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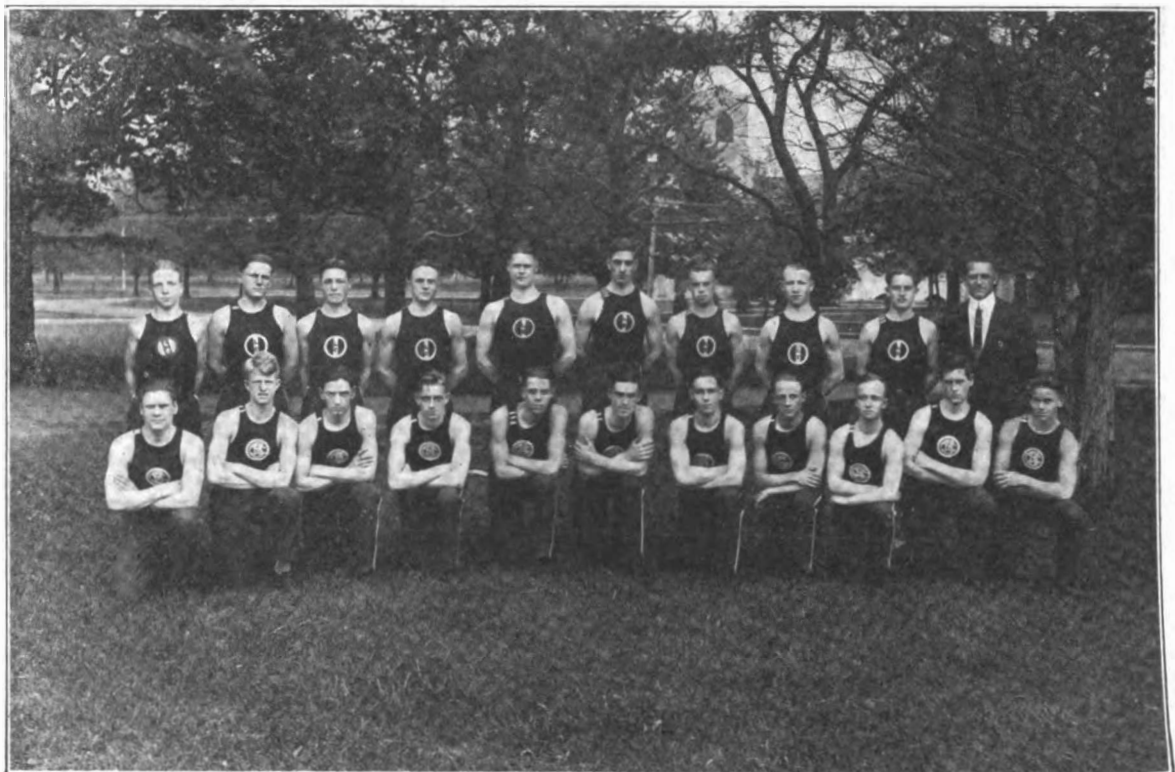
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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 9, 1916

NO. 19

EDITORIALS AND COMMENTS

The Parish at Work

PARISH activity is now beginning, after the summer's lassitude. Most of us—most, especially, of the clergy—have a horror of that continuous grind of committee meetings, boards, guilds, luncheons, and dinners in the interest of worthy causes, that take up so much time amidst our modern activities. If society can be saved by means of luncheons and dinners, it is well advanced within a state of salvation. If the Christian religion is promoted by means of guilds and societies the world will undoubtedly be evangelized "in this generation."

The ministry of preaching and the ministry of the sacraments, that once divided between them the chief activities of the parish priest, seem, in these latter days, to be subordinated to the ministry of guilds and the ministry of making and—still worse!—of listening to after-dinner speeches.

Can anything be done to simplify this daily round, this common task, that threatens to engulf the parish priest?

THE PROBLEM is only new in its particular bearings. The apostles had scarcely begun their activities when they were confronted by it. "There arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations."

Ah, those Grecians! The wife of Glaucus observed that Plautilla, who lived in the old ladies' home, had not received a parish call from St. Peter, though he had been seen to shake hands on the street with Sarah, the wife of Moses Ben-Levi! The excellent Glauca had thereupon made it her duty to call on the other Grecian matrons and urge an insurrection against "the minister," who had so plainly shown his lack of appreciation for the elite within his parish. Madame Glaucus had thereupon resigned her office as president of the sewing society, but not until she had first influenced the husbands of the leading Grecian ladies to cancel their subscriptions to defray the minister's salary, so that St. Peter was threatened with the necessity of going back to his fishing if he were to make both ends meet financially. The first recorded meeting of the House of Bishops grew out of just this dissension. No doubt there were those who deplored the differences of opinion that were discovered in the Church, and urged the Grecian ladies to forget it all—an impossible counsel of perfection whether for the first or for the twentieth century. Perhaps some of the apostles refused to give their assent to the call for a special session of their House on the ground that if there was a dispute in the Church the safest and best way was for the bishops to keep out of it, and hedge; apostolic succession began to flow at a very early date.

But "the twelve" came together, called the "multitude of the disciples" to them, and explained: "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word."

So the order of deacons was instituted, and was charged with the express responsibility over "this business."

What has become of this order of deacons?

To-day the intermediate order of the ministry, if not the episcopate, is back again at the serving of tables. We have deacons in name, but they are only amateur priests. We have a threefold ministry, but only twofold functions for it. The diaconate among Presbyterians is, we venture to say, nearer the model of the apostolic Church than is that order as we have it. The Church lacks, in practice, an order of men capable of dealing with the problem of Grecian versus Hebrew widows and the modern forms which the ancient problem assumes. It isn't apostolic, but the rector of the parish, being in priest's orders, must grapple with these multitudinous details of adjusting parochial widows and keeping the peace among them, and serving tables—sewing and dining.

We shall not be so academic as to suppose that a real diaconate can be built up in a day, a year, or in our generation, so that apostolic methods can be made to prevail in this apostolic Church. Somehow modernism has crowded out apostolicity in more ways than one, and the modern priest must be not only the learned and godly gentleman pre-supposed by the canons, vested with the cure of souls by virtue of his ordination, and endowed with authority to perform "every act of sacerdotal function" as guaranteed to him by the institution office; but also he must be apt in the management of ladies' guilds and of men's clubs; able to direct a gymnasium if not personally to stage a prize fight; good at getting the ladies to arrange parish suppers and the children to sell tickets for theatricals; a "mixer," a frequent caller, a ladies' man, a man's man, popular with children; active civically and socially in his community; ready to make speeches in the interest of good government, to serve on civic committees, to promote public health, to combat public and private vice, perhaps even to serve on school boards and library boards, or to do anything else to which no salary or emolument is attached. This latter limitation to the public expectation as to clerical activity is seldom overlooked.

We are not over-stating the case. These are the requirements of the modern parish, and the rector who cannot fill the bill will soon find himself in hot water. His godliness and his learning are not sufficient recommendation for his work, though the ordinal and the canons seem to assume that they are. He had a seminary training, but great numbers of modern requirements were entirely unnoticed in the curriculum.

Nor are we prepared altogether to condemn the modern specifications for a parish priest. Somebody must look after the parish widows and serve the parish tables, and if the Church provides no deacons for the work the rector must get it done. Over-organized as most of us seem to be, most of the organization is necessary. Experience shows that in fact we cannot simply provide the public ministrations of the Church and assume that the people will both flock to her services and make positive forces of themselves for missionary and civic good without further activ-

ity. Grumble as we may, the women's guild, the men's guild, the organizations of young people and of children, and some considerable part of the "institutional church" are necessities in this twentieth century. Also, it is a necessity that the rector should make himself recognized among the forces for moral, civic, and social uplift in his community. All these things are among the preparations that must be made for the fulfilment of his, and the Church's, prayer, Thy kingdom come!

But there are some suggestions that may be useful in working out the complex problem of the parish and its rector.

I. First things must be put first. The first duty of a church organization is to give spiritual nourishment for the strengthening and refreshing of souls. Sacraments and prayer and preaching are the three factors in that work. Souls must be built up by spiritual means. Everything that pertains to the spiritual life must be put first.

II. Second, the Church itself must be strengthened, not only locally but on a world-wide scale. It is not pleasant to be confronted with frequent reminders of apportionments, general and diocesan, that must be met, and with the many appeals for other religious purposes that carry a moral and sometimes a canonical obligation for each Churchman and each parish. But these things are part of the Church's life. They are not "extras" that may be assumed or not at pleasure; they are a part of the obligation that one assumes when he becomes a member of Christ, the child of God, and an inheritor of the kingdom of heaven. He assumes obligations to other members of Christ, other children of God, other inheritors of the kingdom of heaven. The Church's corporate missionary work is an obligation; it is not a thing that can be repudiated at pleasure. The expense of maintaining a parish includes its legitimate apportionments and dues, diocesan and general, quite as truly as its janitor service and more essential and bounden than its choir.

III. A Churchman does not justify the term unless he places himself actively upon the side of high ideals in his civic and political life. Call no man a good Churchman who is inactive in his public duties. It is more forgivable to stay away from church than from the polls, and men's clubs in the Church ought to be centers of civic intelligence and activity. The Churchman who does not know the name of his alderman is quite as much of a disgrace as the Churchman who does not give to missions. Good citizenship is an integral part of good Churchmanship for clergy and laity alike.

IV. Guilds and clubs there must be, and the rector must have an active interest in them, but as far as possible they should be managed by laymen and laywomen. Apart from other considerations, the rector cannot possibly have time to do justice to them, if he is doing his other work adequately. Where there are clerical assistants, these may, indeed, be assigned the work that the apostles assigned to deacons, but we do not utilize nearly enough the services of those sisterhoods that enter into parochial life, of deaconesses, of parish visitors and secretaries and lay workers, paid and voluntary. It is a curious parish indeed in which a body of lay workers cannot be trained for active service, in guilds and clubs and Sunday school and all the manifold activities of a modern parish. The rector, like every executive, must cultivate the art of working through other people.

V. Institutionalism, in connection with a parish, is a difficult problem. On any considerable scale it involves large expense; not many parishes can indulge in it if they would. Moreover most of it can be better done by the Y. M. C. A. and other agencies than by the parish. Again, a social center under the school board or other public agency can generally do better work of that sort than can be done by a church in its parish house. Local considerations must be the chief factor in determining what shall be the attitude of a church toward the necessary social activities of a community. A policy of coöperation between church and other factors in a community is generally wiser and more efficient than the attempt to provide all that is needed—clubs and clubhouses, playgrounds, gymnasiums, etc.—immediately under Church auspices. This is the sort of "coöperation" between Christian people that is wise and right. An enlightened community, rather than a parish as such, ought to provide opportunities of this sort. The Church may better furnish the impetus to the community than seek itself to furnish the material means. And certainly no work of this character should be undertaken in any parish unless it can be carried out without being a burden to the rector and a financial burden to the vestry.

Such are among the suggestions we would submit as to the work of the coming year in the average parish. There are abnormal parishes, such as those few of enormous wealth, and

those others in exceptionally backward communities, to which they do not in detail apply.

But everywhere, we believe, the perspective of parish work should be this: *Spiritual things first.*

WE have endorsed the general principle of the eight-hour day. The history that was made last week affords a glaring example of the wrong way of ushering it in.

To apply the eight-hour day to the world of transportation is far more difficult than to apply it in the world of manufacturing.

To apply it with justice and efficiency would require the most careful study of time tables, of conditions of moving freight, of the whole modern system of transportation. It would require much conference between master and employee, much understanding by each of the problems of the other. It is next to impossible to accomplish it except in an era of good feeling all around.

All this is lacking in the history that was made last week. Congress has enacted, and the President has signed, laws of the most delicate and far-reaching character, very hastily drawn, with almost no opportunity for discussion, with little attention to details, of doubtful constitutionality, and all under coercion of the most humiliating character. Perhaps it was necessary, but it does, nevertheless, afford the most glaring example of how not to institute an economic reform.

The heads of transportation maintain that the result of what has occurred, in the event that it is not overthrown by the courts, will be simply and only an increase of twenty-five per cent in wages with no change in hours. It will be greatly to their discredit if that should prove to be the case. It will be the crowning illustration of what has slowly become accepted by the American people—that the business of transportation is the worst managed business in this country.

And there is a lesson for all of us in this whole matter. The eight-hour day is undoubtedly coming in all American industry. It can come, in any given industry, in either of two ways. It can come suddenly, the result of coercion, with no opportunity for adjusting the difficult details, or it can come voluntarily, as the result of a wise policy of the manufacturers themselves, working out the details in conference among themselves, and with their employees, and arranging for it to come little by little, over a considerable period of time, so that business may be gradually adjusted to the change.

Which is the better way?

And is there enough statesmanship among the leaders of the business world to choose the better way after it has been determined?

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Tuesday, September 5th:

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
E. S., Norristown, Pa.	10.00
S. John's Church, Norman, Okla.	2.31
Canon Thomas B. Fuleher, Albany, N. Y.	10.00
E. E. Thomas, Essex Falls, N. J.	10.00
Wm. H. Reeves, Phoenixville, Pa.	50.00
"Nellithom" *	5.00
St. James' Church, Farmington, Conn. †	1.10
A friend, Bloomington, Ill. †	5.00
Mrs. E. H. Laymiller, Grinnell, Iowa ‡	2.00
Total for the week	\$ 120.41
Previously acknowledged	28,869.86
	\$28,990.27

- * For relief of children.
- † For work in Paris.
- ‡ For relief of prisoners in Germany.

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

FOR CAMP WILSON FUND

A Churchman, Washington, D. C.	\$10.00
H. M. S., E. Greenwich, R. I.	2.00
In memory of Fr. Officer's Mission, St. John's Church, Oakland, Cal., 1912	1.00
Previously acknowledged	37.00
	\$50.00

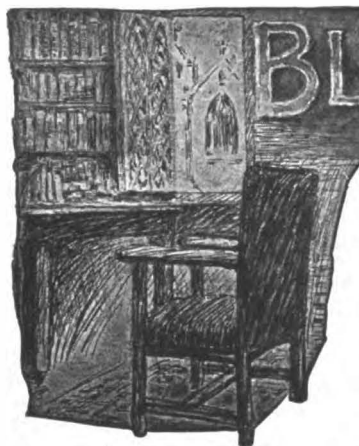
FOR ARMENIAN RELIEF FUND

Miss Helen Sims, Spartanburg, S. C.	\$2.75
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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.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus



HERE is a deep psychological justification for the universal habit of talking about the weather. What external fact affects us half so much? Spirits rise or fall with the barometer; tempers vary with the mercury in the thermometer. Crystal-clear skies show very different faces up-

turned to them from those that murky clouds behold. If the sort of steamy Turkish atmosphere which has oppressed the Atlantic sea-board of late is tropical, I no longer wonder at South American revolutions and "the curst Malayan creese." How close to the surface one's nerves are when the heat is parboiling! Tasks oppress, recreations do not rejoice, physical exercise is a burden; and a long chair in a shady corner, with an ice-cold lemonade (strictly "stickless," of course), seems the most desirable refuge. Is it Herodotus who tells of an African city where the inhabitants were wont to gather by the gates at noon in the hottest season, and relieve their feelings by shaking their fists at the sun and swearing? They were poor benighted heathen, but we must judge them leniently. I have just been reading some vivid articles in *Blackwood's* describing the British campaign in East Africa; and my imagination had a too easy task to realize what jungle conditions must be, as I mopped a steaming brow, and abhorred my clinging garments. Oh, for an east wind!

I had scarcely written the last sentence when the blessed change came. What a difference! The whole world is transfigured, macrocosm and microcosm. Gone are the vapors that weighed us down; the sky, all at once, is sapphire-blue, with fleecy clouds high in air; the mercury has fallen to 68 degrees; and I am ready for anything. The joyful honk of the motor-car is heard from the gate; the kindest of girl-chauffeurs is ready. Just wait till I come back, for the rest of this column!

WE HAVE BEEN whirling through forgotten little hamlets of pre-Revolutionary date, across tiny rivers, winding their sluggish way to the ocean through deep-tressed meadows, along cranberry-bogs promising scarlet fruit in abundance a month or so later; and have now returned safely from a sixty-mile circuit. The forty horses of our equipage are unwearied, and ready to start again at a moment's notice: even the tenderest heart need have no fear of overtaking their strength. What a marvel the automobile is—white magic of the most beneficent! Men take it as a matter of course nowadays, like the telephone, electric light, and a thousand other new necessities; but the wonder renews itself perpetually for some of us. To be sure, selfish or reckless people can turn it into a curse, as they can almost anything else. But, rightly handled, it is unailing delight—nowhere more so than here in New England, the summer playground of half a continent.

WHAT IS LOVELIER than a really beautiful American village? There are hideous mill-towns, blighted by a selfish industrialism; there are slovenly and degenerate communities with no well-spring of self-respect and no response to outside stimulus, we all know. But the typical little town among the hills, with wide streets under branching elms and maples, wooden houses predominating, painted white or red or green or colonial yellow, perhaps three or four pillared mansions of the eighteenth century surviving; each house set in its own bit of grass, with flowers in front, a kitchen-garden discreetly out of sight, blossoming ramblers vying with Virginia creepers or Boston ivy; public buildings suited to its condition, the low granite library, memorial of some bygone worthy, the wooden pseudo-classic meeting-houses on the green, the "carpenter's Gothic" parish church (probably round the corner on a side street, alas); the high school dominating all: I do not know anywhere else in the world a visible symbol so plain to read of diffused intelligence and prosperity and what we mean by the blessings of democracy. The American village is distinctly different from the English; and I like to fancy that I trace its origin to the wooden villages

so common in parts of the Netherlands, *Mutatis mutandis*.

It is a great pity that the business quarter of such a village is usually so squalid. Evidently there is no essential connection between trade and ugliness; and now and then a book-shop or a chemist's makes a brave appearance. But, speaking generally, they are stained, dusty, dirty, naked, barren, commonplace. Trees that grace all the rest of the town stop short where the "stores" begin; false fronts rear their blistered façades shamelessly; tin signs bespeckle the cavernous doorways leading upstairs; and nameless horrors crowd the rears. One who remembers the picturesquely gabled High street in an English market town, or the tiny, clean, quaint cottage-shops of Holland, shudders.

Railway stations are improving; but still too often one has to go through slums to reach them, and the waiting-rooms are arranged so that the seats shall attain the maximum of discomfort and the minimum of light—a detriment to the traveler who always has a book in his pocket. What a mercy it will be when the railroads are electrified—or when at least their engines shall no longer belch perfectly good carbon and perfectly bad cinders!

I wish that our village and city governments had retained and exercised larger authority over the styles of building. They do now profess to regulate materials used, as to fire-risks. But why allow an absurd piece of gimcrackery to deface a street lined with seemly, dignified houses of one period? Among those exquisitely simple and comfortable high-roofed cottages of the eighteenth century, shingled and silvery-gray, a vulgar scroll-saw doll's-house blotched with many colors is like a trollop from the Tenderloin in a group of retreatants. The whole atmosphere is spoiled; and it is even a financial injury to the other property-holders.

I HAVE JUST READ a delightful article from the *Kölner Volkszeitung*, a Roman Catholic organ, explaining the origin of the Great War. It is all very simple—the Freemasons did it! "Members of a dark and sinister organization which is the prime mover, the originator, and the controller of the great world-war. It will one day be universally acknowledged that Freemasonry gave the initial impetus to the war by establishing the Pan-Serbian Secret Society known as the Marodna Odrbrana. Later, when the conflagration was once started, the Freemasons (the handymen of the Quadruple Entente) concentrated all their energies on supporting their masters by flooding neutral countries with lies against Germany and her allies. Freemasonry has proved itself one of the worst enemies of the Central Powers. Prior to the war, this bitter enemy was, unfortunately, not sufficiently recognized among us. The world-war has torn the veil from its hateful features; and therefore, when at last the victory shall have been won, the powers of light that happily are still in being in Germany must strain every nerve to overcome and render innocuous forever, so far as the Central Powers are concerned, the venomous bite of this England-reared demon."

All of which would be important if true! I remember a good Roman Catholic priest who assured me that Freemasons worshipped Satan. "But I don't, and I am a Freemason," said I. "How far advanced?" "Only to the Royal Arch." "Ah, it's in the upper degrees that the devil really comes!"

THE WOODS IN AUTUMN

HOW beautiful are the woods at the close of summer! The trees are painted, as it were by the hand of God, beautiful shades of red, and green, and yellow. The sweet smell of flowers rises like incense before the throne of the Almighty. Here is quietness, save where a bird warbles some sweet melody, or the drowsy hum of insects disturbs the solitude.

How calm the lake! Here and there a ripple breaks over the surface of the water. The sun, shining through the trees, tints all the leaves their glorious golden lustre, and the trees, mirrored in the lake, make a picture of exquisite beauty! Here may one worship the God of Nature, and in quiet contemplation think on the greatness of His mighty power, shown in His creations of wonderful harmony, and thank Him for revealing Himself to those who may appreciate His loveliness, manifested by His works of celestial beauty.—Robert D. Thayer.

TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

X.

THE JUDGMENT OF THE CHURCH OF ENGLAND ON NON-EPISCOPAL ORDINATIONS WITHIN HER OWN FIELD

In his comment on the Preface to the Ordinal Dr. Parks uses one very uncareful phrase:

"It is distinctly stated," he says, "that these requirements apply only to the Church of England."

Distinctly stated? Where? I look in vain for any such statement. The requirements are laid down for the Church of England. The writer carefully avoids mention or suggestion of any other Church. If he had said that this rule applied only to the Church of England, he would have committed himself to a decision of a controverted point. Cautious Cranmer did not commit himself. That was not his way. He did not walk on thin ice unnecessarily. But practice under a law is one of the best means of interpreting the law. The practice of all Cranmer's successors and of the Church of England in every century has been to act as if men non-episcopally ordained were *not* something which men episcopally ordained *were*.

This new interpretation of the Preface to the Ordinal would make out that the Anglican Communion has always held that (even in a country where episcopal ordination may perfectly well be had) non-episcopal ordination is exactly as good as episcopal. It is only a question of taste. But if that is what our Church has always held, surely the Church's behaviour has been monstrous.

According to this theory our Church has always looked with loving sympathy upon Protestant Churches and ministers, and has felt much nearer to them than to Roman priests. Yet whenever a Roman priest is received into our ministry he is received as a man having the character of priesthood stamped upon him, and the powers of priesthood in his possession. When a Protestant minister comes to us, one of such eminence as Mr. R. J. Campbell, for instance, for years the idolized pastor of the City Temple in London, he is received as one who has no ordination at all. That has been the practice from the time that Cranmer wrote his "Preface" till to-day.

But Cranmer had no rival Protestant sects to deal with in England. They began to spring up after his death. When they did appear, what had their elder sister, the Church of England, to say about them? She did not feel sisterly at all. Here is her Canon XI of the Canons adopted in 1604, when the influence of what is called "High Churchmanship" was nearly at its lowest ebb in all the history of the English Church:

"Whosoever shall hereafter affirm or maintain, that there are within this realm other meetings, assemblies, or congregations of the king's born subjects, than such as by the laws of this land may be held or allowed, which may rightly challenge to themselves the name of true and lawful Churches, let him be excommunicated, and not restored, but by the Archbishop, after his repentance and public revocation of such his wicked errors."

It must be remembered that the laws of England did not at that time allow any other Church than the Church by law established. Canon X is too long to quote entire. It condemns to excommunication anyone who shall affirm that such ministers as refuse to subscribe to the Prayer Book, and their adherents, "may truly take unto them the name of another Church, not established by law." It even speaks of "their pretended Church!" Very bad manners, the author of the "Panama" will think. I am sorry, myself, for the harshnesses of that time. But at least this is genuine history. This is the way the Church of England did think and feel.

We pass on through two generations more to 1662. Much history has been made in the meantime. The Church is now revising her Prayer Book, and she makes slight changes in the Preface to the Ordinal. When Cranmer has been content to say that no man should presume to execute any of the offices of the ministry "by his own private authority" the Church of England now says that he must be "approved and admitted thereunto by lawful authority." Also, the Church now added a new phrase. No man was to be "accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England without being ordained by this Ordinal, or"—here came another new phrase—had "had formerly Episcopal Consecration or Ordination." Both these points are worth noting.

The stress on being "accounted" and "taken to be *lawful*" ministers certainly implies a condemnation of some other ministries as unlawful. Moreover, there is now at last a facing of the possibility of men coming to minister in England from Churches abroad. As soon as that point is met *at all*, it is met by setting up this difference. The episcopal ordination will be recognized. The non-episcopal ordination will *not* be recognized. And if one needs any confirmation of this reading of the Preface, it is given by the story of the ejection of non-conformist preachers on the "Black Bartholomew's Day" of 1662.

It is suggested to us that the real position of the Church of England has always been that men of other ordination were just as truly "ministers of Christ" as if they had been ordained by Bishops, only the English Church had thought it best to keep the old ways for her own use as a matter of wise expediency.

Behold! a great emergency, with the nation torn in twain, and crying for reunion, with the times demanding every possible concession to heal the wounds of Church and State, with men of spiritual power, like Richard Baxter, ready to give themselves to the service of the National Church, if the National Church would only speak out, and say, "There is no fundamental principle involved. We will receive you now as true ministers of our Lord's Church, if only you will join us in establishing the old conservative ways from now on," and the Church in that kind of crisis had no such compromise to offer.

The inference is plain, "The Church of England is a Church of compromises," men say with a touch of scorn. She is a Church of compromises, but she is also a Church of principles. When she refuses a compromise, she implies a principle. She did not receive these eminent and worthy men as ministers of her Sacraments because she did not regard them as *able* to minister her Sacraments. The Church is only guarded as to her words touching Christians who do not receive her discipline. But in practice she has always acted as if a man not episcopally ordained could not minister her Eucharists and her Absolutions.

[The publication of these Tracts is now suspended until after General Convention.]

RIGHTS OF WOMEN IN THE ENGLISH CHURCH

Controversy Becomes Warm

DEPUTY CHAPLAIN-GENERAL ADDRESSES THE FORCES

The Living Church News Bureau
London, August 14, 1916

ACTIVE and powerful opposition to women being allowed to give addresses in churches during the National Mission has been organized in the diocese of London. This protest by London clergy is the natural, and indeed inevitable, outcome of the grave association of the Central Council of the National Mission with this singularly mischievous phase of the Feminist Movement, and of the startling announcement by the Bishop of London, who is chairman of the Council, that he will, under certain conditions, allow women preachers in churches in his diocese.

The following memorial is being signed, and will be sent to the Central Council of the National Mission:

"We, the undersigned priests of the diocese of London, under a grave sense of responsibility, feel it our duty to declare that we cannot continue our preparations for the National Mission in union with the Central Council, neither can we accept 'a messenger' [as a woman preacher is euphemistically called] to be sent to our parishes as part of the scheme formulated by the Central Council. We are driven to this conclusion because of the resolution of the Council urging upon the bishops 'the importance of giving definite directions as to the best ways of using the services and receiving the message of women speakers whether in church or elsewhere.' We believe that to grant permission to women to preach in our churches is contrary to the teaching of Holy Scripture and to the mind and general practice of the whole Catholic Church. Still more we believe that such permission will be an encouragement to those women who publicly claim the right to be appointed to the priesthood and episcopate of the Church, which claim is heretical."

A further movement of protest and opposition is being organized by Churchwomen who have been sympathetic with woman suffrage, but who resent permission being given to women to preach in churches. The arrangements for this movement are in the hands of Lady Henry Somerset.

The Rt. Rev. Dr. Gwynne, Deputy Chaplain-General to his Majesty's Forces, wrote a letter to the troops on the second anniversary of the war, which was read out at all Church services in the Forces held at that time.

**Letter to
the Troops**

After describing the long siege on the Western Front, the Bishop went on to say that for them there was no stopping; they were "trustees for the blessed dead." Every dead soldier, every maimed and broken warrior, called out to them never to lay down their arms.

"The cloud of witnesses, Lords Roberts and Kitchener, generals, their officers, non-commissioned officers, men, some near and dear to us, others our close friends, comrades, are looking on. They look to us to carry on the struggle. They desire earnestly that we should not lay down our arms until 'the cause for which they died triumphs. Like the competitors in the torch race in ancient days, we take the fire from their dead hands and run on.

"We are out to win, to fight for victory. Not hoping to have a slight 'cushey' wound to take us home to rest, not expecting or letting ourselves dream of an incomplete peace which means leaving to our children's children the job we were not men enough to finish, not offering the sacrifice of ourselves in the hope that it may not be accepted—but all out to the utmost, to the death."

Many of the churches in the poorer districts of London have their "war corners," where the children go to pray, and

here is how one of these shrines is described by a correspondent of the *Times*:

"In a poor district in the East-end there is a mission church. The door is open, and as the pilgrim passes from the din of a mean street into the healing quiet he sees at the west end—in the place where in the Roman Catholic churches of the Continent you find sometimes the mortuary chapel and sometimes the shrine of the Bambino—a red curtain, partially shutting off a little space. On the wall behind that curtain hangs a gleaming white crucifix, and about it are grouped not only flowers, but things that seem at first sight incongruous with the sacred building.

"There are rolls of names; there are cheap—almost 'picture post-card'—reproductions of pictures, and there are positively picture post-card photographs. It needs a closer look to discover that the names are those of men who are serving their country in Navy or Army, and of men who have already laid down their lives for their country; that the pictures are sacred pictures of the kind which the war has brought into being—"The White Com-

rade,' and so forth; and that the photographs all show men in the King's uniform."

The correspondent goes on to retell the delightful story in the *Challenge*, by a lady who found a party of children in a "war corner."

"Whom shall we pray for?" she asked. 'My uncle what's dead,' was the first answer. 'I got a cousin killed,' came the next. 'Can't we pray,' asked another, 'for all them countries what the flags are about?' for the flags of the Allies are to be seen in the war corner. Promptly each child chose a country to pray for: 'I'll be Belgium! Please God, drive them Germans out and let the people get back to their own homes again.' 'I'll be France!' 'I'll be Russia!' And then a poignant prayer: 'Please God, keep away them things what come in the night to frighten us, and keep us safe. Amen.'"

In order to purify and elevate the moral tone of London music halls, which attempt has been pressed upon it

**The Morals
of London**

by the Bishop of London's Council, the London County Council has now decided to adopt the report of the Theatres and

Music Halls Committee.

A fresh attempt, and one of more comprehensive scope than any effort in the past, is to be made by the Bishop of London's Council, as the London Council for the Promotion of Public Morality is generally known, for the improvement of the morals of London. It is proposed to deal with suggestive or indecent post-cards, the suppression of shops selling immoral literature, the closing of private cinema boxes, the prohibition of objectionable films, the right of entry into suspected houses and flats, and the better control of tea-rooms and lounges in the West End, as well as hotels and restaurants which have recently been frequented by persons of an undesirable class.

A recent Russian supplement of the *Times* newspaper stated that the Scripture Gift Mission, of which the Bishop of London is president, has interested itself greatly in the congenial task of distributing Russian Bibles among the Russian troops on the Eastern Front, through its honorary superintendent for Northern Continental Europe.

**Scriptural Gift
Mission**

Her Imperial Majesty the Empress Alexandra Feodorovna recently wrote to the latter gratefully acknowledging the receipt of a thousand copies of the New Testament and Psalms presented by the Sunday school children of England, South Africa, Australia, New Zealand, and the South Sea Islands. Her Majesty informs the honorary secretary that the Bibles have been placed at the disposal of the heir apparent for dispatch to the Army through her Majesty's depot trains, and she asks him in her name to thank the subscribers for their gift.

The Very Rev. Thomas Isaac Ball, Provost of Cumbrae, has entered into his rest. He was found early on Friday morning (August 4th) to have passed away in

**Death of Very Rev.
Thomas I. Ball**

his sleep. He had laid out his black vestments the night before, with the intention to celebrate a requiem for a departed priest on the following morning.

"They were there for me to offer for him," wrote the Bishop of Argyll and the Isles to Lord Halifax, as we learn, in addition to the above details, from his Lordship's letter in last week's *Church Times*. Lord Halifax had been expecting the Provost on a visit last week. And he adds:

"In a paper found since his death he solemnly asks his representatives to take steps to prevent any notice of him appearing in the Church papers. The wish is so worded that it must be respected, but I think I shall not be departing from his wishes if I say, as the matter has been referred to me, that his memory will long be cherished by those who knew and loved him, and his name held in remembrance as a devoted priest and servant of God."

Perhaps it may be within the limits of propriety to say that Dr. Ball wrote the *Life of the former Bishop of Argyll and the Isles*, Dr. Chinnery-Haldane, but he is better known as an author by his very useful devotional book, *The English Catholic's Vade Mecum*. May he rest in peace!

J. G. HALL.

DEATH OF REV. EDWARD MOORE

THE death of the Rev. Edward Moore, D.D., Canon of Canterbury, is announced by cablegram to the daily papers. Dr. Moore was especially known as a student of Dante and had written a number of books on the subject. He was also editor of an edition of Aristotle. In his early ministry Dr. Moore was a tutor at Queen's College, Oxford, and had also been select preacher before the University.

"IN PRISON AND YE VISITED ME"

Work of American Priest among British Prisoners in Bavaria

LETTER FROM ARCHDEACON NIES

MUNICH, June 30, 1916.

[After acknowledging remittances from THE LIVING CHURCH WAR RELIEF FUND, each requiring about two months in transit, as did this present letter, Archdeacon Nies writes:]

THANK you most sincerely, and the contributors to this fund. I don't know what we would do without it. I have completed the sixth round of visits to all the hospitals and camps in Bavaria, and the Bavarian Rhine Valley, where there are British prisoners of war, and there is no doubt of the great value of this work in spiritual results, as well as in the comfort of those "sick and in prison." It is well worth the three, or often four, days each week which I have to devote to it. My "circulating library for British prisoners of war" now numbers over three hundred volumes and is much appreciated. Boxes or packages of books are sent to hospitals and camps and when read are returned and sent to others. The books in this way do multiplied service.

I am sending you herewith an interesting letter which I received very recently from a dear young fellow to whom I had become much attached. He is a Churchman and was one of the heavily wounded English prisoners at Ingolstadt in Bavaria. I had never seen him out of bed for the six and a half months that I visited him and we celebrated Holy Communion together. His rank was only that of a private in the Royal Scots, Ninth Company, but he was a boy of much refinement of manner and speech, about twenty years of age, though serious enough to seem much older. He saw his wounded companions, one after another, able to get up and move about, till almost all were up, but not he. Yet he was always patient and always serious and at the same time affable. I received a strongly favorable impression of him the first time I met him.

I was visiting the large "Remis" number 72, at Ingolstadt where about forty English wounded had beds in an enormous double hall with about five hundred French. I had greeted all the Englishmen that I thought were on the floor and was turning away to prepare my table for an altar for Communion when I noticed, far down the room, a hand waving to me. Thinking it was a French soldier who wanted to ask something, I went down to see what he wanted. So I met Private William Ross.

"I knew you would not overlook me," he said.

I did not. I had his bed carried down by the attendants to where the other men were grouped and I talked to them all together, giving them what information I could, especially about friends and companions, wounded or prisoners in other parts of Bavaria and the Rhine Valley where I visited. After a few private and confidential talks with separate men, we proceeded to the celebration, which was very solemn and impressive. There were many moist eyes, especially over the prayers for the wounded and dying and the near and dear ones at home. I felt no possibility of overlooking Ross after this first service, which was such a comfort to him with his heavy wounds.

Six months and a half after this service the good news came to him that he was among those selected to be sent to Switzerland. Before he went, I left him a little money (about five dollars) to have with him for a few extra comforts on the way down.

These are the preliminaries. Here is the letter I received from him after his arrival in Switzerland:

"Chateau d'Oex, Canton de Vaux, Switzerland,
June 2, 1916.

"DEAR ARCHDEACON NIES:

"I know you will be pleased to learn that I have arrived in Switzerland safely. I left Ingolstadt on the 26th and arrived in Constance after a twelve hours ride in the train. About four hundred officers and men were collected in Constance prepared for internment in Switzerland. We were examined by German and Swiss doctors, and about sixty failed to pass; but all from Ingolstadt passed.

"We left Constance on Tuesday night, and I cannot describe and do justice to the splendid welcome we got from the Swiss people. The moment we crossed the frontier we were simply bombarded with flowers, chocolates, cigarettes, etc.

"Despite the fact that it was raining heavily and that we

traveled at night, the people turned out in masses everywhere, and at the larger stations they had bands playing.

"A band met us here and played us up to a large hall where we got breakfast. Speeches were made and the Swiss children sang to us. The English ladies could not do enough for us. After leaving the hall, we were conveyed to our different hotels. The stretcher I was carried on was heaped with flowers.

"Two men in a room. It is very comfortable, with plenty of the best to eat.

"Those who can walk are allowed to go where they please without a sentry, and we can write as often as we like.

"This is a very beautiful place, as you will see by the enclosed card. I have a splendid view from my window. There is snow on the peaks of the mountains.

"I will now close with thanks and best wishes from

"Yours very sincerely,

"WILLIAM ROSS,

"Ninth Royal Scots, Private 2041."

Mails over the regular routes reach me very slowly. I get my mail over Switzerland quicker. First-class mail sent in care of my bank address, Union Bank, Geneva, Switzerland, and other mail to my old hotel address, Hotel Gibbon, Lausanne, Switzerland, will be forwarded, and on the whole do better than addressing direct to Munich.

Hoping that this gets to you in good time, and with grateful appreciation of your work, I remain,

Cordially yours,

WILLIAM E. NIES.

BISHOP BREWER: AN APPRECIATION

By W. F. F.

ON the evening of Monday, the 28th day of August, 1916, in the city of Helena, his home for over thirty-five years, Leigh Richmond Brewer, first Bishop of the diocese of Montana, fell peacefully asleep. It had become evident to him four months ago, when as yet his friends refused to entertain the thought, that "his work was done." True, he was seventy-seven years old; he had suffered a long time from indigestion, and had been steadily losing weight; still—had he not the old time vigor in his speech and bearing? There must be some mistake! After a period of rest, under the care of skilful hands, he would be restored to a measure of health, and be with us a long time yet!

He knew better, from the first; and we all were forced reluctantly to recognize the bitter fact. Even so, we were unprepared for this speedy termination of his illness—very merciful to both body and mind—of one who in his long life had rarely known illness or inactivity.

To one looking for the picturesquely impressive, Bishop Brewer could not fail to make instant appeal. His powerful frame, his piercing eye, his incisive speech, his poise of manner with untiring energy of action, marked him out for a leader of men. He had that rugged simplicity which inspired confidence, and that scrupulous sense of honor which would face anything rather than a failure to keep his word. He detested display and whatsoever savored of unreality, of sentimentality, of affectation. A son of mountainous Vermont, he needed no readjustment of native or of acquired habit to adapt him to Montana. Plain in his living, he was as free from all sophistications in his thinking; ever open-minded, eager for essentials, for realities, he was always searching for what was true, what was right, in any discussion that came to the fore. He never regarded himself as "having already attained": three days before he passed away, he mentioned a recent book which "he had put on his list to be ordered"; he was constantly alert to read the latest substantial books on religion, philosophy, and politics.

And so he was singularly free from the fixed professional attitude and from the spirit of partisanship. Sometimes he might regard as "partisanship" what another would not admit to be such; but his temper always was to recognize to the full all good, all truth, wherever it might be found.

He brought to the work of his missionary jurisdiction remarkable qualifications of native endowment as well as experience. He possessed practical sagacity, great firmness, a wonderful memory; he had great command of detail, with statesmanlike grasp of large problems and of remote ends. The diocese of Montana to-day is the living proof of his master-building.

To the Church at large the loss by his departing is as real as to his own diocese. So at least we cannot help thinking who have come to know him best. What the loss is to those who had the inestimable privilege of intimacy with him, it is not possible to put into print, it would have offended his fine reserve to have publicly expressed. "My father, my father, the chariots of Israel, and the horsemen thereof."

NEW YORK LOSES TWO AGED PRIESTS

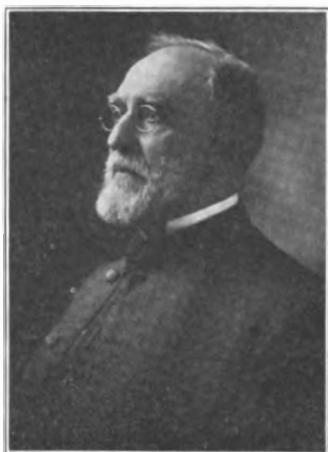
Members of Faculties of General Seminary and St. Stephen's College

NEW YORK CATHOLIC CLUB WILL ENTERTAIN

*New York Office of The Living Church }
11 West 45th Street
New York, September 4, 1916 }*

THE diocese lost two of its aged and honored priests on Wednesday of last week, the Rev. Dr. William Jones Seabury, professor at the General Theological Seminary for forty-three years, and the Rev. Dr. George Bailey Hopson, who was a member of the faculty of St. Stephen's College, Annandale, for a half century.

Dr. Seabury, who was eighty years of age at his death, passed away at East Hampton, Long Island, and the funeral services were held in the seminary chapel on Saturday morning, September 2nd, while interment was made in Trinity cemetery. He was graduated from Columbia University with the bachelor's degree in 1856, and received his doctor's degree from Hobart in 1874. Bishop Horatio Potter ordained him deacon and priest in 1866. He acted as rector of the Church of the Annunciation, New York, from 1868 till 1898, but was also Professor of Ecclesiastical Polity and Law in the General Theological Seminary from 1873. He published a number of books, including a *Manual for Choristers, Lectures on Apostolic Succession, Introduction to Study of Ecclesiastical Polity, Notes on the Constitution of 1901*, besides reviews and memoirs.



