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The Living Church

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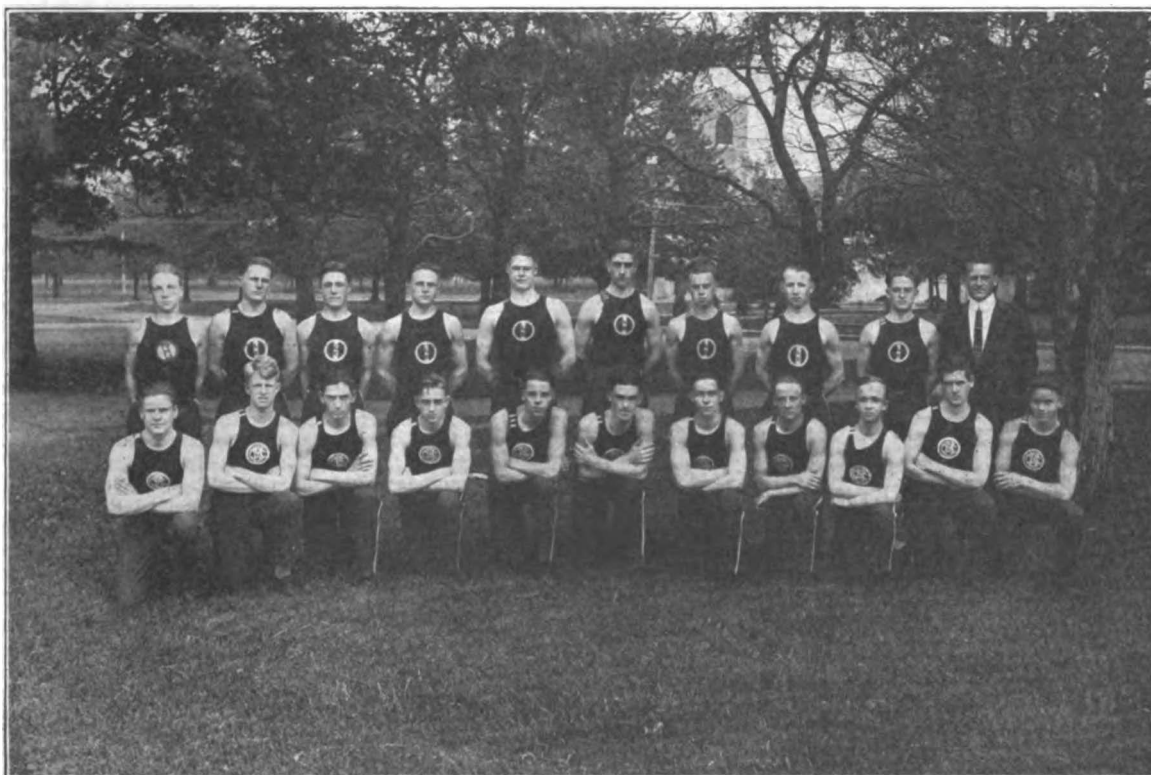
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Cloth, \$1.25. Postage about 10 cts.

This volume was originally announced some months ago, but owing to delays first in publishing and then in transportation from England is only now ready. It will be warmly welcomed, as are all the volumes of the Bishop of London.

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Titles of some of the addresses: What a Girl Can Do in a Day of God; The War and Religion.

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THERE IS no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—G. S. Merriam.

PUT YOUR faith where it will be safe: and the only place where a faith ever can be safe is in the shrine of an action.—Phillips Brooks.

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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 25, 1917

NO. 17

EDITORIALS AND COMMENTS

DEANS

THE Bishop of London has shocked all ecclesiastical England by proposing that all Deans of Cathedrals be abolished. They are superfluous, he says, they hamper the Bishop in his own Cathedral, and they cost some £70,000 a year—a figure that the subsequent discussion showed to be exaggerated.

Of course the Bishop's proposal will be treated as heresy—by deans. And Englishmen do not abolish dignified gentlemen whose vested rights extend back over many centuries. But there is very much to be said for the position of the Bishop of London.

The English Cathedral is a particular anomaly. Assumed to be the seat of the Bishop, the Bishop has, practically, no rights that the Dean is bound to respect. Nor is this anomaly merely technical. The English dean holds tenaciously to his rights. He is the administrator, the lord of the Cathedral. He is not a member of the chapter but rather a coördinate force with the chapter. The "Dean and Chapter" rule the Cathedral on paper and the Dean rules it in fact. The Bishop is left out.

However such a condition may have arisen, it is a grave reversal of the whole theory of the Cathedral. The Cathedral is of value only in so far as it gives to the Bishop the opportunity to express his ideals in worship and in service. The Bishop may not and ought not to intrude his personal ideals upon parish churches; those rightly carry out the ideals of their rectors and people, subject always to the law of the Church. But as *pastor pastorum* the Bishop ought always to have a clinic in which he can illustrate to his diocese the pattern which he would hold up to them. That clinic is his Cathedral. The Cathedral worship theoretically represents the Bishop's ideal, and the Dean is there in part as pastor of the congregation and in part as head of the corps of clergy, but always as carrying the Bishop's mind into effect. No doubt there must be limitations and safeguards in working out this plan. Obviously, the Bishop must administer his Cathedral according to law, and there must be protection of dean, clergy, and congregation from frivolous interference. But as the rector is, subject to law, always supreme in spiritualities within his parish, so, subject to law, is the bishop assumed to be within his Cathedral. That is the ideal; and unless it can be realized, Cathedrals might well be dissolved. They are anachronisms whenever they are other than the church of the bishop.

But in England the dean has supplanted the bishop. The Cathedral service does not stand for the Bishop's ideal. The Cathedral work is not the Bishop's clinic. The Bishop cannot so much as preach without the Dean's permission. Even though he possesses the right to use the Cathedral for distinctly episcopal functions, such as ordinations, the Bishop has lost his natural relationship to the services and the regular work of the Cathedral. The latter is the Dean's church.

So the Bishop of London suggests that the very reverend bull be taken by his horns and be thrust out of the Cathedral. Upon the Bishop's premises we agree with him. If the Bishop can only be restored to his Cathedral over the prostrate body of an expelled dean, by all means let the dean be expelled. Nothing in all Anglicanism so impresses the average traveler as permeated from spire to crypt with dry rot as does the English Cathedral. We are not surprised that American Churchmen of the last generation objected to the establishment of Cathedrals in this country. They could hardly realize that the American Cathedral-founders had in mind an institution such as would be free from the anomaly that is presented in the English Church. And the steps that, almost universally, have been taken to prevent that anomaly from creeping into the American Church have been two: The Bishop is recognized as supreme in the Cathedral, with not only the right to preach and to administer sacraments as well as to perform episcopal functions at will, but also the ultimate right to dictate the manner of worship. So also, the Dean is a member of the Cathedral chapter, bound by the laws and directions of the chapter. He is neither a coördinate force with the chapter nor an authority superior to the Bishop. He has his one vote in the chapter. If there be in the American Church a Cathedral system in which the Dean is not thus related on the one hand to the Bishop and on the other to the Chapter, by all means let us apply the dictum of the Bishop of London before it be too late. Let us abolish the Dean.

THE CATHEDRAL SYSTEM in America is still on trial, though nearly half a century has elapsed since its introduction into the pioneer dioceses of the Middle West. Without endowments, as most of our Cathedrals are; dependent, rather, upon the contributions of their own congregations, the Cathedrals cannot generally realize the full measure of their responsibility as models in worship and in work. They can only express the mind of the Bishop in these spheres to the extent that the Bishop can obtain the loyal coöperation of the Cathedral congregation. These must be willing to waive many rights that a parochial congregation retains. They must be sufficiently *en rapport* with the Bishop to desire to give him the opportunity to use their resources in establishing his clinic. Undoubtedly the Bishop is limited in the opportunity of establishing his ideals as to worship by this necessity. Yet at the same time it helps to keep the Bishop in touch with the *pastoral* side of his ministry. He cannot, indeed, supplant the Dean as pastor in the congregation, for that pastoral work is the Dean's legitimate field. But without doing that, the mere fact that the Bishop can ordinarily carry his ideas into effect only through the willing coöperation of the Cathedral congregation must keep him in touch with the pastoral side of the Cathedral work. In his

Cathedral the Bishop always has an altar at his disposal; but also, where the relationship is normal, he always has a people at his disposal. There is thus a certain recompense to the Bishop for not being able generally to command endowment sufficiently so that the Cathedral can be administered without regard to the congregation. If the Bishop is less independent, he is also more closely knit to souls under the conditions which he finds in the American Cathedral.

As one sees the magnificent temples rising in such cities as New York and Washington one does indeed wonder whether the soul of the Cathedral is growing as healthily as its body. These Cathedrals have now and will increasingly have in future a commanding influence in the direction of the worship of the American Church. Will they stand for all that is best in Catholic worship as colored by Anglican temperament and history? The responsibility that rests upon a Bishop in a Cathedral city is increasingly great as the opportunity is presented for expressing his ideals in the worship of the Cathedral. Unless his ideas are big and his ideals vast, his Cathedral will stand for vacuity or formalism. Only great minded bishops can wisely have great buildings and resources for their Cathedrals.

Those who saw danger in the establishment of American Cathedrals were right. There is danger. But it is a danger of buildings bigger than ideals, of bishops losing control of their own Cathedrals as the English bishops have lost, of congregations too firmly imbued with the spirit of parochialism to cooperate with the Bishop in establishing Cathedral worship. Parish churches ought to cater to particular congregations; Cathedrals cannot. Parish congregations will inevitably present local characteristics; Cathedrals ought to present only diocesan characteristics. Let us say frankly that the Cathedral system has not yet been thoroughly worked out in this country.

But we have in America no need of abolishing deans. The gentle creatures have been fairly kept under control. They have not expelled the bishops from the Cathedral precincts. They are not superior to Cathedral chapters. They are not depriving the Church of inordinate sums of money in princely salaries. They do not occupy sinecures.

The American dean is a highly useful member of the American clergy. We do not need to organize in the interest of his suppression.

But yet the American Cathedral must perpetually be the Bishop's Church and not the Dean's Church. The experience of the Church of England presents us with a horrible example of what deans may become—and that in spite of the fact that the typical English dean is a delightful old gentleman who would not willingly kill a fly, much less a church.

THE publication of the Pope's letter to the warring powers with the name of Cardinal Gasparri attached shows that the report of the dismissal of the latter in favor of another, upon which we commented last week, was erroneous. It had,

The Papal Encyclical indeed, been denied before, but we had believed it possible that the report was true nevertheless.

So the utterances of the Vatican continue to be handicapped by the common belief that they are inspired by a desire to render aid to Germany and Austria. Some have maintained that this belief is not well founded. That may indeed be the case and it is not necessary to impute ulterior motives to the Pontiff, whose desire for peace is shared by all of us. Yet it is impossible not to see that if he had desired primarily to render aid to the Central Powers, he would have chosen this particular time to urge peace. Three years ago pro-Germans everywhere were a war party; to-day they are shedding tears at the horrors of war and are everywhere a peace party. The non-German world wanted peace so earnestly three years ago that it was utterly unprepared for war. Not until the whole world had been goaded into a war which it hates did pro-Germans develop their present love for peace. The Pope may be quite unconsciously influenced by the propaganda of that party, which he has permitted to have so marked an influence in his official household.

As to the letter we have but one comment to make. If the Pope had only written as representative of a spiritual kingdom instead of an absurd and petty political state he

would undoubtedly have treated the matter as within the realm of morals instead of within that of politics. And a consideration of the moral aspect of the case would have been of the greatest value. The powers can be trusted to deal with the political aspects of the war; the Church might well have taken up the moral aspects.

Politically it may eventually become necessary for "mutual condonation" to follow the war. But morally the idea is abhorrent.

Who started the war is a moral question. The invasion of a neutral country by a power that had guaranteed its protection is a moral question. Campaigns of frightfulness involve a moral question. Levying of huge tributes upon a nation's wards whom the guardian nation has conquered is a moral question. Failure to feed a conquered people is a moral question. Deportation of conquered people and compelling the men to work for their conquerors are moral questions. Extermination of a large part of a whole race, as of the Armenians, is a moral question. And so many moral questions of procedure have arisen in which Germany has chosen the side that is not reckoned as of Christian ethics that one could hardly recount them. Where is the world arbiter, infallible in morals as in faith, in the face of all this black history that is being made? Where is the Vicar of Christ, whose interpretation of the divine will is to be implicitly obeyed by the whole world? Where is the God-given power of speaking infallibly in the realm of morals such as is claimed for the Papacy? Condone it all? We may be forced to; but God will not and infallible exponents of morals could not. Whether the guilty parties will be punished on this earth is partly a question of whether the power to punish will exist when war is over and partly a question of determining just who they all may be. But in the realm of morals those questions do not arise. The world wants the spiritual kingdom of Jesus Christ to guide in the moral issues that are at stake and not in the political issues.

Shame on the Pope for permitting himself to speak as earthly sovereign, weakest of the weak, in this moral crisis! God strengthen the Church to overthrow so despicable a Papacy that is engrafted upon her!

And if ever history had its revenges and its sarcasms, it is in this recent incident, wherein the Vatican transmitted its letters to the British foreign office with the request that it would be so good as to hand them to the governments of France and Italy with which the Vatican has no diplomatic relations!

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 20th.

Miss Ethel M. Morcroft, Syracuse, N. Y.....	\$ 2.50
A friend, Syracuse, N. Y.....	2.50
K. K., Bloomfield, N. J.....	10.00
Araby for August	1.00
F. H. S., Louisville, Ky.*	1.00
St. Thomas S. S., Terrace Park, Ohio*	2.00
M. R. H. T., Woodbury, N. J.*	2.00
St. Andrew's S. S., Jackson, Miss.†	2.40
St. George's S. S., Roseburg, Ore.†	3.00
A communicant of Trinity Church, Columbus, Ga.†	5.00
A Mission Class, Buckhannon, W. Va.†	1.00
J. W. D.†	100.00
A Churchwoman, Washington, D. C.†	50.00
Mrs. Mary H. Wolcott, Naples, N. Y.**	10.00
Mrs. E. E. Thomas, Essex Falls, N. J.**	25.00
Mrs. P. R. Applegate, Pittsburgh, Pa.**	10.00
Anonymous, Spring Lake, Mich.**	10.00
Mrs. W. R. Noble, Walkerville, Ont. In memory of "A. E. R."**	5.00

Total for the week \$ 242.50
 Previously acknowledged 49,409.94
 \$49,652.44

- * For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- § For French relief work through Dr. Watson.
- ** For the "Little White Beds" of France.

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

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging ten cents a day for two years:

246. St. Paul's S. S., Peoria, Ill.	\$ 36.50
247. Miss Agnes E. Davidson, Macomb, Ill.	36.50
248. Junior Bible Class, St. Andrew's Church, Louisville, Kentucky	36.50
43. St. Paul's S. S., Hudson, Wis.	18.50

104. Mrs. Augustus H. Richards, Bryn Mawr, Pa.	18.00
113. H. H.	3.00
132. Mrs. F. S. Hinds, Tucumcari, N. M.	6.50
231. C. W. Lockwood, Eau Claire, Wis.	36.50

Total for the week\$ 191.80
 Previously acknowledged 12,168.13
 \$12,359.93

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

Gateway, Colo.	\$ 3.00
E. M. S., Marquette, Mich.	2.00
In memoriam Edward H. Lawrence	50.00
St. Andrew's S. S., Jackson, Mich.	2.88
M. M. Fiske, Boonville, N. Y.	2.00
A communicant of Christ Church, Savannah, Ga.	10.00

St. Paul's Church, Buffalo, N. Y.	285.48
J. W. D.	100.00
Lady Chapel, Grand Isle, Vt.	8.33
	\$463.69

ANSWERS TO CORRESPONDENTS

O. H. M.—(1) Custom alone regulates the use of the title Father in addressing a priest. Any priest is entitled to it.—(2) The Roman Church combines the first and second commandments and divides the tenth.—(3) It is commonly held that a priest is bound to administer Holy Communion to any person actually kneeling at the rail and not having been formally repelled or excommunicated. But no invitation should be extended to persons not coming within the provisions of the rubrics.



THE boat yesterday was crowded with French-Canadians, bound for Beau-pré, to keep St. Anne's feast in St. Anne's chief Western shrine. Little it matters whether the finger-bone kept there under glass is from the skeleton of Our Lady's Mother, or not, One thinks

of Ste. Anne d'Auray, Ste. Anne de la Palude, and other Breton places of pilgrimage where childlike piety aspires toward the one true God. And those French of Canada are the same stock as those French of France. Which makes it all the harder to understand their indifference to their mother country's anguish to-day. Echoes of sedition are heard from their leaders; threats of what will happen if conscription comes; audacious plans of secession. And all this with never a word of ecclesiastical censure from a hierarchy ordinarily too lavish of censures. One is forced back to the only possible conclusion: the Roman Curia is hostile to democracy; it is therefore pro-German, and poisons its representatives with that infection, sometimes even in lands of the Allies.

We have just crossed the border at Vanceboro, famous for Lieutenant Werner Horn's attempt to blow up the bridge, under direction of the German ambassador at Washington; and it is getting too hot to write of burning questions. Oh, for a chill wind off the Bay of Fundy, even if it brought fog with it!

WERE DETAILED EVIDENCE NEEDED, the cold indifference Rome has shown to Belgium's unmatched sufferings would give it. Less than six months ago an American cardinal (who has raised no money for Belgian relief in the churches of his diocese) said he did not know who began the war, or whether Belgium was really neutral when she was invaded! And it is notorious that the Kaiser promised to restore the Pope's temporal power as part of Italy's punishment.

"The Teuton through the land shall ride,
 And set God's prisoned shepherd free,"

George Viereck wrote in his pestiferous *Fatherland*. And it takes more credulity than I have to suppose that Monsignor Gerlach, lately convicted of espionage and sentenced to death *in absentia*, could have practised his loathsome treachery in the Vatican unsuspected by the Vatican authorities. Outside England, France, and Belgium, I have yet to find one single Roman ecclesiastic of high rank formally and explicitly condemning German methods and policies by name.

Thank God for Cardinal Mercier!

THE BISHOP OF LINCOLN publishes this declaration regarding a much debated point, which I am glad to reprint and to applaud:

"It becomes to me more and more astonishing that the State and the Church should each have been so slow to recognize the advantages likely to result from the larger employment of the services of women. But prejudice is dying down, and we are learning that our public life in Church and in State needs precisely the influences which will come from granting women a legal voice in our councils. In the State, so large a part of modern legislation affects the home and the children and the welfare of the rising generation, that it is strange that woman, who is more deeply concerned with the home than any one, should have no statutory voice in matters of such moment. I rejoice to see the scales falling from men's eyes; and a reform, that I have pleaded for so long, manifestly drawing near."

THIS, AFTER NEARLY sixty years, is appropriate once more, surely.

"TAKE THE LOAN

BY EDWARD EVERETT HALE

(Written in May, 1861, at the outbreak of the Civil War.)

"Come, freemen of the land,
 Come meet the great demand,
 True heart and open hand,
 Take the loan!
 For the hopes the prophets saw,
 For the swords your brothers draw,
 For liberty and law
 Take the loan!

"Ye ladies of the land,
 As ye love the gallant band,
 Who have drawn a soldier's brand,
 Take the loan!
 Who would bring them what she could,
 Who would give the soldier food,
 Who would staunch her brothers' blood,
 Take the loan!

"All who saw her hosts pass by,
 All who joined the parting cry,
 When we bade them do or die,
 Take the loan!
 As ye wished their triumph then,
 As ye hope to meet again,
 And to meet their gaze as men,
 Take the loan!

"Who could press the great appeal
 Of our ranks of serried steel,
 Put your shoulders to the wheel,
 Take the loan!
 That our prayers in truth may rise,
 Which we press with streaming eyes
 On the Lord of earth and skies,
 Take the loan!"

THE TWELFTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

DEPENDENCE UPON GOD

HERE can be no real greatness of character when no difficulties have been encountered and no temptations overcome; and there can be no songs of triumph unless an enemy has been met and a contest fiercely waged. But this very condition is really a help to us, for we learn that life is a battle, and not a hymn.

But, in spite of this truth, we are reminded that we need not expect to be preserved from the world's evil by our own exertions merely, but that we must earnestly seek for God's gracious and ready help. The moment that the spirit of self-reliance prompts us to feel that we may venture, with impunity, upon forbidden ground; the moment that we cease to look to the protecting care of God to hold us up, that moment we will be taught the sad and mortifying lesson of our own weakness.

The collect teaches this truth. Here we find that God delights in giving, while we, as is too often the case, neglect our communing. We confess that God is "more ready to hear than we to pray", and that He is "wont to give more than either we desire or deserve". Then we pray for an outpouring of His mercy, and for forgiveness of "those things whereof our conscience is afraid" and for "those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, our Lord".

From another viewpoint, the collect is a prayer for love and zeal. It is as though we were asking God to enlarge our affections toward Him, that our souls might be inflamed with love unfeigned, and gratitude more abundant. It is as though we were craving greater zeal for His glory, and begging for a deeper sense of our own unworthiness.

The epistle, while extolling the ministry of Christ as infinitely more excellent than that of Moses, is a revelation of our own unworthiness. "We are not sufficient of ourselves" either to enlighten the mind or change the heart; we are only instruments in the hand of God.

