, Alaska, seems to lend itself espe-

cially to an ordination service, and the latest service of that kind held there, that of the Rev. F. B. Drane, to the sacred order of priests, was one of beauty and helpfulness. Mr. Drane is a son of the Rev. R. B. Drane, D.D., of the diocese of East Carolina, and is a graduate of the University of North Carolina in 1912, and of the General Theological Seminary in 1915. He has been for the past year, since coming to Alaska, associated with the Rev. Guy H. Madara in the work of the Tanana Valley mission, and upon Mr. Madara leaving this summer on furlough, Mr. Drane will be in charge of the headquarters of the mission at Chena, Alaska.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Requiem Eucharist for Dr. Steele—Summer Congregations at Northeast Harbor.

IN ST. CUTHBERT'S CHAPEL, MacMahon Island, Maine, a requiem Eucharist was celebrated on August 25th for James Nevett Steele, priest and doctor, for many years a summer guest there. The officiants were all friends of Dr. Steele, the celebrant being the Rev. F. B. Reazor and the epistoler and gospeler respectively the Rev. Allan Whittemore and the Rev. George S. Pine. The congregation was composed entirely of those who knew and admired Dr. Steele, who had often lent his wonderful voice to the music of St. Cuthbert's Chapel, and had helped to make its services an unusual influence. A well-known layman once said that the secret charm of MacMahon life lies in the influence of St. Cuthbert's Chapel, and in its power to keep that life clean and good. This must include the part which Dr. Steele contributed by his gift of voice, and his sense of reverence for the use of great personal talents in the worship of God.

THE CONGREGATIONS at St. Mary's-by-the-Sea, Northeast Harbor (Rev. Charles F. Lee, rector), during the summer have been very large, this popular seaside resort having been filled almost to overflowing with visitors. On several occasions, indeed, the edifice, which has a seating capacity of nearly six hundred, has not been able to care for all wishing to attend. Since the second Sunday in July there have been special Sunday morning preachers, including the Rev. George L. Paine of New Haven, Conn.; the Bishops of Connecticut and Maine; the Rev. S. S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H.; the Bishop of the Philippines; the Rev. R. F. Alsop, D.D., of Brooklyn, N. Y.; the Rev. W. T. Manning, D.D., of New York City; and the Rev. W. G. Thayer, D.D., head master of St. Mark's School, Southborough, Mass. Sunday, August 13th, was devoted, as is the custom at St. Mary's on the mid Sunday in August, to the general missionary work of the Church. In the morning the Rev. Dr. Alsop made a powerful appeal in behalf of the work, and in the evening the Rev. J. A. Staunton of the Sagada Mission, the Philippines, told the fascinating story of the progress of the kingdom among the people in his care. The offerings for missions amounted to over \$550.

MILWAUKEE

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

Retreat of Oblates of Mt. Calvary

A RETREAT for members of the Society of the Oblates of Mount Calvary was held at Racine College, Racine, Wis., August 21st to 24th. The conductor was the Rev. Fr. Anderson, O.H.C. Following the retreat a short conference was held. The annual retreat and conference of the society take place at Holy Cross in January, but, owing to the difficulties in the way of priests and seminarists going east at that time, it is hoped that the western retreat will be held annually.

MISSOURI

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

A Parish Year Book

A YEAR BOOK of St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, rector), has just been published. The most interesting fact recorded in it is the wonderful progress of Epiphany Chapel, which is in charge of the Rev. William L. Essex, curate of St. Peter's. With 150 active communicants there were thirty-one confirmed in the past year and twenty-one baptized, a much larger number than were confirmed or baptized in the mother parish. There are 172 children in the Sunday school and the children have contributed very generously to missions. The small chapel in which the people worship is far too small to hold the Sunday school and growing congregation and it is to be hoped that they will soon have a suitable chapel.

NEWARK

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

New Church Planned for Morristown.

CONTRACTS HAVE been signed for the building of the new stone edifice for the Church of the Redeemer, Morristown (Rev. Barrett P. Tyler, rector). The cost will be upwards of \$90,000. Parish and Schroeder of New York City are the architects. Light tinted granite will be used for the inside as well as the outside face of the walls. The site will be in South street on the vacant lot below the present frame church, which will be retained for parish purposes.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Changes at South River.