REV. GEORGE B. HOPSON, D.D.

Dr. Hopson was graduated from Trinity College, Hartford, Conn., in 1857, receiving his master's degree in 1860. From St. Stephen's he received the degree of D.D. in 1886 and that of D.C.L. in 1903. Bishop Horatio Potter ordered him deacon in 1863 and advanced him to the priesthood in 1864. In the year of his diaconate he became Professor of the Latin Language and Literature at St. Stephen's College, and also at three different times served as warden *pro tempore* of the same institution. In 1886 he published a book on *Fasting Communion*, which was followed by others. He died at Annandale in his seventy-eighth year, and his funeral occurred at the same place on Saturday afternoon.

Yet a third loss came when the Rev. Alfred James Derbyshire, rector for thirty years of Grace Church, Vyse avenue, died on Saturday, September 2nd, having reached his sixtieth year. The funeral occurred on Tuesday morning. Interment was at Kensico cemetery.

Arrangements have been completed for the luncheon to be given by the New York Catholic Club to the Bishops of neighboring dioceses and the Churchmen's Association, the Club, the Clericus, and the Junior Clergy Missionary League. Acceptances have been received from the Bishops of New York, Long Island, Newark, and New Jersey, and the Suffragan Bishops of New York and Newark.

The place is the Hotel Astor and the date is Tuesday, October 3rd. The special committee in charge is the Rev. William H. A. Hall, the Rev. Clifford W. French, and the Rev. Dr. Edmund Banks Smith, who may be addressed at Governor's Island, New York Harbor. A very large attendance of the members of the Catholic Club and their invited guests representing the four other local clerical organizations is confidently expected.

The alumni of the General Theological Seminary will elect four trustees this year—one bishop, one presbyter, and one layman, to fill the vacancies in the board of seminary trustees caused by expiration of term of service of the Rt. Rev. Ethelbert Talbot, D.D., the Rev. Dr. Milo H. Gates, and Mr. Vernon M. Davis; and the fourth vacancy caused by the death of the Rev. Dr. J. Nevett Steele.

By the new law only classes (and individuals when there is no class organization) whose year of graduation ends in "6" or "1" make nominations this year. Nominations close on Friday, September 15th. Official ballots will be distributed on October 1st and the polls will be open at the seminary from that date until Friday, December 15th.

Prior to the General Convention, two distinguished English bishops will preach in the Cathedral of St. John the Divine. The full list of preachers as arranged for 11 a. m. and 4 p. m. is as follows:

Cathedral Preachers

- September 10th—The Very Rev. Dean Grosvenor and the Rev. Maxwell Ganter.
- September 17th—The Very Rev. Dean Grosvenor and the Rev Charles B. Ackley.
- September 24th—The Rev. Dr. Lawrence T. Cole and the Rev. Walter De F. Johnson.
- October 1st—The Lord Bishop of Worcester and the Rt. Rev. Bishop Montgomery, Secretary S. P. G.
- October 8th—The Very Rev. Dean Grosvenor and the Rev. Stanley Brown-Serman.
- October 15th—The Rev. Dr. Robert E. Jones and the Rev. Arthur H. Judge.
- October 22nd—The Rev E. Briggs Nash and the Rev. Dr. George C. Houghton.
- October 29th—The Rev. Dr. John P. Peters and the Rev. Dr. Herbert Shipman.

PATRIOTIC SERVICE AT BOSTON CATHEDRAL

Is Recognition of America's Debt to La Fayette

A DEVELOPMENT IN RELIGIOUS EDUCATION

*The Living Church News Bureau }
Boston, September 4, 1916 }*

A PATRIOTIC service in commemoration and recognition of the aid given to America by La Fayette was held in the Cathedral on Sunday evening, September 3rd. Invitations were sent to various individuals, including the French consul, and to patriotic societies. The Rev. E. T. Sullivan of Newton Centre gave an address on what America owes La Fayette. For a quarter of an hour preceding the service patriotic hymns were sung on the porch.

An advance in religious education is such a crying necessity throughout the Christian community, that any evidences of it are welcome. A few lines will be given to noting a distinct advance among some of our brethren in Boston University Theological School (Methodist). The purpose is to train pupils to become active and efficient in spreading the gospel, holding up the minister's hands, and even working independently. More especially the new movement has in view the difficult work of the country church, which in so many cases is terribly inefficient.

Boston University has enlarged its religious education department, says a writer in the *Boston Transcript*, and is assured of at least four hundred and fifty students for the term beginning September 25th. Professor W. S. Ahearn has been secured for this department and will give lectures three hours a week throughout the year, on the organization and methods of moral and religious education, seeking to establish a scientific programme for the community and local church. Students in the course will have the opportunity to take part in the actual working out of the questions they are studying, under direction of the faculty.

Courses are now offered not only to those who are preparing for the ministry, but also for those who wish to become specialists in some phase of religious education, in order to meet the definite demand coming from various religious organizations and institutions for directors of religious education for local churches, ministers who have mastered the educational problems of the local parish, international departmental specialists, state Sunday school secretaries, educational secretaries for denominational boards, field secretaries for denominational and interdenominational boards, professors of religious education for colleges, editorial writers for Sunday school publications, text-book writers for all departments of the church school, directors of city Sunday school institutes and directors of educational work in foreign missionary stations.

Owing to the great increase in the number of Greeks in Boston the Greek church at Winchester street is inadequate to minister to the religious needs of the communicants.

Growth in the Greek Church Therefore a committee has been appointed to look for a large lot on which to build a new church in Byzantine style. The new property will need to have an area of about 25,000 square feet, since it is planned also to erect a parochial school adjoining the church. The present church was built about ten years ago. Nobody then could foresee that the Greeks would increase so rapidly. The pastor of the church is Rev. Constantinos Douropoulos.

J. H. CABOT.

St. Louis and the General Convention

By the Rev. JOHN HOWARD LEVER

THE diocese of Missouri is looking forward with eager anticipation to the coming of the General Convention in October. Almost every member of the Church in St. Louis has been assigned his or her "bit" to aid in making the Convention proceed smoothly and pleasantly. The Church in Missouri feels keenly the honor conferred upon her and upon her Bishop by the Convention in coming here on the fiftieth anniversary of the consecration of Bishop Tuttle, and in asking him to be the Convention preacher. Nor do the people of St. Louis think the Convention will regret its coming. The delegates will find themselves in one of the cleanest cities in the United States, and a city which is proud of its homes and which usually can boast of delightful Indian summer weather in October. Having a great prairie to the west, St. Louis has been able to avoid much of the congestion of other large cities, so that one finds it difficult to realize that he is in the fourth largest city in America. The delegates, who will necessarily be scattered from down-town hotels to up-town boarding houses, will do well to bear in mind the great distances, with no subway or elevated, and allow plenty of time in getting to appointments.

Moolah Temple, where the sessions of the Convention are to be held, is admirably situated at the junction of Lindell and McPherson avenues, the geographical point being known as 3800 West; in other words, thirty-eight blocks from the river. Lindell Boulevard is one of the great east-and-west automobile thoroughfares and the most beautiful east-and-west avenue. Moreover, Moolah Temple is only two blocks south of the Olive street line of electrics, the main east-and-west line, and only two blocks west of Grand avenue, one of the principal north-and-south arteries. That is, Moolah Temple is in almost the exact geographical center of the city.

The Temple itself, the home of the Shriners, which has been made available for the use of the Convention by the courtesy of the Shriners, is wonderfully adapted to the needs of the assemblage. It possesses a large auditorium seating 2,200, where the sessions of the House of Deputies will be held, a smaller hall for the House of Bishops, and a banquet hall seating 1,500, besides eight large committee rooms. In the basement there will be exhibits of the various Church societies and luncheons will be served daily. Afternoon tea will be served by the ladies of the Woman's Auxiliary. There is every reason to believe that Moolah Temple will prove to be one of the most pleasing and convenient halls ever used by the Convention.

Only three or four blocks north of Moolah Temple is the Sheldon Memorial on Washington boulevard, where the headquarters of the Woman's Auxiliary, Junior Auxiliary, Church League of the Baptized, Daughters of the King, Church Periodical Club, St. Barnabas' Guild for Nurses, the Deaconesses of the Church, and the Society for Home Study of the Holy Scrip-

tures will be found. The Girls' Friendly Society has a house of its own on Lindell boulevard opposite Moolah Temple, where the exhibits and classes of that society will be. The auditorium of the Sheldon Memorial is supposed to be the most perfect in St. Louis and seats 779, while there is also an assembly hall, library, room for post office branch, and a splendid organ. As there are no large restaurants near by, the Woman's Auxiliary has arranged with the exclusive St. Louis Club to have luncheon served daily for them in the club house at fifty cents a plate.

Down town, on the corner of Thirteenth and Locust streets, is Christ Church Cathedral, across the street from the Public Library and almost directly opposite the Hotel Jefferson. The Cathedral is famous for its wonderful altar and reredos, with which hardly anything in this country compares. Here Bishop Tuttle will preach the sermon to the Convention and here will occur the presentation of the United Offering.

These three edifices will form the material shell of the General Convention and the scene of most of its activities, but events in other places will claim the attention of the Convention. For instance, the mass meeting for men under the auspices of the Brotherhood of St. Andrew's will be held in St. Peter's Church, on Lindell boulevard, one block east of Moolah Temple, on the evening of October 13th. Then there is the reception for bishops and delegates to be given in the world famous Shaw's Garden on South Vandeventer avenue the afternoon of October 21st. On the evening of Thursday, October 12th, Bishop Tuttle will give a reception at his house, 74 Vandeventer place, for bishops and their wives only. And then

there is the Pageant, an outline of which has already been published in THE LIVING CHURCH.

These are the main facts concerning the preparation for the Convention. The delegates will in many cases find that that preparation reaches even to their own homes, as many of the railroads are offering half rates to clergy and special rates to deputies, full information as to these rates being obtainable from any railroad or from the chairman of the Transportation Committee, Mr. C. C. Curtice, Pennsylvania R. R., 10th and Olive streets, St. Louis. And when the delegates arrive at the Union Station, St. Louis, they will find themselves at Eighteenth and Market streets, a few blocks west of the Warwick, Jefferson and Planters' Hotels and within a half-hour's ride of the most western of



CHRIST CHURCH CATHEDRAL, ST. LOUIS

hotels and boarding houses, while directions can be obtained from any policeman accompanied by more affability and courtesy than is the case with policemen of certain other large cities. And there will be no overcharge for accommodations in hotels! During the recent Democratic convention, with every hotel and nearly every boarding-house crammed, there was not reported a single case of extortionate charges, and if any com-

plaint seems necessary during our Convention it has only to be made to Mr. George W. Simmons to receive prompt attention. In short, the diocese of Missouri wants the General Conven-

THE PROPOSED CLERGY PENSION SYSTEM

FROM AN ADDRESS DELIVERED BY MONELL SAYRE



MOOLAH TEMPLE, ST. LOUIS
Where the General Convention will hold its sessions

tion to come to St. Louis with the belief that this city is a friendly and hospitable and courteous one, and if any of the



SHELDON MEMORIAL, ST. LOUIS
The Woman's Auxillary is to meet here

wheels of the organization should happen to slip a cog, the delegates must not attribute it to the spirit of those who are building the machine.

EVENSONG

The redwood aisles are dark with shade,
A hush steals over glen and glade;
The canyon dark and darker grows,
And Silence whispers to Repose.

From rood-screen hung with branch and vine
Floats incense of the eglantine;
And in a leafy choir of rest
A birdling chants its *Bonum est*.

How still, how still the tall tree-tops—
The brooklet draws its wood-wind stops,
And music sweet, and slow, and calm,
Blends with the zephyr's murmured psalm.

Then tremblingly, afar, afar,
High o'er the hill-crest shines a star,
A sanctuary light, whose ray
Sheds benediction on the day.

CLARENCE ARMY.

CHRISTIANITY is not man's confession to God that nothing matters, since man is what he is. It is God's shout to man that everything matters, since God sees in man what man may become.—
W. H. Blake.

PENSION experience shows that the cost of any kind of pension system for the aged members of an organization and their families is at least 5½ per cent. of the payroll. Therefore, as the payroll in our Church is \$9,000,000 a year, it meant that at least \$500,000 a year was absolutely necessary. Then we found that the combined income of the various relief societies throughout the Church only amounted to about \$225,000 a year, a picture of the way in which the charitable system does not work. We therefore arranged a very modest system of pensions—an old age pension, with a minimum of \$600 a year, half of the average salary in the Church; a disability pension, available at any age; a widow's pension of half of what the clergyman would have been entitled to, and a pension for the minor orphans, varying according to their age and the presumed cost of their education. And we found that we could carry this pension system for a tax of 7.4 per cent. upon the salaries paid by the Church.

This therefore is one half of the pension system of the Protestant Episcopal Church—that all the parishes, or other organizations—the Board of Missions, etc.—that pay a salary to a clergyman shall pay 7.4 per cent. of that salary into our treasury. It is put on the individual ledger account of the clergyman who is then serving in the parish, and gives him this pension at the end of his life, or to his family after he dies. And if by any chance the parish, notwithstanding the canonical action of the diocese, or the General Convention, fails to pay, it means that when the clergyman comes up for a pension he gets that much less.

A clergyman objected very strenuously that when a parish did not pay it was the fault of the laity and the laity ought to suffer. This is true, but as the laity did not come up for pensions it is impossible for us to accept the suggestion. So far, out of sixty-eight dioceses, fifty-five have enacted legislation by which they will put this tax of 7.4 per cent. upon all organizations within the diocese which pay salaries. The other dioceses, mostly small, have not yet got around to it.

ACCRUED LIABILITIES

The other half of the system is often neglected, and being extremely technical is somewhat difficult to understand. This is the problem of "the accrued liabilities." When a pension system starts all the men are not young, though that is the assumption. A teachers' pension system seems to presume that when it starts everybody is at the age of twenty-three, or in their start in a Church that all the ministers are twenty-seven or twenty-eight years old. But they are not. Any assessments made on the basis of their being young—their age at ordination or on their entering the ministry is the usual basis—neglects the fact that they are not young and there are long periods in which the assessment has not been paid. Any pension that starts in the middle period of an organization starts with a heavy deficit, called technically "accrued liabilities," and so enormous is the amount that it swamps the pension system between the fourteenth and nineteenth years. In the city of New York the public school-teachers' pension system, and those of firemen and policemen and street cleaners, started without reference to the problem of accrued liabilities, are now in the eighteenth year of their existence, and have accrued liabilities of about \$300,000,000. If our Church was to start the pension system on this assessment of 7.4 per cent. without anything else, we would find that we already had accrued liabilities of about \$31,000,000 which sooner or later would cause serious inconvenience.

We do not propose to raise \$31,000,000; but we find that by raising \$5,000,000 we can give to the present clergy at least a minimum of \$600 a year, and to their widows \$300; that is, the full benefits of the system must be reserved for the clergy who are ordained after the system starts next March. Those who are now ordained but are rather young will get practically all the benefits, but for those of the clergy who are now approaching old age we can give only that portion of benefit which consists of \$600 a year, or \$300 for a widow: We start on a minimum basis and gradually work to the full system. We can do that if we have \$5,000,000; but if we start without capital we will have ourselves involved in a deficit. When two thirds of our dioceses had resolved to lay this tax of 7.4 per cent. we started to raise the \$5,000,000, because the Church had neglected the pension system forty years ago.

THE HIGHEST rate of interest we pay is on borrowed trouble.—
H. W. Shaw.

The Virgin Birth of Our Lord Jesus Christ

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

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

II

RETURNING to the testimony, Matthew, a pronounced Hebrew, writing his Gospel particularly for the Jews, presents Joseph's side of the case. It is probable that he made use of some statement which may have been prepared by Joseph before his death, which occurred sometime after Jesus' twelfth year, and which was either made verbally or in writing to members of his family. It would, I think, have been the inevitable course that any man of fine feeling—and we know Joseph was that—would pursue, to leave such testimony to a fact which so intimately concerned the honor and dignity of his wife.

Luke, who was a Gentile, and who writes as a Gentile, doubtless received his revelations from some of the women to whom Mary, feeling with Joseph that the wondrous revelation and unique experience could not be permitted to be forgotten, in her old age had communicated them.

All these men had every motive that could rest in gratitude and obedience to honor the mother of their Lord. Nothing could be conceived so repugnant to Jewish ideas of morality as birth out of wedlock or birth by any other than natural processes; yet they do not hesitate to depict a condition of affairs with reference to Mary which would forever damn her in the opinion of her fellow countrymen unless what they said was true.

Furthermore, at the time these Gospels were written the family of the Lord, those who were called in Scripture the brethren of the Lord, were alive, and some of them at least were active in the Church. Now, whether they were uterine brethren, or the sons of Joseph by a previous marriage, or simply blood relations, as Mary's sister's children, they would have been equally jealous for the honor of Mary, and they would not have permitted such a story, so incredible and difficult of belief, to have been circulated unless they, too, were convinced of its truth. These things were not done in a corner. These Gospels were read publicly to constantly increasing numbers of people. They were copied and transmitted over all the world. Such a thing as secrecy or concealment is unthinkable. The more strange and unnatural an assertion, the more widely is it circulated; the more searchingly is it investigated.

Suppose that neither Joseph nor Mary had spoken of the Virgin Birth; suppose they had buried these things in their own breasts; unless God had revealed it in some other way it would never have been known. So soon as it was known a storm of calumny broke upon the Virgin's head. Among the earliest of heretics of whom history tells us was one Cerinthus. With him St. John disputed. The heresy of Cerinthus was a denial of the Virgin Birth and a foul charge against Mary. She had natural motives, as any woman would, for saying nothing about the facts. That she did speak is an evidence of their truth. She was willing to suffer for the sake of the truth.

Jesus Christ got His human sonship from His mother. Hers was not perfect humanity; His alone was that. He made it perfect by His life and death. But could such perfection have sprung from a source so foul as would have been His mother's had she conspired to fashion this monstrous falsehood upon the minds of millions?

Some will say perhaps she herself was deceived, or that from words susceptible of some other explanation, simple and innocent in themselves, myths and legends have grown up, and that while Mary may be blameless as a woman for the doctrine, its rise has to be sought in other sources.

There is a sort of popular idea, for instance, that heathen gods were the results of divine paternity and human motherhood. Alexander among the Greeks, Augustus among the Romans, made this claim, or it was made for them by their subjects. Egyptian myths, the ancient religions of India, Asia, and Assyria offer something which, to the superficial, seems to invite comparison with Christ, but when these are examined the faintest resemblance vanishes. In many of them a god is incarnated in some human form in order to become a father; others are plainly political fictions for various purposes; others like those of Brahma and Buddha are of so gross and atrocious a character that they can scarcely be considered seriously even for analogies; as, for instance, when into the side of a sleeping

woman who was a wife a white elephant entered and ten months later was born from her a god! There are no analogies in heathen legends. The statement is made advisedly after careful investigation.

It is impossible that any knowledge of such claims could have influenced the early Christian Church. Both the Jews and the Christians were characterized by an intense, sometimes unreasoning, hatred of everything that had the least tinge of idolatry or heathen superstition in it. Furthermore, myths are the product of time. These narratives were written as they are now within one generation after the death of our Lord. Nor in their sober dignity and restraint do they exhibit any characteristics of the myth.

From whatsoever point of view the subject is looked at, by whatever line of thought it is approached, we are led to the conclusion that here are true records. In fact, their very simplicity is another evidence. Have you ever read any of the apocryphal gospels with their absurd and impossible miracles frequently abounding with salacious and prurient details? They have only to be contrasted for a moment with the Gospels to see how the one rings true and the other jangles false.

It has been said, too, that because the Jews expected the Messiah to be born of a virgin, and because certain prophecies pointed in that direction, the Gospel stories took their form in order to fit the prophecy. But as a matter of fact the Jews did not expect Christ to be born of a virgin. This notwithstanding the famous passage in Isaiah which declares, "*Behold a virgin shall conceive and bear a son, and shall call his name Immanuel,*" for it is now well ascertained that the Hebrew word *Almah*, translated virgin, does not necessarily mean any more than a young woman, and the Jews invariably believed the Messiah would be born of a young woman in wedlock. Nevertheless the prophecy was a plain one as we see it now and it was definitely fulfilled, but, in the absence of any belief that the Messiah was to be born of a virgin, it is unreasonable to urge that such a belief produced the legend.