The character of the Mosaic dispensation does not compare favorably with the excellent glory of the gospel we profess to follow. It was sensuous, stationary, artificial, transitory, shadowy, and dangerous; while the gospel is spiritual, progressive, intrinsic, immortal, luminous, and inviting.

The gospel is a remarkable illustration of our Lord's merciful desire to hear our prayer. The man upon whom the miracle of healing was wrought was both deaf and dumb; and after our Lord had healed him, the people "were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak".

How wondrously large the application of this miracle! Our ears and our eyes may be spiritually closed; our lips and our hearts may be spiritually sealed; and, yet, our Lord can open them.

No wonder Quesnel finds on this miracle this simple prayer: "O Jesus, pronounce over mine, over the hearts of sinners and of all those who ought to hear Thee, and to speak in Thy stead, these words, 'Be opened'."

LOVE NEVER DIES. Our partial knowledge dies amid the revelations of perfect vision. Faith will be needed no more where we know as we are known. Hope fades in fruition. But Love abides forever. It never fails. Death may cut off the interchange of words and acts of love, but its cold hand cannot touch that which is divine in origin, eternal in nature, and everlasting in duration.—*Rev. F. B. Meyer.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Twelfth Sunday after Trinity	I Chronicles 10, Isalah 8, 5-9, 2	John 11, 1-46	Jeremiah 9	Romans 2
Monday	II Samuel 1	Mark 3, 13-end	Jeremiah 20	Romans 3
Tuesday	II Samuel 2	Mark 4, 1-20	Jeremiah 34	Romans 4
Wednesday	II Samuel 3, 6-21	Mark 4, 21-end	Jeremiah 35	Romans 5
Thursday	II Samuel 3, 22-end	Mark 5, 1-20	Jeremiah 37	Romans 6
Friday	II Samuel 4	Mark 5, 21-end	Jeremiah 21	Romans 7
Saturday	I Chronicles 12, 16-end	Mark 6, 1-13	Jeremiah 38, 14-end	Romans 8, 1-15
Thirteenth Sunday after Trinity	I Chronicles 11, 1-19 Deut. 11	John 12, 20-end	Ezekiel 37, 1-14	Romans 8, 16-end

THE story of Saul with his rejection by the prophet Samuel in the name of God and his tragic end is one that appeals most strongly and dangerously to our undisciplined sympathies. Most "moderns" stand rather with the King than with the prophet. In fact, the statement in the first lesson this morning (verse 14) that Saul "enquired not of the Lord" seems flatly contradictory of what is not only claimed by Saul but stated by the historian (I Sam. 28, 6 and 15). But, whatever the critics say, Saul certainly did not establish the monarchy upon a theocratic basis; and psychological analysis is on the side of the charge made in I Chron. 10, 13 (see also I Sam. 13, 13 and 14; 15, 22, and 26; 28, 7), that he rejected the word of Jehovah, as is proved by his gloom and gradual disintegration of soul; a demonstration to which he himself put the finishing touch of certitude when he laid violent hands upon himself. As for his prayers, they were such as Ezekiel rebukes (chapter 14) and his despair was that of a man being taught that one cannot use God for his own selfish purposes.

Over against this, we are allowed to read, in the second lesson, of the success of One who prayed ideally ("Not My will but Thine be done") and through His prayers was enabled even to bring back one from the dead and to comfort sorrowing hearts, despairing otherwise, by the declaration: "I am (not merely will be) the Resurrection and the Life" (see John 11, 22 and 41, and 12, 27 and 28); in both of which, by declaration and by power, fulfilling the prophecy in the Old Testament alternative, of Light upon them that dwell in the shadow of death; a selection, too, that is keyed to the case of Saul by its insistence upon trust in God and His word rather than in spiritualistic mediums.

All three of these selections are quite in line with the Collect, Epistle, and Gospel, with their fundamental teaching of the Lord Christ as the medium through whom God approaches and blesses us and in whose name and spirit we alone pray truly and efficiently.

The New Covenant, while not of condemnation, is yet of righteousness (cf. John 3, 17-19); and particularly noticeable in this connection is Jeremiah's contention that while Jehovah is a God of Kindness, He is at the same time the God of Justice and Righteousness; and that both circumcised and uncircumcised; or, as we would say to-day, both Christian and heathen, both baptized and unbaptized, and certainly both Churchman and dissenter, shall alike be punished if unchanged in heart.

I AM SURE that it is a duty for all of us to aim at a just appreciation of various points of view, and that we ought to try to understand others rather than to persuade them.—*A. C. Benson.*

THE TWELFTH SUNDAY AFTER TRINITY

Father Almighty! everlasting God!
 Who always art, in Thy serene abode,
 Reader to hear than we to pray, and art
 Wont to give more than we desire, or could
 Deserve of Thee, pour down in every heart
 The abundance of Thy mercy, and forgive
 Those things whereof our conscience beareth blame,
 And grant us those good gifts whereby we live
 Here and hereafter; which we may not claim
 Of our own worthiness, but in the name
 And through the mediation of Thy Son,
 Lord Jesus Christ: so may Thy will be done.

THOMAS WILLIAM PARSONS.

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COURTESIES BETWEEN CHURCHMEN AND WESLEYANS

English Bishops Extend Greetings

CHURCH TIMES ON "LEARNING FROM ENGLISH EXPERIENCE"

The Living Church News Bureau }
London, July 30, 1917 }

IT MUST seem to most sober Churchmen and Wesleyans alike that there was a distinct note of unreality and a good deal of humbug about the rôle played by the Bishops of London and Chelmsford before the Wesleyan Conference in its representative session in London last week. Their Lordships seemed fairly swept away by the ardour of their own personal feelings for union with these separatists from the Fold whom they came to greet. The conversion of the Wesleyans from "false doctrine, heresy, and schism", in the stern language of the Litany, can never be effected, however, by saying smooth things to them instead of speaking the truth; by minimizing the fundamental dissimilarity of the Catholic system of the English Church and the Protestant system of the Wesleyan form of Sectarianism.

The Bishop of London, addressing the Conference, is reported by the *Times* to have said: He was very grateful for the opportunity of welcoming so important a gathering of "fellow Christians", and he might say in a true sense of "fellow Churchmen". It was astonishing, he thought, "what a thin partition divided the Wesleyan Church from the Church of England both in doctrine and practice". The difference between the Prayer Book which he understood was habitually used by them and that of the Church was "microscopic", and they could not too often remember that Wesley had said, "I live and die a member of the Church of England." Hence he always felt that the "Wesleyan Church" stood in a different relation to the Church from that of any other religious communion in the country. Continuing, he said that at this point, perhaps, it would be wise for him to stop, but if he must stop officially as representing the Court of Bishops which had met at the Church House a fortnight previously he could not help going a little further unofficially. The vision floating before him, and which he could not help projecting from his mind to theirs, was something like this: every Wesleyan minister recognized as a "prophet" in connection with the Church of England, a committee appointed by the Pastoral Conference to confer with a meeting of Bishops on what conditions "further coöperation" might be secured, and so on.

The Bishop of Chelmsford also addressed the Conference, and paid "a graceful tribute" to his own Methodist ancestry and training. He claimed that the Bishop of London and himself were the "two biggest Methodists in London", and they could stand "an examination in Methodist doctrine at the bar of the Conference."

The response of the Wesleyan Conference to the addresses of the Bishops of London and Chelmsford, a day or two later, pricked the dancing gaily colored bubble so sportively blown into the air by their Lordships. Its members, for the most part, seemed fully to grasp the real situation and to realize what an abyss they would have to cross for union with the English Church—i. e., the abyss between Catholicism and Protestantism. It was moved by a minister that the Conference should declare its readiness to confer as to the best way to promote "more efficient coöperation between the Church of England and the Wesleyan Methodist Church for the furtherance of the Kingdom of Christ". Sir Robert Perks, one of the most influential of Wesleyans, pointed out that there had already been an informal conference on the subject. He was anxious to work in unison with all Christians, but he was not prepared to ask the Conference to appoint new committees to formulate schemes of union with the Church. If "Anglican" papers were correct the only condition of such union was "reordination". Were they ready for that? (Cries of dissent.) "Any such conferring or coquetting for union as was suggested would bring schism and heart burning and alarm throughout Methodism." He moved as an amendment that they should agree to send a letter of cordial thanks and of assurance that they were ready to stand shoulder to shoulder with the Bishops on any great moral question. In the course of the ensuing discussion a speaker said he and his family had been ostracized in a Somerset village for "upholding the Protestant banner". These movements for union with the Church were causing great unrest and whatever their ministers might do "the great bulk of the Methodist laity were utterly and absolutely opposed to any union with the Church of England". The amendment was unanimously carried in such a form as entirely to dispel the Bishop of London's roseate dream of their union with the Church.

It was unmistakably shown by the Wesleyan Conference in

its "pastoral" session how essentially different and diametrically opposed is the teaching and practice of the Holy Church and of organized Wesleyanism in regard to the "matter" of Christian ordination. The question of requiring "ordination by the imposition of hands" was raised, and it was pointed out that for thirty or forty years after John Wesley's death there was "no ordination by the imposition of hands"; while another speaker maintained that the question was whether "ordination by imposition of hands" was the custom of the Apostolic and primitive Church, and if it was, they ought to move in that direction. It was urged, however, in reply, that "the call of God and the setting apart of a man by the Church constituted ordination", and it was "bondage to the letter, not to the spirit, to insist on any particular form, however ancient it might be". This view of the question appeared to meet with general acceptance. And yet the Wesleyans, I suppose, regard themselves as good Bible Christians! But it is patent that even if they were now to hold to "ordination by imposition of hands", it would make no difference with their "ordination", for it would still have no validity from the Scriptural and Catholic position, not being Episcopal ordination within the Apostolic Succession.

At the closing session the question raised by the Bishops' approach to the Wesleyans was again pressed for consideration, on a motion that the Pastoral Session desired to assure the Bishops of London and Chelmsford of its willingness to further "closer fellowship" between the Church and Wesleyans, but by an overwhelming majority it was decided to take no action in the matter.

Some sensible and in part piquant observations on the subject of union between the Church and Protestant sections have appeared in the *Saturday Review* by a correspondent.

To recover real unity, he says, we all ought, indeed, to sacrifice everything that is ours to sacrifice. But "amiable exhortations to shake hands all round miss their mark" because they invariably assume that the various denominations are "like a number of grocers' shops in the street competing for custom", that their differences are an unworthy, or, at least, unnecessary rivalry, and that religious unity "means nothing more than mutual friendliness and occasional coöperation". But when will these excellent people try to understand the "Church" or "ecclesiastical" point of view? No one reproaches the Church of Rome for having her own principles which make intercommunion with other bodies unhappily impossible.

In a leading article last week on "Anglican Coldness" the *Church Times* welcomed, as containing "the faithful criticism of a friend", what is called "the extremely candid article" entitled "Learning from English Experience", published in the editorial columns of THE LIVING CHURCH on June 23rd.

"We do not conceal our satisfaction," says the *Church Times*, "at finding our American contemporary insisting on the very things that we have preached from the beginning of the War." But there is one thing, it says, THE LIVING CHURCH apparently does not see:

"This is the great mischief which has been done by the idea that it is the business of the Church to do a large amount of work which is not spiritual. There are many who blame the Church for not having done the fine work which has been left to the Y. M. C. A., and there are Churchmen who think this reproach is justified. There are others who have so little faith in the attractiveness of their message that they think it can only be commended by its association with coffee, cigarettes, and billiards. This is entirely wrong. Those things make for popularity but not for converts. With regard to ourselves we have chosen the path for our chaplains to walk in and it is too late now for change. But there is no reason why the American Church, with our experience to profit from, should fall into the same mistake. The temptation, however, is sure to be present. The average Englishman prefers a clergyman who can be trusted not to obtrude his religion, and perhaps the average American may not be very different. But the clergyman in his shirt-sleeves behind the bar is not a very convincing witness to the unseen."

The *Church Times* entirely agrees that "Anglicanism" after the War will be something very different from what it has been in the past.

By invitation of the Dean and Canons of St. Paul's the Rev. Father Velimirovic, D.D., the eloquent Serbian monk and patriot, preached for the first time on Sunday week in the Cathedral. He began his sermon, which was on The Sacrifices of Nations, by describing St. Paul's as "this mountain-like, Sion-like *sanctum sanctorum* of the Anglican world."

J. G. HALL.

The Inception of the Church of the Advent, Boston

With Brief Outline of Its Subsequent History

By HENRY KITTREDGE

MANY years ago, in conversation with the late Dr. Richard Salter, the writer asked for some of the earliest history of the Church of the Advent, knowing that he was one of its founders.

The doctor replied:

"Well, one day it came to my mind that we had a Prayer Book but as a Church we were not living up to it. The Prayer Book provided for a weekly Eucharist, for daily Matins and Vespers, for the observance of the saints' days with the celebration of the Holy Eucharist, the Friday abstinence, etc., and as far as I knew there was not a parish or mission in America where these provisions were observed, or the full teaching of the Prayer Book carried out. And I thought: Why cannot we have in Boston an Episcopal church where all these commands of the Prayer Book can be carried out and observed?"

He told me that soon afterwards he met the late Dr. Oliver in Tremont street. They stopped, and he broached his new church idea to Dr. Oliver in the course of their conversation. Dr. Oliver seemed quite interested, and said: "I am going to talk with Dr. Shattuck and Richard Dana about it." These gentlemen were quite pleased with Dr. Salter's idea. All were members of St. Paul's parish.

The Oxford movement was at that time on in England, and the English Church was much affected by it. Many American Churchmen were interested, and it had many adherents on this side of the water. The aforesaid gentlemen held several conferences together, and the result was the Church of the Advent. They began the mission in an upper room in Merrimack street. The services on the First Sunday in Advent, 1844, began with a crowd, and they have had a crowd ever since.

The arrangements were simple. Over the plain altar was a large cross with the two candles on either side. The black silk academic preaching-gown was never in use at the Advent, although at that time used for the sermon in all our churches. They began with the weekly Eucharist, daily Matins and Vespers. All of the feasts and fasts of the Church were duly observed. The Sacraments were administered carefully and reverently, and the highest teaching known to the Anglican Church was taught. No pew or sitting was ever to be sold or rented. Free and open from its inception, it was to depend for its maintenance upon the free-will offering of its worshippers, and no fair or sale or entertainment was ever to be held for its support. With founders and adherents among the best families in Boston, it had a high social standing from the beginning, and means for its support were forthcoming.

While Bishop Eastburn could have had no sympathy with its foundation, teaching, or practices, as he was violently opposed to the Oxford Revival, he did not prevent its establishment. The first pastor and rector was the Rev. William Croswell (*clarum et venerabile nomen!*).

After his lamented decease his day was kept for a

time at the parish of the Advent by a memorial service and eulogy. The writer very distinctly remembers being present at one of these memorial services on the 9th of November, 1871. The preacher was the late Father Prescott, S.S.J.E., who was at that time in charge of the parish. Father Prescott in his younger days had been a curate at the Advent under Dr. Croswell. The peroration of his sermon on that occasion was eloquent and beautiful. Father Prescott said: "After a singularly beautiful and impressive sermon he turned and faced the altar which he had builded, pronouncing the usual ascription of praise. He then went

to the altar-rail and concluded the evening office of the Church with a few appropriate collects, then turning to the congregation gave the apostolic benediction. He then knelt for his final private devotions. It was noticed by some that he remained kneeling longer than usual, and those nearest the altar saw that he seemed to be sinking towards the floor. Several gentlemen hastened to his assistance, and they bore him fainting down the central aisle. That day William Croswell died. His spirit returned to God who gave it, and having laid down his life on earth in priestly benediction he took it up again in Paradise in priestly intercession."

Bishop Eastburn made one episcopal visitation to the Advent and declared he would never visit it again. For about ten years the sainted Dr. Croswell had to take his classes to St. Paul's and other parishes for Confirmation. He

was succeeded by Bishop Southgate, a retired missionary, who decided at once that he would not endure the humiliation of taking his confirmees to another parish for their Confirmation. He appealed to the House of Bishops and they decided that Dr. Eastburn must visit the parish at least once a year and administer Confirmation. This was a bitter pill for Bishop Eastburn, but he had to go, and at his visit in the evening there was a great crowd. It is said that the street was blocked with carriages!

Use of the room in Merrimack street was a temporary makeshift from the beginning, the parish having agreed to the renting and future occupancy of a small hall in a building then in process of erection at the corner of Causeway and Lowell streets. The Merrimack street room where the mission began was very near. The new parish remained there for six months and then removed to the hall in Causeway street.

After remaining in Causeway street for two years the corporation had the opportunity of having the old meeting-house in Green street. They removed thither in November, 1847, a great improvement. The church remained here for sixteen years and then—in 1863—bought the stone church-building on Bowdoin street where Lyman Beecher had once preached, as the pastor of a Congregational church. They made considerable interior alterations to adapt it to the Anglican ritual, making a sanctuary and setting up a handsome carved altar of stone where the former pulpit had



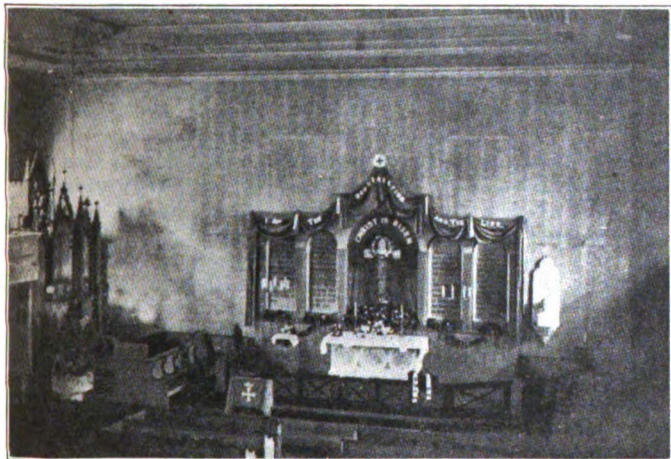
CHURCH OF THE ADVENT, BOSTON

stood; and it made the parish a very comfortable church-home for many years. Dr. James A. Bolles, the successor of Dr. Southgate, was rector for about twelve years, the Rev. Moses Parsons Stickney being his assistant.

It was always the intention of the parish to build a grand church when they should be able to do so. In the days of their wanderings and the taking of old meeting-houses for their church abodes they might have had for a constant antiphon: "Woe is me that I am constrained to dwell with Mesech and have my habitation among the tents of Kedar." Richard Upjohn, the great ecclesiastical architect in New York, prepared plans for the church. For some reason they did not build at the time and he sold the drawings to the Central Congregational Church in Berkeley street, and I think I am safe in saying that the Central church has the finest church exterior in Boston of pudding-stone, a miniature cathedral minus the choir. This church was built about fifty years ago, and nothing better has been built in Boston since, although some would take exception to this statement and regard Trinity as grander. It certainly cost more and is, indeed, most stately inside and out, but of entirely different architecture from the Central church, being Byzantine, while the latter is pure Gothic.

About the year 1870 Dr. Shattuck, senior warden of the Church of the Advent, was in England and visited the then new society of St. John the Evangelist at Cowley. There were at the time two Americans in the society, Fathers Prescott and Grafton, both former citizens of Boston and well known to Dr. Shattuck. Father Grafton was one of its founders in 1866. From what he saw and heard of their plans and church work and manner of living, Dr. Shattuck thought if they would undertake the pastoral care of the Church of the Advent it would be a most desirable arrangement. The parish was then without a rector, Dr. Bolles having resigned. The corporation agreed to the plan of Dr. Shattuck, and the result was that the society sent over Father Prescott, who had been a curate there in Dr. Crosswell's time, to take temporary charge till a more definite plan could be decided upon. Father Prescott took the pastoral care in July, 1870.

In November, 1870, Father Benson, the superior general, came over accompanied by Fathers O'Neil and Greathead to assist Father Prescott for a time, and make more definite arrangements with the corporation for the future. They brought letters from the Bishops of Oxford, London, and Winchester recommending them in terms of highest praise.



IN THE CHURCH OF THE ADVENT, GREEN STREET

Notwithstanding all this, Bishop Eastburn flatly refused to meet or license the English Fathers and forbade them to officiate anywhere in the diocese of Massachusetts. He would not even allow them to read the lessons, so that on their first Sunday in America the three English clergymen preached in Providence, R. I. It was a great disappointment to them that Bishop Eastburn refused them license to preach and minister in his diocese. The writer remembers meeting Miss Edson of Lowell, afterwards the honored president of the Girls' Friendly Society of the United States. (The Rev. Albert St. John Chambré used to call Miss Edson its patron saint.) She informed me of the Bishop's action and re-

marked: "I feel like saying all the imprecatory psalms, I am so indignant!" Much indignation was felt against the Bishop by the many friends of the Fathers. Father Prescott was in American orders and canonically resident here, and Bishop Eastburn could not prevent his ministrations.

The English Fathers held missions, retreats, and Bible classes in various places in other dioceses which were open to them and returned to England in the early summer of 1871. It was decided to elect Father Grafton rector of the parish, as he was in American orders and the Bishop would have to receive him and grant him a license. Father Grafton came over in April, 1872. He, with Father Prescott, made a strong pair, able men, and fine preachers. The services under their ministrations became very popular, and the congregations very large. Dr. Arthur Ritchie, afterward rector of St. Ignatius' Church in New York, then a young cleric in deacon's orders, was curate.

