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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
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THERE IS A sense in which the Christian minister is a priest  
according to any conception of his office; he is also a preacher,  
and he ought to be more or less of a scribe, or one learned in  
the sacred writings of Christianity. But all these are merely  
functions incidental to his ministry. First, last, and all the time  
he must be a minister, the follower and representative of Him  
who came not to be ministered unto but to minister.—*Bishop  
Hulse.*

# The Living Church

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NO. 12

## EDITORIALS AND COMMENTS

### Preparation for the Ministry

IT does not need to be argued that there is widespread dissatisfaction with the present requirements of the American Church for admission to the ministry. The laity commonly believe that the clergyman's education is not such as to fit him for the real work of the ministry. The clergy realize that they are the victims of the system that is enforced by the canons. The theological seminaries complain that they are permitted no initiative, that the canonical requirements are, on paper, greater than can be enforced, that they receive men whose previous preparation is wholly inadequate to entrance on the seminary course, and that the canons give no opportunity for the students to specialize. Bishops complain that the clergy and laity recommend men to them for admission as postulants who are utterly unfit, and by the time the bishops find it out it is too late to turn the men back. And parishes and missions here, there, and everywhere cry out against clerical misfits; against rectors or missionaries imposed upon them who do not fit into the conditions of modern American life. Something's wrong, say the laity. Something's wrong, say the clergy. Something's wrong, say the seminaries. Something's wrong, say the bishops. Something's wrong, say the parishes and missions.

Evidently these are right. Something is wrong. But what?

AN ATTEMPT is being made by the General Board of Religious Education to discover the answer to this question. The last General Convention passed resolutions directing the General Board to study the canons on theological education and present necessary amendments to the General Convention of 1919. Much study had previously been given to the subject by the Joint Commission on the Status of Religious Education appointed in 1910, and there was some discussion of it in each of the General Conventions since then. Shortly after the Convention of 1916 the General Board created the "Council on the Education of Postulants and Candidates for the Ministry", composed in part of members selected by the Board, partly of representatives from the theological seminaries, and partly of others named by the presidents of Provincial Boards of Religious Education. Several sessions have already been held by that body and a weighty report, issued on their behalf by the General Board, has lately been sent forth.

This report deals with the subject of theological education. In brief it presents two possible systems, expressing no preference between them, but asking that both be thoughtfully considered by the Church at large.

At the outset the difficulties in present conditions are carefully related. It is recognized that the subjects which the canons require for the education of the clergy "do not

provide us with a ministry duly equipped for present-day conditions." Various specifications are given and a considerable list of other difficulties under the present system is enumerated.

The two plans proposed differ from each other chiefly in that, according to the first, the intellectual preparation is to be completed before ordination, as at the present time, and according to the second, that preparation may in part be fulfilled after ordination.

Working out the details of the first plan, and correcting present difficulties, there is stated a "normal standard" to which the great bulk of candidates should conform, but allowing certain exceptions. The candidate for deacon's orders is especially to be trained in Holy Scripture viewed from four points of view, in the elements of Christian doctrine as contained in the creeds and taught in Holy Scripture, in evidences, in the contents and use of the Book of Common Prayer, in the history of this American Church and its lineage, including history of the Church from the beginning, in polity and canon law, and in "practical theology". The stages in the latter study include such as the office and work of a deacon, the elements of Christian morals as applied to life, individual and social, pastoral care, educational principles, the missionary work of the Church, preaching, public reading, and speaking.

For candidates for priest's orders the requirements of all are Biblical introduction and exegesis, religion and theology of the Old Testament, either the Biblical languages, Hebrew and Greek, or advanced study in the English Bible—the latter being alternative to the former, so that Hebrew and Greek become, in a sense, elective—dogmatic theology, Christian ethics and moral theology, history and principles of liturgical worship, Church history, general and English, with particular specialization on some phase of history; polity, including the constitutional history of the American Church, psychology, sociology, the priestly office, Church administration, and business methods. Then follow a series of elective subjects, of which the candidate must select at least two. These are intended to fit him for special work and encourage that specialization in the ministry that is encouraged in other branches of learning. According to this plan the principle of study is very much as at the present time, the change being in the reduction of the required studies and the enumeration of electives.

The second plan is more novel. It provides that examinations in a limited, irreducible minimum of subjects be required in advance, but chiefly that opportunity for study be given after ordination. This provides for a central board of examining chaplains who shall set forth a list of subjects partly required and partly elective. At the ordination of any candidate there is filed with a central authority the in-

formation as to the intellectual attainment of the candidate ordained, and this information is to be accessible to all proper persons, so that there would be protection of the Church against the choice of an inadequately prepared clergyman for work requiring greater attainment. There is the further provision that he may continue his studies after ordination and may take subsequent examinations and thus increase his qualifications and receive credit in the registered information for such additional examinations. Thus by a series of opportunities he may receive greater and greater credit as he proceeds in his intellectual preparation.

According to this plan the candidate must, before ordination, sustain examinations in the knowledge of the books of Holy Scripture, the doctrines of this Church, the contents and use of the Book of Common Prayer; and in an extended list of other studies he will receive credit for such examinations as he successfully sustains, but without absolute requirements beyond those already stated.

It is recognized in this alternative plan that the minimum must be greatly exceeded, and it is presumed that few or none will be ordained with only the minimum requirements. The expectation is simply that ordination may be given before the normal student has ceased to give the greater part of his time to study, and that a succession of examinations after ordination gives the opportunity for distributing the study over a longer period than at the present time.

WHAT IS DESCRIBED as the second plan is, therefore, quite revolutionary. Perhaps it goes into the opposite extreme from the present canon. Under present conditions the required studies previous to ordination are so explicitly stated that no opportunity is given for electives. No standard that must be attained in each is specified, and the studies are so many that the result is only too often a smattering of knowledge in many subjects and mastery of none. The seminaries recognize the grave evil, but, so long as the canonical requirements are unchanged, they are powerless.

Both plans recognize the liberal use of electives. The day has gone by when, in theology or anywhere else, it can be assumed that one man can master a whole subject. A clergyman may specialize in the classics, in modern languages, in branches of sociology, in the ministry of healing, in missionary work, in preaching, in pastoral work. We need specialists in all these; but if one man sought to be a master of all of them he would fail in all. The great preachers need not necessarily be also the great sociologists. A priest may be most successful in the cure of individual souls and in the spiritual care of a parish and yet be a very ordinary preacher. Not nearly enough stress is now laid upon the administration of parish work and upon business methods.

In our judgment the canonical requirement should be two-fold. It should insist rigidly upon high standards in the understanding and use of the English Bible and the Book of Common Prayer and in the correct use of the English language, together with a considerable, but not necessarily profound, acquaintance with the literature of dogmatic and pastoral theology, of Church history and polity, and with some training in business administration. Secondly it should insist that, building on this foundation, the normal candidate should be *thoroughly* trained in some specific branch of priestly knowledge. The foundation stated is not enough, even for a minimum. We need scholars. We need preachers. We need pastors and confessors. We need social workers and students of social problems. Unless in very exceptional cases a candidate might well be required to specialize in some one of these branches of the priestly office. The plan of permitting much of this study and consequent examinations to be taken after ordination appeals to us, but we believe that too much of it is permitted to be deferred in the second plan proposed. The difficulty with the postponement of so large a part of the necessary preparation of the priest is that it is impossible to attach a sufficient penalty to a failure to carry out the plan. We do not need more clergy of minimum attainments in this country. They may have been needed under frontier conditions but they are not now. We ought to encourage for the ministry only those who are willing to fit themselves to do some part of its work really well. We like the principle of the second plan, though we

believe that it defers too much of the preparation **until after** ordination.

WHY SHOULD NOT the bishop make it his business, as he travels on his rounds, to learn who are the promising elder boys and young men in a parish, and personally take the initiative in meeting those young men and suggesting to them the question of preparation for holy orders?

The bishop will have an influence in this matter that no parish priest can have. His call to a young man would often be a serious factor in the young man's life.

In place of men seeking the ministry, let the ministry seek the man. Let bishops and clergy select those who seem best fitted to some branch of a highly specialized ministry and seek to influence these in that direction.

But the canons must be amended to admit of such specialization. As for the seminaries, we are confident that they would quickly adapt themselves to the new condition, each developing its own resources toward specialization in some form, and so preventing the competition between seminaries and the dull round of highly distributed and superficial treatment of all studies for all men that we have at the present time.

And we commend the General Board of Religious Education and its Council for this careful study that has been presented to the Church.

THE attention of our friend the Kaiser is respectfully directed to the fact that in a single company of artillery that recently went out from Milwaukee nineteen nationalities were represented, one Turk being among the number, and

#### A Loyal Hyphenate Army

fifty-five per cent. of the men were of German descent. These men, be it noted, were volunteers and no conscripted army. This sufficiently disposes of the German expectation that the elements in the American melting-pot would return to their original form at the touch of war, and that in place of a nation we should stand forth before the world as a mass of disintegrated units. Also, it disposes of the curious German view that Americans of German birth who had formally renounced the sovereignty of the land of their birth and accepted that of the United States were of a par with men at "home" to whom a plighted word is a scrap of paper. Nothing could show more clearly their own insolent repudiation of the dictates of honor than the common expectation in Germany that Americans of German extraction would align themselves with Germany rather than with the United States, in spite of their oath of allegiance at naturalization.

But American Germans are sadly misrepresented by their own press. Why do not men and women who are loyally giving their sons to the defense of the country, to which they have sworn allegiance, demand that those papers which claim to speak for the American German should represent the real conscience and idealism of the race, and not assume that they are in but not of this country of their choice, placing them before the world in the attitude of traitors?

No doubt the loyal German-American of to-day, who has friends and perhaps relatives in the fatherland, is in a difficult position. But sons of England were the American revolutionists of 1776, and the spirit that made them fight against tyranny in the home land is no whit different from that which the American German is called upon to exercise now and which, on a large scale, he is really showing.

But the press that essays to speak for this body of citizens is, on the whole, a disgrace to them as Americans and as Germans alike.

WE welcome the information that comes from all parts of the country that the Church is doing its part as one of the factors that make for the organized efficiency of the American people. The Kingdom of God is, indeed,

#### The Church "Does Its Bit"

not an earthly kingdom, and it knows no national limitations. But Americans may fondly believe that American democracy is a stage in the more ample and ever increasing coming of the Kingdom. We are not asking Almighty God

to come to our side in this conflict. Slowly, very slowly, it has seemed to be revealed to the American people which is God's "side", and they have responded to His call to do service on that side.

Thus the Church has the right and is charged with the duty of doing all that she can to promote the success of the work which our government has undertaken. Let every parish and every organization rise to its opportunity.

**T**HE country may well be concerned with the dalliance in congress over the enactment of the food bill. We were told that there would be grave danger to the conservation of the resources of the country if the bill were not passed by the first of July. It is now well past the middle of the month and the senate is still playing with it.

**Congressional Dalliance**

And the reluctance of the senate to consent to the appointment of Mr. Hoover even, if the term be appropriate, to a "food dictatorship" is simply amazing. When has an American more fully proved his trustworthiness for such a position than Mr. Hoover? Every Belgian, every Englishman and American who has watched the magnificent work of the American Commission in Belgium views Mr. Hoover as one of the most remarkable men that the war has produced. Americans outside the walls of congress are thoroughly proud of him, and we venture to say that the vast majority of them are not only willing but anxious that the food resources of the country should be taken into his hands and distributed according to his judgment. The opposition in the senate is simply amazing and the delay in enacting the legislation a grave menace to the well-being of our own people and of our allies.

Earnestly do we hope that the delay may speedily come to an end and that the confidence of the American people in Mr. Hoover may be expressed by placing him in charge of our food resources.

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 16th:

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- \* For relief of French war orphans.
- † For relief among Belgian children.
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- § For French relief.
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To BE FREE from evil thoughts is God's best gift.—Aeschylus.

**NATHANIEL HARDING: AN APPRECIATION**

By JOHN G. BRAGAW, JR.

**J**UST at sunset on the 27th day of June, the bell of old St. Peter's, Washington, N. C., tolling seventy strokes, announced to the people of that city the passing to the Eternal Shore of the soul of Nathaniel Harding.

Forty-four years ago he had come to them a young deacon, just in orders, full of the fire and strength of youth, eager to serve his Lord and Master, to lead and shepherd the flock committed to his care.

Through youth, through young manhood, on into the evening years he stayed—always their counsellor, guide, and friend. Calls to other and larger fields tempted him not. He loved his people; and in no small measure did they return the love he gave.



REV. NATHANIEL HARDING

At the age of seventeen he had entered the army of the Confederate States. His affection for the "bonnie blue flag" was strong and deep; yet, that conflict ended, he was not less true to the Stars and Stripes; his loyalty, unquestioned, enduring through the days.

In 1884 he was commissioned chaplain of the First (now Second) Regiment of the North Carolina National Guard,

and for more than a quarter of a century he held that sacred office, retiring at length the oldest commissioned officer, in point of service, in the Guard.

As first secretary of the diocese of East Carolina, as deputy to General Convention for more than a score of years, as president of the council and president of the Standing Committee for term after term, as member of numberless committees of various kinds, Nathaniel Harding served the Church in every capacity with a devotion and thoroughness rarely excelled.

The cause of public education early drew his interest, and the present splendid public school system of his county bears testimony to the years of service he gave as superintendent of public instruction.

While his range of usefulness seemed unbounded, and his activities many and varied, never were his own parish and people neglected. Says one of his comrades in arms: "To few men is given so continuous a service in one field; to none is given a larger part in the lives of his people. In their bright days his smile was sincere and spontaneous, and their joy was his. In their dark hours his sweet sympathy was like unto His who tasted life's bitterest cup—his presence verily a gift of God."

Fitting indeed that he should be laid to rest on St. Peter's day—the patron saint of the parish he had loved and served throughout his whole ministry. The body was borne to the church that morning by members of the vestry, there to lie in state until the hour of the funeral, the crucifers and a detail from his former regiment standing guard.

The Bishop and twenty-four clergymen from his own and other dioceses were in the chancel at the service, gathered to pay their last tribute of love. Six priests bore the remains from the church; the vestry carried them to the last resting place; the soldiers cast in the earth; three volleys were fired over the grave, and the bugler sounded "Taps".

"Soldier, rest! Thy warfare o'er!"

THERE IS a great power in the little word "No," when it is spoken resolutely and courageously. It has often been like a giant rock by the sea, as it has met and hurled back the mighty waves of temptation. Whatsoever is wrong, we must meet with a firm, strong "No"; but whatever is right, we should welcome into our life with a hearty, cheerful "Yes."

I WOULD rather be beaten in the right than succeed in the wrong.—Garfield.

## THE SEVENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

## THE GIFT OF LIFE

THE day's teaching implies a living union with our Lord, which means eternal life, which is the end of the whole scope and function of spiritual life.

Spiritual life is the life in which the spirit dominates the flesh; the life in which the higher reason rules the passions and the appetites; the life in which the moral sentiments are more potent than the senses; the life in which love and duty are supreme; the life in which we realize that things visible, material, tangible, palpable, are admirable as tools, as instruments, and that they are all to be put away forever when the purposes for which they are appointed are finished, namely: the ethical culture, the eternal life, of the spirit.

That this spiritual life is a conscious life is evident from the collect for the day, which recognizes our Lord as "the Author and Giver of all good things"; and then prays that He may graft in our hearts the love of His Name, increase in us true religion, nourish us with all goodness, and of His great mercy keep us in the same.

So there is an outer life which we observe, an inner life of which we are conscious, and a subconscious life which lies back of even our consciousness; and this last is really the secret of all life and animates both mind and body.

This thought would seem to connect the collect with the epistle and gospel for the day, for the epistle sets forth the condition of the natural man, the fruit of whose life is death, and the duty, imposed upon those who have been freed

from sin, to bring forth fruits unto holiness, the end of which is everlasting life; while the gospel is the record of the feeding of the four thousand, a miracle which strikingly illustrates the opening words of the collect, "Lord of all power and might, who art the Author and Giver of all good things."

But is it not strange that, with all our knowledge of the soul life, and of earthly existence, we go to our Lord for almost everything except that which He distinctly and specifically promised to give us? Is it not a fact that we too often forget that "the gift of God is eternal life through Jesus Christ our Lord"?

No wonder the epistle speaks "after the manner of men" because of the infirmity of our "flesh", and urges us to have our fruit unto holiness, and the end everlasting life. Here is something worth living for, something that is imperishable, that lasts forever, and is capable of being enjoyed throughout eternity. It is nothing less than the indwelling Spirit of God, the holy character of God, the basis and root of our happiness in eternity. And yet, as with the disciples of our Lord's day, it seldom occurs to us that He can give us eternal life now.

Life is what we all want—life in this world and in the next—not merely salvation from sin, but a heavenly exaltation. Freedom from past sin and its curse, mastery and freedom from sin and its defilement, we must have, but we must strive for something higher—something nearer a heavenly exaltation. We cannot struggle forever. The conflict must cease somewhere, at sometime. Our Lord is exalted at the right hand of the Father. He will exalt us. We have a right to be partakers of His exaltation. It is not only deliverance from the burdens of this life that we crave, but the heavenly elevation and blessedness which our Lord has promised.

"If man aspires to reach the throne of God,  
O'er the dull plains of earth must lie the road.  
He who best does his lowly duty here  
Shall mount the highest in a nobler sphere:  
At God's own feet our spirits seek their rest,  
And he is nearest Him who serves Him best."

## THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

## CALENDAR FOR EIGHT DAYS

Seventh Sunday after Trinity	I Samuel 3, 1-26	John 6, 22-64	Numbers 8, 13-end	I Corinthians 9, 7-end
Monday	I Samuel 4, 1-18	Matthew 20, 17-end	Jeremiah 14	I Corinthians 10, 1-17
Tuesday	I Samuel 5	Matthew 21, 1-11	I Samuel 22, 11-19	Mark 1, 14-22
Wednesday S. James, Apostle	Jeremiah 26, 1-15	Matthew 10, 16-39	II Kings 1, 1-16	Luke 9, 46-end
Thursday	I Samuel 7	Matthew 21, 23-32	Jeremiah 16, 16-17, 4	I Corinthians 11, 17-end
Friday	I Samuel 8	Matthew 21, 33-end	Jeremiah 17, 5-18	I Corinthians 12, 1-11
Saturday	I Samuel 9, 1-24	Matthew 22, 1-14	Jeremiah 17, 19-27	I Corinthians 12, 12-26
Elighth Sunday after Trinity	I Samuel 9, 25-10, 16 Ezekiel 13, 1-16	John 7	Leviticus 19, 1-18	I Corinthians 12, 27-13-end

THE first lesson Sunday morning (I Samuel 3) is the beautiful story of the call of Samuel, with the prophecy of visitation upon Israel for their sins, the fulfillment of which is given in the following chapter.

These two chapters are exceedingly important for a

knowledge of Israel's history and of that "true religion" which the collect prays for and which is expounded in the epistle. If Jeremiah 7 be read in this connection (not a bad alternate instead of Proverbs 3 as in table), it will be seen, as indeed the narrative shows (I Sam. 3 and 4), that the point was, the necessity of ethicizing religion; or, perhaps better, the necessity of getting the moral law into religion. It was all very well to carry the Ark into battle with the

decalogue on the inside, as it is well for us to use the sacraments, but what those people needed was the moral law of God in their hearts. In one word, "true religion" constantly requires the introduction of the prophetic into the priestly conception of religion. Eli needs Samuel. The Old Testament alternate (Proverbs 3), selected with reference to the point of proper child training, is connected positively with the child Samuel, who was properly born and properly reared; negatively with Eli's sons, whom he did not restrain.

The second lesson (John 6, 22-64) is part of the course reading of St. John's Gospel, but is not a bad correlative of I Samuel 3, with its insistence on spiritual religion. Note especially verse 63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life", the prophetic truth so sadly needed to prevent sacramental truth from degenerating into mechanical religion, and so becoming the corruption of life instead of its inspiration. Another point of contact may be found in the pre-natal influence upon the character and career of Samuel, the supreme instance of which is found in the Birth of our Lord taken in connection with the Faith of His Mother (verse 42).

The second lesson, taken from the epistle of St. Paul which comes chronologically next in order (First Corinthians), happens to be on the Ministry; and Numbers 8, 13-end, was selected with that idea. There is a coincidence with the work of the ministry as given in the gospel, which latter, by the way, gives the miracle of feeding the multitude, on which was founded our Lord's discourse recorded in the second lesson of the morning.

The week-day lessons are a continuation of the books being read, interrupted on Tuesday evening and on Wednesday for proper lessons for St. James' Day and its eve.

NOTE.—It is earnestly hoped that the value of the New Lectionary treatment of Old Testament history will more and more appear from about this time on. The Prayer Book lessons from Trinity Sunday to the end of the year give but a fragmentary view of the Old Testament and there is no proper correlation with the Church Year.