EXTENSIVE repairs have recently been made at Holy Trinity Church, South River (Rev. Sidney H. Dixon, priest in charge). During the past five years the rectory has been moved from a side street to a more valuable and commodious site adjoining the church on one of the main streets. A new roof and porch have been added; sewer, water, electric light, and gas have been installed. A new steam heating plant has been placed in the church. A new cement curb and sidewalk are to be laid this fall. Although in the midst of a business and factory district where the population has become almost entirely foreign, chiefly Polish and Russian, this congregation has succeeded in holding its ground and has recently taken on new life and activity.

QUINCY

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

Cruising Around the Diocese.

THE BISHOP has about completed his circumnavigation of the diocese in his cruiser *Ether*, having started from Quincy, June 21st. Going to Rock Island, he entered the Hennepin canal about July 1st, reaching the Illinois river about the middle of the month, making many stops on the way. The canal practically marks the northern boundary of the diocese, Princeton being the only Church point not included in the island portion of the diocese. The Bishop had for his guest for several days at Starved Rock the Missionary Bishop of Anking. On August 13th as chaplain of the Fifth Regiment, Illinois National Guards, he preached to the men of that and the Sixth Regiment, now encamped at Springfield, on the "Morals of a Soldier." He was several times applauded by the men during his sermon. Last week the *Ether* was moored at Chautauqua Park, near Havana, Ill. From there the Bishop proceeds down the Illinois to the Mississippi, arriving at Quincy early in September. Mrs. Fawcett and their daughter Susanne have accompanied the Bishop during the trip, which has been a very beneficial one not only to himself and family but

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to the diocese as well. Two-thirds of the parishes and missions of the diocese are on the rivers and the canal, or are accessible by short overland trips from them, and the Bishop has visited nearly all of them during the summer.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Death of Mrs. Sarah A. Hill

MRS. SARAH A. (DEVOE) HILL, wife of the late Wade Hampton Hill of Worcester, mother of the Rev. Charles E. Hill, rector of All Saints' parish, Springfield, died in Springfield early in the morning of August 21st, after an illness of several weeks. Mrs. Hill had long been an invalid and unable to take any active part in either parish or social life, but her sunny disposition and tender love for her sons won the warm affection of the little circle of friends and relatives who came in contact with her. The burial services were held on Wednesday, August 23rd, in All Saints' Church. At 7 A. M., there was a celebration of the Holy Communion at which the Rev. Edmund R. Laine, Jr., officiated, served by a trusted friend of the family, Mr. Alfred R. Lincoln, organist of the parish. The Rev. Hervey C. Parke, rector of Grace Church, Amherst, said prayers at the house and accompanied the funeral cortège to the church. The burial office was said by the Rev. Mr. Parke, and the Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, celebrated the Holy Communion with the Ven. Charles J. Sniffen, Archdeacon of the Western Massachusetts, as gospeller, and the Rev. Edmund R. Laine, Jr., as epistoler. Interment was in the family lot in Rural cemetery, Worcester, where the Rev. Charles L. Short, an old friend, said the Committal. There was a requiem in St. Peter's Church, Springfield, on Friday, August 25th.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Bishop Tuttle at Charlevoix—Woman's Auxiliary Forms Branch.

THE RT. REV. DANIEL S. TUTTLE, D.D., Presiding Bishop, preached in Christ Church, Charlevoix, July 23rd, to a large congregation and made the annual appeal for general missions. Mr. M. B. Kilpack, candidate for holy orders from Nashotah, is looking after the Church work here and at East Jordan during the summer, under the direction of the Rev. Henry K. Harris of Petoskey.

A NEW BRANCH of the Woman's Auxiliary was started by Mrs. J. P. Brayton, diocesan president, for the Bowen's Mills congregation. The meeting was held at the home of Mrs. G. E. Garbutt on August 15th.

CANADA

Notes—Death of Rev. John Francis—Dean Starr Again Volunteers.

Diocese of Algoma

A GIFT of 120 has been received from the S. P. G., towards paying off the debt on St. Simon's Church, Callendar, and it is hoped that the whole payment will soon be completed.

Diocese of Athabasca

A CHURCH, to be known as All Saints, in memory of the late Rev. Robert Holmes, pioneer missionary in that district, at Griffin Creek, was dedicated by Bishop Robins on July 30th. The church was the first one in that part of the country in which the Rev. Mr. Holmes was interested. He died suddenly July 20th, while at a garden party given in aid of his church.

Diocese of Montreal

BISHOP FARTHING's diocesan missionary, the Rev. J. S. Seaman, preached in All Saints' Church, Montreal, August 20th. The Bishop

is spending the best part of the month at Muskoka with Mrs. Farthing.—A HANDSOME brass lectern has been given to St. John's Church, Brome, by the women's guild.—A NEW PULPIT Bible and Prayer Book were dedicated by the Bishop in St. John's, West Sheppard, recently. He also consecrated the addition to the cemetery at Hinchinbrooke.