There yet remains a matter which has proved nearly insoluble. That is the difference in the two genealogies of Jesus presented by Matthew and Luke. No effort that has ever been made to reconcile them or explain them away has been absolutely successful. It has been claimed that one is the genealogy of Joseph, the other that of Mary; that one traces the Saviour's lineage to Abraham, the other to Adam; that one is the official genealogy of Joseph and the other the personal; that one traces his descent through one line, the other through another. Some of these hypotheses may be correct; they cannot all be. These genealogies must have been prepared by the family of Jesus or must have been drawn from some official records which it is quite possible existed in those days. The fact that we cannot reconcile them is not very vital. Each author believed in his own genealogy. Discrepancy shows their absolute independence. If one had copied from the other, or if both had drawn from a common source, or if both were interpolations by alien hands in the interest of the doctrine, effort would have been made to harmonize them; so that the differences as they stand are good evidence of much that has gone before. And these differences, I repeat, in no way invalidate the statement that both Evangelists make that Christ was conceived of the Holy Ghost and born of the Virgin Mary. It is universally admitted that, humanly speaking, Christ was of the seed and lineage of David, however His genealogy should read.

Another argument of the opposition is that Joseph and Mary are sometimes spoken of conjointly as the parents of Jesus, as when Mary says to the Boy in the temple, "*Thy father and I have sought Thee sorrowing,*" or when the people called Him "*the carpenter's son*"; but it is noteworthy that the very Gospels in which these things appear are those in which the Virgin Birth is clearly set forth. Joseph was the putative father of Jesus. He stood—I speak in due reverence—in *loco parentis* to the Child and it was natural that such language should be used. There are plenty of children nowadays, and there have always been, who use the words "father" and "mother" to those

who have no claim by blood to the title and the relationship is commonly alluded to by those terms.

Once more it is alleged that Jesus Himself was silent concerning His paternity. Was He? Did He not say, "*I and My Father are one*"? Did they not charge Him with blasphemy because He said He was the Son of God? Did He not say even in childhood, when there was no possibility that the words could be applied to Joseph even after Mary's statement, that He must be about His Father's business? But putting aside such intimations, why should He have said these things during His lifetime? It would simply have afforded another opportunity for dispute and discussion; given the people, whom He was trying so lovingly to win, a further cause of rejection and condemnation of Him. On the eve of His crucifixion, at His trial when all that He could do had been done, He solemnly declared that He was the Son of the Blessed in answer to the high priest. He took oath to that fact. He permitted Himself to be sworn to the statement that He was the Christ, the Son of God, and this in such a way and under such circumstances as absolutely precluded the idea that He meant that He was the Son of God in the sense that all the sons of Adam are the sons of God.

The principal objections, therefore, which are made to this doctrine have been met and answered.

In this connection the argument of results, so often used, has high value. Is it conceivable, if we have the slightest belief that God does rule and shape the destinies of men, that He should have promoted the growth of an organization which has done such work as the Christian Church if it went about proclaiming a falsehood? Can it be that every Sacrament of Baptism was invalidated because it was coupled with a lie; that every breaking of holy bread, that every quaffing of sacred cup, that every offering of the unbloody sacrifice of thanksgiving was an outrage upon decency because it was coupled with a lie? What is the fate of a thing which is not founded upon veracity? It is as a house built upon the sands.

Some of the great controversies of the Church raged about one form or another of the Virgin Birth. At some of the great councils of what was then a united Christendom the doctrine, after much discussion, was solemnly affirmed and re-affirmed. Do we believe in the immanence of God in the Church? Is the hand of God to be seen in human history? Do we doubt that "*through the ages one increasing purpose runs*"? Would God have allowed His children, the best, the noblest, the most devoted of them, to have been professors of, teachers of, believers of a lie?

In conclusion, I submit to you the last great testimony to the truth I have established; that is, Christ Himself. His life, His teaching, His being, inevitably predicate the Divine. It is impossible to account for Him in any other way than as the result of an Incarnation. Reason flatters its devotees with a statement that faith is mistaken and this was a mere man, but the evidence in history and in human experience can neither be gainsaid nor controverted. From the very moment when the shepherds clustered at His feet where He lay at Bethlehem, recognizing the truth of the revelation that had come to them in the midnight on the wild hills, until the moment when the Roman centurion, staring up through the blackness at the dead face on the cross, made his great confession, there never was a time when He could be adequately explained otherwise than as the veritable Son of God, "*the Word made Flesh.*"

On the hypothesis that He was the Son of a human father can the career of Him who was the Son of Man be understood or accounted for. His resurrection was a proof of His incarnation; the incarnation was the proof of that great *Parthenogenesis* which we affirm. How else could it be? Unique in His teaching, unique in His character, unique in His self-consciousness, unique in His power to mediate the life of God to man and to lift the life of man to God, what else but such a marvel could have brought Him into being? He was a new departure in human life.

That birth so morally miraculous must have been physically miraculous as well.* Why is it that men hesitate to accept it? They are willing to believe in the humanity of Christ; they are willing to applaud the ethical teaching of Christ; they are willing to regard Him as the great exemplar of life, although with most that means an impossible ideal rather than a real thing. But they stop short there. They are not willing themselves to enter into the Christ life. They are not willing to recognize other authority than mere perfected humanity in His personality. They are not willing to take His voice as the voice of God, to take His example as the imperative imposition upon character. They are not willing to make His cross per-

sonal, to make His life real. They do not want to be forced to the consequences of an absolute conviction of His divinity.

The objection to all the great dogmas of the Church, these teachings which have been tried and tested through the centuries, which have been proved by millions of experiences and proclaimed by the noblest souls in the clearest ways, is after all a superficial objection. Men do not believe these things because men do not want to believe them, not because they present any insuperable objections to the intellect, but because, if they do believe them, the acceptance of them demands a changed life.

He who is God and Man stands in a different relationship to us from him who is merely man, however perfect he may be. We put by the conclusion. We will have none of it because of its consequences to us. Is that fair? Is that honorable? Is that honest? Not only our future, but the future of the world depends upon our decision on these and other great questions which settle and center about the Person of Christ.

It is said that the requirements of the Christian faith are very simple. On the contrary, they are as high as God and wider than creation. Do we believe in these things, not merely by the assent of the intellect and with the lifting up of the voice, but is Christ's life a power which transforms our lives? That is the form of the question—that and none other—which will decide our places in the final resurrection. To realize it now and to act upon it is to determine our eternal future.

Lift up your hearts, lift them up unto the Lord!

* This is the best statement of the philosophic necessity for the Incarnation and its consequences with which I am acquainted; it is from Gore's *Dissertations on Subjects Connected with the Incarnation*:

"Jesus Christ was a new departure in human life. Philosophers of different ages, from Plato to Carlyle, have been found scoffing at contemporary reformers, on the ground that their proposed reforms did not, could not, go deep enough to get at the root of the evils of human society. What is wanted to remedy these evils is a fresh departure—in some sense, a new birth, or regeneration of humanity. So moral philosophers have reasoned; but it has been a matter of words. Jesus Christ alone has, in any adequate sense, translated this logical demand into actual reality. In Him we really find a 'Second Adam,' a new manhood. He appears among men in all the fulness of human faculties, sympathies, capacities, of action and suffering; He was in all points such as we are *except sin*. But what an exception! As Jesus moves among the men of His day, as His historical presentation renews His image for each generation, by how great a gulf is He separated in His sinlessness, His perfection, from other men. He is very man, but new man. And with this quality of His person coincides His method. He will not take other men as He finds them and make the best of them. He demands of them the acceptance of a new birth; the fundamental reconstruction of their moral being on a new basis, and that basis Himself. 'Except ye turn—with radical conversion of the moral tendency of your being—'except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.' Christ demands, then, a fundamental moral reconstruction of humanity, and He makes it possible because He offers to men a new life. He offers to reproduce, in each man who will believe in Him and yield himself to Him, the quality of His own life by the bestowal of His own Spirit. Himself, the New Man, He can make all men new. But granted that in this fundamental sense Christ Jesus is a new moral creation, is it possible that this new moral creation can have involved anything short of a new physical creative act? Does not all we know of physical heredity, all we know of the relation of spirit and body, lead us to believe that the miracle of a new moral creation must mean the miracle of a new physical creation? If the moral character was new, must not the stuff of the humanity have been new too? Must not the physical generation of the Second Adam have been such as to involve at once His community with our nature and His exemption from it?"

[THE END]

MOTHERHOOD

Hail, blessed Mary! Mother of our Lord!
Who bore upon thy heart the One Adored,
Who worthy wast to be a throne for God!

Methinks from out those lustrous eyes,
Betwixt those brows so level, wise,
I see another's spirit rise:

The Mother of our sin-stained race,
Fair Eve, who, tempted, fell from grace,
Looks out, sin-shriven, from thy face.

She who bowed beneath the just
And well-earned curse of "dust to dust,"
Who lived in bondage to man's lust,
Now knows that God has cleansed the stain,
Has through the birth-pang and the pain
A pathway made for her soul's gain.

Ah, Motherhood, so consecrate!
For woman now a heavenly gate!
She passes through, with heart elate,
To fall, Thou tender Pitying One,
In gratitude before Thy throne,
Her life forevermore Thine own!

FRANCES B. BARNEY.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

INDIVIDUAL ACTIVITY WITHIN THE LEXINGTON DIOCESE

THE corporate activity of the social service committee of the diocese of Lexington has not been nearly so great as the individual activity of its members, a number of whom have been identified with the work of the vice commission of Lexington and similar efforts. Some helped secure medical treatment for the children of the schools and the regulation of doctors and midwives looking to the prevention of blindness among the newly born. The chairman of the committee is Dean Massie of the Cathedral. Mrs. Massie and others of his congregation have been instrumental in opening a home for fallen women and in otherwise seeking to aid both in the work of protecting and of uplifting. Prison reform is another activity which has received a considerable amount of attention. The committee has secured legislation in the city of Lexington along the lines recommended in the report of the vice commission and has succeeded in closing the segregated district of that community.

TO OVERCOME LAND SPECULATION IN DETROIT

The Christian Socialist Fellowship of Detroit has sent the following resolution to the Board of Assessors and the city officials of that city apropos of the serious housing condition therein prevailing:

"WHEREAS, the housing situation of Detroit is such that it has become difficult for people coming to this city to find suitable houses to live in; and whereas this condition is largely due to capital finding profitable investment in land speculation instead of applying the capital in gainful industry; and whereas this land speculation is due to our system of taxing land at but a small fraction of its market value, which makes it profitable to hold land out of legitimate use for long periods of time; therefore, as a means of securing immediate remedy for this condition, we would request the city assessors to assess all lands within the city limits at their full market value; believing that by this method land speculation would be made less profitable, which would naturally direct capital towards productive industry in home construction, instead of leaving enormous amounts tied up in speculative land values."

RURAL CHURCH CENTRALIZATION IN KANSAS

The rural churches in Kansas are giving place, according to the Rev. Fred E. Gates, "to community centers and larger small town churches, with better equipment, which are more democratic, less denominational, and more influential." About five hundred rural and small town churches have been abandoned in Kansas in the last five years, according to this authority.

"At least one-half of these churches ought to have been abandoned," the Rev. Mr. Gates recently said. "As a matter of fact one-half of them ought never to have been built. The other half have been driven out by a lack of support, a failure to make the rural church the most powerful influence in the community. About one-half of the five hundred churches I have on my list as abandoned were built in small towns or communities where there were churches already established and only enough persons in the community to support one church properly."

ACADEMIC CREDIT FOR PUBLIC SERVICE

The granting of academic credit is undoubtedly a serious matter and must be closely controlled, but it is fundamental to any real advance in training for public service, in the opinion of Dr. Charles A. Beard, professor of politics at Columbia.

"That it can be done without impairment of academic standards I have no doubt," he says. "This point I will not argue now, but I will illustrate it by reference to a recent conference with a professor in one of our large universities, who refused to consider credit for a piece of work of investigation and reporting done in one of our city departments by a capable student. The professor admitted that he would credit toward the degree a report by one of his students based on the printed report of my student, but flatly declared that it would not be proper for the investigator to receive university credit for his work. Fortunately this is not the attitude of most live college instructors, and I think we shall have no difficulty in securing academic recognition for field work, if we can show that the control over it is such as to guarantee its solid character.

NEWARK ORGANIZED ON COUNTY LINES

County committees have been formed in the diocese of Newark by its social service commission. It is reported that this plan is working out admirably except in the western section, where a committee along the lines of the archdeaconry of Morristown was formed banding together three counties. The Hudson county committee has done a much needed work in relating the Church to the county institutions. A number of the clergy assisted by holding service in the almshouses on Sunday afternoon and choirs have gone out in automobiles furnished by interested laymen to assist in the service. In addition to this work the secretary of the commission, the Rev. Augustine Elmendorf, regularly visits certain of the institutions.

PROPOSED SURVEY IN ERIE

The social service commission of the diocese of Erie is looking forward to the time when a complete social survey may be made of the diocese. It has a large task before it, especially in the rural districts. In order that the Church may be most efficient in her service, the commission "hopes that the time may soon come when time and funds will permit of surveys section by section until there is secured a thorough knowledge of the possibilities and undeveloped resources of the diocese. Emphasis cannot be too strongly laid upon the necessity of this rural work."

A BUREAU TO REPRESENT CHICAGO'S MUNICIPAL CONSCIENCE

Plans for a bureau to keep the general public informed of the facts amassed by such bodies as the committee of fifteen and to "represent the conscience of the city" have been announced as forming under the direction of William C. Graves, chairman of the social service commission of the diocese of Chicago. It is planned to make the bureau the connecting link between the various social agencies and the religious people.

This is the outgrowth of the plans recently referred to in this column.

HAMBURG'S MUNICIPAL ACTIVITIES

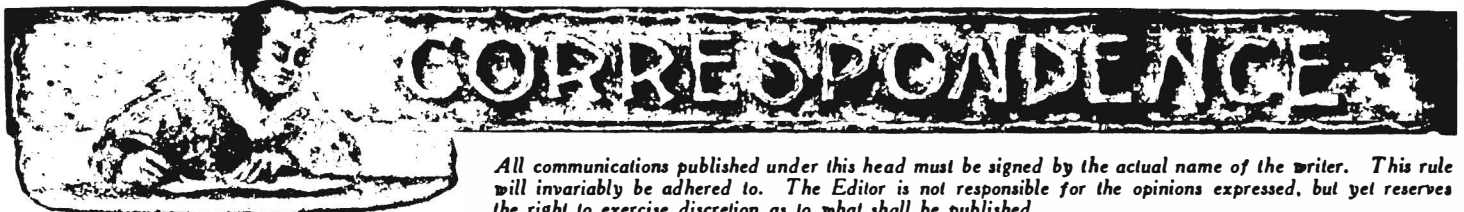
In his book on *European Cities at Work*, Dr. Howe says:

"Cities do a surprisingly large number of things. Hamburg insures all property against fire, insurance being compulsory. Premiums are paid along with the local taxes. The city maintains a fire department and is responsible for the protection of property; why should it not enjoy the benefits of its own expenditure and at the same time eliminate the waste of solicitors, of competition, and perform this necessary social service for the protection of everybody at cost?"

THE LOUISVILLE GIRLS' FRIENDLY has united with several other bodies of women and opened a bureau of occupations, under the management of a trained woman, with a personality that will at once gain confidence. A registration fee of 25 cents is asked and \$1 for all positions paying up to \$10 per week. For positions paying over that amount, a fee of 2 per cent. of the first month's salary will be required. Girls will not be allowed to accept questionable positions, and the chief duty of the superintendent is to make the girl and the job fit.

"IF AS A REWARD of our effort," declared George Q. Dealey, of the *Dallas News*, "we secured the best housing for white and black, the best transportation facilities, the best health, the most attractive city, the lowest death rate, the best schools, the least crime, a minimum of misery and a maximum of happiness, would not the real purpose of life be accomplished?"

BISHOP POTTER on one occasion said: "The times are waiting for men who shall serve and not merely inquire; . . . give to their age and their kind not so much learning in bulk as wisdom in action; . . . the consecration to the uplifting of one's fellowmen of one's best, rather than the conserving by men of culture of one's self."



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.

"TRUTH AND COMMON SENSE"

To the Editor of *The Living Church*:

TN your issue of last week I find the following pathetic words, quoted from the Year Book of St. George's Church, New York: "Our attitude toward ourselves is at fault because in the public expression of our faith in our liturgy we are content to repeat formulas and phrases which to any scholarly and rational faculty are strangely at variance with truth and common sense."

One cannot help a feeling of sympathy at the humiliation, shame, and anguish with which a human being, seeking to be honest with himself, writes down such a confession as this. No doubt a diseased imagination may so sadly mistake hallucinations for verities as to pronounce the sublime expressions of our holy faith at variance with truth and common sense. One has to be patient of such. But the result remains the same, a melancholy instance of the scholarly and rational faculty perverted, turned sour, and gone astray.

For the average normal intelligence, sanely working, will seek in vain among the formulas and phrases of our liturgy for any instance to support the allegations of the rector of St. George's Church or to justify his criticism. There is nothing in the Prayer Book that answers to his description. And when one sees a neighbor indicating that he is "seeing things"—things that have no real existence—of course he must draw his own conclusions.

It is easy to understand what bondage it must be to find one's free spirit fettered to a falsehood. I have never experienced such intellectual thralldom myself, but my heart goes out in yearning and pity for one who is in such an evil case; though for the life of me I cannot understand why he submits.

But the pangs one must feel at having to be content to utter false and foolish sayings do not end with oneself. A priest must exercise a ministry of related acts terminating upon others. They look to him for that bread of life which he is commissioned and commanded to give. But he finds himself obsessed by the notion, which he is at no pains to conceal, that he is not giving them that which they need and ask for, that he is giving them not bread but—poison! (For there can be no poison more deadly than that which contradicts truth and common sense.) Such a nightmare would be just as painful as if it were true, even though devoid of real foundation—the product of a scholarly and rational faculty short-circuited—a mere sputtering of sparks into the dark because the trolley is off! Truly it must be trying for anyone to have to be content to keep up such useless fire-works as that.

But while one deplores the stultifying effect of this upon the man himself and the relation of it to the congregation, what shall we say of the colors in which it represents the Church? If ever there was a time when the Church was called to the earnest fulfilment of a serious purpose it is now. The air rings with the call to efficiency; opportunity waits on every side. The Church needs to be alert, a mighty leader among the organized forces that are at work in the world. And here we are talking about phrases and formulas! In this most practical and earnest age what a poor helpless thing God's Church is represented to be.

It is no wonder that the people are not drawn in multitudes by such a spectacle; the wonder is that anyone endures such a self-proclaimed paralytic, unless indeed they would share in the invalid's case, being moved by the desire to evade the call of duty and escape the real business of the Christian life. But one does not like to think that.

God's Church comes before us under many guises. It is "like a mighty army." And lo, an officer in that army tells us that the things the army stands for, fights for, and is ready to die for, are at variance with truth and common sense. How shall we justly characterize such disloyalty as that!

The Church stands to us as a foretaste of our home, that "sweet and blessed country, the home of God's elect." And here comes a servant who feels himself delivered to tell the family that the things provided within for their comfort, inspiration, and defense are not to be trusted, being at variance with truth and common sense. Can you beat it?

The Church is an honorable business organization. And here stands a clerk—or cleric—proclaiming the Church's wares, her principles, her good things, her merchandise, to be fraudulent and at variance with truth and common sense. Was ever the like of this! Angels and ministers of grace, is this Protestantism? Or what is it? Is this what they call liberality?

Or is it barely possible that the utterance of the rector of St. George's Church is itself to blame? Can it be possible that the words we have in mind, so charged with all that should repel the rightly thinking soul, are themselves correctly measured by the

rector himself? Are they merely a phrase and a formula at variance with truth and common sense? It looks so.

New Haven, Conn.,
August 30, 1916.

JAMES H. VAN BUBEN,
Retired Bishop of Porto Rico.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

TN the discussion of the solitary precept of our Lord relied on for the lawfulness of remarriage after divorce (Matt. 5: 32, repeated in 19: 9), the really essential point seems to have been lost sight of for the moment.

Four things cannot well be questioned, namely: 1st, That the precept is solitary, absolutely the only one upon which any shadow of sanction for remarriage can be based; 2nd, That every other passage in the New Testament flatly, or at least apparently, contradicts such an inference; 3rd, That the genuineness of the text is at least disputed; and 4th, That the interpretation (not the meaning) of the word translated "fornication" is also disputed.

But even granting all the contentions of the advocates of remarriage—that the passage is genuine, that it existed in all the early copies of the Gospel, that fornication (*porneia*) is not confined in its signification to pre-nuptial sin, but includes post-nuptial adultery (*moicheia*)—granting all this, the real crux of the whole question remains. *What is proved by the passage just as it stands?* Certainly nothing positive concerning any right of remarriage to either innocent or guilty. It is trifling with both logic and grammar to draw such an inference. Whatever meaning of this kind has been seen in the passage has been read into it either from interested motives or from lack of clear thinking.

It should be plain enough to any careful and unprejudiced reader that while the chief thought in the minds of the Pharisees, our Lord's questioners, is concerning divorce or "putting away" (Matt. 19: 3), the thought uppermost in His mind and on His lips, here as elsewhere, is the unlawfulness of remarriage under any circumstances. "Whoso marrieth any woman" [so Bishop Middleton, noting the absence of the Greek article, interprets it] "that is put away committeth adultery." This is our Lord's unqualified assertion, not only here but in every other instance where He speaks or is quoted concerning divorce.

