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VOL. LV

MILWAUKEE, WISCONSIN.—SEPTEMBER 23, 1916

NO. 21

NEW YORK 11 WEST 45th STREET

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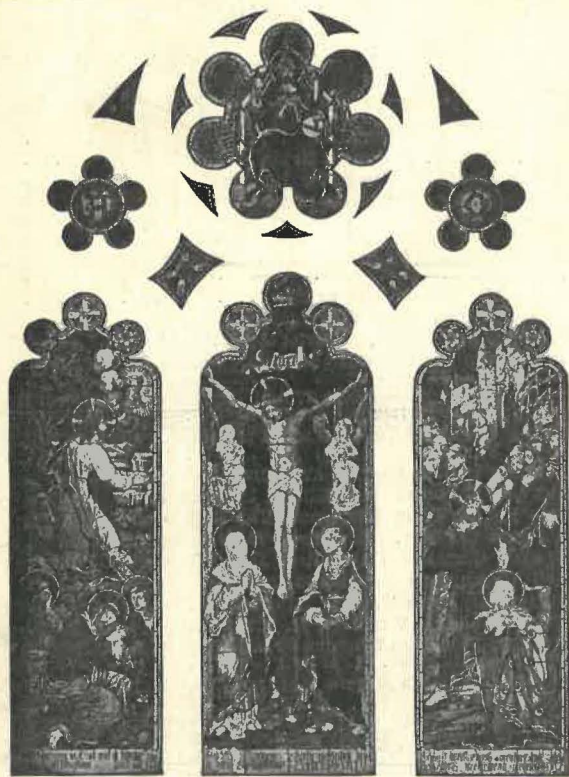
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OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.
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DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/8 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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IT IS PROBABLE that a man never knows the deep anguish of conscious wrong until he has had the courage to face in solitude its naked hideousness.—*James Sully.*

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 23, 1916

NO. 21

EDITORIALS AND COMMENTS

Prayer Book Revision

II. THE HOLY COMMUNION

THE general commendation that we gave last week to the work of the Joint Commission on Revision of the Prayer Book extends to their recommendations as to the Holy Communion as well as to those in the daily offices. The chief changes suggested are (a) an abridgement of the Commandments, (b) permission for hymns between Epistle and Gospel and before the Sermon, (c) the Nicene Creed obligatory "at least once on Sundays and Holy-days," (d) opportunity before the prayer for Christ's Church to the priest to "ask the secret intercessions of the Congregation for any who have desired the prayers of the Church," (e) the expansion of the prayer for Christ's Church (omitting the word "militant") to include special intercessions for the President of the United States, for missions, and for the faithful departed, (f) provision for the use of "special prayers" after the prayer for Christ's Church (instead of before the Benediction), (g) the better expression, as well as better translation, of the common Preface to the *Sanctus* so as to conclude "O Holy Lord, Father Almighty, Everlasting God," (h) improvements of some of the proper Prefaces and additions of others for Epiphany and All Saints', (i) transfer of the Prayer of Humble Access to follow instead of to precede the Prayer of Consecration, (j) provision for the *Agnus Dei* "or some other Hymn or Hymns" before the communion of the people, (k) conditional provision for Reservation; while in the second part, consisting of recommendations of the commission by a vote of less than three-fourths, (l) the *Benedictus qui venit* is provided.

All of these seem to us wise provisions, though of some we must write more in detail.

(a) The daily papers are making much of the abridgement of the Commandments. This has absolutely no significance except to concentrate upon the command and omit the argument. The reading of the Ten Commandments at Holy Communion is confined to the Anglican Churches, among the Catholic communions, and has no liturgical precedent. Consequently there is no violation of proprieties such as have been accepted by Christendom in general.

(d) To recall those who desire special prayer prior to the prayer for Christ's Church follows the ancient precedent of the reading of the diptychs, the names of those, living and dead, for whom prayers are desired; a practice once general in non-Roman rites and still surviving in the Eastern Churches.

(e) The expansion of the prayer for Christ's Church seems to us admirable. The intercession for missions follows the words "truly serving thee in holiness and righteousness all the days of their life," and reads as follows:

"Fulfill, we pray thee, what thou hast foretold by thy holy prophets, that all the ends of the world should remember themselves and be turned unto thee, and make all the kindreds of the nations to worship before thee."

The intercession for the departed takes form as follows:

"And we also bless thy holy Name for all thy servants departed

this life in thy faith and fear; beseeching for them thy mercy and everlasting peace.

"And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who, from the beginning, have been the choice vessels of thy grace, and lights of the world in their several generations; beseeching thee to give us grace so to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that we, and all those who are of the mystical body of thy Son, may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

These amendments, except that for missions, are modified from the Book of 1549.

(g) The change in the common Preface not only expresses the original more accurately, but also gives more euphonious English, assigning a qualifying adjective to each noun, and obviating the annoying necessity of remembering the exception on Trinity Sunday.

(k) The provision for Reservation is perhaps the most commendable new suggestion in principle but the least commendable in detail. It reads as follows:

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

Granting the wisdom of Reservation for the communion of the sick, we have here two qualifications, neither of which appears in the Scottish rubric which is the most direct precedent. One limits the practice by the words, "Where allowed by the Ordinary, and subject to his direction"; the other limits the reservation to "so much . . . as may be required on that day for the Communion of the Sick."

The first of these is a limitation of the inherent right of the priest to exercise his own discretion in so important a matter as his provision for the communion of the sick. Is it a wise or a workable limitation?

In principle we believe it to be defensible. It would be a gross abuse to have the sacrament reserved lightly or frivolously and where due reverence would be improbable. It should not be expected that every priest will reserve without restriction, and there is much to be said for requiring the license of the ordinary. But on the other hand it is to be said that a number of our bishops appear to be strangely unsympathetic with the principle of Reservation or, accepting the principle in theory (which no one who accepts the Reformation appeal to the primitive Church can fail to do), have hedged its application about with such impossible conditions as to make the practice nearly or quite impossible. Does it promote the efficient use of the practice to restrict it in such wise that it will be practically blocked in a number of dioceses? If our bishops would all arise to their opportunity as Catholic bishops this first restriction would undoubtedly be beneficial; but if many of them shall

treat the subject merely academically or unsympathetically it may seem better to thrust the responsibility on the parish priest, who must necessarily exercise discretion, in any event, as to how he will use the opportunity which the Church will give him. The Scottish Church, which uses the Reserved Sacrament in pastoral ministrations as a matter of course, has found no necessity for such a restriction. The whole discretion is vested in the parish priest. We are inclined to believe that such would be better under American conditions as well.

For the second restriction even less can be said. There may be reserved so much "as may be required on that day for the Communion of the Sick."

For what purpose is Reservation desired? We answer, for the communion of the sick. But then let us make our provision such as to promote and expedite the communion of the sick, rather than to assume that Reservation is an end in itself.

Sad to say, there are not many daily celebrations of the Holy Communion in this Church. Most of the public celebrations are on Sundays. Now do the members of this Joint Commission seriously intend to lay upon the parish priest the burden of communicating all the sick people in his parish on Sunday afternoons? Are not the Sundays of the average parish clergy full enough now, without this added expectation?

The necessity for Reservation may easily be shown. It goes without saying that one who feels aided by a weekly communion when well is entitled to a weekly communion when sick; and the same if his communions are customarily made bi-weekly, or monthly, or at other intervals. We appeal to the laity—for Reservation is distinctly a question for the laity: *Do you get your communions, when sick, at these intervals?* Every layman knows that he does not; and as things are to-day, recognizing that some five to ten per cent. of the communicants of a normal parish are ill at any one time, the devout layman knows that it would be unreasonable for him to expect his priest to give him frequent communions in his home. There will never be, in fact, the general communion of the sick at proper intervals unless and until the priest can communicate from a half dozen to a dozen or more invalids, in their own homes, on one day. We laymen mean business in our demand that provision should be made whereby frequent communion can and will be facilitated when we are sick, and we are impatient of academic restrictions such as, while providing for Reservation, seem to assume that it is provided as an end in itself rather than for the purpose of communicating the sick. If the proposed restriction is intended to promote daily celebrations of Holy Communion, and to provide that there shall be a new Reservation every day, it is good in theory but impossible in practice, for the daily celebration of Holy Communion, though desirable and right, is not likely to become universal in our day.

And if this provision is inapplicable to the actual use of the Reserved Sacrament for communicating the sick, how much more impossible is it as provision in the event of accident. If the Joint Commission really proposes to adhere to this preposterous restriction, we suggest that a further provision is essential in some such rubric as the following:

"And here it shall be noted, that any person knocked down by an automobile or otherwise seriously injured, and desiring to receive the Sacrament, shall intimate the same three hours in advance of the occurrence to the Minister, that so he may make provision for the necessity, according to the godly order of this Church."

For our part we fail to see how the provision for Reservation can be defended on the plan suggested by the committee. We must point out to them that if they were trying to provide the Blessed Sacrament for the purpose of a Sunday afternoon or evening service of "Benediction" or the like—a practice which the House of Bishops has wisely condemned and which we have no desire to see introduced—they could hardly do it better or more effectually than by this provision, which provides the Reserved Sacrament for any devotional purpose on Sunday afternoon and evening and makes it practically impossible to give it to the sick.

For let us be perfectly frank. In at least one convenient place in a city of any considerable size, and in many places in large cities, and in many large churches where reverent customs prevail, the Sacrament ought to be perpetually reserved. Apart from such perpetual reservation the sick will not and the injured cannot be properly communicated. If anybody doubts this, let him cite a single parish in which the whole body of the sick are communicated at frequent intervals, and in which there

is any real attempt at ministering to cases of sudden injury or sickness, apart from perpetual Reservation. There simply are none.

But somebody will say, If you permit perpetual Reservation in any church, you will find people paying reverence before the Sacrament. To which we reply in the frankest manner, *Of course you will.*

If you don't want to have reverence offered to Almighty God present in the Sacrament, then by all means abolish not only the Reserved Sacrament but the unreserved Sacrament as well. In any church in which reverence is offered before the Reserved Sacrament it is also offered before the Sacrament when it is not reserved. Why this frightful splitting of hairs? The question of what reverence is due to the sacramental Presence has to do with any celebration of the Sacrament and not with Reservation distinctively. Certainly nobody ever heard of paying greater reverence before the Reserved than before the unreserved Sacrament. Does the Joint Commission feel that a rubric directing that nobody should exhibit reverence in the presence of the Sacrament, reserved or unreserved, would help the matter?

We are writing of this at some length because on few subjects is so much misconception shown. Thus, in a charge bearing the title *Liberty and Loyalty*,* the Bishop of Vermont last spring urged the grave dangers that he felt to be latent in the widespread demand for the Reserved Sacrament. Stating that "Reservation of the consecrated elements for the purpose of their distribution to the sick . . . has the sanction of the earliest ages," he believed it would be "very desirable to revive among ourselves, with proper safeguards, the authoritative permission to reserve the Sacrament for the Communion of the Sick." But, he declared, "however desirable a restoration of reservation for the sick may be, it will be impossible to gain the Church's permission for it while reservation for purposes of adoration is practised and widely advocated." To us such a position is incomprehensible. Adoration of Almighty God will always prevail where His Presence is discerned. His Sacramental Presence does, indeed, lead devout men to sincere adoration. But what has that to do with the question? It has to do with the Sacrament itself and not with its Reservation; and adoration of Almighty God is right and proper. We cannot conceive that the Bishop of Vermont will question so obvious a fact—it were almost blasphemy to deny it.

"Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be."

Would the Bishop of Vermont cut these words from the authorized worship of the Church? If so, he simply differs with the Church. The Church has endorsed those words and they are found in one of the most widely used of our eucharistic hymns. The Bishop stands on very dangerous ground.

But of course it is possible, as the Bishop suggests, that there are places where the *motive* in reserving the Sacrament is that of giving aid to private devotion rather than that of ministering to the sick. Here, then, is a question of perspective. Because some microscopically few people may perhaps be inspired with a devotion so far in excess of the rest of us that they desire to pray in the Presence of the Blessed Sacrament day by day, shall we both treat these people as heretics and also deprive the thousands of sick people from Maine to California of their reasonable rights? It is this culpable timidity in the Church that has driven thousands of Church people into Christian Science. For one instance in which there may conceivably be over-devotion before the Blessed Sacrament on the part of any of our people, there are easily a hundred instances of people driven from the Church by our coldness and over-caution. For our part we will gladly assist the Church to assume those academic risks that seem so large to the Bishop of Vermont rather than take the greater risk of continuing the wretched practice of making too little provision for the Communion of the Sick. We ask any thoughtful reader to write in one column as many cases as he has observed of abuses from excess of devotion, and in another column the list of those who have abandoned the Church for Christian Science and similar cults, and see which list suggests the greater duty to the Church. We look to the Bishop of Vermont as a leader in the Church, but here he has given us only a counsel of timidity. We are confident that at least the younger generation in the Church will demand that the whole subject of the Church's attitude to the sick be recon-

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sidered in connection with this present revision, and we, for our part, will be greatly disappointed if timidity be the prevailing consideration in that work. Have not the rise and growth of Mrs. Eddy's cult given us lesson enough of what happens when the Church puts timidity first?

But this is not to say that we will tolerate abuses of the Sacrament, whether reserved or unreserved. Our point is that abuses must be dealt with *as such*. Adoration is not an abuse. It is a normal expression of reverence. It is not peculiar to the Reserved Sacrament, as though it could be discussed in connection with that but apart from the Sacrament in general. The Bishop of Vermont himself admits that in his own diocese "we have not irregularities in the way of excess (so to speak); our faults are more commonly in the way of defect, in lack of devotion, of penitence, of reverence for the sacraments."

We believe this condition is not peculiar to Vermont. It is the widespread, notorious condition in the whole Anglican world. Why, then, not deal with the real wrongs that are, instead of with the academic wrongs that exist largely in the imagination of scholars but are rare indeed—we do not say they are wholly lacking—in the world of men and women among whom most of us live? Let us deal first with the condition which the Bishop finds to exist in Vermont and which the rest of us know to exist throughout the country.

So we believe the provision relating to the Reserved Sacrament, as recommended by the Joint Commission, needs re-writing. Let the provision for the Communion of the Sick err—if it errs at all—on the side of liberality. Provision for Reservation was dropped from the Prayer Book in a day when the Church was singularly deficient in trying to alleviate pain; a day when, in an epidemic, practically all the clergy are said to have fled from London; a day when men, even ecclesiastics, believed in inflicting torture and pain; a day when an Archbishop could preside at a Star Chamber court and exult at savage punishments. Can it be that any of us are only half converted from the abuses of that era? Among those abuses was the repeal of provision for Reservation.

To-day the need is not for consideration of the possible abuses, but for making really adequate the provision for the frequent Communion of the Sick and for thorough preparedness to cope with accidents.

Proceeding further in next week's issue we shall proceed to consider the proposed changes in the Occasional Offices.

WITH the passing of Professor Josiah Royce, on September 14th, the American academic world has lost one of its most striking figures. Those who gathered round him at Harvard, all through this generation just ending (he had been there since 1882), felt towards him much as the disciples of Socrates must have felt. The slight, short figure, the head prematurely whitened, the face retaining a sort of babyish innocence and unconsciousness, the incisive utterance, and the absolute intellectual honesty radiating from him, marked him out as a type entirely distinct from the modern professor who wants to conceal his profession and pass, perhaps, for a stock-broker or a "society man." He was *anima naturaliter Christiana*, if ever man deserved that title; and all his constructive thought tended towards the faith as the necessary goal—even though he himself may have been unconscious of it. Those who heard or have read his Lowell Lectures on *The Philosophy of Loyalty* will never forget their implications, which only the Incarnation could satisfy; and his impatience with modern pragmatism was a wholesome tonic to a class urgently needing the realization that truth is real and objective.

Born and educated in California, continuing his studies at Johns Hopkins, and adopted by Aberdeen, St. Andrew's, and Oxford, he retained always the local flavor of his boyhood home, and was rightly impatient of "standardizing" and false cosmopolitanism. His defence of the country college against some predilections of the Carnegie foundation exemplified this. Withdrawn of late from active participation in public affairs, the Great War brought him out of his retirement; and his magnificently courageous address in Tremont Temple, Boston, last winter, on America's Duty (circulated by scores of thousands at home and abroad), made an ineffaceable impression.

Loyal to the truth as God gave him to see it, he has passed into fuller knowledge, into the presence of the Very Truth Himself. God grant him abundance of light and life and peace!

DEAN GROSVENOR—to whose recommendations at all times we attach much weight—lately suggested in these columns the propriety of reverting to the earlier English use of two candles instead of many on our altars; and a layman of distinction, Mr. Thomas Raymond Ball, in this issue both endorses the Dean's suggestion and adds to it the further suggestion that the purely modern re-table or gradine should be discontinued.

Lights and Gradines

On historical grounds both these suggestions are abundantly justified. The now customary six tall lights standing on the gradine are only a few centuries old, the gradine much less than that. On the other hand by the mediaeval and earlier use heavy, lighted candles seem very generally to have stood on the floor about the altar at every high celebration, being carried to their places in procession.

But in our ceremonial do we wish necessarily to reproduce slavishly the pre-Reformation English use? Both these writers seem to assume that we do, and certainly there is a school of very learned liturgiologists in England who do, and whose works invariably convey at least the inference that having established the fact that any ceremony or article is later than the second year of King Edward VI., its use must, therefore, perforce be held "incorrect." For which opinion there is, indeed, this justification in England, that the Ornaments Rubric requires the continuance of the use of a particular year, nearly four centuries ago; and, though very much of that use afterward fell into abeyance, the sense of loyalty on the part of the later school of "ritualists" has impelled them scrupulously to discover and then to restore the use of that particular year.

But does a similar requirement rest upon us in America? Undoubtedly whatever use can be established as having prevailed in England in the second year of Edward VI. is *lawful* in the American Church, as a part of the common law ecclesiastical which we have inherited from the Mother Church. But does not the repeal of the Ornaments Rubric at the first American revision give us the right to develop our ceremonial further on rather freer lines than can lawfully be done in the Church of England? To us it has always seemed so; and thus the conclusions of those eminent English liturgiologists, Dearmer, Staley, and others of their school, though frequently conclusive as to the rubrical use of the English Church, have never seemed to us to be binding in America. Unlike English Churchmen we seem free to transfer our lights from the floor to the altar and from the altar to the gradine if such use seems to commend itself to us. And the widespread use of the six tall lights, and the almost universal addition of the modern gradine to the altar, do, in fact, seem to be justified by their wide prevalence. In fact, they have been accepted as parts of the American use.

There is very much to be said for the distinctive and historic two lights, as distinguished from all other lights, and we earnestly hope the American use will never let them fall into obscurity or permit them to be confused with minor lights; yet we cannot say that for American Churchmen we are satisfied with resting that hope on the fact merely that such is the pre-Reformation use. Rather—though it may sound strange to some—nothing is more "Catholic" among us than the gradual development of our ceremonial, by a process of survival of the fittest, into a living use for to-day, in place of a mere copy of a use that was current in another land some four centuries ago.

THE "Caution" printed on the usual page with respect to unauthorized persons purporting to represent the Church Pension Fund should be widely circulated, and it may be that in some places the clergy will feel warranted in reading it from their chancels. We are told that a man representing himself as secretary to Bishop Lawrence has lately been detected in this work in western New York and that he almost succeeded in cashing a large check on the strength of a purely fictitious connection with the Fund.

There are diocesan and local committees in many places, which have full authority to solicit subscriptions and make collections for this fund. We think it likely that in every case the personnel of such committees is such that the names are well-known in their communities. If any special agents are anywhere employed their credentials should be very carefully scrutinized; and in every case checks should be made payable either to accredited diocesan treasurers or to the treasurer of the general fund, Mr. J. P. Morgan.

IN receiving money heretofore for the various war relief funds we have had some hesitation with respect to that for Poland, by reason of the uncertainty on our part as to whether it were possible to get the money to its destination. Of late we have even returned one or two remittances to the senders.

We now learn that the "Polish Victims' Relief Fund," of which William H. Taft is honorary chairman and Frank A. Vanderlip is honorary treasurer, appears to have solved the problem. "The sums of money collected by us," writes the secretary, "are cabled by the National City Bank to the headquarters of our organization in Vevey, Switzerland. The president of this organization is Henryk Sienkiewicz, the well-known writer, whose honesty, I believe, is above suspicion. From Switzerland the money is sent to Poland by special messengers and delivered from hand to hand to the parties designated either by us or by the people who have contributed the money. In case the money is given without any designation it is distributed among those who are found to be most needy."

We are glad, therefore, to add this fund to those for which we are willing to receive and to transmit contributions.

LETTERS are at hand from our clergy in Paris, Nice, and Munich, each of whom expresses anew his gratitude to the readers of THE LIVING CHURCH for the assistance which they are affording from time to time through THE LIVING CHURCH WAR RELIEF FUND. It is a pleasure to say again that thus far every remittance has been accounted for and the registry receipts are invariably checked with the record of sending remittances.

Not much new information is contained in these letters. Dr. Watson, rector at Paris, says that he has been appointed by the President of the "Secours National" as American member of the "Comité d'Attribution." "This is the great committee which, in the interest of the orphans of the war, has realized the real *Union Sacree*, and it is the only work for the orphans which includes representatives of all parties and shades of belief."

The rector at Nice gives some information in regard to his work and the use to which he has put remittances that have been sent from this fund. It has not been necessary to draw largely upon the fund for assistance to the church at Nice, because the city is located at a distance from the war zone and has no immediate call for large benefactions. Mr. Burgess gives, however, one example of the sort of calls that come upon him and upon the Church for assistance. "For example, a very worthy family, husband and wife, both communicants, and two little children. Husband, a decorator, had a fine contract. War smashed the contract, and left him and family to starve." He has also given some money to the French institutional work for soldiers' orphans, consumptive soldiers, the mutilated, etc.

From Munich, Archdeacon Nies says little beyond acknowledging the receipt of a remittance, but promises a letter for publication in the near future. "Our relief work," he says, "is limited only by what we can get to disburse." In addition to the amounts sent through THE LIVING CHURCH FUND the Archdeacon has received \$200 through the efforts of the Rev. W. T. Crocker in New York. It will be remembered that Archdeacon Nies' relief work is largely among the British prisoners in Germany.

We are confident that the papers on Conditions in Germany, which are very kindly contributed by the rector in Dresden, who is now on furlough in this country, will be read with much interest by our readers.

THE following are the contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 18th:

J. W. W., Chicago, Ill.....	\$ 2.00
"Araby for September".....	1.00
K. K., Broomfield, N. J.....	10.00
J. E. H.....	2.00
Addison Grant Noble, Corvallis, Ore.....	2.20
A Member of St. Paul's Church, Steubenville, Ohio.....	5.00
Communion Alms, C. N. P., Washington, D. C.*.....	1.00
Mrs. Amelia B. Leslie, Cleveland, Ohio†.....	5.00
Total for the week.....	\$ 28.20
Previously acknowledged.....	\$29,797.77
	\$29,825.97

* For Belgian and French children.
† For relief of children.

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

FOR ARMENIAN RELIEF FUND

W. H. Ward, Philadelphia, Pa.....\$5.95

ANSWERS TO CORRESPONDENTS

SPANISH.—A Church paper in the Spanish language is *La Iglesia in Cuba*, published at San Juan de Diosbo, Matanzas, Cuba.

M. H. R.—For a course of Bible study for women we suggest several volumes of the "Oxford Church Text Books"—*A Short Introduction to the Literature of the Old Testament*, by the Rev. G. H. Box; *The Hebrew Prophets*, by the Rev. R. L. Ottley; *Outlines of Old Testament Theology*, by the Rev. C. F. Burney; *The Teaching of Our Lord*, by the Rev. Leighton Pullan (Gorham, 40 cts. each).

H. M. K.—The expression in the eucharistic Invocation, "that we and all others who shall be partakers of this Holy Communion," etc., is frequently quoted as implying that others than those present at the time are to be communicated from the elements then consecrated, and so as implying the Reserved Sacrament. In that precise form the expression is peculiar to the American book, the change from the English phraseology having been made probably under the influence of Bishop Seabury, and this seems the most reasonable hypothesis to account for the change.

A MORALITY

A cry there came in the night, louder and louder a cry;
To one sleeping the voice of weeping, and ever a cry:
"Rouse thee! rouse thee! awake! for thou must die!
Thou hast sinn'd and hast smitten to wounding; yea, to thy pain
Hast smitten and wounded; wounded hast thou and slain!
Awake, awake! and answer, for thou must die!"
And he answered: "Not of intent and not of malice, but innocent
I sinned, if sinned I have."

Came answer, stern and grave:
"Hast thou no other plea thy life to save?
Then in truth and indeed thy case
Is hard, and thou must die;
Save before Him the Judge thou mayst find grace;
Save before Him thou here canst find to plead
One in thine utter need.
Hast thou no friends in thine extremity?
Friends that are friends indeed?"
Answer he gave: "Friends three I have,
Friends that may meet my need:
One from my youth have I loved and served,
Yea, loved before my own soul, and never have swerved
From serving him I loved all else before;
And ever as days went by I loved him more.
And the other, too, have I loved, bone of my bone,
Flesh of my flesh; loved as alone
A man loves life, this have I loved so well.
And a third, indeed, I have, but truth to tell,
Him can I not recall ever to have loved at all,
Or to have served, or done His least behest;
And now will I go for help to the one loved best."

* * * * *

And the first said: "Sore in truth is thy need!
See; I have gained good store:
I give thee three ells or more, to wrap thee in for thy shroud.
Now get thee gone from my door; thy clamor is overloud!"
So, with head bowed,
He crept away to ask from the near and the dear
Help other, help that is more than niggard grace for the grave.
But they made answer weeping, weeping sore:
"We will company with thee unto the place of doom;
We will go with thee to the tomb, then leave thee evermore."

So to the third he turned in mere despair;
But before ever a word his lips might frame,
Even at the unspoken prayer, his Friend, aware
Of his sheer need, unbidden came,
And took his hand, and called him by his name,
And said: "Yea, to the very end.
Will I be with thee, ever loved and friend;
And whatsoever may be the hidden, dark decree,
That will I bear for thee, even to die for thee;
Come, at the Judgment Seat together will we meet
Whate'er may be;
Come, I am with thee to the end,
I, even I, thy Friend!"

H. BUCHANAN RYLEY.

IF THOU wouldst find much favor and peace with God and man, be very low in thine own eyes; forgive thyself little, and others much.—*Archbishop Leighton*.