Father Hall, now Bishop of Vermont, came over to America in the fall of 1872 to be one of the staff of clergy at the Church of the Advent, and was soon followed by Father Edward Osborne, later Bishop of Springfield, and also by Father Gardner, at the time in deacon's orders and known as Brother Gardner. All of these clerics were Englishmen and members of the Society of St. John the Evangelist of Cowley.

Bishop Eastburn died in the summer of 1872 and the English clergymen had no difficulty in getting license from the Standing Committee, who administered the diocese *ad interim*. Several American postulants came to the order, notably Father Coggeshall, a very brilliant young man of great promise, also Father Benedict, and Father Walter Gardner, afterwards head of Nashotah House, making a staff of seven or eight clergy. They lived in a house on Staniford street, owned by Dr. Shattuck. Fathers Hall, Osborne, and Coggeshall were great preachers. It was a great staff of clergy in those days, and there was a great deal doing.

The parish remained under the pastoral care of the Cowley Fathers for about ten or more years until Father Grafton, the rector, and the American Fathers, withdrew from the order of St. John the Evangelist.

Sister Theresa of St. Margaret's community of East Grinstead came over to Boston in 1872 to take charge of the Children's Hospital, then a small affair in a house on Washington street, in no way connected with the Advent nor the Episcopal Church. At the time under the management of persons who were mostly Unitarians, it was never in any sense a denominational institution. Mother Louisa Mary and Sister Jessie came over from the convent of East Grinstead, England, in 1873 to establish St. Margaret's in America by the efforts and invitation of Father Grafton, who was their chaplain and spiritual director.

When the church in Brimmer street was built and finished in the early eighties, the congregation with Father Grafton removed thither, and the old church in Bowdoin street passed into the hands of the Cowley Fathers. The mission church was set up under the leadership of Father Hall, and is still carried on by the Society of St. John the Evangelist.

Father Hall was recalled to England in 1892 and was elected Bishop of Vermont in 1893. Father Edward Osborne, who had been in South Africa on the Mission for some seven years, was sent over to be the Superior, and head of the Boston mission, about 1900. Elected Bishop Coadjutor of the diocese of Springfield, and consecrated in October, 1904, at the Mission Church of St. John, he was succeeded by Father Field. Father Grafton was rector about sixteen years. He resigned the parish in 1888 and was consecrated Bishop of Fond du Lac on St. Mark's Day, 1889.

Bishop Grafton was succeeded as rector of the Advent by the Rev. William Frisby, of blessed memory, a fine type



REV. WILLIAM CROSSWELL

of Churchman of the school of Pusey, Keble, Newman, and Liddon. He remained rector some twelve years till his lamented decease in 1902. The present rector, Dr. William Harman van Allen, active, clever, brilliant, and efficient, was elected in 1902 to succeed Dr. Frisby, and the parish was, perhaps, never more prosperous and crowded than it is to-day.

With the exception of Old Trinity in New York, the Church of the Advent in Boston is the most famous parish of the Church in America—founded seventy-three years ago to carry out all the provisions and commands of the Prayer Book, and the principles of the Oxford movement. Its founders were eminent Bostonians, solid, serious men and women, very much in earnest. It was to be a free and open church always, where all classes could meet together without discrimination for common worship. It was one of the first churches in America to have a choir of men and boys, with the choral service, and its music was always of a high order.

Petty persecutions and caricatures and ridicule were heaped upon it in its early days in the Puritan city, and even the Bishop of the diocese put it under the ban, as much as he was able to do, but all this, of course, has long ago passed away. Its crowded congregations consist of reverent worshippers—for many who once came to scoff returned to pray—and its long and illustrious history of nearly three-fourths of a century has accumulated a wealth of tradition.

It once stood alone in America. Now, hundreds of churches have followed in its footsteps and adopted its ways. With its dignified, solemn, and stately ritual, never extreme or tawdry, it stands to-day the pioneer church of Anglo-Catholicism in America. It has figured in novels, notably in *The Barclays of Boston*, an old novel by Mrs. Harrison Gray Otis. Mrs. Otis writes of a son of the family whose absence from the family pew in the stately temple of his Puritan ancestors was noticed, one Sunday. At dinner, he was asked by one of his family why he was not present.

He managed to evade the questioning, and she writes: "They little knew that he had spent the morning amid the intoned litanies of St. Polycarp's" (*The Advent*). His Puritan family regarded the Advent as the smoke of popery, and Mrs. Otis tells us in her story of the Episcopalians in the provincial towns of New England, who loved to get to Boston to go to St. Polycarp's to get a bit of Oxford scarlet.

The church in Brimmer street is the realization of the hopes of the parish for many years, although not especially beautiful in its exterior—red brick churches are not apt to be!

"Its interior, of solid brick and stone,
Has a stately grandeur all its own."

The magnificent high altar is of Caen stone cut in Flemish Gothic, the munificent gift of Mrs. John L. Gardiner of Fenway Court. The detail of the reredos is very beautiful and in the highest degree artistic, as you would expect it to be, coming from Mrs. Gardiner, who is an accomplished connoisseur of art. This accomplished and cultured woman, although a New Yorker by birth, is a true Bostonian, at the same time cosmopolitan rather than provincial.

The church and all the treasures it contains cost more than half a million dollars, a contrast to the upper room in Merrimack street.

William Dean Howells in his *Lady of the Aroostook* has two young men aboard the ship—one a Unitarian, the other

an attendant at the Church of the Advent—intimate friends, who are making the voyage together to Venice. The Advent man was fond of visiting his fellow-passengers and talking theology. When he would return, his Unitarian friend would look up and say: "Well, have you made any converts to your spectacular religion?"

The Hon. Erving Winslow, in his beautiful and most interesting review of Bishop Grafton's life, at the time of Dr. Grafton's jubilee in 1909, has thus written of the Advent: "The character and position of its founders and the catholic and reverent nature of its practices could not be overlooked, and a deep impression was made upon the city so largely Socinian in its religion. Doctor Holmes (Oliver Wendell), himself a life-long Unitarian, expressed the sentiment of the community in one of his classic essays, describing the venture of faith under the pseudonym of the Church of St. Polycarp: 'For this was a church with open doors, with seats for all classes and colors alike, a church of zealous worshippers after their faith, of charitable and serviceable men and women, one that took care of its children and never forgot its poor and whose people were much more occupied in looking out for their own souls than in attacking the faith of their neighbors. In its mode of worship there was a union of two qualities, the taste and refinement which the educated require just as much in their churches as elsewhere, and the air of stateliness, almost of pomp, which impresses the common worshipper, and is often not without its effect upon those who think they hold outward form of little value.'"

Indeed, "Great oaks from little acorns grow," and the Church of the Advent is the materialization of a concept in the mind of Richard Salter more than seventy years ago.

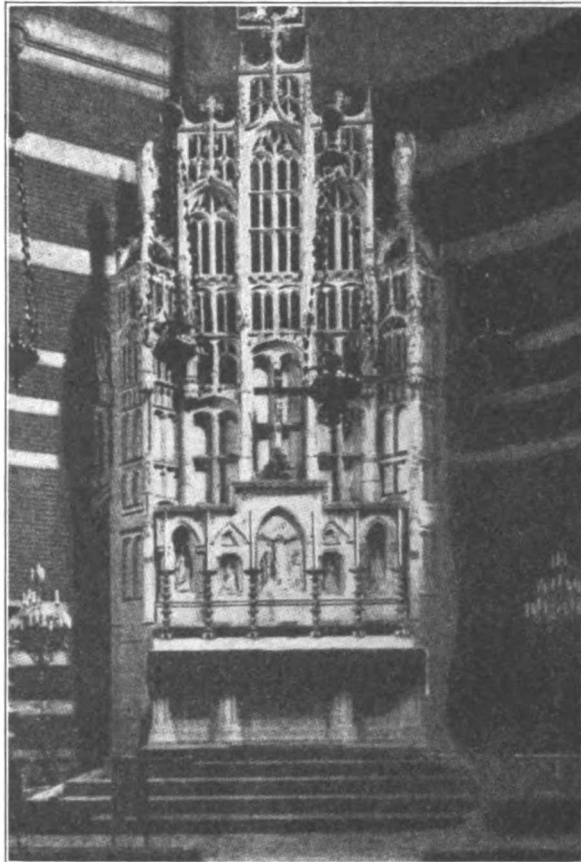
Honor to whom honor is due.

THE SON OF GOD GOES FORTH TO WAR

LET US CAST OUR EYES along the centuries that have passed away since Jesus died and rose again. They are full of one great lesson.

At every point at which we pause we see the Son of God going forth conquering and to conquer. We see the world struggling against His righteousness, refusing to submit to it, and dooming itself in consequence to every form of woe. We see the children of God following a crucified Redeemer, but, preserved, sustained, animated, their Cross, like His, their crown. Finally, as we realize more and more deeply what is going on around us, we feel that we are in the midst of a great earthquake, that the sun and the moon have become black, and that the stars of heaven are falling to the earth; yet by the eye of faith we pierce the darkness, and where are all our adversaries? Where are the kings and the potentates, and the rich and powerful of the earth, of an ungodly and persecuting world? They have hid themselves in the caves and in the rocks of the mountains; and we hear them say to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?"—*William Milligan*.

RELIGION IS the first thing and the last thing; and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against Blind Force and Night and Non-Existence; who is the end, who is the meaning. He is the King—Of course I must write about Him. I must tell all my world of Him.—*"Mr. Britling"*.



ALTAR AND REREDOS
Church of the Advent, Boston

The Atonement

A Discussion of the Reasons for the Life, Death, Resurrection, and Ascension of Our Lord Jesus Christ

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

I

THE Atonement is the central fact of the Christian Religion. That it might be accomplished we have the Incarnation, the Virgin Birth, the Passion, the Resurrection, and the Ascension of our Lord Jesus Christ. That we may share in it we have the Sacraments. That it might be continuous we have the Church. The Old Testament chronicles its preparation, the New Testament records its accomplishment. It is the focal dogma of our teaching, the supreme object of our belief, the end and aim of our practice. Thank God that it is independent of any man's theory about it. The fact itself is proclaimed with one voice, believed with one soul; but it is variously explained by different minds. "How" and "why" are the most stimulating words in the language. They are the preludes to speculation. Even God Himself is reported as saying, for our benefit of course, "Come now, and let us reason together."

Admitting the fact of the Atonement, declaring the fact, profoundly believing the fact, we nevertheless would not be human if we did not speculate as to the how and why of it. From the days when St. Anselm startled the world with his famous treatise, *Cur Deus Homo?*—yes, and long before—men have attempted to find a reasonable answer. Speculations upon the doctrine of the Atonement have been many. Explanations of it may be broadly reduced to a few. I shall touch briefly upon some of them, reserving my space for that which I conceive to be true.

Before we proceed further in our inquiry it will be in order to define the fact. Everybody who discusses it points out that by separating the word into parts we have a fairly accurate if somewhat unscientific definition. Atonement equals At-One-Ment. Life, so insusceptible of definition that every attempt to explain it resolves itself merely into an endeavor to state conditions under which it is, may be referred to as a relationship. I relate life to the source of all life, God. The right life is that which is in right relationship to the Father. The wrong life is that which is not in right relationship to the Father. The key-word of this attempt to describe life is Harmony. The At-One-Ment is the means by which human life is brought into right relationship with God—that is, with Divine Life—so that harmony takes the place of discord.

Let us now take a definite point in history. At the birth of our Lord human life was patently and horribly in discord with divine life. The same statement with modification may be made confidently of any other period in human history before or since that far-off divine event. It seems always to have been the plan of God to provide ways and means whereby unrighteous humanity could get in right relationship to God, since Divinity could not fail to be always in right relationship to righteous humanity. That is what is meant by eternal life, I take it; can the soul that is in right relationship to God ever cease to be?

For the sake of our argument let us suppose that God looked upon mankind before the Incarnation and found that mankind, steeped in sin, was therefore not in right relationship to Him. Let us reverently suppose that at this juncture the Son said to the Father: "I will take upon Myself humanity and I will so live a human life that one human being at least will be in right relationship to God. Therefore I will by this means make an At-One-Ment between God and man, between Divinity and humanity." I think if we fix our minds upon the divided word rather than the single one with its inevitable Latin association of atoning, we will more clearly understand this measureless, infinite proposition; for, in effect, what our Lord may have said is just what our Lord did. That was just what was in His mind and He did accomplish His intention.

Now the old theologians, Latin fathers in the following of Anselm, conceived of God as angry at disobedient, recalcitrant humanity. Humanity had erred and strayed like lost sheep. It had played the fool as no dumb animal ever could. It had sinned against God. It was in a state of rebellion, contumacy, what you will. God was angry—justly, righteously, properly, inevitably angry—at humanity. Our Lord came in human flesh and is supposed by the Latins to have said to His Father: "Let Your anger fall upon Me; wreak Your vengeance upon Me. I will ransom humanity. I will propitiate Your anger by the sacrifice of Myself. I will buy erring humanity from You since there is no other way to rescue it, and the price I will pay is all that I am." This is the so-called *commercial* theory. We are redeemed by purchase, bought with a price. Anger is diverted from us who merit it to Another who does not. This offends every instinct of fair play in humanity and presupposes an abhorrent idea of God the Father, inconsistent with reason and our worship of Him. I cannot believe it is very widely held in its entirety by thinking people.

Again God is conceived of by others, and properly, not only as Love but as Law. Humanity had outraged the laws of God, violated them, flouted them. The world must be made to realize that God's laws could not be violated with impunity—that swift and certain punishment must be meted out in order that law, vindicated thereby, might be satisfied. Again the Son is thought of as saying to the Father: "Since the law has been violated and some one must be made an example of, punish Me; and, when You have punished Me and have satisfied the law, You will have no further cause for resentment and there will be no further demand for its vindication." This is the *legal theory*, and again I believe there are but few who hold it in its entirety. For laws are not satisfied by punishment but by obedience. No punishment of Christ could satisfy God's law as much as the obedience of man. Moreover, law was appointed not to satisfy a divine whim but solely for the benefit of humanity at large; which at last might learn that obedience meant universal health; disobedience, sickness of body and soul.

Or again what the Son might have said to the Father is often supposed to be like this: "What humanity needs is an example. I will provide that example. Man has forgotten how to be good. Methods hitherto in vogue have not proved satisfactory. I will show him the way. I will be righteous, even unto death, and, when I have provided the example, when I have given him a moral standard, when I have shown him the way, he will be glad to follow it and will thus get into right relationship with the Father." This is the *moral theory*. And this explanation I believe is more widely held than any other, although its essential weakness is in this, that no mere example however splendid has ever supplied enough power to do the work which was hoped from it. Furthermore it does not explain the astounding fact not only that He alone out of all exemplars faultlessly practised His own teachings, but that without His Personality His teachings practically lose all value.

There are many other theories which are urged with more or less power and logic but those just described are the main ones, and, as we have something better to offer, it will not be profitable to dwell upon them further than to admit this: There is in all of them a certain amount of truth, more in the third than in the second, more in the second than in the first. I think if there were not truth, even though as small as a grain of mustard seed, in any theory of the Atonement it could not very long maintain itself and appeal to anybody.

By those who use it familiarly the Greek language has been said to be the best vehicle at the thinker's command for

the expression of delicate shades of abstract thought. There are between 500,000 and 600,000 words in the later English and American dictionaries, yet with a very much smaller number the Greeks could precisely and clearly express the most complex thoughts, which can be put forth in our tongue only by circumlocution. And perhaps because of that extraordinary adaptability of the language the abstract thoughts of the Greek philosophers, logicians, and theologians are much safer than those of the Latin thinkers or their followers. For instance St. Athanasius, he who stood *contra mundum* at Nicaea, is a better guide than St. Anselm, his forbears, or his followers. The theory of the At-One-Ment I shall now propound is distinctly Athanasian, purely Greek.

The At-One-Ment, or the bringing of humanity into right relationship to Divinity, although doubtless determined in the beginning, so far as our own human senses may apprehend it commenced with the Incarnation of the Second Person of the Trinity, who took upon Him humanity and was born of the Virgin Mary. Just here we face the first question, upon the answer to which our whole attempt depends.

What kind of humanity did the Son take upon Himself in order that from this union the God-Man, Jesus Christ, might result? Now for this argument, and because it is true, we may divide humanity into two kinds and only two; perfected and unperfected. Did our Lord take upon Himself perfected humanity or unperfected humanity? Ninety-nine people out a hundred, including theologians who should know better, will at once answer, Perfected. But is that the right answer?

Jesus Christ was perfectly man; that is to say, the humanity that He took upon Himself, that He got from His mother, was like our humanity. If it were not, the transaction is of little moment to us. We would have no concern with it save as a splendid exhibition. There would be no real relations between Him and us. If He did not get from His mother the same humanity that we got from ours, I fail to see in what way the Incarnation personally relates Him to us. No, the humanity that He took unto Himself, the human nature that He assumed and received, was our human nature—that is, unperfected humanity. He was in all things made like unto us His brethren. Man can be no full brother to perfected humanity until and after the At-One-Ment has finally and fully done its work.

I am not now discussing original sin, or Adamic nature, or the nature of man before the fall. I am not now in the least concerned with these things. Our Lord is again and again described as the Son of Man—that is, of humanity, not the Son of Adam. What do we mean by unperfected humanity or unperfected human nature? What is the difference between perfected and unperfected humanity? It is just this: Unperfected humanity is humanity which is still susceptible to temptation. The weakness of humanity is its susceptibility to temptation. Susceptibility to temptation is not sin until it is given way to, weakness is not sin until it is succumbed to.

Now it is distinctly stated that our Lord during His life was in all points tempted as are we. I think it is impossible for us to accept that statement absolutely. We might as well be frank and admit that there are some temptations to which we are susceptible which we can by no means conceive made any appeal even to His humanity, yet the statement stands in spite of our inability or our unwillingness to understand or accept it absolutely. Be that as it may we do know that He was subject to temptation and beyond peradventure temptation of the most subtle and powerful kind, making the most terrible appeal, an appeal perhaps the more terrible and persuasive because we can scarcely fancy ourselves in such a position as to be liable to such temptations, save in much less degree; for instance, few men become great enough to have the kingdoms of the world spread out before them. You can number such men on one hand. All of them fell and great was the fall of them. One of them is perhaps falling to-day. We hope so!

In our consideration of Christ's work, I do not think enough emphasis is laid upon His daily life with its daily temptations. The Spirit of Evil only left Him for a season after that particular recorded period of trial. You may be sure the Devil had been at work before and he was at work after. I have no doubt, even though I cannot possibly believe that

everything tempted our Lord which tempts us, that more things did than we imagine, and I am sure that the temptations He met and overcame were harder to overcome and meet than ours. So He took humanity in its unperfected phase—that is, its susceptibility to temptation—with its weakness—that is, its possibility of succumbing—and with that humanity He lived and died.

I think we are perhaps a little unmindful of the life of Christ because of the tremendous obsession of His death. I do not refer merely to His public life during the short period of His ministry, but to His whole life, for as I view it the At-One-Ment was a continuous process. It did not begin at birth, only to stop for a while, to be taken up later during the public ministry, or at the Passion. It was going on all the time. No hour of the human life of Jesus was wasted. God is pure act, the At-One-Ment was always in a state of making. Indeed it is no extravagant statement to say that it was and is going on always in the mind of the Father, and of the Son, and of the Holy Spirit; but we are talking now of its human aspect.

People often wonder why it was necessary for our Lord to come to such a poor family, to live under such narrow conditions, to be forced to earn his daily bread. When I say, as I sometimes do, that the Son of God was a Carpenter, who labored for His daily bread and supported those dependent upon Him; when I declare that the hand of Christ upraised in blessing, or breaking bread, was a calloused, toil-worn hand, I have seen and felt repulsion among those to whom I spoke. Yet is it not true? Why was He so poor that He contrasted His homelessness with the nests of the birds of the air and the dens of the beasts of the field? Why could not He have been spared the hard conditions under which His life, private and public, was lived? Why did He have to suffer so terribly? Why was He so sorely tried all through His life? What was the reason for the Passion?

I think the answer is this:

He had so to live under such conditions that no man, whatever his conditions, could stand up in any Judgment Day and say to Him: "You don't know what it is to be hungry and thirsty. You don't know what it is to be naked and cold. You don't know what it is to be friendless and deserted. You don't know what it is to be abandoned and betrayed. You don't know what it is to be tortured and killed. You don't know what it is to suffer mentally and physically. The breaking power of all of these happenings has never been applied to You. It was easy for You to be good because what has happened to me never happened to You. If it had—"

With that unperfected humanity which made Him indeed the Son of Man our Lord had to face every conceivable hard condition that humanity has to face, and by the exercise of means which are at the disposal of humanity, even though no one save He ever used them to the full, He had to triumph over temptations begot by those conditions; and many more of which even the most sorely tried among us may know little or nothing. And that is just what He did. He ran the gamut of hard human experience. Before He rose to its heights He sounded its depths. He lived a human life with the same humanity that we have and He never broke. He never gave way. He took unperfected humanity, susceptible humanity, made it perfect, made it strong. He lived with it. He suffered with it, He died with it. He rose with it. He went to Heaven with it, and with it, will again appear at the last great day—*Christus Victor!*

The Passion? The thing that it is hardest for humanity to face is death, especially death after torture such as comes to none of us. I have seen a great many people die. A few of them have died consciously, fewer still struggling, fewer still in spiritual anguish. To most of them death when it finally came has been an unconscious drifting away, mercifully so. Rarely does a man die in possession of his faculties unless from wounds. Rarely does he have much time for repentance or any preparation other than that his life has given him. Generally he is too weak and feeble to do anything but just go and know not that he is going.