## THE SEVENTH SUNDAY AFTER TRINITY

O Lord of power! Almighty God! who art  
Author and giver of all good, impart  
To us and graft within our souls the love  
Of Thy dread name—all other names above!  
Increase in us of true religious thought  
The daily growth; so, by Thy precepts taught,  
May we be nourished in all good, and through  
Thy constant mercy paths of peace pursue.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By Presbyter Ignatius



**O**N Bunker Hill Day the American and British flags flew side by side from the summit, and a British officer in uniform, clasping hands with an American officer, spoke eloquently of the old wound healed by over a century of peace, and now transformed into an alliance

for world freedom. What a change! Meanwhile, an ex-official of Massachusetts was reminding his hearers elsewhere that "we are fighting for ourselves", and need not consider England our ally! How well Col. Roosevelt has rebuked that spirit in a recent speech:

"There actually have been Americans who recently have been saying: 'Why should we fight on the same side as England, our ancient foe?' I would like to see any man here unpatriotic enough to say that at this time. Abraham Lincoln's rule holds good for nations. 'Where a nation is wrong, fearlessly oppose it; when it is in the right, stand by it.'

"Any man who hates England more than he loves the United States should be thrown from the country. A nation must be judged by its conduct in any given crisis. An unfriendly attitude against England is as base and unjust as would be an individual grudge between two men because their great-grandfathers fought. The sentiment is that of a traitor."

I fancy that if those hyphenates, whether of Irish or German extraction, who make up faces at Britain and sulk at the *Star Spangled Banner*, had a week of real Prussian discipline, they would weep for joy at the sight of an advancing Union Jack.

**SPEAKING OF NATURALIZED CITIZENS**, there are several varieties. Here, for instance, is another type from the traitors. Long live Poland, when it sends people like this to the land Kosciusko and Pulaski loved!

"In one large Massachusetts industrial establishment the Polish people were gathered at the noon hour to listen to a discussion of the bond sale. They were not urged to buy, but the opportunity was offered to them. They responded in large numbers, purchasing one, two, and three bonds apiece. When it was all over, the banking man, who had done the talking and who believed he had scored a success in making the matter clear to his listeners, was amazed to learn that a number of these mill workers actually believed they were giving the money outright to the United States.

"'I'll be hanged,' he said, 'if some of them were not actually disappointed when I informed them that they were only loaning it, and that the United States would pay them interest. They had been cheering themselves with the belief that a time had come when they could actually display their patriotism by a free gift.'

"One interesting feature is, that they do not seem to feel that they are entitled to any special praise by reason of the way they have rallied. When a Polish father in Delaware was bidding his two sons good-by, he was asked if he did not have some regrets.

"'Only that I can't go with them,' he said.

"This is the spirit which has been displayed over and over at the army recruiting places in Massachusetts."

**AN UNKNOWN FRIEND** from Indiana sends this cutting out of an Evansville paper, premising that "surplice" in the reporter's English means a clerical waistcoat. The question raised is much debated. With the mercury at 90 degrees, I should vote for no waistcoat, I fear, and a soft collar—and so scandalize the *unco guid*:

**"WHY REV. GIFFIN WEARS SURPLICE"**

"The Rev. M. P. Giffin of Trinity M. E. always wears a surplice wherever he goes. In the pulpit, on the streets, at receptions, in pastors' associations, at Sunday school picnics, everywhere he goes, there goes the badge of his ministerial profession. He wouldn't have a picture made without it on.

"One or two Methodist ministers of the city, who believe that ministers of the Methodist denomination should be dressed as much

in citizens' clothes as possible, for it's one of the pet hobbies of the Methodist brethren that they are the most democratic of all Churches, asked the Reverend why he always wore the garment that made many people mistake him for a member of the Catholic clergy. He replied:

"I believe in the dignity of the Church. I believe it's a good thing for people to know that ministers are around. Church steeples, indicative of the power of Christ in the world, don't impress people with the thought of the work of Christ in the world nearly so much as a person whom he meets on the street who is wearing the badge. It's a personal touch. The mere thought that comes to every one as he sees a worker for Christ, as he realizes the Christian influences at work in the world, has a psychological effect that many churches have long been aware of. There's a morality in clothes that is not sufficiently understood."

**WHAT IS WRONG** with our higher education? I have just been saddened by a piteous tragedy: a double suicide, of two school-girls, 18 and 22, both out of good families and with all that heart could wish, at least on the material side, who feared being separated and shot themselves in order to die together. Words fail! Of the sanctity of human life, of the sin of self-murder, of the duty to serve, they seem never to have heard. Surely such things are more important than either modern dancing or art criticism. I cannot help wondering whether the fact that the elder girl was the daughter of a household blighted by divorce may have had something to do with her disorder.

The International Committee on Marriage and Divorce has recently published some appalling statistics showing the increase in divorces, especially in our western states, with a corresponding decrease of marriages and an increase of juvenile crime. The connections are not hard to discern.

**ALICE BROWN**, whose poems are even more flavorsome than her stories, has written this in aid of the July campaign for shipbuilding recruits in our shipyards:

**"THE KING'S OWN"**

"The Lord of hosts reviewed His dead  
And living, side by side;  
(For none were left uncomforted  
Who at His will had died.)

"The men were there who fought in France,  
And men who died at sea,  
And they that suffered sick mischance  
At dark Gallipoli.

"From all the fields of blood they came,  
Red Belgium and the East,  
And all were marked with one Great Name  
On forehead and on breast.

"'Ye all are Mine,' the Lord God saith,  
'Each man of you My son,  
For that ye suffered dole and death  
So that My task be done.

"'Now see, My men, from near and far  
That flaming multitude  
Come marching in like hosts of war,  
Triumphant, unsubdued.

"'Strike hands with them, your comrades leal,  
And raise a goodly shout;  
For these are they that wrought the steel  
You had not fought without.'

"And some there were their loving Lord  
Himself went down to meet,  
With healing look and homely word  
Gently He did them greet.

"'Who are they, Lord?' His angels said,  
'So near to Your good grace,  
These men that march with conquering tread  
And steadfast, dauntless face—

"'These men that show a humble pride  
On brow and smiling lips?'

"These are My sons,' their Lord replied.  
'The men that built the ships.' "

## RECONSTRUCTION OF ENGLAND'S EDUCATIONAL SYSTEM

Discussed in the House of Lords

### ECCLESIASTICAL CONDITIONS IN RUSSIA

The Living Church News Bureau }  
London, June 18, 1917 }

THE scheme for the reconstruction of our national educational system now being embodied in a Government bill on the lines foreshadowed by the new Minister of Education in his recent speech in the House of Commons, in which Mr. Fisher made no mention of religious education, has caused widespread and grave apprehension among Churchmen as to the place of definite religious teaching in the public elementary schools.

Lord Parmoor called attention to the subject in the House of Lords last week, and the speeches of Churchmen in the ensuing debate were of the nature of a warning to the Government that the Church will not submit to a system of education which would practically spell secularism. The claims of religious education, Lord Parmoor said, could not be disregarded at the present time.

The Bishop of Wakefield assured the House that those who brought forward the subject of religious education did not oppose educational progress, which they welcomed from the bottom of their hearts. Unless attention was given to religious education there was a very real danger of its being overlooked, and there resulting "a rapid landslide towards secular education". He believed there should be a franker recognition by the Board of Education of the varieties of denominational beliefs.

Lord Sydenham thought that if they neglected spiritual education the result upon the nation would be disastrous. Perhaps the greatest lesson of the War was the extreme danger of an education in which the moral and spiritual side was neglected.

The Earl of Crawford, putting the case for the Government, said he was informed that the Board of Education was engaged in framing a Bill the provisions whereof assumed a *status quo* on the religious question—that is to say, the so-called settlement in the Act of 1902, for the moment, is to stand. It need not be assumed, he thought, that Mr. Fisher's silence on the subject when he made his speech was in any way ominous. At the present moment there was no agreement between the religious parties, and so it would be unreasonable to press the Department to embark on any measure which would revive denominational controversies.

The future of religious education also engaged the attention of the Venerable National Society at its annual meeting on the following day. The Archbishop of Canterbury, who presided, said, in reference to the Minister of Education's plans, that what they had to see was that as far as it was possible for them no part of the reconstruction of education would be of a kind that would hurt or impair the religious side of their work.

The Bishop of St. Edmundsbury and Ipswich moved the first resolution declaring, *intra alia*, that the Society reaffirmed its conviction that any scheme of educational reconstruction "must include fair and impartial treatment of all denominational schools and colleges, and should also secure that in all schools and colleges religious instruction according to the reasonable wishes of parents shall be given by teachers qualified by training and conviction to impart it".

The Bishop of Oxford agreed that there was ground for hope in the present situation, but he noted also a disinclination to face what was involved in a proposal for definite religious instruction in the schools and training colleges. He thought a new crusade was needed to impress the younger clergy and younger laymen generally with the tremendous importance of the principles for which the National Society stood. He would like to see a round-table conference summoned by the Minister of Education which should include not only veterans in the controversy but a large representation of the younger men and women. Then he believed something in the nature of an agreed scheme would emerge which would be consonant with the principles of their society.

The second resolution emphasized the urgent duty resting upon Church people of making enhanced sacrifices in order to afford adequate aid to the extension and improvement of the accommodation provided by Church Training Colleges and Church day schools. The Bishop of Peterborough, the mover, hoped that the Bishop of Oxford's suggestion of a round-table conference would be adopted.

Mr. Athelstan Riley, who seconded, pointed out that the educational proposals which were foreshadowed would, in the matter of religious instruction, be based upon the Act of 1902, which was no real settlement, and the mention of it gave small comfort to most Churchmen. It perpetuated a system which originated with the first Education Act of 1870 and which was unfair to Church schools and the cause for which the National Society stood. Looking at the matter in all its bearings Mr. Riley felt there was no cause for discouragement if Churchmen held fast to their principles and declined to depart from them for the sake of temporary advantages which were certain in the end to prove illusory.

Fr. Nicholai Velimirovic, who shortly after the outbreak of the Russian Revolution expressed his views on the ecclesiastical situation in Russia in an interview with a representative of the *Church Times*, contributes an article to last week's issue of that Church weekly on The Russian Church and the Revolution.

#### The Church in Russia

He first states facts and then prospects. He refers to the appointment by the Revolutionary Government of V. N. Lvov as the new Procurator of the Holy Synod, and to the arrest of the former President of the Synod, Metropolitan Pitirim of Petrograd, and some other prelates. He says a great number of the clergy acclaimed the Revolution, while others remained apathetic. On the suggestion of the Procurator a committee is to be formed in the Holy Synod to investigate the late Rasputin's influence and intrigues in the Church, and about the means of extirpating the remnants of his nefarious mischief therein. Many meetings have been held in different parts of the Empire to criticize the conduct of the local bishops and send petitions to the Holy Synod to remove them. To many other national meetings the bishops were invited to give their blessing, and to speak. In Ukraine (Little Russia) the Committee of National Organization asked the Archbishop of Harkov to give his permission for the use of the Ukraine language in the Church services instead of the Old Slavonic. The Archbishop refused permission, saying, "No one of the great nations [*sic*] uses the same language in the churches and in the market." Several meetings have been held by Church people and resolutions carried affirming the necessity of the separation of Church and State, and of the distribution of Church lands to the peasants. The clergy of Petrograd are very busily making propaganda to get an All Russian Conference of the clergy to discuss fundamental questions regarding Church administration, conformed to the new state of things in Russia.

On the 10th of May the summer session of the Holy Synod was opened. The Archbishop Sergius of Finland presided. The Procurator addressed the synod in the name of the Provisional Government, inviting the holy fathers to bring forward some new legal proposals which would help the regeneration of the free Russian Church. Archbishop Sergius answered in the name of the synod, saying that they all were ready to do their best for the prosperity of the Church, leading her in the long expected way of liberty and Christian vows. The higher clergy of Moscow have been making a scheme for employing elderly nuns as readers (*lectores*) in churches, both in towns and villages. There is also to be organized the instruction of invalided soldiers for the same purpose, *i. e.*, to be employed as readers.

As to prospects, Fr. Nicholai says that the Church in Russia is at present "almost neutral as to the internal policy of the new Government." She is neither consulted nor insulted. Therefore she has the opportunity of self-awakening and self-disposition. And he continues in these pregnant words:

"She is now her own mistress. If the political and military situation of Russia is doubtful, the situation of the Church is steadfast and clear. The Church is now only a spiritual power, yea, the *only* spiritual power in the vast country of the Russians. . . . She has a unique opportunity to gather her forces and to spiritualize and organize them. Temporal governments will come and go, but she has to stay with the nation as the soul of the nation." "And what if persecutions and sufferings come? Let them come. The Christian Church has," says Fr. Nicholai, in his impassioned and eloquent style of utterance, "won championship in sufferings in the world's history. No Christian Church has ever been crushed by sufferings. In the darkest times of suffering the Russian Church has shone like a brilliant star, just as the Churches in Serbia, Armenia, and Roumania."

J. G. HALL.

SEE HOW things in the world of nature live up to their best, and, in their sphere, fulfil a perfect work. Now, as at the first, it may be said of these, that they are "good." But how shall we gain such a benediction? Only as we, too, live up to our best.—*Edwin H. Chapin.*

## The Passing of Church Institutions

By the REV. KENNETH RIPLEY FORBES

THE Christian Church in America to-day is the target of missiles from two widely separated quarters. The socialist, both within and without her various communions, takes her vigorously to task for her absorption in worship while the world goes un-fed for lack of simple justice. The incurable idealist—also within and without her—speaks scornfully of her as too prone to forsake principles for programmes, as having too often replaced meditation with street-sweeping.

It must be clear to any observer that each critic has hold of a real defect in the Church, but each one has, as it were, seized it by the tail. For the truth about the function of the Christian Church is that her supreme *motive* in life is "simple justice", or, in her own word, "the Kingdom of God", created and perfected on earth; while her supreme *method* in getting the task done is by preaching spiritual principles and furnishing spiritual power.

The Church has wandered far from these first principles, both in ancient and in contemporary history. But at the end of every period of the widest wandering she has been brought up with a round turn by the logic of events. We are coming to the end of such a period to-day. Fifty years ago the so-called "institutional church" began its career in this country. From that time until almost the present, parish "plants" and the founding and operating of Church institutions went on apace. But less than two decades ago came the first signs of a new spirit and a new direction in organized Christian thought and life. Church institutions and plans began less frequently to be established, but books from a definitely Christian viewpoint dealing with fundamental social problems commenced to put in a regular and a frequent appearance.

There have been times in history when the Church could, with a perfectly clear conscience, "sweep sidewalks" and preach social "programmes" as well as enunciate principles. These were periods when there was no one else to do them. But from the beginning the ideal has been quite otherwise. A little survey of the past may make this clear and at the same time furnish some helpful analogy and turn some real light upon the shifting present-day problem of Church and community.

At almost the beginning of her course the Church found herself facing the problem which in future centuries was to carry her to her greatest heights and to her lowest depths. In a period so early that all her adherents could be gathered together in one place, the Church's leaders protested that it was contrary to reason that they should be required to administer charity funds or otherwise enter upon a business career. Their task in life, as they saw it, was to preach, to pray, and to minister the Church's sacraments. "Leaving the word of God to serve tables" was the way they phrased their difficulty. The solution was the founding of the diaconate—that group of "seven men of honest report" who forthwith "served tables" with zeal and effectiveness, leaving the Apostles free for "prayer and the ministry of the word". So the Church faced and solved her first problem involving the conflict between the ideal and the practical.

It was in the next two centuries that the Church created her standing-ground in history. She did it by being true to the genius of her life. She made and kept her influence by force of character. She preached and practised principles. She had no programmes to work out or to defend. She was in the world to give it the motive-power for righteous living. And she performed the task. The old, decaying Roman society was honeycombed with virile Christian thought even while the Church was still a persecuted sect, worshipping in catacombs and fearing for her life.

It was only when the Church emerged into the commanding position of a religion approved by the Empire that she had to make her next great choice between the ideal and the practical. The State had long been permeated with her conception of humanity—with the idea that this world was a place worth making better and that human life could be rescued from much of the worst that beset it. But so degen-

erate was the very constitution of the Empire that society was too feeble to crystallize the thought-life of its most vital members in institutions of its own. So the Church, faced clearly with a choice of evils, did the job herself. A far cry it seems from the rebellion of the Apostles against "serving tables" to this founding and equipping of hospitals and asylums by the Christian Church. But the Church, like her Master, has always been frankly opportunist. The community, as a community, had neither the spirit nor the ability at that time to found and carry on institutions that were essential for human betterment. The Church had both spirit and ability, and she used them to create the first Christian institutions.

The next outstanding landmark in the Church's progressive departure from her original hope and determination was the most dramatic and far-reaching of all. The barbarian invasions showed with startling suddenness the long-existing bankruptcy of the Empire. The Church was the one stable factor in the State, and she became inevitably the trustee or conservator of the Empire's fortunes, and at the same time the teacher of the horde of Christian but half-savage immigrants from the north. And this proved a task of centuries.

Somewhere on the long road between here and the religious revolution of the sixteenth century (who shall say just where?) the Church should have—and could have—returned to her first estate as the spiritual dynamo of Europe. Instead, she continued, long after there was need of it, to be the chief politician of Europe. The civilized states had long been spiritually and intellectually competent to create and maintain their own institutions. But the Church had become enamored of a task that was not properly hers, and it took a revolution to shake her free from it.

Long after she was dislodged from the most imposing and least excusable of her social and political activities, she still clung persistently to the creation and operation of those earliest of her institutional ventures—schools, colleges, and hospitals. Even when she was transplanted to the New World, the habit persisted and even grew and extended itself. American churches and sects of a dozen names seemed as eager to "serve tables" as their original predecessors in Jerusalem had been to escape the task.

It is only within the present generation that the Christian Church in America has gotten a real vision that makes it possible for it to recover in all essentials the point of view of primitive Christianity. If contemporary literature is in any way a true index, the thought of the Church is expressing a recognition that her supreme *motive* is the "Kingdom of God" on earth and her supreme *method* is "prayer and the ministry of the word". And it implies also as clear a recognition of the supplementary fact that the state is sufficiently intelligent and sufficiently Christian in spirit to do its own crystallizing of religious thought in institutions.

If the foregoing is at all true to the facts of Christian thought and life in America, it implies some seemingly pretty radical departures in the organized life of Christian communions. They will be departures along the line of renunciation, so far as practical activities are concerned, but they will, at the same time, as certainly be departures that will assure the intense and vigorous growth of the Church in America as both the conscience and the spiritual dynamo of the community.

To give the Church, then, her freest and fullest opportunity to do her own proper work, there must be a lessening of the still popular "parish-house" building and maintenance, in favor of increased coöperation outside ecclesiastical lines with the community, as a community, for effective neighborhood social centers, both in the poor and in the well-to-do regions of all our most fully organized and self-conscious cities and towns. Church settlements in congested districts have, in general, little excuse for continuance to-day. The "secular" social settlement, enlisting all sorts and kinds of people, social and religious, is the more wholesome and the more effective agency for community betterment. The ideal

of all such enterprises, however, is their municipalization—a condition in which they would be the official expression of the city's corporate life and of her sense of social responsibility.

Church hospitals are now seldom established in our American cities. The city has pretty generally recognized its fundamental duty to its citizens of safeguarding and bettering their physical condition. And the city or state hospital is always the more democratic and usually—even in our present none-too-high state of local politics—the more efficient. The Christian citizen everywhere should clearly recognize this tendency as a wholesome rather than a regrettable one, and should even be ready, wherever full opportunity offers, to encourage the transformation of existing Church hospitals into state or city institutions. Church orphanages, homes, sanitarium and the like, of course, fall within the same category and should be dealt with by the same standards.

It is probably true that the Church, more than any other force or influence, has been the means of educating and inspiring American public opinion to whatever high level of social responsibility it now feels. This is to her eternal credit. But it will be equally to her credit if she now seizes—and, wherever possible, makes—the opportunity to cast off the leading strings. The true teacher is happiest when he has definitely proved himself superfluous to his pupil.

Now, for the sake of making clearer the practical application of this discussion, let me focus the principles involved upon a small, specific instance of what I mean:

In the city of Boston there are, at the present time, ten distinct institutions for the use and benefit of sailors which are under the control of religious bodies. Some have a measure of money endowment, most of them have not, and all of them are largely dependent for their support upon the year-by-year subscriptions of interested Church people and the general public. All of them do a useful work for many thousands of sailors who come to the port of Boston without homes or friends. There is but a small measure of coöperation among them, although there is entire good feeling and nothing substantial that could be called competition between them.

Each institution had its beginning years ago in a recognition by one or another Christian body of some specific need of social helpfulness in a particular quarter of the port or among a particular race of seamen. Their opportunities of service have grown until to-day many of them are helping in one way or another identical individuals and groups of foreign sailors.

From the very character of the work—constantly shifting and temporary in personnel—it is impossible for these religious institutions to do anything either extensive or constructive of a religious sort for the men to whom they minister. The bulk of the work is frankly social, secular. And it is a work very much worth while. The Christian communions which created it and are carrying it on discovered and worked a field of social usefulness which the community or city, as such, would have been half a century behind them in finding. In a very limited field and in a very tiny way they have done precisely what the ancient Church did when she set up her first Christian institutions—performed something which the State had neither the vision nor the will to do. And, in the process of doing this, these religious bodies of Boston have educated the community, as a community. It has been taught both by the spectacle of a worth-while piece of social work well done and by the constantly afforded chance, as individual citizens, of giving substantially to its support.