BLUE MONDAY MUSINGS

By Presbyter Ignatius



TWO years ago I was in Old Aberdeen, down by St. Machar's Cathedral — now rather dismally altered by the Established Kirk. It was a grey, depressing day; and dirt was altogether too generally present. All at once a little flower blossomed against the dull background; a tiny five-

year-old, immaculate in a fresh pinny, rosy, dainty, friendly, who put her hand in mine *motu proprio* and climbed the hill, chattering about all and sundry. I made an adorable picture of her, framed in the grey granite of a cottage window, and carried her away in my heart. Various messages have since passed between us; and now comes this black-edged letter, which is so characteristic of the myriads made sadly necessary that I print it for you to read:

“ABERDEEN, August 18th.

“Sir:—It is with a sorrowful heart I write you this time, to tell you that my husband, Sergeant Robert Silcocks, Argyll and Sutherland Highlanders, was killed in action on 20th July last. Over six weeks ago I wrote you, and enclosed a photograph of the three of us, taken on the day he left again for the trenches. (He was here on leave for ten days, and went back on June 3rd.) I got the photograph and my letter to you, returned from Liverpool after a week, as the censor would not allow it to go to a neutral country; so that you will have to wait now until this cruel war is over ere I can send it. I can scarcely realize even yet I have lost my dear husband forever and that I am widowed; but it is so, and I must just trust to an all-merciful God who ordains all things.



AN AUSTRALIAN PADRE AND THREE OF HIS SAILOR LADS

“My husband died very bravely in the fulfilment of his duty; but that seems small consolation for a broken heart. He volunteered to go back to his captain, to see what could be done, as they had lost all their platoon officers, and was killed instantly by machine-gun fire. Whether he succeeded in his mission or not I have yet to learn. As far as I can make out, he did; but his body, along with others, had to be left, and it is still lying between the lines. But he will get all respect paid him when they do find him. His sergeant-major has assured me of that; but it would be useless risking precious lives even for that. We have a duty to the living as well as to the dear dead; and neither the Germans nor gun-fire can harm him now, nor the other brave lads who lie with him. His spirit is with the God who gave it. But yet it seems so hard. He was only 39 years old, and we were looking forward to a long and happy life together.

“Your little friend Bessie is well, and went back to school on Monday, after the holidays. She was very fond of her daddy, and feels it much in her childish way; but she is young and does not realize it; and that is just as well. She is not yet able to write you a letter, but will, some day.”

God rest his soul, and the souls of all happy warriors who died doing their duty, under whatever flag.

FROM TENNESSEE comes an extraordinary legal document. The *Chattanooga Times* of August 23rd publishes a bill addressed to the chancellor by the “Bell Avenue Missionary Baptist Church,” against the “Church of God, or more commonly known as the Holy Rollers.” The defendants have left their own chapel and hold services in a tent adjoining the Baptist meeting-house, so violent as to interfere with the Baptist worship. I quote the salient part of the complaint:

“Complainants allege that the method and manner of this worship on the part of these leaders of this church is boisterous and noisy, in that the members of this church in offering prayers all talk at once, several, possibly a hundred at a time, in loud voices, and can be heard some half a mile away. They also talk in ‘un-

known tongues’ in a boisterous and loud manner. The women and men of this congregation scream and make loud noises, and assert that this is caused by the Spirit of the Holy Ghost, which has control of their body and their workings. The members of this church, in carrying on their worship, go through all kinds of jerks and actions, dance, and even lie down upon the ground, roll over and holler and cry out in agonies and in loud voices as if in distress. The members of this church keep all kinds of poisonous snakes for the purpose of showing the people who are skeptical of their religion that they can be bitten by these snakes and are immune from any dire results. They also handle fire and throw it about in a careless and reckless manner, believing and thinking that it will not destroy anyone because of their belief.

“Complainants charge and allege that the manner and method in which the Holy Roller church and its members carry on their worship is beyond the pales of reason, that the defendants do not carry on their manner and method of worship as other churches do, but are so boisterous and noisy as to create such a disturbance as not only disturbs the worship of an ordinary church, but disturbs individuals in their manner and mode of living.

“Complainant church would further allege that its church house will be rendered useless and valueless and the protracted meeting or revival which is being held at said church will be broken up unless this honorable court shall enjoin these defendants from carrying on their worship at this tent. Complainants further charge that these poisonous snakes are liable to break loose at any moment and injure complainants or members of complainant's church.”

The court issued a temporary order, restraining the Rollers from “rolling.” What will the next chapter be? It recalls the famous Jansenist miracle, and the epigram:

“*De par le roi, défense à Dieu
De faire miracle en ce lieu.*”

AN AUSTRALIAN PRIEST, who is sometimes good enough to write to me from New South Wales, sends me this picture of three of his lads, as an example of obligatory training. “I usually get our St. Mark's boys to join the navy,” he writes. “These three are Dingbats, Blue, and Ug. Ug is a server with the heart of a child, a weekly communicant. Dingbats is Scotch, Blue is Dutch; all devout, all 14 years old.”

For myself, I think obligatory discipline, after the Swiss or Australian pattern, would correct some obvious defects of our popular education. Wyoming leads the way in that, I learn—as in political equality.

A GOOD LAYMAN from Ohio faults me for saying the other day that the Union Jack and the Stars and Stripes were one in my heart as in my button-hole, and suggests that we are one with Japan and China as truly. It was a metaphor, of course; but I am quite prepared to defend it *pro hac vice*. Everyone to his taste; and if my unknown correspondent wants to unify himself with Afghanistan, or Sarawak, he may. But my taste (if one puts it on that ground) prefers the democracy from which we drew our own ideals of freedom and order, and which is now maintaining those ideals in arms.

COURAGE! In presence of God's call, let your words be: “Perish mere human expediency! perish the counting of the cost! the living by sight—all this miserable coquetting and compromising with error in the vain hope of preserving the truth!” So only can you be a man indeed; so only can you be a true woman. Onward, like Abram, even though it be from the Father's house; onward, even though it be into a strange country; onward, even though it be into dark circumstances; onward, even though famine surround thee there; onward, even though it be still farther down into some Egypt—and leave the consequences with God. For underneath are the Everlasting Arms!—*Rev. F. C. Ewer, D.D.*

CORRESPONDENCE AS TO FEMINISM IN THE ENGLISH CHURCH

Letters Are Published in a Recent Pamphlet

SOME PREPARATION FOR THE NATIONAL MISSION

The Living Church News Bureau
London, August 28, 1916

HERE has been issued a print of the papers on Women and the Priesthood referred to in the published correspondence between the Archbishop of Canterbury and Mr. Athelstan Riley. No alterations have been made except the deletion of the name and address of the writer of the first letter, and the addition of a note concerning Miss Maude Royden; otherwise the matter is printed just as it was received.

The said note consists of the subjoined paragraph from the *Morning Post* of March 11, 1915: "A meeting of the Church League for Women's Suffrage was held at the Church House, Westminster, last evening, the Rev. F. M. Green in the chair. Miss Maude Royden gave an address in which she protested against the exclusion of women from the rural deanery and diocesan conferences, the Houses of Laymen, and the Representative Church Council. Speaking for herself, she suggested that there was nothing in the priesthood any more than in Church councils that would in the future justify the exclusion of women. The chairman remarked that the League intended to send a petition to the Representative Church Council asking that women communicants should be made eligible for election to all assemblies now open to male communicants."

Miss Royden, according to the *Ladies' Field*, is a daughter of a baronet and wealthy Liverpool shipowner, and received her higher education at Lady Margaret Hall in Oxford. She has written a book on political philosophy.

The papers on "Women and the Priesthood" begin with a letter, marked "private," dated (from a rectory) March 26, 1914, and signed by a married woman (whose name and address have been deleted in print), being addressed "Dear Madam." The name of the person to whom she is writing has been suggested to her, she says, as that of a Churchwoman who might possibly be sympathetic towards "an attempt which I am making to organize an informal conference to discuss the question of the ordination of women to the priesthood." She had written to about one hundred and fifty people, and had received favorable replies from between thirty and forty.

The summarized answers to the circular letter are of a varied character, while some of them are positively curiosities of Feminist literature. One opinion of sinister significance is to the effect that it would hinder the progress of the deaconess movement. Everything possible should be done to strengthen this movement, and to secure wider recognition of the ministry of deaconesses. In the mission field it might be of very real use if deaconesses were permitted to administer the chalice and "perhaps administer the reserved Sacrament." But some think they had better wait until they can "enter into that fight armed with the weapon of the vote." Others would first make the position of deaconesses a foremost subject of study. Here are some advanced opinions: "I wholly agree that the sex barrier should be removed, and the sooner the better; otherwise I think there will be no salvation for the Church or the country either." "It seems to me that progress in the matter can only come on the lines of evolution, and that the surest path of progress is probably along the lines of a development of the diaconate among women."

In connection with the National Mission a letter signed almost exclusively by laymen has been forwarded to the Archbishop of Canterbury suggesting "that this opportunity should be fully utilized for urging the whole Church, both clergy and laity, to take a far more definite line than hitherto in advocating and personally supporting well-considered organized action for ameliorating the conditions of life of their poorer fellow citizens." The Archbishop, in a somewhat lengthy reply, says he is exceedingly glad to have received this appeal, and agrees that there are many social reforms upon which we shall, he hopes and believes, be able to present a practically united front.

The Bishop of Worcester, the Rt. Rev. Dr. Yeatman-Biggs, who is officially to represent the English Church at the coming session of the General Convention in the United States, will be accompanied on his mission by the Archdeacon of Worcester, the Ven. J. H. Greig.

The Bishop states that those who know him well will understand that he approaches the duty which he has undertaken while abroad with diffidence. Since he went to Worcester he has tried, he says, to avoid preaching sermons and attending meetings in London or elsewhere. "I claim no more than to be a diocesan bishop,

who is glad to be among his own people at home." Referring to the twenty-fifth anniversary of his consecration by Archbishop Benson and other bishops, the Bishop observes, "I had not thought that I should spend this anniversary as representative in America of the Church of England."

It appears that the Life of Lord Kitchener is to be written by Sir George Arthur, and the trustees have placed all the late Field Marshal's private papers and correspondence in his hands. He will have the cooperation of Lord Derby. The book will be published after the war by Messrs. Macmillan. Sir George Arthur acted as Lord Kitchener's private secretary at the War Office. As Sir George is a Catholic Churchman, we may be sure that he will lay due stress in his biography upon the religious side of Lord Kitchener's character and life.

J. G. HALL.

BISHOP TUTTLE ON THE ONE DAY'S INCOME

THE One Day's Income Fund was over \$95,000 at the end of the first ten days of September.

As the fiscal year draws to its close, Bishop Tuttle has addressed an earnest letter to the Church.

"I am President of our great Domestic and Foreign Missionary Society. The entire American Church, putting on its missionary harness, makes this Society. Men, women, and children—all who are baptized—are members of it.

"Its pay roll counts up 2,800 workers. Our budget this year amounts to \$1,638,000.

"Last year, under God's blessing, we made a right good record. We were behind \$400,000 and we were frightened. We asked the Church all over America to help us to pay up and they sent in \$432,000. So we paid every penny of debt and had something over.

"By taking up and pushing strong the idea of everyone giving one day's income, or one day's wage, over and above all regular and usual and expected gifts, we made the Emergency Fund successful and cleared the murky clouds of debt away.

"But our great missionary work is like housekeeping work. After the breakfast dishes are put away the good woman must prepare another meal. And then right on, meal after meal with no let up. So, after one year's missionary budget has been framed and filled and paid out to the doing of its blessed work, another one comes right on to be framed and filled and paid.

"The budget this year is swelled a bit because we are putting thirteen months into the fiscal year, in order to secure a better closing date than August 31st, the one hitherto fixed.

"Now I am again affrighted. It looks as if our treasury will come short by \$122,000 of meeting the calls upon it up to September 30th.

"As President of our great Missionary Society, as Presiding Bishop, as Bishop whose fiftieth year of service, God sparing my life, the Church is kindly undertaking to commemorate in the coming General Convention, I should be sad in the deep of my heart, if we, after splendidly clearing off one deficiency, ingloriously allow another to appear on the record.

"Dioceses and parishes all over the country are working to secure before September 30th the amounts severally apportioned to them.

"Besides this I ask my good friends everywhere to come once more to the help of the great missionary work, and to send in before September 30th, over and above all else that they are kindly doing, their personal gift of one day's income or wage, or any other amount they prefer.

"Nearly \$95,000 has already been given under this plan.

"Will you help to make the way to St. Louis in October clean and clear—clear of debt, clear of doubt, clear of anxiety, clear of regret?

"And if aught beyond the needs of September 30th be sent in, there will be something in hand to respond to some of the urgent calls, the almost heart-breaking calls, which are made by bishops and missionaries at the front for advanced and outreaching ventures of duty and mercifulness and love.

Faithfully yours,

"DANIEL S. TUTTLE,

"Presiding Bishop."

Responses to this letter are pouring into the Missions House. Among them was the following from a girl of twelve years: "I am sending \$1.50 which I have earned this summer toward the one day's income fund to clear the way to St. Louis in October, of debt." With an anonymous gift of \$2 is the information that the donor's "income is about \$2.50 per week, but I feel I can spare this much to forward the Kingdom." A Civil War veteran "whose income has come down to about nothing a year" makes a self-denial offering of \$1.

There have been two acceptances of the challenge of a Churchman for nine others to join him in giving \$5,000 each to the fund before the close of this month. Seven more are needed and needed soon.

MORE ABOUT BRITISH PRISONERS IN GERMAN WAR CAMPS

Archdeacon Nies Writes of What He Does and Sees

THE STORY OF A HOMESICK ENGLISH SOLDIER

IT is again our pleasure to reproduce a letter from Archdeacon Nies telling of what the American Church in Munich is doing among the prisoners of war in Bavaria. He says:

Of course the main work is the care of souls, and I have been able since December to visit nearly every camp and hospital in Bavaria, where there are English prisoners, at least five times to June 1st. The spiritual ministrations consist of services (celebrations of Holy Communion when and where possible), and of separate pastoral ministrations to individuals. This latter is especially valuable in the hospitals. To those who are wounded, sick, or prisoners in a strange land, cut off from the comforts which interested hands are so ready to minister to the body, the providing of these comforts, or at least the will to provide them where possible, is a very material part of the success of efforts for the soul, so I do what I can for the body. In not a few instances, such things as wines, new eggs, fresh fruits, chicken jellies, concentrated foods, etc., added to the diet of heavily wounded men on the advice and under the direction of the surgeons, have materially helped to a recovery.

Here is a typical case. T—T—, 9th Company, Black Watch, was brought in after the battle of Loos, about the 1st of October. He had been wounded in the right knee, and had a deep shrapnel wound, where the right leg joins the body. He lay on the field four days before he was found by the German stretcher-bearers and brought in. The wound in the knee soon yielded to treatment, but the wound in the hip was very deep and full of bone splinters. Attempts to operate deep enough to clean it properly and remove the splinters resulted in his heart beats going up to 160, compelling the surgeon to stop and administer camphor injections. After the second attempt, the little assistant surgeon, who kept me informed of the exact status of the case, shook his head, and said that, unless the patient's heart could be gotten strong enough to stand a much deeper incision than was possible at present, there was hardly any chance for his recovery. I asked him if there was anything that I could possibly do in the matter, perhaps in the way of special diet or foods to build up the patient's strength. He told me that everything depended upon tempting the appetite; the patient did not eat enough to make up for the waste of strength for which the draining wound was responsible. Morphine and pain accounted for the loss of appetite, but if something could be supplied that tempted him the handicap might be overcome. He suggested things that should be furnished if possible; a good port wine, chicken or meat jellies, biomalt, sanatogen, fresh fruit, etc. The things were gotten and the patient induced to take them, with the result that in about four weeks he was able to undergo successfully a thorough and radical operation, and is now doing very well. I give this case simply as a typical one. There are not a few, and as the men all heartily appreciate the effort made for them it helps in what is being done for their spiritual welfare.

My disbursement is only for the English prisoners. The French many times outnumber them, and the name of the Russian prisoners is legion. While the French are not under my pastoral care, their needs are just as great as those of the English. I do what little I can, mainly for the badly wounded and sick. Beside what I can use out of THE LIVING CHURCH FUND, I have had only 600 marks given me for them between January 25th and May 15th. They are so very grateful for very little. It must be remembered in connection with THE LIVING CHURCH FUND, that I depend on that mainly for what assistance I can give to the families of the English internes, and the many other cases which make their claim for relief. Beside this it helps materially to keep the American church open to do its work under trying and difficult conditions.

I must tell you an incident of "home, sweet home." Private John Turner, Second Battalion, Yorkshire, was one of my charges in Reserve Lazarette B, Munich. His wound was a double fracture of the right leg, gotten at the battle of Loos in September. So much of the bone was splintered that even with the best of care he could never be of use in war again.

People who think they know what homesickness is should see and talk to the wounded prisoners. It is not a question of good or bad treatment. They are simply strangers in a strange

land, wounded and in captivity. That is enough. Turner spent a large part of his walking hours day-dreaming about getting home. He had a nice wife there and a little boy and girl. They used to write him that they wanted him. He never complained, and seemed satisfied with what was being done for his recovery; and said so. But yet, if you playfully referred to Old England, and asked him if he liked it better in Germany, he would look at you with a patient smile, and you would understand: "England is England!" I never saw a man who stood pain with so much good nature; and one had only to express the hope that he would be on the list of "exchange" prisoners and he would forget that he was a sufferer. He always wanted all the news I had of others who were going home, or had gone, and he had a way of looking upon his chances as we might suppose a man who had a ticket in a big lottery would be looking for a great first prize. It was possible; that was all. But that was a good deal.

Suddenly and unexpectedly, on Friday evening, May 19th, at six o'clock, came a notification that he was among the "exchange" prisoners and would be sent home to England the next morning. "Be ready at half past seven!" was the order.

Turner was speechless. He turned pale. He did not sleep all night. At three o'clock in the morning, so his companions told me, he woke up all of them to tell them, what they all knew very well, that he was going home. And he did not let them sleep again. They rejoiced with him though they were to be left behind. It got to be six o'clock. The attendants came with coffee and rolls. He could not touch them. The hospital prepared for his journey the best that was available, some sandwiches of rye bread and sardines. He smiled at their good will and said: "Thank you. You're all very nice, but I'm not hungry. I don't want anything to eat till I get back to England." And he refused everything, and passed through the hospital door on his crutches, never, if he has his way, to return to it again.

I regretted that I did not see him before he left. The notice was only over night and I was away at camps in the Rhine valley. I wanted to wish him God speed and give him a little money to take on his journey, as I try to do to most others in his situation; but he told the rest of the men that he would write me as soon as he got home. I hate to lose him from my Munich group but his joy in going home would cure anyone of regrets.

W. E. NIES.

DID NOT DISCUSS "WOMEN MINISTERS"

THE following letter from the Bishop of Tennessee is printed in the *Boston Evening Transcript*:

"University of the South,
Sewanee, Tenn., September 11, 1916.

"The Editor of the *Boston Evening Transcript*,
Boston, Mass.

"Dear Sir:—My attention has been called to a statement in a recent issue of your paper (copied by the *New York Globe and Commercial Advertiser* under the caption, Women Ministers), in which you say:

"The concern expressed in a sermon at Grace Church, New York, by the Right Reverend the Bishop of Tennessee lest women 'grown active in business and politics' should some time actually intrude upon (*sic*) the Christian Ministry, will amuse the people of several Christian denominations, etc."

"In reply to this statement I humbly beg to say:

"(1) I did not preach any such sermon in Grace Church or anywhere else.

"(2) I never made reference, in any sermon or other public utterance, to the possibility or propriety of women becoming ministers of religion, in an official way.

"(3) I never, either in public or private, expressed 'concern' on this subject.

"The only foundation I can imagine, for this 'amusing' statement, attributed to me, was a paragraph in the *New York Times* two weeks ago, which—as I remember it—said:

"Bishop Gailor, who is preaching on Sunday mornings in Grace Church, said in an interview after the service, when asked about the Suffragist Convention in Atlantic City, that the programme showed the remarkable increase of woman's activities, even in the exercise of some of the functions of the Christian Ministry; but he positively declined to express an opinion for or against it."

"Even this harmless remark was made in what I thought was the privacy of a conversation with friends; but I will give this much credit to the person who overheard it and reported it in the *Times*; viz.: He (or she) did not accuse me of mentioning the matter in a sermon, nor of expressing 'concern,' nor of displaying such ignorance and fanaticism as would 'amuse' the people, etc.

"(Signed) THOMAS F. GAILOR,
"Bishop of Tennessee."

DEATH OF SETH LOW

New York Loses Distinguished Churchman
and Publicist

DR. MCCOMAS GOES TO TRINITY PARISH

New York Office of The Living Church }
11 West 45th Street }
New York, September 18, 1916 }

SETH LOW, who has been distinguished among the laymen of the metropolis and was a large factor in political and educational movements, died on Sunday at his summer home at Bedford Hills after a long illness. Mr. Low was a native of Brooklyn and was educated there



REV. J. P. MCCOMAS, D.D.
Senior Curate of Trinity Parish
New York

and at Columbia University, from which latter he was graduated in 1870 at the age of twenty. He entered business life, but before many years had elapsed was also a prominent figure in public and charitable affairs. In 1878, when he was only twenty-eight years old, he organized and became the first president of the Brooklyn Bureau of Charity. Two years later, during the campaign for the election of Garfield, Mr. Low took a prominent part in politics and continued his interest in political matters until the end. Municipal affairs in Brooklyn at that time were in a

bad way and Mr. Low took the initiative in urging a non-partisan city administration far in advance of the later movement to reconstruct municipal politics on non-partisan lines which has spread so generally over the country. His leadership resulted in his choice as Mayor of Brooklyn and he served two terms in that capacity. In 1890 he became President of Columbia University and continued in that position for eleven years and until the time that he was elected Mayor of New York on a reform ticket in 1900. Four years previously he had been a candidate for Mayor of the consolidated city but was defeated. Mr. Low was a delegate to the Peace Conference at the Hague in 1899, was president of the National Civic Federation for some years, and was a member of many, if not most, of the learned associations in this country.

Mr. Low has several times represented the diocese of Long Island in General Convention. The burial service is appointed for Wednesday at St. George's Church.

The Rev. Dr. Joseph Patton McComas, formerly rector of St. Anne's Church, Annapolis, Md., which has long occupied a picturesque relationship to the student life of the Naval Academy, has assumed his duties as senior curate of the parish of Old Trinity.

Dr. McComas was graduated from Dickinson College in 1890, studied law, and was admitted to the Maryland bar in 1892. He was graduated from the General Theological Seminary in 1895, and until the present year served as curate and rector of the Annapolis church. He was a delegate from Maryland to the Pan-Anglican Church Congress in London in 1908 and was a member of the Primary Synod of the Province of Washington in 1914.

Dr. McComas is a son of A. J. McComas of Hagerstown, Md., and a nephew of the late Lewis E. McComas, U. S. Senator from Maryland.

One quiet day in May, 1764, a small party of religious men and women gathered in a wheat field "on Broadway, at the corner of Partition street, opposite the Common."

Anniversary of
St. Paul's Chapel
Around were green fields, smiling orchards, shady groves, the black swamps along Broadway, then a dusty country road. With impressive services this little group of men and women laid the cornerstone of St. Paul's Chapel, the second "chapel of ease" of Trinity parish.

Plans are now being made for an elaborate celebration of the one hundred and fiftieth anniversary of this chapel, which has for a century and a half occupied an historic place in the life of the nation and the city. The authorities of Trinity parish announce that during the week of October 30th a series of services will be held in which prominent figures in civil and ecclesiastical circles will take part.

St. Paul's, which is the oldest public building and the only Colonial church building in New York City, is chiefly famous for

being the church home of George Washington. In revolutionary times it figured in international history. Its rector, Samuel Auchmuty, a staunch royalist, closed Trinity, St. George's, and St. Paul's chapel when forbidden to read the prayers for the King when Washington took command. Auchmuty then went within the British lines "in the Jerseys" and held services there.

The church and surrounding yard are rich in monuments and relics. The old sounding board over the pulpit is said to be a heritage of pre-revolutionary times. At the top of this board there remain the coat of arms of the Prince of Wales, which was overlooked by the Americans who undertook to destroy every indication of America's dependence upon England.

The local assembly of the Brotherhood of St. Andrew will meet September 26th at Holy Rood Church, One Hundred and Seventy-ninth street and Fort Washington avenue, at 6:15 P. M., Mr. Alexander Hadden addressing the assembly on the Thousand-Member Campaign. There will be a short service at 8:15 o'clock, Bishop Burch being the preacher. This is the first of a series of meetings for Churchmen during the ensuing season.

The committee in charge of the luncheon to be given by the New York Catholic Club at the Hotel Astor on Tuesday, October 3rd, has completed its arrangements for entertaining the Bishops of New York, Long Island, New Jersey, and Newark, and the Suffragan Bishops of New York and Newark, and the members of the Churchmen's Association, the Clericus, the Club, and the Junior Clergy Missionary League. Informal addresses are expected; the bishops and the presidents of the visiting organizations will be asked to contribute to this feature of the unprecedented gathering of clergy in or about New York.

The new pulpit in the Cathedral of St. John the Divine, memorial to Henry Codman Potter, Bishop and Doctor, was dedicated by Dean Grosvenor on Sunday morning, September 10th. Dr. Grosvenor was also the preacher at this service. The pulpit was described and illustrated in THE LIVING CHURCH of August 16, page 603.

MORNING, NOON, AND NIGHT

For opal tints of the dawning day,
For rose suffusing the mists' pearl gray,
For radiant clouds o'er leaden sea,
And morning star shining wistfully,
I give Thee thanks, O Lord.

For golden noon when the sun is high,
For earth's fruition, and cloudless sky,
For noon fulfilling fair prophecy,
Serene and gracious in majesty,
I give Thee thanks, O Lord.

For sunset light that enkindling soars,
For glow transfiguring sombre shores,
For wondrous pageant of sunset skies—
Bright portals, and gleams of Paradise,
I give Thee thanks, O Lord.

For vesper stillness, and balm of night,
For pure pale moon-beams, and paths of light,
For dews that fall as the daylight dies,
For all I see, all that underlies—
I give Thee thanks, O Lord!

HARRIET APPLETON SPRAGUE.

CHRISTIAN RELIGION

DOING GOOD unto others holds a much larger place in the Christian religion than people realize. Some people think that religion consists in holding a certain system of doctrines that must be vigorously defended against all comers. Others think that having a certain order of experience constitutes a Christian. Others again hold that going to Church constitutes a religious life.

But the Christian religion is more than any or all of these together. Our blessed Lord said: "A new commandment I give unto you, that ye love one another." Every one of us has an opportunity to enter into the very work of the Lord Himself in doing good to others. And you may do this, remembering the words of the Lord Jesus, who said: "It is more blessed to give than to receive."