This is not always true. There are enough exceptions to prove the rule and some of them in my memory are very terrible, but those who have approached death in full possession of their faculties with the full realization of what was coming are amazingly small in number. I dare say the

experience of every priest, physician, and nurse will bear me out in this statement.

Our Lord approached His death in full consciousness, with every faculty stimulated to its highest and most responsive pitch; and this in spite of tortures that might and frequently did shortly reduce ordinary victims to a state of coma. He disdained anything which might conceivably impair His consciousness and realization in any degree whatever. Before the final physical torture He had to endure mental anguish which was so great that it forced bloody sweat to His brow, a thing not absolutely unique in medical history, I believe; an anguish compounded of seeming failure, open rejection, base treachery, cowardly abandonment, and physical weakness. In order that He might prove His humanity to the end, He had not only to live with it but to die with it. He had to show that as it did not break in life so also it would not break in death. That was one reason for the Passion. And we must go even further.

No one has ever fathomed the full meaning of that most terrible of all appeals that ever was wrung from human lips: "My God, My God, why hast Thou forsaken Me?" Not even St. Paul himself could declare the whole mind of Christ, and I am sure no one else can do it. What we say about it is only our groping, incomplete speculation. Although I cannot by any means reconcile it with the contention of this thesis, that He never allowed the weakness and imperfection of His humanity to get the upper hand, yet in some strange way there had to be added to His experiences the experience of alienation from God which can only come from a feeling of giving way to the weakness of humanity. He had to show that even though He might pass under the dominion of sin—which He never did—it would not break that humanity. "Him who knew no sin, He made to be sin" on our behalf.

Now that is a contradiction in terms I know. It is against reason and it may be unintelligible, yet much reflection upon it has made me venture to submit it. God did not forsake Him, would not forsake Him, could not forsake Him, since He had never given way, yet in some inexplicable way Jesus had to experience some sense of being forsaken. He had to meet the temptation to curse God and die. He did not yield.

I do not even know whether we thoroughly understand the meaning of the great cry, "It is finished," so different from the terribly piteous appeal we have just considered. We certainly do see through a glass darkly when we lay on our poor human insight such tasks as complete understanding of God. Yet doubtless that great cry related to the long task which began when He assumed that weak humanity and did not give way to its temptations, when He took it through such a life as no human had ever lived and did not break or allow it to break Him, even in such agonies as the cross brought to Him. That was the last word that fell from His lips before His death. His earthly, mortal life was finished—and, so far as human life is concerned, successfully finished.

But was His task altogether completed? I venture to believe it was not. Who knows what meets us in the future? Some of us pray for the dead; and I, for one, am glad. But, if we pray, it is because we believe that they need our prayers or can benefit by them. There was still an experience which He had to undergo with His humanity, and so He went out into the beyond to face whatever is there. And then He rose from the dead. Then, and not until then, I conceive Him as presenting that once unperfected humanity, that originally weak humanity, with its susceptibility to temptation, to God the Father and saying to Him: "Father, I have lived My human life with the humanity of My brethren and I have not failed. I have been, I am, without sin. The Prince of this world came and had no power over Me."

What would be the result of such a proclamation as that? Why, *ipso facto*, at once, the perfect Diety of God and the perfected humanity of Jesus Christ would be in right relation, would be in harmony. There would have been effected a complete At-One-Ment. This is the Atonement I have sought to explain, the great conclusion at which I have been aiming.

Now all this is so simple and so reasonable in its main outlines that people as a rule say, "Why certainly, of course it is true, it must be true." And then, reflecting a little, they ask, "But how does it benefit me? I haven't done that with

my humanity. I could not do that with my humanity. It is a task only possible to the Son of God."

How that Atonement can be brought to us, or how we can be brought to it, how we can share in it, how it can become an Atonement not merely of the humanity of Christ but an Atonement for my humanity and yours to the end of time, will be the subject of our consideration in the paper that follows.

[Concluded next week]

CHURCH WORK IN A MILITARY CAMP

BY THE REV. A. J. GAMMACK

Rector of Christ Church, Fitchburg, Mass.

AT Ayer, a few miles from this parish, Camp Devens is rapidly being put in readiness for the reception next month of 30,000 troops of the new National Army. At present a regiment of 2,000 men of the National Guard is stationed there. I try to keep in touch with the religious situation within and without the camp. Fluidity is the prevailing condition. Now, while precedents are being set and before crystallization sets in, is the time to try to get clear ideas and to formulate plans.

Within the camps and apart from the work of the regimental chaplains, our opportunity for ministering to our own men would seem to lie through the governmentally recognized institution of the Y. M. C. A. In the huts will be provided rooms where the clergyman of any denomination may meet and talk with parishioners and others who have entered the army and who may wish to talk with him. At Plattsburg the Holy Communion was celebrated every Sunday morning at an early hour in the Y. M. C. A. building. The secretary in charge at Camp Devens is arranging for me a place where the Holy Communion will be celebrated next Sunday. To provide the Holy Communion for our men is a definite duty and the service would seem to be our peculiar contribution to the general situation. Here we can give and here we must not give up. The appreciation of this service by Christian men in camp, untrained in our Church and unaccustomed to any service at an early hour, has impressed me. The early hour seems to fit in best with the Military Sunday.

There is apparent rivalry on the part of the Churches to secure opportunity within the camps. The rivalry seems to be to get recognition, to exploit the occasion for their own advancement, and to get the chance for their ministers to preach before large crowds. One does not go far into the situation without finding that the real opportunities for ministering to the religious needs of the men are, to a pitiful extent, not taken advantage of. At Plattsburg I found a Jewish rabbi whose headquarters was in the Y. M. C. A. hut and who was available for everyone who wished to see him during all the working hours of the seven days of the week. He held no services but he was always busy and he told me that of those who came to him, as many were Gentiles as were Jews. I find no rivalry in this kind of work, which is without doubt the most valuable of all.

I have been told by men entering the military service that the effect of the military life on them is so great that within a few weeks they cease to be the men they were before. A fundamental change is wrought. They are in a sense born again. With some the change is for the better; selfishness is burned out and strengthening of character comes with the strengthening of the body by discipline. With some the change is for the worse; they become hardened and brutalized and reckless. In its religious aspect the issue seems to be between faith and fatalism.

The calling of the National Army in September will be a great opportunity for the clergy. Let them take pains to see their men before they go. Let them keep in touch with the men while they are in camp or over-seas. Let them, if possible, visit the camps and avail themselves of the opportunities that will be abundantly offered, of seeing and talking with the men individually. Let them urge their men to establish relations with the chaplains provided from our Church and let them communicate with the rector of the local Church who may be counted upon to invite and to welcome the soldiers to the services and to the hospitalities of the parish.

The Prayer Book of Lewis Morris, First Royal Governor of New Jersey

By MARSHALL DELANCEY HAYWOOD

Historiographer of the Diocese of North Carolina, Author of Lives of the Bishops of North Carolina, etc.

LEWIS MORRIS, of Morrisania Manor, in the Province of New York, was the first colonial governor of New Jersey after that province had been set up as a government separate and apart from New York. He was commissioned by King George the Second in 1738, and served until his death in 1746. No more devout Churchman than Governor Morris could be found among the American colonies. Many years before he was appointed Governor, the Rev. George Keith wrote (February 26, 1702) to the Lord Bishop of London, saying:

"Colonel Morris is a very good friend to the Church, and a promoter of it, and was very kind and assistant to us, and is very regular in his family, and his Lady is a very pious good woman. His family is a little Church. He useth the Common Prayer in his family daily, and on Sundays his neighbours come to his house as to a Church, and at times Mr. Inness preacheth in his house. I suppose Your Lordship remembereth Mr. Inness, a good man, but a Nonjuror."

In the last will and testament of Governor Morris, he gratefully makes acknowledgment to Almighty God for past mercies shown him throughout a long and eventful life, and adds this thoughtful observation as to the future existence of man:

"What the state of the dead is, I know not; but believe it to be such as is most suitable for them, and that their condition and state of existence after death will be such as will fully shew the wisdom, justice, and goodness of their great Creator to them."

A ponderous copy of the Church of England's Book of Common Prayer (sixteen inches in length and ten in width), formerly owned by this old colonial Churchman, is now in the possession of the present writer, one of his descendants—maternally a grandson of the late Mrs. John G. Hicks, of New York City, who was a daughter of James Graham, and granddaughter of Major John Graham (First New York Continental Regiment), the parents of the last named being James Graham and his wife Arabella Morris, daughter of the aforementioned Governor Lewis Morris. This book has come to the writer as a present from his great-aunt, Mrs. Sarah Graham Hawley, of Syracuse, New York.

Aside from the interest of its past associations, this volume is of a remarkable character. It was printed in London by John Baskett, "Printer to the King's Most Excellent Majesty", in 1734 ("MDCCXXXIV"). The frontispiece is a representation of St. Paul's Cathedral. The title-page, in black and red type, runs as follows: "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches: and the Form of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons". Then follows a cut of the royal arms of England, surmounted by the initials of the King, "G. II. R."—*Georgius II., Rex.* After the table of contents there is set forth "An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments", passed in the first year of the reign of Queen Elizabeth ("*Primo Eliz.*") This Act begins:

"Where at the death of our late Sovereign Lord King *Edward the Sixth*, there remained one Uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of *England*, which was set forth in one Book, intituled *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, authorized by Act of Parliament holden in the Fifth and Sixth Years of our said late Sovereign Lord King *Edward the Sixth*, intituled *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; and which was repealed and taken away by Act of Parliament, in the First Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay

of the due honour of God, and discomfort to the professors of the truth of Christ's Religion:

"Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and everything therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of *St. John Baptist* next coming", etc.

This act is of considerable length—much too long for repetition here. After it there is given an act passed in the thirteenth year of the reign of Charles the Second ("*XIII. Caroli. II.*"), this being entitled: "An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England". Then follow brief dissertations on the following subjects: the Preface to this volume; the Service; why some Ceremonies are abolished and some retained; the Order for reading the Psalter; and how the rest of Holy Scripture is appointed to be read.

The body of the book then follows, and after it are appendices in the shape of Special Offices, indicative of the perils and tribulations through which the Realm and Church of England had passed. Among these the following are historically interesting: "A Form of Prayer with Thanksgiving to be used upon the Fifth Day of *November*, for the happy Deliverance of King James I. and the Three Estates of *England*, from the most traitorous and bloody intended Massacre by Gunpowder: and also for the happy Arrival of His Majesty King William on this Day, for the Deliverance of our Church and Nation". After this is another office, being: "A Form of Prayer with Fasting, to be used upon the Thirtieth of January, being the Day of the Martyrdom of the Blessed King Charles the First: To implore the Mercy of God, that neither the guilt of that sacred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity". As Governor Morris's father was an officer in Cromwell's army, we may conjecture that he said this prayer most devoutly for the safety of his "posterity", and then loyally endeavored to enter into the spirit of the following: "A Form of Prayer with Thanksgiving, to Almighty God, for having put an end to the great Rebellion by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years Interruption: Which unspeakable Mercies were wonderfully completed upon the Twenty-ninth day of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy". With all these foregoing references to King George's predecessors, he himself was not forgotten, as the following will show: "A Form of Prayer with Thanksgiving to Almighty God, to be used in all the Churches and Chapels within this Realm every Year, upon the Eleventh day of *June*: Being the Day on which his Majesty began his happy Reign".

After the special offices quoted above, there are the King's Declaration of 1562, the Thirty-nine Articles, the Constitutions and Canons Ecclesiastical adopted by "the Bishop of London, President of the Convocation of Canterbury, and the rest of the Bishops and Clergy of the said Province: And agreed upon, with the King's Majesty's License, in the Synod begun at London, Anno Dom. 1603." Last in this volume, as in English editions of the Bible and Prayer Book, even in our own day, there is: "A Table of Kindred and Affinity, wherein whosoever are related, are forbidden in Scripture, and our Laws to marry together". In this table we are gravely cautioned that a man may not marry his Grand-

mother, his Grandfather's Wife, his Wife's Grandmother, etc., etc., while a similar prohibition is aimed at a woman marrying her Grandfather, her Grandmother's Husband, her Husband's Grandfather, and so on through thirty degrees of consanguinity and affinity, as in the case of the table for men. As already stated, this table is retained in the modern English editions of the Bible and Book of Common Prayer.

In this Prayer Book are several inscriptions indicating its past owners. The first, in point of time, is dated several years after the death of Governor Morris, and is in the handwriting of his son, Lewis Morris, the younger, who presented the book to his sister, Mrs. Isaac Willett. It says: "Margt Willett, her Book, the gift of Lewis Morris Esqr. 1752". Mrs. Willett died childless, and the volume passed to her sister's descendants, as shown by later inscriptions. The first of these reads: "Margarett Graham 1796". Then: "James Graham, Presented to him by his Aunt Arabella Graham 1822". And last: "Mr. James Graham's Book 1833".

It may be added, in conclusion, that notwithstanding the exemplary Churchmanship of Governor Morris he and the

New Jersey Colonial Assembly did not always "dwell together in unity", if we may judge from one of the several autograph letters of his, now owned by the writer of this sketch. It is dated November 28, 1745, and is addressed to his son-in-law James Graham. In it he says:

"I bid as fair as our Assembly can wish to drop out of the way and afford them a new Governour to be their very humbl Servant. But, ill as I am, I am worth still two dead men, tho' to do them justice, they leave no paines untry'd, if ill words and ill nature will do it, to send me to heaven. But I having often had to do with men of as crooked dispositions as themselves, Providence has hitherto been so kind as not to gratify them; though they prudently take care that if I do live, it shall be as their brethren ye Bears do in Winter, by sucking my paws."

It was about six months after writing the aforementioned letter that the old Governor was called from the trials and vexations of mortal life, as I have another letter, written from Trenton by the younger Lewis Morris on May 21, 1746, which says: "My father departed this life at Eleaven of the clock this Day, and by his Will has desired he may be buried at Morrisania."



PRESENTATION OF AMERICAN FLAG TO GENERAL PERSHING. REV. DR. WATSON MAKING THE ADDRESS
 (1) Admiral Lacaze; (2) General Pershing; (3) Rev. Samuel N. Watson, D.D.; (4) President Poincare
 [Copyright by the New York Herald Co. By permission]

The event shown in this picture occurred "somewhere in France" in July. The Flag, which had been decorated with the insignia of the Order of the Cincinnati, was the gift of Americans in France to General Pershing. The Rev. Dr. Watson, rector of the American Church in Paris, is making the presentation address.

CARDINAL MERCIER ON PUNISHMENT OF NATIONAL FOES

AGAIN has the brave Cardinal Mercier defied the invader of his country by sending a pastoral letter to his clergy. As reported in the *Manchester Guardian* the Cardinal says:

"Some confused notions are in the air concerning our obligations of justice and charity toward the enemy of our country. It is a good opportunity to recall to our memory some few points of doctrine of the great Master of Christian philosophy and theology, St. Thomas Aquinas. It may be good or bad, answers St. Thomas, it may be the cause either of an act of virtue or of a sin, according to whether the avenging will is righteous or not. 'The will to avenge evil, having respect to order and justice—this is a virtuous action. Thus to wish for the redress of a moral evil within the limits of right is to rebuke evil, is a zealous and good action. But to have an unruly desire for vengeance, whether within the limits of a law or not, and having for its first object the punishment of the guilty rather than the repression of evil—this is an evil action; in this latter case, in fact, the suffering of your neighbor becomes the aim of your vengeance.'

"The application of these principles to the present situation is simple. The injustice of the violation of our territory is flagrant, and is admitted by the authors of it. The contempt shown for our rights, from the first days of the invasion until now, is undisputed. The repression of these iniquities is manifestly righteous, and for those who have the power it is a duty. To wish that this duty may be accomplished, that order shall be reestablished, that the authors of disorders shall be punished and reduced to impotence, to wish that inoffensive people shall be able to live in peace, that the last word shall rest with right and the honor of the God of Justice, to wish this with the full force of our will and with all the passionate ardor of which human nature is capable, this is to be true to our vows of justice, this is a righteous action.

"But this is hatred, you may say, and charity excludes hatred. But what is hatred? Is it not to wish evil for evil, to desire suffering for your neighbor merely that he may suffer, and to let this suffering be the goal at which your desire dwells with pleasure? A disposition such as this would indeed be guilty.

NOT HATRED

"On the other hand, to wish a physical evil to some one who has done wrong and remains obdurate, not as an aim in itself, but as a means to a further moral aim, to wish that the guilty suffer, so that under the strain of suffering conversion may come to him, though he would not go to her—this is not hatred: it is, on the contrary, reasonable love. 'As I live,' saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.' We imitate our God; we do not wish our enemies to be excluded from Paradise. We wish them to become once more worthy to enter into it. . . .

"Hatred springs from a destructive instinct. Righteous vengeance springs from charity. Courage opens the way to her by banishing fear from the heart. The King, the Government, the people of Belgium, knew this fortitude on the night of the 2d of August at midnight when they defied the insolence of the military giant who flung himself on them. Fear once banished, the righteous soul looks duty in the face. The wrong done to truth, to justice, and to God becomes to her as a wrong done to herself. The peril of her brothers is her peril, the flame of her twofold love of God and mankind burns high, the sacrifice of self is decided, anything rather than abdication and dishonor. And this great act of love was willed by the Belgian people. They remain faithful to it. Their tears, their strength, their fortune, their blood does not seem to them too high a price for the triumph of their right and the guarantee of their independence."

The merchant turned to the boy with the weak intellect and said: "What a wonderful thing. When these wires are completed, you will be able to send a message through to Aberdeen, many miles away, and get an answer back in twenty minutes." The half-witted Christian lad on hearing that, exclaimed: "I do not see anything wonderful in that at all." And on being asked by the merchant whether he knew of anything more wonderful, he remarked: "I should think I do." He then said to the merchant: "Did you ever hear of people getting an answer before they sent their message?" And on the merchant asking what he meant, he replied, "I only mean what Isaiah says, 'It shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"—*The Gentleman*.

THE TRUEST help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—*Phillips Brooks*.



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, yet reserves the right to exercise discretion as to what letters shall be published.

ARCHBISHOP ALEXANDER'S PRAYER

To the Editor of the Living Church:

I AM enclosing an adaptation of the prayer written by Archbishop Alexander of Armagh at the request of his friend Field Marshal Roberts, and distributed by him for use of soldiers in the field in South Africa. Writing from Capetown on January 23, 1900, the Marshal says: "I have had 100,000 copies of the prayer printed, and more shall be struck off if I find that more are required, for I am anxious that everyone of our soldiers should have a copy." (*Primate Alexander*, by his Daughter, pp. 85, 86.) The only changes made from the original are the substitution of words for "King" and "England". I am sending this copy because an imperfect copy has already been printed in American papers. Could not the New York Bible and Prayer Book Society be induced to print the prayer for use of our own soldiers and sailors?

"Almighty Father, I have often sinned against Thee. O wash me in the precious Blood of the Lamb of God. Fill me with Thy 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 country and our colors. If it be Thy will, enable us to win victory for our cause; but above all give 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. Amen."

Summit, N. J., August 14th. WALKER GWYNNE.

CHRISTIAN SCIENCE AND SUICIDE

[CONDENSED]

To the Editor of The Living Church:

ON July 28th THE LIVING CHURCH published a dispatch from New York to the effect that a widow had committed suicide in a hotel and that the Christian Science text book, "Science and Health with Key to the Scriptures", by Mrs. Eddy, lay near her.

This comment followed: "There is more than mere coincidence in the so frequent association of 'Christian Science' and suicide!"

In the first place, the alleged detail as to the Christian Science text book is without foundation. I have positive authority for stating that the book referred to was not in the same room with the woman, but was with other books in another room of the apartment. It is not known that the woman had ever been a student of Christian Science.

In the second place, Christian Science, instead of being associated with suicide, is associated, in the minds of countless men and women in all parts of the world, with life, health, happiness, and Christianity. . . . Yours sincerely,

H. S. HUGHES, JR.

Christian Science Com. on Publication,
Milwaukee, Wis., August 17th.

CHURCH PERIODICALS FOR SOLDIERS

To the Editor of the Living Church:

VERY shortly there will be erected in connection with the several cantonments to be built for the housing of the new American army a series of libraries to be conducted under the auspices of the American Library Association. This measure is being conducted along efficient lines and with a view to the immediate needs of the men. Naturally recreational publications of various kinds will predominate, but it seems to me that it would be most helpful if Churchmen would see that they were provided with Church periodicals, and I am writing to say that I shall be very glad to receive and expend for that purpose any contributions that may be sent to me by interested Churchmen.