Here, then, is a clear sample case that well illustrates the principles under discussion. It is a type of the peculiar social and religious opportunity of the present day. The opportunity calls for the Church to relinquish and for the community to assume institutional undertakings. It is a call to the Church, as teacher, to rejoice in the fact of her pupil's education and to insist, as every teacher must, that he stand upon his own feet. The religious organizations of Boston that are now responsible for social work among sailors can, if they will, at any moment put squarely up to the community the evident duty of directly assuming and unifying this social work which belongs to it and not to any religious society. They can point out, as a most important incidental, the fact that such unified operation by the community would certainly

increase the effectiveness of all essential parts of the work, prevent duplication, and secure complete unity of purpose and effort. And they can show—most important of all—that the community would then, for the first time, be doing the right thing, the thing that belongs to it to do for itself and not to hire religious societies to perform for it. This, I take it, is nothing more nor less than the essence of democracy.

And all of this they will sooner or later do, if it be true that the Christian Church in America has entered on a new era marked by a realization of the intensely spiritual and personal character of her own peculiar work. And a thousand things of like nature will the Christian bodies of America be doing from now on if they have at last got this truer perspective of their work and at the same time this clearer appreciation of the moral quality of the democratic communities of which they form a part.

If it be objected that the Christian Church has shown such a strong genius for organization, for institutional work in general, that it were foolish for her to give it up and waste her talents, let it be well remembered that in a thousand places, both in the frontier sections of America and notably in non-Christian lands of the East, the logic of her position still is, and long will be, identical with what it was in the early Christian centuries. In such places she must continue to create and to carry on the institutions that crystallize or express the spirit of her Gospel, because these communities have not yet developed the spirit or the will to produce institutions themselves. This is, of course, an added and an urgent argument that the Church should, in every possible locality and circumstance, insist that the state or community take over her institutions in order that her organizing genius and experience may be set free to express themselves where the need is desperate and where it will not otherwise be met.

The "passing of Church institutions" ought everywhere and at all times to be an invariable corollary to the progress of democracy.

#### LAFAYETTE SQUARE

(Washington, D. C.)

All the glory and the magic of the Spring is in the air;  
And the wind from the Potomac, sweeping thro' the city square,  
Drives the sullen tyrant Winter to his lonely northern lair.

Blue of Heaven, sun-swept spaces, children laughing at their play,  
Din and clang of passing traffic; by the falling fountain spray,  
Sculptured groups of war-like heroes picture some far distant day:

Lafayette, young, eager champion, in that fierce and bloody fray,  
When the new world broke the fetters of the old world's sullen sway;  
And our country pierced the barrier of a new, and untried way;

Brave Rochambeau, sturdy Steuben, Kosciusko, Poland's star,  
Men who, like the ancient Magi, brought their tributes from afar,  
With a God-like faith in freedom, only Death's bright sword could bar:

Till, before my inward vision, flashing swiftly into sight,  
Came those days of desperate struggle, that grim battle for the right;  
Faintly gleams, the star of Freedom, darkened by oppression's night.

And my soul marks all the wonder and the working of His plan,  
Leading through the darkest ages from the brute unto the man,  
The tide of Life a mighty current, that the generations span.

Onward then! o'er untried pathways, where no nation yet hath trod,  
Stewards of a priceless treasure, found beneath oppression's sod,  
Treasure hid thro' countless ages, Freedom of the Sons of God.

MARY ALETHEA WOODWARD.

THERE WAS once a great forest on a mountain-side, with a brook flowing through it. One morning all the things in the wood thought they would tell what they could do to praise God. . . . The oaks told how they were so strong that they were made into boards which made the great ships that sail over the ocean. The pines told how their straight, tall trunks made the masts of the ships. The firs spoke of the pleasure they gave at Christmas time to many happy children. The violets and ferns told of the joy they brought to those who picked them. The brook spoke of its good work in watering the meadows. All the things in the wood had spoken, but the mosses were silent. "What do you do?" asked the trees and flowers. "Our work is very small," was the answer. "We can only catch the little drops of water, and hold them, so that when the sun shines hot, and the brook dries, we may give you moisture."—*Selected.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## COUNTRY CHURCH AND RURAL LIFE

**I**TS Social Service Commission recommended and the convocation of the district of Asheville unanimously adopted the following resolutions:

*Resolved:* That the Social Service Commission be directed to appoint a sub-committee on Country Church and Rural Life—

"(a) To investigate the status of the Church in rural districts.

"(b) To make a study of the Country Church and Rural Life problem, and its literature.

"(c) To make recommendations of such methods as may be adaptable to the various local needs revealed by their investigation and study.

"(d) To encourage the clergy and other workers to make local surveys of their various fields.

*Resolved:* That this convention request the Theological Department of the University of the South, the General Theological Seminary, and other seminaries of the Church to supply in their libraries a Country Life Bookshelf, and that they call the attention of their students for holy orders to the importance and possibilities of the subject.

*Resolved:* That this convention request the Joint Commission on Social Service to create a specific Department on Country Church and Rural Life.

*Resolved:* That the Provincial Sub-Committee on Country Church and Rural Life be requested to devise and put into effect a method of giving greater publicity to the importance of the subject; preferably through a Country Church page in one of the Church weeklies."

## A HIGHLY SUCCESSFUL DAY NURSERY

Through the day nursery at St. Mark's, Minneapolis, the lessons of cleanliness, courtesy, and helpfulness are becoming a part of the lives of the children, according to the rector's report (Rev. James E. Freeman, D. D.). "Mother sees a difference and in her heart rejoices," he says. "The majority of the children are there five days in the week, and it is for this very reason that we will not over-crowd the nursery. The constructive work with the children and the mothers is of far greater value than to increase the fees. No child is allowed to enter the nursery without a medical examination, and if the child is absent for more than three days the doctor must again see him. This inspection of the children has raised the standard of the mothers' responsibility, and the day has gone by when we are overwhelmed with horror at the physical condition of the applicant. Through the devotion and generosity of the small group of women who form the day nursery committee, and at their own personal expense guarantee the salary of a trained worker, and extra expense necessary, this branch of the work has become so standardized that it is now conducted, we can safely say, second to none in the city. Some one has remarked that belonging to the day nursery committee was an expensive proposition. It may be, but nowhere is the service rendered to humanity of greater value."

## A BOYS' CLUB THAT MAKES GOOD

The Community Boys' Club which the Rev. Lee W. Heaton has maintained in Christ Church parish, Dallas, Texas, has been the source of great strength to him in building up the Church in that community. This club meets in a little community building, rough but adequate, and is used for gymnasium classes and for the social club of young women. The boys' club, I might say in passing, is composed of newsboys, errand and delivery boys, and boys from street corner gangs. Several of its members have served terms in the reform schools. The membership, which now numbers about 150, is still growing, and has been a real power in the

community to such an extent that to-day Christ Church has a distinct claim on the community and is filled at all the regular services on Sunday, and has become a center for patriotic and civic work generally.

## THE PUBLIC BATH IN APHORISM

Here are some of the aphorisms used in connection with the sixth annual convention of the American Association for Promoting Hygiene and Public Baths:

"A public bath is a working monument typifying the community's appreciation of civic health and cleanliness.

"The absence of public baths does not necessarily indicate the lack of appreciation of their good work; it may point to a civic lassitude which can in time be aroused by the spread of the public bath doctrine.

"The work of the public-spirited citizen or civic organization toward the establishment of public baths may be viewed as a high type of public benefactions.

"The public bath is not a twentieth century idea in America; it is simply a twentieth century achievement."

## EDUCATION'S VALUE

Late statistics show, according to a writer in the *Chicago News*, that uneducated laborers earn on the average \$500 per annum for forty years, a total of \$20,000; high school graduates earn on the average \$1,000 a year for forty years, a total of \$40,000. This additional education requires twelve years of schooling of 180 days each, a total of 2,160 days of school. If that many days adds \$20,000 to the income of life, then each day at school adds \$9.02. The child that stays out of school to earn less than \$9 per day is losing money, not making money.

THE NATIONAL LEGISLATIVE COMMITTEE of the Anti-Saloon League of America (Bliss Building, Washington, D. C.) is sending out a pamphlet entitled *Defeat or Victory*, by Arthur Mee, an English writer, an argument to the effect that alcoholic liquors have continually handicapped England in the prosecution of the war. It was originally published in England by the Strength of Britain Movement, an organization of prominent business and professional men. Two hundred thousand copies have been distributed there and have produced a strong impression.

THE NEW CITY MANAGER of Grand Rapids, Michigan, Gaylord C. Cummin, has issued an order to the heads of the departments and other employees of the city forbidding them to accept complimentary tickets from parties and organizations having business of any kind with the city. For instance, for fifty years the circus managers have paid the city a license and have been giving free tickets to the city employees. Very properly the city manager believes this to be a bad practice.

THE REPORT of the Commission on Social Service and Social Research of the diocese of Connecticut deals with labor legislation, dependent children, the jail system, and prohibition. The chairman of the committee is the Rev. George L. Paine of New Haven.

*A Good Home for Every Wage-earner* is the title of an attractive leaflet issued by the American Civic Association. It is edited by Dr. John Nolen and deals with questions of first importance.



## CORRESPONDENCE

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

### PROTESTS

To the Editor of *The Living Church*:

I WANT to enter a protest in behalf of the Commission on the Revision of the Prayer Book, against the entirely gratuitous and erroneous assumption that the Commission in its report to the General Convention sought or desired any *change of doctrine*, or the introduction of "sacerdotal and mediaeval" teaching or practice in the Prayer Book. Such assumption has found rather frequent expression in the tracts issued by "The Church League", and especially in the first annual report of its retiring president. A glance at the names of those composing the Commission would sufficiently dispose of any notion of a one-sided, partisan membership. Moreover, I am unaware that any member of the Commission desires any change whatever in the doctrine of the Prayer Book. Take for instance the place of the Prayer of Humble Access which has caused discussion. Can any sane person make that prayer mean something different whether it follows or precedes the Prayer of Consecration? Read it carefully and see. The Commission *could* not change the doctrine of that prayer if it would. It advocates putting it after the Prayer of Consecration for no doctrinal purpose whatsoever, but because 1. There is where it naturally belongs; for one does not "say grace" at table until the table is spread: "This Thy Table"; and 2. Because the Prayer of Consecration follows liturgically and properly upon the exalted words of the *Ter-Sanctus*: "Glory be to Thee, O Lord Most High." . . . "All glory be to Thee, Almighty God, our heavenly Father." Why should there be between these great ascriptions the profound humility of the Prayer of Humble Access, which itself finds fitting place just before the communicants come forward to receive? "We do not presume to come to this Thy Table".

It seems that only a very suspicious mind could discern Romanizing doctrine in a prayer whose words express exactly the same intensely strong meaning whether used in one place or another. I have heard it used at a preparatory service on a Friday night, and its doctrine was not one whit softened or "Protestantized" thereby. Indeed, it is doubtful whether any "Protestant", unless a Lutheran, could or would use such words at any time, or express such doctrine as we Episcopalians are all accustomed to say *Amen* to, in this prayer. Whoever heard a "denominational" sermon on St. John 6: 53-57 or on Acts 2: 39 or St. John 20: 23?

But the Commission did not put that wording into the prayer, neither does it propose to change it. Its members naturally resent the imputation that they are *importing* into the Prayer Book sacerdotal or mediaeval teaching, as if such teaching inhered in the *place* where the prayer is printed, and were not our Lord's own words adapted.

Another assertion has been made, viz.: that sacerdotalism is fostered by the proposal to insert into the offertory rubric the provision that the priest shall "offer and place upon the Table the Bread and Wine". But all such criticisms seem to ignore the evangelical truth of the priesthood of the laity, in whose behalf and as whose representative the official or ministerial priest does everything in the Divine Service. He never says *I*, but always *We*, and in offering and presenting the prayers, and alms, and oblations, he is doing only what the people collectively cannot fittingly do.

The Prayer Book speaks of "the Offertory", of "the Devotions of the People", of "the Oblations" of bread and wine, of the "Offertory anthem"; and in the Prayer of Consecration: "We, Thy humble servants, do celebrate and make here, before Thy Divine Majesty, with these Thy holy gifts which we now offer unto Thee, the Memorial Thy Son hath commanded us to make." Also, later on: "We offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee . . . and although we are unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service".

How can anything be more sacerdotal than these passages? Is it so that, although all the Lord's people are priests, any one admitted to holy orders thereby *loses* his priesthood?

The Commission has no wish or desire to change the Prayer Book doctrine in this regard, seeing that it is strictly in line with Holy Scripture.

I should like to make further protest in behalf of the chair-

man of the Commission, who has been referred to by the retiring president of "The Church League" as "defending some of these proposed doctrinal changes upon the ground that the present condition of the violation of the law of the Church in several respects requires that the law should be changed, so that these lawless charges would be no longer lawless". To this I can only say that I am not aware, nor is the Commission aware, of any doctrinal changes whatever proposed. There are indeed changes in some matters of *practice* which the growth of the Church and progress in liturgical knowledge and the requirements of many worshippers in the Church seem to demand; but they are suggested to be optional, and not compulsory upon anyone, nor do they in the judgment of the Commission add to or take away from the doctrine of the Prayer Book.

Indeed it is absolutely impossible for the Commission to entertain even for a moment any proposition which involves a *change* in the *doctrine* which is interwoven with the very fabric of the Prayer Book, with which doctrine the Commission is entirely satisfied.

But, Mr. Editor, is it so that the Book of Common Prayer is more sacrosanct than the Bible itself? Are the Scriptures capable of revision over and over again, and the Prayer Book (though of human arrangement) to be considered incapable of improvement and enrichment? And shall men in orders and among the laity, too, openly deny the Virgin Birth, the Resurrection of our Lord and of His people, the Catholic Church, and other Articles of the Creed, and never a word of protest be heard—never a Church League formed to bear witness against doctrines and conditions contrary to God's Word and to the Prayer Book as well?

A correspondent in one of our Church papers recently used the word "laughable" when writing concerning criticisms made by members of "The Church League". I should not care to use so strong a word; but I certainly think "*amusing*" not inappropriate; for the anxieties of our brethren, and their lack of confidence in the Commission, in the General Convention, and especially in the House of Bishops, seem so very unnecessary.

CORTLANDT WHITEHEAD.

To the Editor of *The Living Church*:

I HAVE just received a copy of the address of the president of the Church League of the Protestant Episcopal Church, which was delivered in Philadelphia, March 1, 1917, and in the address I find this remarkable statement: "We have the sympathy of at least three of our theological seminaries, Alexandria, Gambier, and Philadelphia."

As a Catholic Churchman, and a graduate of Bexley Hall, I beg to question the statement so far as Gambier is concerned. I am not able to speak for the members of the faculty, of course, but I am more or less familiar with the type of men—of Churchmen—who are sent out from this seminary, and it is my honest conviction that a very large percentage of these men would not be in sympathy with the principles of the Church League of the Protestant Episcopal Church.

I may add further that the Eucharistic services in Bexley Hall include lights and vestments, and that the ceremonial in connection with this service is such as one would expect to find in a Catholic parish. It is hardly fair, therefore, to state that the theological seminary of Gambier is in sympathy with the principles of the Church League.

Very truly yours,  
Zanesville, Ohio, July 4th.

H. L. HADLEY.

### HENRY VAUGHAN

To the Editor of *The Living Church*:

YOUR Boston correspondent's notice of the distinguished architect's death makes me think that a few more words from one who knew him well in his early days in this country might be of interest to your readers.

Dr. Cabot says he "came to this country in his youth." He must have been over thirty years of age when he came to Boston in the later seventies, encouraged by Father Grafton through Brother Maynard of the Society of St. John the Evangelist, who had been associated with Vaughan in Mr. Bodley's office. I as an

undergraduate at Oxford first met both these young men when along with Mr. Charles E. Kempe, later the eminent designer of stained glass, who also at that time worked with Mr. Bodley, they were engaged in decorating St. Giles' Church in Oxford. Brother Maynard, who is still living at Cowley, turned his artistic gifts to good account in many ways, notably in the decoration of St. Clement's, Philadelphia, when that church was in the charge of the Society, and later in South Africa in the building of St. Cutbert's, Isolo, Kaffraria, and then in superintending the building of the Fathers' Collegiate Church in Cowley, designed by his old master, Mr. Bodley.

Mr. Vaughan's first work in this country was the chapel for the Sisters of St. Margaret, on Louisburg Square in Boston. This beautiful perpendicular building, at the back of what were then ordinary dwelling houses, was so successful that Dr. Henry Coit invited the architect to make designs for the new chapel at St. Paul's School, Concord. This work, so fine in itself and seen by so many alumni and friends of the school, at once established his position. Works large and small, domestic and ecclesiastical, soon crowded upon him.

For many years he would employ no assistants in his office, but insisted on drawing all plans, worked out to the most minute specifications, himself. I remember being told of the remark of the contractor either of the chapel or of one of his later buildings at St. Paul's School, that had he known of the accuracy of the architect's specifications he could have considerably reduced the amount of his bid.

Competitions Vaughan abhorred, or any kind of self-advertisement. His art and profession he held in high esteem, while personally he was the most modest of men. No one was more surprised than he at the distinguished honor, in which his friends delighted, paid him by Yale in conferring an M.A. degree.

While St. Paul's and Groton are splendid examples of collegiate chapels, Christ Church, New Haven, and Holy Cross chapel, on Second avenue, New York (then served by the Holy Cross Fathers in their early days), are equally good specimens of devotional buildings for parochial or mission purposes, while the small churches at Salmon Falls, N. H., and Newcastle, Maine, show how Vaughan could adapt himself to more limited conditions.

His later work is well known. The Church in the United States is deeply indebted to his skill and devotion. May he rest in peace, and enjoy the vision of the towers of the New Jerusalem!

A. C. A. HALL.

### A PHASE OF CHURCH UNITY

To the Editor of *The Living Church*:

IF there were a large religious organization of colored people, covering the entire country, the validity of whose orders were unquestioned by the Church; who adapted our liturgy to the needs of their people, and accepted the Nicene Creed as a sufficient statement of the essentials of the faith; who unflinchingly maintained the Holy Scriptures to be the Word of God, and faithfully dispensed the Sacraments of Holy Baptism and Holy Communion, although maintaining "separateness" in their organization from the organized body of the Episcopal Church; through cooperation, moral and other support, the Church could so influence the life of the colored race in this country as to make a distinct and most valuable contribution not only to the life of negro people but to the life of the nation itself.

Apart from our present work among the colored people, the above "ideal", which can be made a reality, constitutes one of the strong reasons why there should be in our House of Bishops an able negro bishop who is affectionately in contact with these outside forces, and who could interpret both ways. The realization of the above ideal cannot be consummated any other way. There is only one place where the details of all this business can be considered, and that is in the House of Bishops. It cannot be considered there effectively apart from the presence of a negro bishop of this Church, thoroughly loyal to all that the Church represents, at the same time a master of the subject whereof he treats, and thoroughly trusted and loved by his colored brethren without. We are not dealing in dreams, or imagination, but we know whereof we write. If there be any sincere desire to include black Christians in the unity for which the Saviour prayed, then His Body the Church ought eagerly to avail herself of the "open door" now possible.

GEORGE F. BRAGG, JR.

Baltimore, Md., July 10th.

### THE THREE HOURS' SERVICE

To the Editor of *The Living Church*:

CONCERNING the Three Hours' Service of Good Friday, permit me, at the expense of a little more space in THE LIVING CHURCH, to say that after further investigation we are enabled to say definitely that this Good Friday devotion originated with Father Mexia, S.J., at Lima, Peru, in the year 1730,

reached Rome and was adopted there in 1738, and finally was taken up by the Roman Church in England, just when I do not know. But in 1865 it began to be used in the Church of England, and after some controversy, lasting seven years, it was made legal by an amendment to the Act of Uniformity of 1872. The act of uniformity permits extra-liturgical services made up of collects from the Prayer Book, together with sermons, addresses, and hymns.

This agrees substantially with the statement quoted in THE LIVING CHURCH recently from the *Church Times*, excepting that only the date of the Roman Catholic priest's *decease* was therein given (1732), and not the date of the first use of the said devotion, which was two years before his death; and that the service was adopted in Rome in 1738 instead of 1788, which latter was probably a printer's error. In some accounts recently discovered the Jesuit's name is put down as Messia, instead of Mexia.

San Diego, Cal.

ALFRED K. GLOVER.

### LORD ROBERTS' DAILY PRAYER

To the Editor of *The Living Church*:

ENCLOSE this copy of Lord Roberts' prayer, that he said at noon daily during the present war:

"Almighty Father, I have often sinned against Thee. Oh, wash me in the precious Blood of the Lamb of God. Fill me with Thy Holy Spirit—that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy Presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country, and our colors. If it be Thy will, enable us to win victory for England; but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors, through Him who loved us—and laid down His life for us—Jesus our Saviour, the Captain of the Army of God."