The exception then which He makes in this solitary precept refers, on the face of it, only to "putting away." (This is lawful, as St. Augustine puts it, though not commanded, *permissum, non jussum*.) It does not refer to any right of remarriage. In order to make it do so one must read into His words something that has absolutely no existence there, and which is contradicted by every other judgment on the matter which is recorded of Him in the Gospels, or by St. Paul (Rom. 7: 2, 3; 1 Cor. 7: 10, 11, and compare verses 12-17).

Granting, therefore, that our Lord's exceptive words are accurately recorded, and that the passage as it stands to-day really existed in all early copies of the Gospel, this fact makes only more conclusive the judgment and practice of the whole Church during the first three centuries, which saw no permission there for remarriage of either innocent or guilty. For aside from the total absence of any positive sanction for remarriage—and such would surely have been recorded in a matter so fundamental, if it existed—it was seen instinctively that the reason for the impossibility of such sanction lay in the fact that it was wholly inconsistent with our Lord's great law of forgiveness "until seventy times seven," and with His word to the adulterous woman, "Neither do I condemn thee: go, and sin no more." If remarriage were allowable to either party, the door of reconciliation would be for ever shut. That is St. Augustine's strong argument (*Retractations*, I. xix. 6), but he is only echoing the judgment of a Christian Father who must have known several of the original apostles. In the *Shepherd*, a book dating from about A. D. 75, and of such weight in sub-apostolic times that it was read in the services of the Church as Holy Scripture, Hermas declares concerning a penitent who is put away by her husband, "If the husband do not take her back he sins. . . . But if he put away his wife and marry another, he also commits adultery" (Book II. IV.-1).

"It is most significant," writes Mr. Watkins, "that the testimony of the first three centuries affords no single instance of a writer who approves remarriage after divorce in any case during the lifetime of the separated partner, while there are repeated and most decided assertions of the principle that such marriages are unlawful. . . . If the voice of the earliest Church is to be heard, Christian marriage is altogether indissoluble" (*Holy Matrimony*, pp. 222, 225, Macmillan, 1895. This is doubtless the most complete discussion of the subject

in the English language, and should be read by every deputy to the General Convention, lay as well as clerical, in view of the great question that is to be brought before them).

But it may be asked, How then does it happen that the great Eastern Church ever since the fourth century has departed from this primitive rule, while the whole Western Church without exception has held it fast? Let me give the answer in some words of my own from a forthcoming volume on *Primitive Worship and the Prayer Book*. When the Roman Empire became nominally Christian in the fourth century, the effect of the Church's teaching on civil legislation, as we might expect, could only be gradual. In 331 Constantine issued an edict restricting the right of divorce to five grounds, namely, murder, sorcery, breaking up of graves, acting as a procuress or pimp, and adultery. The laws of Justinian (A. D. 534) effected other improvements in the civil law, but so low did the popular feeling on the subject remain that it was most difficult for the Church in the East to maintain her standard. The overshadowing influence of the court, which was now transferred from Old to New Rome (that is, Constantinople), was the chief cause of this state of affairs, and the practical result is seen even to-day in the loose marriage laws of the Oriental Churches.

"In the western portion of the Empire things were different. Here, after the removal of the seat of empire, the Churches of Italy, Gaul, and Spain were left in comparative freedom from state interference, and the high views of Scripture in regard to marriage were more easily enforced, so that in 789 Charlemagne, towards the close of his reign, enacted laws which brought the civil code into accordance with that of the Church. This was especially true of that part of the West which concerns us most closely. England and its Church occupied a peculiar position in Europe. Within a century after the Empire became nominally Christian (A. D. 321), the country ceased to be a Roman province, and the Church had not to contend against that imperial influence which had driven Athanasius, Chrysostom, Gregory Nazianzen, and many another confessor into banishment. The battle, however, against the low pagan customs of our British and Anglo-Saxon forefathers was not an easy one, and it was not until the beginning of the eleventh century that the New Testament rule concerning marriage was fully accepted by the civil power. Parliament had no existence yet for two hundred years, but councils of the Church were the parents of parliament, and became their models. The national council of the whole English Church, summoned by King Ethelred at Eanham in 1009, and composed not only of bishops and abbots, but also of lay representatives, enacted that 'it should never be allowed for a Christian to marry a divorced woman, or to have more wives than one, but that he should be bound to her only, as long as she lived.' Thus the law of Christ became part of the civil law of England.

"No change was made in this national law until the year 1857, but the Church's law remained. In the sixteenth century, indeed, foreign reformers who had taken refuge in England, following Luther's low teaching and practice, were strong advocates for lowering the character of the marriage laws, though in vain. . . . Luther was one of the earliest opponents of the Scriptural and Catholic doctrine of marriage. In his famous, or rather infamous, sermon at Wittenberg in 1522 he openly advocated adultery under certain circumstances, and advised Henry VIII not to divorce his wife but to take a second. Luther and the Wittenberg divines, Melancthon, Bucer, and five others, signed a dispensation giving Philip of Hesse permission to commit bigamy, and this 'marriage' actually took place in presence of two of the signers. (See Professor Mozley's *Essays*, I. 401-404, and Hare, *Mission of the Comforter*, p. 834.) Among English Puritans, Milton, in his work on *Doctrine and Discipline of Divorce*, allowed divorce by mutual consent, or even by the desire for divorce of either party. It was the refusal of the Presbyterian Assembly to grant him his request for an unlawful marriage, even according to the already debased standard of the Westminster Confession of that body, which occasioned his famous epigram that 'New Presbyter was only old Priest writ large.'"

Such was the depth of degradation to which the foreign Protestant reformers and some of their Puritan sympathizers would have brought the Church of England, if their efforts to change her Prayer Book and her discipline had succeeded. Happily they failed completely, and the whole Anglican communion except this American Church (since 1808 only) stands where the Church of the first three centuries stood, and where all the Western Church has stood since the fourth century. It need only be said in conclusion that whatever departures from this primitive law have been made by individual Churches in the East under secular influences, or by the civil legislatures of certain states, the fact remains that *the whole Catholic Church* has never found in Holy Scripture any sanction for the dissolution of a marriage that has been once lawfully consummated.

Summit, N. J., August 26, 1916.

WALKER GWYNNE.

"KEEP YOUR EYE ON RED GAP"

To the Editor of *The Living Church*:

IN the May number of the *Spirit of Missions* there is a short article by Archdeacon Stuck, "The rain descended and the winds blew," in which he pleads for a decent house for the Rev. Dr. Chapman and his wife. In this article there is a sentence which struck me very forcibly: "But, in these advertising days, the man

who holds his peace about his work amongst an obscure tribe at an isolated spot in a remote country is at a disadvantage." I had been thinking this same thing for some time and when one finds one's thoughts uttered in print by someone else it tends to crystallize the thought into a conviction. But what I want to ask is this: Is it right that missionaries should be compelled to advertise in order to gain workers and money to carry on the work? To give accounts of their work from time to time, yes—but to advertise!

In a recent story is this description of the approach to a western town:

"Nearing the place, our train passed an immense boarding erected by the roadway, a score of feet high, I should say, and at least a dozen times as long, upon which was emblazoned in mammoth red letters on a background, 'Keep your eye on Red Gap'; At either end of this lettering was painted a gigantic, staring human eye."

That is advertising a growing town. Shall we do this of our growing missions?

Sometimes in reading the Church papers and magazines, I think that this is, in effect, exactly what is being done; and I suppose that those who do it feel, as Archdeacon Stuck does, that he who does not advertise is at a disadvantage. It seems to me that in the Church to-day the desire for quick and tangible results amounts to an absolute obsession. We would have a day of Pentecost with three thousand baptisms every day. So we advertise the number of baptisms, the number of communicants, confirmations, etc. Every detail of our work is artfully described to give the best possible impression of the great things we are doing, and we pat ourselves on the head and, like the little Jack Horner, we say: "What a good boy am I!" All this to make a good showing (go our neighbor one better!) in order that we may wrest the money from the hands of people at home—and get it quick and all we can of it in case one's neighbor should get in a better advertisement than ours and secure our patrons—in order that we may be well known so that workers will want to come to us to be identified with such a thriving mission. So we write often for anything and everything that will publish accounts of us and our work. If possible, we do not let a week pass without some notice of ourselves to catch the public eye. "Keep your eye on Red Gap!"

But to some of us, like Dr. Chapman, such a course is most repugnant. And what of us? Must we, for our failure to come up to the commercialized standards of the day, be pushed aside, funds and workers be denied to us? Archdeacon Stuck's whole article is a commentary on the situation. Please observe that I do not decri ordinary articles and reports which the Church at home has a right to expect of our work—it is the advertising feature that seems to me so baneful; baneful alike to the advertiser and to those at home who grow to depend on this kind of yellowish journalism as a stimulus to what ought to be systematic giving, as a duty, to the cause of the spread of Christ's Kingdom. "Results belong to God."

Yours truly,

ELIZA H. WHITCOMBE, *Missionary*.

Bontoc, Philippine Islands, July 24, 1916.

THE CHURCH PENSION FUND AND THE CARNEGIE FOUNDATION

To the Editor of *The Living Church*:

IN your number of August 5th appears a letter from Mr. Erving Winslow, published under the caption *The Second Bankruptcy of the Carnegie Foundation*. Mr. Winslow's letter is in characteristic vein, but I take it that the caption is due to the editor.

Mr. Winslow is evidently misinformed concerning the resources which Mr. Carnegie has put back of the institutions he has founded, but this is perhaps unimportant. His comparison of the Church Pension Fund with the Carnegie Foundation makes it fitting to recall that the report of the Church Pension Committee, upon which the Church Pension Fund was inaugurated, was prepared in the office of the Carnegie Foundation by one of our assistants. It was written out of the information gathered by the Foundation and its provisions as to actuarial and financial safeguards were those repeatedly set forth in our reports. The Pension Plan thus proposed is a sound one (though it has its troubles before it) and the Church Pension Fund deserves great credit for starting a pension system on so good a basis. It has applied, through the President of the Foundation, to the Carnegie Corporation (of whose financial resources your correspondent is so doubtful) for a large grant to aid in carrying out its plan. I hope we may find it possible to respond generously to this appeal.

The fact is, Mr. Editor, when the Carnegie Foundation began ten years ago neither its trustees nor anybody else in America knew much of anything about pensions. It was an untried field. Under the terms of the trust we proceeded to start a free pension system, reserving the power in the future to make such changes as experience should show to be in the interest of the great body of teachers. Then we proceeded to study the whole pension problem, including the underlying social and economic forces. The pension literature of the world was brought together in the office of the Foundation, and the experience of all pension systems collected. All this material was gladly placed at the disposition of the Church Pension Committee, in advance of its use in the discussion of our own pension problem. Under these circumstances, doesn't it seem a trifle hard for the

Foundation to be made the target for such a stone? and from the hand of THE LIVING CHURCH! From a sinful secular paper the blow would not be so cruel.

If you can find the time to glance at my report upon pension systems, sent under another cover, you will note that Mr. Winslow's statement is, to speak mildly, misleading. The reforms recommended in the Carnegie Pensions rest upon fundamental reasons, but they do not contemplate any change in the financial obligations of the Foundation for many years to come.

Yours very truly,
HENRY S. PRITCHETT.

Santa Barbara, Cal., August 23, 1916.

THE FEAST OF THE BAPTISM

To the Editor of The Living Church:

THE Baptism of our Lord is commemorated by the Eastern Church (if I am not mistaken) in conjunction with His manifestation to the Gentiles at Epiphany, the tradition being that both events occurred on the same day of the year. This legend is noticed in our communion by the second lesson at Evening Prayer on that feast.

Surely, though, it does seem that we might have a "Holy Gospel" reciting that important event, our blessed Lord's anointing to His ministry. Better than the two gospels we have now exactly alike save that one has a few more verses (Lent IV and Trinity VII). Besides we have a third one dealing with the self-same miracle as told by another evangelist (Next before Advent). Surely two other events in Christ's life or some extracts from His teaching would be better substituted for two of these Sundays.

If I may be pardoned for saying so, it seems as though the Sunday Next before Lent (Quinquagesima) could appropriately be used for the Gospel of the Baptism. And it sometimes seems as though Passion Sunday were the time to commemorate the Transfiguration. August 6th seems so absolutely unrelated to any other part of the Christian Year, that I have often wondered where the date ever came from. The present Gospel for Passion Sunday with its narration of repeated blasphemies seems so repellant for the central Scripture lesson on an important Sunday.

Also—though I know it won't be incorporated into this Prayer Book—I am going to be so bold as to suggest to the clergy the use of a Second Gospel at the end of the Eucharist—that for St. Mark's Day. It seems to me wonderfully appropriate in every way for a meditation just after communicating—and how many of our people hear it even once a year?

MARY McENNERY EHRHARD.

West Hoboken, N. J., August 20, 1916.

To the Editor of The Living Church:

MAY I reply to a letter in your issue of August 19th inquiring about the Feast of the Baptism of our Lord?

In *The Day Office of the Church*, published by W. Walker, 28 Paternoster Row, London, E. C., on page 128, there is provided for January 13th, the octave of the Epiphany, an Office for the Commemoration of the Baptism of our Lord.

In my missal, edited by the Rev. Orby Shipley, Longmans, Green, Reader and Dyer, London, 1878, January 13th is provided with a Proper for the Baptism of our Lord. The Epistle is Isaiah 45: 14-23, the Gospel is St. Matt. 3: 13-17.

In the Roman missal the octave of the Epiphany is thus observed. All is the same as on the Epiphany, except that a proper Collect, Gospel, and Post Communion are provided. The Gospel is St. John 1: 29-34.

In the Oriental Churches, the great Blessing of the Waters at the Epiphany has reference to the Baptism of our Lord. See Service Book, translated by Isabel F. Hapgood, Houghton, Mifflin & Co.

Faithfully yours,
CAMPBELL GRAY,
Rhineland, Wis. Vicar of St. Augustine's.

STATUS OF THE BAPTIZED

To the Editor of The Living Church:

THE Rev. Anton Müller in a recent number of THE LIVING CHURCH comments on my query, "Is Baptism a Negligible Quantity?" but hardly answers the question. It is because the realization, on the part of the baptized, of membership would lead to Confirmation that I insist on the recognition of that status on the part of all concerned.

Whatever the canons of Laodicea may say it must be remembered that the spirit of those canons would recognize the baptized as members of the Church and that practically the whole Christian world recognized Confirmation as of obligation.

But how can one insist on a man's duty to, or in, the Church when he is not recognized as a member thereof? Whatever may be our attitude to the person who has received sectarian Baptism and who has not acknowledged the Church's claims, we stand committed by our solemn words to the membership of those who have been baptized by us. And yet, one of our most catholic bishops addressing a class just confirmed said: "You are now members of the Church." And the rector for weeks had been insisting that they were not going to be members, that they were already.

It is this insistence on Confirmation as conferring what Holy

Baptism has already conferred, or rather the failure to insist on the value and meaning of Baptism, which loses for us thousands of men and women yearly. The transfer of baptized persons as members is not a question of their desert but of our duty. Deserts aside, did the Church mean what she said when she spoke through us and said: "Grafted into the body of Christ's Church"? If so, when did that child cease to be a member—and how? And I ask again: Is Baptism a Negligible Quantity?

HERBERT A. GRANTHAM.

St. Stephen's Church, Rome, N. Y.

LIGHTS

To the Editor of The Living Church:

I VENTURE to enclose a letter printed in the *Church Standard of Australia*. It has seemed to me a great mistake for the American Church to abandon so largely the simplicity and the beautiful symbolism of the two lights for a multiplicity of lights and ornaments.

Yours truly,

WILLIAM M. GROSVENOR.

The Dean's Office, Cathedral of St. John the Divine,
New York, August 30, 1916.

"THE ANGLICAN USE"

"Sir.—I notice that the Cathedral of Westminster has set an example to other Roman churches by adopting the Anglican simplicity of two lights on the altar. One does not need to comment on this satisfactory fact, but it should appeal to the extreme ceremonialist if he sees it with right eyes. I was speaking to an Anglican priest who had recently traveled from England. On his boat was a Belgian Romanist priest, who frequently was present at the English Mass. My friend, in conversation, asked him many questions, and found him an enlightened priest of the modernist school. One thing he said, and I think it bears on the principle at the back of the Westminster alteration: 'We look (that is, the modernist party) to the Anglican Church to be the bond which will reunite all Catholics.' My friend asked if he referred to the High Church party, and he said: 'Yes, but not to the ritualists; that is the nonsense we all want to be delivered from.'"

"Adelaide, July 7th.

ANGLO-CATHOLIC."

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

AS suggestions in regard to the revision of the Book of Common Prayer seem to be in order, may I have space in your excellent paper to ask if it would not be an improvement to eliminate from the Psalter each and every Psalm at present printed in Morning and Evening Prayer and in the special offices?

Might it not be also an improvement to change the Selections of Psalms to ten, as before, assigning two short (and more appropriate) ones to each selection?

Should not the Proper Psalms be also printed (or grouped) together, that the necessity for announcing and hunting them could be done away with?

F. R. ROSE.

August 15, 1916.

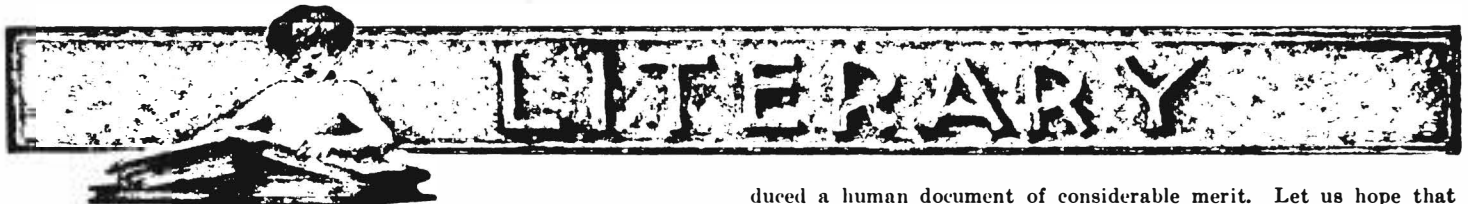
OIL

By ALAN PRESSLEY WILSON

ON a recent automobile trip, the pipe leading to the carburetor became clogged and the gasoline could not feed properly. "Stalled" about the center of a steep hill, which we could not "take" even on low gear, it was necessary to push the machine to the side of the road while various members of the party went in different directions to hunt a telephone. The night was dark and trees lining either side of the road overhung until it was hardly possible to see an arm's length ahead. As a precaution against injury I undertook to light the dash-lamps, but what was my chagrin to see the wicks sputter and the sickly flame go out!

Finding a mechanic who knew how to remedy the trouble we were on our way again, but because the owner of the car, really a careful driver, had neglected to keep oil in his side lights an accident was narrowly averted.

As we spun along the excellent macadam road I could not but think of the first of the three parables of our Lord as given in the second lesson for the morning of the Eighth Sunday after Trinity. We are inclined to belittle the importance attached to the mistake of the foolish virgins; or, to think that at this day we are above making such errors. Then something reminds us that it is not a great step from our material to our spiritual lives. Material deflections may lead to spiritual deflections. They will at least have the tendency to make us careless in spiritual matters.



MISCELLANEOUS

Alcohol and Society. By John Koren. New York: Henry Holt & Company. \$1.25 net.

Psychology of Relaxation. By G. T. W. Patrick. Boston: Houghton, Mifflin & Company. \$1.25 net.

A reviewer in *The Survey* concludes an attack on the first of these books in this fashion: "The clubman, who reads this book will, unless warned of its fallacies, light another cigarette and drink another cocktail. The social worker, the publicist, the statesman, or the educator who reads it, unless protected against its suggestion, will wonder whether, after all, alcohol is not a blessing in disguise, the use of which should be taught in the public schools instead of being denounced. In short, we may say without exaggeration that the chief difference between Mr. Koren's book and the 1915 and 1916 Year Books of the United States Brewers' Association is the difference between octavo and duodecimo."

It is a gross injustice thus to describe a book which represents a lifetime of study, experience, and reflection; and yet there is something in Mr. Koren's style which is quite as likely to provoke opposition as in the style of the typical advocate of prohibition. Our advice to students of social and civic problems is to read this book, for it is essential that prohibition be debated and considered, to see if that policy is producing the results that may reasonably be expected of it. Mr. Koren's book is entitled to a thoughtful and not a vituperative consideration, as also is Professor Patrick's book, a considerable portion of which is devoted to "The Psychology of Alcohol."