From my own observation I am persuaded that a large number of Churchmen are to be found in the ranks of the army and they will appreciate having regular access to such publications as THE LIVING CHURCH. CLINTON ROGERS WOODRUFF,
Philadelphia, Pa., August 13th.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

INFANT MORTALITY IN CONGESTED DISTRICTS

Dr. Kerr, the Medical Officer of Health for Newcastle, England, states in his last annual report that for the past eight years the average infantile mortality there has been 127 per thousand births, and for the babies under observation 118. Of the latter, the babies born to families living in one room showed a mortality rate of 145; where there was two rooms 119, and where there was three rooms 10. It would be as foolish to draw mathematical conclusions from these figures as to dismiss them altogether. In commenting on these facts, *Garden Cities* (England) says:

"Generally speaking, the one-room population are the lowest in physique and stamina, and its weakly offspring are less able to struggle against disease. But this adjustment of nature, which inexorably limits the slum population that otherwise would menace still more greatly the whole community, is nothing to be proud of or satisfied with. The housing problem cannot rest alone, and we must find out why the death rate in one class of population is 14½ times greater than it is in another. The nation is just now realizing what 'man power' means, and if we are wasting this terrible proportion of life how can we hope to keep our end up in the future?"

REMEDY FOR HOUSE SHORTAGE IN ENGLAND

Sir William Lever, dealing with the national house shortage in England, declares that the best way of solving the problem is by "the municipality acquiring suburban land in large quantities at reasonable prices and offering it absolutely free for the immediate erection thereon of cottages in conformity with by-laws specially drawn up for dealing with the same." Sir William holds that "dear land is the chief cause of high rents for cottage houses". The municipality would be recouped, he says, by the increased rateable value thus created. The municipality or the Government should first draw up a town-planning scheme, but if the Government undertakes the building or even the direct financing of schemes, such action, Sir William says, "would absolutely check and prevent any building being undertaken by private individuals," with the result that the problem would be worse than ever.

Social service work is bulging larger and larger in new American charters. As an illustration of the ambitions of those who are interested in social service in Cincinnati, the following recommendations to the Charter Commission represent the ambitions of those who are interested both in the propaganda and administrative sides of the question:

"We recommend that there be established as a major department in the city government a Department of Public Welfare to be in charge of a single director to be named by the mayor. At the present time, the Department of Public Welfare is a subdivision of the Department of Public Safety. Other subdepartments in the Department of Safety are: Administration, Police, Fire Protection, Buildings, Smoke Inspection, Opportunity Farm for Boys, Opportunity Farm for Girls, City Workhouse, City Infirmary, Cincinnati General Hospital, and Municipal Lodging House. It has been customary through administrative arrangements to make the last five departments, namely, Opportunity Farm for Boys, Opportunity Farm for Girls, City Infirmary, City Workhouse, and Municipal Lodging House, and to a certain extent the General Hospital, practically subdepartments to the subdepartment of Public Welfare, because the director of Public Safety has customarily administered these subdepartments through the director of the subdepartment of Public Welfare. It is our recommendation that the charter organize permanently an arrangement which has generally been followed in the administration of these departments—the chief difference being that the Public Welfare Department will be a major department with the head appointed directly by the mayor, rather than a subdepartment of the Department of Public Safety. The director of the Public

Welfare Department should have complete charge of the management of the public welfare work of the city including the charitable and penal institutions and have power to appoint all employes and fix their compensations."

The subject that has engaged the attention of the Los Angeles commission during the past year is the importance of what might be called "community conservation" in the smaller cities, towns, and country districts in the diocese, looking to lessening, if possible, the lure of the city for young people of these tributary communities or at least sending them out better equipped in character, mind, and body for the strain of life in the city. The opportunity of the Church for leadership is nowhere greater than in these communities, where it will be found usually that there are insipient social forces waiting to be organized and directed, and an open field of usefulness so far as any competing interest of other churches in the subject is concerned. In order to bring this subject before the clergy of the diocese, the commission sent to every clergyman in charge of a parish or a mission (excepting the cities in which there is more than one parish) a copy of a pamphlet entitled *What Social Workers Should Know about their Own Communities*, containing a simple and comprehensive guide to community study. A letter accompanying suggested that a practical way to begin parochial social service work would be by setting a group of people in the Church to studying their own community with this pamphlet as a guide. It is impossible to believe that the solitary letter received in response to this effort is the measure of the interest of the clergy in the subject of town and rural social service, which is becoming recognized as a key problem of social progress.

The Dayton campaign has brought out some very effective advertising, mostly on the part of those who were favorable to the reelection of the city commissioners. Among those contributing their part to this illuminating advertising was the Women's Non-Partisan League. Among other things they published a pamphlet bearing this striking caption:

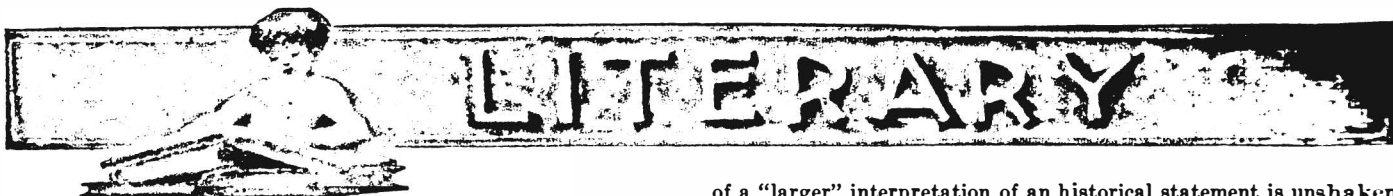
"DON'T BE A DEMOCRAT!
"DON'T BE A REPUBLICAN!
"DON'T BE A SOCIALIST!
"BE A DAYTONIAN!"

Warden Ryan of the Colorado penitentiary made a very valuable suggestion with regard to the utilization of the man power in a telegram to President Wilson in which he said:

"May I not suggest as an aid to increased food production that the government urge all states, as well as superintendents of federal penitentiaries to immediately utilize their trustworthy prison population in crop production according to Colorado's plan? This would mean placing at farm work forty per cent. of all the men now confined in the prisons in the United States and would put at work on the soil many thousands of men now either idle or engaged in less profitable pursuits than crop production."

Some idea of what the Dayton system means to the people may be gathered from the following advertisement appearing in the *Dayton Journal* during the recent campaign:

"There isn't an old woman in this city who couldn't call up the City Manager to-day and get a respectful hearing, if she had a complaint to make or wanted something attended to. What attention would a political organization pay to the complaint of an old woman? Or what attention would it pay to anyone else who couldn't control a few votes?"



BOOKS OF THEOLOGICAL INTEREST

Form and Content in the Christian Tradition. A Friendly Discussion between W. Sanday, D.D., and N. P. Williams, M.A. New York: Longmans, Green & Co., 1916. Price, \$2.00.

It will be remembered that, among the precipitates of the Kikuyu controversy, one of the most surprising was a pamphlet by Dr. Sanday entitled *Bishop Gore's Challenge to Criticism*. It was a surprise, and to most of us an unpleasant surprise, as it contained an announcement of its distinguished author's conversion to "modernism", in the sense that he had ceased to believe in the Virgin Birth and the physical resurrection of our Lord, beliefs of which he had all his life been a most able champion. The reasons for such a change required more detailed presentation than was possible in a pamphlet on a special controversy, and the present volume gives them at greater length, together with a detailed criticism of them by the Rev. N. P. Williams, an enlightened but rigidly orthodox Catholic Churchman.

The book begins (pp. 1-20) with a paper published by Dr. Sanday in the *Modern Churchman* for June, 1915, with the title, *On Continuity of Thought and Relativity of Expression*. This title adequately describes its contents; it argues that (a) the Church's Creeds cannot be considered satisfactory formulations of Christianity to-day but (b) a "larger" sense can be found in which they can be recited by the "modern man." The intellectual limitations of the Fathers debar us from treating their concepts as final or irreformable and yet the symbols of the ancient Church are not to be disregarded. The Virgin Birth can be subsumed under the "more important idea of Supernatural Birth"; Dr. Sanday will not be a party to putting "nots" into the Creeds.

This position Mr. Williams attacks in his "First Letter" (pp. 21-39). He denies that the limitations of the Fathers were of a sort that made their formularies fallible. Such terms as *ousia*, etc., he holds, are not "metaphysical" terms at all; their categories are simply "common-sense", and they need no restatement. With the clauses of the Creeds there can be no tampering. They are to be accepted on the authority of the Church and the authority of the Church is to be accepted by an intuitive process that is verified by religious experience.

Dr. Sanday's reply (pp. 40-54) agrees that Mr. Williams is right in speaking of "common-sense" categories. As regards the ontological articles of the Creeds he feels no difficulty. It is the historical clauses that trouble him, as he feels that the Fathers, even the earliest, had not proper historical information. With Mr. Williams' doctrine of intuition he feels he must quarrel, for it seems to him to reduce the reasons of belief to mere assertion. Christian faith, in his opinion, has its roots in a knowledge of the sacred history as a whole. And the aim of the modernist is to unify knowledge by bringing religious thinking into agreement with the rest of modern thought.

Mr. Williams' rejoinder (pp. 55-93) is devoted chiefly to a defense of intuition as the basis of faith. "You ask, 'Does not this mean, assumed without proof?' To which I reply, Of course it does" (p. 57). All religion rests on intuition, Dr. Sanday's "moderate" position no less so than any other. The religious instinct is comparable to the aesthetic, incapable of demonstration to the man who does not possess it. But, the Catholic intuition once achieved, the difficulty in the historical clauses of the Creeds vanishes, for it will be seen that God could illumine the minds of the Fathers as easily with historical knowledge as metaphysical. But this intuition is unitary and the whole depends on each of its parts, so that, if the Virgin Birth should be historically disproved, the Catholic faith would "tumble down with a crash" (p. 90). In the meantime the historical clauses must be accepted as such, without appeal to a "larger" sense, which really destroys them. Still, faith is not independent of an historical basis; the earlier Fathers had better sources of information than we, and Dr. Sanday's real difficulty is his unwillingness to accept the miraculous.

In his reply (pp. 94-118), Dr. Sanday acknowledges that he does have difficulty with the miraculous—or, at least, with most narratives of miracles. As to his own faith, he denies that it rests on an intuition, its basis is rather *anticipated truth*, not obvious but capable of indefinite verification. The pure intuition doctrine could easily lead to Ultramontanism. He questions that historical facts were conveyed to the Fathers by divine transmission and holds that it is untrue that even the earliest had much extra-canonical historical information. His belief in the validity

of a "larger" interpretation of an historical statement is unshaken by Mr. Williams' criticism.

The latter's final letter (pp. 119-167) is the longest in the series and consists largely of a rather conventional defence of the miraculous and an historical apologetic for the New Testament miracles that lacks technical knowledge. A more able contention that Catholicism is the normal form of Christianity closes his discussion. Dr. Sanday contributes his own "last word" in the preface, and devotes himself chiefly to disclaiming certain imputations that his antagonist had drawn from his statements.

This description of the contents of this very important debate will probably serve as a criticism of it as well. Mr. Williams has decidedly the advantage in clarity of statement, for Dr. Sanday's position is tentative in many points and he often seems to be feeling his way. And Mr. Williams realizes the difference between the two positions more clearly than does Dr. Sanday; the latter seems unaware of the extent of his radicalism (as is often the case when a conservative comes to a very gradual acceptance of radical conclusions). On the other hand, Mr. Williams' historical knowledge is inadequate, something that perhaps explains his overemphasis on intuition. Intuition can be used and has been used to defend anything from Mormonism to Christian Science, and where it is adopted argument becomes irrelevant. And his "unitary" conception of the faith is intensely dangerous. A century ago it was the custom to say: "If Eve did not eat a literal apple, all Christianity is false." The fight against rationalism cannot be won by such an attitude as this.

BURTON SCOTT EASTON.

The Spiritual Ascent of Man. By W. Tudor Jones. With an Introduction by A. L. Smith. New York and London: G. P. Putnam's Sons, The Knickerbocker Press, 1917. \$1.50.

Dr. Jones seeks to introduce the general reader to the main problems of science, philosophy, and religion, as interrelated and dependent for solution upon their unification in a large synthesis. "A religious synthesis which is obtained at the expense of the conclusions of these various branches is without a doubt destined more and more in the future to be of less and less avail and finally to pass away." He stresses the need for reconsideration of the problem of religion, and seems to look for a religion of the future which shall be the product of larger synthesis rather than of things done, and of truths once for all revealed in the past.

He begins his assemblage of data at the bottom, the physical; and skilfully proceeds upward from matter to life, body to mind, intellect to intuition, "is" to "ought"; finally interpreting the whole in terms of spiritual values and with reference to the conception of God, of religion, and of Christianity.

He concludes that man is "more than matter, and is able to soar to heights from which he may read the meaning of the universe, and may experience that meaning as a real element within his own personality. And such a meaning is never to cease to grow". "Our whole being, then, is made for God and needs God"—a most important conclusion, needing emphasis in every age.

The book is full of meat and of fruitful suggestion. Yet an assumption runs through it which needs carefully to be eliminated by one who would not be misled. This assumption is that religion itself is conditioned in value and content by the kind of intellectual synthesis which he endeavors to promote. St. Thomas à Kempis says:

"Far rather had I feel a sorrow for my sin,
Than know the definition of the feeling."

Religion is constituted by the relations to God in and through Christ which were placed within our reach by the light and grace which the Saviour made available by His self-manifestation, death, and resurrection, and which have been enjoyed ever since by multitudes in the Church, regardless of their ability to synthesize the problems of religion with those of science and philosophy. All that constitutes true religion in itself has been ours for nineteen centuries.

It is not meant that the synthesis with which Dr. Jones concerns himself is without value. In each stage of civilization men must bring to the service of religion such intelligence as existing conditions and personal education make possible. But it is the conditions under which we practise true religion that change. Religion, once placed within our reach, remains essentially the same in nature, and in its validating truths, forever. Its fundamental dogmas can never become outworn, however much our understanding of their bearing on other realms of knowledge may

F. J. H.



RELIGIOUS EDUCATION

REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of
the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

EDUCATION Week as observed in the American Church is a foundation made by the Board of Religious Education of the Province of Washington and in particular by its field secretaries, the Rev. Stewart U. Mitman, Ph.D., and the Rev. Frederic Gardiner, L.H.D. Its purpose is by a week of special campaign in each diocese, parish, and mission, to set before the people of the Church the need, the value, the claims, of religious education. Each year some particular aspects or plans of the work are put prominent on the programme. Thus, the call to the ministry, and the parish as the source of the ministry of the future; the Sunday school as the builder of the future nation, Church, and home; the Church student as a future leader; these are among the topics for sermons and conferences suggested in former years. For 1917 the general theme is: "The Province Enlisted for Service", and the suggested topics are, The History and Resources of the Province; The Opportunities for Service in the Province of Washington; The Church's Forces Mobilized: (a) The Church's Organizations, (b) The Church's Soldiers.

The programme makes numerous pertinent suggestions, beginning with a series of pithy generalizations for which the Rev. Dr. W. E. Gardner of the General Board, and the Rev. Dr. F. Gardiner of the Provincial Board seem to have a peculiarly felicitous gift, as evidenced in the publications and programmes they edit. Those in this year's programme run as follows:

THE FUTURE IS BORN OUT OF THE WOMB OF THE PRESENT.

WHAT SOCIETY WILL BE IN THE NEXT GENERATION IS BEING DETERMINED IN THIS.

WHAT THE CHURCH SHALL THEN REAP WE ARE NOW SOWING.

NOT EVEN THE MOST INSISTENT CHALLENGE OF THE PRESENT MUST TEMPT US TO IGNORE FUTURE OBLIGATIONS.

The plan of observance includes the first Sunday of Education Week (October 20) as a Sunday school day, being the day of prayer and intercession for Sunday schools throughout the world. It also calls for a carefully prepared programme for the Sunday school as well as the congregation, and advises the combining of the two where feasible and helpful. The clergy are asked to preach on the suggested topics on Sundays, October 20 and 27, morning and evening. In large centers a midweek service or meeting should be held, in which neighboring parishes should cooperate and outside speakers secured, so as effectively to present the appointed topics of the week. Archdeaconry and clerical meetings are asked to discuss the subjects of the Education Week programme at their autumn sessions, and the ministry as a vocation, and its proper presentation is a topic of primary importance on such occasions in these days of inadequate supply and urgent need of higher quality. It is requested that the call to the ministry be set before Sunday schools as well as congregations. So much for the programme and its suggestions.

The Provincial Secretary, the Rev. William C. Hicks, 1311 G street, N. W., Washington, D. C., is preparing a bulletin, to be published in September, which will provide helpful data for Education Week sermons and addresses.

Now this is an excellent plan for the Province of Washington, and is well worked out. A like plan should be developed in other provinces, and would push forward the whole work of the Church in behalf of religious education. Meanwhile, dioceses, parishes, and missions in provinces where there is no such plan and programme, will find it easy to adapt the Washington scheme to their own local uses, and from October 20 to 27 of this current year to begin and push a strong drive for our common cause all over the land. An inspirational and informational week in behalf of religious

education from coast to coast would be powerfully effective towards awakening and equipping the men, women, and children of the Church for the tremendous tasks we are engaged in as a Nation and a Church.

Within the Province of Washington the date has come when it is necessary for the clergy and the diocesan and parochial leaders to become active and busy if each in his locality is going to do his full part to make Education Week effective in this tremendous year, 1917. Copies of the programme will be sent to all the clergy of the Province of Washington, and also may be had from the Rev. Dr. Frederic Gardiner, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

THERE ARE MANY YOUNG WOMEN who would like to give the Church their very best in the way of service. There are not a few college women, born and bred in our communion, who are competent to render the Church rare and expert service. There are those also whose hearts and souls have been touched and moved at Northfield, Silver Bay, and like places of inspiration, and seek to offer their services to their own Church, and little or nothing worth while is given them to do. So they give themselves to social welfare, community service, organized charity, Y. W. C. A. work, and like things, where they become of great value, where they carry the spirit and ideals of the Church, but yet the Church often loses their whole-hearted devotion, and sometimes they seek membership elsewhere. On the other hand, the Church needs their services, as trained parochial leaders and workers in the fields of evangelism, religious education, social service, parish visiting, pastoral care, office work. The missionary bishops at home and abroad need expert women helpers for every variety of service, sometimes in fields of fascinating charm and outlook, at other times in positions of high responsibility and wide reach of fruitfulness. More and more diocesan tasks are calling for trained and paid women workers, as the aims and scope of the Church's mission are broadened and developed. How shall these two conditions be co-ordinated and their problems solved?

This is the special task to which the Rev. Dr. William E. Gardner, Secretary of the General Board of Religious Education, is addressing himself in his new office as warden of St. Faith's House, New York Cathedral Close, one of the happily conceived foundations of that rare worker for the coming age as well as his own generation, the Rev. Dr. William R. Huntington. This house has been chiefly engaged in training deaconesses, but with the approval of the Board of Trustees (Bishop Greer is president), the new warden plans, without forsaking at all its former valuable work, to make it a school for training women in all forms of women's work in the Church, whether they aim to make the full surrender of their lives as deaconesses, or simply to take up temporary obligations as expert Church-workers. Dr. Gardner is calling to his help a strong staff of teachers and special lecturers of proved power in their fields of work will be introduced throughout the year, so that the pupils will be brought into vital touch with the practical and progressive work of the Church, and taught the principles and methods by which achievements are attained.

New York itself is an education, and the adjoining great Cathedral with its glorious worship and preachers of power from all over the world, gives a spiritual and devotional atmosphere without which teaching, study, and work are imperfect.

Dr. Gardner's own personality, his inspirational power, his capacity to get things done, will not be the least factors

in the fruitfulness of this enlarged plan for St. Faith's House. Prospectuses of the courses may be had of the Rev. William E. Gardner, D.D., 289 Fourth avenue, New York City.

A few years back the Presbyterian Church of Scotland got over its rooted antipathy to all things savoring in any measure of prelacy insofar as to add to the working forces of the Church the trained "parish sister". She soon commended herself almost everywhere by her good works. And now in three horrid years of war, when many parishes are bereft of ministers because they are under arms or serving as chaplains at the front, the parish sister has proved herself an invaluable minister of religion to the poor, the sick, the suffering, at home.

Trained, devout, and devoted women workers in our own parishes in America, will help us incalculably not only in the enormous round of pressing tasks in ordinary times, but in the extraordinary duties and opportunities of war and the period of social, economic, and religious reconstruction to follow.

IN THE LONELY PLACES

BY ROLAND RINGWALT

MAN is never more prone to humbug than when he speaks of his desire for mental culture. The expression, "I wish I had the intellectual training of Blank," usually means a wish to pick up the aforesaid training ready made. A young man spoke so earnestly of his wish to develop his powers that a septuagenarian advised him to spend an hour each day alone, either in study or in thought, whereon the novice grew pale. He could not bear the contemplation of such a trial, and gave up all his ideals, none of which he had taken very seriously.