Do not put off any good that you would do until to-morrow's sun shall rise. To-morrow you may be dead. But be that so or not, to-day will be dead. To-day's gift of time, of opportunity, of personal contact, may be gone, and all your words and wishes will not bring the treasure back again. Do not put off the doing of good. The mill can never grind with the water that is past.—*The Messenger of S. S. J. E.*

THE WOUNDS of conscience, like other wounds, though generally received in public, must always be healed in private.—*Bishop Atterbury.*

A BOSTON SERVICE FOR BRITISH SOLDIERS

Rev. E. T. Sullivan Preaches on War

DEATH OF MR. JAMES BERWICK

The Living Church News Bureau }
Boston, September 18, 1916 }

AT an impressive service held at St. Paul's Cathedral on Sunday afternoon, September 10th, by the British Naval and Military Veterans' Association in memory of their members dead in the past year, the Rev. E. T. Sullivan of Newton was the preacher. His sermon, in these days when so much that is false is said about Christianity and war, and so much that is ignoble is said about the paramount value of peace at any price, deserves lengthy quotation.

"Fallacies are the bacteria of the mind, and one of the most virulent of these fallacies is the current idea that war is always wicked and is condemned by the Bible. There is not a word against war in the Bible, and only the one who unwarrantedly provokes war is condemned.

"Jesus Himself made an appeal to force in the temple," he went on, "and He also exemplified the doctrine of accepting persecution, but where only His own personal comfort and safety were involved. When those whose natural guardians we represent are threatened, Jesus never taught the doctrine of the other cheek. There is no peaceful way to settle disputes when arbitration fails. Every appeal is an appeal to force, for there must be the principle of arms behind the courts of decision to enforce law and order.

"War is the remedy for what is worse than war, even though, like a surgical remedy, it may be painful and distressing. The Bible does not say 'Blessed are the peaceful,' but Blessed are the peacemakers."

Fully five hundred members of the British Naval and Military Veterans' Association gathered. Headed by the bugle band of the association and escorted by the uniformed Minute Men of Lexington, the veterans marched from their headquarters on Appleton street to the Cathedral. As they represented many different units of the British service, their uniforms added interest and variety to the parade.

The roll of the veterans who died during the past year was read by Major E. T. Stokes and the last post sounded by the buglers standing at the altar. The singing of *God Save the King*, and the *Dead March from Saul*, completed the service. The offering taken was for the war fund of the British Veterans' Association.

In the death of James Berwick, Grace Church, Norwood (Rev. C. H. Brown, rector), has suffered a grievous loss, recently. Mr.

Death of James Berwick Berwick was a most humane employer, a leader in good works both in Church and state, a giver of great generosity, and a much loved friend. A committee of Grace Church, in a minute on Mr. Berwick's death, says: "To him the parish owes the encouragement which has made its continued existence possible—with land and church building and rectory he has so identified his name that in future years they will be memorials of his high hope of the parish's future usefulness."

A retreat of the Brotherhood of the Way of the Cross, to which all the clergy were invited, was held at Christ Church, Swansea, from Monday, September 18th, to Thursday,

A Retreat September 21st, conducted by the Rev. Father Huntington, O. H. C. J. H. CABOT.

THE LATEST

COADJUTOR ELECTED IN KANSAS

LAWRENCE, KAN., September 19.—The Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, was to-day elected Bishop Coadjutor of Kansas on the seventh ballot.

RELIGION AND BUSINESS

THE GREATEST trouble about religion is, it does not get into business as it should. It doesn't successfully resist the spirit of money-making. When Socrates was condemned for leading the youth astray, it was upon the proposition that the soul and materialism were in fatal conflict. In his speech at his trial he is thus quoted by Plato: "You, my friend—a citizen of the great and mighty and wise city of Athens—are you not ashamed of heaping up the greatest amount of money and honor and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul which you never regard or heed at all?" Never did the issue come home to Christianity so forcefully as dear old Socrates put it. And never was there an issue so vital as the one to-day.—*Ohio State Journal*.

PHILADELPHIA'S CITY MISSIONARY WORK

Superintendent of Galilee Mission Keeps Anniversary

INSTITUTION SERVICE AT ST. JAMES-ON-THE-PERKIOMEN

The Living Church News Bureau }
Philadelphia, September 18, 1916 }

THE Rev. J. J. D. Hall celebrated his eighth anniversary as superintendent of Galilee Mission last Sunday evening. During the service a statistical statement of the work accomplished during that period was read. It was reported that eight men had been ordained to the sacred ministry and that nineteen are preparing. The service was also in the nature of a farewell to three men leaving the mission for the Seminary in Alexandria, Va. Mr. Hall has accomplished a remarkable work in reclaiming men and putting those reclaimed into active service for work among other men of the same character. He has also interested all the churches in the city in his work.

Another work, the outgrowth of the Galilee Mission, is the Inasmuch Mission, which has been active in what was formerly called "hell's half acre." This work is under the care of Mr. Long, its organizer, who was a convert in the Galilee Mission, as was also his assistant. Men and women from the city parishes go there every evening to assist in whatever way they can. Under the direction of Mrs. Berger, the president of the local assembly of the Daughters of the King, the chapters of that organization also arrange to take charge of services.

Bishop Rhineland, who returned from his vacation last Saturday, instituted the Rev. Norman Stockett into the rectorship of the old parish of St. James-on-the-Perkiomen on the following morning. This parish came into union with the convention in 1785. Only a few years ago the late ex-Governor Pennypacker was confirmed in this church, and continued a member until his death.

It is expected that Bishop Suffragan Garland will return from his vacation this week. With few exceptions the clergy of the diocese have returned to their parishes and are organizing their work for the winter. In the Sunday schools the course recommended by the General Board of Religious Education is being introduced by many of the clergy.

EDWARD JAMES MCHENRY.

EFFICIENCY

TRUE EFFICIENCY, the only efficiency that has any value, is efficiency in this service, which the Christian freely and cheerfully gives. In this spirit we can, and will, make use of everything over which God has placed us as stewards. We will avoid waste; we will try to make the field more productive; we will administrate the affairs of the home and of the Church carefully; we will systematize and economize in the factory and in the store, and this not in the spirit of selfishness, but in love toward God and man. When this spirit governs us, we are able to turn into a blessing what would otherwise prove a curse. In this spirit the employer would welcome the services of the efficiency expert, not because he wants to find a way to make more money out of his men, but because he desires to lighten their work and to increase their pay. He would not only train for service those whom He expects to make skilful mechanics, but would also try to place him who, though worthy and willing, lacks the ability to improve. He would not try to rid himself of the aged employe, but would consider that efficiency which finds a way to keep him on the pay roll as a man who is still of some use.

In this spirit the working man would be faithful and diligent, ever alert and bent on improving his employer's business. He would study and welcome any suggestion as to how he can make himself more useful, and would find pleasure in giving good service.

The fear of God is the beginning of wisdom, faith in God and love toward Him is true freedom. The free man has and holds all things through Christ. In his hands efficiency becomes efficient for the glory of God and the welfare of man.—J. B., in the *Northwestern Lutheran*.

IT IS A poor kind of trust that only trusts because it is blind, and not because it has any faith in those who lead it; to go on wondering and doubting and fearing, reaching out the hand, and feeling with the foot, as if those who lead haven't a bit more eyesight than the blind man himself. Trust—that is worth the name of trust—just feels so safe that it doesn't think of asking any questions about it.—*Mark Guy Pearse*.

CHURCHMEN'S INTEREST IN CHICAGO PRIMARIES

Social Service Commission Appeals for
"Worthy Candidates"

PREPARATION FOR BROTHERHOOD CONVENTION

The Living Church News Bureau }
Chicago, September 18, 1916 }

A NEWCOMER to this country is often confused by our extraordinary system of elections. Especially in the West politicians delight in many and frequent elections, which waste time and money and keep the public in a turmoil. Yet methods are better here than they were. Now people may vote at the primaries. Formerly political conventions selected the candidates, and the people were permitted to vote for men selected by the politicians. Now the people may select their own men and vote for them later at the election. This is an improvement, but better methods still are needed.

The Illinois primaries held on September 13th were most important. The Social Service Commission of the diocese, recognizing this, sent out "an appeal to Episcopalians" to vote. The appeal was signed by Mr. William C. Graves, chairman of the Commission, and was read in many of the churches on the Sunday before primary day. It asked Churchmen (and Churchwomen, for women may now vote for certain candidates) to select, before all, trustworthy men to represent them. The appeal made no recommendation of individuals or of party, but with earnestness asked Church people to vote at the primaries "for those whom they consider worthy candidates."

For many years now Churchmen have looked to the annual convention of the Brotherhood of St. Andrew, generally held in the fall, to set a high standard of spiritual life and work for the men of the Church. The Chicago local assembly of the Brotherhood held its pre-convention meeting at St. Matthew's mission, Evanston, on Saturday, September 9th. Early in the afternoon those who attended were given an automobile ride through the North Shore by the members of St. Matthew's chapter. Later there was a conference on Why I am Going to the Cleveland Convention. Afterwards Mr. Courtenay Barber, chairman of the convention committee, made an address. At the evening service, the Rev. Charles K. Thomson, priest in charge of St. Matthew's, preached a helpful sermon.

In last week's letter there were recorded some of the iniquities of the dance halls in Chicago as seen by the investigators of the Juvenile Protective Association, of which Mrs. Louise de Koven Bowen is president. Of late another evil institution, the cabaret, has developed in the cities and large towns of the country, which has proved as demoralizing to the young as the dance hall. The reports of the Juvenile Protective Association on the evils of the cabarets in Chicago are shocking and startling. It is estimated that more than half of the 7,000 saloons in the city have cabarets connected with these saloons, and in most of these cabarets from one to ten young women are employed to sing or dance. It is not required of these young women that they sing or dance well. They must, however, look well and know how to attract men. The girl who does this best is the one who induces the largest number of customers to buy the most drinks. These girl entertainers, says the report, secure their positions from agents licensed by the state, who claim as commission from these girls from five to ten per cent. of the salary they earn. Simple girls are allured by the large wages offered them, but by the time they pay their commission and buy the extravagant clothes they are required to wear, and pay for their daily living, they have little left. And too soon the cabaret singer finds that she can keep her position only at the cost of her good name. The pictures and decorations in these cabarets are often of the vilest kind. Literally, thousands of boys and girls have their introduction to drink and disreputable living in cabarets touted as innocent places of amusement. And what is especially sad is the fact that the police aid and abet these evils.

The Cathedral Shelter, which has been under the auspices of the Board of Missions of the diocese since June, is continuing the good work begun early in the year at 937 West Randolph street. The doors of the Shelter are open for men in summer and winter. All are asked to come and hear the comfortable Gospel of Jesus Christ, and to have food and shelter. Many hear the call and accept it. During the summer 378 men have been sheltered, and 1,092 have been fed. The attendance at the services has been 1,059. The total number of men reclaimed for a better life since the opening of the Shelter last spring is 311. Religious meetings are held every night

at 7:45. All but the Monday night meeting, which is in charge of the Brotherhood, are led by Mr. Balfe, the superintendent. The most interesting meeting is what is called "the converts' meeting," held on Sunday afternoon. The room is generally crowded with men from the streets, and so irresistible is the appeal of the leader, so moving is the service, that invariably six or seven men each Sunday come forward to confess Christ crucified and to pledge themselves to lead a better life. At the Geneva conference this year Mr. Balfe addressed the delegates of the Church on his work. He also spoke to an audience of over four thousand people at the Winona Lake Bible Conference. The St. Christopher's Club, formed to help in the work by men who have been rescued at the Shelter, now has thirty-two active members.

H. B. GWYN.

BRITISH WOMEN IN WAR SERVICE AT HOME

By J. A. STEWART

IF it has been proved that at the front man can get along pretty well without woman, it has been equally proved that his welfare there is very largely based on the efficiency of the women at home," testifies a London correspondent. "One of the safest prophecies to make about the halcyon days after the war is that they will witness a great advance in the political and industrial status of women." He characterizes women's war services as "so vast, so spontaneous, so efficient, so free from self-seeking, so oblivious of past grievances, that the note of masculine superciliousness, if ever again revived, will assuredly be drowned in a chorus of indignation and ridicule!"

This is interesting information; and it calls attention to British women's home work for the war, which, so far has been merely glimpsed to us. But enough is caught over in brief revelations to give some idea of its extent. We have learned that the English army has at least five military hospitals, equipped, organized, and staffed by women; two where at least half the staff are women; and three others equipped and organized by women. So excellent has been their work, that Dr. Louise Garrett Anderson was asked by Surgeon-General Sir Alfred Keogh to organize and take charge of a London military hospital of five hundred beds, and she was raised to the rank of major.

Apropos of this is the London cable dispatch telling of the valuable and heroic assistance which women are rendering British armies in fighting the Germans, and the appropriate recognition of their service. Among those "recommended for gallantry and distinguished service in the field" were fifty-eight women connected with the various branches of the military nursing service and of the Red Cross. Thousands of women volunteers registered with the London Board of Trade for special war service, to do anything necessary. Among their lines of activity are clothing making, shop assisting, leather work, gardening, dairying, etc. The largest number announced their willingness to work in armament factories and in clerical offices.

For the first time in British history, government positions have been opened to women, who have hitherto been rigidly barred. The stern demand of war means "the release of men of recruiting age for combatant duties," and women have taken their places. The London Board of Trade released more than a thousand officials for the army and in a large number of cases women were substituted.

In municipal affairs, British women (like their sisters on the Continent) have stepped into the breach. Recruiting made deep inroads on municipal employes. In Newcastle, women took the places of street-car conductors gone to the war. At Gateshead, women are serving as scavengers. The first car-women in Cardiff, Wales, were heartily welcomed and their cars were besieged by patrons.

Large temporary staffs of women clerks are at work in the Bank of England, London, and in other banks of the British metropolis.

The handling of money has passed into the hands of women. The result has been that landlords are receiving their rents more regularly; and the money is being spent in a more useful way than oftentimes it was when the men chiefly or wholly directed its expenditure.

CHILDREN of the living God, ye walk in mystery. Your spiritual birth is a mystery, your fellowship with Christ is a mystery; your daily graces are a mystery, your triumphant death is a mystery, your resurrection to glory will be but the consummation of mystery. Mystery there must be wherever an infinite Creator and His finite creature embrace; and it is therefore your glory that you are thus robed and shrouded in mystery.—*Rev. Archer Butler.*

The Sudan at St. Louis

By the Rev. GILBERT P. SYMONS

WHAT the Edinburgh Conference through its Commission One put foremost, the Menace of Mohammedanism in the Mission Field, pleads for consideration at St. Louis, for three reasons:

1. An urgent crisis exists in Africa.
2. The Church is awakening to this crisis as a call.
3. To answer the call, the General Convention must order the advance.

1. There is a crisis in Africa. For nearly five hundred years Islam has been confined, roughly speaking, to the northern third of the Continent. To-day finds Mohammedanism sweeping southward. The barrier that kept the Crescent faith above the tenth parallel north has been discovered in the virile fighting tribes of the central plateau between the Niger and the Nile. These hardy Sudanese pagans numbering perhaps fifty millions, whom ethnologists and explorers denote the finest and worthiest native stock in Africa, have had to lay down spear and bow at the mandate of English, French, and German colonial forces, and be at peace with the Moslem traders from the north. Under this truce, Islam now begins to penetrate and pass the barrier that withstood it for half a millennium.

The tribes of the Niger, Benue, Shari, upper Mobangi, and Gazelle river systems—a territory of highlands and open savannahs as large as the United States—fought the Moslems from the Sahara sultanates because they were slave raiders, wreckers of villages, and stealers of free men. Now the Moslem may come in under the cloak of peace and trade, and win over the child-like pagan to the slavery of Islam. Indeed he will do more. He will transform these virile pagans into Moslem fanatics (such as hurled themselves away against Kitchener) who in their turn will impose the Islamic contagion of blood, lust, and slavery upon the teeming millions of Bantus to the south.

This epochal change has been at work for nearly two decades. The Archbishop of Canterbury, the Archbishop of Dublin, the Bishop of Rangoon, Canon Sell of Madras, Dr. Warneck, Dr. Zwemer, Dr. John R. Mott, Bishop Hartzell, the Edinburgh Conference, the Lucknow Conference of 1912, all confirm in their own vigorous words the pregnant utterance of Landgrebe of Sumatra: "The most urgent of all mission problems are the countries threatened by Islam in Africa." We can see, therefore, that we are dealing, not with the pet field of a few enthusiasts, but with a mission problem of the first order.

Many fields show great need for the Gospel and a fair opportunity for mission work, but in the Sudan the time element is paramount. It is a case of "now or never" in Sudan; and upon the fate of the Sudan hangs the destiny of the rest of the continent. When did God ever so call upon His Church to "make haste"? John R. Mott says: "The principle of urgency should, as a rule, have the right of way; that is, if there is an opportunity to reach a people or section, to-day, which in all probability will soon be gone, the Church should enter the door at once; for example, if there is a danger that the field may be preoccupied by other religions, or by influences adverse to Christianity. Equatorial Africa in a most striking degree is just now such a battle ground. It is plain to every observer that, unless Christianity extends its ministry to the

tribes throughout this part of Africa, the ground will, in a short time, be occupied by Mohammedanism."

2. For two years the claims of the Sudan have been pressed upon our Board of Missions. That the Board has been unable to act deducts nothing from the merits of the claim. It throws all the more obligation upon the General Convention and the Church at large. Our beloved Presiding Bishop and many other leading bishops understand the Sudan problem and feel deeply that our Church ought to respond without delay and with power.

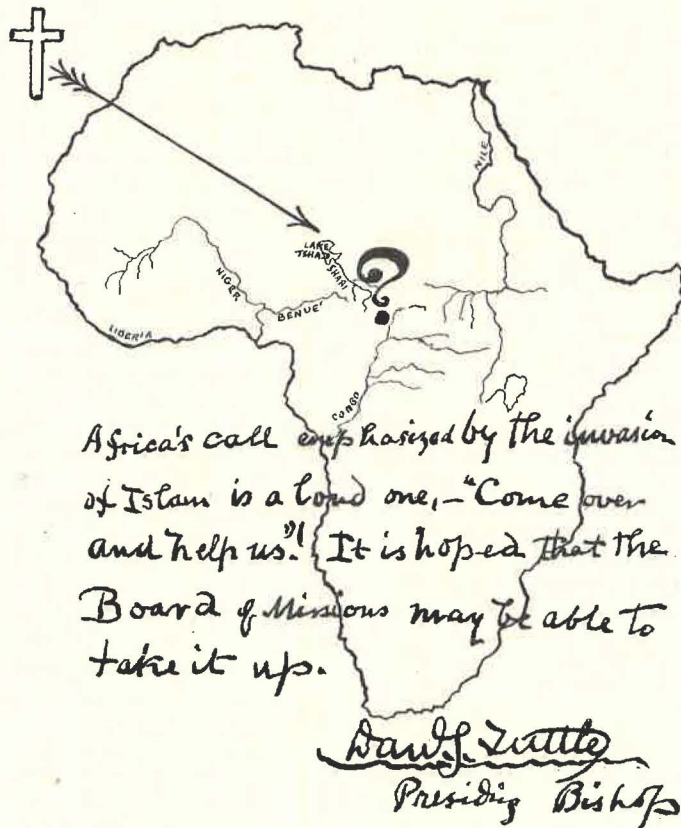
The burning words of Dr. Karl Kumm, the intrepid explorer of this heretofore uncharted region, have stirred many of our congregations in the East and Mid-West. The last convention of the diocese of Southern Ohio, the clericus of Cincinnati, and of St. Louis, the large Church groups at Silver Bay and at Lake Geneva, have all heard the message and, excepting Lake Geneva, have passed stirring resolutions calling

upon the Church not to lose this opportunity. For it is an opportunity: a chance for our Church with her new pressure of missionary energy and vision to carve out for herself without competition or complications a new Uganda in the strategic center of Africa. Already, the solicitations of but one person have yielded reliable pledges of \$3,000 a year for five years for this enterprise. So compelling is the claim of the Sudan that it will not be difficult to raise the balance of the necessary guaranty fund to float the first expedition without encroaching upon the Board's budget; that is, if the Sudan is made a part in the Church's programme. Better than all this, prayers are increasingly going up to the God who does the impossible, and volunteers have come forward for this especial field.

Dare anyone say that God's call has not been sounded for the Church to advance into this, the greatest absolutely unreached mission field in the whole world; or

that, He has not laid His awful obligation upon us to obey? The North African Church in its prime frittered away its strength in controversies, and was swept away. It disobeyed the Saviour's last command and passed on for fifteen centuries a darkened and bleeding Africa to our time. Shall we do likewise, perhaps losing the continent altogether and inflicting upon ourselves the deep wound of disobedience? Europe is completely absorbed in a war that will exhaust her. It is a clear call for America to interpose in Africa, for Christ and freedom.

3. It is for the General Convention to consider this great topic and act. Some may demur that we are already in deep obligation to other fields; that the problem presents risk and difficulty; that, if it is so urgent a divine call, other boards ought to take it up; that the field is far distant and unconnected commercially with the United States; that we are not particularly successful with Africa; that we might more easily expand into Latin America, etc., etc. God knows nothing of all this. God knows that we are rich; that we bear historic privileges; that we are far from engaged up to our limit; that we sorely need a great outburst of Christian energy, a real adventure of faith, to tear us away from our lethargy. Will the Church table this new business, or let it slumber in a Commission? Will the Convention refuse to study this question and recommend it to the Board of Missions with power to act? Shall Christ in Africa, to whom now "Ethiopia suddenly



stretches out her hands," be denied the privilege of the columns of the *Spirit of Missions*? Shall His mercy flow like a river through the broad channel of our single Board of Missions, or shall it trickle through a new society of a few who dare not disobey Him? God forbid.

A PRAYER

O Merciful God, whose precious Son found refuge in Africa from the tyrant in His Childhood; Grant such grace to Thy Church in this day, that we may speedily bring the refuge of the Cross to Thy children in Africa, and so save both them and ourselves in obedience to the same Christ Jesus our Lord. Amen.

CONCERNING PRAYER BOOK REVISION

By THE RT. REV. CORTLANDT WHITEHEAD, D.D.,

Bishop of Pittsburgh

IT is very gratifying to read in our three representative Church papers editorials which are clearly *not opposed* to the idea of Prayer Book Revision. Such editorials will no doubt prepare the way for at least kindly consideration of the report of the Joint Commission, even if the proposals of the Commission are not accepted or approved. Those proposals are very largely such as those for which the Rev. Dr. Peters has received high commendation on every hand.

Now that the report of the Commission is published and before the Church for consideration, each member of the Commission as well as every member of the Church is at liberty to express his opinion thereon. No doubt many will be the comments of favor and disfavor. I beg to submit the following remarks prefatory to a study of the report.

Since its appointment in October, 1913, the Commission has held six sessions of four days' duration, and has carried on a large correspondence, its sub-committees meeting also frequently for consideration of their respective subjects. So great has been the progress of liturgical science in the last half century, that it has seemed inevitable that some (and perhaps numerous) alterations in the Book of Common Prayer should be made, in the interest of scholarship. Moreover in the circumstances of this Church seeking to reach the cosmopolitan population of the United States, as also to attract American people by an American service, it must needs be that Anglican tradition and usage be in certain points set aside.

This, I submit, the Church can safely do, since, firmly anchored in the past, she can sway this way and that as the current flows, adapting herself to modern ways, appealing to national characteristics, popularizing that which has seemed to so many of our fellow citizens a cold, conventional, and formal worship. Thus may the Church all the more witness to that Catholic Faith and maintain that Catholic spirit which is the same for all generations—unchangeable itself, but suited for every century and for all kinds of people.

Therefore, the report which the Commission has prepared to lay before the General Convention testifies that the almost countless suggestions received from all over the country have shown that revision and enrichment of the Prayer Book are most earnestly desired by Church people of every "school of thought." And the Commission has diligently sought to meet the needs and wishes of our own present time, and to recognize the wider horizon and nobler vision which characterize the work and worship of the American Church to-day.

To these ends there appear in the report instances of—

(1) *Correction.* *E.g.*, in the transfer of the Lord's Prayer and the Prayer of Humble Access to their logical position after the Prayer of Consecration, the place which they occupied in the First English Prayer Book. Also in the omission of a sentence in the *Gloria in Excelsis*, commonly attributed to a printer's mistake. Also in the correct translation of certain words in Scripture readings, here and there; *e.g.*, "condemnation" for "damnation," etc.

(2) *Simplifying.* As in making clear rubrics which are ambiguous. Also by prefatory directions, somewhat avoiding a multiplicity of rubrics in the body of the Book. Also by removing some difficulties from the Catechism, etc.

(3) *Brevity.* By considerable *permissive* use or omission, and by authorizing short popular services on certain occasions. Also by recommending shortening the form of certain of the Commandments, as was done in the First English Prayer Book, and also in the recent Scotch revision. Also by abbreviating

exhortations wherever they occur, since sermons and instructions now common make long exhortations unnecessary.

(4) *Amplification.* Where it might seem to be of advantage and in accordance with the best liturgical usage; *e.g.*, in the Communion office, more comprehensive intercessions and commemoration of the departed, common to all historic liturgies. Also by making more positive the Confirmation service. Also by providing a more cheerful and hopeful office for the Visitation of the Sick; and certain words of comfort in the Burial office.

(5) *Recognizing the great cause of Missions.* *E.g.*, inserting a missionary petition in the Prayer for Christ's Church, and supplying elsewhere various other prayers of like missionary character.

(6) *Meeting the present requirements* in providing new Collects, Epistles, and Gospels, and numerous special prayers. Recognizing the Ember Days, and national days of observance. Adding black letter saints' days of various nationalities in the kalendar. Also providing a Burial Service for a Child, and permitting Reservation of the Sacrament for the sick, under well-defined restrictions and conditions.

(7) *Certain alterations in the Psalter*, so that it may be the more intelligently and profitably used by a Christian congregation.

(8) *Reducing the size of the Book*, by omitting the offices for Prisoners and for Those at Sea—so little used; providing, however, special prayers appropriate. Also by omitting the unnecessary duplication of Litany and Holy Communion service.

(9) *General re-arrangement* of the several parts of the Prayer Book, so that they fall together in a more orderly and logical sequence, that our services may be the more readily understood by strangers attending them.

(10) *Comprehensiveness.* Imitating the Catholic spirit of the revisers of the first American Prayer Book shown by permitting the alternative form in the Ordination of Priests, and the omission of the sign of the cross in Baptism, and by inserting the explanatory rubric as to the Descent into Hell in the Creed, the Commission has thought it well to recognize the suggestions of those who asked for the *historic alternative* in the administration of Confirmation, and the well nigh universal liturgical use of the *Benedictus qui venit* in the Communion service; proposing that each shall not be compulsory, but *permissive* for those who may desire it.