I wish that a prayer adapted from this could be used by our sailors and soldiers.

C. D. BELT.

Philadelphia, Pa.

### NO REDISTRICTING IN COLORADO

To the Editor of *The Living Church*:

IN your issue of June 23rd, I note that the statement is made, both in the report covering the Colorado diocesan convention and in your summary of work done at various conventions held, that a committee was appointed to consider a redistricting of the diocese of Colorado and of the missionary district of Western Colorado.

As a delegate to the Colorado convention, I wish to state that your informant was wrong. A resolution requesting that such a committee be appointed was presented but was overwhelmingly defeated. Will you kindly print this correction?

Yours very truly,

Pueblo, Colo., June 25th.

W. E. QUARLES.

### ENGLISH SERVICES IN KYOTO, JAPAN

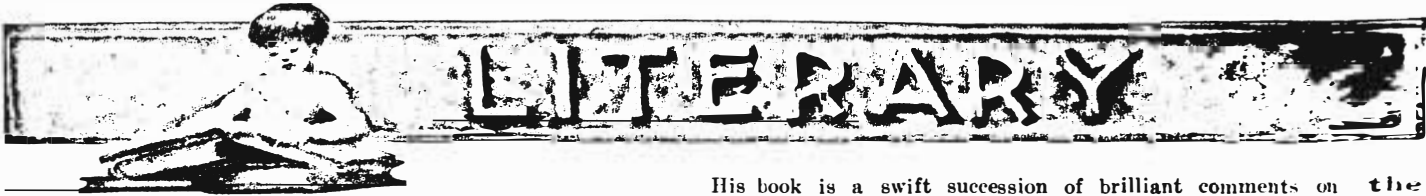
To the Editor of *The Living Church*:

AS the number of tourists and business people visiting Japan has greatly increased lately, I wish you would call attention in THE LIVING CHURCH to the fact that unless notices to the contrary are posted in the hotels there are two English services each Sunday in St. Mary's Church, Kyoto: 8 A. M., Holy Communion; 4 P. M., Evening Prayer and address.

Very truly,

ROGER A. WALKE.

It costs to live with people. We have to give up many of our own preferences to please them. We have to deny ourselves many enjoyments, so as not to give them pain. The price of living with others sweetly and harmoniously is always self-forgetfulness, self-effacement. But this cost is the very gold of life. It is the only antidote for selfishness. It is the way of Christlikeness. People are means of grace to us in many ways, and not in the smallest measure through the self-denials which we are required to make in living with them. It is the self-discipline of friendship and home and human fellowship that makes men and women of us, that makes us at last like Christ. We may thank God, therefore, for what people do for us in life's contacts. Sometimes we say certain persons are hard to live with. Possibly they find us hard to live with, too. We do not know how many crotchets there are in our disposition and temper, nor how we try our friends by our selfish ways.—*Dr. J. R. Miller.*



### HEALTH, PSYCHOLOGY, AND RELIGION

*The Christian Doctrine of Health:* A handbook of the relation of bodily health to spiritual and moral health. By the author of *Pro Christo et Ecclesia*. Macmillan & Co., Limited. London, 1916. Price 80 cts.

This very thorough handbook is one of the best that we have seen on the subject with which it deals. There is a very useful analysis under each subdivision, and objections are stated and met concisely. However, one closes the book with a feeling that the argument is pushed unduly to reach a finality about the possibility of a sort of universal health; whereas pain is a product of sin that cannot altogether be abolished, and even has a very evident usefulness. It is too sweeping to say that: "Moral health cannot be realized without health of brain and nerve." Nor do we think that it bears on the subject to infer as an argument that the great seekers for truth in sociology and art are not practising Christians. It is not true to say that our Lord on the cross because His physical powers were failing "felt that God also had in some way failed". The attitude toward asceticism is that it is something that bears in upon the Church as an alien impulse.

### PERSONAL RELIGION

*With God in the Silence:* Being a Study in Personal Religion. A Suggestion in the Common Use of Prayer without Words. By C. Bertram Runnalls. The Young Churchman Co., Milwaukee, Wisconsin, 1916. Price 25 cts.

This is an effort to show the spiritual value of silence; the practice of using quietness for personal religious help and edification. It points to something in which we as Churchmen are singularly lacking. Dealing with the time of divine service, the writer says that the interval of the priest's preparation is an opportunity for "sensing the Real Presence". One would imagine that the period after the consecration would have been pointed out in this way, first of all. Going to the church at times when there is no service is urged; and the common use of the churches on the continent is exemplified. But the author does not refer to the fact which makes the "empty" church a lodestone to the Christian: that is, the Blessed Sacrament. The Bishop of London has lately given wonderful testimony to the fact that people will not be denied the right and consolation of approaching in prayer to our Lord in the Sacrament of His continuing Presence.

P. R. F.

### PRAYER

*After This Manner Pray Ye.* By A. H. MacNeile, D.D., C.F. Longmans, Green, & Co., New York. Price 50 cts. net.

No act of man is so important and so wonderful in its results as prayer. And who does not long to pray better, with the heart and the understanding? Especially in these days when the hope of the tortured world is in God and in the works which, it may be, God can work only through human prayer.

In his meditative study of the Lord's Prayer, Dr. MacNeile gives genuine help toward prayer of higher efficiency and faith. God's Name, God's Kingdom, and God's Will are to be always first; the daily bread comes after; and this, our need, should be a fresh opportunity for prayer that God's Kingdom may come closer.

"The prayer that failed," writes the author, "has never existed, because God gives what He wants us to have, and if we are following Christ we want what God wants."

The chapter on the Kingdom contains comfort for those crushed by the present world agony. "His Kingdom will surely come; and even our infinitesimal efforts will help on the glad day."

The reader is left with the thought that the glory is God's, but He has, with divine unselfishness, limited Himself in His work to allow us to share in that great work and to kill self that He may shine through us to His glory.

S. A. R.

### MISCELLANEOUS

*Woman.* By Vance Thompson. New York. E. P. Dutton & Company. \$1.25 net.

Vance Thompson has in years past taught us how to *Eat and Grow Thin*. Now he wants to set us right concerning Woman.

His book is a swift succession of brilliant comments on the rights of woman. Once he thought it best to let well enough alone. Lately he has come to the conclusion that "life is a conspiracy against woman". The book is both a recantation and an affirmation. He confesses to "the spotted-necktie, yellow-spotted period of life", when he liked to make "mean and silly jokes about women". He bids us all believe he is no longer callow; and, while this latest book of his breathes out serene, impartial, and prudent moderation of judgment, he would have it known that now the door is swinging wide to woman because it should. Many of us who agree with him think his voice sometimes cracks in the earnestness of affirmation; but he feels deeply and he must therefore speak out earnestly. However, the supreme justification of the book is in its dedication to his sister. Any man who can pay such a tribute to a sister, and by his very words convince the reader that he does not overstate the case, wins instant interest, admiration, affection. It takes a big man to close a dedication with such unfeigned sincerity as this: "And so, dear sister, I take the liberty of inscribing this little book to you—with love, and with the deference due one who has done things, while I, in a more fleeting way, have only said them."

LYMAN P. POWELL.

WALTER RAUSCHENBUSCH is one of the most helpful and suggestive of writers on social service, and his little book on *The Social Principles of Jesus*, published by the Association Press (124 East Twenty-eighth street, New York City. 60 cts.), is no exception. It takes up various phases of the life of our Blessed Lord and makes them the subject of daily contemplations. To illustrate: One is devoted to the cross as a social principle, which develops the theme that "social redemption is wrought by vicarious suffering." The several days' meditations are: The prophetic succession; the suffering servant of Jehovah; a contemporary prophet; looking forward to the cross; new prophets to follow; the cross for all; and the consolations of the prophet. Under each head is a reading with appropriate comments, and then follow some observations, meditations—call them what we may—that bring before us the social significance of the passages considered. While Rauschenbusch's theology differs widely from that of the Church, there can be no question as to the spirituality and the social impulse of this truly prophetic writer. The volume is part one of the College Voluntary Study Courses. Another volume issued by the same Association Press is John T. Faris's *The Christian According to St. Paul*, one of the Every Day Life Series.

### BOOKS FOR CHILDREN

LESLIE W. QUIRK has completed the second of his series of Boy Scout books, being *The Boy Scouts on Parade*. As is usual with all his works, a good moral is contained in this story, which tells how the Boy Scouts in Lakeville did many things worth while and helped to make it a progressive village instead of the "hick" town which it had been previously called. By "hick" was meant "a town full of people who only think they're alive, a town that's no good, that hasn't any life or pep in it; a dead and buried town." It is sure to hold the attention of those interested in this movement. [Little, Brown & Co., Boston. \$1.25 net.]

TWO ATTRACTIVE little books for children are respectively *The Adventures of Paddy the Beaver* and *The Adventures of Poor Mrs. Quack*, both by Thornton W. Burgess. They are issued in the "Bedtime Story Books" and each tells a story that will interest and amuse children of six and eight years of age. So large a number of similar books have been issued in the same series from the pen of Mr. Burgess that it can be necessary only to say that these new volumes are ready. [Little, Brown & Co., Boston. 50 cts. net, each.]

EDWIN L. SABIN has added another volume to his tales of the West in *The Boy Settler*, which deals with pioneer life in Kansas in the days before the advent of the railroads through that part of the country. It is full of exciting events and information of historical value as well. The story is told in a happy manner—excitement enough to please the most adventure-loving boy, and yet not the "blood and thunder" style which so often spoils narratives of western life. [Thomas Y. Crowell Co., New York. \$1.00 net.]





SARAH S. PRATT, EDITOR

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

AS a relief from present high-tension reading, the war in all its phases, unescapable in anything currently printed, one may find, in her own or another's bookshelf, some quiet and exceedingly pleasant pictures of American life. Owen Wister's *Lady Baltimore* is one of these refreshing and restful stories; or it may be called a series of continued sketches. Read a dozen years after it was written, some of its pages seem severe and over-colored; such as that description of the replacers—those new-rich who fill so loudly the vacancies of the old family. In the light of their generosity, aggressiveness, ability, and willingness to keep much of the money of the land in motion, the fierce causticity of Mr. Wister seems a little cruel. Very scorching indeed it is; but with how gentle yet just and candid touch is pictured the whole delicate situation of our Southern population. How sensitive, humorous, and sympathetic is this sketch of King's Port with its gentle and super-refined ladies, so tenacious of tradition, so impatient of all things Northern and most things new. This author has the great ability to dress the simplest incident with delicacy and tact yet without sacrifice of strength. Like Dr. Weir Mitchell, he is the philosopher as well as the novelist, and is as delightful in one role as the other. But there is not space to say all the things one would wish about this writer, who stands in the front of American authorship; what was in mind in referring to *Lady Baltimore* was a meeting—as long ago as the first Atlanta Exposition—between some women of the North and the South.

Lately many of us have thought more than usual about the woman of the South—her bravery, her privations, her anguishes. She has been tried by the great test of war as her sisters of some other sections of our land have not, at least in this day and never in such degree. And the thought comes: When, or if, this awful thing of War comes to us, are we going to bear it as bravely, as proudly, as did the women of the Southland? Never, perhaps, will it be ours to know their privations, scarcely so; but that garb of sable! Is it to be the uniform of the women of the North and South together? Are we to become sisters in grief and to merge our sorrows, our differences, our prejudices, into the common and God-sent bond of sympathy?

At this Atlanta Exposition which was the first one to be held in the South and in a measure an experiment—most pleasant to the visitors—a small editorial party was present on the very opening day. A little pavilion somewhat apart from the official buildings tempted the visitors; and within was found a group of women gowned in black, who stood rather timidly surveying their approaching visitors.

In answer to a question as to the use of the building, one of them said that it was for the purpose of displaying relics of the Confederacy and to show the ingenuity and economy of the women during the war. At once all exclaimed:

"How very interesting!"

For the first time then they smiled.

"We are so glad you think so," one of them said. "The commissioners did not want to let us have it—they feared it might not be—pleasing—to—our visitors."

"Not pleasing! Did they think we came down here to see fields of corn? Of course we want to see these things!" And apart the glass cases, filled with things which could not be seen anywhere else on earth, we went, wiping our tears when nobody was looking and lost in amazement and admiration over this tangible and pathetic evidence of the resourcefulness of these women. There were wedding gowns made of lace curtains, shoes of velvet and silk, things make skillfully from old umbrellas and parasols; and we were told that she who had a black silk dress at the beginning of the war

was deemed superlatively fortunate. Here were bonnets and cloaks, baby dresses, underwear, pieced carefully in many places. Every article of dress and many for the household were there, manufactured from whatever was at hand, many of them being wrought with the finest of needlework and, even in the paucity of material, bearing the mark of that subtle thing called style. It was a remarkable display. I doubt much if another such is to be seen. The contents of that modest pavilion spoke a message of great import to those visitors, for it revealed a new character in what had been considered a rather ornamental section of womanhood.

It was after the tears had dried, and all were chatting together relieved of the tension of "north" and "south", that funny things began to happen. In the party was a gentleman whose home during the war had been in Lexington, Kentucky. His father was a New Englander and a Union man and being past the fighting age had deemed it the better part of valor to retire from Lexington during a certain period of the warfare. So that when a young lady said that her father was General Kirby Smith, this gentleman said very animatedly:

"Is it possible? Why, then—your father drove my father out of Lexington."

The young lady laughed:

"Oh, well—he wasn't really my father then—at least I was not born."

Then the older lady spoke—she who had been the general spokesman of the party:

"And I am the widow of General Roger Hanson."

"Indeed! This is certainly a meeting of coincidences. Your husband's war-horse died in my father's barnyard," a statement of course quite true. And so, with hearty laughter and seeming—we hope, genuine—good feeling, North and South met and parted.

And while one feels that these gentlewomen, whose tasks in life had been, as a rule, of the easier sort, taught us that they could rise to great heights when the necessity came, there comes, too, from another part of our country this same divine spirit of real heroism. From that section where Puritanism had set its grim stamp on woman, and made of her for generations the natural sharer in man's burden, have come many strains of the heroic, silent, during the dark times of war. It was a New England woman on a rocky and sterile farm who sounded this call: a call just as eloquent to-day as in the early sixties:

"Take your gun and go, John;  
Yes, take your gun and go;  
For Ruth can drive the oxen, John,  
And I can wield the hoe.  
I've heard my grandsire tell, John,  
He fought at Bunker Hill;  
He counted all his life and worth  
His country's offering still.  
Would you shame the brave old blood, John,  
That flowed on Monmouth Plain?  
No; take your gun and go, John,  
Though I ne'er see you again."

THE CENTRAL COMMITTEE of Women's Church Work, England, of which Mrs. Davidson, the wife of the Archbishop of Canterbury, is president, sends to representatives of this committee in America this greeting which is dated from Bishoppsbourne, Chiswick, London West, June, 1917:

"Dear friends, it is with heartfelt joy and sympathy that we have heard of America's entry into the War. Joy that you stand side by side with us in this great world-struggle for the rights and liberties of nations, and sympathy because you will be called upon to enter into the fellowship of suffering and sacrifice. This very suffering has united us at home in closer fellowship than we have perhaps known and in that fellowship you now have part. May

this time of strife and pain and horror, testing us with its discipline, establish in us a faith rooted more and more deeply in the things which cannot be shaken. Such quietness and confidence, expressed by prayer and service, are the offerings which women may make in a country at war, and its value is beyond words. For you and for us the task is one, the end is one: one also is the faith and hope in which we stand together."

This gracious, beautiful letter comes at a time when each word will be felt. Mrs. Davidson, who writes on behalf of her committee, will be remembered as addressing the Auxiliary at the Triennial in Boston when she voiced her appreciation of our organization and progress.

THIS PAGE HAS a very gay correspondent who calls herself "Texas Jane". She is a very patriotic being—we think a Colonial Dame, a D. A. R., and several other things. She writes of her enjoyment and enthusiasm in the Church's patriotic meetings which now have become so general. She described lately a meeting at which were present all the men going out from a large parish, also the nurses, and how splendid and soulful the singing was, although she admits that in "My Country, 'tis of Thee" she always interpolates:

"Confound their politics,  
Frustrate their knavish tricks."

But with this letter there comes—beside this outburst of patriotism—a description of a memorial service of the late Rev. Hachaliah Burt, whose beneficent life and beautiful death among his loved Indians of Crow Creek Mission, Fort Thompson, South Dakota, has been spoken of before. Three days in mid-May were given to this memorial when Bishop Burleson was making a visitation at the mission. Sunday evening the first service was held when Evening Prayer was said in English by the Rev. E. B. Mounsey. On Monday, Evening Prayer was said in the Dacotah tongue by the Rev. L. C. Walker and the Rev. David Tatiyopa. Confirmation with sermon by the Bishop followed. On Tuesday, there was Morning Prayer in Dacotah and Holy Communion with sermon by the Bishop, and on this same day in the afternoon was held the memorial service to Mr. Burt. This consisted of a prayer by the Bishop, selections of music by an Indian quartette, and short talks. Mr. Homer Clark spoke on Our Tribute of Love, and the Rev. Dr. E. Ashley of Aberdeen and the Rev. P. J. Deloria of Wakpala spoke of the Life Work among the Dacotahs of this faithful priest. All of these speeches were in the Dacotah tongue. One who was there tells something of this undertaking of love, so well accomplished:

"It was all arranged by the Indians and fully carried out. The Indians are wonderful organizers. A number of the women took possession of the mission house kitchen and provided, cooked, and served all the meals during this time—no light task when for three days there were three long tables served three times a day. On Tuesday after the Church service we walked in a long procession up the hill to the cemetery, first the school children, then the Bishop and eight priests and deacons, white and native, then the people. The Bishop's address at the grave was in English but was interpreted sentence by sentence. The cemetery is beautifully situated on the crest of a hill. It was a native Indian burying-ground and the people stood in a circle around the monument. There was quite a large confirmation class, in it a group of three generations of one family. The love and reverence that the Indians show for the memory of this friend of theirs is beautiful; and well they may, for he gave his life for them."

THE AUXILIARY of the diocese of Chicago reported at its recent annual meeting the sum of \$2,000 in the United Offering treasury. This, in about two-thirds of the year since the Triennial in St. Louis, seems a great augury for 1919; and it argues a real system. A casual, haphazard way of collecting—or of getting, rather—could scarcely result so successfully, particularly in the first year after the Triennial when many parishes stop to take breath before beginning the three-years' task. In fact, with many it is not a three-year but a one-year or even a six-month affair, and this just before the Triennial.

It is interesting to study the United Offering as it varies with each succeeding Triennial. That it always increases argues that most of the individual offerings are increased.

For instance the United Offering presented in St. Louis had ninety-three specific donors besides the loose offering given at the service in Christ Church. Of these ninety-three, which includes all the dioceses, missionary jurisdictions, various clubs and societies, seventy-seven increased their offering of 1913. Pennsylvania went from \$39,000 in 1913 to \$50,000 in 1916. Massachusetts gained \$4,000; Virginia increased fifty per cent., going from \$4,000 to \$6,000; Southern Virginia gained \$1,000; Anking, Hankow, and Shanghai all increased. Haiti made her first offering of \$90 and Oklahoma increased \$200. Missouri made a gain of \$2,000. This department would be glad to learn of any especially effective methods, new and old, which are in use by parish auxiliaries.

## A NEW WAR PROBLEM

By ADA WALLACE UNRUH

A CAMP of soldiers watching bridges and tunnels along a transcontinental line or a vital industry that is menaced—soldiers who are young, fine looking, virile boys no better, no worse, than the average brave, happy-go-lucky, thoughtless American lad, educated in the nonessentials, ignorant as a baby in essentials—all in natty uniforms that follow every curve of the superb forms; a nearby town with numbers of adolescent girls—winsome and attractive, no better, no worse than the average American girl, educated as girls of their age are in nonessentials, ignorant and irresponsible as a butterfly in essential; mothers but a trifle more intelligent in the matter of the most vital problems their sons and daughters must face; the whole village alive with that emotional enthusiasm which constitutes the first stirrings of what will be real patriotic zeal later when it will look out through tear-filled eyes from gaunt, hungry, suffering faces and cling with long-drawn, almost impossible sacrifice to a nation's honor. In ten thousand American localities these are the familiar elements of the most perplexing problem of the world's sad war to-day.

Add to this the ever present sex problem of which we know next to nothing save a few seemingly unrelated and unexplainable facts, F-A-C-T-S, and we have a home war problem fraught with a danger grim and gaunt that almost makes our hearts stand still.

What student of psychology will tell us what is the charm in the uniform which makes the girl who is all dignity in her relations with the civilian ready to make street acquaintance with the same man when he shall have donned the uniform.

As in the material world chemical elements in themselves seemingly innocent when united make a poisonous compound, so in the human. A passing smile between these two—our soldier boy and our high school girl—a morning greeting—a moment's conversation—a stroll together down a town block—a lingering chat in the town park as the shadows fall—a more than ordinarily long handclasp—a frolic at the camp with others—a lone walk in a woody lane—a secret tryst, another and still another—then the company moves on and a sad young girl broods in silence till the passing days force upon her the certainty of the fatal truth, and soon another unmarried mother of a "war baby" is added to the pitiful group left in the locality of every military camp; while a young soldier "somewhere in France" now and then regrets—but not too sadly; for to the average man the girl who is easy to make acquaintance is worthy to bear the results.