The latter's approach is an entirely different one, and yet the two books supplement each other in many ways. Professor Patrick accepts with scarcely a question many of the conclusions which Mr. Koren challenges, or at least demands shall be re-examined. The modern researches into alcohol are thus summarized by Professor Patrick (who is the professor of Psychology in the State University of Iowa):

1. The desire for alcoholic drinks is due to the presence of ethyl alcohol (C₂H₆O).
2. It is not on account of its food value that alcohol is desired.
3. It has now been pretty definitely shown that alcohol is not a stimulant.
4. The supposition may be made that alcohol increases muscular efficiency, at least temporarily, . . . but the experimental evidence forbids this view.
5. Alcohol does not increase mental efficiency.

At the same time he states that "while the desire for alcohol is increasing with the complexity of society, it is actually true that drunkenness is decreasing, and it is possibly true that the number of total abstainers is increasing. These things are determined by custom, by individual environment and education, and by the power of self-control. But the steady increase in the desire for alcohol is shown not merely in the steady increase in its consumption, but still more in the fact that that it increases in the face of public and private sentiment, legal statute, and social effort."

The alcohol section of Professor Patrick's book is not the only one for he deals with the psychology of Play, Laughter, Profanity, and War as forms of relaxation. In his judgment psychology forces upon us the conclusion that neither war nor alcohol can be banished from the world by summary means nor direct suppressions. The mind of man must be made over. War is not social insanity, nor is it even social criminality. It is too normal to be classed as either; but war is fast becoming irrational, and a substitute for it must be found. "Just at the present time evolution seems to be tending toward the development of those high tension masculine traits by which man adapts himself to his environment and which produce something which we call progress or civilization, a civilization, however, in no way remarkable except in the way of its frenzied reactions."

Surely these books give us abundant food for thought and consideration, and they should be taken up in the spirit in which they are offered—as sincere efforts to understand some of the most difficult problems of our times. CLINTON ROGERS WOODRUFF.

A Honeymoon Experiment. By Margaret and Stuart Chase. Boston: Houghton, Mifflin & Co. \$1 net.

These two young people, of cultivated parents, and themselves carefully reared and educated, did not follow the usual lines on their honeymoon, but got some first hand experience in "seeking a job." They have told their story with real zest and ability, and have pro-

duced a human document of considerable merit. Let us hope that 25 years after the experiment they will as frankly tell us of the effect of their experience on their lives. Has it helped them to a broader vision, a saner perspective, a truer helpfulness? One cannot judge now, because the experiment has just been tried.

SOCIALISM

The Socialism of To-day. Edited by William English Walling, J. G. Phelps Stokes, and others. New York: Henry Holt & Co. \$1.60 net.

Marxian Socialism and Religion. By John Spargo. New York: B. W. Huebsch. \$1 net.

Mr. Walling and his colleagues of the Intercollegiate Socialist Society have done well to bring together in one "service book" so many original documents of the Socialist movement. It deals with practice rather than with theory; with the world at large and not with any one country. It gives the Socialist attitude on such absorbing questions as the labor union, the general strike, unemployment, the high cost of living, agriculture, the land, trusts, government ownership, drink, militarism, in fact all the current day problems. In doing so it gives the official documents. For instance, in the matter of woman suffrage the volume gives the declaration of the International Congress of Stuttgart (1907) and of the conference of the British Labor party (1913) and Congressman Berger's resolution introduced in 1912, all linked together by illuminating comment.

Part I is devoted to the "Socialist Parties of the World," and gives in comprehensive summary the actual present status of political Socialism, one section being devoted to the movement in America and another to it in the British Empire. "Socialism in China" consists of an interview with Sun Yat Sen, the first president of China, who is regarded as a socialist, and an article from "The Masses" by Kaing Kang Ku. While there is a temptation to read this book through, it is not intended for such use. It is really a reference book.

Mr. Spargo's new book is frankly argumentative, and is designed to prove that there is no clash between Marxian Socialism and religion. He declares in his striking preface that "After a careful analysis of religion, ending with a definition of religion which is entirely candid and free from the charge of evasiveness, I have carefully outlined the Marxian synthesis, with special emphasis upon the one doctrine in it which has been held by most anti-socialist writers, and some socialist writers, to be incompatible with religious belief. I have tried to show that there is nothing in the Marxian theories, or in any of their necessary implications, which the essential principles of religion either explicitly or implicitly oppose or deny."

Written with frankness and reverence, Spargo in this book (as in his early ones) seeks to establish an *entente cordial* between the religious elements of the community and the socialists. He realizes the difficulty of the task, for he shows that "in the average religious paper the most bitter, brutal, stupid, and false charges against socialism and its advocates are to be found with a frequency which precludes the suggestion of accident as an explanation. In the socialist papers, with equal frequency, charges just as brutal, stupid, and false are hurled against religion and all its associations." Whereas he believes that "Marxism and religion are not mutually exclusive," and that there is nothing in the former "which requires a denial of belief in God, the Creator and Moral Ruler of the Universe, or of belief in the immortality of the soul."

If all socialists were as John Spargo, and as the late beloved Bishop of Utah, we are inclined to think there would be a more general tendency to accept our author's interpretation. We have not noted any tendency toward a large religious life in those places where socialism prevails; on the contrary, in Germany and France (before the war) where socialism had such a strong foothold, religious life was admittedly at a low ebb. (The Walling volume has no chapter on Socialism's attitude toward religion, which is to be regretted.)

It is interesting to note that Spargo, and therein we think he is a shining exception (although we are open to be shown to the contrary) admits that the overwhelming mass of religious believers are sincere and honest. This, however, does not appear to be the general attitude of the great mass of socialists.

The one doctrine which Spargo thinks may be antagonistic is that of Marx's materialist conception of history, which seems certainly on its face to be irreconcilable with Christian teaching, but Spargo believes this may be made to bear a religious interpretation, asking the question, "Why should not the progress of industry and the shifting phases of the class struggle be God's way of working out the evolution of humanity?"

Who can tell?

CLINTON ROGERS WOODRUFF.

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

ONE of the very pleasant anticipations of the St. Louis Convention will be blighted to many Auxiliary women by the passing away of genial Miss Sally Stuart, of Alexandria specifically, but claimed by all Virginia and belonging to the whole Church. One of the Church papers says that she was known as "Captain Sally," but we have been told that "Bishop Sally" was her soubriquet; at any rate she had elements both of the captain and of the bishop, as her long life of executive devotion attests. Miss Stuart was exceedingly happy throughout the Triennial in Richmond in 1907. She had the air of a hostess for the whole occasion. She was a well-known personality in many of our Triennials. She ranked with the older, dyed-in-the-wool Auxiliary women who have attended and partly molded our great Church gatherings. She was a conspicuous figure, tall, and with a forceful, eloquent face. She gesticulated much and wherever Miss Sally was speaking there was a group of listeners.

At the Triennial in New York the writer approached Miss Sally with the purpose of, if possible, getting her photograph. It was thought to make a good feature in THE LIVING CHURCH by presenting the photographs of some prominent Churchwomen for the pleasure of those at home who had long heard of and known these women by name. But our women will never have their pictures taken—a mistaken modesty, from a newspaper point of view—and Miss Sally was no exception to this cast-iron rule.

"Miss Stuart," we began, trying to feel some assurance and failing, "would you be willing to let us have your picture to make one of a group of Churchwomen?"

"No, indeed!" she answered almost before the sentence was finished. "You can't have my picture—you don't need it—beside," she added with a most feminine touch, "I am not as pretty as some of the women here."

To think of Miss Sally in connection with mere prettiness is something like criticising an oak tree because it does not look like a forget-me-not. Miss Sally's face was a map of forceful goodness. Alert, with bright, determined eyes, kindly beyond words, her face expressed her wonderful, many-sided character in which wit and gaiety made a large part. Miss Sally was a privileged person at meetings. She would go on the stage, deliver several trenchant sentences accompanied with gestures, and retire, always followed by a wave of loving laughter. One cannot imagine her being daunted by any gavel.

At the Triennial in New York, Miss Sally was one of the speakers at that last conference when we were all filled with the inspiration of those meetings, mingled with the impending sorrow of parting. In the letter sent to THE LIVING CHURCH at that time is found this:

"Miss Sally Stuart of Virginia, who always meets with applause on rising to speak, bade us remember that the keynote of work is 'Joy in service.'"

That is a great thing to remember her by—that last message of joy. Whatever we did—so ran her talk—for the glory of God, even though we could not see in it, just then, the glory, let us do it with joy, cultivate joy because to be a child of God was joy and we must show it in all we do. Peace to the beautiful soul of this dear friend of all good. A lovely memory and incentive she will long remain to women of the Church and many others. She put God and His work into the chief place in her great heart and to Him be the eternal glory of her example.

Miss Sally Stuart was the first, and for a quarter of a century the only, president of the diocesan branch of the Woman's Auxiliary, and was well known throughout Virginia for her many good works. She organized, nearly forty-five years ago, the Woman's Missionary Society for the Episcopal Church of Virginia, which was the forerunner of the present Woman's Auxiliary. In November, 1915, when this organization met in Alexandria, she was unanimously elected president-secretary for the twenty-sixth consecutive term in that office.

The funeral services were conducted Friday afternoon at Christ Church, by the rector, the Rev. William J. Morton, assisted by the Rt. Rev. William Cabell Brown, D.D., and the Rev. Edgar Carpenter, rector of Grace Church, Alexandria. The interment was in Christ Church cemetery.

THE POETS OF THE LIVING CHURCH, some of whom write very beautifully on sacred themes, may have an opportunity to contest in a prize offered by the *Queen's Work*, a paper, presumably Roman Catholic, published in St. Louis. The subject is The Virgin Mary and the poems may not exceed twenty lines. There are no restrictions upon form or style. The first prize will be a solid gold medal bearing a picture of the Virgin and mounted on a bar to be engraved with the name of the poet and the occasion of the award. A similar medal of silver will be given for a second best. The author should use a *nom de plume*, enclosing real name in separate envelope. They may be sent any time before April 1, 1917. They should be marked "Poetry Contest." The paper reserves the right to publish without pay any poems sent. The idea is a very beautiful one, the prize selected being preëminently suitable and reminding the eager world of contestants that some things cannot be rewarded with mere money.

THE GIRLS' FRIENDLY SOCIETY of the diocese of Western New York has sent out its twenty-fourth annual report, sixty-three pages of fine-print reading matter and tables. The organization now numbers fifty branches, the first being that of St. Luke's, Rochester, formed in 1882, the newest one that of Grace Church, Buffalo, 1915. Each department of the society, Commendation, Literature, Missions, Candidates, Holiday House, and Social Service, makes excellent and progressive report so that it is not to be wondered that the President, Mrs. Robert Mathews of Rochester, says in her address to the council that a report "was forwarded to the Bishop with the hopeful expectation that he will allude to the organization of the Girls' Friendly Society as a *desirable addition to parish agencies*, at the diocesan convention." It sometimes seems that at the time of the diocesan councils the bishops and clergy are so engrossed with the ever-present "canon" that many valuable points in diocesan development escape them. It is usually the women of the diocese who know these points and have brought them about, and that bishop who recognizes the value of the women's organizations of his diocese, and is in very close sympathy with them, is the bishop whose diocese is going to be brought up to its highest point of efficiency. The Church everywhere should especially encourage the Girls' Friendly Society. It is an entering wedge to the Church.

"NEVERTHELESS"

Lord, we have toiled all night and taken nought.
 For all our labor, what is there to show—
 Our youth's long schooling, our young manhood's glow
 Of high endeavor, battles bravely fought;
 Hot tears of anguish, desolate and slow,
 Our loneliness, our eagerness, our woe
 Have brought us nothing, nor availed us ought.
 Nevertheless, at Thy command, dear Lord,
 Yet once again we will let down the net
 Into the dawn-swept waters of the sea
 Of Thy great mercy; and for our reward
 Pray our belated toil may capture yet
 A multitude of souls to bring to Thee.

S. A. C., 1915

BE ON your guard against the short days of the year. We dare not spend our years "like a tale that is told," aimlessly, uselessly, but must use every moment in perfecting the life of Christ in us, in growing in righteousness and God-like beauty.—*Evangelical Companion*.

A FADING VIEW OF PICKWICK

BY ROLAND RINGWALT

ALTHOUGH *David Copperfield* was Dickens' favorite, the *Pickwick Papers* won him a place he never gained by any other work. Nearly four score years have gone by and still the book is well known to those who read it in their youth and occasionally re-read it. There are juniors who may never have read *Pickwick* from cover to cover yet who have heard their elders talk of it, and have listened to recitations; they know that Mrs. Bardell brought a suit for breach of promise, and that Sam Weller proved a good witness for the defence; they have a slight acquaintance with the election at Eatonswill, they know that Mr. Jingle ran away with Miss Rachel Wardle, and that Mr. Pickwick was kind to the unfortunates in the Fleet prison.

Now and then a reminiscence of *Pickwick* lights on the news of the day. A few years ago there was a servants' ball at Newport which equalled the famous gathering of Mr. John Smaucker and other Bath footmen. In Georgia the foes of prohibition inveigled sundry ultra-prohibitionists into saloons and brought them stupidly drunk to the halls of legislation, a proceeding which echoes of the night on which Brother Stiggins hit Brother Tadger on the nose. In the course of food investigations there have been discoveries which revived early memories of Mr. Brooks. Mr. Brooks could make "a weal a beefsteak pie, or a beef-steak a kidney," but all his pies were made of cats.

The gossip of politics and the routine of courts at times suggest allusions to *Pickwick*. It is not many years since half a dozen witnesses repeated a pointless statement that somebody had ordered two oyster stews. The stews were of no bearing on the case, but they were mentioned and rementioned until the weary judge observed: "This makes one think of chops and tomato sauce."

Among the men past fifty known to me I have heard more allusions to *Pickwick* than to any other novel—for that matter, to any other half dozen novels in the English language. But it is not known to elderly boys and young men as Mark Twain was known twenty years ago, or as Marryat was known thirty years ago. There are lawyers, parsons, physicians, editors, who have not read it, but most of them hope to read it before they die. If they do they will enjoy much of its humor and feel some of its pathos. They will see in it a wonderful picture of the England of the stage coach, the nineteenth century before it recognized that the eighteenth century was dead. But there is something in *Pickwick* recognized by every reader when the book was new, and now hardly suspected by one out of twenty of those who glance over it because it delighted their fathers and grandfathers.

Charles Dickens read neither widely nor deeply, yet with sharp eyes. He could see how easy it is to step from the sublime to the ridiculous, and in his boyhood there were frightful examples by the score. The stately phrases of Samuel Johnson impressed his generation, and will always impress a thoughtful class of readers because every rich sentence held a thought. Johnson liked solemnity, even pomp; he liked to say things sonorously; but he always had something to say.

Had he donned the robes of a chancellor or an archbishop he would never have talked for the mere sake of talking. If his scales were imposing to look upon he always gave intellectual full weight. After him came writers who imitated him to the extent of using long sentences and four syllabled words, but who did not produce a *Life of Richard Savage*, or a *Rasselas*, or a *Vanity of Human Wishes*. The imitations were cheap and silly, yet some were so closely modeled on his style that superficial readers were fooled. Any one who has never seen any of the Johnsonese that for a generation and a half dragged its slow length may have run across old books and magazines in which there were endless couplets, all written to sound like Pope, but lacking the sense and spirit that will ever keep Pope alive. The comparison is just. If there were meaningless rhymes painfully close to Pope's undying couplets there were followers of Johnson, who never said anything or who clothed trifles in ostentatious diction.

Observe that Mr. Pickwick's name is Samuel, and that we first see him at a club dominated by his august personality. In the first chapter it is said: "There sat the man who had traced to their source the mighty ponds of Hampstead, and agitated the scientific world with his theory of tittlebats, as calm and unmoved as the deep waters of the one on a frosty day, or as a solitary specimen of the other in the inmost recesses of an earthen jar."

Mr. Pickwick's scornful allusions to Mr. Blotton do remind one of some of the remarks of Johnson when irritated by foolish

questions. Certain phrases in Johnson's *Tour to the Hebrides* are imitated in Mr. Pickwick's notes on Strand, Rochester, Chatham, and Brampton. "The principal productions of these towns appear to be soldiers, sailors, Jews, chalk, shrimps, officers, and dockyard men. The commodities chiefly exposed for sale in the public streets are marine stores, hardbake, apples, flatfish, and oysters. The streets present a lively and animated appearance occasioned chiefly by the conviviality of the military. It is truly delightful to a philanthropic mind, to see these gallant men, staggering along under the influence of an overflow, both of animal and ardent spirits; more especially when we remember that the following them about and jesting with them affords a cheap and innocent amusement for the boy population."

Repeatedly a commonplace statement is made by Mr. Pickwick in terms that recall Dr. Johnson's most long-drawn-out sentences. The moralizing is extremely Johnsonian. During the first visit to Manor Farm Mr. Winkle shoots so carelessly as to wound Mr. Tupman. Shortly after Mr. Wardle expresses the belief that Mr. Pickwick would like to see a cricket match, and Mr. Pickwick replies: "I, sir, am delighted to view any sports which may be safely indulged in, and in which the impotent efforts of unskilful people do not endanger human life." Here Mr. Pickwick "paused, and looked steadily on Mr. Winkle, who quailed beneath his leader's searching glance."

But as the story spun itself out Dickens found himself ready to drop the grotesque traits of his hero to honor the nobler ones. The stubborn, hot-headed man, prepared to go to prison rather than pay tribute to rascally attorneys, was touched by the sorrows of Mrs. Bardell, and yielded a few points because he could not bear to see Arabella Winkle's tears. Johnson knocked Osborne to the floor, and startled Lord Chesterfield by a letter never to be forgotten, but he converted his dwelling into a hospital, and his tenderness won the love of Lucy Porter and Frances Burney. Pickwick resolved to inflict bodily vengeance on Jingle, but when Jingle was ragged and hungry he rescued him from jail and gave him the chance of his life. Johnson's wrath blazed at its height against various persons whom he forgave and befriended when they were in distress. We read of Mr. Pickwick's exit from the Fleet prison, and it is said that "in all the crowd of wan, emaciated faces, he saw not one which was not the happier for his sympathy and charity." Is this unlike the Johnson who carried the penitent Magdalen in his arms, and wrote one of his noblest letters to comfort a man sentenced to the gallows?

When *Pickwick* came out there were many who remembered Johnson, and many more whose fathers had known him. The stories of his benevolent despotism were many. He was positive in his opinions. He was as blunt as Mr. Pickwick when he pronounced Mr. Tupman too old and too fat to wear a green velvet jacket with a two-inch tail, yet as quick to express regret as Mr. Pickwick when he owned that these personalities were hasty. However, while there were oddities verbal and other about Samuel Johnson which aroused laughter, Samuel Johnson the man was not to be named save with honor, nor was Samuel Pickwick. Through the book runs or rather strides the ghost of Johnson, now in his amusing performances, now in his heroic characteristics, and unless this is kept in view *Pickwick* is not understood. As Cervantes must have seen a noble old caballero ere he could portray the Don, so Samuel Johnson had to live and die before Samuel Pickwick came.

COMFORT IN TEMPTATION

TEMPTATION comes to every man, woman, and child. It came to all the saints and just men made perfect. The fiercest temptation on record is that of our Lord in the wilderness. No one is exempt from the tempter's power. The conditions of human life make temptation unavoidable. It is an ever-present factor in life. Temptation may be said to produce the battle and the bitterness of life, but it is also the road to holiness. The salutary effect of the hour of temptation has often been shown by the hour after temptation. Many who have fallen into "manifold temptations," have been led to "count it all joy." It is the trial of faith that reveals the nature of faith. Trial is the only safe test of character. A man tells me, "I am a Christian," but I do not know it, until he has been tried in the crucible of temptation, like the gold is tried in the fire. Temptation is not sin. Yielding is sin. We do well to remember this. Timid Christians, who keenly feel the presence of the Evil One, are apt to conclude that they must be very bad because of his frequent assaults upon their souls. They forget that this is the best proof that the Christian is faithful unto the Lord. Grace is stronger than sin, and the battle with Satan need not be hopeless. The grace of God is able to deliver in every hour of trial. "He is my refuge and my fortress; my God, in Him will I trust."—*Reformed Church Messenger*.

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.

CALENDAR OF COMING EVENTS

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

Personal Mention

OFFICIAL correspondence for the secretary of the diocese of Quincy, the Rev. J. H. DEW-BRITAIN, should be addressed to him during September at St. Paul's Church, Peoria, Ill.

THE address of the Rev. FREDERICK J. BUTTERY is Norwich, Vt., where he has been appointed priest in charge of St. Barnabas' Mission.

THE Rev. JAMES DOBBIN, D.D., rector emeritus, for forty-seven years at the head of Shattuck School, has just submitted to an operation for a serious bladder trouble at the hands of Dr. A. B. Cecil in the Hospital of the Good Shepherd. He is convalescing satisfactorily at 660 West Jefferson street, Los Angeles, Cal.

THE Rev. WALTON HALL DOGGETT, for more than twenty years a missionary in the West, has been slowly convalescing from a severe operation performed at the Massachusetts General Hospital. Now, completely recovered, he has accepted the rectorship of St. Anne's Church, North Billerica, Mass., and will enter immediately upon the work. Address, Billerica, Mass.