The purpose has been above all things to be constructive and helpful, and to be especially mindful of the efficiency of the Church in the circumstances which surround her to-day. No more fitting expression of the wishes of all concerned in this work can be found than in the noble words which close the Preface to our present Prayer Book:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

THE ABIDING PRESENCE

THE PROMISE of Christ that He would remain with His own, even to the end of the world, though given primarily to His apostles, was not for them alone, but for all who should believe in Him through their teaching and that of their successors. He still loves the sons of men, rejoicing in their joy and sympathizing in their sorrow. There is hope for the man who stumbles and falls, perhaps again and again, as some one has said, if he falls with his face toward the cross.

A child often finds himself in hard places, where he is bewildered and frightened, and where he even suffers pain, because of ignorant or wilful disregard of the laws which govern his life, but the loving father does not therefore cast him off. He raises him to his feet, binds up his hurts, soothes his fears, and bids him try again; and this he does, over and over again. Shall we think of Christ as less patient with us? He has told us of the love of the Father for His children, and Himself sets us the example of loving trust in the divine power which can overrule evil for good, and is infinitely more loving and patient than any earthly parent can be. The soul that realizes this walks calm and confident through life, "as seeing Him who is invisible," undismayed by what seems wrong and hopelessly tangled.—*Waterbury American.*

William Jones Seabury

A Memorial Sketch

By the Rev. Prof. C. N. SHEPARD

WHILE on account of his advanced age and failing health the death of the Rev. Dr. Seabury could hardly come to any one as an unexpected shock, it could not fail to cause grief and profound regret not only to all those who have been in any way associated with him in his long and useful life, but also to others who value the institutions, the history, and the traditions with which he was identified.

William Jones Seabury was born in New York City, January 25, 1837, and was the fifth in a line of clergymen, who served the Church with distinction from early colonial days. He was the great-grandson of Samuel Seabury, the first Bishop of Connecticut and of our American Church, and the son of the



REV. W. J. SEABURY, D.D.

well known scholar, Dr. Samuel Seabury, who like himself was rector of the Church of the Annunciation and professor in the General Theological Seminary. Along maternal lines he could trace his descent from some of the foremost families of New England and New York, so that by birth as well as by breeding he was an American and a Christian gentleman of the highest type.

The future professor took his B.A. degree from Columbia University at the age of nineteen and received his M.A. three years later. His first inclination was for the law, and, after a time spent in the office of Stephen P. Nash, he was, in 1858, admitted to the bar and practised law for a short time. The ecclesiastical traditions of his family, however, proved too strong for him and he entered the seminary to prepare for holy orders, graduating in 1866 and being ordered deacon and ordained priest that same year by Bishop Horatio Potter. The honorary degree of D.D. was conferred upon him, in 1874, by Hobart College and, in 1885, by the General Theological Seminary.

In 1868 he succeeded his father as rector of the Church of the Annunciation and in the same year married Alice Van Wyck, daughter of Thomas M. and Mary S. Beare. Of this union four children survive; two sons, Judge Samuel Seabury and William M. Seabury, a lawyer of New York, and two daughters, Mrs. Edmund W. Bill of New York and Mrs. William H. P. Oliver of Morristown. Mrs. Seabury died some twelve years ago, and another daughter, Mrs. William O. Jarvis, not long afterward.

Dr. Seabury's official connection with the General Theological Seminary began with his appointment as instructor in Ecclesiastical Polity and Law in 1872. In the next year he was advanced to the professorship which he held until his death, so that he had taught in the seminary for forty-five years. He had served under every dean since the establishment of the office, and since the retirement of Professor Randall C. Hall, in 1899, had been senior professor.

In 1898, the Church of the Annunciation met the fate of many other downtown churches and was forced to close its doors, so that, after a rectorship of thirty years, Dr. Seabury was obliged, to his lasting sorrow, to relinquish a work in which his heart had always been enlisted. He continued his activity in connection with some of the important educational and charitable institutions of the Church, and at the time of his death had been for many years secretary and superintendent of the Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York; secretary of the New York Protestant Episcopal Public School (Trinity and St. Agatha Schools), and secretary of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York.

It is easy thus to sketch, in bare facts and figures, the life of a man who did not count the favor or notice of the world, because such facts and figures are comparatively few. It is not so easy to estimate or portray, in its true perspective, the career

and character of one who, as father, pastor, teacher, and faithful servant of both God and man, pursued the even tenor of his way through a bustling and impatient world, accomplishing, by persistent and unremitted labor, results the importance of which only those who were closely associated with him can appreciate or understand. Within the last two years many have come to realize more clearly that efficiency is not always of an aggressive and militaristic sort. The life of Dr. Seabury shows the practical efficiency of a quiet and methodical following out of the path of duty.

The Church of the Annunciation had been organized by his father's friends and associates and it was thought fitting by all that he should carry on his father's work there. The confidence and influence which the father had enjoyed were, as a matter of course, transferred to the son; and during his long rectorship Dr. Seabury endeared himself in an extraordinary degree to the people of the parish. This intimate personal and pastoral relationship continued long after the congregation had disbanded and, when on his last birthday he celebrated the Holy Eucharist at St. Peter's Church, his heart was gladdened by the presence of a number of the members of his former flock, who had come to worship with him on that occasion.

Though he had followed his profession as a lawyer for so short a time, his legal training, coupled with his keen sense of historical perspective, eminently fitted him to fill the chair of Ecclesiastical Polity and Law. Inheriting and espousing by conviction the sturdy and uncompromising Churchmanship of Bishop Seabury, he delighted to vindicate the traditional position and claims of the Anglican Church, and while, as old age grew upon him, he curtailed to some extent his classroom work his interest never flagged. He was very accessible to the students, who accepted the personal friendship which was always freely offered, and there are many who will treasure the memory of the simple cordiality and quiet humor which characterized his social intercourse.

His usefulness as an expert in his department was by no means confined to the seminary. He was constantly consulted by the leaders of the Church, and spent a great deal of time in answering questions, which were submitted to him from all parts of the country.

He had long been the Nestor of the faculty. Having been associated with the seminary from boyhood, he had known personally all but six of the forty-eight professors whom the Institution has had in the century of its existence. He was accordingly regarded as the embodiment of the seminary's history and traditions, and numberless questions of law and precedent were constantly referred to him. He was aiding in the preparation of a memorial history which is to be issued in connection with the centennial celebration in 1917, and his assistance will be sorely missed not only in that work but all seminary matters which require expert advice and mature judgment. Those familiar with his painstaking service on the boards of the corporations of which he was secretary bear witness to his remarkable industry and helpfulness.

Except for the important *Memorials of Bishop Seabury*, which he wrote to supplement other accounts of the Bishop's life, his only publications that can be counted as books were produced primarily for the use of his classes, for which no suitable textbooks existed. These were: *Lectures on Apostolic Succession*, *An Introduction to the Study of Ecclesiastical Polity*, and *Notes on the Constitution of 1901*. At the same time, Dr. Seabury was a voluminous writer and master of a polished and elegant literary style. His secretarial duties furnished a great deal of work for his pen and he took delight in the now rapidly decaying art of letter writing, keeping up a wide correspondence. He excelled in drawing up graceful resolutions and in describing upon occasion the characters and accomplishments of his living or deceased associates. The last work that he did was to prepare a memorial tribute to his old friend and co-worker Elihu Chauncey, whose recent death, together with that of Dean Van Amringe, had profoundly affected him.

During the last year it became increasingly evident to his colleagues that his health was breaking. After commencement he went to the summer home of Judge Seabury at East Hampton, where he failed rapidly, and some two weeks before the end

dropped into a state of painless unconsciousness from which he was partly roused at infrequent intervals, until he fell peacefully asleep on the 30th of August. His historical sense and deep devotion to the memory of his distinguished ancestor were brought forcibly to the mind of those about him when, in one of the intervals of semi-consciousness, he made it evident that he imagined himself present in the upper room at Aberdeen and assisting at the old Bishop's consecration.

The funeral services were held at 11 A. M., Saturday, September 2nd, in the chapel of the seminary, which was filled with clergy, relatives, and friends, among whom were representatives of the corporations he had served so long. Many of his colleagues on the faculty, and others who would have delighted to do him honor, were too far from the city to attend.

Those taking part were the Rev. Dr. Denslow, acting Dean, the Rev. A. O. Willson of Bronxville, and the Rev. Dr. L. T. Cole, rector of Trinity School and secretary of the board of trustees of the seminary. The Bishop of Delaware, who had administered the viaticum shortly before his death, took the concluding prayers and benediction, making use of a beautiful prayer, which he adapted from a collect authorized in Connecticut at the time of the Seabury Centennial and from a prayer composed by Bishop Jolly of Scotland. He also read the collects for the Annunciation, and other days which Dr. Seabury had been wont to observe with special care.

The interment was in Trinity cemetery, where the committal service was read by the Rev. William O. Jarvis.

Requiescat in pace.

CONDITIONS IN GERMANY

By THE REV. J. C. WELWOOD

Rector of the American Church, Dresden

II

THE experienced writer who describes things that occur in trying times does not yield to the temptation to picture thrilling incidents at the expense of truth as does the crude portrayer of personal experiences. When the writer returned from the campaign in Cuba in 1898, he heard men in his own regiment relate exploits that surprised him. He did not know they had happened and did know that they had not happened. At the beginning of this present war, a woman tourist went to her home in the Kentucky mountains and wrote for the village paper an account of how she had seen a woman assailed by a Dresden mob that tore off her clothes and then drove her through the streets. It probably never entered her mind that her story would find its way back to Dresden. It did, however, but it will be just as well for the woman never again to find her way thither. The incident never happened, and nothing took place upon which the story could be founded. A Boston woman of good position wrote to the *New York Times* a letter describing how a man handled her roughly on the streets of Dresden while on her way to the rectory, so roughly that she was prostrated and confined to her bed. The man did not touch her and she was not in bed a minute from prostration. There are so many stories of atrocities about that it stands to reason they cannot all be true. It is a good rule to accept nothing not accompanied by proof such as would be accepted in court. Unfortunately there is as great a desire to believe the stories on the part of listeners as there is to tell them on the part of narrators.

In Dresden we are a long way from the terrible scenes of war that are staining the earth. I hope we shall never witness any of the horrors of battle, although we are only fifteen or twenty miles from the Bohemian frontier. We do see the utterably sad results of war in the hospitals and on the public thoroughfares. We see also the German spirit. When the housekeeper of a wealthy family one day failed to secure any meat from the market because there was none and had to resort to a makeshift whereby one member of the family had one and another had another kind left over from a previous meal, she complainingly wished the government would acknowledge defeat. The lady of the house severely reprimanded her, saying she would willingly surrender the lives of her two sons, both at the front, would give up all the family fortune, and go out to earn her living rather than that Germany be defeated. And this is the spirit shown generally among families of position and property. Animated by this spirit of sacrifice for the country, the people will supply what money is needed to prosecute the war for a long time. Ammunition and supplies will not be wanting, and Germany can raise an army in proportion to the population

larger than can any other nation at war. There is to be no early collapse of Germany. This is what the American resident in Germany sees.

There are many democratic concessions to be found in Germany. Whether they are intended to temper the influence of socialism it is difficult to judge. In this country, it is supposed that the poor man does not have an equal chance with the rich. In Germany, if there is any favor shown in the courts, the poor man has it. At least in the lower courts, with which the poor man has the most to do, anyone connected with the case can arise and interrupt the lawyer or witness of either side and make a speech and the magistrate listens patiently till the man or woman has finished.

The old age pensions, the compulsory insurance of the health of employed men and women, the neglect of which is punishable by a severe fine, the exemption from tax of the poor man's draft animal, and many other considerations shown the poor reveal a disposition to lighten the weight of those whose burdens are heavy. This democratic side of German city administration was illustrated when the King of Saxony submitted plans for a large central heating plant for the castle, the church, and the opera house, all near together. The plans were rejected by the city because the projected house was not ornamental, and new ones had to be prepared. Hamburg, Bremen, and Lubeck are independent republican municipalities related to the empire just as Prussia and Saxony and the rest of the twenty-six states are that make up the empire. When the time comes that equal suffrage will be the law of the land and the vote of every man will have a weight equal to that of any other, the voice of Germany will be heard in still more democratic tones.

Prisoners are somewhat in evidence in the neighborhood of Dresden. The Russians work in the fields in large numbers and we sometimes see French prisoners in the gardens of large dealers who raise vegetables or flowers for the market. There is a camp near by of Russian military prisoners, and near Berlin is another in which the French are detained. The men working in the fields converse with each other without restraint, they have plenty of tobacco to smoke while at work, and are as industrious when the guard is looking as the ordinary laborer is when the boss isn't looking. It is a blessing thus to give prisoners something with which to employ their minds and keep them in the open air.

And open air with military training operates remarkably in making men effective who were supposed to be incapacitated. Every observer is surprised at the beneficial effect strenuous military training has upon men with functional heart trouble. We have known many who, in the earlier stages of the war, were refused because of weak hearts but were accepted later. We were sure they would soon break down. On the contrary, in every case the heart has become stronger and a march of twenty-five miles a day under a load of fifty or sixty pounds has been done with ease.

After the sinking of the *Hampshire*, when the English Secretary of State for War lost his life, the London papers admitted that the sinking was caused by an undersea boat. Later, for some reason, they unanimously concluded that the destruction of the great warship was the unfortunate result of striking a mine. I have a friend who is acquainted with the captain of a submarine, a man of a conservative and not a boastful disposition, who ordered the torpedo fired that sunk the *Hampshire*. Though cleverly consummated, it was a most dangerous undertaking, and, as war goes, stands to the German credit.

I met the captain of a Brazilian steamer of 2,500 tons who was carrying lumber from Norway to England when overhauled by a German submarine. The captain's papers were demanded, for which the submarine officer gave him a receipt, and then he and his men took to the small boats and were picked up by a Danish vessel. But the Germans found it difficult to sink lumber, and, until the Danish boat was below the horizon, the deserted freighter was afloat in spite of the bombs and torpedoes of the submarine. The brother of this captain was in charge of a mine sweeper. Up to that time, he had found four hundred floating mines that had broken loose from their moorings, of which about 5 per cent. were live mines. The number of English mines thus dangerous to navigation was slightly but only slightly in excess of that of the German.

THE KIND and chief design of God, in all His severest dispensations, is to melt and soften our hearts to such degrees as He finds necessary in order to the good purposes of His grace.—*Bishop Atterbury.*

KURDS AND CHRISTIANS SUFFERING ALIKE

American Physician Makes Plea for Both

PRESENT CONDITIONS IN THE MOUNTAINS AND PLAINS OF KURDISTAN

THE following letter has just reached this country from Dr. H. P. Packard, an American physician. In happier days he had ministered in his hospital to the physical needs of the Kurds, and so was able to intercede with them for the Christians of Geogtapa in Urumia, Persia, being thus instrumental in saving some three thousand of the latter. He has been foremost in relief work in that country, and his plea for Kurds and Christians deserves the generous attention of all Americans. The letter was dated Urumia, Persia, July 21, 1916.

"Relief burdens are still heavy and it is hard to know what is the least that we can do for the sake of the Christians. You know from personal experience how hard it is to get Moslem (village) masters (in whose hands is nearly all the land) to do anything for their Christian subjects. We do not want to use relief money for the advantage of these masters, but it may be that in many cases Christians cannot get any help from their masters to re-roof their homes and may have to sit in the ruins if we do not do something for them. It may be that by giving part of the timber we may be able to induce the masters to supply the remainder.

"We sincerely hope that there will not have to be as much crowding during the coming winter as there was in the past. The Urumia plain villages have been terribly crowded by the mountaineer Christians (Assyrians) from across the border of Turkey, from Tergawar, Mergawar, and independent tribes of Mar Shimun. The Metropolitan Bishop, who has been a refugee with us, has gone to Tergawar, farther towards his home, and is living in the Kurdish village of Umbi, while others are beginning to push up towards the foothills. But I fear there will be no earnest effort to get these people established for the winter and we may expect them to return to the plain (of Urumia) even if peace should be declared this fall. Their villages are entirely in ruins and there is no timber to be found without taking it from the Urumia plain, and the scarcity of cattle will make it impossible to accomplish this work this autumn, even if it were considered safe for the people to go back now, and we cannot get this assurance from the authorities.

"Some movement has begun towards Bashkala (a place at the foothills leading towards the mountain homes of the Nestorians in the heart of Kurdistan), but it promises to be small, and the investigations made by David, the brother of Mar Shimun, and Malik Khoshabe and Malik Ismael and their men make them feel that there is no hope of getting back to their homes before winter. This means that the mountaineers (comprising the bulk of Mar Shimun's dioceses) will be on us for another winter, and that the relief work in Urumia will be heavy.

"The destitute plain people will be few, comparatively, and most of these plain people can be counted on to provide for their own needs—it will be the third winter since they were ruined—until Noruz or great Eastertide. But from that time until harvest it will be necessary to help a great many. The mountaineers on the other hand have had no fields to sow; they have no harvest and have had to depend on charity so far, and will have to depend on relief until they can return to their homes. This means that we shall have to feed largely here and at Salmas the mass of the mountaineers who have survived. A portion of this burden will no doubt be borne by H.I.M. government (presumably Persian).

"We already have begun to make quilts. We shall make 2,000 now and 3,000 in the fall if we see that there is need for them. We have also arranged to spend \$3,000 for simple garments to be ready for the late fall. I succeeded in concluding the first wheat purchase to-day. We got fifty loads of wheat at 65 krans (about \$9 at the present ruinous rate of exchange), and have had two hundred loads offered in Dole (a wheat district near Urumia) for 60 krans per load. The crops are small here and we may expect that prices will be high this year, for there was no sowing in Tergawar, Dasht, or Mergawar, three great wheat raising districts, and in the Sulduz district sowing was much less than usual, and much of the young wheat has been pastured. The Enzel crops (north of Urumia) are about half of the normal, and the Somai also cannot furnish much for the outside. (The majority, now, in fact, all these districts mentioned above are inhabited by Kurds, etc., and so the Christians have had but little sowing if any at Urumia.)

"One of the greatest needs of the present time is that among the Kurds. I realize that this question will not be popular with many Christians in America as well as in Persia. The Begzedi Kurds who are left on this side of the Persian border are rayats (subject) and not servants of the chiefs, who are riflemen. We all know that when fortune favors them these rayats are almost as predatory as the servant class, but when the servants ran off with the chiefs they stripped the rayats of everything that they could take away, and we see these people starving now, and they have nothing to reap for

the coming winter, so that their condition is far more deplorable than that of any of the Christians.

"You will have heard perhaps of the appeal for the destitute Larzees in the Trebizond and Erzerum vilayets. I have heard that the Lord Mayor's Fund has supplied some money for the help of these unfortunate ones. There will be few to appeal for the Kurd. But this is such an opportunity as Christendom is not likely to have again. If we would follow the teaching of the Christ whom we profess to follow, we would pray more for these same Kurds than we have, and we would be glad in this time of their great need to give to them and show them that the Master's teaching is different from that of their own prophet. From the low motive of policy it would be a great help for the Metropolitan Bishop and for the Patriarch Mar Shimun (who live among the Kurds) and all of the mountain (Christian) tribes if we would make it possible to save a large number of Kurds from starvation this winter. This is one of the pictures that could be drawn in the most effective colors in this section."

THE LIVING CHURCH is glad to receive and to forward gifts for the Armenian and Syrian Relief Fund.

PEACE-O'-WATERS

There was a garden of the Lord wherein
 There was no sin,
 Nor ill nor death nor any pain at all;
 But, though it was so fair, no sea was there,
 No choral surf therein could ever fall.
 Breast every storm that raves, scourging the waves,
 Therein could no man: wherefore do we here
 Out of lost peace obtain a stormy gain
 Of beautiful fierce billows salt and clear.
 We have lost Paradise: but so gained we
 Madness of joy divine of the windy sea.

Oh for the roarings of the breezy sky
 Where scud-clouds fly
 Sweeping spray-darkening shadows on the sea:
 The long enormous sends when each wave ends
 In rolling hoary roarings foamingly.
 Oh for the shrieking gale, the white curved sail,
 The swinging sunshine and the flashing spray
 Lurch, and a yawning rouse with burying bows
 Down the deep seas: till comes our great birth-day
 When from this choking body we gasp free
 To fresh adventures on a wider sea.

Nirvana and the pagan dreams of rest
 Call quiet best.
 The peace of God is no such placid dream.
 Peace is completed strife, uttermost life,
 Triumphant action pushed to all extreme.
 Lakelets may quiet lie under blue sky;
 The open ocean stirreth to and fro
 And sleepeth nevermore on any shore.
 Man's peace may be a placid lake, but lo!
 The peace of God He gives to souls set free
 Is a vast surge of the Eternal sea.

LOUIS TUCKER.

FEEBLE SAINTS

IT IS SAID that the familiar line of Cooper's hymn which bids us "judge not the Lord by feeble sense," was once upon a time publicly read, "judge not the Lord by feeble saints." The story may, or may not, be true, but the lesson at the back of it is important. It is a fact that God is often judged, and the character of His religion estimated, by the very feeble saints who represent Him among men. It is a pity that they should be such poor representatives. It is an incentive to us to try harder, that we may not bring this reproach upon the cause we love.

But feeble saints should not be wholly cast down, after all, provided they are making an honest effort to put on greater strength. "The God of Jacob is our refuge." Jacob himself was, it has seemed to some, a pretty poor specimen. Feeble enough at times, it must be granted, still he pulled through. God healed his back-slidings, and brought him off conquerer at last. God does not love only perfect people and spotless people. We take comfort in the word of the Apocalypse: "These are they which have come out of great tribulation, and have washed their robes." For those, the perfected saints, not only made mistakes, but fell into temptations, being composed of ordinary flesh and blood, with its weaknesses and tendencies to wander; but through the plentitude of divine mercy, and dying Love, they were saved. He will have the same compassion upon us; only let us not use the thought as a sedative. That were indeed the proof of our deep unworthiness.—*The Messenger of S. S. J. E.*

NOT BY BREAD ALONE

By WEGIA H. H. TRACY

"We may live without poetry, music, and art;
 We may live without conscience and live without heart;
 We may live without friends; we may live without books;
 But civilized man cannot live without cooks."

REPEATED the lines carelessly, *apropos* of some chance remark about a new chef, but the Senator's wife spoke quickly with some vehemence:

"Don't quote that, even in jest! It isn't true. Civilized man needs books—and friends, too—if he is to stay civilized. The man who wrote that never knew what it meant to lack just those things he so lightly tosses on the rubbish heap."

"No more do you," I rejoined, remembering our school days together when her cup was always running over with the gifts of fortune.

"Don't I?" she exclaimed with such intensity of feeling that I was aroused. Then she went on more evenly: "You forget my pioneer days. Or perhaps on the other side of the world you did not happen to hear of them. Shall I tell you? I have never told anyone the whole story, but to-night I am in the mood and I believe you will understand."

"When I left school I expected to live the usual life of the girls I knew, go abroad, have a good time, and perhaps marry and live happily ever after. But in less than a year I had lost father and mother and it was found that everything had gone in unfortunate speculations which had hastened my father's death. My aunt, however, gave me a home, but when I chose to marry Robert instead of a rich old banker she would not forgive me—even refused to say good-by when we left for the west."

"I was full of enthusiasm for the romantic new life before me. I had dreams of love in a cottage where I should spend my days playing Chopin and Beethoven and always greet my husband with a smile, gowned in white with a rose in my hair. I had never known the want of the luxuries of life and many of them I classed as necessities."

"I wish you could have seen the things I took with me! It makes me laugh now to think of their utter unfitness. However, it did not matter much. Before they were half unpacked the house we had taken, together with the greater part of the little town, was swept away in one of those swift, sudden fires that swallow one of those new places in one gulf, built of kindling material as they often are."

"The place had appalled me at first. After the fire it was dreadful. By the irony of fate it was called Paris. Paris! A bunch of cheap wooden houses, little more than shanties, clustered about a 'dee-po.' Outside, as far as the eye could reach, brown, treeless prairie—it was November—meeting on the far horizon the great dome of the sky. It spelled monotony and depressed me unutterably."

"To add to our misfortunes Robert's small savings went in a bank failure—it was a panic year—and we had no insurance. Before we realized it we were without a dollar. His practice was not worth much, but it gave us a bare living—how bare you could not understand. We could not afford help and there was no one to get had we been able to hire. Housewifery had not been in curriculum at Madam Brouard's and the meals were not great successes. Ham and eggs and prunes were the staples, for materials were limited. Robert did not complain in words, but he did not eat much and I was too wretched to care."

"I ground through the day's work apathetically and was too tired when it was done to go out or to do anything. People called but I was not cordial. I had taken my burden by the wrong handle and it fretted me. There was nothing to brighten life. The town was too new to have a library, and others as well as we had lost their books and pictures in the fire. Times were hard and we thought we could live without books. In truth we had but little choice. Robert sold his watch and some other things to buy a few absolutely necessary law books. He had a horror of debt and so we lived on the little we had."

"Lived, did I say? We did not live, we merely existed, drifting daily further and further apart. I brooded over what I thought were my wrongs and Robert resented my attitude. Sometimes I went to the little mission chapel, but its bareness repelled me and I shut my ears to the comfort the service might have given. With nothing to take my thoughts from myself I grew morbid."

"At last I decided to stand it no longer. My aunt hearing of our condition asked me to come back and I wrote saying I would. When I told Robert he looked at me and said: 'Very well. It is probably best.' After he went out I gave way to a

passion of tears inspired by self-pity, of which I had more than abundance.

"Just then someone knocked. It was the minister's wife who had tried to be friendly but whose advances I had fairly repulsed. She came in, however, with a number of books and magazines in her arms, and, ignoring my chilly greeting, she began to talk.

"We've just received a treasure box—books and magazines enough to keep us in reading matter for months. Just see! And she named some of the new books that had been only names. 'They come from the Church Periodical Club, a society that sends out literature to just such poor shipwrecked folk as we are. And when they asked me for names of those who would like magazines regularly I put your name down for the *Atlantic* because I thought it would seem homelike. But of course we can pass them around. There's to be *Harper's* and the *North American Review* and *Scribner's*. And here are these blessed books. Do you know, Mrs. Howland, when we opened the box and I picked up Longfellow's Poems I just sat down and cried. I've missed the books we lost more than anything else. Our friends sent clothes and even bed and table linen but not one book has come to us and we just could not spare money to buy any. And I couldn't wait another minute to come over to tell you, for I am sure you have missed them too, although you have been so brave about it.'

"Brave! That was too much for me and I broke down then and there and told her the whole story. Since then I have been convinced that she had guessed most of it, but she listened and comforted me and almost before I knew it we were planning a reading club and I had promised to help with the music, and by the time she left I felt like another woman."

"I devoured the books she left, and when Robert came home that night I told him and confessed my faults. We burned the letter to my aunt and turned over a new leaf. And it was indeed the turning point. The books and magazines lent brightness to the days that followed. I became interested in the reading circle and the Church. I found there were many very fine people in the town and to-day I count them among my dearest friends. Business prospered and it was not long before Robert was elected to an office. Since then his rise has been rapid and for many years there has been no lack of books either for ourselves or for others who are going through what we did during those days of *Sturm und Drang*. But I have never since put cooks above books as essentials of life."