But the lonely periods enter into every life. The student may desire seclusion, the exile may be driven into it; the nurse by the couch of an unconscious patient, or the keeper of a lighthouse on a far-away coast may be obliged to pass hours in solitude; a shepherd on a mountainside may for weeks rarely hear a human voice. Bereavement may cause loneliness although the mourner has crowds about him; far from old friends there may be a desolation like that of the captives in Babylon who could not sing the Lord's song in a strange land. No one can pass thirty, fifty, or sixty years without separation from the congenial or association with the uncongenial. More or fewer of these bitter drops rise in every cup, and the modern man has to take his share of what every age has borne.

In the grand portrait gallery of Holy Writ we find the lonely souls, those who mastered themselves, who made their own thoughts and purposes their companions. Abraham is a solitary figure. Granting that he had a great company of herdsmen, did they enter into the hope that in his seed all nations of the earth should be blessed? Could Lot, whose highest thought was the choice of a grass-yielding tract, enter into the inner life of the old man whom Arabs still call "the friend of God"? Isaac was the pride of his father's old age, but Isaac, was a favorite child to be sheltered and led, not a chieftain to go forward in his father's path. From the inward solitude of earth the wandering patriarch looked to the shining heavens and was comforted as he thought that his descendants should be numerous as the stars. With the Canaanite and the Perizzite around him the great father of the chosen people looked to a city which hath foundations, whose Builder and Maker is God.

From the varied intellectual life of Egypt to the desert of Midian was a great change, yet we know not how the forty years were relieved by the counsel of the wise old priest. The father-in-law of Moses was a man of the Oriental sage type. As one book that strengthens a man is more than a roomful that do not lift him, so Jethro may have been to Moses a comforter in every time of homesickness. Out of Midian Moses came forth to be a leader and a lawgiver, a judge and a general, a man of abstract thought yet an administrator of a thousand details. The wanderings of the Exodus required daily and hourly self-control. Moses was not likely to find comradeship among those who bowed before

the golden calf, or who were ready to go back to slavery if they could obtain garlic and onions. Even his sister and his brother were sore disappointments to him. What the great soul of Moses endured in those forty years of constant effort with murmuring and ingratitude as his only pay is beyond our ken, yet he must have received a strength that bore him up through all things.

We do not find in Holy Writ the diaries that have aided modern biographers. Yet there are traces of solitude in the Psalms of David, and there must have been hours when remorseful thoughts drew Solomon from the band of heathen that swarmed into his courts. Elijah, the hero on Mount Carmel and the fugitive in the cave, knew what it was to stand alone, and could even dream that he was in isolation although there were seven thousand who had not bowed the knee to Baal. Loneliness that would have tried the stoutest heart fell to the lot of Daniel in Babylon, and the goatherd Amos learned to hear the voice of the Most High in the roaring winds of the mountainside.

A captive on the banks of the Chebar might long in vain for the temple at Jerusalem, might hear in his night slumbers the distant song that he could not hear in his waking moments, might expect to be taunted for his faith. But one of those captives, Ezekiel, saw visions and heard counsels far surpassing the wisdom of man. All through that great book there is the consciousness of one who had learned in the dearth of human friendships the nearer sense of the Presence of God. The beautiful and the terrible, the swift rolling wheels, the promises of mercy and the forebodings of judgment, the pride of great cities and their downfall, the casting down of mighty nations and the rising of the bones in the valley, the gathering of scattered exiles, the dimensions of the city and temple yet to be, all were revealed unto the exile on the Chebar.

With these great Old Testament lessons before us we are prepared for the Baptist's years of preparation before his showing unto Israel, and for St. Paul's sojourn in the deserts of Arabia. But every time we open the last book of Scripture it is with a deeper reverence for the afterglow. To an old man in a convict island came the visions of the doom of earth and the majesty of heaven. An endless variety of scenes passed before his eyes, and the language of the ancient writings, modified and breathing new thought, ever sounded in his ears. In the history of our race what compares with the moral victory of Patmos? The last of the apostles had outlived the friends of his youth and the first generation of Christians. Of the friends of his early days the greater part had probably cursed him for treading in the steps of Jesus of Nazareth; the most charitable may have counted him as one demented. He had borne loneliness for the Redeemer's sake, and Patmos became a Paradise to him.

When Robert Southey collected a mass of odd reading, out-of-the-way knowledge, and thoughts from all corners under heaven, he call his miscellany *The Doctor*, and passed it off as the gathering of a country physician. At times we run across those who have missed a great many of life's prizes and chances, but who have had leisure to think. From a village we never heard of comes a man who preaches a sermon not unworthy of Liddon. A country lawyer talks about the old judges he has known, and we think: "That man might write biographies as readable as Lord Campbell's." What would John Leyden in the world of letters, and Fabre in the world of entomology, have been without their periods of seclusion? Quiet days and lonely walks helped Butler to write the *Analogy*, and silent hours with God brought forth Keble's *Christian Year*. There are dozens of cloister stories less pathetic than the struggles of Lord Erskine, and legends of mediaeval saints less beautiful than Berkeley's wanderings by the sea. In the masterpieces of translation, in the triumphs of art, in the conquests of science, in the soarings of philosophy, in the outpourings of devotion, we see what has been wrought by those who, even if they trod a winepress alone, drank of the wine that Supreme Wisdom had mingled.

YOU WILL find it harder to uproot faults than to choke them by gaining virtues. In every person who comes near you look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*Ruskin*.

Church Kalendar



- Aug. 1—Wednesday.
- 5—Ninth Sunday after Trinity.
- 6—Monday. Transfiguration.
- 12—Tenth Sunday after Trinity.
- 19—Eleventh Sunday after Trinity.
- 24—Friday. St. Bartholomew.
- 26—Twelfth Sunday after Trinity.
- 31—Friday.

KALENDAR OF COMING EVENTS

Sept. 19—Synod, Province of the Pacific, Boise, Idaho.

Personal Mention

THE Rev. A. THOROLD ELLER, rector of Christ Church, Rochdale, Mass., has been elected rector of St. Luke's Church, South Glastonbury, Conn., and will enter upon his new duties September 1st.

THE Rev. DON FRANK FENN has resigned the rectorship of Calvary Church, Golden, Colo., and will become rector of Christ Church, Canon City, Colo., on September 9th.

THE Rev. JOHN W. GAMMACK, for the past 20 years rector of St. Paul's Church, Glen Cove, L. I., has resigned on account of ill health and his resignation has been accepted.

THE Rev. GEORGE D. GRAEFF, chaplain of The Church Charity Foundation of the diocese of Long Island, may be addressed at 1521 Atlantic avenue, Brooklyn, N. Y.

THE Rev. C. JARVIS HARRIMAN, for the past five years priest-in-charge of St. Philip's Church, Putnam, Conn., has accepted a position as curate in St. Stephen's Church, Providence, R. I., his new duties to begin at once. While in Putnam Mr. Harriman became affiliated with various civic organizations, and is now secretary of the Chamber of Commerce of that town. He also had full charge of the census work held in Putnam.

THE Rev. H. LEACH HOOVER, for the past four years rector of St. Jude's Church, Monroe City, Mo., having made application for entrance to the Second Reserve Officers' Training Camp, has been accepted and will go into training at Fort Sheridan, Ill., on August 27th.

THE Rev. CLARENCE STUART MCCLELLAN, JR., of St. Andrew's Memorial Church, Yonkers, N. Y., has accepted a call to the associate rectorship of Christ Church, Baltimore. Mr. McClellan resigns from St. Andrew's on October 1st but will take up his residence in Baltimore about September 1st at 938 North Calvert street.

Summer Addresses

THE Rev. and Mrs. J. D. HERRON, of Cincinnati, Ohio, are spending the month of August at East Orange, N. J., as the guests of Mr. G. P. Whaley. Address 65 North Arlington avenue.

THE Rev. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, Pa., has been the summer preacher during the Sunday mornings of August at All Saints' Church, Great Neck, L. I., N. Y.

ARCHDEACON NORTH-TUMMON and Miss North-Tummon will spend September in the Diocesan cottage at Saluda, N. C.

THE Rev. W. G. STUDWELL, rector of St. Thomas' Church, Menasha-Neenah, Wis., is spending August in New York state. Archdeacon G. M. Babcock is taking his place at St. Thomas' during his absence.

THE Rev. Dr. B. W. R. TAYLER, rector of St. George's Church, Schenectady, N. Y., has been appointed a member of the Park Commission of that city. Dr. Tayler is spending his vacation in Halifax, Nova Scotia, and will return to his parish about the middle of September.

DIED

KARCHER.—Entered into rest on Wednesday, August 1st, the Rev. MARCELLUS KARCHER, rector of All Hallows' parish, Anne Arundel county, Maryland. Services were held in All Hallows' chapel, Davidsonville, on Friday morning at 8 and 11 o'clock, with interment on Saturday afternoon at Philadelphia, Pa.

"Rest in Peace!"

THAYER.—At her home, 137 St. James place, Brooklyn, N. Y., JANE HARRIET BROWN, widow of Joseph S. THAYER, aged 73 years.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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.

WANTED

POSITION OFFERED—CLERICAL

PRIEST, EXPERIENCED, UNMARRIED, to take charge small parish in city near New York during absence of rector—October to May. \$60 per month, furnished rooms, care of same in rectory. Heat, light. Personal interview necessary. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

ST. PAUL'S CATHEDRAL, DETROIT, Mich., desires fifth clerical member of the staff; man especially fond of doing missionary work among new people in this growing city. Single man preferred. Address Rev. FREDERICK EDWARDS, Dean, Rural Route No. 1, St. George, New Brunswick, Canada.

CURATE OR LOCUM TENENS WANTED. Salary \$50 monthly and furnished quarters. Full Catholic ritual and doctrine. Unmarried priest preferred but not essential. Give full particulars of self. Address CATHOLIQUE, care LIVING CHURCH, Milwaukee, Wis.

SECOND CURATE WANTED October 1st, in Eastern Catholic parish, salary \$1,400. Must be able to direct Sunday school, read intelligibly, and sing service. American graduate preferred. Address ST. CHARLES, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED for September 5th, preferably unmarried; locum-tenens six months or longer; important Boy Scout and student work; state university; good stipend. Address CHAPLAIN E. A. EDWARDS, Lawrence, Kans.

POSITIONS WANTED—CLERICAL

UNMARRIED PRIEST, college and seminary graduate, desires rectorship of small church, or chaplaincy in school or hospital, October first. Highest reference. Address B. S., care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A PROGRESSIVE PARISH, which values spiritual above material growth. Faithful service guaranteed by active and successful rector. Apply 639 Cleveland avenue, Loveland, Colorado.

PRIEST CONTEMPLATING CHANGE desires parish or chaplaincy. First class references given for efficiency and faithfulness. Address OMEGA, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG MARRIED PRIEST with small family seeks new field or parish. Catholic parish preferred. Correspondence solicited. Address SARTO, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE PRIEST OF LARGE CITY parish desires change. Free September. Undeniable references. Address Box 49, LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, SEEKS CHANGE, country or city, rector or assistant. Address R. C., care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

CHURCH HOME FOR GIRLS, under the care of Sisters, desires a refined young woman to act as organist, and also to teach a small class of girls; grammar-grade subjects; opportunity for practice and study. Near New York. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

EASTERN CITY PARISH desiring to develop plans for mission work in its vicinity, wishes to confer with three or more Deaconesses willing to live in community and serve faithfully and efficiently. Salaries not large. References. Address CARROLLTON, care LIVING CHURCH, Milwaukee, Wis.

MEN WANTED AS TEACHERS of high school subjects in Church boarding school for boys. State specialty, fullest personal particulars, and salary expected (living at school provided) in first letter. Address W. T., care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER. YOUNG OR MIDDLE-aged man, wanted for Church institution. Board, lodging, and \$35 per month. St. Barnabas' Home, McKeesport, Pa.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST, holding important position in the South, owing to climatic condition desires change. Brilliant recitalist, expert and successful choir trainer. Excellent testimonials. Good organ, field for teaching, and living salary desired. Address CONSOLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, 30, New York experience, engaged in business; desires parish within 25 miles of New York City. Churchman, thorough musician and choir-master. Good type of service and fair organ essential. Address F, Room 43, 33 Liberty St., New York.

EXPERIENCED ORGANIST AND CHOIR-master desires position. European trained. Recitalist. Successful with boys. References from prominent clergy. Good organ and prospects more essential than salary. Address BLUE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, EXPERIENCED CHURCH secretary, college education, literary ability, expert stenographer, desires position as Church secretary or private secretary to rector or bishop. Address SECRETARY G, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ENGLISH ORGANIST and choir-master desires correspondence regarding change. Pennsylvania diocese five years. Cathedral training. Address ENGLISH, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change. Brilliant recitalist and excellent trainer. Wide experience. Highest references and diplomas. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH WOMAN, EXPERIENCED in American school, desires matronship at boys' school, where her son could have school advantages. Highest testimonials. Address S.B.S., P. O., Gladstone, N. J.

ORGANIST AND CHOIRMASTER desires position. Well trained. Four years experience. Prefers boy choir. Present priest as reference. Address MARCUS, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER, Church and mission worker; qualified to teach high-school mathematics; desires engagement. Address MISS X., care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PARISH VISITOR would like position. No remuneration desired if the town affords comfortable board for ten dollars. Address Box 26, LIVING CHURCH, Milwaukee, Wis.

TRAINED NURSE DESIRES permanent position in family. Care children preferred. References given and required. Address M. C., care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN WHO HAS HAD some training in nursing would like position as companion to convalescent. Address Box 597, LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY DESIRES POSITION as companion; very capable; highest references. Address WOOD, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Over fifty large four-manual Austin organs in use in churches, cathedrals, and auditoriums of America. Smaller instruments equal in structural quality and tonal features proportionately. Their mechanical dependence is unexcelled. The two-manual Chorophone a particular feature for small churches, Sunday school rooms, etc., AUSTIN ORGAN CO., Hartford, Conn.

HALL ORGANS.—THREE AND FOUR manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

ORGAN FOR SALE.—St. John's Church, Washington, Conn., offers for sale its pipe organ; Mason and Hamlin builders. Organ fifteen years old and in good condition. Putting larger organ in new church. Apply to ARTHUR D. WOODRUFF, Washington, Conn.

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, 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.

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

NEW MISSION WOULD BE VERY GRATEFUL for gift of a pair of brass altar vases. Address Mrs. FRANKLIN H. SPENCER, 4925 N. Sawyer avenue, Chicago, Ill.

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 Lousburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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.

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

BOARD WANTED—NEW YORK

CHURCHWOMAN WITH MODERATE MEANS desires room and board for ten dollars, with private family in New York or vicinity. Address A.B.C., care EDWIN S. GORHAM, 11 West Forty-fifth street, New York City.

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.

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NEEDLECRAFT: 12 months for 35 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

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PATRIOTIC TEACHING OF AMERICAN Church History. All young people will now be interested. Materials in aid of it supplied in three numbers of our Stories of Cross and Flag. Special discounts to Sunday schools. AMERICAN SOCIETY OF CHURCH LITERATURE, Secretary's office, Keene, N. H.

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 incorporate 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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.,

will open on September 18th. The rates are low. Boys are prepared for the College Entrance Board Examinations. The Rev. L. B. HASTINGS, the rector, may be found in the Atonement parish hall, 5749 Kenmore avenue, Chicago, mornings, eight to one. Telephone, Edgewater 1754. Wednesdays, Stratford Hotel, Chicago, ten to twelve.

MEMORIAL

WILLIAM B. ABBEY.

On the evening of the Eighth Sunday after Trinity, July 29th, WILLIAM B. ABBEY, without any warning to those about him, answered the call of his Maker, and departed this earthly life.

Mr. Abbey had been for several years accounting warden of St. Elisabeth's Church, Philadelphia. He had also served faithfully as treasurer of the convocation of South Philadelphia.

As accounting warden of St. Elisabeth's he had gained the sincere respect and grateful love of the parish. His wise and careful administration of financial affairs, and his unswerving faithfulness and devotion as a communicant, were of untold strength to the life of the parish.

His friends knew that Mr. Abbey was much broken by the death of his beloved and only son, Edwin Austin Abbey II, in battle at Vimy

Ridge on April 10th, but the collapse came very suddenly at the end.

His quiet but strong and helpful influence and example will be greatly missed both at St. Elisabeth's and in the convocation.

May God grant him refreshment and ever-deepening peace in his nearer Presence!

APPEALS

"EPHAPHATHA" REMINDER AND APPEAL

The Society for the Promotion of Church Work among the Deaf begs to remind the friends of the Church's Silent People that *Ephaphatha* or the Twelfth Sunday after Trinity, August 26th, is the annual day upon which its appeal for support may be answered. The society is doing a great and splendid work in the Third Province and in these times of national disturbance its needs are very, very urgent. It is endorsed by many bishops, clergymen, and laymen.

The Annual Report of 1917 will be issued September 1st.

Contributions and inquiries should be addressed to the Rev. OLIVER J. WHILDIN, Secretary-Treasurer, 220 East Lafayette avenue, Baltimore, Md.

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.

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

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Sunday School Commission, 73 Fifth avenue.
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:

Scrantom Wetmore & Co.

TROY:

A. M. Allen.
H. W. Boudey.

BUFFALO:

R. J. Seidenborg, 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.
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LIVING CHURCH, branch office, 19 S. La Salle St.

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A. C. McClurg & Co., 222 S. Wabash Ave.

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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.]

Funk & Wagnalls Co. New York.

Travelers' Aid Society in America: Principles and Methods. By Orin C. Baker, General Secretary, Travelers' Aid Society of New York.

Longmans, Green, & Co. New York.

The False Decretals. By E. H. Davenport, B.A., Late Scholar of Queen's College, Oxford, Lothian Prizeman, 1914. \$1.50 net.

Thomas Y. Crowell Co. New York.

What Sami Sang With the Birds. By Johanna Spyri. Translated by Helen B. Dole. 50 cts. net.

Uncle Squeaky's Vacation. By Nellie M. Leonard. Illustrated by Ernest Walker. 50 cts. net.

Songs of Hope. By Harold Speakman. Decorations by the Author. Cloth, 75 cts; leather, boxed, \$1.50 net.

George W. Jacobs & Co. Philadelphia, Pa.

The Flag. By Homer Greene, Author of The Unhallowed Harvest, Pickett's Gap, The Blind Brother, etc. \$1.25 net.

D. Appleton & Co. New York.

The American Public Library. By Arthur E. Bostwick, Librarian, St. Louis Public Library. Revised Edition. \$1.75 net.

Excess Condemnation. By Robert E. Cushman, National Municipal League Series. \$2.00 net.

GIFTS TO NEW YORK CHURCHES

Shield for Cathedral: Statues at St. Mary's—Death of Henry A. Sill

New York Office of The Living Church }
11 West 45th Street
New York, August 20, 1917 }

MRS. JAMES HERMAN ALDRICH has presented a banner to the Cathedral of St. John the Divine. Recently it was dedicated by the Rev. Canon Nelson and is displayed from the north gallery of the choir opposite the American flag, which was an earlier gift from the same donor. The banner measures twelve by six feet and the materials are of the choicest silk. It was designed by Cram and Ferguson, architects, and made by the Irving and Casson A. H. Davenport Co., with the exception of the central shield [shown in the accompanying picture], which is the work of the St. Hilda's Guild. A white cross on a purple background measures the length and breadth of the banner. The seven stars and the seven golden candlesticks are symbols depicted on the seal of the Cathedral. The arms of the City of New York and the arms of the State of New



York are depicted in detail on separate shields, reading from left to right. The whole is a beautiful example of artistic needlework in rich colors.

NEW STATUES AT ST. MARY THE VIRGIN

The interior decoration of the Church of St. Mary the Virgin is steadily progressing. One of the desires of the rector was to have a statue of one of the apostles of heroic size carved in oak placed on a suitable pedestal with a canopy on each of the twelve unoccupied pillars of the nave. The first statue to be erected was in memory of the late rector, the Rev. Dr. Christian, by the veterans of the Metropolitan Life Insurance Company, of which organization he was chaplain; this was a very beautiful figure of St. John; the next a statue of St. Peter,

in memory of Mrs. Chew; the next a statue of St. James the Greater, and another of St. James the Less, the latter in memory of the widow of Commander Newell. The fifth has just been erected, that of St. An-



STATUE OF ST. ANDREW
Church of St. Mary the Virgin, New York

drew, and we publish an illustration of it. Other recent statues are very beautiful ones of St. Mary and St. Joseph erected in St. Joseph's Chapel. All of the work has been done by I. Kirchmayer of East Cambridge, Mass., and well known throughout the country. Mr. Kirchmayer was, we understand, born and reared in Oberammergau. The statues are all illuminated and the carved work with canopies and pedestals elaborately and beautifully done.

CHANGES IN CLEERGY LIST

Several changes in the clergy list of the diocese are announced:

The Rev. C. S. McClellan, assistant minister at St. Andrew's Church, Yonkers, has resigned, and has accepted a like position at Christ Church, Baltimore, Md., and temporary charge of the parish during the absence of the rector, the Rev. Dr. E. B. Niver, at the war.

The Rev. Dr. Gustav A. Carstensen has resigned the rectorship of Christ Church, Riverdale, to take other important work after September 1st.

DEATH OF HENRY A. SILL

Henry A. Sill of Cornell University was taken ill suddenly at the home of a friend on Long Island last Sunday and died the following day, in the forty-ninth year of his age. Professor Sill had been doing extra work at Columbia University this summer and overtaxed his strength.