THE Rev. EDWARD L. EUSTIS, formerly rector of St. Peter's Church, Cambridge, has accepted a call to the Church of the Redeemer, Boston, Mass., to take effect September 1st.

THE Rev. GILBERT M. FOXWELL, who resigned the rectorship of Gethsemane Church, Minneapolis, some months ago on account of illness, has fully recovered, and will become rector of the Church of the Atonement, Tenafly, N. J. (diocese of Newark), on Sunday, September 17th.

AFTER October 1st the address of the Rev. WILLIAM H. HAUPT will be Powell, Wyo.

THE Rev. CARL S. SMITH, curate in St. John's Church, Stamford, Conn., has accepted a call to be rector of St. John's Church, Warehouse Point, Conn., and will take up his new work October 1st.

THE Rev. JAMES S. STONE, D.D., resumes his duties at St. James' Church, Chicago, on the second Sunday in September.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

ORDINATION

PRIEST

MISSISSIPPI.—At St. Clement's Church, Valden, Miss., on July 9th, the Rev. EDWARD A. DE MILLER was advanced to the priesthood. The sermon was preached by the Rev. Albert Martin of Yazoo City. The Bishop proceeded with the Communion office, the epistle being read by the Rev. Mr. Martin and the gospel by the Rev. Edward McCrady of Greenwood, who also presented the candidate. Both these priests assisted in the laying on of hands. The Rev. Mr. De Miller has

TWELFTH SUNDAY AFTER TRINITY

St. Mark 7: 34—"Ephphatha, that is, Be opened."

So on mute Memnon's statue smote the sun,
 Making all vocal morn by morn the stone;
 So pierced the void, Creation's work begun,
 The Word, when, to remain no longer lone,
 The Spirit sigh'd o'er Chaos. Then awoke
 The dumb, dead world and sang divinest praise,
 As now, upon Thy word, the silent spoke,
 In glad acclaim of all God's works and ways.

Of this Thy solemn ritual of grace,
 Lord, grant us share. Poor, helpless, weak,
 All deaf and stammering, we seek Thy face;
 Open our ears to hear, our lips to speak.
 Then, with free voice, the listening world we'll tell:
 "Fear not, doubt not: He doeth all things well."

HERBERT H. GOWEN.

been in charge for a year past of the missions at Valden, Carrollton, and West. On October 1st he assumes charge as rector of All Saints' parish, Grenada.

MARRIED

CAMPBELL-OLIVER.—On July 8th, in St. John's Church, Boulder, Colo., by the rector, the Rev. Hubert M. Walter, OREN ROSS CAMPBELL to ALICE PRUDENCE OLIVER.

RETREATS

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

DIED

ARCHER.—Departed this life on August 25th, ALBERT SERGEANT ARCHER, junior warden of St. Stephen's Church, Pittsfield, Ill. Of blameless life, a devoted communicant, and through many years a tireless supporter of the Church's activities. R. I. P.

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

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

DERBYSHIRE.—The Rev. ALFRED JAMES DERBYSHIRE died in New York on Saturday, September 2nd, aged sixty years. Funeral Tuesday. Interment in Kensico cemetery.

EDMUNDS.—Entered into rest, in Pasadena, Cal., on the Feast of St. Bartholomew, August 24, 1916, SUSAN MARSH, beloved wife of Ex-Senator George F. EDMUNDS, in the eighty-fifth year of her age. The Holy Communion was celebrated in the home at 7:30 A. M. on Saturday, August 26th, by the Bishop of Los Angeles. The burial service will be read at Burlington, Vt.

FISKE.—At his home in New York, suddenly, on August 26th, of angina pectoris, Mr. WILLIAM H. FISKE, father of the Bishop Coadjutor of Central New York. Burial service at the Church of St. Mary the Virgin, New York, with interment at New Brunswick, N. J.

HEWLETT.—MARY (BRUCE), wife of the Rev. George R. HEWLETT, rector of St. James' Church, Skaneateles, N. Y., died at her home on Friday, August 31st, a victim of the disease called infant paralysis, at the age of 28 years.

HOPSON.—The Rev. Dr. GEORGE BAILEY HOPSON died at Annandale, N. Y., on August 30th, in his seventy-eighth year. Funeral Saturday afternoon, September 2nd.

KANEEN.—At the Nassau Hospital, on Tuesday, August 22nd, after an operation for appendicitis, Mrs. MARY KANEEN, wife of John A. Kaneen of Sea Cliff, Long Island, N. Y. Shortly after the operation Mrs. Kaneen gave birth to a daughter, who also passed away. Mrs. Kaneen was in her nineteenth year. Funeral services August 24th at St. Luke's Church, Sea Cliff, the Rev. Joseph Alten officiating, assisted by the Rev. W. R. Watson. Interment at Hillside cemetery.

KING.—At Branford, Conn., August 10, 1916, HENRY DOUGLAS KING, a vestryman of St. James' Church, Brooklyn, N. Y. Requiem in St. James' Church, August 11th. R. I. P.

MERRILL.—At Branford, Conn., August 3, 1916, IDA FRANCES MERRILL, after a prolonged illness.

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

MITCHELL HENRY.—Killed in action on July 31st in France, BERTIE MITCHELL HENRY, aged 20, of the Gordon Highlanders, nephew of the Bishop of Aberdeen and Orkney. Requiem at the Cowley Fathers' Church, Bowdoin street, Boston, August 29, 1916.

"He made the great sacrifice." R. I. P.

ROGERS.—SARAH LOUISE ROGERS, nee Johnson, widow of Benjamin T. Rogers, entered into rest August 30th, at the summer cottage of her daughter, Mrs. O. M. Reid, in the Adirondacks. The funeral was held at All Saints' Church, Appleton, Wisconsin.

"And the King said unto her, Come home with me and refresh thyself."

SISTER MARY MARGARET.—On Saturday evening, September 2nd, at the Convent of the Holy Nativity, Fond du Lac, Wis., in the seventy-ninth year of her age, SISTER MARY MARGARET, formerly Mary Robertson, daughter of the late Richard and Maria Robertson of Charlestown, N. H.

SEABURY.—At East Hampton, Long Island, on August 30th, in his eightieth year, the Rev. Dr. WILLIAM JONES SEABURY. Funeral in the chapel of the General Theological Seminary, September 2nd. Interment in Trinity cemetery.

MEMORIAL

ROBERT E. LEE CRAIG

WHEREAS, It has pleased our Heavenly Father to take to Himself our friend and brother, the Rev. ROBERT E. LEE CRAIG, rector of Trinity Church, Houston, and Dean of the southwest convocation of the diocese of Texas, we, the undersigned clergy of the diocese, present at his burial, desire to place on record our affectionate esteem for the deceased as a man and priest in the Church of God. And we further desire to express the great loss that each of us personally and the convocation and diocese have sustained in his death; and we extend to Mrs. Craig and family our heartfelt sympathy in their bereavement. (Signed)

- HENRY J. BROWN,
- THOMAS J. SLOAN,
- JOHN SLOAN,
- S. MOYLAN BIRD,
- JOSEPH CARDEN,
- SAMUEL G. PORTER,
- JOSEPH CROSS GRAY,
- A. J. GAYNOR BANKS,

Secretary S. W. Convocation.

WANTED

POSITIONS OFFERED—CLERICAL

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

POSITIONS WANTED—CLERICAL

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

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

PRIEST, 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.

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

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

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

POSITIONS OFFERED—MISCELLANEOUS

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

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

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

POSITIONS WANTED—MISCELLANEOUS

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

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

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.

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

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

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

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

CLERGYMAN'S DAUGHTER desires position as governess for small children in refined home. Can teach music. References exchanged. Address IMMEDIATE, care LIVING CHURCH, Milwaukee, Wis.

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

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.

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

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

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

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

PARISH AND CHURCH

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

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

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

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

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

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

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

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

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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.

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RECTOR RECOMMENDS suite of rooms furnished (ground floor), in Morganton, North Carolina. Desirable residence for fall and winter. Apply Rev. GEORGE HILTON, or WALTON HOUSE.

HOME OFFERED

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

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

FOR INVALID or elderly person—exclusive, refined home, eastern Long Island, with graduate nurse. References. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

ENGLISHMAN (wife trained nurse) will take one or two boys in his country home to tutor—40 miles from New York City. Address SIDEBOTTOM, South Salem, N. Y.

TRAINED NURSE has desirable home in the country; willing to board elderly lady or delicate girl. Address SILTON, Lake Waccabuc, N. Y.

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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.

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

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

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BROOKLYN:

Church of the Ascension.

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 Grace Church.

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

BOOKS RECEIVED

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

Charles Scribner's Sons. New York.

Bonnie May. By Louis Dodge. Illustrations by Reginald Birch. A Strolling Player Comes. Price \$1.35 net.

Our First War in Mexico. By Farnham Bishop. Author of Panama Past and Present and

The Story of the Submarine. Illustrated. Price \$1.25 net.

William Newton Clarke. A Biography. With additional sketches by his friends and colleagues. Price \$2.00 net.

Little, Brown & Co. Boston.

Wonder Tales Retold. Written and Illustrated by Katharine Pyle, Author of The Christmas Angel, As the Goose Flies, Theodora, etc. \$1.35 net.

Chloe Malone. By Fannie Heaslip Lea. With Illustrations by F. Graham Cootes. \$1.35 net.

Pilgrims of To-day. By Mary H. Wade, Author of The Light-Bringers, etc. Illustrated, \$1 net.

Chandra in India. By Etta Blaisdell McDonald, Author of Kathleen in Ireland, Manuel in Mexico, Gerda in Sweden, Betty in Canada, Fritz in Germany, Marta in Holland, Colette in France, etc. Illustrated. Little People Everywhere Series.

Little White Fox and His Arctic Friends. By Roy J. Snell. With Illustrations by George F. Kerr. 75 cts. net.

Games and Parties for Children. By Grace Lee Davison, Entertainment Editor, The Delinctor. \$1 net.

General Board of Religious Education. 281 4th Avenue, New York.

Church Ideals in Education. A Pre-Convention Statement 1916. A Description of the Work and Aims of the General Board of Religious Education of the Protestant Episcopal Church. Presented to the Church Preparatory to the General Convention.

Illustrated Bible Selections Commission. 206 Penn. Ave. S. E., Washington, D. C.

Bible in Schools Plans of Many Lands. Documents Gathered and Compiled for Council of Church Boards of Education, 1914. Revised and Enlarged Edition, 1916. By Rev. Wilbur F. Crafts, Ph.D. 50 cts., postpaid.

PAMPHLETS

The American Social Hygiene Association. 105 W. 40th St., New York City.

Morrow Memorial Series 1916. Morals and Venereal Disease. By Edward L. Keyes, Jr. The Pioneer Qualities of Dr. Morrow as a Social Reformer. By Charles W. Elliot.

Judicial Settlement of International Disputes. No. 26. A World Court and International Police. By Everett P. Wheeler. August, 1916. Published Quarterly by the American Society for Judicial Settlement of International Disputes. Baltimore, Md.

Address Delivered by William Foster Peirce, L.H.D., Chaplain, President of Kenyon College. At the Annual Dinner of the Ohio Society Sons of the American Revolution. At the Hollenden Hotel, Cleveland, Ohio, May, 1916.

St. Augustine's College, Canterbury. Occasional Papers, No. 333. July 28th, 1916.

Church Missions House. New York City.

What Some Parishes are Doing for Their Communities. A Stereopticon Lecture. The Joint Commission on Social Service of the P. E. Church.

Social Study Series, No. 1. What Is Social Service?

Social Study Series, No. 2. The Social Teaching of the Prophets. By the Joint Commission on Social Service of the P. E. Church.

Butte, Montana. 1916.

Annual Report of the Butte Free Public Library. For the year ending April 30, 1916.

Mrs. Harry Gerhart. "Rose Lawn," Clarksville, Tenn.

Year Book Mission Study Class of the Trinity Branch of the Woman's Auxiliary to the Board of Missions, Clarksville, Tenn, 1916-1917. 25 cts.; 10 or more, 15 cts. each.

PAPER COVERED BOOKS

The Carnegie Foundation. New York City.

The Carnegie Foundation for the Advancement of Teaching. A Comprehensive Plan of Insurance and Annuities for College Teachers. By Henry S. Pritchett, President of the Carnegie Foundation. Bulletin No. 9.

Church Missions House. New York City.

What the Episcopal Church is Doing in the Social Field. By the Joint Commission on Social Service in the P. E. Church.

D. B. Updike. The Merrymount Press. Boston.

Report of the Joint Commission on the Book of Common Prayer Appointed by The General Convention of 1913. \$1 net.

CATALOGUES

Imp. L'Action Sociale Limitee. Quebec, Canada.

Annuaire of L'Université Laval Pour L'Année Académique. 1916-1917. No. 60.

BOOKLETS

The Girls' Friendly Society in the Diocese of Western New York. The Twenty-fourth Annual Reports, Standing Rules, Memoranda. 1916.

THE CHURCH AT WORK

INSOLVENT PENSION SYSTEMS

THE FOLLOWING paragraphs are from an editorial which appeared in the *Economic World* (New York City) on August 19th, pointing out the perils of disregarding actuarial science in building a pension or insurance system.

"In every direction pension funds, great and small, hitherto assumed to be solvent, notwithstanding the hocuspocus systems underlying them, are being subjected to actuarial scrutiny, and the results are almost too painful to contemplate. Similarly, various fraternal associations, which formerly thrived upon the idea that life insurance and other insurances could be provided for their members at far less cost than the regular insurance companies charged, are being brought to face the hard facts of financial decrepitude finally resulting from defiance of actuarial laws.

"The Royal Arcanum is the largest of the fraternal life insurance associations in the United States. Organized upon an unsound basis, it has already twice been obliged to revise and increase its assessments upon its members, in order to meet its mortality ob-



REV. J. NEVETT SAELELE, MUS. DOC.
 A later photo than that published last week in the column of the New York Letter

ligations as they fell due. On the last of these occasions, in 1905, its officers assured the members—and doubtless themselves honestly believed—that they had adopted a scheme safely to be relied upon to provide for all future contingencies. It has required

only ten years, however, to demonstrate that even this scheme is far from adequate to take care of the true cost of the insurance. Something further must be done, if the association is to remain solvent. At last, therefore, a true valuation has been had of the outstanding policy obligations and of the means in sight wherewith to meet these obligations. The facts brought out must be as painful to the members as have been, for example, the facts about the New York City teachers' pension fund. Stated briefly, the liabilities, actual and contingent, of the Royal Arcanum have been found by the valuation to be \$210,288,090.66; and the assets, actual and contingent, have been found to be only \$179,803,739.23. The actuarially established deficit, therefore, is no less than \$30,484,351.43."

The evils so clearly set forth in this editorial will be entirely avoided by the Church Pension Fund. Our system is the result of careful research, and is based upon actuarial science and an exact knowledge of the vital statistics of the Church. It has been actuarially established that a \$5,000,000 Reserve Fund, to take care of the "accrued liabilities" (immediate pensions), must be in hand before the Fund can begin to operate. Of this

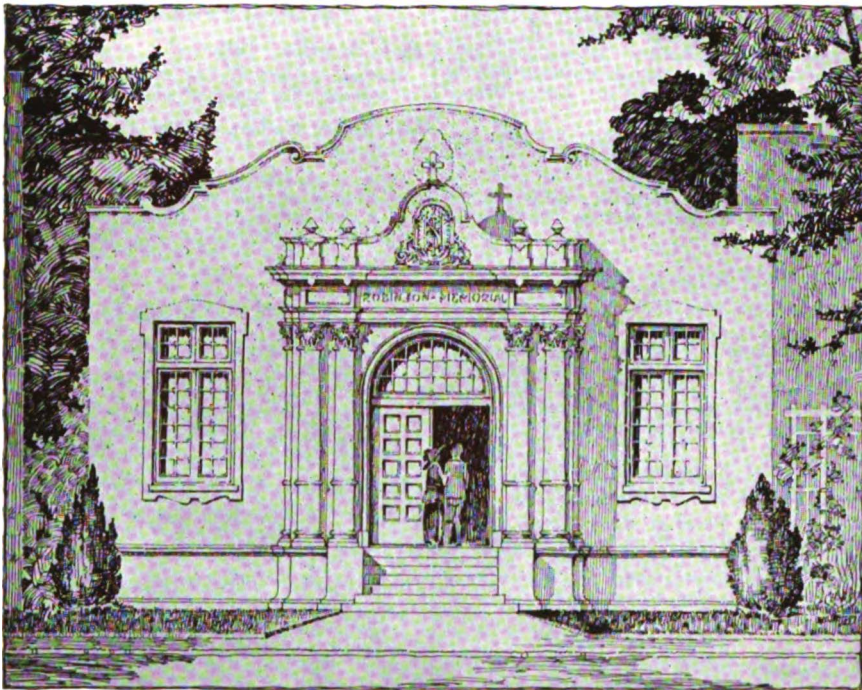
amount, \$3,000,000 has already been raised. The remaining \$2,000,000 must be in hand before March 1, 1917.

ROBINSON MEMORIAL PARISH HOUSE, MOBILE

THE ACCOMPANYING illustration is the architect's drawing of the facade of the parish house now being completed for Trinity Church, Mobile, Ala., as a memorial to the late Edward Walter Robinson, a former vestryman. The building has a front of forty

building the fact that something more must be done. All that had been erected was permanent and nothing had to be torn out or altered; but much more had to be added to make the building attractive as well as useful.

Last Easter Mrs. Mary J. Robinson offered to complete the house at her expense and to pay for all that had already been done on condition that the building be called the Robinson Memorial. Her offer was accepted, and the contracts were let. The facade (as shown in the illustration) is now



ROBINSON MEMORIAL PARISH HOUSE, MOBILE, ALA.

feet and a length of seventy-five feet, thereby having a floor space of three thousand square feet and seating capacity for four hundred people. It is connected with the church by an enclosed cloister so that passage can be had with perfect protection from the weather.

The plain walls of the parish house with an ordinary pine floor and no ceiling were constructed three years ago. The rector, the Rev. A. G. Richards, laid the cornerstone, by appointment of Bishop Beckwith, on the first anniversary of his rectorship, June 1, 1913. The walls were built of hollow tile and were plastered on the inside with a strong cement composition. The stucco on the outside, the portico and facade, the ceiling, and some of the furnishings, were deferred. Provision was made for a large Sunday school room, a kindergarten and a Bible class room, a well-appointed kitchen, a good sized stage, a choir room for the men and another for the women, both of which are fitted up with lockers for vestments. The partitions of all the rooms, except those on either side of the stage, are movable, so that for large entertainments and receptions the whole building can readily be converted into one large hall. Two lavatories were also provided. The building is lighted with electricity and heated with gas.

The first stage of the building was financed by subscriptions from members and organizations in the parish. With this added equipment the Sunday school has doubled in the past three years, and the efficiency of the parochial organizations has been greatly increased. Several new organizations, impossible without a parish house, are doing useful service. The parish now has twelve live organizations besides the vestry.

But up to the present time the building has possessed no beauty either inside or out. The ceiling had been purposely omitted to keep before the eyes of all who entered the

nearing completion; stucco is being put over the entire exterior, including the cloister; the ceiling is being finished with cement plaster, and divided off into large squares with exposed timber beams, eight by ten inches; new electric light fixtures are being installed; a hard maple floor is to be laid over the present one; all the woodwork will be stained a dark color in mission style; and some additional furnishings will be added. The building will be ready for occupancy by the first of October.

DEPUTIES AND DELEGATES TO GENERAL CONVENTION

BELOW we print the names of deputies from the diocese of Mississippi, which appeared under the heading of South Carolina in the list published August 12th:

Clerical Deputies:

Rev. William Mercer Green, Jackson.
Rev. G. Gordon Smcade, Jackson.
Rev. Albert Martin, Yazoo City.
Rev. J. Lundy Sykes, Laurel.

Lay Deputies:

Mr. P. S. Gardiner, Laurel.
Mr. A. M. Pepper, Lexington.
Mr. W. C. Martin, Natchez.
Mr. Marcellus Green, Jackson.

Clerical Alternates:

Rev. Joseph Kuehnle, Natchez.
Rev. H. H. Eneed, Gulfport.
Rev. C. B. Crawford, Biloxi.
Rev. W. S. Simpson-Atmore, D.D., Hattiesburg.

Lay Alternates:

Mr. F. G. Wisner, Laurel.
Mr. H. F. Sharall, Columbus.
Dr. Dunbar Rowland, Jackson.
Judge L. Brame, Jackson.

The Rev. Clarence Spalding Sargent, D.D., of Marshall, Texas, has been appointed alternate clerical deputy from the diocese of Texas.

The Rev. Charles W. Frazer of Ensenada de Mora is clerical delegate from Cuba; the Rev. P. A. Smith clerical delegate from Kyoto.