Here is our home problem. It is inevitable. It is already with us and the results will continue to follow as surely as the night follows the day until parents, teachers, and public spirited people everywhere waken from their culpable apathy and unite in an aggressive effort for the enlightenment and protection of both boys and girls.

MAY THE GIVER OF GIFTS give unto you  
That which is Good and that which is True;  
The Will to help and the Courage to do;  
A heart that can Sing the whole day through  
Whether the skies be gray or blue,  
May the Giver of Gifts give these to you.

—Selected.

# Church Kalendar



- July 1—Fourth Sunday after Trinity.
- 4—Wednesday.
- 8—Fifth Sunday after Trinity.
- 15—Sixth Sunday after Trinity.
- 22—Seventh Sunday after Trinity.
- 25—Wednesday. St. James, Apostle.
- 29—Eighth Sunday after Trinity.
- 31—Tuesday.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### AFRICA

Miss M. S. Ridgely.

### CHINA

#### HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago)

Miss Grace Hutchins (address direct, 166 Beacon street, Boston).

Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).

Rev. T. R. Ludlow.

Miss Dorothy Mills (address direct, 1 Joy street, Boston).

Mr. J. A. Wilson, Jr. (in Third Province).

### JAPAN

#### TOKYO

Rev. E. W. Andrews.

Rev. J. A. Welbourn.

### THE PHILIPPINES

Deaconess Hargreaves.

### PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 231 Fourth avenue, New York City.

# Personal Mention

The Rev. S. MOYLAN BIRD is, on August 1st, returning to his old work at St. Peter's Church, Brenham, and St. Mary's Church, Bellville, in the diocese of Texas. His address will be: St. Peter's rectory, Brenham, Texas.

The Rev. C. W. BOYD, rector of St. Helena's Church, Beaufort, S. C., has been called to the Church of the Holy Cross, Statebury, and its associate missions.

The Rev. RAYMOND S. BROWN, for the past five years on the clergy staff of Calvary Church, New York, will leave shortly for France. Mr. Brown has accepted an appointment to the chaplaincy of Base Hospital Unit No. 9.

The Rev. THOMAS B. CLIFFORD has taken charge of Christ Church, Bay St. Louis, Miss., entering upon his duties the second Sunday in June.

The Rev. CLARENCE M. CONANT, M.D., is critically ill at the residence of his son, Stuart M. Conant, Allendale Road, Baltimore, Md. He is not able to see visitors nor to receive or dispatch correspondence. The prayers of the Church are desired.

The Rev. JOHN COSTELLO has been detailed by the City Mission Society to assist the chaplain of Bellevue Hospital, New York City.

The Rev. M. COLGATE DAUGHTREY, M.A., who for the past eight months has been curate of St. Peter's Church, Washington, North Carolina, has just accepted a call to the rectorship of that parish, to succeed the late Rev. Nathaniel Harding, who was rector there for forty-three years.

The Rev. G. M. DORWART has accepted the locumtenency of St. Mary's Church-by-the-Sea, Pacific Grove, California, and the care of St. John's Church, Del Monte, with residence at Carmel, to which latter address mail should be directed.

The Rev. A. E. EVISON, for nine years rector of the Church of the Holy Apostles, Barnwell, S. C., has resigned, and is now temporarily in charge of St. Timothy's, Columbia.

The Rev. GEORGE T. GORMAN is now curate at Christ Church, Binghamton, N. Y.

THE Rev. CHARLES JARVIS HARRIMAN will become junior curate at St. Stephen's Church, Providence, Rhode Island, on August 1st.

THE Rev. BYRON HOLLEY has accepted the call to become rector of the Church of the Redeemer, Biloxi, Miss., and entered upon his duties on the first Sunday in July.

THE Rev. NORMAN INWOOD, private secretary to the Bishop of Long Island and priest in charge of the Holy Nativity Chapel, Mineola, has, on account of ill health, resigned his position. His address will be Paget East, Bermuda.

THE Rev. ROLLIN MALONY has assumed charge of missions at Greenville, S. C.

THE Rev. R. L. MERRIMAN has taken charge of the Church of the Advent, Marlon, S. C., and the mission at Mullins.

THE Rev. GEORGE G. PERRINE has accepted the rectorship of Christ Church, Manlius, N. Y., as from July 1st.

THE Rev. STUART B. PURVES, D.D., Dean of St. Paul's Cathedral, Cincinnati, is in charge of the services at St. James' Chapel, Prout's Neck, Maine, for the first half of the summer season. He will be followed by the Rev. W. Ericson of St. John's Church, Yonkers.

THE Rev. CHARLES H. RICKER has joined the clergy staff of St. George's Church, New York.

THE Rev. J. E. SULGER, rector of St. Stephen's Church, Terre Haute, Ind., delivered the baccalaureate sermon before the graduating class of the Wiley high school.

THE Rev. A. E. TAYLOR has charge of work at Cos Cob, Conn.

THE Very Rev. WALTER S. TROWBRIDGE, Dean of Trinity Cathedral, Michigan City, Ind., has accepted appointment as Archdeacon of New Mexico with special oversight in the central part of the state. He takes charge September 1st.

THE Rev. GILBERT R. UNDERHILL has accepted work on the staff of the Mission of St. Mary the Virgin at Sagada. He should be addressed at Sagada, Philippine Islands.

THE Rev. CHARLES L. WELLS, Ph.D., Professor of Ecclesiastical History at the University of the South, will act as locum tenens in St. Andrew's parish, Fort Worth, Texas, until September 15th, when the newly elected rector, the Rev. Edward Henry Eckel, will take up his residence. Dr. Wells has already entered upon his duties and he and Mrs. Wells are located at No. 612 Burnet street, Fort Worth, Texas.

AFTER September 1st the Rev. HENRY S. WHITEHEAD becomes pastor of the children in the parish of St. Mary the Virgin, New York City. His address will be 144 West Forty-seventh street.

AFTER August 1st the address of the Rev. LEE H. YOUNG will be Bozeman, Mont., where he has accepted the cure of St. James' parish.

# Summer Addresses

THE Rev. E. H. J. ANDREWS is in charge for July and August of Holy Trinity Church, Ocean City, N. J. The report that he had accepted a call to St. Mary's Church, Elizabeth, N. J., is incorrect, as there is no church in Elizabeth of that name.

THE Rev. C. R. BAILEY, Ph.D., will be in charge of Emmanuel Church, Wakefield, Mass., during August and through the first Sunday in September.

THE Ven. E. P. MILLER, Archdeacon of Eastern Oklahoma, will be in charge of services at the Church of the Messiah, Glens Falls, N. Y., until after the first Sunday in September.

THE Rev. DONALD WONDERS of Cleveland will spend July and August at 3512 Lincoln boulevard, Omaha, Nebraska.

## ORDINATIONS

### PRIEST

NEWARK.—THE Rev. FRANKLIN GEORGE FABER was ordained to the priesthood on Monday, July 2nd, in Zion Church, Belvidere. Mr. Faber was presented to Bishop Stearly by Canon Ehmendorf and the sermon was preached by the Rev. Barrett P. Tyler, Archdeacon of

Morristown. The Rev. William M. Mitcham read the Litany, and assisting in the service were the Rev. Messrs. Young, Cook, and Howe. Mr. Faber continues in charge of the Church's work in the old parishes of Hope, Delaware, and Belvidere.

SOUTH CAROLINA.—At the opening session of the council for work among the negroes in the diocese, in Calvary Church, Charleston, on June 27th, the Rev. JULIAN CLYDE PERRY was advanced to the priesthood by Bishop Guerry, assisted by Archdeacon Baskerville and the Rev. Messrs. S. W. Grice, E. S. Willett, J. R. Jones, J. B. Elliott, George E. Howell, R. Ragnall, C. A. Harrison, and St. J. A. Simpkins. The sermon was preached by the Rev. S. W. Grice, warden of the Bishop Payne Divinity School, and the candidate was presented by the Rev. George E. Howell. The Bishop was celebrant at the Holy Communion.

## DIED

GRIER.—At Steubenville, Ohio, on July 11th, HENRY BALDWIN GRIER, aged 70 years.

TAYLOR.—On July 4th at the Infant Sanitarium, Virginia Beach, Va., FRANCIS TREHOU TAYLOR, infant son of the Rev. Lewis N. Taylor and Adelaide Trehou Taylor, of Roanoke Rapids, N. C. Interment at Oxford, N. C.

VAN BUREN.—At Easton, Pa., on Monday, July 9th, in the sixty-eighth year of his age, Rt. Rev. JAMES H. VAN BUREN, D.D., for ten years Missionary Bishop of Porto Rico. Funeral services at Trinity Church, Easton, on Thursday, July 12th.

"Rest comes at length, though life be long and dreary,  
The day must dawn, and darksome night be past;  
Faith's journeys end in welcome to the weary,  
And Heaven, the heart's true home, will come at last."

## 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.

## BORN

NOE.—The Rev. and Mrs. Israel H. Noe announce the birth of a son, ISRAEL HARDING, JR., on July 7, 1917.

## WANTED

### POSITIONS WANTED—CLERICAL

YOUNG RECTOR, university and seminary man, married, desires to make a change in the fall, and would like to enter into correspondence with a vestry seeking an active, liberal minded clergyman. Address "ABIF", care LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD SUPPLY during August vacation, preferably near New York or Philadelphia. References. Address Box 643, Lumberton, N. C.

PREACHER FOR PREACHING MISSION. Write for booklet Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

### POSITIONS OFFERED—MISCELLANEOUS

TWO PART SCHOLARSHIPS offered by St. Alban's School for Boys, Knoxville, Ill. One capable of playing the organ for the services, the second wanted for office work. Apply Rev. L. B. HASTINGS, 5749 Kenmore avenue, Chicago, Ill.

ORGANIST AND CHOIRMASTER wanted for St. Luke's Church, Jamestown, N. Y. Requirements: good executant; some experience in training boys' voices and acquaintance with Episcopal service. Salary \$1,000 a year. Apply W. F. ENDRESS, Jamestown, N. Y.

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

## POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER**, eleven years former and present post respectively, wishes position. Churchman, single. Vested choir and three-manual organ essential. All references; over five hundred organ recitals. Address 535, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER, GRADUATE** of the National Cathedral School, desires position as teacher of small children in private school or as teacher in home. Reference given. Address L. L. U., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER**, communicant, married, experienced in both adult and boy choirs, desires change. Excellent references (including present rector). Address, REMO, care LIVING CHURCH, Milwaukee, Wis.

**TRAINED, EXPERIENCED CHURCH-WORKER** desires an engagement in an active parish. Can furnish best of testimonials from previous field. Address E. L., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST—ONE WHO HAS** had long experience as choirmaster and organist, and who would like pupils. Excellent references. Recitalist. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

**MINISTER'S DAUGHTER** desires position as expression and athletic teacher. Will consider English, History, or grades. Good references. Address L. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER DESIRES POSITION.** Exceptional experience. Boy voice specialist. Recitalist. Highest references. Address WORTHY, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED TEACHER** and Church-worker desires engagement. Mathematics a specialty. Address KENT, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PARISH AND SOCIAL** worker and kindergarten would like a position. Salary moderate. Address P. O. Box 5, Manchester, Ga.

**COMPANION-HOUSEKEEPER** desires position. Reliable. References. Address B. M., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—The San Diego, Calif., commission reports that in two years, with over 500 recitals, the big four-manual Austin organ has never once failed to respond to the demands upon it. This is an answer to the question of reliability. AUSTIN ORGAN CO., Hartford, Conn.

**ALTAR AND PROFESSIONAL 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.

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

**ONE-THIRD DISCOUNT ON BOND OPTICONS** to reduce stock. Supply limited. Religious slides and lectures for sale or rent. GEORGE W. BOND, 12 W.I Washington street, Chicago.

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

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

## UNLEAVENED BREAD—INCENSE

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

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

**SAINT MARY'S CONVENT, PEEKSKILL,** N. Y.—Altar Bread. Samples and prices on application.

**ALTAR BREADS, ALL VARIETIES.** Circular sent. Address MISS BLOOMER, Box 173, Peekskill, N. Y.

## CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-Measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

## BOARDING—ATLANTIC CITY

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City, N. J.

## BOARDING—NEW YORK

**HOLY CROSS HOUSE,** 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

## HEALTH RESORTS

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

## EDUCATIONAL

**CATONSVILLE SCHOOL FOR BOYS,** second year, Catonsville, Md. The Rev. E. B. TAYLOR will receive four boys to educate with a few select day scholars. Age limit, ten to fourteen. Circulars and further information on application.

## LITERARY

**FOR SALE** at \$25, seven volume edition of Hastings' Bible Dictionary, bound in half morocco, in excellent condition. Write Rev. C. B. RUNNALLS, 400 East Center street, Marion, Ohio.

## NEW NEEDLEWORK MAGAZINE

**STAR NEEDLEWORK JOURNAL,** 25 cents a year; *Plain and Fancy Needlework*, 35 cents a year, stamps. Trial copy of either for three one-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

## 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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

Address the Right-Rev. A. S. LLOYD, D.D.,

President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*  
*The Spirit of Missions*, \$1.00 a year.

## ST. ALBAN'S SCHOOL FOR BOYS,

Knoxville, Illinois, will open on September 18, 1917. The rates are \$400 and no extra fees. Best possible preparation for College. The boys are prepared for the College Entrance Board Examinations. The Rector, the Rev. L. B. Hastings, is taking the services at the Atonement, Chicago, for the summer and may be found in the parish hall each morning, 5749 Kenmore avenue; telephone, Edgewater 1754. Nine to one daily. On Wednesdays hours will be kept at the Stratford Hotel, ten to twelve.

## MEMORIALS

## JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

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

## FRANK R. RICE

Whereas, it has pleased our Heavenly Father, in His wisdom, to remove from our midst, our dear friend and associate, Captain FRANK R. RICE; be it

Resolved, That in the death of this most excellent character St. Louis has lost one of its best and most highly esteemed citizens, St. Peter's Church one of its ablest, most generous, and strongest supporters, and we of the vestry one of our most beloved members. The severing of this tie deprives us of a strengthening and uplifting influence, which he modestly but most strongly exerted, and which will always be appreciatively and lovingly remembered, and which begets in us a grief akin to that of his immediate family, to whom we tender our deepest sympathies, and hope that they, and we, will take comfort from the fact, that his life was an honor to his family, to his country, and to his God, and that all have been made better because of his having lived amongst us. And be it

Further Resolved, That a copy of this preamble and resolutions be sent to his wife and children, and be published in the Church papers and the daily press, and that a copy be spread upon the minutes of the vestry.

(Signed) JAMES L. FORD, Senior Warden,  
WALKER HILL, Junior Warden,  
JOSEPH R. BARROLL,  
C. D. BLAKE,  
E. H. ROEFENKEN,  
A. C. GARRISON,  
F. N. JUDDSON,  
J. G. LONSDALE,  
C. J. MILLER,  
V. L. PRICE,  
J. E. WILLIAMS, JR.,  
Z. B. T. PHILLIPS, D.D., Rector.

## INFORMATION AND PURCHASING BUREAU

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

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

## THE LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St., above Madison Sq.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension (Greenpoint), Kent St., near Manhattan Ave.

- ROCHESTER :**  
Scranton Wetmore & Co.
- TROY :**  
A. M. Allen.  
H. W. Boudey.
- BUFFALO :**  
R. J. Seldenborg, Ellicott Square Bldg.  
Otto Ulbrich, 386 Main St.
- BOSTON :**  
A. C. Lane, 57 and 59 Charles St.  
Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.
- SOMERVILLE, MASS. :**  
Fred I. Farwell, 106 Highland Road.
- PROVIDENCE :**  
T. J. Hayden, 82 Weybosset St.
- PHILADELPHIA :**  
Educational Dept., Church House, 12th and Walnut Sts.  
Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.
- BALTIMORE :**  
Lycett, 317 North Charles St.
- WASHINGTON :**  
Wm. Ballantyne & Sons, 1409 F. St. N. W.  
Woodward & Lothrop.
- LOUISVILLE :**  
Grace Church.
- STAUNTON, VA. :**  
Beverly Book Co.
- CHICAGO :**  
LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.
- MILWAUKEE :**  
The Young Churchman Co., 484 Milwaukee St.
- LONDON, ENGLAND :**  
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of 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.]

- Yale University Press. New Haven, Conn.**  
*Trade Morals: Their Origin, Growth and Province.* By Edward D. Page. \$1.50 net.
- Longmans, Green, & Co. New York.**  
*Sermon Notes.* By the late Monsignor Robert Hugh Benson. Edited by the Rev. C. C. Martindale. First Series, Anglican. \$1.25 net.
- E. P. Dutton & Co. New York.**  
*The Joyful Years.* A Novel. By F. T. Wawn. \$1.50 net.  
*Helen of Four Gates.* By An Ex-Mill-Girl. \$1.50 net.
- G. P. Putnam's Sons. New York.**  
*1,000 Hints on Vegetable Gardening.* By Mae Savell Croy, Author of "1,000 Shorter Ways Around the House," "1,000 Things a Mother Should Know," "1,000 Hints on Flowers and Birds," etc. \$1.50 net.
- A. C. McClurg & Co. Chicago, Ill.**  
*Science and Learning in France.* With a Survey of Opportunities for American Students in French Universities. An Appreciation by American Scholars. Cloth, \$1.50. Stiff paper, \$1.00 net.

**PAMPHLETS**

- University of Chicago Press. Chicago, Ill.**  
*Correspondence-Study Department Announcements 1917-1918.* Vol. XVII, June, 1917, No. 6.
- Longmans, Green, & Co. New York.**  
*The Dedicated Life.* Three Addresses to Schoolboys and Others on behalf of the

- National Mission of Repentance and Hope. By the Rev. the Hon. Edward Lyttelton, D.D., D.C.L. 40 cts. net.
- From the Author.*  
*Grace Church in New York.* The Rector to the Parish.  
*Americans of German Origin and the War.* By Otto H. Kahn, 52 William St., New York.  
*Federal Taxation of Life Insurance Companies.* A Paper read at the Meeting of Life Insurance Counsel held at Atlantic City, May 24, 1917, by John Barnes, Counsel, The Northwestern Mutual Life Insurance Co.
- Society for Promoting Christian Knowledge.* Northumberland Ave., London, W. C., England.  
*Unfermented Wine.* A Report Published by Request of His Grace the Lord Archbishop of Canterbury. 20 cts. net.
- American Social Hygiene Association.* 105 W. 40th St., New York.  
*The Sword of Damocles.* By William Colby Rucker, M.D., Assistant Surgeon General

- United States Public Health Service. 10 cts. net.
- Westminster Press. Philadelphia, Pa.*  
*Thoroughly Furnished.* The New Westminster Standard Course for Teacher Training.  
First Year, Part III. *How to Teach the Life of Christ.* By Hugh T. Kerr, D.D. 15 cts. net, postpaid.  
First Year, Part IV. *The Sunday School.* By Robert Wells Veach, D.D. 15 cts. net postpaid.
- The San Luis Obispo Tribune.*  
*Rural Missions:* A paper read before the Woman's Auxilliary of St. Mark's Parish, Berkeley, California, on January 19, 1917, and printed by request in the *Pacific Churchman.* By Rev. C. H. L. Chandler.

**CATALOGUES**

- Guilmant Organ School.* 44 W. 12th St., New York.  
*Catalogue 1917-1918.*

**NEW YORK OBSERVES JULY 15TH AS DAY OF INTERCESSION**

**For Civil Authority, Military Forces, the People, and Russia — Letter from Dr. Slattery — Ambulance Launch**

New York Office of The Living Church }  
11 West 45th Street }  
New York, July 16, 1917 }

At the suggestion of Governor Whitman, Sunday, July 15th, was generally observed in the churches of this and other parts of the state as a day of special intercession for the civil authority, the military forces, and the general welfare of the people.

The joint appeal, printed in these columns last week, urging appropriate services of intercession—that the great convulsion in Russia may result in some form of governmental authority which shall assure to the people of that vast empire an orderly and enduring guaranty of peace and happiness, truth and justice, religion and piety—was also generally honored in synagogues and churches on Saturday and Sunday.

Bishop Greer early in the week prepared and distributed the following form of prayer:

"Almighty God and heavenly Father, from whom cometh every good and perfect gift, we humbly ask Thy blessing upon the people of Russia, that guided by Thy wisdom and inspired by Thy Spirit, they may perceive and know what things they ought to do, and may be enabled faithfully to do them. Save them, we pray Thee, from discord and confusion, from bondage and oppression and every evil way. Bind them all together in the high and sacred fellowship of freedom, and help them now and always to exercise and use their liberty and power in righteousness and truth, and so to build and rest upon those sure and strong foundations which prosperity cannot corrupt nor adversity destroy. We ask it all in the name of our Saviour Jesus Christ. Amen."