"But pardon me. I fear I have wearied you. To me it is all so vivid that I did not realize how eloquent I was. It is my pet hobby, for I know."

And I who listened knew that it was indeed a deep feeling that could so move the most popular hostess in Washington from her wonted poise.

TO THE RT. REV. FRANKLIN SPENCER SPALDING, D.D.,
 LATE BISHOP OF UTAH

Our lives are helped by such a life as thine
 Into a nearer likeness of God's Son—
 Whose love and strength, drawn from a source Divine,
 Still move us now that thy life's work is done!
 For with a heart too great for selfishness,
 A heart that ached for wrongs that men endure,
 Into the thick of battle thou didst press
 Against the forces that oppress the poor!
 Nor didst thou falter, when His word to men
 God bade thee in the Great Assembly speak—
 His word to bind each broken heart again,
 Set free the captive, and rejoice the meek—
 But won, by proving true to God's command,
 A place among the glorious prophet band!

JOHN H. YATES.

THE MANTLE of divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watch-care God is so vigilant of these least things, will He be unmindful of man whom He has made the crown and glory of His creation? If He clothes with the beauty of the lily the vegetation of the field which to-day blooms and to-morrow burns, shall He not much more clothe us who are made in His likeness?—
Biblical Recorder.

IF WE CANNOT find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more upon the grass of Eden, or beneath the moonlight of Gethsemane.—*J. Martineau.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

CLUBS FOR YOUNG MEN AND BOYS

I HAVE been reading with interest your papers in *THE LIVING CHURCH*," a correspondent writes to the editor, "and know how earnestly you are endeavoring to solve the problem of our young people in our cities. We have, oh! so much need for good wholesome clubs for boys and young men who come to our cities for work, fine, good fellows who for lack of just the proper environment often fall into evil society and habits. Now is the time the Church could step in and provide for these boys a resident club in connection with some of our well-equipped parish houses where the gymnasium and library could be used jointly with boys of the club and those of the parish, thereby bringing the boys in touch with a Church atmosphere where they could be invited to join in the social life of the parish and entertainments. The great majority of our young men seem to think the Church is so far from them that they have no part whatever, yet they enjoy it if by chance they can be induced to go—they do not of course know what they miss, never having had the comfort of its inspiration. Every form of social service falls short of vital attainment of essentials if God is left out. We provide all sorts of physical, mental, and intellectual development for our youth, but when it comes to raising the plane to a spiritual one we labor, it almost seems, in vain. Youth is so full of life and satisfied with its accomplishments—what more, they forget the Giver of all good, the bestower of their health and strength. Are they not to be pitied instead of censured? They have never been brought up in the knowledge and fear of God. Is it not sad that parents have not felt the responsibility? But they, themselves, have not known, so how can they teach their children? It is for this reason, I feel, that, the Church providing a resident club, with dormitories and dining-room, the boys could be brought into contact with the atmosphere of a Church, and that awful embarrassment they have would in time wear away and many learn to see that the Church needs them and they need the Church. We have here in Cincinnati a club which provides the finest environment and social life. We are like a large family or fraternity; our boys are in most cases from out of the city, every part of the United States—yes, we have had one Filipino, a student, and a Japanese all winter. They were full of regret at leaving. We are the first of its kind, entirely different atmosphere from the Y. M. C. A. The L. B. Harrison stands first, but I would like to see the Church try the same plan and go further. I feel if only some ardent Churchman could see the place he would understand better how it could be worked out. It would be a continuous work. The revenue from the resident members would help to keep a parish house from debt. We are self-supporting."

LABOR LAWS AND COURT DECISIONS

The Bureau of Labor Statistics of the federal department of labor annually prints not only the labor laws enacted during the year, but also a careful selection of the decisions of the various courts of appellate rank showing the application of such laws to concrete cases. Important decisions under the common law are also given. The volume covering 1915 (Bulletin 189 of the bureau) presents in condensed form the salient points in 272 cases. A summary statement of the facts is given, followed by quotations embodying the vital points of the decision. Aliens and armed guards for work places, employers' liability and workmen's compensation, boycotts, blacklists, strikes and injunctions, the rights of members of trade unions to resist expulsion from membership, wage payments, and work time—these and almost every other incident of the relation of the employer and employed are touched upon in one or several cases. The most numerous group of decisions relates to workmen's compensation, the scope and effect of this new type of law not being fixed with sufficient clearness to preclude abundant litigation. However, this represents but a small fraction of the number of cases settled under these acts, many adjustments taking place almost automatically. Some attacks were made on the constitutionality of the laws, but none were successful.

An interesting point discussed is as to the application of the law of a state to cases of employees injured in interstate commerce. The federal liability law applies where the employer is negligent, and the Illinois courts hold this to be the full measure of the employer's liability; while the courts of New York and New Jersey take the position that the state can add a duty to compensate cases where there is no negligence, requiring the employer to make payments under the state law. Equally diverse are the rulings as to whether injuries received outside the state can be compensated for under the state law, the courts of New York, New Jersey, and Connecticut making awards in such cases, while those of Massachusetts hold the contrary. Questions of the inclusion or exclusion of diseases incurred by reason of occupation also cause diverse opinion in the different states, even where the terms of the acts are practically identical.

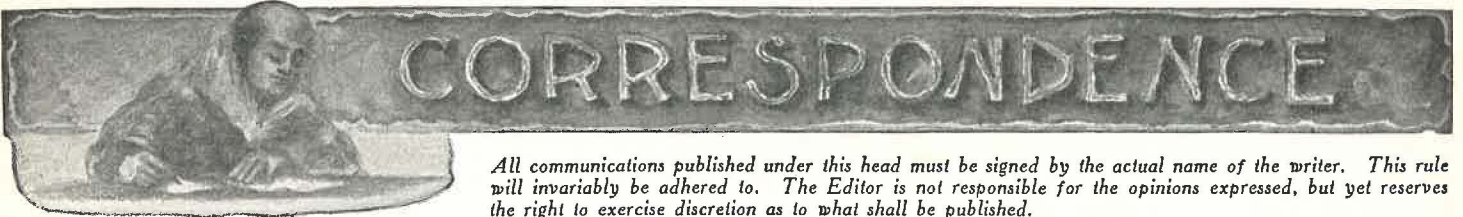
A SUCCESSFUL MINER

Raymond Robins is with justice regarded as one of the most trusted men in the United States on all questions affecting the welfare of the laboring classes. He has had a peculiarly romantic career. Chester H. Rowell, himself a social factor of importance and brilliance, tells how he began life as an ignorant coal miner, in West Virginia, working twelve hours a day for \$6 a week. He found little to arouse his naturally strong mind from the dullness of those surroundings, and the only outlet of the natural instinct of youth for joy was the corner saloon, where he spent most of the \$6. One day a labor agitator came along, talking unionism, not in terms of sociology, but of \$3.60 and eight hours a day. Robins was too ignorant even to have heard of unionism, but that sounded like heaven to him, so he mentioned it to his foreman, who swore at him and said: "Don't you know you'll get fired if you begin talking unionism here?" So Robins got angry and kept on talking. There was a strike and he got shot at. The strike failed, and jobless he drifted to the Colorado mines, where the eight hours and the \$3.60 became a reality. Here, with time, strength, and money to spare, he devoted them to study instead of the saloon, and made himself an educated man, as well as a leader of men, while working in the mines. There was another strike, and he got shot at some more. The Klondyke excitement came on and Robins sought and found the pot of gold at the end of the rainbow. Three years he dug with pick and shovel in the frozen earth, and came back a rich man. Since then he has done no more work for money. With an income of \$20,000 a year, he and Mrs. Robins live quietly on \$3,000 of it, and devote the remaining \$17,000, as well as all the time, energy, and ability of them both, to social work for the benefit of the life conditions of the class from which he (not she) came. He is a man of very remarkable ability, of great learning, and wonderfully winning powers of leadership. He has earned his leadership, declares Rowell, and he uses it well.

PLAYGROUNDS FOR NEW YORK

So intense is the New York play problem that Police Commissioner Woods proposes closing one hundred streets at certain hours of the day. A plan favored by many neighborhood associations in New York is to turn the backyards of tenements into playgrounds. This may be done by clearing the yards of rubbish and tearing down partition fences. The idea is to make a backyard playground a block long. It has been difficult, however, to get landlords to consent to this plan. Another plan being considered by the association is to build spaces on tenement house roofs.

THROUGH inadvertence either in typing or proof-reading credit was not given last week to the *Newark News* for its report of the work being done at St. John's, Dover, N. J. Although the editor had knowledge of the work from other sources, he availed himself of the *News* story and gave credit to it in the original copy which he prepared.



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*:

THE report signed by a minority of the Joint Commission on the Racial Episcopate puts with great force the argument against the proposed amendment to the Constitution recommended in the majority report of that Commission; and this minority is made up of men whose names justly command the respect of the Church.

It is not the desire of those who advocate the proposed constitutional amendment to ignore the arguments of the minority or to minimize their weight. We feel, perhaps as strongly as do their authors, the force of those arguments. It is with much distress and deep regret that we find ourselves compelled to differ with our brethren in this vitally important matter. But in conscience we are so compelled; and as one member of that Commission I desire to state, as briefly as I may, my position upon the points made in the minority report.

The minority rightly emphasize as their first point the necessity of preserving the Catholic character of the Church. It is here that I take my stand with them. And I admit that the preservation of the Catholic tradition, as to outward order and organization, has a very real relation to the preservation of our Catholic principles; and that Catholicity has usually had its local expression in the unity of all races and classes in a territorial diocese under one episcopal head. Moreover, I am happy in the knowledge that in my own diocese, as in some other dioceses in the South, this external symbol of Catholic unity has been preserved, and has represented an actual Catholicity, which has embraced all races and classes without distinction in the economy of our diocesan life.

But in essence Catholicity is not a matter of outward organization, but of internal life and fellowship. The Catholic Church must not only include all nations and races and classes, but it must admit them to all essential functions of its corporate life, to some real, even if temporarily limited, participation in whatever may constitute its normal life and activity. To receive into its fold any race or people, and to exclude them from participation in the ordinary functions of the body—to keep them in a condition of separation, and of intended inferiority, with no vital part in the functional activity of the living body—this were to wound the real Catholicity of the Church in the very heart; and the preservation of unity of form and of external order can never supply the lack of real Catholic unity, which admits all men to its full life and fellowship.

The minority say: "Ignatius and the fathers have told us that the unity of the Church is expressed not in diocesan or synodical councils but in the bishop as the spiritual head of the family of God." This is most true. Under Ignatius and the fathers diocesan and synodical councils played but a small part in the ordinary life of the Church. But, in whatever that life consisted, it embraced without distinction all classes and races. Ignatius and the fathers knew nothing of diocesan and synodical councils from which whole sections of the Church were deliberately and permanently excluded on account of their race, nor have we any reason to believe that they would for one moment have tolerated such separation and exclusion.

It is because I believe, with the minority report, that "God hath made of one blood all nations of men," and that "in Christ Jesus there is neither Jew nor Greek, bond nor free," that I have united with the majority of the Joint Commission in signing the admirable report (which I may say here was drawn up wholly by the Bishop of Mississippi), and in urging the adoption of the proposed amendment to the Constitution. We have found by fifty years of experience that in the present state of feeling in both races in the South our diocesan organization affords no adequate opportunity to the negro for participation in the life and fellowship of the Church. Even where there is the most unquestionable sympathy and good will there remains the practical impossibility of free and unconstrained and harmonious coöperation in our ordinary diocesan life. This is admitted by all—even by me. I say even by me, because I believe I was the last Southern bishop to give up the hope that we might go on in our dioceses, as North Carolina and East Carolina, and one or two others perhaps, had always done, making no distinction whatever in our diocesan work and assemblies between white and black. And some of us, at least, have given up this hope, not because of the prejudices of our white people, but because we have come to realize that even where no distinction is made the convention of the diocese, under actual conditions, affords no adequate opportunity for the development of our colored brethren. But even so, if our Southern dioceses were all willing to follow this truly Catholic principle of making no distinction on account of race or color, and to

endeavor to work out the problem on this basis; or if, like Southern Virginia (whose earnest and generous efforts to do its whole duty by the negroes I have always recognized and honored), the negroes were admitted to some really effective, though temporarily limited, representation and participation in the normal life of the diocese; I should not have been disposed to favor the proposed amendment.

But it is generally conceded, and certainly by those holding the views of the minority, that under present conditions such a policy is not practicable applied to the South as a whole; and since as a matter of fact negroes are excluded from any adequate participation in the ordinary conventions and other diocesan assemblies, in almost all the Southern dioceses, whether by specific legislation or otherwise, we who have been and are most earnestly opposed to any departure from the Catholic character of the Church are forced to consider how this state of things may be met. And at present we are confronted with a choice between two methods of organization, that making use of the Canon on Suffragan Bishops, on the one hand; or the proposed amendment providing for the organization of missionary jurisdictions on racial lines—instead of geographical—on the other.

In the minority report the Canon on Suffragan Bishops is insisted on as a method devised by the wisdom of the Church for the special case of the negroes in the South, and it is very distinctly intimated that in even considering any other plan the Church "has lost faith in its own leadership and in the guidance of the Spirit of God." As a matter of fact the provision for suffragan bishops originated in connection with quite different problems, and was introduced into the General Convention by a committee specially appointed to consider the question with reference chiefly to the needs of the crowded cities and large dioceses of the North and West, and of dioceses having large numbers of people speaking foreign languages. There had been in the Church a strong disinclination to allow suffragan bishops; and every influence was enlisted in behalf of this proposition by those interested in it, and so the case of the negroes in the South was introduced, as one of the four classes for whom suffragan bishops might be advantageously employed. That it was not proposed and accepted as a satisfactory solution of our negro problem is evident from the fact that fifteen Southern bishops voted against the proposition, and some who voted for it declared distinctly that they were opposed to its use for the negroes in the South. That in the history of the Church the purpose of the Canon on Suffragans was as I have stated, is further illustrated by the fact that we have now six suffragan bishops in the North and West, and not one in the South. It is hard to believe that the Southern members of the committee which in 1907 recommended the constitutional amendment providing for suffragan bishops had any confidence in its efficacy in dealing with the negroes in the South, for not one of them, bishop, priest, or layman, has ever, so far as I know or believe, from that day to this, by any public act or word, made any effort whatever to put it into operation. Bishop Guerry did make an earnest and noble attempt to do so, but the convention of South Carolina gave a very emphatic negative to his proposition. It seems hardly fair or generous to the colored clergy and laity of South Carolina, who for five years stood nobly by their Bishop in his effort to secure a suffragan, to attribute to them the failure in South Carolina, as the minority report seems to do.

The capital difficulty in the South arises from the separation between the two races. The problem is to find means by which some vital unity in the Church may be preserved. The suffragan bishop, so far as we can see, would only aggravate the evil by shutting up the negroes into a separate convocation, with its suffragan bishop, wholly subservient to the convention of the diocese, in which neither negro bishop, presbyter, nor layman has a seat, and with no vital connection anywhere with the life of the Church. No other method of using the negro suffragan has been attempted or suggested, and how any man can reconcile such a condition with any Catholic principle or usage I am unable to see.

Recognizing this admitted want of any proper and satisfactory point of contact, for at least some years to come, in our diocesan conventions, we, who favor the racial episcopate, seek to find that point of contact in the larger life of the General Convention. The negroes need the episcopal oversight of one who can come closer to them in sympathy, knowledge, and companionship than any white man at this time can come; and they need to have some place where they can feel that they are in living contact with the Church of which they are members. We propose that their clergy and congregations shall be organized in the discretion of the House of Bishops, and with the full consent and coöperation of the bishops and dioceses interested, into missionary jurisdictions, each with its bishop, who

shall be a member of the House of Bishops, and with its representatives in the House of Deputies, like our present missionary districts. This gives them a place as self-respecting members of the Church, and provides an opportunity for that racial self-reliance and self-development of which the report of the majority speaks, and which at this time cannot, so far as we see, be otherwise provided for, because of prevailing conditions. But this is professedly an expedient for an extraordinary necessity. It is wholly within the power of the House of Bishops, and the dioceses immediately concerned, to revert at any time to more ordinary methods, should conditions allow it.

The cases of embarrassment to good women and men of the white race, who might object to working under a negro bishop, which so distress the minority of our Commission, are really negligible, they are so very few. Such feelings are certainly not to be considered, in comparison with the interest of a whole race. And our institutions, such as the Bishop Payne Divinity School, instanced by the minority, and St. Augustine's School, Raleigh, can go on just the same. They are at present under the control of boards of trustees. Among our trustees at St. Augustine's we have already had negro presbyters. We should not, I think, object to sitting with a negro bishop. And a negro bishop on the board of trustees of the divinity school would probably do no great harm. Such things are not so dreadful in experience as they seem in anticipation. If I mistake not, very high-bred and noble Southern gentlemen have not refused to sit in the United States Senate and House of Representatives along with negro members—and shall the Church be less loyally served by her sons?

The proposed racial missionary jurisdictions, with their racial bishops, are confessedly extraordinary remedies for an extraordinary situation. They represent an effort to preserve the reality of our Catholic traditions and principles at the expense of some departure from the most usual forms of organization. If any man can propose a better way, we are ready to accept it. But we are not willing to deny to any race or people some real participation in the free life and fellowship of God's Church.

We are endeavoring to illustrate that fourth section of the Chicago-Lambeth Quadrilateral which declares for the "Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

JOS. BLOUNT CHESHIRE.

September 6, 1916.

To the Editor of The Living Church:

IN view of the presentation of a report from a joint commission on a missionary district for negroes, and the possible introduction of one or more memorials on the appointment of "racial bishops," it would be well to invite the consideration of those who have to vote on these measures to certain features of the main question. It will appear in the course of the discussion that—

1. The Convocation Plan has been tried, and in some dioceses, as Virginia, is working satisfactorily.
2. A general canon of suffragan bishops, enacted largely for the purpose of providing negro bishops, has not been put into operation.
3. The Georgia Plan, a separate council of colored Churchmen, presided over by the diocesan, with right to vote for a bishop, the Standing Committee, and deputies to the General Convention, otherwise meeting and legislating independently for their own concerns, has worked well and with general satisfaction for over ten years. I accept the responsibility for the inauguration of this plan, and still regard it as both desirable and equal to all reasonable demands.
4. In some dioceses, South (as in Atlanta) as well as North, negro delegates, clerical and lay, attend council without any canonical disabilities.
5. The proposed plan of the memorialists from North Carolina, perhaps recommended by the joint commission, is a *totally new brand* of missionary district: not one carved out of a diocese, or formed by combining parts of two or more dioceses; not the uniting of two or more dioceses or districts; not a union of the negro churches in one diocese or of many dioceses, but a distinct jurisdiction, without territory, metes, or bounds, property, equipment, or endowment, made up of little oases in the Sahara of the Province of Sewanee (chiefly), and including *not* the negroes of those dioceses which may agree to the arrangement, but the negroes of those parishes and missions which want to come in, and only in dioceses which are willing they should come in.

Any diocese can refuse the whole scheme; and any parish or mission in a diocese consenting may refuse to enter into the plan, preferring to stand by a white bishop and a white council, even though debarred (as is the case with a large number of white churches) from participation in all but the ministrations of the *quondam* bishop, unwilling to take any chances with the new kind of bishop.

The governing officer of this negro mission at large will not be a diocesan bishop, nor a coadjutor, nor a suffragan, nor a regular missionary bishop, nor the spiritual head over all the negroes within certain diocesan confines.

He will not even be a bishop "in partibus," for he will have oversight of only a portion of the people of his race.

He will really be a Bishop of Pentapolis or Decapolis (accord-

ing to the number of towns)—not a titular, but a bishop in spots. He may go into any diocese which admits him, and only to those parishes and missions which do not prefer the white bishop. He is amenable solely to the House of Bishops.

And for this privilege, and to be supported by an appropriation from the Board of Missions, he is to minister and fulfil the office of a bishop in the Church of God to the little groups as far apart as Jerusalem and Rome, or as Antioch and Macedonia, heterogeneous and variant, only joined by the high-sounding title, The Solidarity of the Race.

With this addition to our many organizations and to our episcopal varieties we shall have a condition which will suggest as the legend for his episcopal seal the last line of *Te Deum Laudamus*.

From the point of view of the negro himself, I protest that I do not know one who is so devoid of calculation and foresight as to be willing to sacrifice himself on the altar of racial devotion for such a complex and visionary scheme, not even for a seat in the House of Bishops.

After all, it will be argued, this plan is but an experiment. One would suppose from some things we hear that the negro had been exploited sufficiently already. And is one more experiment to be added to the existing trials of the Church?

Would it not be well if, in advance of taking this step, we study the experiments of the Church of England in the matter of missionary and "racial" bishops, as set forth in available records? These were in the hands of the bishops in the Richmond Convention. There is nothing to be learned there which would lend encouragement to this new departure from the polity of the Church through generations.

It cannot be strongly emphasized that what the apostles did in the first century may be concluded; what they might have done may be inferred; but what they would do in this year of grace 1916 cannot be concluded, inferred, conjectured, or imagined. There is no analogy between 116 and 1916.

Examined from the standpoint of an autonomous diocese, is it seriously thought that a plan which includes *some* of the negroes within a given diocese consenting and *not all* will relieve the situation?

And has anyone calculated the odium, the arrogance, and the blacklisting of those dioceses and churches which hold on to their autonomy and resist the new plan?

To agree to disagree is no comfort to me if the next minute my steps are to be dogged, the organizations of my diocese to be derided, and the negroes whom I serve to be held up to scorn as lily-whites.

This aspect of the question is an intensely serious one. It not only puts the negro missionary bishop on trial; but it puts on trial every bishop, every diocese, and every negro congregation which does not consent to the arrangement. One would better stop and think what this means. The negro Churchmen (some are told) want a bishop of their own race and will be satisfied with nothing else. It is said that interest, sympathy, progress, success, will all follow as the day the night. Comparisons are made, figures are given showing negro advance under negro leaders (the citation of Roman Catholic progress is unfortunate for the argument). "Give us bishops and our race will add its thousands to the Church."

Why shall not the request be granted? Instead of the various modes in vogue and proposed, let the American Church do the logical thing, do it thoroughly and quickly.

Take a lesson from the denominations whose growth is quoted, which have made ecclesiastical freedom a reality and not a name: supply the basis of a true racial existence and completeness in Church organization; organize a racial Church not for the South but for the whole country. This is a legitimate experiment. To end this wearisome debate and to give a whole race that which it asks for, let a joint commission of the two Houses of the General Convention be appointed to look out and recommend three negro priests, citizens of the United States, men of good report and sound learning; prepare a definite concordat and terms of communion, and ask that these men be consecrated as bishops in the Church of God for the negro race; outline their jurisdictions (*e.g.*, East, South, and West); establish and set on its way, with every token of good will and with every assistance, spiritual and physical, which we can afford, an autonomous negro Episcopal Church in and for the United States of America.

This, I submit, is a reasonable and effective substitute for all the make-shifts, and for this latest, the most injurious and dangerous plan ever invented to breed dissension, to disrupt organizations which have cost us so dearly, to derange the polity of the Church, to withdraw sympathy, to multiply antagonistic influences—the Negro Missionary District at Large.

Ogunquit, Maine, August 31, 1916.

C. K. NELSON,
Bishop of Atlanta.

To the Editor of The Living Church:

WITH great relief I read your summary of the minority report of the Joint Commission on the Racial Episcopate, which it is to be hoped will be adopted by General Convention.

What is needed for the evangelization of the negro is work, not legislation. What is desired is more negro parishes, and it is not the work of a bishop to make parishes. That is the work of a priest, ministering to the people among whom he resides, a work which

demands years of faithful labor, impossible for one engaged in episcopal journeyings.

There are a number of flourishing parishes in the Southern dioceses among the negroes, and there would be more if there were funds to sustain them. Right here is shown what is needed; more money, not more legislation.

Give the bishops more money that they may build properly equipped schools and churches, and they will report more parishes, if they are also given the necessary *priests*, not bishops; the bishops are already there.

It is urged in favor of a wandering missionary negro bishop that no diocese has elected a suffragan bishop. Where is the diocese that could afford to do so? The cost of a suffragan bishop would maintain three or four priests who would be more effective.

I would not trench further upon your space, but I must call attention to the final reason given by the majority in their report, which is that as we hope for Japanese and Chinese bishops in the Japanese and Chinese Churches so should we hope for African bishops in the American Church!

When national Churches shall have been established in China and Japan, a demand by white people for white bishops, *i. e.*, a racial episcopate, would be to repeat in Asia what the Commission recommends for America.

M. M. BENTON.

Long Beach, Cal., September 7, 1916.

THE TRACTS FOR TO-DAY

[ABRIDGED.]

To the Editor of *The Living Church*:

T I was with a quiet sense of comfort and security that I read your recent defense of the Tracts for To-day. Indeed it is a pity in this wonderful age of education and religious enlightenment, that noble efforts to protect the Church's heritage, and preserve the faith as it was delivered to the saints, should be opposed and become the object of petty criticism. And more the pity too that such attacks should come from the ranks of the Church's own teachers and shepherds. How shall we approach and win the indifferent, or invite sectarians to enter the true fold, when we are wrangling among ourselves and have not settled in our own minds what we should teach or believe. Even to the most trusting layman of the Church, and I am one, this seems most disgusting. The statutes are plain, many of them are concrete doctrines, the fundamentals of our holy faith, preserved for us all down through the ages from our Lord's time, by His blessed followers.

Then why make hurtful statements regarding the ancient essentials of our faith, the Sacraments, the Creed, the worship, and all the things that we cherish? By such cold-blooded rashness we simply appear falsely in public, we invite embarrassment, seek ridicule, and very seriously retard the Church's work. I read in a Church paper that a prominent layman declares the creed to be a "pious fraud." Another says that the beautiful and symbolic worship of the Church is an antiquated bore. Where were such followers of Christ instructed? How did they ever gain the blessed privilege of communion at the holy table. Appalling indeed, and yet is it so strange when I read that from the lips of a priest himself come the words that, "The sacraments are dead—dead—dead"? If it be possible for the sacraments to be dead in *any* parish, it is because the priest himself has let them die and by his utterance has confessed miserable failure in his service to God and mankind. With such faint spiritual guidance can we expect a conscientious and intelligent laity? No wonder they are often blissfully ignorant, blind, indifferent, and careless.

We cannot gloss things over any longer, we must look to the inside of the cup. There *is* turmoil in the Church. There *is* unrest in the fold, and after all perhaps it is our salvation. As in storm-tossed Europe, so in God's Church, the battles of to-day shall bring peace and fruits of enjoyment to the future. Turmoil shows life, if not health. The issues are vividly before us; let us meet them squarely.