Diocese of New Westminster

THE VESTRY of Christ Church, Vancouver, are very anxious to induce the rector, the Rev. C. C. Owen, to reconsider his resignation of the parish. He has lately returned from the front for a short vacation. The parishioners hope that even if he feels it his duty to return to his work at the seat of war until the war is over, he will consent to retain charge of the parish.—AT THE Pacific Coast Theological Conference, which was held this year at Seattle, Principal Latimer spoke on the Religious Education of the Young. Professor Trumppour, of Latimer Hall, spoke on Some Modern Theories of the Person of Christ.

Diocese of Niagara

THE DEATH of the Rev. John Francis, in Hamilton, removes one of the elder clergy of the diocese. He held a number of charges, the last being the parish of Cayuga, from which he retired from active service some years ago. He was always ready to give aid by taking services for brother clergymen. His knowledge of theology procured for him from Nashotah the degree of Doctor of Divinity. His eldest son is rector of St. John's Church, Cayuga.

Diocese of Ontario

DEAN STARR of St. George's Cathedral, Kingston, has left for England to report for duty as overseas chaplain. He has offered

his services without payment. The charge of the Cathedral services for the present will be taken by Professor Duckworth of Trinity College.

Diocese of Ottawa

THE VETERAN missionary, the Rev. E. J. Peck, preached in St. George's Church, Ottawa, and in St. John's, before leaving for his return journey to his post on Hudson's Bay, where he is superintendent of Arctic missions. His wife went with him and he sailed on the *Nascopie*. He will stay with the steamer, calling at various mission stations, at each of which he will remain a few days.—THE MANNER in which the congregation of St. Matthew's Church, Ottawa, have raised funds for patriotic purposes has proved very successful. Each subscriber, at the beginning of the year, receives twelve yellow envelopes, with the names of five funds printed on them. These are the Red Cross, Patriotic, Belgian Relief, War Prisoners', and the Disabled Soldiers' Fund. The subscriber marks with a cross the fund to which he wishes his gift applied and drops his envelope on the church plate the following Sunday. A large sum has been raised in this way without impairing the regular funds of the parish.

Educational

THE TRUSTEES of Trinity College have launched their campaign to raise a million dollars for the college, as they voted to do at their meeting during commencement week in June, in order to increase the available annual income of the institution \$40,000 to \$50,000, and to this end have sent the alumni an historical and descriptive account of the college.

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EXTRACT FROM REPORT OF MOVING PICTURE CENSORS

WE BELIEVE as a result of observation that at least seventy-five per cent. of the pictures which are manufactured in this country are plainly melodrama or are so influenced by melodrama as to be assigned, properly, to this general class. At least twenty per cent. of the remainder are comedies, for the most part of a coarseness unknown at any time in the history of the American theatre upon the cheapest variety stage.

The melodrama is distinguished for its lurid delineation of one or another kind of crime. The habitual visitor to the moving picture house, therefore, lives in a world in which women are betrayed; men and women murder other men and women or kill themselves; fight follows fight; until every standard of conduct of the beholder is in the most imminent danger of debasement.

No valid excuse in the name of the drama or of any art can be offered for many of the pictures which even large and leading manufacturers now send out over the country. The exhibitors themselves realize the indispensable need of censorship, and in many cases, in communities of the better class where there are no state or municipal boards, they run off the reels in their theatres and view them before a public showing is made. The confidence of the people gained by an oversight of films will strengthen the industry; it will bring substantial advantages both to manufacturers and exhibitors.

When those who are entrusted with the work of the censorship in Pennsylvania, Ohio, Chicago, and other parts of the country are asked if the pictures are improving in character, they are constrained to say that this is not the case. The character of the American output seems not to be better, while there is an increasing disposition on the part of the manufacturers to object to the advisory oversight of boards established to interpret and express the moral sense of the community.

Write your congressman and senators in support of federal censorship.

BISHOP LAWRENCE IN WALL STREET

CORRESPONDENCE answered, engagements made, and we are off for a day in "the street."

As we go along, many friends and acquaintances touch their hats to the Bishop or stop and express their interest in what he wishes to do for the Church and for the clergy.

We are swallowed up in the entrance of some large building, eventually reaching the sanctum sanctorum of The Wall Street Man.

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Time to go, and we leave to repeat somewhat the same story at another place.

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