**SUMMER LETTER FROM DR. SLATTERY**

The people of Grace Church parish have received a summer letter from their rector. Dr. Slattery writes in part:

"I have received, in common with all other clergymen of the country so far as he could

discover their names, an appeal from Mr. Hoover concerning the conservation of the food of the nation, in behalf of our own people and especially in behalf of our suffering allies. I constantly find that people are quite willing to offer themselves for a conspicuous service, but are unwilling to do the simple act immediately at hand. Since I am definitely invited by the expert in authority to exhort you, I am going to suggest the following rules, which perhaps you may be willing to adopt:

"(1) That all alcoholic beverages be banished from your tables until the war is over, and that you refrain from their use.

"(2) That all elaborate and late entertainments be abandoned.

"(3) That the number of courses for family luncheons and dinners be limited to three; for entertainments, to four.

"(4) That everyone by his own hands increase the food supply of the country by such gardening as is possible.

"Various organizations are frankly adopting rules similar to these, and we who count it our highest privilege to be members of the Christian Church must not lag behind, but be definite, and lead.

"Many of the young men of the parish are serving the country in the cause of democracy and freedom, in various training camps. Others, both men and women, have volunteered for work connected with hospitals, ambulances, and general work of relief. Some of these are already in France. At each service these parishioners are remembered. I should like to have a complete list of all who are at the front or preparing to go; and I should sincerely appreciate receiving, from anyone who may know them, the names of these parishioners, with a description of the exact work which they are doing."

**AN AMBULANCE LAUNCH**

St. John's Guild is building at Westchester a thirty-eight-foot gasoline ambulance launch, the gift of Isaac N. Seligman, one of the guild's trustees. The launch will carry patients between the Floating Hospital and the Seaside Hospital, both of which are maintained by the guild for the relief of the city's sick and poor mothers, babies, and older children.

The St. John's Guild has opened its fifty-

first season. In the years of its activities it has cared for 1,500,000 mothers and children. Last year 30,000 of them were cared for. It is expected that greater demands than ever before will be placed upon the charity this year. And so a special appeal is made for funds to meet operating expenses. Gifts may be sent to the office of the Guild, No. 103 Park avenue, Manhattan.

#### TRINITY PARISH

Members of Trinity parish, and others interested in the work of Trinity Mission House, made a pilgrimage to Woodside, in Queens, on Friday afternoon. The occasion was the blessing of the kitchen gardens which the children of the mission had planted.

The office was said by the Rev. Dr. Manning, rector of the parish. Prayers for peace, for the President, and for the army and navy of the United States were used in the service.

#### ASCENSION CHURCH, WEST PARK

The people of Ascension Church, West Park, listened to an address by Judge Alton B. Parker on the first Sunday in July, in which he reviewed the principal reasons for America's participation in the war. At the same service a new processional cross was received, blessed, and placed upon the altar. A flag has also of late been placed in the church, the gift of Mrs. J. J. Smith, a communicant of the Church of Zion and St. Timothy, New York City. Besides these gifts two memorial windows from the Tiffany studios will be placed in the church next September. One is in memory of the late senior warden, John U. Brookman, and his wife; the other for Mr. and Mrs. E. R. Durkee, former members of the parish. The latter window was planned by Mrs. J. J. Walker, who passed to life eternal on June 15th, leaving the completion of the work to her family.

## MASSACHUSETTS BIBLE SOCIETY DISTRIBUTES TO THE ARMY

### Fifteen Thousand Testaments Now Given or in Preparation — Cathedral Vegetable Garden

The Living Church News Bureau }  
Boston, July 16, 1917 }

**O**VER five thousand pocket New Testaments have been given by the Massachusetts Bible Society to men called to military service. It has 10,000 now in preparation. Each Testament contains a separate leaf and in future editions there will be four pages inserted, which will contain appropriate references to passages of Scripture, such as the Lord's Prayer, the Sermon on the Mount, the Beatitudes, the Golden Rule, etc. Several references are to verses with especial significance to soldiers, and there is a brief prayer by Bishop Lawrence. Moreover, blank spaces are provided for the owner's name and the donor's name. One lady has given a hundred copies and several Sunday schools have sent money to pay for giving the Testaments. The Bible Society has also found a use for all its copies of the Bible in the German language, sending them to the German sailors interned on one of the islands in Boston harbor. This society's income for the year ending February 28, 1917, was \$52,252.70. The recording secretary, since 1893, has been the Rev. F. B. Allen, a priest of the Church. From March 1, 1916, to March 1, 1917, the society gave away 21,581 Bibles, Testaments, and portions of Scripture, costing \$1,758.24, and its gratuitous distributions were printed in twenty-four languages. It sold 343,612 Bibles or parts thereof, so that its total circulation of the Scriptures for the year amounted to 365,193. Fourteen colporteurs were employed and their service was faithful and effective, with visits to over one hundred cities and towns in the state and 55,412 calls.

#### CATHEDRAL FARM

The Cathedral is maintaining a farm in New Hampshire this summer, where eighteen boys are working in a vegetable garden, under the supervision of Mr. Huntley of the Cathedral staff. The Rev. Mr. Goddard, of the staff, who recently spent four days at the farm, returned full of enthusiasm for the enterprise.

He was much impressed by the wonderful beauty of the place, high among the moun-

tains of New Hampshire, by the pure, invigorating air, and by the quiet simplicity of the life. But what impressed him most profoundly was the earnestness and high moral tone of the boys.

Spiritual forces are too mighty to measure, but already their four weeks' life together in the honest service of their country has begun to bear fruit in many ways.

#### DEAN ROUSMANIERE CONDUCTS RETREAT

The Dean of the Cathedral conducted a week-end retreat for men, on July 7th to 9th, at Cambridge. The keynote of his discourses was that "the eternal, abiding thing in us is the capacity for friendship with God. This capacity no shot or shell can destroy." Eighteen men, chiefly laymen from nearly as many parishes, attended the retreat, which was the second of a series which will be continued next year.

#### MISCELLANEOUS

The Rev. R. H. Howe, D.D., rector of the Church of Our Saviour, Longwood, has published a small volume of hymns and poems, most of which have appeared at varying times in the *Transcript*, *THE LIVING CHURCH*, and other publications. The collection includes the well-known "New Missionary Hymn", "Trust, Perfect Trust", "The Prince of Peace", and others.

It should be stated that the gift of \$1,000 presented to the Rev. Thatcher R. Kimball by his parishioners on his recent return from the Far East was not to him personally but was a first payment on the mortgage of his parish, the Church of the Epiphany, Dorchester. On this same occasion, a substantial purse of gold was presented by the parishioners to the Rev. Edward A. Baker, curate of the parish, who was in charge during Mr. Kimball's absence.

J. H. CABOT.

#### THE FLAG IN THE CHURCH

A FLAG given by Mrs. Samuel Glover in memory of her son, Judge William B. Glover, was dedicated in St. Paul's Church, Fairfield, Conn., on June 17th by the Rev. Allen E. Beeman, the rector. In Trinity Church, Portland, and Trinity Church, Norwich, both in the same diocese, state and national flags have recently been dedicated.

At an elaborate service in St. Paul's

Church, Peoria, Ill., on July 1st, flags were presented of Belgium, Great Britain, France, and the United States. The coming of each flag was accomplished by the singing of appropriate music.

Trinity Church, Lawrenceburg, Ind., received an American flag from the Junior Order of American Mechanics on Sunday, June 10th.

Given by the woman's guild, the choir, and friends in memory of the rector's mother, a silk flag was dedicated on Trinity Sunday in St. Mark's Church, Louisville, Ky. (Rev. R. L. McCreedy, rector). The rector preached on the meaning of the flag, which was escorted by a special guard of honor from the Louisville Legion, First Regiment, Kentucky State Guard. Among other Louisville parishes which have recently received flags are the Cathedral, from Mr. R. B. Thruston; St. Andrew's, from Mrs. C. C. Mengel; St. Paul's, from Mr. Ben Davis; Church of the Advent, from several members; Calvary Church, from the congregation. Many churches use the flag in procession; others in the diocese, lacking a processional cross, maintain the flag permanently in the chancel.

On July 4th after an early celebration a flag was blessed for St. Luke's Church, Milwaukee. Later it was hoisted on a pole on the lawn of the church. This flag was given by the Girls' Friendly Society and erected by E. H. Robinson.

On Trinity Sunday the Rev. E. W. Foulkes blessed a silk flag presented to St. Mary's Church, Rockport, Mass., by Mr. Charles Tresnow.

On Registration Day two flags for chancel and tower use were dedicated and raised at the House of Prayer, Newark, N. J.

Christ Church, Troy, N. Y., has received a silk embroidered flag which was unfurled on Trinity Sunday. The flag, of regulation military size, is given in memory of Mr. Eugene Bryan, a vestryman of the parish who died last fall, by many friends of his in the parish and city.

In St. John's Church, Lancaster, Pa., on June 10th, a flag given by H. D. Keiper to the Lancaster Marine Reserve Corps was consecrated and presented by the rector, the Rev. George Israel Browne, in the presence of a very large audience of soldiers, sailors, and civilians.

A silk flag given by members of the congregation was blessed by the rector, the Rev. Henry Lowndes Drew, in the Church of the Good Shepherd, Pittsburgh, Pa., on July 1st.

Mrs. Ellen C. Adams, widow of Col. Adams, and her daughter, Mrs. Harry M. Doubleday, have presented to Grace Church, Lyons, N. Y., a large silk flag in memory of the late Col. Alexander Duncan Adams.

A flag given by Henry Jenkins in memory of his brother, the late Major Albert Jenkins, was recently blessed in St. Andrew's Church, Bryan, Texas.

Several weeks ago twelve members of the D. A. R., also communicants of St. Thomas' Church, Plymouth, Ind., gave the church a magnificent silk American flag.

#### CHURCH COMMISSION ON FOOD PROBLEMS

THE PRESIDING BISHOP, at the suggestion of Mr. Herbert Hoover, has appointed a Church commission to cooperate with Mr. Hoover in the solution of the great food problem of the nation. Mr. Monell Sayre, of the Church Pension Fund, has offered his services as secretary, without salary, for a month, and is in Washington. The first meeting of the commission was on the 17th inst.

# CHICAGO CATHEDRAL CONDUCTS A MEN'S CLOTHING BUREAU

## Its Ministrations Reach Many — Death of Mr. George Stevens — Military Notes

The Living Church News Bureau }  
Chicago, July 16, 1917 }

**A** YEAR and a half ago there was opened at the Cathedral the Clergy House Men's Clothing Bureau, where men whom the Cathedral clergy had visited at the Bridewell, the jail, and the county hospitals might come for clothing. Dean Pond says that hundreds of men who needed clothing have come to the bureau during the past year. Records were taken of nearly five hundred deserving applicants. Two hundred of these were not helped because there were no clothes to give them at the time of asking. Of course there were many unworthy requests mingled with the worthy ones reported by the man in charge of this useful department. This man, said the Dean, soon developed a marvelous ability to separate the sheep from the goats, as the men tended to abuse their privileges. He required all the applicants at the clothes room to strip and put on their new (second-hand) garments in his presence. Their cast-off garments were promptly taken and burned. This arrangement safeguarded the men who applied and helped the bureau. Those in charge are very careful not to help repeaters.

### DEATH OF MR. GEORGE STEVENS

Mr. George Stevens, a long-time member of the Cathedral, who died on June 18th in his ninety-first year, was until the middle of last December a regular attendant at the early celebration on Sundays and at the later service as well. Mr. Stevens, who was a native of Cookham, Berkshire, England, began to study piano, organ, and violin at ten years of age. He took his work in organ with Sir George Elvey, organist of St. George's Chapel, Windsor. Mr. Stevens was at one time conductor of the orchestra at McVickers' and Aiken's theatres, and served as choirmaster in Milwaukee, and at St. James' and the Cathedral, in Chicago.

### MILITARY NOTES

Two of the North Shore clergy, the Rev. F. E. Wilson and the Rev. Dr. Stewart, have spoken to the jackies at Great Lakes Naval Training Station lately. Dr. Stewart spoke to an audience of three thousand men on Sunday, July 1st, and later to six hundred men at the Detention Camp. The First Illinois Artillery is now encamped at Fort Sheridan. The Rev. A. A. McCallum, rector of Glencoe, is chaplain of this regiment. The Churchmen at the Reserve Officers' Training Camp are now being ministered to by the Rev. H. B. Gwyn, rector of Kenilworth. The weekly celebration of the Holy Communion, which has heretofore been held in the camp gymnasium, is now held in the Y. M. C. A. headquarters—through the courtesy of the authorities there. The speakers at the Sunday service on July 15th, held by the Y. M. C. A., were the Bishop of Western Michigan and the Rev. J. B. Pengelly, rector of St. Paul's Church, Flint, Mich. Bishop McCormick spoke at the evening service, having preached to the men at Great Lakes in the morning; Mr. Pengelly preached at the morning services at the Officers' Training Camp. Bishop McCormick confirmed some candidates from the Officers' Training Camp on Sunday morning, May 15th, at the

parish church at Highland Park. The candidates were presented by the Rev. Dr. Wolcott, who from the opening of the camp has been in touch with the men there.

Cards with the following inscription are being distributed to the men at Fort Sheridan by the Y. M. C. A.:

"FORT SHERIDAN R. O. T. C.  
"MAY-AUGUST, 1917

"1. We undertake to maintain our part of the war free from hatred, brutality, or graft, true to the American purpose and ideals.

"2. Aware of the temptations incident to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American uniform as a symbol and guarantee of real manhood.

"3. If we become officers, we pledge our example and our influence to make these ideals dominant in the American army."

H. B. GWYN.

### NEGRO COUNCIL IN SOUTH CAROLINA

THE EIGHTH annual council for work among the negroes in the diocese of South Carolina assembled in Calvary Church, Charleston, on June 27th and 28th, the Rev. Julian Clyde Perry being advanced to the priesthood at the opening service.

Bishop Guerry delivered his annual address at noon, and was followed in the afternoon by Archdeacon Baskerville, who reported marked progress and urged the importance and growing necessity of self-support. Mr. J. S. Daniel of Newberry spoke on Religious Education.

In the evening the Rev. J. R. Jones delivered the council sermon, on The Purpose of the Church.

Thursday was largely devoted to the Woman's Auxiliary. Archdeacon Baskerville was celebrant at Holy Communion in the morning, and in the afternoon there was a public programme for the Auxiliary and its friends.

The Rev. C. A. Harrison spoke on Pastoral Responsibility later in the afternoon, and the council closed with a special meeting in the evening when addresses were made by several speakers, including the Rev. Mercer P. Logan.

This was perhaps the most successful council in the history of the diocese. Next year's sessions will be held in St. Luke's parish, Columbia, on June 27th and 28th.

### DEATH OF REV. W. J. HARRIS, D.D.

THE REV. WILLIAM JAMES HARRIS, D.D., who died in Nashua, N. H., Friday, June 22nd, at the age of 83, had a long and useful ministry. He was born in West Brattleboro, Vt., in 1834, graduated from Yale in 1856 and at once became principal of the Academy, St. Stephen, N. B., where in 1859 he married Mary Gale Hill, who survives him. After being principal of Munson Academy, Munson, Mass., and serving as Congregational pastor of churches in Saxton's River and Brandon, Vt., Mr. Harris in 1865 entered the ministry of the Church. His first charge was at Grace Church, Manchester, N. H., then in succession he was instructor at the Episcopal Theological School, Cambridge, with charge of Christ Church, Waltham; rector of Christ Church, Montpelier, Vt.; Trinity Church, Rutland,

Vt.; Christ Church, Detroit; Christ Church, Yankton, S. D.; Dean of Calvary Cathedral, Sioux Falls, S. D.; rector of the Church of the Ascension, Waltham, Mass.; Christ Church, Hyde Park, Mass., in charge of St. Paul's Church, Boston; diocesan missionary of Vermont for seven years; in charge of the Church of the Good Shepherd, Bane, Vt., and St. Paul's Church, White River Junction, Vt., until 1907, when Dr. Harris retired on account of blindness. He was publisher of Vermont's diocesan paper, the *Mountain Echo*, from 1894 to 1907. Dr. Harris represented Michigan as deputy in the General Conventions of 1880 and 1883 and was deputy from Vermont in 1901. He was a member of the Standing Committee of Michigan from 1876 to 1879, and president of two diocesan councils in Michigan when the diocese was without a Bishop.

Dr. Harris is survived by his widow and a daughter, Mrs. W. M. Hall of Montreal; a son, William Leavitt, having died in 1908. After prayers in Nashua the burial service was held by Bishop Bliss and other friends of former days in St. Michael's Church, Brattleboro, Vermont.

### DEATH OF REV. W. F. COOK, PH.D.

THE REV. WILLIAM FLETCHER COOK, Ph.D., entered into the rest of Paradise on Wednesday, July 4th. He has recently been in charge of St. Paul's Church, Salinas, Calif., during the absence of the rector. He was attacked by a cerebral hemorrhage on Monday, July 2nd, and the end came in St. Luke's Hospital, San Francisco, on Wednesday. The burial office was said in Trinity Church, San Francisco, on Saturday, July 8th.

Dr. Cook had been connected with the diocese of California since 1909, having been for several years associated with Trinity Church, San Francisco.

### DEATH OF BISHOP VAN BUREN

THE RT. REV. JAMES HEARTT VAN BUREN, D.D., retired Bishop of Porto Rico and nominally in charge of Calvary Church, Pittsburgh, pending the election and coming of a rector, died on July 9th at the residence of Dr. C. Spencer Kinney, in Easton, Pa., where he has been since May because of ill health. His death was due to general debility.

Bishop Van Buren was sixty-seven years old. He was graduated from Yale in 1873, and received deacon's and priest's orders in 1876 and 1877 at the hands of Bishop Williams, serving his first years in the diocese of Connecticut. He was rector of St. Paul's Church, Englewood, N. J., from 1881 till 1884, when he became rector of St. Paul's Church, Newburyport, Mass. From 1890 till 1901 he served the parish of St. Stephen's, Lynn, Mass., and in 1902 was ordained Bishop of Porto Rico, his consecrators being Bishops Peterkin, Lawrence, Brewster, Hall, Codman, and Vinton. Among his published works are a *Short History of the Christian Church* (1886), *Confirmation Addresses* (1900), *Latin Hymns in English Verse* (1904), and *Sermons That Have Helped* (1908). He received the degree of Doctor of Divinity from the Berkeley Divinity School in the year of his consecration. In 1911 he retired from the bishopric of Porto Rico.

Mrs. Van Buren, who was Anne M. Smith of Norwalk, Conn., survives her husband. The Bishop also leaves a son, who is professor of archaeology at the American School of Science at Rome, Italy.

Funeral services were held in Trinity Church, Easton, on Thursday, the 12th.

Bishop Talbot officiated, assisted by Bishop Burch, the Rev. Henry Lubeck, D.D., and the Rev. Lucius Waterman, D.D. Bishop Van Buren's parish in Pittsburgh was represented by the Rev. T. A. Cheatham, who is officiating at Calvary Church during the summer, and by Mr. H. R. Scully, a member of the vestry.

#### CHURCH CONGRESS OF 1917

THE CHURCH CONGRESS will meet, this year, in Cincinnati, October 23rd to 26th, inclusive. The topics appointed for discussion are as follows: (1) The American Home as Endangered by Modern Conditions and Agitations; (2) The Essentials for Continuity in the Ministry; (3) Compulsory

#### OREGON SUMMER SCHOOL FOR CLERGY

WITH THIRTY clergy in attendance and six dioceses represented, the second annual session of the Oregon Summer School for Clergy was held at St. Helen's Hall, Portland, June 26th to 29th. In spite of the difficulty involved in securing talent because of the long distances to be traveled, the high standard of the school already established was maintained. The faculty consisted of the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee; the Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento; and the Rev. H. H. Gowen, D.D., of Seattle.

Bishop Webb walked into the hearts of the clergy, and his three lectures on Moral

holding of the law, he exerted a **decided** influence in ridding Silver City and its vicinity of the vicious elements of **lawlessness**.

#### THE CAMBRIDGE CONFERENCE

TO THOSE who have formed the "Conference habit" the two weeks at Cambridge each summer seem in many ways a foretaste of the Celestial country. The meeting with old friends from far and near; the frequent services; the many opportunities for inspiration in lectures and classes; above all the being all "of one mind in a house", combine to create an atmosphere which hardly seems of this world.

One of the pleasant surprises, and of



AT THE OREGON SUMMER SCHOOL FOR CLERGY

Arbitration in Labor Troubles; (4) Should Christian Marriage ever be Dissoluble? (5) Are Moral Values in the United States Deteriorating? (6) The Debt of the Anglican Church to Luther; (7) Religious Conditions in the Middle West. The Rt. Rev. Frank Du Moulin, D.D., will preach the opening sermon.

#### SPECIAL MEETING OF THE HOUSE OF BISHOPS

THE PRESIDING BISHOP has sent out preliminary notice of a proposed meeting of the House of Bishops in St. James' Church, Chicago, on October 11th. The meeting, for which a quorum is being sought, is called:

"To choose a bishop for the vacant missionary district of Salina.

"To consider, and, if deemed desirable, to act upon, the providing of a suffragan bishop for the missionary district of South Dakota and to choose said suffragan.