Indeed THE LIVING CHURCH is right. It *is* time for the sober common sense of the Church to assert itself. I recognize no party in Christ's great body, I simply cling to the faith once delivered. But if there is a group of men in the Church who seem to forget her truths and cause her woe and embarrassment through bitter attacks and unguarded utterances that border on insanity, and if there is another group striving to stem the tide of error and bind up the wounds and preserve the Catholic heritage, then may I be pardoned if I seem to obey the impulse of my heart, and count myself one of the defenders, not a destroyer, of the holy faith.

Omaha, Neb.,

Very truly yours,

September 10, 1916.

CHESTER CAMERON WELLS.

THE CARNEGIE FOUNDATION

To the Editor of *The Living Church*:

MAY it be assumed that Dr. Pritchett's epithet, "in characteristic vein," descriptive of a note concerning the pension system of the "Carnegie Foundation," implies that its author has not hesitated humbly to criticise, without fear or favor where they seem to deserve it, even enthroned powers like those exerted by masses of

money? Such a criticism Dr. Pritchett apparently would deny the right of free speech in THE LIVING CHURCH.

Were it true that ten years ago intelligent actuarial calculations could not have been made because "nobody knew much of anything about pensions" at that time, did it justify the Carnegie trustees, in their ignorance hastily undertaking a "rash and inconsiderate experiment," causing such confusion and distress—foreboded as a matter of fact by many scientific observers at the inception of the scheme? Does the President of the Trustees of the "Carnegie Foundation" claim that any credit is due to it, such as a close corporation might claim, in sharing with the "Church Pension System" the belatedly acquired actuarial material, which was of course sought by Bishop Lawrence along with all other data?

It may be well to take a contribution such as is said to have been asked from the "Foundation" for the "Church Pension Fund." But personally, since the discrimination made by the trustees against any but godless institutions of learning, in its benefactions, there seems a taint in the source which makes it repellent.

One word in general concerning these "Rockefeller" and "Carnegie" and other "Endowments" in which a little group or a single executive has the absolute power to "respond generously" or not to respond, to all appeals. Not to discuss their ability and wisdom as in this case, their power is so great, directly, to make or unmake, and indirectly to control the morals, the principles, the ideals, and the religions of all sorts of organizations, by private judgment with empirical standardization, that they must expect, as they must require, perpetual and watchful vigilance from the community.

Boston, September 12, 1916.

ERVING WINSLOW.

LIGHTS AND GRADINES

To the Editor of *The Living Church*:

DEAN GROSVENOR in his letter in this week's LIVING CHURCH raises the question of altar lights. That so many of our clergy have adopted the custom of placing six candles and numerous tapers on a retable behind the altar under the misapprehension that they were following an ancient Catholic custom is unfortunate but nevertheless a fact. However, with the spread of liturgical and ecclesiastical knowledge, one cannot but think that they will not hesitate to abandon them in favor of the legitimate and beautiful custom of having two lights set directly on the table of the altar.

But there are other practices even more prevalent than the use of six candles and possessing even less justification. One is the use of the retable or gradine upon or behind the altar on which are placed the altar ornaments together with numerous vases of flowers. The use of this shelf cannot be justified by appeal to ancient or mediaeval precedent, nor should it find favor with those who look to Rome for guidance in ceremonial, for in all of the more conservative of the Italian basilicas the ornaments are set directly on the mensa. Another is the non-use of the altar-frontal covering the whole front of the altar. In the more "ritualistic" churches its place is usurped by a piece of lace about nine inches deep, but in the majority one finds the altar left naked to the eye, contrary to all precedent of all time.

THOMAS RAYMOND BALL.

New York, September 11, 1916.

NOT PROTESTANTISM

To the Editor of *The Living Church*:

IN your issue of this week, Bishop Van Buren has a communication, "Truth and Common Sense," with all of which I agree except part of one sentence.

The article is a severe arraignment of a prominent clergyman of the Church for the amazing statement that the "public expressions of our faith in our liturgy are at variance with the truth." In the next to the last paragraph of the Bishop's letter there is the equally amazing question, "Is this Protestantism?"

The Bishop interrogatively charges skepticism and dishonesty upon the majority of the clergy and laymen of the Protestant Episcopal Church.

WALLACE CARNAHAN.

Jackson, Miss., September 9, 1916.

CHURCH STUDENTS IN UNIVERSITIES

To the Editor of *The Living Church*:

THE rectors of churches in university towns have made known to the Board of Religious Education of the Province of New York and New Jersey that the parochial clergy could greatly assist them in their work, would they take the pains not only to notify such rectors of the names and addresses of any parishioners in attendance at such universities or colleges, but would also give information as to what activities such students were particularly interested in, as, for instance, Brotherhood, Sunday school, or other work.

OLIVER SHAW NEWELL,

Corresponding Secretary.

THE BELOVED of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—*Sadi*.



MISCELLANEOUS

Basic Ideas in Religion, or Apologetic Theism. By Richard Wilde Micou, M.A., D.D., Late Professor of Theology and Apologetics at the Theological Seminary in Virginia and formerly at the Philadelphia Divinity School. Edited by Paul Micou, M.A., B. D., Secretary for Theological Seminaries, International Committee Y. M. C. A. Association Press, New York and London. Octavo, pp. xxiv + 496. Price, \$2.50, net.

The appearance of this posthumous volume recall to our minds the striking personality of the author, and intensifies the feeling of loss occasioned by his death four years ago. Dr. Micou's great intellectual attainments were a matter of common knowledge, in clerical circles at least, long before he was called to a theological chair. His efficiency as a parish priest was derived in part from other elements of strength but chiefly from his passion for sound learning. In those earlier days of his career he had already gained the reputation of being one of the best read men in the Church and was recognized as both a scholar and a thinker. Keenly alive to the movements of contemporary thought, he addressed himself to the problems of the day, bringing to their consideration the resources of his learning, his knowledge of human nature, and a profound loyalty to the fundamental truths of the faith. Thus he was marked out for the position which happily he was destined to fill during the last twenty years of his life. Any reader of this treatise would be immediately conscious of the fact that its author possessed in an exceptional degree the qualifications of a successful Christian apologist, as the admirable introductory chapter on the "Spirit of Apologetics"—dealing with the safeguards to right thinking by those who assume such a task—is in itself sufficient to justify that impression.

The book, as its title indicates, represents only a part of the author's work in this domain and is compiled from the notes of one of his lecture courses. It is a philosophical defense of Christian Theism embracing two great heads, the Idea of God and the Spiritual Idea of Man. These "basic Ideas" are properly treated as correlatives. Each is considered by itself, first by positive exposition in a series of chapters, and secondly in another series by examination of the various "denials" of the idea. The general scheme of the argument, noted in the table of contents, is further exhibited in an "Analytical Outline" which visualizes for the reader with the clearness of a map the whole ground to be traversed. The advantage to the student is obvious. The book is rich in useful appendices, and besides a full bibliography apportioned to the several chapters there is a copious index. So much for its form.

It is quite unnecessary in a notice like this to specify more than what seems to be the distinguishing features of Dr. Micou's work. He does not aim to inject any originality into his treatment of the great subject, but neither is he a mere compiler of the thoughts of others. At all points he evinces mastery of the theme, intimate acquaintance with the literature bearing on every phase of it, and the faculty of seizing upon the important things, with a sense of proportion that is always the mark of real comprehension. Incidentally, we may observe his appreciation of Balfour and his endorsement of the contention that the deep convictions of the heart and the higher needs and faiths of humanity, as such, are valid witnesses to the Infinite Reality—which is also the ground taken by Lotze, James, Seth, and others. Much of his argument depends upon this premise. Safe to say, Mr. Balfour's latest book would have been entirely to our author's liking.

We do not hesitate to assign a high place to the volume under review. It is at once an admirably arranged storehouse of research and a most readable, vigorous, and stimulating discussion of a vital subject. It should be in the library of every parish priest and might well be selected as the book of the year by any group of clergy engaged in serious theological study. T. B. F.

When Should Children be Confirmed? By A. H. Baverstock, M.A., Rector of Hinton Martel, Dorset. The Young Churchman Co., Milwaukee. Price \$0.80.

Who has not had to answer this question? Even where bishops—quite unlawfully according to our author—fix the age limit, the question crops up. Shall it be in infancy, as in the Eastern Church and in primitive days? in early childhood, or at the end of childhood? or should we wait for adult life? Our author has made an exhaustive examination of the Anglican rule and custom on this important subject. He tells us the age adopted by the English reformers, put into the first Prayer Book, and kept in all others, is early childhood, and he gives the reason the English Church rejected infant confirmation and refused to accept, officially, adolescence as the proper age.

"Childhood was not deprived of the help of the Holy Spirit against temptation; a conscious acceptance of the Christian creed and a profession of Christian purpose were rendered possible."

We find that these periods of a child's life were closely defined: "Infancy terminated in the seventh year. Properly speaking, a boy is one older than seven but younger than fourteen; an adult is one older than fourteen years of age." Further than this we find "full age" or "perfect age" is set at about twelve.

After this survey of Anglican opinion we get a careful examination of the Prayer Book, which is used to show that "Early Childhood" is the proper age for Confirmation. Then comes a discussion of the practical side of the question: the spiritual value of Confirmation to children, and the remarkable statement based on not a short experience: "Like every other priest, I have had many disappointments over Confirmation candidates. I have known adults to be confirmed and a few years after to have relapsed into utter indifference to religion. I have known cases of youths confirmed at the end of childhood or soon after who seemed to justify the verdict that they were no better for it. But out of many cases of quite young children whom I have presented for Confirmation I cannot recall one case in which I have felt other than thankful for their Confirmation. In several cases the effect in developing a right character has been most remarkable. And other clergy who have had the somewhat uncommon experience of presenting candidates early in childhood bear a like testimony."

Such evidence as is here gathered together, historical, liturgical, spiritual, should be carefully weighed. Perhaps a return to this old custom would solve some of our practical problems with our young people. It is worth putting to proof. C. S. LEWIS.

Suggestions for Conducting a Church Class in Psycho-therapy. By C. Bertram Runnalls. The Young Churchman Company. Price 75 cents.

Keeping well, once an art, is fast becoming a science. The steps upward have been swift but not uncertain. Pills and wise looks to cover aimless guessing are still within the memory of the middle-aged. Then diagnosis began to take on accuracy. Asepsis grew in popularity and power with antiseptics. The drugstore built more stately mansions for the summer drink and more spacious windows for its display merchandise—its two moneymakers.

The way to the correction of defective metabolism, and other disharmonies that once made men of fifty rank as old, lengthened out and widened. Metchnikoff suggested we might live to be a hundred with the help of the *Bacillus Bulgaricus*. Cults, holding that there is nothing either good or ill but thinking makes it so, enthralled the intellectually confused and morally anxious. Suggestion was a thought—not always a name—to juggle with, and wonders were accomplished when it was reinforced by faith, even though creedless and amorphous at the first.

Then the educated and devout began to find the high road where medicine and religion might guide the ill of body and of mind without either apology or concern. Experiments were made in churches here and there. Marvellous success brought publicity, frequently unwelcome and embarrassing. All the while the best and lasting methods were emerging. It remained for the rector of a little parish out in Oregon to show how to conduct a class in psycho-therapy with help to the individual and upbuilding for the parish. He has gotten results, evident, indisputable, lasting. His methods seem beyond reproach. His spirit is both scientific and religious. He has added to the altar guild, the mission study class, the St. Andrew's Brotherhood, a parish organization as useful potentially as any, more useful than most. He disclaims any remarkable gift for the work. He shows no proprietary air. In his little book he tells exactly how to conduct the "class" in any parish. Not quite every parish priest will start a class; perhaps some have enough to do already. But every parish priest will be a more intelligent and effective minister in the cure of evils if he adds this little book to his well-thumbed collection, if he uses it outside the "class" as well as in, if he allows it to give him at least the mental attitude of psycho-therapy. L. P. P.

MISSIONARY

AN ADMIRABLE PRESENTATION of South American conditions, social and religious, is contained in *The New World*, by the Rev. Arthur R. Gray, D.D., Educational Secretary of the Board of Missions, a little book which has been issued for the use of mission study classes during the coming season. Dr. Gray writes intelligently and sympathetically of the work of Christianization that has been done in those lands and states adequately and temperately the limitations upon that work. He shows also what is being done by our own missions on that continent.



SARAH S. PRATT, EDITOR.

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

AUXILIARIES should arrange to have their last meeting before the Triennial a United Offering day. In an Auxiliary in which the writer is especially interested the first Monday in October will be such a day. Many United Offering treasurers are now rounding up their forces and busily working to exceed their record of 1913. Although we are enjoined to get all funds in before the end of September in order that our diocesan United Offering treasurers may have no anxiety, yet many Auxiliaries not remote from St. Louis will postpone sending their remittance to the last possible minute to make it as large as possible. To these United Offering rallies, as they may be called, every Churchwoman should be invited. And two things should be specifically told; what this Offering is, its origin, growth and purpose, and what a United Offering missionary does. It would be well to take some specific person and describe definitely her work—if these busy women who do a little of everything can be said to have a definite work. From observation, I have known an organized Auxiliary the members of which, while giving to the United Offering, knew little about what they were doing. The widow of a President of the United States leaned over to me in an Auxiliary meeting one day and said: "Tell me a little about this Offering. I like to know definitely what I am giving to." At nearly every Auxiliary meeting there is some woman who does not know and dislikes to ask, so that this thing which has grown so trite to most of us must be re-told patiently again and again. And it should be told interestingly; surely no topic in Church work affords such material and latitude for a good "story" as the United Offering. And so let us tell the old, old story with a mighty vim once more before the Triennial.

YES, LET US TELL it with a mighty vim, and embroider it with our most loving eloquence. But—there is something more to be thought about. While we are giving rein to our elocutionary ambages about the United Offering, let us curb our imagination about how many thousands of dollars it is going to be. We remember in 1910 in Cincinnati after the Offering had been taken—\$243,360.95—many women went about expressing disappointment because it had not reached \$300,000. As the Offering of the preceding Triennial in Richmond had amounted to \$224,251.55, an increase to the amount expected by these women would have been larger than any increase on record. The largest increase was in the last Offering in New York, which exceeded the previous one by \$63,135.71. Doubtless the increase will be greater now with each Triennial as the educational methods of the Church are being perfected. But money is not elastic. Or, to quote from the immortal *Hoosier Schoolmaster*, "Figgers don't lie," and one's bank book is probably the most strictly truthful volume in her whole library. Therefore when a woman said, "I had Bishop Tuttle's letter about the One Day's Income Fund this week. I was going to give \$5 to the United Offering. What shall I do? I cannot give to both?" Here then is a dilemma for the ardent Auxiliary woman. But, always remembering that the Auxiliary is only *auxiliary* to the Board of Missions and not the Board of Missions itself, one must conscientiously say, "Give to the One Day's Income Fund." There is something more than ordinarily appealing about Bishop Tuttle's call for help. There is a deal of sentiment connected with this Bishop of ours; his history as a Church champion, his personality, his Americanism—no hyphenated Churchman, he—his splendid, forceful senescence and, hanging over all, the thought that his fearless voice, perhaps, may not be heard for long in these calls to arms he loves to sound. And for this reason, as well as for the reasons so well set forth in his letter, the Income Fund should have the precedence this year. Pay our debts, fulfil our contracts, before making new ones is the business way.

"As President of our great missionary society, as Presiding Bishop, as Bishop whose fiftieth year of service, God sparing my life, the Church is kindly undertaking to commemorate in the coming

General Convention, I should be sad in the deep of my heart if, after splendidly clearing off one deficiency, we ingloriously allow another to appear on the record. I ask my good friends everywhere to come once more to the help of the great missionary work and to send in before September 30th, *over and above all else that they are doing*, their personal gift of one day's income or wage or any other amount they prefer. And if aught beyond the needs of September 30th be sent in, there will be something in hand to respond to some of the urgent calls, the almost heart-breaking calls, which are made by bishops and missionaries at the front, for advanced and out-reaching ventures of duty and mercifulness and love."

This is a great and clear call, and the United Offering is also; and no woman who has seen the presentation of the United Offering or knows about it should be willing to have her gift omitted from that treasure; and so—perhaps—the best way to do with this inelasticity of money that even the ingenuity of woman cannot overcome will be to give the One Day's Income—and then—*some* to the United Offering.

THE METHODS USED by the Church in its general work receive high commendation from Presbyterians, Methodists, and others. The Clergy Pension Fund, the One Day's Income Fund, the organization and work of the Board of Missions, are extolled as models of reasonable working plans. The Auxiliary also, with its effective and simple machinery and its great feature of the United Offering, attracts favorable attention in the sisterhood of Church workers. "I wish," said the president of a Baptist society, "that we had something in our work as beautiful and interesting as that Offering of yours."

THE COLORED WOMEN of the diocese of Lexington are trying very hard to assist in paying for a much-needed rectory for St. Andrew's Church, Lexington, of which the Rev. J. Henry King is rector. Bishop Burton endorses their efforts heartily, but says that help will be needed from without the diocese. Lexington, Ky., is one of the cities of the land about which there is a good deal of sentiment. People are always proud to have been born in Lexington. A small gift to this rectory from women who have been born there would be gracious and acceptable.

A MASSACHUSETTS CHURCHWOMAN writes as follows: "Why have we, confirmed teetotalers, never before heard of *Temperance*, our own Church paper in this great cause? A recent issue of THE LIVING CHURCH under head of your department gives me, a W. C. T. U. woman, founder and leader of many mothers' meetings, the first news of it." This is good news indeed, to have made even one more appreciative reader for this fine little temperance paper which represents the Church Temperance Society. So far as we know, this is one thing in which our Church has not followed sectarians but has led. The Church Temperance Society should be more widely known and—as has been said recently by Dean Massie—the Church should live up to it in all of its public functions.

DEFINITE RESULTS from appeals and facts printed on this page are always hailed with pleasure. Therefore it is encouraging to hear from the leader of a circle in the Woman's Guild and Auxiliary of Gethsemane parish, Minneapolis, that one of their interests this summer and early fall is the preparing of picture cards for Deaconess Newbold of Japan. As there are twenty-five in the circle a generous supply will doubtless be sent.

ELEVEN PERSONS have kindly sent answers to the Gladstone puzzle—"Reformatory"—printed on this page a week or two since. One of them said, "I am astonished to see that old puzzle on your up-to-date page." Our only reply to this scathing arraignment of our methods is that we trusted to the *Diocese of Chicago*, from which the puzzle was copied. We thought that anything published in that Church dynamo would certainly be the latest thing out. We supposed that the *Diocese of Chicago* was as progressive as is its Woman's Auxiliary, and thus the

fatal error was enacted. The season of puzzles is drawing to a close; the time of lying in hammocks and studying charades is well past for this year; the puzzle editor is coping with the how and when of Auxiliary Work. When the chirp of the katydid is heard next summer, some choice "Bellamy's"—just received from a friend—will appear, also others which will rest the wearied intellect.

BLIND ANNE

By JORGEN MOE

(Translated from the Norse by Roland Ringwalt.)

ON a summer excursion in 1846 I was with a few companions before a fine breeze. We sailed from Odde out through the deep, contracted Sorfjord, and came at midnight in a drenching rain to Ullensvang, where under Knut Oppedal's roof we found shelter and refreshment. Although Knut had at dawn gone forth on a journey to Rodel, yet he had made such arrangements that the noted songstress of the place, old Blind Anne, and my morning coffee were presented to me at the same time. When I came down into the room she sat forth on the floor, where the sun beamed through the window, on a rustic chair, with both hands folded over the butt end of her long, slanting staff supported by the floor, and rested her chin, thoughtfully and gravely, on the back of her hand. She was silent, for a messenger had been sent to her to say that a stranger wished to hear all her histories and songs, and now she sat and searched them in her old, misty memory. Yet it was with a venerableness in her countenance that she rested upon the stick. From her broad forehead her soft and shining white hair was with dignity fastened under a small black cap; over her countenance marred by the smallpox, wrinkled by age and grown pale, lay a clearness, a mild content that from some inward happiness flowed over her features and through her whole being. For though blind, Anne, from her earliest childhood when she had the smallpox and lost her sight, had missed the brilliance of the sun, yet she bore within herself a clear and warming light, the stories and songs of her childhood, and an unshaken faith.

She was now advanced in years, near or past eighty, but she was yet tall and erect of figure, and strongly built. For years, how many I know not, she had served as a nursemaid with Provost Herzberg of Ullensvang, and all her stories began and ended with "at the time I lived under the roof with the blessed Provost." Presumably it was in her place as nursemaid that she developed her wonderful delivery of national traditions in verse and prose. Now she dwelt with a sister and had a parish allowance, but, as she repeatedly declared, was not in need. Although blind she wandered without a guide around the country as she wished; for she knew the actual position of every stone in the path, and she held, as she expressed it, with the left her staff and with the right our Lord's leading hand. When I in Oppedal's house went up and greeted her she promptly lifted her head, her countenance expanded, her large and gray brown eyes were directed on me while speaking, and she listened intently, as if she wanted to seek the purpose of that voice that called on her to bring forth her long-forgotten treasures. Yet although her eyes looked beamingly upon me they had not the fixed favor of the seeing glance. Their look was a dreaming expression, that gave a striking contrast to the attentive contraction of the face and the alert posture of the body. She seemed gratified with the manner in which I made my request, but asked cautiously what I would do with her histories and songs. I replied that I would write them down so that they would not die with her.

"Yes, yes," said she, "so said the old Provost, when he wrote what I sung and told." Then she asked, "Wilt thou have it in country speech or in town speech?"

"In pure country speech, just as you speak and sing here in Ullensvang," was my answer.

"So would the old Provost also," said she, and nodded in content.

I had stood the test, and we were henceforth real friends. Now she began to sing and narrate, and every time she noted that her tradition interested me she said with a certain pride: "Oh, yes, I know something of everything." But although she was lively and active for her age, her memory failed her. I had many a time and oft to interrupt her, and could only make use of her better and more lively moments. Therefore I paid her frequent visits in her dwelling, and this attention she requited; every time brought a new tradition to her memory. When she with her staff came tottering down to the judge's garden, where I passed the following day, she said: "Now I have

found a new song (or a tale) for thee. Thou mayst believe it is fine."

She was generally cheerful and contented; only once I heard her bitterly lament, and that was over the younger generation that had turned coldly away from the old songs and sayings.

"In my childhood and in the days I lived under the roof with the blessed Provost it was not so," said she. "Every holiday afternoon our Lord sent us we sat together, all who were in the neighborhood, both great and small, and talked and sang until well on in the evening. Thou mayst believe those were joyful hours, was it not so, Margaret?" she asked her sister, who answered with a sincere amen.

But my most vivid remembrance of blind Anne dates from a warm, sunny summer morning by the fiord banks, where nature was grand and luxuriant. I walked and hummed a tune. Right in front of me sounded a friendly "God bless thee," and when I raised my eyes there stood blind Anne with her staff. She replied to my greeting that she had come from the judge's garden because she had another song for me. I asked how she knew who was coming.

"I knew thee by thy voice and step," said she.

Right by the path stood a strong old weeping birch, and spread out its branches in bold curves; beneath was a stone cast on the bank. Here we took our place, and blind Anne began her song. But she had barely sung a straphé before a throng of children of the busy and curious haymakers drew near, first half timid and shy, one by one, then boldly and freely. In a little while the whole band camped by old Anne's feet. At first their curiosity was divided between Anne and the stranger who sat and wrote. But when blind Anne well started, she was bothered by small hearers who wanted the magical words from her experienced mouth to pour forth, from the tale of the bright days in the mountain fastness to the legends of Askelad and the toad with the nine heads. I went back outside the group, and forgot to follow the old stories. Meanwhile the light, mild summer bore me the odor of the new cut hay and the subdued sound of the scythes' clang under the whetstone, and of the laborers' jesting speech. I sat and looked out upon the beautiful prospect. In the foreground under the weeping birches' swaying, silvery fan, sat old blind Anne, so absorbed in her narrative that her snow-white hair had loosened itself under her hat and slipped over her forehead; by her feet the bare-footed, bare-headed, shirt-sleeved children, whose eyes hung upon the old mouth and seemed to catch the word ere it slipped over the lips. Outside, in the July day's light and brilliance, were the luxuriant stretches of wood on the declining banks, and I saw Sorfjord's greenish mirror, in the light ripples whereof the sunbeams played and gleamed and sparkled in a thousand reflections until the fiord curved away in the distance, its half concealed and mighty cliffs looming through the hazy, melting blue. But on the other side right over the fiord glimmered and sparkled the snowy crown of the Folge glacier; it bowed down and kissed the grass and the leaves, shining white as blind Anne's hair, that lay over her store of songs and narratives.

On the following day I bade blind Anne farewell. She wept and thanked me for the good times we had had together. "We shall not meet again upon earth," said she. "When thou comest here again I shall surely be dead."

She was right. No one who visits the wonderful banks of Sorfjord will find her. Now she has passed under the same roof as the blessed Provost. Ullensvang's churchyard has covered them both with gray turf.

TO COMFORT, in the highest sense, is a prerogative of God Himself. The Father of our blessed Lord is "the God of all Comfort"; our Lord Jesus Christ, with the Father, is implored by the apostle to "comfort our hearts"; and God the Holy Ghost bears the title of "the Comforter." Thus the source and fountain of Comfort is none other than the Triune God. The derivation of the word sufficiently indicates that to comfort is not merely to soothe and to console, but "to strengthen, to invigorate." If we in any degree communicate strength or vigor to others, most assuredly it can only be by helping them to draw nearer to the true Giver of both.—*Rev. T. V. Fosbery.*

HAPPINESS dwells in duty performed. It will never yield its blessed treasures to the selfish seeker, nor can it be grasped with a greedy or unwashed hand. Happiness is a mosaic, composed of the tiny stones of daily duty, love to God, love to our fellow man. Viewed singly they seem of small value; but when they are grouped together, and combined in Christian character, they constitute that costly jewel called happiness. And we retain this jewel by bestowing it, for "all who joy would win, must share it—happiness was born a twin."—*The Evangel.*

Church Kalendar



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

KALENDAR OF COMING EVENTS

Sept. 26—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
 Oct. 4-8—B. S. A. Conv., Cleveland, Ohio.
 " 11—General Conv., St. Louis, Mo.
 " 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.

Personal Mention

THE Rev. PAUL H. BARBOUR has taken up work among the Italians in Connecticut. His present address is 198 Farmington avenue, Hartford, Conn.

THE Rev. TROY BEATTY, for the past twenty years rector of Emmanuel Church, Athens, Ga., has resigned to accept the rectorship of Grace Church, Memphis, Tenn. The change is effective November 1st.

THE Rev. THOMAS BENJAMIN CLARKE of the diocese of Toronto has become curate to the Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo, N. Y., and is in charge of the Church of the Holy Communion.