STORM CAUSES LOSS IN PORTO RICO

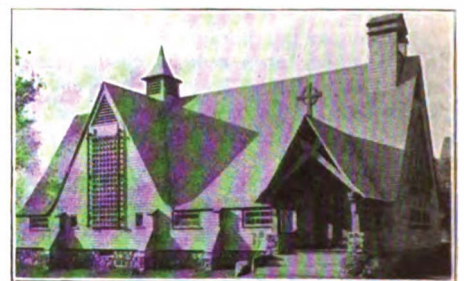
THE REV. SAMUEL SUTCLIFFE, rector of St. John's Church, San Juan, writes that "on August 22nd a cyclone passed over Porto Rico doing considerable damage. St. Luke's Church in Puerta de Tierra has been knocked out of plumb, has several windows broken, and was flooded completely. I do not know just how serious the damage is, but the building is to be inspected to-day by the authorities and a contractor is going to look it over and see if it can be forced back into position. St. John's Church lost a large circular stained glass window, six feet in diameter, which was in the front of the church high up above the door. It was smashed into bits, having been blown inside the church, giving it a fall of from thirty to forty feet. San Juan is not in communication with the rest of the island yet, so I do not know how our workers on the other side fared."

Those who desire to aid in making good the damage caused by the storm are invited to send their gifts to Mr. George Gordon King, Treasurer, 281 Fourth avenue, New York.

CONSECRATION OF ST. MARGARET'S, BELFAST, MAINE

ON AUGUST 28th the Bishop of Maine consecrated St. Margaret's Church, Belfast, the third church consecrated by him in his diocese this summer. The following clergymen were present: The Rev. Charles R. Bailey, Ph. D., rector of St. Ann's Church, Revere, Mass., who has been priest in charge of St. Margaret's this season; the Rev. James Goodwin, D.D., the Rev. G. M. Brinley, and the Rev. W. M. Pickslay. The sermon was by Bishop Brewster, who announced that \$5,000 had been contributed as an endowment fund by persons whose names are withheld. The church, of wood, is one of the most attractive of the smaller edifices in the diocese. It was designed by Mr. Russell Porter, cost about \$6,000, and is a memorial to Miss Margaret Johnson, daughter of Mr. and Mrs. Ralph C. Johnson, who died in Sienna, Italy, a few years ago. Its furnishings represent numerous memorial and other gifts.

Visiting and local Church folk have long felt the need of a place of worship of their own in Belfast, which is an increasingly popular summer resort. The late Bishop Codman, who was greatly interested, began to work for a building as long ago as 1906, and the late Rev. Russell Woodman of St. Peter's Church, Rockland, with the assistance of visiting clergymen in the summer, held occasional services by courtesy of the Con-



ST. MARGARET'S CHURCH, BELFAST, MAINE

gregational Church. Others of the clergy also lent their assistance, and the work has gone on with ever-growing interest. As soon as sufficient financial support can be assured St. Margaret's will be given a priest of its own, in the reasonable hope that sooner or later a self-supporting parish will be the outcome.

Many well chosen gifts recently presented include an altar and altar rail from Mr. and Mrs. Ralph Cross Johnson; altar cross and altar desk from the Rev. Charles H. Wells; eucharistic lights, Miss Helen Pickslay and

Miss Jennie Wilson; altar vases, the Rev. Charles E. Betticher; altar service book, J. M. Nash; pulpit, Mrs. James P. Taliaferro; lectern and Bible, Mrs. Allen McLane; litany desk, Alfred Johnson, Ralph M. Johnson, and Mrs. William Veazie Pratt, in memory of their father, the late Edward Johnson; hymn board, the Rev. William Pickslay; credence table, the Rev. Arthur G. Roberts; organ, Ralph C. Johnson; pews, Hon. James P. Taliaferro and James Albert Gammans; furniture for the vestry, the Rev. Leighton Parks, D.D., Mrs. Annie W. Weeman, and Miss Maude Gammans.

NEW RECTOR FOR GETHSEMANE CHURCH, MINNEAPOLIS

THE NEWLY chosen rector of Gethsemane Church, Minneapolis, is the Rev. Stanley S. Kilbourne, now director in the Department of Collegiate Education of the General Board of Religious Education. Mr. Kilbourne is an old resident of Minneapolis and was confirmed at the church to which he now goes as rector while he was a senior at the University of Minnesota. The rector at that



REV. S. S. KILBOURNE

time was the Rev. Irving P. Johnson, D.D., now Bishop Coadjutor elect of Colorado. Mr. Kilbourne was graduated at the University of Minnesota and the General Theological Seminary, was ordained deacon at the Church of St. John the Evangelist, Boston, in 1907 by the Bishop of New Hampshire, and advanced to the priesthood in Gethsemane, Minneapolis, later in the same year by the present Bishop of Minnesota. The first seven years of his ministry were spent in the diocese of Minnesota, first as vicar of Grace Church and Church chaplain at the University of Minnesota, and from 1911 to 1914 as rector of Holy Trinity in connection with the same chaplaincy. In 1914 he went to New York to take up his present work in the General Board and has been very successful in connection with it. He has visited many of the educational institutions in the country, recommending methods for increasing the efficiency of the Church's work, and is the author of the collegiate section in the new book, *Church Ideals in Education*, recently published by the General Board.

He entered upon his new work in Minneapolis September 1st.

DEATH OF BISHOP FISKE'S FATHER

WILLIAM H. FISKE, father of the Bishop Coadjutor of Central New York, the Rt. Rev. Charles Fiske, D.D., died suddenly on August 26th, at his home on West Ninety-third street, New York, of angina pectoris. The burial service was at the Church of St. Mary the Virgin, New York City, the following Tuesday, with interment at New Brunswick, N. J.

The Crimes We Commit Against Our Stomachs

By Arthur True Buswell, M.D.



EUGENE CHRISTIAN

A MAN'S success in life depends more on the co-operation of his stomach than on any other factor. Just as an "army moves on its stomach" so does the individual. Scientists tell us that 90% of all sickness is directly traceable to the digestive tract. As Dr. Orison Swett Marden, the noted writer, says, "the brain gets an immense amount of credit which really should go to the stomach." And it's true—keep the digestive system in shape and brain vitality is assured.

Food is the fuel of the human system, yet some of the combinations of food we put into our systems are as dangerous as dynamite, soggy wood and a little coal would be in a furnace—and just about as effective. Is it any wonder that the average life of man today is but 39 years—and that diseases of the stomach, liver and kidneys have increased 103% during the past few years!

And yet, just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods create and maintain bodily vigor and mental energy. And by right foods we do not mean freak foods—just good, every day foods properly combined. In fact, to follow Corrective Eating it isn't even necessary to upset your table.

Not long ago I had a talk with Eugene Christian, the noted food scientist, who is said to have successfully treated over 23,000 people without drugs or medicines of any kind, and he told me of some of his experiences in the treatment of disease through food.

One case that interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50% efficient either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 pounds. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds overweight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment believing he would be

deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating and he wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Department 669, 460 Fourth Ave., New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3.00, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once.

CORRECTIVE EATING SOCIETY

Department 669, 460 Fourth Ave., New York City

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name..... Address.....

NEW POST IN ALASKA

BISHOP ROWE has lately visited Anchorage, a town only eighteen months old, which has already attained a population of more than 3,000. The government railway is under construction from that point, and the place has the promise of being an important center. The Bishop has gathered thirty-two women into a guild, and is looking for a resident missionary. "We need a fine, active priest," he writes.

MEMORIALS AND GIFTS

A MEMORIAL PULPIT dedicated in St. Paul's Church, Endicott, N. Y. (Rev. Lewis E. Ward, priest in charge), on the evening of August 31st, was presented by St. Paul's Guild as a memorial to Miss Grace Velin Scott. The sermon was preached by the Very Rev. A. R. B. Hegeman, D.D., rector of Trinity Church, Binghamton, who also dedicated the pulpit, which is solid oak and was built by Geissler.

ON THE Ninth Sunday after Trinity a brass tablet with walnut base was dedicated by the rector of St. Matthew's Church, Sunbury, Pa., with the service appointed in the Book of Offices. The tablet reads:

"In loving memory of
WILLIAM T. GRANT
A faithful communicant of St.
Matthew's parish and for
nearly sixty years a vestryman
Entered into life eternal
August 19, 1910."

At the time of his death Mr. Grant was rector's warden, a position which he had held for several years. The tablet is placed by his widow and family.

CONNECTICUT

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

Church to Be Consecrated—St. Mark's, New Britain—Trinity College.

BISHOP ACHESON will consecrate St. Mark's Church, Terryville (Rev. Henry Swift, priest in charge), on September 21st at 10:45 A. M.

EIGHTY YEARS ago, August 28, 1836, St. Mark's parish, New Britain, was formally organized. Its growth and development forms a most interesting picture in diocesan life. As early as 1772 there is a record of three Churchmen resident in New Britain. In 1826 such members of the Church as were living then in the town affiliated with Christ Church, Worthington (Berlin). The beginning of regular services dates from those held in the old academy building by the Rev. Silas Totten in 1836. At this time there were ninety churches and seventy-five clergymen of the Church in the diocese. St. Mark's parish was one of two organized that year and made the seventh parish in Hartford county. St. Mark's was at first served largely by lay readers, among whom was John Williams, afterwards Bishop of the diocese. The Rev. Thomas Davis and family came to New Britain in 1837 and his salary was fixed at \$250 a year and board for himself and family. The dedication of the first church took place on December 7, 1837, Bishop Brownell officiating. This church was on the north side of East Main street, and was afterwards sold to St. Mary's Roman Catholic parish. It was a plain structure and was often mistaken for a dwelling-house. The parish prospering, a new church site was purchased in 1848. The new building of Gothic architecture was consecrated by Bishop Brownell in 1848, and an addition was necessary in 1860 on account of growth. In 1871 the property immediately adjoining the church was purchased for a rectory. The coming in 1899 of the present rector, the Rev. Harry Innes Bodley, proved one of the most important changes in the history of the parish. During his rectorship

more persons have been confirmed than in all the previous years of the parish combined.

AT THE opening of the new scholastic year of Trinity College, some brief historical facts in the college's life are of special interest. The birth of Trinity College dates from the granting of its charter, May 14, 1823—Washington College, as it was then called. Its work began September 23, 1824, with nine students—one senior, one sophomore, six freshmen, and one special student. Two buildings of brownstone having the unadorned dignity of academic structures of that day were erected upon a site about one mile distant from the city. The one contained the chapel, library, and museum; the other provided rooms for about one hundred students. The first president was the Rt. Rev. Thomas Church Brownell, other members of the faculty being Dr. George Washington Doane, who afterwards became Bishop of New Jersey; Dr. Horatio Potter, professor of mathematics and natural philosophy, who designed the large one-arch stone bridge which carries Main street over the Little river; Dr. Hector Humphries, who later became president of St. John's College in Maryland; and Horatio Hickok, the first professor of political econ-

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

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omy in this country. The learned Samuel Farmer Gardiner soon began his work under the title of professor of oriental languages; and his valuable library, next largest in the country to that of Harvard College, was freely used by the officers and students. The first class to be graduated was that of 1827, ten young men receiving the degree of bachelor of arts at exercises held in Center Church. In 1874 the state of Connecticut decided to build a new capitol and fixed upon the grounds of Trinity College as the location, whereupon the college was removed to its present location where it has expanded to the present time.

GEORGIA

F. F. REESE, D.D., Bishop

Death of Mrs. S. J. French.

MRS. S. J. FRENCH, wife of the rector of St. Jude's, Brunswick, was buried August 28th in the historic cemetery of Christ Church, Frederica, Rev. R. E. Boykin of St. Mark's officiating. Mrs. French was a native of New York, and had been ill for a long time.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Roof Service at Norman.

READERS OF THE LIVING CHURCH will recall the illustration published a few months ago of the new wing to King Hall, the Church House for Women at the University of Oklahoma. At the top of the house is a delightful roof terrace, which has provided a solution of the problems of church attendance on hot summer nights. Approached by easy stairs,

elevated sufficiently to receive the soft breezes from the distant prairie, and remote from the noises of the street, it has been an ideal spot for worship and religious meditation. The services have attracted congregations of which some ninety per cent. had seldom, if ever, crossed the portals of St. John's Church near by.

OREGON

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

Reorganized Standing Committee

THE STANDING COMMITTEE of the diocese has been reorganized in consequence of the resignation of the Very Rev. H. M. Ramsey. Its present membership is as follows: The Rev. Thomas Jenkins, the Rev. John E. H. Simpson, the Rev. Robert S. Gill; Messrs. S. E. Josephi, Rodney L. Glisan, and Horace D. Ramsdell. The Rev. J. E. H. Simpson is president and Mr. Ramsdell secretary.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

A Summery Convocation.

AN INNOVATION in convocations was launched by Dean White, when he and Bishop McCormick invited the clergy of the diocese to spend three days at Camp Roger near Rockford, on Little Bostwick Lake. The session was opened Monday, August 28th, by the Rev. Charles H. Young of Chicago with a lecture on Parochial Education. Tuesday, August 29th, he spoke on Child and Teacher and How to Apply Principles of Education. The topics so lucidly and illuminatingly presented were discussed by the fifteen clergy present. The lecturer recommended the Christian Nur-



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WHAT THE EPISCOPAL CHURCH IS DOING IN THE SOCIAL FIELD

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ture Series. Bishop McCormick reviewed with his clergy the Rev. Dr. John P. Peter's pamphlet, *Revision of the Prayer Book*, and cleared up many doubtful points, everything being informally discussed. Dean White entertained and deeply impressed his guests with two lectures of the course delivered at Seabury Divinity School on Sin and Sorrow and another on Teaching and Preaching. The visitors occupied cots in the dormitory, ate under an awning tent, cafeteria fashion, and spent the hours for recreation in boating, bathing, fishing, or roaming over this beautiful park of sixty-three acres. There was an early Communion every morning and Vespers every evening.

The Magazines

THE SEPTEMBER issue of the *Constructive Quarterly*, the third of its fourth volume, is of peculiar interest to Churchmen. It opens with a profoundly metaphysical consideration by Dr. William P. DuBose of the implications of Incarnation in respect of the Virgin Birth. To be Christian, says Dr. DuBose, we must believe the Incarnation. He who does not really believe that cannot believe the Virgin Birth. He who does, may believe, and it is Dr. DuBose's contention that if he use right reason he must believe it. Another American Churchman and scholar, Dr. W. L. Bevan, also associated for many years with the University of the South; gives an interesting account of the Reformation humanist George Cassander, and of his efforts for reunion, especially of the proposals found in his *Via Pacis*, to which interest may well be re-directed in these days. Dean Inge writes of The Justice of God in History in a way that cannot but be helpful to those whose faith has been disturbed by the European tragedy of the past two years. Dr. Charles H. Robinson, for fourteen years editorial secretary of the S. P. G., tells of the part Christian missions and missionaries will be called upon to play in the reconstruction of good understanding between the now warring nations. Herbert Symonds, vicar of Christ Church, Montreal, makes a luminous contribution on the relation of nationality to Catholicity, and finally there is a penetratingly subtle meditation from the Duchess of Bedford on The Place of Suffering in the Spiritual Life. Thus six of the number's thirteen articles are by Churchmen. The others should prove of hardly less interest. Dr. Cadman, the Congregationalist leader, writes hopefully of The Organic Unity of Christ's Church, finding the one great need to be an "Ecclesia so secured in God, in the Risen Christ, and in religious history and experience, as to be capable of common life, common assertion, common control." The Methodist Bishop McConnell calls for Aggressiveness in Christian Advance. Dr. Orchard, a distinguished English Presbyterian, in speaking of the Future of the English Nonconformity, finds, especially among the younger ministry, a craving for a "church which is not something they have to create and support, but rather a living organism which creates and supports them." He finds also a "longing for the Sacrament" which is, he thinks, "likely to deepen and extend." A Canadian Presbyterian, Professor Stewart of Dalhousie University, writes of Religious Consciousness as a Psychological Fact. Professor Pont, of Utrecht, contributes an interesting study of the Lutheran Church in Holland, a small body, parent of several much larger ones. From Archbishop Evdokim of the Russian Church there is a paper on Mystery and Might of the Word, characteristically exotic in its mood. Last, but by no means least, is a study by Professor Calvert of Paris of French Literature During the War which is to be very warmly commended wherever

French poetry is not a sealed book. It is indeed rare to find an issue of any review in which interest is so varied and yet so correlated, the mark set so high, the standard so well sustained.

THE IMMACULATE CONCEPTION

WE PRINT a few words on this because a very large number of people believe the Immaculate Conception and the Virgin Birth to be one and the same thing.

When a member of the Holy Catholic Church in America is asked why he is not a Roman Catholic because the services and

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teaching of the Catholic Church, commonly called Episcopal, are so like those of the Roman Catholics, he is very apt to answer, "Because we do not believe in their new doctrines."

When asked what he means, he will probably say "The Immaculate Conception for one."

When he says that his questioner very probably will say, "Why, don't you believe that? I thought all Christians believed that Christ was born of a Virgin."

But when our Catholic tells him what the new Roman Catholic doctrine of the Immaculate Conception is, he is almost certain to say, "Well, I never heard that before. I always thought it meant the Virgin birth. Are you sure?"

The writer has heard this from people of many places and many nations.

What then is the difference? This.

The Virgin-birth is the belief of the Catholic Church and all Christians that Jesus Christ was conceived by the Holy Ghost, Born of the Virgin Mary. That He had no earthly Father, His human Body and soul being conceived of a human mother by Divine Power, by the power of the Holy Ghost. That is Christian and Catholic.

But the modern Roman Catholic doctrine of the Immaculate Conception is that the Virgin Mary herself was conceived and born into the world without sin.

This, it is at once seen, is a very different thing from the Virgin-birth.

Do not forget this. Do not ever make the mistake of confusing these two entirely different things—

The Virgin-birth of Jesus Christ, Christian and Catholic, believed in all the Christian world, and testified to by Holy Scripture.

The Immaculate Conception of the Virgin Mary—a doctrine of the modern Roman Catholic only—contrary to the teaching of the undivided Catholic Church, and without any support from the writings of the Primitive Church or any testimony from Holy Scripture.—*Springfield Churchman.*

CANON LAW AND VACANT PARISHES

ANOTHER PROVISION of this law requires,—and this direction touches the relation of vestries to it—that a license shall not be granted by the Bishop for conducting the service in a congregation that is without a minister, which is able and has had reasonable opportunity to secure the services of an ordained minister. This part of the canon is mandatory on the Bishop and he is constrained to observe its conditions. In passing, let me say that in a few instances, I have asked that the canon's requirements be carried out, where a lay reader consented without authority to officiate for a lengthened period in a parish. Offence was taken by vestry and lay readers and circumstances revealed that in some of these cases the vestry found themselves in debt and invented this cheaper way of keeping the church open while they were recuperating financially. Revenge in one case was wreaked upon the Bishop by a misstatement of the case in the public press. But "none of these things moved him" and public opinion of the place sustained him. and the parish has a rector and the work flourishes now.—*Bishop Walker.*

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have considered his information sufficiently reliable to accept for statistical purposes.

Of this number 217, or 36.8 per cent., were the sons of drunken fathers.

Of this number 239, or 40.4 per cent., were addicted to the use of alcohol before reaching the age of fifteen.

Of this number 311, or 52.5 per cent., habitually drank to excess.

Of this number 57, or 9.6 per cent., were abstainers.

Of this number 384, or 64.9 per cent., spent their evenings in saloons, at cheap shows, or on the streets. Of these three attractions the saloon was the best drawing card.

I have recently reported on a separate study of two hundred and sixty-nine murderers. Let us see just how many of these men were acquainted with John Barleycorn. "Alcohol was used to excess by 41.5 per cent., while but 12.6 per cent. were abstainers. Nearly half were under the influence of alcohol when the crime was committed, and 27.9 per cent. had a history of previous arrest for drunkenness."—DR. FRANK SLEYSER, in *Everybody's Magazine*.

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Is it fair?

Have Church and town no better prospect to offer their leading citizen?—*The Colorado Churchman*, April, 1916.

A PERSISTING SAVIOUR

I will accept thy will to do and be,

Thy hatred and intolerance of sin,

Thy will at least to love, that burns within,
And thirsteth after Me;

So will I render fruitful, blessing still,
The germs and small beginnings in thy heart,
Because thy will cleaves to the better part.

"Alas, I cannot will!"

Dost not thou will, poor soul? yet I relieve

The inner unseen longings of the soul;

I guide them turning toward Me; I control
And charm hearts till they grieve;

If thou desire, it yet shall come to pass,
Though thou but wish indeed to choose My love,
For I have power in earth and heaven above.

"I cannot wish, alas!"

What! neither choose nor wish to choose? and yet

I still must strive to win thee and constrain;

For thee I hung upon the cross in pain,
How can I then forget?

If thou as yet dost neither love, nor hate,
Nor choose, nor wish—resign thyself, be still,
Till I infuse love, hatred, longing, will.

"I do not deprecate."

—Christina Rossetti.

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