"To consider, and, if deemed desirable, to act upon, the establishment of a missionary district in Central America (inclusive of the Panama Canal Zone) and to choose a bishop for the same.

"To transact such other business as may properly come before it."

#### ONE DAY'S INCOME

RECEIPTS on the One Day's Income Plan to the middle of July were over \$66,000, an amount well in advance of a year ago. Gifts have come from officers on battleships "somewhere in Atlantic waters"; from officers in the regular army; from men in the officers' training camps; from non-commissioned officers and privates called to the colors with the National Guard. Two gifts have come from a Red Cross nurse on duty in France. All these enter their protest against any diminution in the offerings of our people for the Church's Mission, particularly in these trying days.

Theology were filled with solid interest and incalculable benefit for them. Dr. Gowen gave five lectures on the Apocalypse, which themselves revealed a wonderful scholarship. Bishop Moreland addressed open meetings on the divorce problem and parental control. Being of more general interest, his lectures received special attention from the newspapers and made a great impression in Portland.

The Rev. Thomas Jenkins and the Rev. John D. Rice were reelected members of the committee for the next session and the Rev. Thomas R. Alleeson of Chehalis, Wash., was added.

#### ARCHDEACON SHURTLEFF DEAD IN ACCIDENT

THE VEN. JOHN THOMAS SHURTLEFF, Archdeacon of the diocese of Sacramento, was struck by an automobile on the morning of July 10th, and died only ten minutes afterward. The accident occurred in the city of Sacramento.

#### DEATH OF PROMINENT SOUTHWESTERN CHURCHMAN

THE CHURCH and the state of New Mexico have sustained a great loss in the death of Hon. William H. Newcomb of Silver City, on June 25th. He was one of the founders of the mission and the parish of the Good Shepherd, which he had served as warden since early days.

Coming to New Mexico as a young man forty-five years ago, Judge Newcomb was one of the pioneers of the Southwest and passed through the various experiences of those early and stirring days—the Apache raids, gold and silver mining "booms", outlawry, wide-open gambling, etc.; but the rock of his faith and devotion was proof against all these conditions, and he ever remained loyal to the Church.

A man of strong determination in the up-

course a great satisfaction, was to find this year, in spite of the many demands upon all, the registration was as large as that of 1915, only falling below the record-breaking one of last year. The two hundred and ninety-five delegates came from forty-two dioceses and missionary districts, as far separated as Maine and Nebraska, and also from Mexico, Hankow, and Tokyo. There was also a distinguished group from the Church of England. Missionaries on furlough increased and made more intelligent the interest already felt in their work, and carried away with them fresh ideas with which to make that work more effective.

The two most striking features of the conference, leaving out of consideration any details of lectures and class leaders, seem to be ecclesiastical democracy and entire absence of party spirit. People of great diversity in home tradition are equally faithful in attendance at the early Eucharist, and at Compline, when every evening the "faithful departed" are commended to God's mercy. In the refectory, bishops and other clergy, sisters, deaconesses, and laity of all ages down to children in their 'teens "mess" together, without any order of precedence, and the unwritten law that friends shall not make a practice of sitting together, but seek out new neighbors at each meal, is well observed.

The School of Church Music, which for the last three years has been a part of the conference, has become increasingly valuable, on account of its influence on the singing in the chapel service.

#### FIFTY YEARS A PRIEST

IN TRINITY CHURCH, Rocky Hill, N. J., where he was ordained priest fifty years ago, the Rev. Lewis Henry Lighthipe celebrated his golden anniversary on Thursday, July 12th. The Bishop of New Jersey was present. Other clergy present and assisting



were the Rev. Dr. Alfred B. Baker, rector emeritus of Trinity Church, Princeton, and the Rev. Stephen A. W. Pray, minister in charge of the parish.

**NEW RECTORY OF TRINITY CHURCH, OSHKOSH, WIS.**

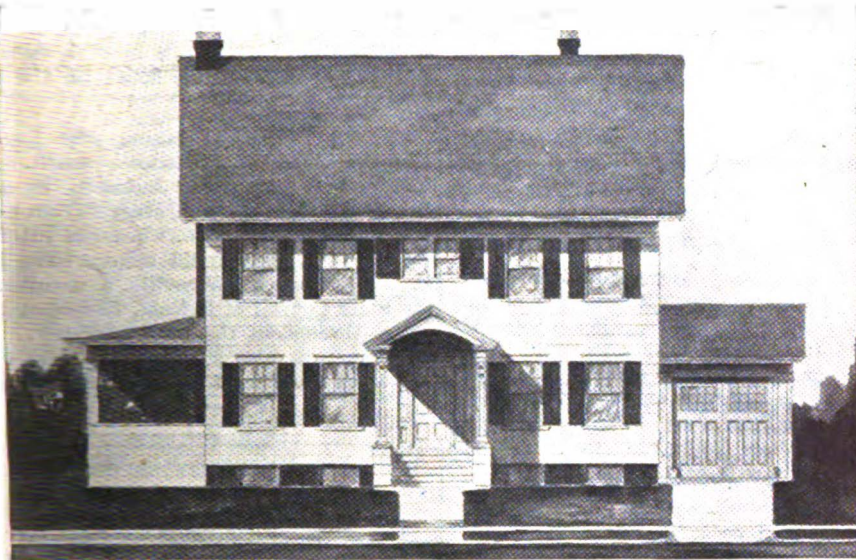
THE NEW rectory of Trinity Church, Oshkosh (Rev. Edwin W. Todd, rector), is being built by Col. John M. Hicks at a cost of approximately \$10,000. He will rent it

flag which was used for the first time at the morning service on the Fifth Sunday after Trinity.

The Sunday school of Christ Church held a patriotic service on the Fourth Sunday after Trinity, when national and state flags were presented to the chapel of the Markley parish house.

A WHITE MARBLE font was recently installed in St. Alban's Church, Highland Park, Mich. A memorial from various

teers. During Red Cross week this church subscribed and paid more than \$760—a greater amount than the three denominational churches contributed. On July 4th, the rector received a handsome purse "tendered with respectful compliments by friends as an expression, in part, of their high esteem and regard for the Rev. R. W. Nickel, rector of St. Peter's Church, Bainbridge, N. Y."



NEW RECTORY OF TRINITY CHURCH, OSHKOSH, WIS.

to the parish for \$40 per month. It will be in the best part of the city, and thoroughly modern in its appointments.

**BISHOP MACINNES ORGANIZES RELIEF**

THE MOVEMENT to relieve suffering in Syria, without regard to race or creed, has received impetus from Bishop MacInnes in Jerusalem, temporarily in Egypt, who describes conditions as more than appalling.

Committees are being formed in England under the patronage of Princess Christian, all Bishops of the Anglican Church, the Archbishops of Canterbury and York, and prominent laymen like Lord Bryce. Sir Henry McMahon, who formerly represented the English government in Egypt, is chairman of the London committee. At a great meeting held in the Mansion House \$250,000 was collected, to which another \$50,000 was added later.

The committee formed in Egypt is under the direction of Bishop MacInnes who already has made good progress. The intention is to assist those suffering from lack of food, medicines, and clothing, and distribution will be made by persons conversant with the country and its varying peoples, just as soon as the way is opened.

**BEQUESTS**

BY THE WILL of D. J. Van Auken, for many years treasurer of Hobart College, the bequest of \$3,000 is made to that institution. The sum will constitute a trust fund, the income to be used for the general purposes and expenses of the college.

BY THE WILL of the late Mrs. Gertrude Kohl, \$5,000 is bequeathed to St. John's Church, Centralia, Ill.

**MEMORIALS AND GIFTS**

CHRIST CHURCH, Greenville, South Carolina (Rev. Frank A. Juhan, rector), has been given a handsome silk United States

members of the congregation who had lost children, the font is from the workshops of Spaulding and Company. The Sunday school of the parish has also received a large silk flag, given by the Fairbanks Relief Corps.

**CALIFORNIA**

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

Death of Mrs. Landale—St. Philip's, Fruitvale

THE SYMPATHY of the diocese goes out unstintingly to the Bishop and his wife in their sorrow in the loss of their eldest daughter, Mrs. Philip M. Landale, who died on Saturday, June 23rd, after a long and painful illness. The burial office was said in the Church of St. Matthew, San Mateo, on Monday, June 25th, the officiating clergy being Archdeacon Emery and the rector of the parish, the Rev. W. H. Cambridge. The interment was in Cypress Lawn cemetery.

ST. PHILIP'S CHURCH, Fruitvale, Oakland, of which the Rev. Mardon D. Wilson has been in charge since May 1, 1909, has finally become a fully organized and incorporated parish. For three years and more the congregation has had no help from any source, and has entirely paid its way.

**CENTRAL NEW YORK**

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

Food Conservation—St. Peter's, Bainbridge

AT THE CLOSE of his sermon on Food Conservation on July 1st, the Rev. John L. Oldham, rector of St. Paul's Church, Watertown, was instructed by his congregation to communicate with Washington urging the passage of the prohibition clause of the Food Conservation bill without the exemption of beer and light wines.

NUMERICALLY SMALLEST of the churches at Bainbridge, St. Peter's Church has shown a remarkable spirit of patriotism and national service. Eight of its young men have enlisted, out of a total of twenty-five volun-

**CONNECTICUT**

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

Bridgeport Parish Acquires New Property—Italian Mission—Patriotic Services

ST. JOHN'S CHURCH, Bridgeport, recently took a step in advance when the members of the parish raised funds to purchase the property adjoining the church on Fairfield avenue. There is a frontage of 101 feet on the avenue and a depth of 258 feet, and on it there is a three-story residence long known as one of the finest in Bridgeport. This will be a parish house, for which it is admirably adapted. In addition there are on the land three large barns. These will be built over into a modern gymnasium and assembly hall, which can also be used for Sunday school work, basketball, lectures, etc. The purchase price was \$25,000 cash. Learning recently that the property could be purchased the rector of St. John's Church, the Rev. Stephen F. Sherman, brought the matter before the congregation on Sunday morning. In the afternoon by every-member-canvass nearly the whole amount was subscribed. Work on the barns is already begun and it is expected that the whole will be ready by October 1st.

WORK AMONG the Italians in the diocese continues to show healthy growth, and a second priest, it is expected, will be secured early in the fall. This is not a small missionary effort among a few weak people, but opens a wider door to receive a multitude which will in time become part of the bone and sinew of the Church. A large part of the seventy per cent. of foreign population in the state is Italian and they are by common consent ready more than any other to receive our guidance. An agreement has been affected between the Italian Mission Committee of the Hartford Archdeaconry and the trustees of the Open Hearth Association of Hartford, whereby St. Paul's Italian mission will build a church on unused land belonging to the Open Hearth. It is hoped to secure the necessary funds for this building early in the fall.

THE REV. NILES W. HEERMANS, rector of Grace Church, Stafford Springs, was elected secretary of the Hartford archdeaconry at its annual meeting. The Rev. Mr. Heermans succeeds the Rev. E. C. Thomas, who is the present chaplain to the First Connecticut Infantry.

THE REV. E. LIVINGSTONE WELLS of Hartford has been sorely bereaved in the sudden death of his brother, Dr. Brook H. Wells of New York City, from injuries received in a collision with an automobile while he was riding a bicycle on July 4th. Dr. Wells, a professor in the Polyclinic Hospital in New York and editor of the *Journal of Gynecology*, was 57 years old. The funeral was held in Trinity Church, Southport, on Monday, July 9th.

IN THE death of Miss Mary N. Davis, Christ Church, Hartford, has lost one of its most faithful communicants. Miss Davis had been a member of the altar guild of Christ Church, with charge of the linen and silver, for more than thirty years. She was treasurer of the Ladies' Benevolent

Society, one of the managers of the Church Home, and assistant secretary of the Diocesan Comfort Club.

ST. PAUL'S Church, Willimantic (Rev. Walter T. Borchart, minister in charge), will hold a patriotic service Sunday, July 22nd. The programme will include the blessing of the American and state flags. The flags are of heavy silk, 52 x 66 inches, purchased from funds raised by local subscriptions. Bishop Acheson will perform the act of benediction.

THE CALL of the General Board of Religious Education for Sunday school workers and scholars to enlist in a patriotic campaign in aid of the soldiers at the front has met with general response throughout the diocese.

AN INSPIRING patriotic service was held Sunday, July 1st, in All Saints' Church, Meriden, conducted by the rector, the Rev. Francis L. Lippitt, and the Rev. George G. Linsley of Hartford, who was the preacher. The flags of the United States and the allied nations were displayed in the chancel and carried in procession. The church was filled with members of patriotic organizations.

THE GIRLS' FRIENDLY SOCIETY of All Saints' Church, Meriden, are occupying the vacation cottages at Indian Neck, Branford, owned jointly by All Saints' and St. Andrew's parishes. The associates of the branch have charge in turn for the season.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop

Rectory Purchased at Waupaca

BISHOP WELLER and his family are at Green Lake, Wis., for the summer.

THE VESTRY of St. Mark's Church, Waupaca, have voted to buy a house near the church for use as a rectory. The Rev. Jay Gould Seacord has accepted election as rector.

DURING DEAN BELL'S vacation the Rev. Charlton S. Turquand is in charge of the Cathedral, residing in the Bishop's house.

#### GEORGIA

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

Patriotic Service—Mission Organized—Archdeaconry Meeting

A PATRIOTIC service was held in Christ Church, Savannah, on the Fourth of July by the Bishop and the clergy of the city. Invitations were sent by the Bishop to the presiding officers of all the patriotic societies in the city, and there were representatives in the congregation of all of these societies, some of which came in a body. The service, a shortened form of Morning Prayer, was read by the Rev. S. B. McGlohon and Archdeacon North-Tummon, the lesson being read by the rector of Christ Church, and the Rev. Messrs. Rightor and Stoney also being in the chancel. After the service, *America* was sung and an address was delivered by the Bishop, at the conclusion of which the *Star-Spangled Banner* was played by the organist and the service ended with the benediction.

THURSDAY, July 5th, a meeting was held in the southeastern section of Savannah, known as Collinsville, to which were invited all communicants of the Church residing in that section of the city. The purpose of the meeting was to organize a congregation, and make plans to establish a new parish. Meanwhile, the congregation of St. Michael's Chapel—a mission of Christ Church parish—had voted their consent to the removal

of their church building to the vicinity suggested for the new parish, the vestry of Christ Church parish also assenting to this move. Thirty-five or forty people made application to be recognized as an organized mission of the diocese, it being considered desirable to take this course rather than to organize a parish at this time. The Bishop will appoint certain persons to be officers of the new mission, who will then elect other persons to constitute, with them, a vestry. It is hoped that steps will be taken at once to secure quarters in which a Sunday school can be organized and services held. Collinsville, a growing section of the city, is sufficiently isolated to sustain a parish without interfering with neighboring church organizations.

A MEETING in Savannah on Thursday evening, June 5th, was planned to organize a new mission in the eastern part of the city. This district is fast building up, and there are many Church people in it.

THE FIRST special service held in Savannah for many years on the Fourth of July was held this year, Bishop Reese being the preacher. Morning Prayer was said by the Rev. Samuel McGlohon and the Rev. Frederick North-Tummon, and the lessons were read by the Rev. John D. Wing. The Rev. James Stoney and the Rev. Nicholas Rightor also took part.

THE FALL meeting of the Savannah archdeaconry will occur in Savannah, October 29th and 30th.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Bishop Anderson—Red Cross Funds—First Honorary Canon

THE BISHOP OF CHICAGO delivered the commencement address before the Indiana State Normal school in Terre Haute, speaking before 2,500 people in the normal hall.

ST. STEPHEN'S CHURCH, Terre Haute (Rev. J. E. Sulger, rector), holds an annual garden party. This year it was planned to redecorate the church with the proceeds, but the call for Red Cross funds was so insistent that the receipts were diverted. The Red Cross secured several hundred dollars, and the redecoration of the church awaits another opportunity.

IN RECOGNITION of sixteen years of faithful and effective service as rector of Trinity Church, Connersville, and vicar of St. John's Church, Bedford, the Rev. William Crossman Otte, who is about to retire from active duties, has been appointed by the Bishop of Indianapolis as the first Honorary Canon of the Cathedral.

#### MICHIGAN

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

New Rectory

ST. ALBAN'S PARISH, Highland Park (Rev. Alfred William Treen, rector), has recently purchased a rectory, in which the rector and his sister are now comfortably installed.

#### MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

Important Committees—Patriotic Work

THE REV. C. B. CRAWFORD has retired from active ministry after a service of forty-one years, more than eleven of which were spent as rector of the Church of the Redeemer, Biloxi. Mr. Crawford will spend some time in travel.

THE STANDING COMMITTEE, meeting on June 26th, unanimously withheld its consent to the election of Bishop Longley as

Coadjutor of Iowa, on the grounds of irregularity in election.

TWO IMPORTANT committees have been at work since the council. One has made considerable progress in raising a fund of \$5,000 for the repair of the episcopal residence. The second committee is for the provision of a coadjutor, and it is hoped that it may be able to report favorably to the next council in January.

THE LAST council requested Bishop Bratton to take a four months' rest and not to make a schedule of visitations until fall. The Bishop has been arranging matters to take a complete rest and is now in vacation retirement at his summer home on the Gulf Coast.

CHURCH PEOPLE are taking the lead in Red Cross and other patriotic work. The ladies of St. Andrew's, Jackson, meet in the guild room to sew every Wednesday from 10 A. M. to 6 P. M., when an intercessory service is held by the rector. The Rev. P. G. Davidson of Greenville, a member of the State Council of Defense, has been very active throughout the Delta country. Mr. Davidson was also a member of the committee on the sale of Liberty Loan bonds.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Surgical Dressings

THE SURGICAL DRESSINGS Committee of Ascension Church, Atlantic City, has sent 31,350 dressings and other needed articles to Paris, and has expended \$991.

#### NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Mission Notes—Dedication Service

THE RT. REV. FREDERICK B. HOWDEN, D.D., should be addressed until September 1st at Saybrook Point, Connecticut.

THE REV. EDWARD S. DOAN is conducting a mission at Glencoe, for six days ending July 22nd. It is hoped that the foundation for an organized mission may be laid.

THE REV. D. A. SANFORD has opened missions at Thoreau and Grant's in addition to his duties at Gallup and Gibson.

THE BISHOP was in Farmington and at the San Juan Indian Hospital from June 29th to July 2nd. Sunday afternoon he officiated at the dedication service in connection with the opening of two new wards at the hospital. An Indian girl was baptized as a kind of "first-fruits" at the mission. In his address the Bishop laid emphasis on the purpose and spirit of the Mission Hospital for the Navajos. The Rev. Thomas B. McClement, to whose services and efforts the district is largely indebted for the success of the enterprise, also spoke on behalf of the Navajos. The new buildings, erected by the gifts of two Washington Churchwomen, are to be known as the Freeman and Buckingham wards. Besides the wards a well equipped dispensary has just been completed, and the rector's annex is under construction.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Intercessions—Cornerstone Laid

AT ST. MARY'S, East Providence, the early Eucharist on July 8th was made a service of special intercession for the young men of the parish who have enlisted. Patriotic hymns were sung and the rector, the Rev. Herbert C. Dana, made an address. At the offertory the young men who presented themselves at the altar rail received pocket

Prayer Books which were blessed and given to them. Young men on duty were represented by some member of their family.

AT COVENTRY CENTER, on the afternoon of July 8th, Bishop Perry, assisted by the Rev. Charles A. Meader, laid the cornerstone of the mission chapel to be known as Christ chapel. The Bishop stated that it was to be a memorial to Mr. William R. Gillespie.

WORK HAS been going on since early spring upon the new mission chapel to be called Christ Chapel at Coventry Center situated in the midst of a widely scattered population. On the afternoon of Sunday, July 8th, Bishop Perry laid the cornerstone assisted by the Rev. Charles A. Meader. The Bishop made the address, stating that the chapel would be a memorial to Mr. William R. Gillespie.

**SOUTH CAROLINA**

WM. A. GEEBRY, D.D., Bishop

**Tent Services for Soldiers**

THE CHURCHES of Charleston have prepared for the soldiers of the cantonment in that city by the purchase of a large tent, in which services will be conducted. Regular celebrations of the Holy Communion are being held for the benefit of Churchmen among the soldiers. The tent is conveniently located near the cantonment on property belonging to the Church. The work during the summer months is in charge of Mr. Andrew P. Maygood, a student at Seawanee.

**SOUTH DAKOTA**

HUGH L. BURLESON, D.D., Miss. Bp.

**Pilgrimage of Prayer**

THE PILGRIMAGE OF PRAYER was observed during the week of July 8th by daily intercessions in Calvary Cathedral, Sioux Falls. It commenced with the corporate Communion for women on Sunday. At the noon hour, the Litany of Missions was read. Another corporate Communion was celebrated on Thursday, with a meditation by the Dean on the purposes and value of intercessory prayer.

**SOUTHERN FLORIDA**

CAMERON MANN, D.D., Miss. Bp.