THE Rev. R. P. EUBANKS has left Parker and Hurley, S. D., to take charge of the missions at Redfield and Gettysburg in the same state.

THE Rev. F. D. EVENSON has gone to the General Theological Seminary to take a special course.

THE Rev. ALFRED WILSON GRIFFIN, having accepted a second reappointment to the chaplaincy of Kemper Hall School, Kenosha, Wis., has resigned the rectorship of St. Mary's Church, Eugene, Ore., and will be in residence at the opening of the fall term in Kenosha.

THE Rev. L. T. GWYNN takes charge of missions at Madison and Howard, S. D., left vacant by the resignation of the Rev. Elias Wilson.

THE Rev. FRANCIS J. HALL, D.D., has returned from his summer home in Michigan, and should hereafter be addressed at 418 West Twentieth street, New York City.

THE Rev. CHARLES MERCER HALL, rector of St. Mary's Church, Asheville, N. C., has been spending some time with his family at Rosemount, Esopus, N. Y. He preached on two Sundays in Holy Cross Church, Kingston, N. Y., of which he was until a few years ago the rector.

THE Rev. ALEXANDER W. HAWKS, rector of St. John's Church, Parsons, Kan., and his two-year-old daughter were severely injured on September 16th in a gas explosion which wrecked the church.

THE Rev. CHARLES HITCHCOCK, sometime of the Hitchcock School, San Rafael, Cal., has taken charge of Trinity Mission, Richmond, Cal., and is in residence there.

THE Rev. R. M. HOGARTH has accepted a call to St. Andrew's Church, Madison, Wis.

THE address of the Rev. EDWIN G. HUNTER has been changed from Pensacola, Fla., to 316 S. Sixth avenue, Maywood, Ill.

THE Rev. PHILIP SIDNEY IRWIN, after more than eight years at Christ Church, Pomfret, Conn., has resigned to become Archdeacon of the East Coast of Southern Florida, in charge of the colored work.

THE Rev. A. E. JOHNSTONE has become curate of the Church of the Ascension, Chicago. His address is 1135 North La Salle street, Chicago.

THE Rev. EDWIN SELDON LANE, curate in St. Luke's parish, Germantown, has been appointed to take charge of old St. John's, Northern Liberties, Philadelphia, succeeding the Rev. H. M. G. Huff, who has been compelled to retire from the work on account of ill health.

THE Rev. CLAYTON MACKENZIE LEGGE has been placed in charge of St. Michael's parish, Milton, Mass., during the absence of the rector, Chaplain Boyd Edwards of the Eighth Massachusetts Regiment.

FOURTEENTH SUNDAY AFTER TRINITY

St. Luke 17: 16—"He was a Samaritan."

Samaria shames Jerusalem, the sons
 Of privilege more thankless than the scum
 Of alien lands. Easy, it seems, to come
 Asking for help in need; easily runs
 Moreover, faith, obedient to seize
 Instant the promis'd boon. Yet passing hard,
 For men long surfeited with favor, to regard
 The healing Love with love on grateful knees.

Lord, grant us, with the ten, to know the stain
 Of mortal sin, foulest of leprosy;
 And, with the ten, grant us the faith that flies
 Obedient, that our flesh come clean again.
 But, with the stranger, grant, all this above,
 That thankful hearts repay Thy saving love.

HERBERT H. GOWEN.

THE Rev. E. H. MCCOLLISTER, rector of Calvary Church, Santa Cruz, Cal., has been chosen Dean of the Pro-Cathedral of St. Stephen the Martyr, Portland, succeeding the Very Rev. H. M. Ramsey, and will be in charge October 1st.

THE Rev. CHARLES MACLEAN, having moved from Halley to Mountain Home, Idaho, wishes mail matter addressed accordingly.

THE Rev. W. T. METZ will become curate in the parish at Andalusia, Pa.

THE Rev. RAY OAKLEY MILLER has been called as an assistant rector at St. John's Church, Jersey City Heights, N. J. He entered upon his new duties the second Sunday in September.

THE Rev. J. M. MURRAY has been appointed to the parish in Hatboro, Pa.

THE Rev. R. R. PARKER should now be addressed at 300 Church street, Hartford, Conn.

THE Rev. VIVAN PETERSON has become curate at St. Matthew's Church, Kenosha, Wis., and should be addressed at St. Matthew's Guild Hall, corner Church and South streets, Kenosha.

THE Rev. CECIL C. PURTON has resigned his curacy at St. Paul's Cathedral, Detroit, Mich., and is now assistant at Christ Church in the same city.

THE Rev. F. A. RHEA is now in charge of the Indian work on the Sisseton Reservation in South Dakota.

THE Rev. H. BUCHANAN RYLEY should hereafter be addressed at 980 Delmas, San Jose, Cal., care Mr. S. Westover.

THE Rev. C. F. SCOFIELD has been appointed to take charge of the church in Warwick, Pa.

THE Rev. DR. HUGO P. J. SELINGER has accepted the professorship in economics and sociology at Kenyon College, Gambier, Ohio.

THE Rev. EDGAR F. SIEGFRIED of Milbank, S. D., will reside in Sioux Falls, S. D., after October 1st, and will have charge of the Cathedral parish until arrangements can be made for a permanent rector.

THE Rev. C. T. STOUT, having recently had charge of Grace Church, Traverse City, Mich., with special services at Elk Rapids and Charlevoix, returns to Oak Park, Ill., the last of September, and will be available for supply duty.

THE Rev. ALBERT TWICHELL has resigned the parish at Owatonna, Minn., and is now at Dundas, in the same state.

THE Rev. CHARLES K. WELLER, formerly rector of the Church of St. Michael and All Angels, Anniston, Ala., is now rector of St. Peter's Church, Talladega, Ala., with five mission stations in the mountains of northeast Alabama. His address is 148 North street, Talladega.

THE Rev. GLENN W. WHITE of Christ Church, Albion, N. Y., has returned from his vacation, spent at Woodstock, Vt. During his absence the parish was in charge of the Rev. Professor Blodgett of the General Seminary.

THE address of the Rev. EDWIN WICKENS, assistant secretary and historiographer of the diocese of Dallas, is All Saints' Hospital, Fort Worth, Texas. He is still in charge, however, of Holy Spirit Mission, Graham.

THE Rev. EDWIN WILCOX, rector of St. John's Church, Fort Smith, Ark., for the past five years, takes charge of the missions at Webb City, Nesho, and Monett, in the diocese of West Missouri, after this month. His address will be Webb City.

THE Rev. DR. CHARLES WILLIAMS has taken charge of St. John's Church, Compass, Pa.

THE Rev. W. P. WITSELL, rector of St. Paul's Church, Waco, Texas, has devoted part of his vacation to work among the soldiers.

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.

DEGREES CONFERRED

UNIVERSITY OF CHICAGO.—The degree of Ph.D. upon the Rev. JOHN A. MAYNARD, D.D., a fellow of the General Theological Seminary.

CAUTION

CHURCH PENSION FUND.—In view of the fact that certain unauthorized solicitors have appeared in various parts of the country, the CHURCH PENSION FUND finds it necessary to warn the clergy and all other Churchmen to be on their guard against individuals whom they do not know, who represent themselves as connected with the Fund. Representatives of the central office, or of any diocesan or other committee, can always be positively identified either locally or by telegram addressed to Monell Sayre, Secretary, Church Pension Fund, 14 Wall street, New York City. It is suggested that, wherever possible, contributions to the Fund should be made by check payable to J. P. Morgan, Treasurer.

RETREATS

NEW YORK.—Annual retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 26th to 29th. Conductor, the Rev. P. Gavin Duffy, S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State street, Trenton N. J.

MARRIED

PAULSON-TEN BROECK.—In Minneapolis, Minn., September 13th, by the Rev. G. H. Ten Broeck, rector of Christ Church, Austin, Minn., a brother of the bride, the Rev. MARK G. PAULSON and Miss ANNA PRAY TEN BROECK. The Rev. Mr. Paulson is rector of Christ Church, Albert Lea, Minn., and the bride is the daughter of the late Dr. and Mrs. William P. Ten Broeck of Faribault, Minn.

REES-HIGHT.—At St. John's Chapel, Glen-carlyn, Va., on Tuesday, September 12th, Miss FANNIE FORD HIGHT to Mr. HENRY KOLLOCK REES of Okmulgee, Okla., the Rev. George Crocker Gibbs and the Rev. Dr. S. A. Wallis officiating.

DIED

BROWNING.—At Cragmoor, N. Y., September 3, 1916, ALICE, daughter of Alice V. Marbury and the late Thomas Baird BROWNING. Services on Wednesday, September 6th, from the Church of the Beloved Disciple, New York.

GEORGE.—NELSON JAMES GEORGE was drowned in South Bay, Islip, Long Island, on Saturday, September 9th, in the twenty-fourth year of his age, a devoted son of the Rev. John Francis George and Alice Briscoe his wife, of Essex, N. Y. The remains were buried in the family lot at Thompsonville, Conn.

SIDENER.—At Findlay, Ohio, September 11th, aged 75, MARTIN L. SIDENER, beloved husband of Malvina Blanchard, and father of the Rev. W. M. Sidener of St. Paul's, Steubenville, Ohio. The burial service was read at St. John's Church, Sturgis, Michigan, the Rev. F. A. Patterson officiating.

WARREN.—At his home in Scranton, Pa., EVERETT WARREN, for thirty-six years vestryman of St. Luke's Church.

WANTED

POSITIONS OFFERED—CLERICAL

IF THERE IS A young, thoroughly Catholic, unmarried priest who could afford to serve as curate for his room and board in rectory, without salary, the rector of a parish in small city with two country missions would like to hear from him. Address F. D., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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

EXPERIENCED PRIEST, engaging in study in New York City from October 1st, desires Sunday work. Regular position lasting through the winter preferred. Address ASSISTANT, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, Catholic, moderate as to ritual, good extempore preacher and reader, diligent visitor and interested in Sunday school, desires change. Address PENN, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

PRIEST desires permanent or temporary duty in East. Address Two, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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

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

ORGANIST and choir director wanted. Plain service, mixed choir. Middle West. Splendid musical opportunities. Salary \$500. Address Rector E., care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—MISCELLANEOUS

JOINT POSITION as choirmaster and organist wanted by man and wife; experienced; communicants; now engaged in denominational churches. Satisfactory references. Small salary and good teaching field required. Address L. E. L., care LIVING CHURCH, Milwaukee, Wis.

WIDOW OF CULTURE, capable of taking full charge of refined home, desires position as housekeeper, companion, or chaperon. Home atmosphere rather than high remuneration considered. Address ARDSLEY, care LIVING CHURCH, Milwaukee, Wis.

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

COMPETENT ORGANIST and experienced teacher desires position in the South. Specialties, history of music and history of art. Highest references. Address BURG, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, trained, wishes work in Church, mission preferred and good Churchmanship. Teaching, visiting, general service. East preferred. Address ACTIVE, care LIVING CHURCH, Milwaukee, Wis.

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

COMPANION, experienced, well educated young Canadian woman, good housekeeper, desires position, city, country, or travelling. References. Address NYDA, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

CHURCHWOMAN desires position as companion to lady going West for winter. Experience. Good references. Address RUTH, care LIVING CHURCH, Milwaukee, Wis.

CHURCH MISSION OF HELP wishes position for young woman as waitress or mother's helper. Address 37 East Twenty-eighth street, New York City.

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

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

CLERGYMAN'S DAUGHTER, trained nurse, wishes care of chronic invalid. Address CANADA, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER, trained, experienced, desires engagement. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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.

APERPETUAL CALENDAR—Endorsed by Church, Government, and Press. All objections to existing calendars eliminated. 25 cents. Rev. H. P. HAMES, 507 West One Hundred and Seventy-ninth street, New York City.

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.

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 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAAR BREAD.

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

CLERICAL OUTFITS

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

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

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

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

HEALTH RESORTS

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

HOME WANTED

GOOD HOME wanted with kind people for woman and three children, 6 to 11. Woman good worker; can cook, clean, or launder. Work in Episcopal school if possible where children could attend. Address GLEN, care LIVING CHURCH, Milwaukee, Wis.

GOOD HOME wanted for boy of 15, with clergyman who loves boys. Boy to be of service in church and home. Taught or sent to school. Address LAUREL, care LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE—FLORIDA

MIAAMI BEACH, Miami, and Dade County. In our diversified conditions you can find what you need in this mild climate and rapidly developing county. Miami Beach for homes all the year or winter; Miami City for business; Dade county for vegetable raising, oranges and grape fruit. Dade county is noted for its excellent oiled roads. Send for booklet or for any information to LUMMUS INVESTMENT Co., Miami, Fla.

WANTED—MISCELLANEOUS

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

TRAINING SCHOOL FOR NURSES

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

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

INFORMATION AND PURCHASING BUREAU

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Church Literature Press, 2 Bible House.

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LOUISVILLE:

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LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Carnegie Endowment for International Peace. 2 Jackson Pl., Washington, D. C.

Year Book of the Carnegie Endowment for International Peace. 1916.

Dodd, Mead & Co. New York.

The Advance of the English Novel. By William Lyon Phelps, Lamson Professor of English Literature at Yale, Member of the National Institute of Arts and Letters, Author of Essays on Modern Novelists; Essays on Russian Novelists, etc. \$1.50 net.

Houghton Mifflin Co. Boston.

Letters from France. By Jeanne le Guiner. Translated by H. M. C. \$1.00 net.

Speaking of Home. Being Essays of a Contented Woman. By Lillian Hart Tryon. \$1.00 net.

G. P. Putnam's Sons. New York.

The Cambridge Book of Poetry for Children. Selected and Edited by Kenneth Grahame, Author of The Golden Age Dream Days; The Wind in the Willows, etc. Decorations by Maud Fuller. \$1.50 net.

The Cab of the Sleeping Horse. By John Reed Scott, Author of The Colonel of the Red Hussars; Beatrice of Clare; The Imposter; The Last Try; The Unforgiving Offender; The Duke of Oblivion, etc. \$1.35 net.

PAMPHLETS

Church Periodical Club. New York.

Twenty-sixth Annual Report of the Church Periodical Club. April 1, 1915, to April 1, 1916.

From the Author.

The Fact of Christ's Resurrection. A Sermon, Preached in Grace Church in New York on the Sunday after Easter, April 30, 1916, by Charles Lewis Slattery, D.D., Rector of the Parish.

Craft's "Exodus from Poverty." Its Close Relation to "The Kingdom," etc. By the Rev. William Henry Talmadge, Rector Church of the Redeemer, Flandreau, S. D., Secretary the Other Economics League, Secretary the S. D. Social Service Commission, former Secretary Scottish Rite Bodies, McAllister, Okla. Tract No. 1, Christian Economics Department, Other Economics League of America.

Hodder & Stoughton. London, Eng.

The Murder of Captain Fryatt.

Chas. F. Chase, Secy. New Britain, Conn.

Proceedings of the Twenty-fourth Annual Conference of Church Clubs of the United States. May 5 and 6, 1916, Washington, District of Columbia.

Bibliotheca Sacra Co. Oberlin, Ohio.

The Date of the Exodus. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law.

Bible Institute Colportage Association. 826 N. La Salle St., Chicago, Ill.

The Coming of the Kingdom of Christ. A Stenographic Report of the Prophetic Bible Conference held at the Moody Bible Institute of Chicago, February 24-27, 1914. Including a list of some exponents of Premillennialism. Paper, 25 cts. net; cloth, \$1.00 net.

The Holy Spirit. How to Obtain Him in Personal Experience. 3 cts. net; \$2.50 per 100.

CATALOGUES

St. James School for Boys, Faribault, Minn. 1916-1917. Rev. James Dobbin, D.D., Elizabeth L. Dobbin, Founders.

THE CHURCH AT WORK

CONVOCATION OF UTAH

THE NINTH annual convocation of the missionary district of Utah was held September 6th and 7th, at St. Paul's Church, Vernal. This was late, as the last week in May is the regular date. Vernal is about one hundred and fifty miles from the railroad, the only means of entrance being by automobile. The muddy roads of spring make traveling very hard, so the date was changed. The trip can be made in one day from Salt Lake City, but as the distance is over two hundred miles and over many mountain ranges, some nearly ten thousand feet high, a full week was required by the trip and sessions.

Three machines left Salt Lake City and one from Ogden, carrying the clergy and a few of the laity. Two routes were followed, both meeting at Duchesne, where a service was held Monday evening. The next day all the delegates were entertained at Roosevelt by the women of St. Paul's Guild, which is made up of all the non-Mormon women of the town, united in a common effort to have religious services. Mid-afternoon of Tuesday found the caravan at old Ft. Duchesne, which is now used as the headquarters of the Ute

Indians. Until five years ago this was a four-company post of the United States Army. These Indians receive a monthly allowance from funds to their credit in the Treasury, and convocation was fortunate in crossing the Reservation on pay-day. Fully a thousand Indians were at the Fort in their best dress. The United Offering maintains a woman worker at this station.

The delegates were most cordially received by the people of Vernal, an exceedingly strong Mormon town. The Commercial Club postponed an automobile run that they might be present and tender a public reception for the strangers. Not least enjoyable was a run to the Government Park on the Green river where the petrified bones of a dinosaur are being exhumed. A large number made this trip and listened to the interesting talks by Carnegie Institute officials in charge of the work.

Convocation was opened with the consecration of St. Paul's Church by Bishop Jones. The building was erected some years ago but was never set apart.

The Rev. Hoyt E. Henriques was re-elected secretary, the Rev. W. W. Fleetwood,

Ogden, was elected clerical delegate to General Convention and Mr. J. Walcott Thompson of Salt Lake City, lay delegate. The Rev. H. E. Henriques and Mr. L. S. Austin, both of Salt Lake City, were elected alternates.

Resolutions were adopted asking Congress to favor national prohibition; on the Church Pension Fund; thanking Mrs. Clinton Ogilvie for her continued kindness in making a mid-winter gathering possible, and for the Arthur Brooks Memorial Library; asking the State Legislature and the Indian Rights Association to take steps to eradicate the use of peyote (a harmful drug) from among the Utes.

A resolution was adopted in the following words, endorsing Church unity:

"WHEREAS, It appears upon investigation and actual practice that it is possible for this Church to enter into the proposed plan of consultation and cooperation in Christian work with other Christian bodies of this state, without surrender of its own principles;

"Therefore, be it resolved, That this convocation endorse and hereby does endorse the Bishop's action in entering into this plan and his appointment of representatives to

the Alliance and desires that the representatives in the future be the Bishop's own appointees."

The principles of this Alliance may be stated as follows:

1. New territory is not to be entered without the consent of the commission.

2. Territory now having occasional services is not to be abandoned in favor of those having regular work.

3. No societies (guilds, Girls' Friendly Societies, auxiliaries) are to be formed in territory already assigned to another body.

Under the above agreement a string of "coal" towns has been turned over to the Episcopal Church for its oversight, and the Rev. George W. Dunlap of Garfield will take charge of this new work, residing at Helper.

Encouraging reports were read from all the institutions, especially from St. Mark's Hospital. This institution is so popular that it is over-crowded at times, yet it never turns away any deserving case for lack of means, and the amount of free-case and charity work is as large as that of all the other hospitals of the city combined. The large number of patients, and excellence of staff, attracts a large number of young women to its training school, which in turn is over-crowded. Bishop Jones announced that an addition to the Nurses' Home had become necessary and had been ordered.

Large public meetings were held on Wednesday evening with addresses by the Rev. H. E. Henriques and the Rev. W. W. Fleetwood on the Church and its Doctrines; on Thursday afternoon by the Rev. E. T. Lewis on The Woman's Auxiliary; and Thursday evening by the Rev. J. H. Dennis and Bishop Jones on Missions.

OPENING SERVICES AT GENERAL CONVENTION

IT HAS now been decided to celebrate the corporate Communion for the bishops and deputies who are in attendance at the convention Wednesday, October 11th, at 7:30 in Christ Church Cathedral. At 10:30 in Moolah Temple Matins will be said and Bishop Tuttle will preach the sermon.

CHURCH PENSION FUND

DR. GEORGE H. NOBLE, of Atlanta, Ga., has been appointed by Bishop Nelson as chairman of the diocesan committee in Atlanta. The other members are the Hon. Seaton Grantland, Griffin, and Mr. James H. Singleton of Columbus. A meeting of this committee will be held at an early date, at which time the part which Atlanta is to play in the final drive for the Pension Fund will be mapped out.

Dallas is preparing to take an active part in the campaign this fall. Members of the diocesan committee appointed by Bishop Garrett are keenly interested, and are now accumulating diocesan information. The members of the committee are Messrs. E. H. Lingo, Dennison George Beggs, Jr., Fort Worth; P. P. Tucker, Dallas; F. W. Offenhauser, Texarkana; Gordon Farriss, Dallas.

Bishop Johnson has appointed the following committee to care for the interest of the Fund in the diocese of Los Angeles: The Very Rev. William MacCormack, D.D., Dean and Rector of St. Paul's Pro-Cathedral, Los Angeles; the Rev. Robert L. Windsor; Mr. W. F. Knight, Pasadena; Mr. George H. Wigmore, Los Angeles.

The committee in the diocese of Michigan, which was authorized at the last diocesan convention to raise a portion of the reserve, has completed its plans for the fall campaign. The Rev. W. Warne Wilson of Trinity Church, Detroit, is chairman.

Minnesota is one of the first dioceses to open up its active fall campaign. Deep interest was manifested at a committee meet-

ing early in September. Preliminary to the opening of the campaign there were sent to each of the clergy a request for his hearty coöperation. Rectors were also asked to appoint an influential layman as parish representative. It is planned to hold a large meeting, probably in Minneapolis, some time in October, at which Bishop Lawrence will probably make the address.

THE APPROACHING BROTHERHOOD CONVENTION

THE ANNUAL EVENT among Churchmen, the national convention of the Brotherhood of St. Andrew, opens at Cleveland on Wednesday evening, October 4th, with a Churchmen's dinner at the Hotel Statler, at which the chairman will be Mr. William G. Mather of Trinity chapter, and the speakers will be the Bishop of Chicago and Mr. George Wharton Pepper.

The next four days will be replete with events such as are of value to every Church-



KEITH'S HIPPODROME, CLEVELAND, OHIO
Where the mass meeting will be held

man, and particularly to every layman. If selection be made of some of them, it would be well to note the great meeting for boys on Friday at the Statler, when the Rev. William E. Gardner, D. D., of New York, and the Rev. R. W. Patton of Atlanta will be among the speakers. It is expected that the vested choir of the Cathedral will render the music. A large silk banner, with a blue St. Andrew's Cross on it, is to be awarded to the Sunday school in Cleveland having the largest attendance of boys over 12 years of age.

There is also to be noted as the main feature of the convention the annual corporate Communion at Trinity Cathedral, at which Bishop Leonard will be celebrant. On Sunday afternoon there will be a mass meeting at the Hippodrome, which seats 5,000 people. Edwin Arthur Kraft, F.A.G.O., the organist of the Cathedral, is chairman of the music committee for the convention, and is arranging for a vested choir of 500 for this occasion. Bishop Leonard will preside.

Advance information indicates an exceptionally large convention. Pittsburgh has reserved accommodations for 150 men and boys. Detroit expects to send 100, and the neighboring dioceses will undoubtedly do well. Boys will be quartered in Emmanuel parish house at 50 cents per night, including breakfast. We are asked especially to say that all clergy from outside of Cleveland will be entertained by Churchmen of the city free of expense if advance notice is given.

AT THE PLATTSBURG TRAINING CAMP

A NUMBER of bishops and priests have been members of the present training camps at Plattsburg, N. Y. Some who had

planned to attend were serving as chaplains at the front instead, or were prevented by pressing parochial work. At least six were in the July camp, while the following were in the August enrollment: The Rev. Messrs. C. J. Harriman and J. B. Shepherd, Connecticut; the Rev. E. J. Randall, Chicago; the Rev. Messrs. R. T. Loring and A. deF. Snively, Massachusetts; the Rev. Philip Cook, Maryland; the Rev. Messrs. C. D. Drumm, H. E. Pike, and John A. Wade, New York; the Rev. E. W. Hall, New Jersey; the Rev. F. L. Finchbaugh, Ohio; the Rev. Messrs. H. St. Clair Hathaway and J. T. Ward, Pennsylvania; Bishop Brent; Bishop Perry, the Rev. Messrs. S. M. Dorrance, C. A. Meader, and J. F. Scott, Rhode Island; the Rev. T. F. Turner of Vermont.

BROTHERHOOD MASS MEETING AT ST. LOUIS

INTERESTING and important on the official programme of the coming General Convention will be a mass meeting for men under the auspices of the Brotherhood of St. Andrew in St. Peter's Church, St. Louis (Rev. Dr. Z. B. T. Phillips, rector), on the evening of October 13th, at eight o'clock. The Presiding Bishop, who is also honorary president of the St. Louis local assembly of the Brotherhood, will have charge. The service before the addresses will be participated in by the Bishop of New York, the Bishop of Southern Ohio, and the Bishop of Massachusetts.

Addresses will be given by Mr. George Wharton Pepper, the Rt. Rev. Dr. H. H. Montgomery, Secretary of the Society for the Propagation of the Gospel, and member of the official deputation from the Church of England to General Convention; the Bishop of the Philippines; and the Most Rev. Dr. George Thorneloe, Archbishop of Algoma, Metropolitan of Ontario, and chairman of the official deputation from the Canadian Church.

This meeting for worship, inspiration, and instruction, will be far-reaching in its influence, and a most hearty and cordial invitation is extended to all men of the Church to join in it.

NEW DEAN FOR DETROIT

THE VERY REV. S. S. MARQUIS, D.D., for many years Dean of St. Paul's Cathedral, Detroit, has resigned on account of ill-health. As head of the sociological department of the Ford Motor Company he will continue his work there and still be connected with the Cathedral, probably as Canon. During his deanship the cathedral was erected and the cathedral house was remodeled.

Dr. Marquis will be succeeded as Dean by the Rev. Frederick Edwards, formerly of Grace Church, New York, who has served as *locum tenens* during the past year. Mr. Edwards is a preacher of much ability. Of English birth, he was graduated at the Cambridge Theological School and was rector at Malden, Mass., then at St. James' Church, Milwaukee, before going to New York.

MEMORIAL TO GENERAL CONVENTION IN BEHALF OF THE JEWS

THE FOLLOWING memorial is to be presented to the houses of General Convention. It is from the pen of Mark John Levy, late general secretary of the Hebrew Christian Alliance of America.

"A memorial to the General Convention of the Protestant Episcopal Church, meeting at St. Louis, Mo., in the year of our Lord, one thousand nine hundred and sixteen.