He was a son of the well-remembered Thomas Henry Sill, late vicar of St. Chrysostom's Chapel, Trinity parish, and was one of the early workers in the Brotherhood of St. Andrew. Funeral services were held at St. Chrysostom's Chapel on Wednesday.

MISCELLANY

After serving the community for seven years through her work in the Church Temperance Society, Miss H. K. Graham has resigned as general secretary, which, however, does not mean that her services are to be lost to the society; she has merely been relieved of some of the wider responsibilities that she may give herself to the work of secretary to the Woman's Auxiliary of the Church Temperance Society.

Resolutions were adopted at the last regular meeting of the Board of Managers, expressing appreciation of Miss Graham's work.

BOOK OF PRAYERS FOR SOLDIERS

ANOTHER LITTLE BOOK of prayers and hymns for the use of soldiers has been prepared at the request of Bishop Lawrence by a committee consisting of Dean Rousmaniere, the Rev. John W. Suter, and the Rev. George Hodges, D.D. The purpose of the little book is to supply the needs not only of Churchmen but of soldiers generally who may by its means be enabled to lead a more prayerful life. In order to fit it for that larger use the names of the compilers are omitted and there is nothing to suggest a limited use. Chaplains in the Army and Navy, Y. M. C. A. workers, and others, will, no doubt, be glad to know of the book. It is published by the Houghton Mifflin Co. at 10 cents.

DEATH OF REV. WILLIAM L. HIMES

THE DEATH of the Rev. William Lloyd Himes, of the diocese of New Hampshire, occurred in Maitland, Fla., August 17th. Mr. Himes was born in Boston, May 27, 1839, and after serving in another religious body, was ordained deacon in 1876 and priest in 1877 by Bishop Bissell of Vermont. His priestly work was spent at Northfield, Vt., South Groveland, Mass., Sanbornville, N. H., as general missionary of New Hampshire 1887 to 1896, and as rector at San Luis Obispo, Calif. He retired owing to ill health in 1903 and removed to Florida, where he resided until his death. Mr. Himes was for many years registrar of the diocese of New Hampshire.

RELIGIOUS WORK IN TRAINING CAMP

Provision of the Church at Ayer, Mass. — Church Happenings in Boston

The Living Church News Bureau }
Boston, August 20, 1917 }

IN the town of Ayer, in this diocese, the Government is building one of its great encampments for training our new army. The religious bodies of the State have, happily, been keen in undertaking to meet the many serious moral, religious, and recreational problems inevitably associated with such camps. The Church has a small parish in the town (St. Andrew's) with the Rev. W. M. Ford as rector. It is, of course, quite impossible for this parish to do all that the Church should do, owing to the magnitude of the work. The Rev. Endicott Peabody, D.D., of Groton School, and the Rev. W. G. Thayer, D.D., of St. Mark's School, Southborough, both neighbors of Ayer, have been taking an active share in preparing for the adequate representation of the Church. But, conditions in America being as they are, no one religious body can expect to occupy the entire field in an encampment such as Camp Devens at Ayer. Each will, of course, "do its bit", as a society. However, beyond this there is a legitimate and valuable area of good work where coöperation can achieve, perhaps, more than the service of isolated units can. Hence, at Ayer, seven religious bodies—Churchmen, Congregationalists, Methodists, Baptists, Unitarians, Universalists, and Presbyterians—are coöperating to establish near Camp Devens a union chapel or religious centre for this fast-growing and suddenly established community of civilians and soldiers. Representatives of the above-named communions have been meeting at Ayer and have formed "The Christian Federation of Ayer". Residents of the town were also at the meetings and it was decided that the Union Chapel would be one of the most potent of agencies for combating the evil forces which are always so alert in planting themselves near camps.

Architects have drawn attractive plans for the chapel, adapted to the various services, religious and social, that will be held in it, which is to be quite unlike any building of its size in New England. The proposed edifice will cost about \$25,000. It will be open every day and all day, the year through. A special effort will be made to secure leaders for the work who are strong in character and well adapted to work with men. There will also be deaconesses and other women workers of mature judgment and suited to help the "boys".

The Federation has elected as its president, Dr. H. A. Heath, a Baptist. The Executive Committee consists of three persons from each of the seven religious bodies. Two of our clergy—Dr. Peabody and Dr. Thayer—are on this committee.

For some time there has been a federation at Ayer between the Congregationalists and Methodists. In addition to those two denominations, there are four other religious organizations at Ayer, Churchmen, Baptist, Unitarian, and Roman Catholic.

As soon as the federal government decided to locate Camp Devens at Ayer the religious leaders realized that any adequate programme of religious activity must include all of the churches already established in Ayer in one federated movement, likewise

other denominations which had not obtained definite organizations in the town. While it is true that the Young Men's Christian Association and the chaplains appointed for the purpose by the government will have charge of religious work for the soldiers within the camp, the leaders in the movement say that it is equally true that something had to be done for the new Ayer which is in process of formation and for the young soldiers themselves when they go outside the camp.

They realized that undesirable elements would follow the movement to the camp, and as a result they have brought about the finest example of religious coöperation for Christian service ever known in New England.

SUMMER SCHOOL CLOSED

The summer playrooms and industrial schools of the Church City Mission, under the charge of Mrs. Charles Talmage, completed a six-weeks' term on August 17th and were then closed for the season. They have been held in Robert Gould Shaw House, Roxbury, Lincoln House, Frances E. Willard Settlement, and eight or nine other locations. Closing exercises were held in each on Thursday and Friday afternoons, to which parents and friends were invited. The boys and girls have been able to turn

out a good measure of work for the Red Cross, such as snipping cloth for soldiers' pillows, making comfort bags, and various other industries. The boys at Robert Gould Shaw House have been much interested in learning the rudiments of the printing business under a practical teacher. The schools have been well maintained this year through the generosity of the Episcopal churches and other friends. The entertainment and excursions to the Mothers' Rest at Revere Beach will be continued through the month.

THE CATHEDRAL SERVICE UNIT

The Unit has been asked to assist in fitting up the new rest and recreation rooms at the Commonwealth Pier. A large area at the sea end of the pier has been placed at the disposal of the sailors when they are off duty. In order that these quarters may be made as attractive and homelike, members of the Cathedral congregation are invited to contribute chairs, tables, couches, rugs, screens, mirrors, pictures, potted plants, flags, bunting, clocks, porch hammocks, Japanese lanterns, graphophone records, books, current magazines, and similar articles. These need not be new. Money is also needed for the purchase of a bowling alley. Gifts should be sent to Mr. Thomas L. Cotton, Secretary of the Naval Y. M. C. A., Commonwealth Pier, South Boston.

Forty-seven men and boys of the parish of the Advent, Boston, had already enlisted in either the Army or the Navy before the draft went into effect.

J. H. CABOT.

PREPARING FOR WAR WORK

Novel Retreat Planned in Philadelphia—Many Clergy in Army Service

The Living Church News Bureau }
Philadelphia, August 29, 1917 }

ANNOUNCEMENT of a retreat and conferences for the clergy of the diocese, under the direction of the Bishop, with a special view to spiritual preparation for effective ministry in time of war, which will be held from Wednesday evening, September 19th, to Saturday morning, September 22nd, at the Chestnut Hill Academy, Chestnut Hill, has been sent to all the clergy of the diocese. The retreat will be conducted by the Bishop. The conferences will be held in the afternoons from three to five and will be led by priests who have had actual experience at the front or in our own training camps. The opening service of the retreat will be held in the Church of St. Martin's-in-the-Field, Chestnut Hill, at eight p. m. Wednesday, September 19th, preceded by supper at the academy. This announcement is to be followed by a second and more particular notice, which will also be sent to all the clergy.

BULLETIN ON ARMY CHAPLAINS

Bulletin No. 3, dated August 13, 1917, has been sent out by the Clergy Reserve Corps of this diocese. It is a careful resumé of the work done by the committee, which has regularly met on Monday mornings at the Church House. The bulletin states that the committee has, in addition to its immediate works, been in constant conference and correspondence with other bodies interested in war work. Also that the Bishop has added to the committee, which has been depleted by the appointment of three to army chap-

laincies, the Rev. Messrs. J. L. P. Clarke, N. V. P. Levis, C. C. Pierce, and J. W. Walker.

In speaking of our chaplains, the Rev. F. B. Barnett was given the chaplaincy of the Roosevelt Hospital, New York, and is now at the front. Bishop Israel of Erie has been appointed chaplain of the University Hospital Unit; he and the Rev. R. J. Murray of Hattboro, who goes as his assistant, have departed for England ahead of the unit. The Rev. John M. Chapman has been appointed chaplain of the Jefferson Hospital Unit. The chaplains of these Red Cross units have the rank of captain, but without pay.

The Rev. Thomas S. Cline has been commissioned as chaplain in the National Army and assigned to the Nineteenth Regiment of (Railway) Engineers, now mobilized in the Commercial Museum. He has been on duty in the barracks since July 1st, and has presented an officer and a private for confirmation. He departed with his regiment for the front on August 9th.

Retired Chaplain C. C. Pierce has been attached by the government to the Quartermaster's Department in the Army, and is engaged upon important official duties. The Rev. E. C. Young is applying for a chaplaincy in a negro regiment. The Rev. J. P. Morris was the first of our clergy to go to the front, and is now engaged in Y. M. C. A. work in the British Army, and from news just received is now in Mesopotamia.

The Bishop has received an interesting letter from Dr. Jefferys, now at the front. He reports that in addition to his American unit he has been made Church of England chaplain to two neighboring English hospitals, one of them with 2,000 beds. The Rev. R. W. Philbrook, who was graduated from the Philadelphia Divinity School in June,

has been appointed temporary chaplain of the Twenty-fourth Artillery, U. S. A., stationed at Cheyene, Wyo.

In reference to the matter of equipment for the chaplains, the bulletin says that "the Church Club had appointed a committee composed of Messrs. S. F. Houston (chairman), Clarence C. Brinton, and Reed A. Morgan, to undertake the providing of equipment. The club has circularized for contributions. One of the committee undertook the equipment for Mr. Cline, who was leaving at once. This included a motor car and other necessary supplies. The Engineers' Club of Philadelphia presented him with a moving picture apparatus. The Rev. R. F. McFetridge, chaplain of the Second Pennsylvania Artillery, now mobilized near Jenkintown, is being outfitted by the club. These regiments, when they reach the front, are beyond the lines of the Y. M. C. A. and must have their independent means of recreation. In Mr. Cline's equipment is included a credit of \$500 for expenditures at the front. John Wanamaker's store has generously offered to provide a Communion service for Army chaplains at cost, and under the direction of the Rev. John W. Walker the jewelry department of the store has devised a handsome and portable pattern. The Clergy Reserve Corps presented Mr. Cline with a set for his use, and Mr. Reed A. Morgan has presented Chaplain McFetridge with another set. Both are marked as the property of the diocese.

The work of Dr. Mockridge and Mr. Lane at Fort Niagara is described. Dr. Mockridge, it is understood, has been appointed under army regulations as chaplain of the camp by the Commandant, and all religious activities there are officially under his charge. Mr. Lane is working as a volunteer secretary of the Y. M. C. A., as well as a Brotherhood of St. Andrew worker.

NAVY YARD ACTIVITIES

Much space is devoted to the great work at the Philadelphia Navy Yard. "It has grown and prospered beyond all expectations." To the original staff of four men, serving under Chaplain Dickens, the Rev. Messrs. Allen Evans (executive secretary), F. B. Halsey, Messrs. Russell E. Hartwell and Albert H. Lucas, has been added two others, the Rev. A. W. Henzell, Ph.D., of the diocese of Rhode Island, and Mr. James A. Midgley of the Philadelphia Divinity School; also a Boy Scout, Roy Hoffman. For this staff the Clergy Reserve Corps holds itself responsible, as also for the upkeep of the large tent established by their funds and known as the "Beehive Tent". This is known as Unit No. 1. The work has developed into an inter-Church undertaking. Chaplain Gould, who is on one of the United States ships in the yard, started a work near the ships, beginning with a large tent given by the Philomusian Club. This has been manned by two and then three men, two Baptists, one of the Reformed Church, supported by their respective denominations. This is known as Unit No. 2. A third unit has been established at a distant part of the Yard in the Sailors' Camp in some government shacks under the charge of the Rev. Mr. Houghey. There are associated with the chaplain's work a Presbyterian and a Jew, and it is expected that workers will be appointed by the Lutheran, Methodist, and Roman Catholic Churches. All these men and agencies are working harmoniously under the direction of the chaplains.

This extension of the work has been made possible by the activities of a sub-committee of the Philadelphia District Committee of the Committee of Defence of the State of Pennsylvania, of which sub-committee

Bishop Garland is the chairman. The other members of the sub-committee are the Rev. W. J. Lallou (Roman Catholic, representing Archbishop Prendergast), Dr. Delk (Lutheran, and president of the Inter-Church Federation), Dr. Steward (Baptist), Dr. Krauskoph (Jewish), Dr. Roberts (Presbyterian, and Stated Clerk of the Assembly), Bishop Berry (Methodist). This committee is known as the Committee on Religious Conditions and has thrown itself with admirable zeal into the work of the Yard. It has provided preachers at the evening services from the various churches. It has provided for the manning of the new units described above, and is now raising money to put up two frame buildings for the continuation of the work of the winter, one for the assembly hall and reading rooms, the other for bowls and billiards. The original estimate for this is \$6,000, and it is hoped to raise \$1,000 from the different churches. Plans for the building have been drawn by Mr. Walter Bauer, an expert builder, who is giving his services freely, and is acting as treasurer for the fund.

In describing the activities of this work the bulletin says: "At the Beehive Tent there are three services every Sunday, the Holy Communion early, Morning Prayer at 10 o'clock (in charge of the chaplain), and the evening service, when preachers from the different parishes serve. Several of the Church choirs have sung at these evening services."

The Beehive Tent is open day and evening

through the week. It has a canteen and does a large business in eatables, drinkables, and tobacco. It has a large traveling branch of the Free Library, the arrangements for which were made by Mr. John Ashhurst, librarian, who also secured a library for the work at Fort Niagara from the New York State Library. The tent serves as a writing room for the men, paper and envelopes being furnished by the government, with stamps on sale. It has on file some fifty of the leading newspapers and magazines. The outfit includes a piano, a moving picture lantern, and phonograph.

For the evenings there is a series of entertainments through the week, athletic sports, particularly boxing and wrestling; theatrical shows given generously by the managements and troupes of the city theatres; moving picture exhibitions. On Thursday nights a smoker is given by business men of the city on the parade grounds of the Marine Barracks, when as many as six thousand men are entertained. A similar work on a smaller scale is carried on in Unit No. 2 and Unit No. 3.

The chaplains have charge also of the work of entertainment and attend with the men at the home of many of the leading people of the city, as well as in the parish houses which have been open for the entertainment of the boys.

The bulletin concludes with the financial statement and another meeting of the general committee.

EDWARD JAMES MCHENRY.

MISSIONARY WORK URGED IN CHICAGO

Comparative Statistics Show Conditions and Needs — Death Rate Among Chicago Babies

The Living Church News Bureau }
Chicago, August 20, 1917 }

AT the last diocesan convention a special committee was appointed to consider the work and methods of the Diocesan Board of Missions. The report of this committee contains facts, figures, and statistics which are of interest not only to the Church in Chicago, but to the Church in America, indicating the huge missionary work to be done in this vast, cosmopolitan city, the second largest in the country. The growth of Chicago has been extraordinarily rapid and continuous, as the figures quoted by the committee show. The reports say that

In 1896 there were in the diocese of Chicago 49 parishes and 35 organized missions—a total of 84, plus 13 unorganized missions.

In 1906 there were 59 parishes and 40 missions—a total of 99, plus 6 unorganized missions.

In 1916 there were 64 parishes and 45 missions—a total of 109, plus 9 unorganized missions.

During these twenty years the population of Chicago has increased from 1,698,575 to 2,610,000.

In the survey of the diocese, made by the Bishop in January, 1916, the population of the diocese, which covers twenty-five counties, is given as 3,288,290. In seven of these the Church has no organized work. There are 69 cities of over 1,000 population in which the Church is not represented. In Cook county there are ten such cities. It has been found by our clergy in out-of-town

districts, that aggressive missionary work gives splendid results. There seems to be no reason why the Church should not have strong missions in many of the smaller towns and farming communities throughout the upper third of this state.

During the past year the income and expenditures of the diocesan board have been \$30,000, \$10,000 of which was for Cathedral and city missions, \$10,000 for the stipends of mission clergy, \$2,000 for colored work, and \$4,000 for work in new fields. The committee recommended a budget for the year 1917-18 of \$40,000, of which \$12,500 is for work in new fields, \$1,000 for a ten per cent. increase in the stipends of mission clergy, and \$2,500 for the salary of an Archdeacon.

Appended to the report is an interesting "Summary of Comparison" of the missionary work done in Chicago by leading Protestant bodies and by our own Church.

The Lutherans have gained 109 new congregations in the last 25 years; the Congregationalists, 76 new congregations in the last 33 years; the Episcopalians, 24 new congregations in the last 21 years.

Services are held in foreign languages in 10 Lutheran congregations; in 12 Methodist (including colored); in 4 Congregational; in 13 Presbyterian; in 2 Episcopal.

The endowment funds of the Methodists amount to \$108,000; of the Congregationalists to \$302,585; of the Presbyterians to over \$8,000; of the Episcopalians to \$10,000 (the amount of the Farwell Fund).

The income from missions of the Methodists is \$53,109 (including \$10,000 special for foreign work); of the Congregationalists is \$52,260; of the Presbyterians is \$62,256; of the Episcopalians is \$29,000.

Lutherans, Methodists, Presbyterians, Congregationalists, all have city superin-

tendents of missions. The Episcopal Church has none!

The committee made several other recommendations, such as the need of impressing upon the clergy the importance of being on the constant lookout for openings for Sunday schools and mission stations in their neighborhoods. They feel that the missionary work of the diocese would be furthered by a plan of parochial boundaries which would make certain clergy responsible for the work of the Church in definite geographical areas. They urge the clergy, where possible, to take the oversight of Sunday schools and missions with competent lay readers as helpers; the founding of branch Sunday schools in districts not within easy distance of some settled parish or mission; that missions be started in every locality where there are members of the Episcopal Church, and where there is any reasonable prospect of the Church obtaining a permanent foot-hold. On account of the steady increase in the population of Chicago, the work of the Church must necessarily be largely a missionary work, to be done under missionary conditions, just as the work in Alaska and in many parts of the West has to be carried on; that the office of "Archdeacon" be created and a suitable person be chosen by the Bishop, who shall give his entire endeavor to the missionary work of the diocese; that the deaneries be asked to take more active interest in missionary work in their respective deaneries; that more time be given to the consideration of missionary possibilities, and that they be encouraged to make recommendations to the Board of Missions; that the clergy be asked to recommend to the Bishop any men who are willing and fitted to serve as lay readers or superintendents of Sunday schools in these new stations; that some member of the Board of Missions, preferably the Secretary of the Executive Committee, be appointed as the missionary editor of *The Diocese* to keep information in regard to the missionary work constantly before the people.

That a new and adequate building be undertaken for the Cathedral Shelter; such a building as will reflect credit upon the diocese and be an indication of its unselfish ambition to serve the cause of the unfortunate and sin-wrecked man.

One of the difficulties in the enlargement of the missionary work has been the lack of competent men to carry it on. The committee is convinced that if clergymen cannot be secured, then laymen should be called into service more than they have been. They believe it is probable that active work and a larger interest on the part of the laymen would result in more men offering themselves for the ministry. The report concludes with, "There are children and adults waiting to be baptized; growing boys and girls who need to be strengthened by the gift of the Holy Ghost in confirmation; souls hungering—perhaps unconsciously—for the Bread of Life, waiting to be fed at the Church's altar; sick to be ministered unto; souls to be forgiven; the dead to be reverently buried. The fields are indeed white to the harvest, and the Church should enter in and take possession. It is one thing to criticize the so-called 'Protestant superstitions' of the rural districts and smaller towns, but if the Church is doing nothing to substitute for those 'Protestant superstitions' a healthier, more normal Church life, we may well remember the legend about the 'glass houses'."

PROPHECIES OF DEATH RATE OF CHICAGO BABIES

Christian faith and charity will be severely tested this winter by many serious situations which the times will bring upon

the country at large, and which will be most evident in large cities. For example, it is the opinion of one of the officers of the United Charities of Chicago, Mr. D. C. Roloff, "That death is likely to be more frequent in Chicago than in the trenches of Europe next winter." To support his contention Mr. Roloff goes on to say: "Figures show the death rate in an artillery regiment at the front in France is about 8 per cent.; of an infantry regiment, 15 per cent.

"I have figures showing the death rate among babies in some of the more poverty stricken districts in Chicago is 35 per cent. Therefore it is from two to four times as dangerous to be a baby in those sections as it is to be a soldier at the front.

"It is a situation which should cause us to stop and think when we realize the death rate of a recent month in Chicago was 27 per cent. higher than in the same month a year ago, and that contagious diseases in the same period increased 67 per cent.

"The high cost of food is one of the primary reasons for this. The poor are underfed, and the poorly nourished are more susceptible to disease. Coal was high last winter and will be again. This brings a double barreled reaction. Because houses are improperly heated, pneumonia, colds, and other diseases are prevalent.