**Patriotic Service**

IN ST. LUKE'S CATHEDRAL, Orlando, the religious significance of the Fourth of July was emphasized by special services. At 7 A. M. Holy Communion was celebrated by Bishop Mann, assisted by Dean Glass. Large flags were draped in the rear, while special interest attended the dedication of a large silk flag recently given by Dr. and Mrs. T. R. Williams, of Cynwyde, Pa. Bishop Mann spoke on Patriotism, at a later service, when the offering was given to the local Red Cross. The dedication of the flag was made after the offering, the Bishop holding the flag above the altar with the prayer of dedication recently used in a similar service at Trinity Church, Boston, where the Bishop's brother, Dr. Alexander Mann, is rector. Then the standard bearer and color guard of two soldiers stood at the choir steps, facing the altar, while the *Star-Spangled Banner* was played on the organ.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

**Work Among Sailors**

THE REV. W. E. CALLENDER, rector of St. Peter's Church, Norfolk, is doing a great work among the sailors. St. Peter's is

known as the sailors' church, and was the first church to give them a hand of welcome. The second Sunday in each month is sailors' night, and many times nearly two hundred have attended an evening service, coming from the training station, the Y. M. C. A., and from various battleships. The third Tuesday is also sailors' night, when the choir chapter and the Daughters of the King entertain them in the parish house. July 1st, one sailor was baptized. Tuesday, July 3rd, two were presented to Bishop Randolph. The names and home addresses were entered in the church book, and the rector hopes always to keep in personal touch with them.

ST. MARY'S GUILD OF INTERCESSION, recently mentioned under the Virginia heading, is an organization of Christ Church, Norfolk.

**TEXAS**

GEO. H. KINSOLVING, D.D., Bishop.

**St. John's Church, Columbus**

AT ST. JOHN'S CHURCH, Columbus (Rev. E. H. Earle, rector), the observance of St. John's Day included masonic services, with addresses by the rector and District Judge Kennon. The offering of over \$90 was for Red Cross work. During the service Judge Kennon read a roll of honor of twenty young men, white and colored, who had enlisted in army or navy.

**WASHINGTON**

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

**Appreciation of Henry Vaughan—Army Engineers**

THIS DIOCESE is deeply concerned at the death of Mr. Henry Vaughan, who has been closely identified with the building of the National Cathedral since it was started. Mr. Vaughan, a pupil of Dr. George F. Bodley, perhaps one of the best exponents of Gothic architecture in Great Britain, soon after his arrival in this country, was found to be of exceptional ability, and his advice was eagerly sought. He was essentially a Church architect, and every one who has seen his three chapels in the New York Cathedral realizes that they are the work of a master mind; some of his other creations are the little chapel in connection with Margaret's Sisterhood, Boston, the group of buildings at St. Paul's school, Concord, New Hampshire, and the Library of Bowdoin College. But, over and above all these, the National Cathedral will ever be a monument to his faithful devotion and scrupulously careful work. At the instance of the Chapter of the Cathedral, some years ago Mr. Vaughan was asked to make a complete model, exterior and interior, of the Cathedral, so that no matter when the Cathedral might be completed this model might be an outward expression of the desires and plans of the first founders and architects. He did this most successfully. The model was on view at the General Convention at St. Louis, and can now be seen at the Cathedral offices, Mt. St. Alban, Washington. Mr. Vaughan's death will not affect the progress of the building, except that all will miss the master mind at work; his plans and wonderfully complete drawings will enable the builders to carry out their contract in its entirety; and those who hereafter worship here will, if their hearts are attuned at all to the heavenly mysteries, breathe the atmosphere of devotion which animated Henry Vaughan when he put forth his best powers in order to make the National Cathedral a House of Prayer for all people. It was a fitting and graceful thing for the Chapter of Wash-

ington to offer a place in Bethlehem Chapel for his interment; it is a pity this offer could not be accepted. Mr. Vaughan had no near relatives in this country; his nearest of kin are in England. He died at the age of seventy-two in Boston, Mass., on June 30th.

THE WAR DEPARTMENT has recently established a camp of army engineers in the grounds of the Methodist University, on Nebraska avenue, which is within St. Alban's parish, some 1,700 men being located there, and shortly this number will be augmented by 2,000 others. The Rev. C. T. Warner has organized all kinds of "helps" for these men. A social evening is given at the parish halls of St. Columba's Chapel and St. Alban's Church on each alternate Monday, while numerous services are held at times when our soldiers can attend; and the men appreciate this work highly.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

**Regimental Colors Presented**

PRESENTATION OF COLORS was made on the Fourth of July to all the Springfield units of the Second Regiment of Massachusetts Infantry. The chaplain, the Rev. Walton S. Danker, rector of St. John's Church, Worcester, and now on duty with the regiment, gave the invocation. Beautiful silk flags were presented. The mayor of Springfield gave the address.

ON SUNDAY, July 1st, the Rev. John F. Nichols conducted a service in the college chapel at Williamstown for the Williams College Student Battalion. After dedication of national and college colors, there was a liturgical service followed by address. Out of 509 enrolled students 497 are either in the battalion or engaged in national service elsewhere.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

**Sunday School Conference**

AT GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), a conference for Sunday school teachers and officers has been conducted by the Bishop of Kansas.

**WESTERN NEW YORK**

**Girls' Friendly Society**

THE GIFT of \$88, in addition to boxes, recently sent by the diocesan Girls' Friendly Society to the San Juan Indian Mission, New Mexico, brings this acknowledgment from Bishop Howden: "Mrs. Walker's part in this good work makes your offering the more appreciated because it is, in that way, linked with the memory of Bishop Walker and his own splendid work among the Indians in North Dakota. I hope it may not be amiss if I ask the treasurer to record this offering as a memorial to the Bishop of Western New York from the Girls' Friendly Society of his own diocese."

**WEST TEXAS**

RT. REV. WILLIAM THEODOTUS CAPERS, D.D., Bp.

**Sunday School Institute**

THE REV. B. T. KEMMERER of St. Louis conducted a Sunday school institute at the parish house of St. Mark's Church, San Antonio, on June 18th and 19th. The meetings were attended by clergy. Sunday school workers, and others not only from the city parishes but from the towns near by. On Monday afternoon a General Conference was held; in the evening Mr. Kemmerer spoke on the subject of the Home and the Sunday School. On Tuesday morning there was an early celebration of the Holy Com-

munion; later Mr. Kenmerer explained the "five-fold plan" of the *Christian Nurture Series*; at noon luncheon, served by the Daughters of the King, Mr. Kenmerer addressed the men of the parish; in the afternoon he explained the articulation of courses. On Wednesday he conducted at St. Mark's Church a quiet day for the clergy of the diocese.

CANADA

Sunday School Worker Receives Victoria Cross—Cornerstone Laid

Diocese of Algoma

AT THE opening session of the diocesan synod the preacher was the Rev. S. H. Alling, rector of St. James' Church, Sault Ste. Marie, Mich.—ARCHBISHOP THORNELOE, in the course of his episcopal work for the last three years, has traveled 57,998 miles, over 19,332 miles per annum.

Diocese of Calgary

THE NEW St. Margaret's Church at St. Collard was dedicated by Bishop Pinkham on July 8th.—TWENTY-THREE churches have elected representatives to the Anglican branch of the Laymen's Missionary Movement.—THE NEW altar to replace the one destroyed by fire in the church at Huntingdon was dedicated by the Bishop, June 17th.—AN EMBROIDERED fontal has been presented to the Church of St. John the Evangelist, Brome, as well as a veil, purse and stole of the same color and materials, by Mr. Ernest S. Ball, of St. Mary the Virgin, New York.

Diocese of Huron

MANY RETURNED soldiers attended the memorial service in St. James' Church, Ingersoll, in memory of four men of the congregation who had fallen in battle. In his sermon the rector referred to the fact that the only man to receive the Victoria Cross in that district, was one who had been an active Sunday school teacher and Church worker.—THE RESOLUTION at the diocesan synod, giving women the right to vote at vestry meetings, was passed by a vote of 108 to 18. A resolution that the clergy should not be exempted from compulsory military service, but should be eligible for noncombatant units of the Canadian forces under the selective draft scheme of the Government, was also carried.—THE RECTOR of the Bishop Cronyn Memorial Church, London, has been elected rector of St. Paul's, Overbrooke, Philadelphia, and will begin his new duties early in September.—RURAL DEAN TAYLOR, for twenty-seven years rector of St. James' Church, St. Mary's, is dead in his 71st year, after an operation for appendicitis. He had spent all his life as a priest in the diocese.

Diocese of Montreal

THE NEWS of the death of the Rev. O. J. Booth was received with much sorrow in the city congregations in Montreal where he had preached often and given cheerfully his assistance, even though in failing health for some years. The funeral service conducted by Bishop Farthing, was held at St. Mathias' Church, Westmount.—THE ANNUAL meeting of the diocesan Woman's Auxiliary began with a celebration of Holy Communion in the Pro-Cathedral, Calgary, with Dean Paget as celebrant, assisted by Archdeacon Dewdney. The business session was held in Paget Hall. There are 65 branches of the Woman's Auxiliary in the diocese with a membership of over 12,000.

Diocese of Niagara

Special services were held in the churches of Hamilton, Dominion Day, July 1st, in

response to the call to prayer issued by the Governor General.—THE REV. DR. RENISON, rector of the Ascension, Hamilton, has gone to Moosomin to bring down the battalion of Indians he has helped to recruit for the army.—BISHOP CLARKE assisted at the laying of the cornerstone of the new parish hall for St. Luke's Church, Hamilton, and Mrs. Clarke laid the stone with a silver trowel presented by Mr. H. McCoy. Addresses were made by Dean Owen, Archdeacon Homeret, and others.

Diocese of Rupert's Land

PERMISSION having been given by Archbishop Matheson, Primate of All Canada, Mrs. A. S. Hamilton of Toronto, spoke at the evening service in St. John's Pro-Cathedral, Winnipeg, June 10th, at the place of the usual sermon. She addressed the women voters of the congregation to urge them to go out and register so as to use the ballot to the full when the privilege is given. The registration of women eligible to vote took place the second week in June, in Winnipeg.

Diocese of Toronto

St. THOMAS' Church, Toronto, is to be

closed for three months this summer for alterations and improvements. There are also to be new choir stalls, in many of which cases will be memorials of those who have fallen in the war.—THE RECTOR of All Saints', Collingswood, the Rev. Dr. MacNamara, has accepted a call to St. John's, West Toronto. He will begin work in his new parish the 1st of September.—THE BEAUTIFUL Communion rail, given by General and Mrs. Fitzhugh, of Washington, were dedicated in St. Peter's Church, Cobourg, lately.—MUCH SYMPATHY is felt with the rector, the Rev. Fr. Sowers, in the death of his young wife, who died after an operation. She was much beloved in the parishes in which her husband has served. Her young brother, Lieut. Smythe, was killed at Vimy Ridge.—THE PREACHER at the service on the annual Speech Day of Trinity College School, Port Hope, was Dean Owen, of Niagara. The boys, as they did last year, gave the value of their prizes towards the maintenance of the Queen Mary Canadian Hospital at Schorncliffe.—THE PREACHER at the Cathedral, Toronto, June 24th, when St. John's Ambulance Corps attended in a body, was Canon McNab.—THE

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> .....	<i>1.54</i>
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i> .....	<i>2.02</i>
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	<i>1.21</i>
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> .....	<i>1.12</i>
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

PRIZES at the closing exercises of St. Alban's School, Brockville, were presented by Brig. General Maunsell.—A RESOLUTION passed at the recent synod made it necessary that the sanction of the Bishop should be obtained before any memorial is erected in the churches of the diocese. In the line of Social Service, the reports given to the synod of the work of St. Faith's Home for girls, and of the Juvenile Court, were highly commended.—THE RECTOR of St. George's Church, Toronto, dedicated two flags, a Union Jack and an English flag, presented by two members of the congregation, June 17th.—THE INDUCTION of the new rector of Creemore took place June 13th. The service was conducted by Archdeacon Ingles, assisted by the rector of Havelock.

### Educational

THE GULF COAST CONFERENCE for Lay Workers closed its annual session on July 6th, with the largest attendance in its history. Each year, under the management of Mr. B. F. Finney of the Brotherhood of St. Andrew, the conference leases the Gulf Coast Military Academy for one week. The delegates are housed in the dormitories of the academy and eat at its commissary. The conference is now a well established school for Church workers for the dioceses of Alabama, Louisiana, and Mississippi. This year there was an unusually strong faculty. Lectures were given by Dr. William C. Sturgis, the Rev. R. W. Patton, D.D., the Rev. Gardiner L. Tucker, Mr. John W. Wood, Mr. F. H. Spencer, and Miss Emma J. Hall. The services of the conference were held in St. Mark's Church, Mississippi City, of which Jefferson Davis was a vestryman.

THE INTERMOUNTAIN Christian Workers' Institute, which aims to provide for the people of the intermountain states a meeting place for Bible study and conferences on methods of work, will be held on the campus of Westminster College, Salt Lake City, August 22nd to 29th. The work of the institute will be presented under nine departments with a competent leader in charge of each. The morning and afternoon meetings will be held at Ferry Hall and the evening meetings at down town centers. Bishop Jones of Utah is chairman of the executive committee.

### The Magazines

WITH THE June number the *Christian Union Quarterly* enters upon its seventh year in an improved and enlarged form. The ideals for which the *Quarterly* stands are essentially those of our own Church, and we wish the *Quarterly* and its respected editor, Dr. Ainslee, long life and increasing influence. The leading article on Why the Movement for Church Unity Lags, by Dr. Delk, a Lutheran minister of Philadelphia, well says: "The movement for Church unity is hampered by a lack of a true theory of the nature of the Church. The unity of the Church rests on a basis not subjective, but objective. It does not stand on Christian sympathies and affinities, but on divine deed and purpose. It rests upon God's grace and gospel, not on fraternal love—which God will see to if we see to His grace and trust it more than our love. The Church is primarily the result of an act of God. It is a divine creation, not a voluntary association. Unless we can postulate in good faith this fundamental concept of the Church

all conferences and affinities and subjective likenesses will prove futile as means in our recovery of a real unity of believers."

THE *Church Quarterly Review* for April opens with an appeal "to our readers" for financial support, the increased cost of paper and other increased expenses making the continued production of the *Review* "a matter of increasing difficulty". Churchmen in this country profit so much by books and reviews issued by English Churchmen that some would doubtless like to show their appreciation at this opportune moment by sending a subscription (16 shillings) to the publishers of the *Review*, Messrs. Spottiswoode, Ballantyne & Co., 1 New Street Square, London, E. C. The present number contains, among other valuable articles, a "Historical Inquiry as to the Disposal of the Consecrated Elements after Holy Communion", showing that "the consumption of the remains of the consecrated bread and wine immediately after the communion of the people" (a practice, it seems, which is attaining some vogue in the English Church), "is at best an ignorant and corrupt following of modern Roman practice, contrary to the almost universal custom of the East, contrary to the custom of Rome and the West generally until the seventeenth century, involving one of the most grievous sins against liturgical propriety and Catho-

lic order we can possibly commit—the saying of the central Lord's Prayer of the Eucharist apart from the consecrated elements without any necessity." An article by Baron von Hügel entitled, "What do we mean by Heaven and what do we mean by Hell?" is, like everything from von Hügel's pen, devout, critical, and stimulating, but hardly admits of condensation or quotation. "The Mystery of Edwin Drood and its Interpreters" gives an excellent account of recent discussions and critical theories. The Rev. T. H. Bindley writes on Papias and the Matthean Oracles. And there are, as usual, excellent short book reviews.

### NAMES

I HOPE no one will accuse me of being frivolous: my natural instincts tend to a reverential gloom; but as true stories have been in demand recently, I must tell you this one. A young Englishman in His Majesty's service came north sometime ago, visited one of our churches, and was so delighted with his experience that he wrote home to his mother telling her of his resolve to attend the services of the Episcopal Church in Scotland. "My dear son," came the reply, "your father and I are greatly disappointed. A young man who has been brought up and confirmed in the Church of

## SERVICE LEAFLETS from the (Official) Book of Offices

In order to promote the use of the several special offices contained in the *Book of Offices* set forth by the House of Bishops in 1916, these have been reprinted in leaflet form [unchanged from the official plates] and are sold at a rate of 50 cts. per hundred for each four pages. They are as follows:

- I. The Order for the Breaking of the Ground for a New Church. 4 pp., 50 cts. per hundred.
- II. The Order for Laying the Foundation Stone or Cornerstone of a Church. 8 pp., \$1.00 per hundred.
- III. The Order for the Benediction of a Church or Chapel. 8 pp., \$1.00 per hundred.
- IX. Office for the Benediction of a Holy Table or Altar. 4 pp., 50 cts. per hundred.
- XI. A Form for the Benediction of a Parish House or Mission Room. 4 pp., 50 cts. per hundred.
- XII. Form for the Benediction of a New Rectory. 8 pp., \$1.00 per hundred.
- XIV. A Form for the Dedication or Benediction of Various Gifts and Memorials. 12 pp., \$1.50 per hundred.
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- XVIII. A Form of Prayer and Thanksgiving for the Fourth of July or other Days of Patriotic Observance. 4 pp., 50 cts. per hundred.
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- XXIV. A Short Service of Comfort and Hope for Sick Communicants. 8 pp., \$1.00 per hundred.
- XXV. A Form of Service for Use in a House before a Burial. 4 pp., 50 cts. per hundred.
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- XXXII. Various Prayers. 32 pp., \$4.00 per hundred.

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N. B. These forms, reprinted from the *Book of Offices* adopted by the House of Bishops, are "set forth for use where the Bishop of the Diocese may authorize" the use of the Book.

### The Book of Offices

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England should know better than to attend the Episcopal Church. In future you must go to your own place of worship." That reminds me. A few years ago an energetic colleague of mine, eagerly searching for a gymnastic instructor to help with his boys, ran up against a burly policeman who seemed to answer to the specifications. He approached the officer with becoming deference. "My dear friend," he said, "I hear you are a gymnast. Is that so?" "Na, sir," was the stately answer, "you've been seriously misinformed. I'm a Presbyterian!" —*Scottish Chronicle.*

**EMERGENCY CHILD LABOR DURING THE WAR**

IN SPITE of the warning from England against the reckless use of children in time of war the movement to suspend protective legislation has already made itself felt in this country. Before the war was five weeks old four states, Connecticut, Minnesota, New Hampshire, and Vermont, had given some official or commission power to suspend the labor laws during the war. A few weeks later Massachusetts passed a similar law, although more carefully safeguarded, and only the governor's veto saved the labor laws of New York State. A law was passed in New York, however, exempting from school attendance April 1st to November 1st children who engage in agricultural work, and California gave the state Board of Education power to shorten the school term "when necessary for agricultural or horticultural purposes." In other states children have been excused from school to engage in farm work without the formality of legislation.

The federal law fixes the age limit of children at fourteen and this is the limit in practically all the states for all occupations. Some states permit a twelve-year limit in case of poverty and for certain occupations. Wisconsin has a twelve-year limit in vacation for stores and California for all occupations.

In the hasty enactment of this legislation little or no consideration was given to the fact that laws for the protection of children have not been adopted arbitrarily but are based on physiological laws which no state of war renders less true and therefore less necessary. No child under 14 is old enough or developed enough to leave school for employment in a factory, cannery, or store, and many children of 14 are not strong enough to work at all or can work only in light occupations. There are many hazardous occupations in which no young people under 16 or 18 should be engaged, and night work or work in excess of eight hours are both harmful in their effect on children under 16.

These are some of the reasons back of our child labor laws. England thought herself forced to ignore them under the necessity of increasing her output, only to find that she was using up her labor force more rapidly than she was increasing her munitions, and that the laws safeguarding labor were based, not on sentiment, but on sound common sense. She also found that other child protective measures hastily set aside would have to be restored. Thousands of children were excused from school to work on the farms as well as in the factories; children under 6 were turned out of the schools for economy's sake; recreation centers were closed, settlement classes were discontinued, special classes in the schools were abolished, and child protective societies discontinued. The country then woke up to the fact that many children were being needlessly sacrificed because the supply of female labor was not exhausted, and that the com-

plete breakdown of the schools and child welfare organizations had resulted in a striking increase in juvenile delinquency. She is now working strenuously to re-establish her educational system.

The same conditions will develop here unless we insist that child welfare laws be maintained. The makers of munitions, clothing, leather goods and all other war supplies will urge the necessity of working children longer hours and at night if they are to fill their contracts. These demands should be refused and the child labor law enforced to the letter. The canners will ask exemptions from the law on the ground that there will be a shortage in the food supply if they cannot employ children more than eight hours a day as the federal child labor law specifies. The farmers will argue that they cannot produce the food the country demands unless they can keep their children out of school to help them. The rural child receives 65 days of schooling per year for every 100 days received by the city child in times of peace. After three years of war England is recommending, not further exemptions from her compulsory education laws, but a more stringent law than she had before the war. "We are learning many things in this great and terrible day of judgment through which our nation is passing," said the head of one of England's large high schools. "Not the least among these truths which the stern logic of common events is cutting into the common mind of us all is the paramount

(Continued on page 400)

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(Continued from page 398)

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