"WHEREAS, The unscriptural attitude of the Church Universal toward the Jews, since the day of Constantine, has caused the opinion to be wide-spread in Jewry that loyalty to Christ involves disloyalty to Israel; and whereas, the Jews are on the eve of national restoration to the Holy Land; therefore be it, *Resolved*, That the General Convention of

the Protestant Episcopal Church proclaim to the Jews that they are left free, if they so desire, to observe the national and social customs of Israel when they accept our Lord Jesus Messiah, according to the teaching and practice of Christ and the Hebrew Christians in the primitive Church (Matt. 5: 17; Acts 15: 18-21; 16: 3; 18: 18; 21: 17-26; 22: 1-3; 28: 17; Rom. 7: 7-12; 11: 1; 14: 1-6; 1 Cor. 7: 18; 9: 20; Gal. 2: 7-9).

"In adopting this resolution the General Convention distinctly affirms that neither Jew nor Gentile can be saved by works of the Law, but only through the merits and mediation of Jesus Christ the son of David, the son of Abraham, the son of God, our Lord and Saviour (Acts 4: 11, 12)."

BERKELEY DIVINITY SCHOOL

THE SIXTY-THIRD year of the Berkeley Divinity School opened on Tuesday, September 19th, when the school reassembled for Evening Prayer with a sermon by the Dean. On Wednesday, an Ember day, the morning was devoted to quiet hours, with addresses after Morning Prayer and at the mid-day Litany service. On St. Matthew's Day, academic work began, after Matins and Holy Communion. The missionary society will hold a meeting on Tuesday, September 26th, and on Michaelmas Eve the Bishop of Anking (China), of the class of 1895, will preach at the 5:30 service, after which the Dean will give a reception to the members of the school.

Several of the students will be delayed in returning by reason of their duties in the national service.

Among the new students is a representative from Japan, Umetaro Uda, a graduate of St. Paul's College in Tokyo and of the Nippon Sei Kokwai Theological Seminary.

During the vacation the common-room has been renovated and the pictures rehung and the collection of missionary curios put again in place. Special gifts have been received from Bishop Acheson and from the library of the late Rev. James Stoddard, D.D., '74, and the Rev. Dr. A. W. Hazen of Middletown.

REMARKABLE FRESCO AT CONNECTICUT STATE PRISON

LAST WINTER a remarkable work of art, depicting our Lord's commission to St. Peter, was finished at the state prison at Wethersfield, Conn. Miss Genevieve Cowles, the artist, had given seven years of untiring work, making two trips to the Holy Land to study the landscape of Galilee, especially Lake Gennesaret and the fields and flowers and native types in the country round about. Photographs of this fresco, which the artist intended as a source of interest and inspiration to the convicts, may now be purchased in two sizes, for \$5 and \$2.50. Miss Cowles, who is also known for her work in stained glass, may be addressed at 195 Oxford street, Hartford, Conn., in care of Miss Clara Gould Tracy.

BEQUESTS

GRACE CHURCH, New Bedford, Mass., has been bequeathed \$15,000 by the will of Alice R. Howland. It is a trust fund, the interest to be used for repairs on the church.

A BEQUEST of \$500 to the diocesan parochial fund as endowment for St. John's Church, Clifton Springs, N. Y., is provided in the will of Sarah Elizabeth Tillott, late of Geneva, N. Y.

BY THE WILL of the late Dr. Thomas H. Emory of Manor Glen, Baltimore county, Maryland, who died August 15th at Saranac Lake, N. Y., \$1,000 is bequeathed to St. James' Church, My Lady's Manor, Baltimore county, Maryland.

MEMORIALS AND GIFTS

A MEMORIAL window is to be placed in St. Luke's Church, Scranton, Pa., and unveiled in October. The subject is the Annunciation. The window is being made in England by Hardman.

THE CHURCH OF THE RECONCILIATION, Webster, Mass., has given a contract for organ enlargement and alterations to cost \$3,000. This is made possible through an offer by Mrs. Horatio N. Slater in memory of her son Morris, who died this year at St. Paul's School, Concord.

AT TRINITY CHURCH, Lyme, Ohio, on the Eleventh Sunday after Trinity, the Rev. O. F. Crawford, rector of the parish, blessed a pair of cruets and a bread-box given in memory of Alice Victoria Fry. On Thursday, September 14th, at St. Paul's Church, Bellevue, he blessed a pair of eucharistic candlesticks given in memory of Irene Gertrude Basford. They were the gift of the family.

ST. JOHN'S CHURCH, Oneida, Madison county, N. Y. (Rev. William Russell McKim, rector), is to be extensively remodelled this fall as a memorial to the late Mrs. Niles Higginbotham. The chancel will be formed in its upper part along Gothic lines, and the cost of the work will be defrayed by Mrs. Higginbotham's daughters, the Misses Louise and Lily. The plans also include the insertion of a new memorial window in the east wall above the altar. The present reredos, a memorial to the late Mrs. Theodore Carter, will be extended to the full width of the chancel. At the same time the entire interior of the church will be redecorated by ladies of the parish.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Death of Everett Warren—Summer Home at Cresco.

ST. LUKE'S CHURCH, Scranton, has lost one of its leading vestrymen and a notable figure in the diocesan life in the death of Mr. Everett Warren, who for thirty-six years was actively interested in the welfare of the Church. Mr. Warren was a member of the Standing Committee for fifteen years. His will bequeathed to his parish \$8,000 for an endowment fund.

SUMMER RECREATIONAL work of St. Luke's Church, Scranton, has included the maintenance of a summer home at Cresco, in the heart of the Poconos; 313 women and children have been cared for. Four camps for boys were successfully operated; one for the boys of the choir, another for the Boy Scouts, and two for the Boys' Industrial Association, a club for good citizenship connected with the parish.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Opening of Grace Cathedral—Organ for Cathedral Mission—Every-Member Canvass.

SUNDAY, SEPTEMBER 10th, marked the beginning of the working year in Grace Cathedral. The Bishop preached, having returned from a month in the Yellowstone. A national flag of silk, for the first time carried in the procession, is the gift of Mr. and Mrs. L. F. Monteagle. Saturday, September 9th, is observed as a state holiday, being the day of the admission of California into the Union, so that the introduction of the American flag into the Cathedral procession on the Sunday nearest is peculiarly appropriate.

THE VICAR and congregation of the Cathedral Mission of the Good Samaritan, San Francisco, are rejoicing in the generous gift from the Cathedral of the pipe organ which was erected in Grace Chapel immediately after the catastrophe of 1906. It is a two-manual organ of very good tone, built at a

cost of nearly \$2,500. It is a great addition to the services at the Cathedral Mission.

ST. MARK'S PARISH, Berkeley (Rev. E. L. Parsons, D.D., rector), plans for an every-member canvass on Sunday, October 1st, and following days.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Denver Notes.

THE OAKES HOME for tuberculosis patients, at Denver, founded by the Rev. F. W. Oakes, its chaplain and manager, celebrated its twenty-first anniversary Sunday, September 10th. Dean Hart was the preacher. Canon Oakes announced that 12,000 persons had been helped by the Home.

SANDS HOUSE, a free institution, has been founded for destitute tuberculosis women. Miss Elinor Wright of Wolfe Hall, Denver, is the voluntary organizing secretary for this much needed work.

ST. MARK'S PARISH, Denver (Rev. J. H. Houghton, D.D., rector), maintains two successful institutions—a weekly Sunday school magazine and a celebration of the Eucharist every Wednesday at noon.

THE MEN'S CLUB of St. Stephen's Church, Denver (Rev. R. H. O'Malley, rector), has for its weekly meetings two speakers, one presenting a social or civic topic, while the other gives an evangelistic address.

THE COLLEGIATE SCHOOL for Boys, organized a year ago by the Rev. George Holoran and the Rev. Robert Bell, commenced its second year in Wolfe Hall with a greatly increased enrollment.

BROTHER GEORGE WYCLIFFE in cassock and cowl, using the Prayer Book and Church Hymnal, conducts a down-town mission that has a peculiar appeal to Denver's down-and-outs. An ex-Roman priest, he has gathered about him a group whose splendid singing and responsive reading in their informal services at 7 A. M. and 7 P. M. are a daily inspiration. An employment bureau is one of many departments of social service carried on at the mission.

CONNECTICUT

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

Opening of Trinity College Postponed—Funeral of Nelson George—Apportionment.

THE FUNERAL of Nelson George, son of the Rev. John Francis George, recently rector of St. John's Church, Rockville, who was drowned while bathing at Islip, N. Y., on the 9th inst., was held at St. Andrew's Church, Thompsonville, Tuesday, September 12th. Interment was in the local cemetery.

THE BOARD of Missions has received from the diocese to September 1st the sum of \$52,773.56 on its apportionment for general missions, leaving a balance of \$4,480.44 to be raised during the month.

THE RECTOR of St. Thomas' Church, Hartford, the Rev. Franklin H. Miller, believes that every Church member is expected to express his or her Christianity by doing something practical through the Church's various organizations. He has organized committees, embracing a large portion of the adult membership, and has set them to work upbuilding parish and community life.

UNDER THE auspices of the New Haven Chamber of Commerce there will be held in that city, October 8th, 9th, and 10th, a Church advertising convention, similar to the great conventions held in Chicago and Philadelphia. A number of Church clergy are working on the several committees organized in the interests of this movement.

THE CORNERSTONE of the new memorial

parish house for Christ Church, Hartford (Rev. James Goodwin, D.D., rector), was laid with quiet but impressive ceremonies on Saturday, September 16th.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Clerical Vacations — Improvements — Schools Re-open.

THIS HAS been a year of coincidence of clerical furloughs. As a result the progress of the work of the Church in Cuba has not been as marked as it would have been had all the clergy been at their posts. For a time there were only two American and seven native clergy in this field, which includes the Isle of Pines. However, they are now beginning to return and the work is advancing as rapidly as possible during the wet season.

LAND HAS been donated for the erection of a church in the pueblo of Santa Cruz del Norte, and work on the building has begun. This town, on the north coast about half way between Havana and Matanzas, is at present noted chiefly for its exportation of onions. An electric railroad now building will connect with the main lines from Havana to Matanzas. The Woman's Auxiliary of New York has promised money for the new building.

GROUND has been purchased in Céspedes, a small town twenty-seven miles west of Camaguey, and money is in hand for a new church building. The promising mission at this place owes its inception to a Cuban Church family, formerly living in Camaguey, which removed to this place. Services are held monthly in the home of this faithful family.

IMPROVEMENTS in St. Luke's Church, Columbia, on the Isle of Pines, include a new floor, and decoration of the chancel, the tiled floor in memory of the late Rev. G. B. Johnson, formerly the beloved priest-in-charge.

DOORS HAVE been cut through the sides of All Saints' Church, Guantanamo, and porches built over them, projecting for some distance from the body of the church, serve as class rooms for the two Sunday schools which make use of the building. The work here is chiefly among Jamaica negroes, although one of the Sunday schools is for Cuban children. There is also a very excellent parochial school conducted by two young ladies, one of whom is from Philadelphia. Her assistant is a Cuban girl.

A NEW RECESS chancel has been added to Holy Trinity Church, La Gloria, and a room built which will serve as library and vestry room. La Gloria is an American colony of fruit growers, situated on the coast directly north of Camaguey.

CALVARIO CHAPEL in Jesus del Monte, Havana, is being rebuilt, through funds received in response to appeals in the United States.

THE CATHEDRAL schools for girls and boys, in the Vedado, a suburb of Havana, began their sessions on September 6th, with eight teachers and a large number of pupils. As the school unfortunately has no buildings it is necessary to rent two large houses at an expense of nearly \$300 per month.

THE MISSION day schools on the Constancia sugar estate near Cienfuegos have re-opened. In connection with these day schools are Sunday schools, in some of which there is secular teaching also. These schools are largely supported by the sugar company.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Change in Standing Committee.

AT A RECENT meeting of the Standing Committee for organization, the Ven. C. R. D. Crittenton, Archdeacon of Dallas, was unani-



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mously reelected president. The Standing Committee as at present constituted consists of Archdeacon Crittenton, Deans F. L. Carrington and Harry T. Moore, and Messrs. E. A. Belsterling, George Beggs, Jr., and Charles Cribbs.

EAST CAROLINA

T. C. DARST, D.D., Bishop

The Robert Strange Playgrounds

WHEN WILMINGTON opened its first recreation center for the children of the city, on the site of the United States Marine Hospital, it honored the Church by bestowing upon the grounds the name of the late Bishop. The Robert Strange playgrounds will be a fitting memorial to the Bishop who continually desired to provide wholesome recreation for the young.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Result of De Vona Trial—Chaplain Atkinson.

THE TRIAL of the Rev. F. S. De Vona resulted in a verdict of guilty of insubordination, pronounced by the diocesan court, and the Bishop sentenced the defendant to suspension for one year. The latter appealed to the provincial court, which now has the matter in hand. Insubordination was the only charge considered.

THE REV. WILLIAM ATKINSON, rector of St. Matthias' Church, Detroit, and chaplain of a Michigan regiment, still with his troop on the border, has been very active in seeking to obtain an appropriation from the Detroit council to relieve families suffering from the sacrifices of the soldier boys for their country. The men recently sent a petition to the vestry of St. Matthias', who had requested the release and return of Mr. Atkinson, asking that he be permitted to remain, as the soldiers so greatly need his advice, influence, and ministry amidst the temptations of camp life.

THE BROTHERHOOD OF ST. ANDREW in Detroit has planned through organized committees to hold rallies throughout the diocese in order to send a large deputation to the Cleveland convention.

MILWAUKEE

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

To Endow Work at State University—St. Paul's, Watertown.

WITH THE opening of the fall the work of endowment of university work at Madison is being taken up in active manner and the September number of the *Church Times*, the diocesan paper, is devoted almost entirely to that work. An address to the diocese by the Bishop together with an endorsement of the plan by the Bishop of Fond du Lac begin the number, and a letter from the Presiding Bishop containing a subscription for the fund gives further endorsement to the plan and writes the name of the Presiding Bishop as first among the subscribers. The plan of campaign is then outlined by Mr. William Dawson, the field secretary, who will have the matter in charge. Beginning at Madison the entire state is to be carefully canvassed in the hope that \$250,000 can be raised for the purpose.

THE ANNUAL parish meeting of St. Paul's Church, Watertown, was most enthusiastic. All societies have joined in membership and the church is free from debt. The salary of the rector was raised.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Retreat at Cape May.

THE FIRST retreat in the history of the Church of the Advent, Cape May, was suc-

cessfully conducted by the Rev. George Lynde Richardson on September 9th, 10th, and 11th. Over one hundred attended the opening service.

OREGON

W. T. SUMNER, D.D., Bishop

Dean Ramsay Removes to Faribault

DEAN AND MRS. RAMSAY and children left Portland September 1st for Faribault, Minn., where the Dean will occupy the chair of New Testament Exegesis. At a farewell reception given for them Bishop Sumner made an address, presenting a purse from members of the Pro-Cathedral and a traveling bag from the Portland clergies.

SERVICES THIS month at the Pro-Cathedral are conducted by the Bishop and the Rev. T. J. Williams, rector of St. Paul's Church, Oregon City.

ARRANGEMENTS ARE being made for the organization of a Sunday school institute in Portland under the auspices of the diocesan board of education.

ST. MARK'S CHURCH, Portland, is arranging for an Advent Preaching Mission, to be conducted by the Rev. William B. Hamilton, vicar of St. Mark's Church, Medford.

"STICK TO THE CEREALS"

That Is the Timely Advice of Most Boards of Health in Summer

About this time of year the Boards of Health in most cities issue instructions to the public as to what they should eat and drink in order to be healthy and happy.

These suggestions are timely and in most instances sensible. If carefully followed, most persons would not only avoid discomfort and many serious ailments that are peculiar to summer, but would find themselves in top-notch physical condition, fit for the day's work or play. Some persons are so sensitive to heat that they could not be happy under any system of living, but they can at least be healthy.

It is best to cut out all meats and heavy, high-proteid foods in summer. They are not only unnecessary, but the inability of the stomach to digest them produces poisons which the kidneys and liver are not able to throw off. It is best to stick to cereals, fresh vegetables and fruits. In the case of vegetables, the health authorities advise the eating of green vegetables that grow above the ground. When it comes to cereals, it is best to eat whole wheat cereals, such as shredded wheat biscuit. These biscuits contain more real nutriment, pound for pound, than meat or eggs, are much more easily digested and cost much less.

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ST. JOHN'S, MILWAUKEE, the oldest mission in the diocese, has installed electric lighting and made various improvements in the church property.

THE REV. ROBERT S. GILL, rector of St. Paul's Church, Salem, is convalescing in the Good Samaritan Hospital, Portland, from a second operation.

ST. HELEN'S HALL, Portland, opened Tuesday, September 5th, with an attendance of one hundred.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Cornerstone Laying.

ON SUNDAY AFTERNOON, September 10th, the cornerstone of St. Alban's Church, Duquesne, was laid by the Bishop. Other clergymen present were the Rev. T. J. Bigham and the Rev. T. B. Barlow. Addresses were made by Bishop Whitehead and the Rev. Mr. Barlow. The building is to be a buff brick structure, with concrete foundation, and will cost \$8,000. The congregation, housed in rented quarters for twenty years, before the new year will be worshipping in its own building.

SOUTH DAKOTA

At the Cathedral.

A PREACHING MISSION was held at the Cathedral in Sioux Falls from the 10th to the 17th inst., the Rev. Augustine Elmendorf being the missionary. The Cathedral has been without a rector all summer, having been supplied by a number of clergymen.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
Archdeacon's Report.

A CHAPEL is now being built at Copper Hill, and plans are being made for another at Jellico. A rectory is under construction at Etowah. Work in building construction in the archdeaconry of Sewanee and East Tennessee may seem to proceed slowly, but the Archdeacon sees no advantage in building where there are no men to occupy the field. At least four clergymen are now needed in this field, according to Archdeacon Claiborne's report just issued. In one of these four vacant places a new church has been built and paid for during the past year by the efforts of the congregation.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop
Girls' Friendly Society.

THE SEMI-ANNUAL meeting of the diocesan organization of the Girls' Friendly Society will be held in St. Mark's Church, Rochester, at two o'clock Wednesday afternoon, September 27th.

WEST TEXAS

JAMES STEPTOE JOHNSTON, D.D., Bishop.
Recent Hurricane Damages Much Church Property
—Every-Member Canvass in Kingsville Brings Large Results.

THE STORM that swept the Texas coast last month greatly damaged church property. The church buildings in Falfurrias and Port Aransas were destroyed, while those at Kingsville, Corpus Christi, Rockport, and as far inland as Brackettville were considerably injured.

A RECENT every-member canvass in Epiphany parish, Kingsville, Texas (Rev. D. R. Blaske, rector), conducted by Archdeacon A. W. S. Garden, resulted in the tripling of envelope subscriptions. An effective preaching mission was also held by the Archdeacon. The Church of the Epiphany presented a sad and unlovely sight on the Sunday following the storm. Twisted and shaken from her

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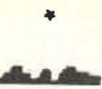
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foundation, windows cracked and shattered, steps leading to sacristy and main vestibule a pile of kindling, with jagged holes in the floor through which portions of the foundation projected, roof trusses broken, and every pew on the gospel side wrenched out of alignment, it offered unique setting for the celebration of that early morning Eucharist. Most of the congregation had been up all night battling with the tornado to save home and life. It was a sight that thrilled, and all the while a tropical sun streamed through the broken windows while a scorching wind stirred protesting bits of brick and mortar that littered the church lawn.

CANADA

Annual Meeting of Synod—Illness of Bishop Newnham—Shortage of Clergy.

Diocese of Qu'Appelle

AT THE August meeting of the rural deanery of Moose Jaw in Holy Trinity Church, Milestone, Archdeacon Johnson of Moose Jaw gave an address on the history of the Sacrament of Penance. Among the subjects discussed was a paper on "How to Conduct a Parochial Mission," one on "Studies in Revival," and one on "The Open Sore of Christendom."—A BOY SCOUT troop has been formed in the parish of St. Andrew's, Morse, with the Rev. R. P. Graham as scoutmaster.

Diocese of Athabasca

THE MISSIONARY in charge of St. Peter's Mission, Lesser Slave Lake, has the honor of being the first canon of the diocese. This privilege was conferred upon him by Bishop Robins during the recent meeting of the diocesan synod at its tenth session.—IN CONSEQUENCE of the rapid changes brought about by railway construction, the Bishop has found it necessary to remove his headquarters to Peace River Crossing, at present the most central position in the diocese and in railway communication with Edmonton.—THE PROVINCIAL House of Parliament agreed to the incorporation of the diocese in October, 1915.—THE SHORTAGE of clergy is much felt, in consequence of so many having gone as chaplains to the seat of war.—THE RECENT synod will be memorable in the annals of the diocese because the Canons, Constitution, and Rules of Order were then adopted.

Diocese of Columbia

THE DEAN of Rupertsland, the Very Rev. Dr. Coombes, has been visiting Victoria. He was the guest of the Dean of Columbia, Dr. Schofield. Dean Coombes was made Dean of Rupertsland in 1905.

Diocese of Huron

A STRONG appeal was made to raise funds for the diocese of Moosonee, to help in replacing losses made by the recent forest fires, in Trinity Church, Belgrave, September 3rd. The offering was sent to Bishop Anderson.—THE FINE memorial window in Grace Church, Brantford, given by Mr. A. Greer of California in memory of members of his family, was unveiled September 3rd.

MUCH SYMPATHY is expressed for the family of the rector of the Church at Paris, whose daughter lost her life by drowning August 26th. She was a niece of Canon Gould of Toronto.

Diocese of New Westminster

A LARGE congregation was present in Christ Church, Vancouver, to hear the farewell sermon of the rector, the Rev. C. C. Owen, who is returning to his work at the front. At the close of the service he bade farewell to each member of the congregation personally. The former rector of Christ Church, in speaking of his work at the seat of war, said that the task which had been

given him was the greatest honor which could have been conferred upon him.

IN A letter from an officer at the front to a member of Christ Church, Vancouver, it was urged that every effort should be made to retain the Rev. C. C. Owen, now serving as chaplain in France, as rector of Christ Church.

Diocese of Niagara

AN INTERESTING service was held in St. Philip's Church, Hamilton, the last week in August. A number of Armenians live in Hamilton, and the Archimandrite of the Armenian Church, whose headquarters are at Worcester, Mass., visited them. Nearly all the congregation were men. A singular part of the ceremony was the giving of the Eucharist to little children, even to babes in arms. The whole service was sung without instrumental accompaniment. St. Philip's Church was used for the occasion.

THE THIRD annual meeting of the Provincial Synod of Ontario opened in Hamilton, September 12th, with a service by Archbishop Thorneloe in the Church of the Ascension. The report of the committee on moral and social reform praised the government for its temperance measure and urged those who favored it to do all in their power to secure proper

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hotel accommodation and to provide recreation rooms. Canon Tucker, rector of St. Paul's Cathedral, London, diocese of Huron, was reelected prolocutor of the Lower House.

Diocese of Quebec

THE RECTOR of St. Peter's Church, Quebec, the Rev. E. A. W. King, has been given a holiday of some months on account of ill-health.—DEAN SHREVE, who spent the month of August in the Adirondacks, has returned to Quebec and to his work at the Cathedral.

Diocese of Saskatchewan

THE AUGUST meeting of the rural deanery of Prince Albert, in St. Andrew's Church, Shellbrooke, was very successful. Rural Dean Strong of Prince Albert was celebrant at the service of Holy Communion with which the session opened.

BISHOP NEWNHAM has been ill since the beginning of August and has had to cancel his engagements. It is not thought that he will be able to resume active work before the end of September. He hopes to be able to take part in the National Mission to be held in October and November.—SO MANY clergy have left the diocese recently that it is feared the diocesan share in the National Mission will not be all that was hoped for.—THE REV. J. L. STRONG, rector of the Pro-Cathedral, Prince Albert, will be the special preacher at the thanksgiving service at North Battleford, September 28th.

Diocese of Toronto

THE PREACHER in St. Augustine's Church, Toronto, August 27th, was Archbishop Hamilton of Ottawa, who was on his way to the retreat at Oshawa.—A PRESENTATION of a wrist watch and address was made to the rector of All Saints', Canmington, the Rev. A. C. Cummer, by the congregation, on his appointment as chaplain for overseas work to the One Hundred and Eighty-second Battalion.—THE SON of the rector of the Church of the Advent, West Toronto, Corporal Lynch, who was wounded in France in July, is recovering.

THE HEADQUARTERS of the Nathanael Institute, which is the diocesan mission to the Jews, has been changed. The authorities hope to be in their new home by the middle of October. The new building seems admirably adapted to the work it is intended for, which is intended to include night schools for both men and women, reading and club rooms.—THE SUBJECT of Bishop Sweeny's sermon on the first Sunday in September, in St. Alban's Cathedral, Toronto, was Prayer, especially public prayer.—THE REV. A. E. H. RIBOURG, who has been assistant rector of Holy Trinity, Winnipeg, for the last four years, has been appointed priest-vicar of St. Alban's, Toronto.

Diocese of Yukon

BISHOP STRINGER has returned to Dawson, after attending the meeting of the Provincial Synod at Edmonton. He preached in St. Mark's Church, Vancouver, where he spent a Sunday on his way home, and in St. Michael's in the evening.

THE PRAYER OF A HORSE

To THEE, my master, I offer my prayer:
Feed me, water, and care for me, and when my day's work is done provide me with shelter, a clean, dry bed and a stall wide enough for me to lie down in comfort. Talk to me. Your voice often means as much to me as the reins.
Pet me sometimes, that I may serve you the more gladly and learn to love you.
Do not jerk the reins, and do not whip me when going up hill.
Never strike, beat, or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding, see if something is not wrong with my harness or feet.
Examine my teeth when I do not eat. I

may have an ulcerated tooth, and that, you know, is very painful.

Do not tie my head in an unnatural position, or take away my best defense against flies and mosquitoes by cutting off my tail, or limit my range of vision by blinders so that I am frightened by what I cannot see.

And finally, O my master, when my youthful strength is gone, do not turn me out to starve or freeze, or sell me to some cruel owner to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way, and your God will reward you here and hereafter.

You will not consider me irreverent if I ask this in the name of Him who was born in a stable. Amen.—*Selected.*

SHE GAVE ALL SHE HAD—HERSELF

IN A semi-heathen country, a missionary proposed to his congregation that they celebrate Christmas by giving the gospel to their heathen neighbors on an Island near by. The response was most generous. In the early dawn of Christmas Day the congregation assembled and laid their offerings in the hands of their minister that he might present them before the Lord. One young girl, known to be very poor, brought both her hands full of money, making all together a little more than eight dollars. The missionary was astonished. "Where did you get this?" he asked. "Oh, please don't ask, it is a birthday gift to the Lord," replied the young woman. The missionary, however, insisted on knowing and after much persuasion she confessed with many tears that as she had nothing to give she had sold herself a slave and brought the purchase money as her gift.—*Colorado Churchman.*

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