"Secondly, because the price is high, poorer grades of coal are used, and this increases the smoke evil. Potatoes will not grow in the so-called 'smoke area', yet persons try to raise babies there. There isn't enough pure oxygen for them.

"Then follows the eternal question of housing. And here we face for the first time in Chicago a serious Negro problem, which will be far worse next winter. The fight to keep the Negro settlements from spreading has resulted in Negroes crowding into their districts.

"Disease follows this overcrowding. We have gone into some overcrowded homes, with doctors, and have found, nine times out of ten, half the members of the family have some disease. Sometimes a half dozen different diseases will be found in the same house."

BAZAAR FOR ST. MARY'S MISSION

An "Empty Attic" bazaar will be given early in January under the auspices of St. Mary's Mission Guild in some vacant store room which will be available at that time in the loop. The proceeds will go to the maintenance of St. Mary's Mission House at 850 Washington Boulevard. A special committee has been appointed and every parish in the city will be asked to make contributions to this diocesan object. Each rector will appoint a chairman in his parish, who will have charge of the work of collecting articles from members of the parish for the bazaar. It is too early to complete detailed arrangements for the bazaar, but not too early to look over useless treasures, and when sorting and packing this fall, let nothing lie idle that might be converted into a baby's blanket, a little child's shoes, or a loaf of bread. The plea is not to give of your fulness, nor that any sacrifice be made, but merely that attics be emptied for the Sisters of St. Mary and their poor. The insistent calls for help will be many and imperative. No one ever is turned away, but the effort to meet all calls this coming winter is going to put a severe strain on the resources of St. Mary's Mission.

H. B. GWYN.

DEATH OF REV. M. KARCHER

THE DEATH of the Rev. Marcellus Karcher, rector of All Hallows' parish, Anne Arundel County, Md., occurred at the rectory in

Davidsonville on Wednesday, August 1st. The funeral service was held at All Hallows' Chapel on Friday morning, preceded by an early celebration of the Holy Communion, and the body was taken to Philadelphia for interment.

Mr. Karcher was in advanced age. He was graduated at the University of Pennsylvania, taking the degree of B.A. in 1871 and that of M.A. in 1874. He was ordained deacon in the latter year and priest a year later by Bishop Howe of Central Pennsylvania, and spent his diaconate in charge of work at Fallbrook, Pa. His successive charges after that were at Galion, Ohio; Milton, Pa.; White Haven, Pa.; Mansfield, Pa.; Marietta, Pa.; Blossburg, Pa.; Georgetown, Del., and then his present post in the diocese of Maryland.

MOVING PICTURES FOR TRAINING CAMPS

TO PROVIDE recreation for the troops in camp, the National War Work Council of the Young Men's Christian Associations in the United States has made provision for the presentation of eight million feet of film per week. In 343 cantonments, camps, and posts, 1126 programmes will be rendered weekly.

In the Southern Department two motor trucks will be used to carry entertainments to troops in out of the way places. The moving picture machine will be mounted on the truck and a portable screen will be hung wherever needed. A week will be required for a truck to cover its route. Should the necessity arise, other trucks will be put into service. In the permanent camps arrangements are being made for outdoor and indoor moving pictures.

CONVOCATION OF SOUTHERN VIRGINIA

THE TWENTY-FIFTH annual session of the convocation of the diocese of Southern Virginia was held at St. Mary's Church, La Crosse, on August 7th and 8th, being one of the most successful ever held. St. Mary's is a monument to the devotion and love of its minister and congregation. With outside help of \$500 this small congregation raised by their own efforts \$1,200 of the \$1,700, the cost of the church and furniture. The structure is one of the neatest and best appointed rural chapels in the diocese.

The session opened Tuesday morning at 11 with Morning Prayer. At 12 o'clock the annual sermon was preached by the Rev. James Alvin Russell, rector of St. Paul's Memorial Chapel, Lawrenceville, Va., followed by Holy Communion, Archdeacon Russell being the celebrant. Organization was then effected and the remainder of the morning session until adjournment was devoted to routine matters.

The afternoon was given over to business and addresses. The Bishop was unable to be present. The Archdeacon's address showed that satisfactory progress had been made in the diocese. In addition to giving statistics of the progress, the address deplored the absence of young men offering for the ministry, and urged the clergy to keep this object prominently before their congregations; that there was a great field for the Church in the rural districts; that several applications for the establishment of new missions could not be acted upon on account of lack of men; that the greatest development in the history of the negro work was presaged, but lack of men and money prevented realization of it. Special emphasis was also laid upon the importance of self-support, the Archdeacon declaring that the primary purpose of the missionary stipend

was to help congregations to help themselves. In line with this, the Archdeacon announced his intention another year to recommend a reduction of several stipends in order to give the congregations a chance to do more on their part. The use of duplex envelopes was urged as a help to securing greater support. The great war was touched upon, also necessity for food conservation; congregations were urged to practise food preparedness and to support the Red Cross.

The second day's session was given up to routine matters and a most touching memorial service in the afternoon in memory of the late Rev. Charles Louis Simmons, closing in the evening with a sermon by the Rev. E. E. Miller, rector of St. Stephen's, Petersburg. The next meeting of the convocation will be held at St. Mark's, Bracey, on the Tuesday after the first Sunday in August, 1918.

CONGRESS FOR STANDARDIZATION OF CHRISTIAN CO-OPERATION

A CONGRESS for the purpose of standardizing the methods of Christian coöperation in the service of the community and the state will be convened at Pittsburgh, Pa., October 1 to 4, 1917. The Commission of the Federal Council on Inter-Church Federations, of which Mr. Fred B. Smith is chairman has been working out the plans for this congress during the past year.

Eight commissions have been making careful investigations and have prepared reports to be submitted in printed form to the congress. These reports will be mailed to the delegates who register by September 15th.

The subjects and the names of the chairmen of the commission are as follows: Community Evangelism, the Rev. M. C. Pearson, Indianapolis, Ind.; World Evangelism, Mr. Harry Wade Hicks, New York City; Social Service, the Rev. Worth M. Tippy, New York City; Religious Education, the Rev. B. S. Winchester, New Haven, Conn.; Comity, the Rev. J. H. Bomberger, Cleveland, Ohio; Religious Publicity, the Rev. Charles Stelzle, New York City; International Justice and Goodwill, the Rev. Sidney L. Gulick, New York City; Principles and Methods of Organization, the Rev. Horace F. Holton, St. Louis, Mo.

Detailed information will be mailed upon application to the secretary of the Commission, the Rev. Roy B. Guild, United Charities building, 105 East Twenty-second street, New York City.

ONE DAY'S INCOME PLAN

THE LARGEST gift to the One Day's Income Fund for the month is \$5,000, the total now reaching \$80,000.

"We must do something more than 'pay apportionments,'" says Bishop Lloyd. "We must learn how to make our offerings express our faith and love. To help towards this the One Day's Income Plan has been commended to the Church by the Board and it has brought joy to so many that it is hoped that everybody may wish to have part in it.

"A day's income was suggested in order that everybody might have a definite measure for their offering. The plan is commended with the suggestion that effort be made not to think of the amount of the money given, but rather to make the offering as an expression of a definite act of faith in obedience to our Lord's command. If everyone could do this, there is no question about the influence it would exert on the life of the Church. The Church must get away from the idea of 'supporting' missions. It must get clearly before it the

high privilege of being used of the Christ to show mankind the way and the truth and the life in this hour of confusion and darkness and death."

A TEXAS CHAPLAIN

CHAPLAIN EDWARD H. EARLE of the First Texas Cavalry is leaving his parish work at Columbus, Tex., and going into camp with his men at Camp Bowie, Fort Worth. He asks us to say that if the clergy or others will advise him of the names of Churchmen in the Texas National Guard such as will be encamped at Fort Worth after September 1st, he will feel indebted to them. He is the only Church chaplain in the camp of 35,000 men. He asks especially the interest of Texas readers in the work of the camp hospital, where provision has been made for 1,000 men and for which he invites gifts. The medical officer, Major John J. O'Reilly, will be glad to receive current magazines and other reading matter for the use of his patients.

Chaplain Earle received a very handsome "kit" from the ladies' guild of his parish at Columbus before leaving. On a July Sunday he conducted the first services of the Church ever held at Freeport, Texas, the Presbyterian church being loaned to him for the occasion. Freeport is one of the strategic points for the Church in south Texas, being the location of the second largest sulphur mine in the United States. It is also the location of a new army post.

TO INSTRUCT CONSERVATION SPEAKERS

FOR THE PURPOSE of developing throughout the country the organization work to secure practical coöperation in every household with the nation-wide effort to conserve our food resources, the United States Food Administration has arranged a school of instruction for such volunteer religious speakers as will give their services for even a brief period among the churches and on available platforms.

This school will hold its sessions in the new auditorium of the Smithsonian Institution, Washington, August 28-31. Among the speakers will be Herbert C. Hoover, Secretary of Agriculture D. F. Houston, President R. L. Wilbur of Stanford University, and others specially qualified. The instruction will be of practical character. Clergymen and laymen who can coöperate by attending the school and giving their services afterward are urgently invited. For information address the United States Food Administration, Division of Coöperating Organizations, Washington, D. C.

PROVINCIAL SYNOD POSTPONED

OWING TO to meeting of the House of Bishops on October 17th, the Provincial Synod of the Sixth Department will meet in Pueblo beginning Saturday evening, October 20th, instead of October 18th.

BEQUESTS

UNDER THE will of Mary A. Gordon-Jennings of 181 Park place, Brooklyn, N. Y., who died at Brentwood, L. I., July 27th, last, the Church Charity Foundation of Long Island will benefit to the extent of \$100,000, and St. Ann's Church, Brooklyn, New York, will receive \$50,000. The testatrix also provides that of the \$100,000 left to the Church Charity Foundation \$25,000 is to be applied toward the maintenance of five adult beds at St. John's Hospital and \$15,000 to maintain five children's beds at the same institution.

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MEMORIALS AND GIFTS

THE EXECUTORS of the estate of the late Hon. Greenwich Lynch of San Francisco have notified the Rev. Dr. William Copley Winslow of Boston that he has bequeathed the sum of \$10,000 to the Egyptian Research Account Society with the request that a "modest memorial stone" be erected to his memory at Memphis or elsewhere in Egypt. Mr. Lynch has long been interested in the work of exploration conducted by Professor Petrie, and has left to the museum in San Francisco his collection of Egyptian antiques.

CONNECTICUT

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

Trinity College Has Seventy-four Students in Active War Service—Bishop's Book of Prayers in Great Demand

OUT OF the one hundred Trinity college students who a few weeks ago were under the instruction of Capt. J. H. Kelso Davis on the college campus seventy-four are now in active service.

EVERY FRIDAY noon a short service of intercession for the naval and military forces of the United States is held in Trinity Church, Hartford.

THE LITTLE Book of Prayers issued by the Bishop for use in the diocese has met a wide felt need and is in great demand.

JOHN F. RANDALL, son of the Rev. Arthur T. Randall, rector of St. Andrew's Church, Meriden, who is serving in the American ambulance corps in France, has passed examinations for the aviation service. It is expected that he will start training with 200 other young Americans and then be detailed to the Lafayette Escadrille, a group of American flyers who are giving distinguished service at the front.

MINNESOTA

FRANK A. McELWAIN, D.D., Bp. Suffr.

St. Ansgarius' Church, Minneapolis, Opens New Parish Rooms

ON Thursday evening, August 2nd, the parish of St. Ansgarius, Minneapolis, formally opened the new parish rooms in connection with the parish church. The entire rear of the church has been remodeled and parish rooms added. St. Ansgarius' is one of the Swedish congregations of the Church in Minneapolis and under the rectorship of the Rev. Fritz L. Anderson is making itself felt in the community. At the opening addresses were made by the Rev. Messrs. Haupt, Almquist, Schmuck, and Broburg. An address was also made by Mr. H. Lund, a prominent layman of the congregation. With the new equipment the parish will be able to extend its usefulness among the young people.

NEWARK

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

Governor Confirms Election of the Rev. W. J. Tilley as Chaplain of New Jersey Home for Disabled Soldiers

GOVERNOR EDGE has confirmed the election of the Rev. William J. Tilley by the board of managers of the New Jersey Home for Disabled Soldiers, Kearny, making him chaplain of that institution. This home, the first of its kind in this country, was established in Newark more than fifty years ago. Chaplain Tilley will succeed the late Rev. John D. Ferguson of Plainfield, who died recently.

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The several contributions are as follows:

I

The Teaching of St. Paul as to the Position of Women. By the Rev. CANON GOUDGE, Principal of Ely Theological College.

II

Ministrations of Women in Church. By the Rev. Dr. DARWELL STONE, Principal of Pusey House.

III

The Ministry of Women and the Tradition of the Church. By Dr. SPARROW SIMPSON.

IV

The Claim of the Priesthood for Women. By LADY HENRY SOMERSET.

V

The Ordination of Women. By GERALDINE E. HODGSON, Litt.D. (Trin. Coll. Dub.).

VI

The Medical Ministry of Women. By MARY SCHARLIEB, M.D., M.S.

VII

The Religious Life for Women. By Mrs. ROMANES.

VIII

Younger Women and the Church. By Miss E. K. SANDERS.

These chapters relate to subjects that are much agitated in England and which demand the careful thought of American Churchmen. An illuminating introduction by the editor, Dr. Sparrow Simpson, relates the stages in the controversy thus far. Questions as to the exact status of deaconesses introduce the discussion and show the existing differences of opinion. Women as representatives in Church councils constitute the second phase. Women as speakers in churches, especially in connection with the National Mission, come next, with the Bishop of London willing to give them some authority in the matter and Mr. Athelstan Riley and many others in opposition. Finally, the frank demand for women in the priesthood gave the extreme position of some. The review of the controversy in this Introduction is among the most valuable parts of the book, while the elaboration of many specific subjects by selected writers is a natural sequence of the discussion.

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NORTH DAKOTA

JOHN POINTZ TYLER, D.D., Miss. Bp.

Holy Trinity Church, Lisbon, Suffers from Tornado

ON SUNDAY, July 29th, a tornado which swept over an area ten miles wide and thirty miles long, causing great destruction to buildings and some damage to crops, blew off the steeple and cross of Holy Trinity Church at Lisbon (Rev. A. Martyn, rector). Unfortunately there was no tornado insurance on the church, making the loss very great to the congregation, who has to struggle hard to meet the obstacles which confront so many of our small churches in the western part of the country and make it so difficult to keep them open.

Holy Trinity is well known as being one of the most picturesque little churches in the state, being built about thirty years ago from stones which were taken from the hillside upon which it stands. So far no plan has been found to repair the damage, but it is hoped that before long some way will be provided to rebuild the steeple which added so much to the beauty of this little church.

PITTSBURGH

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

Trinity Church, Meyersdale, Struck by Lightning

DURING A severe electrical storm at Meyersdale, Pa., on August 13th, Trinity Church was struck by lightning and took fire. The damage was confined to the cupola of the building, and was covered by insurance.

TEXAS

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

Resignations Reconsidered—Summer Appointments

THE REV. W. H. WILLIAMS, rector of All Saints' Church, Austin, and the Rev. Moylan Bird, rector of St. Peter's, Brenham, have both reconsidered resignations that they had presented to their respective parishes and at the earnest request of their parishioners will remain at the posts named.

SUMMER APPOINTMENTS of the Texas clergy include that of Rev. John Sloan, rector at Bay City, officiating at St. Andrew's, Houston Heights. The rector of St. Andrew's in turn is officiating at Trinity, Galveston. The Rev. A. J. Gaynor Banks of Eagle Lake is officiating at Trinity Church, Houston.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Bronze Tablet Dedicated at Trinity Church, Shelburne, by Bishop Hall

THE RIGHT Rev. A. C. A. Hall, D.D., officiated on Sunday morning, August 5th, at Trinity Church, Shelburne (Rev. George Robert Brush, rector), the occasion being the dedication of a bronze tablet given and placed in the church by the people of the parish in memory of their late rector, Bishop Weeks.

The inscription on the tablet is as follows:

"In memory of the Right Reverend William Farrar Weeks, S.T.D., Feb. 22, 1859—Oct. 23, 1914. Rector of this Parish 1904-1913. First Bishop Coadjutor of Vermont 1913-1914."

Bishop Hall referred in his sermon to the splendid service which the late Bishop Coadjutor rendered in this parish and in the diocese, and alluded to the fortitude, patience, and faith which he displayed in

his sickness as qualities characteristic of his whole life.

Mrs. William F. Weeks, the widow of the late Bishop Coadjutor, Miss Elizabeth Weeks and Miss Margaret Weeks, his two daughters, and Mrs. Marie Weeks McDunough were present at the service.

CANADA

New Rector at St. Paul's Church, Stratford—Special Summer Preachments

Diocese of Huron

THE NEW rector of St. Paul's Church, Stratford, the Rev. S. A. Macdonell, will begin his work at the end of September.—THE FONT bowls given to the Bishop Baldwin Church, Grande Prairie, and to the Robert Gurd Memorial Church by the Woman's Auxiliary have been much appreciated. Appropriate pedestals are now being made for them.

Diocese of Nova Scotia

THE NEW church at Victory, Annapolis county, was consecrated by Archbishop Worrell during his recent visitation tour; he was assisted by Bishop Richardson of Fredericton.—THE SPECIAL preacher in All Saints' Cathedral, Halifax, July 29th, was Canon Vroom, of King's College, Windsor. The Dean of All Saints' has been preaching in Trinity Church, New York City, for a few weeks.—THE SPECIAL preacher in St. Paul's Church, Halifax, on a recent Sunday, was the rector of St. George's, Kingston, Jamaica, the Rev. Capt. Ransom.—AN INTERESTING service was held in Trinity Church, Halifax, on the annual welcome and

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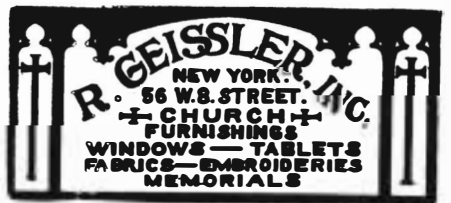
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cradle day. More than four hundred babies were present and seventeen were baptized.

Diocese of Ottawa

THE ANNUAL MEETING of the General Board of the Woman's Auxiliary will be held in Ottawa from October 2nd to 4th, when the Triennial thankoffering will be presented. Bishop Roper's appeal to the diocesan branch for the Armenians resulted in \$80 being given.—THE NEW rector of St. Bartholomew's, Ottawa, is the Rev. F. H. Brewin. He succeeds the late Canon Han-nington, who occupied the position forty years. St. Bartholomew's is the church which the Vice-Regal household attends. The present Governor General reads the lessons every Sunday.

Diocese of Toronto

IN THE DEATH of Mr. G. B. Kirkpatrick August 3rd, the parish of St. Mary the Virgin, Dovercourt, has lost one of its oldest members. He was superintendent of the Sunday school for twenty-five years, and a member of the diocesan synod for nearly forty years.—THE FOURTH annual meeting of the Muskoka summer clericus opened in St. James' Church, Port Carling, August 10th. The chairman was the Rev. R. Haines, rector of Port Carling.—THE DEATH by drowning of the Rev. F. Andrews occurred on August 1st. He was visiting the rector of the Church of the Messiah, Toronto, who was spending a vacation at Orillia, and lost his life while bathing. A memorial service was held in the Church of the Messiah, Toronto, August 5th, Bishop Sweeny officiating.—THERE WAS a military service in the Church of St. John the Evangelist, Toronto, attended by a number of the army and navy veterans, August 5th. The chaplain of the Toronto garrison, the Rev. J. Russell McLean, preached.

Educational

AMONG THE plans for St. Katharine's School, Davenport, Iowa, are such as will bring the pupils into line with the helpful movements of the present day. A school uniform has been adopted and accepted by the girls with enthusiasm, expressing economy in dress, with sensible styles in clothes and shoes.

The Domestic Science courses of the school have been changed to meet more practical needs. The girls are to do a real part of the labor of the school. In the cooking classes, the girls will furnish a real part of the labor of the kitchen, one day preparing the desserts, and another, the meats and soups.

An opportunity will be given the girls to "enlist" for real "service", under a plan of work which contains: Service under the Red Cross organization in town, and Lessons in "First Aid", with a short home nursing course.

During the past year there was a military drill under the supervision of an officer of the Iowa National Guard but drilled by the pupils themselves, and that work will be continued during the coming season. Efforts for personal efficiency and for training in economy will also be made.

SOLDIERS' BABIES

OUR PRESENT state of war does not warrant any relaxation of interest in the subject of infant welfare this year. On the contrary, we owe it to the fathers who, as volunteers and conscripts, must be away from home to do our part in saving their babies' lives. Those brave fellows are doing

enough in risking their own lives for the safety and happiness of the nation.

It may seem that there is not a very close connection between a father's fighting in Europe and his baby's living here, but there is. A reduced family income affects the baby seriously, especially in a high-cost-of-living market. It may mean the substitution of a cheap, low grade of milk for pure milk. In one instance I know of, this killed a baby last summer when our men were only so far away as the Mexican border.

The efficiency of fighting men, furthermore, is affected by whether their minds are harassed or at peace concerning the health and welfare of their families back home.

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