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# The Living Church

The State Historical Society

VOL. LVII

MILWAUKEE, WISCONSIN.—SEPTEMBER 8, 1917

NO. 19

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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*It is not a "pirated" edition.*

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## THE LIVING CHURCH

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

## OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

## ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

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

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

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ACTION is the word of God; thought alone is but His shadow. They who disjoin thought and action seek to divide duty, and deny the eternal unity.—*Mazzini.*



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## EDITORIALS AND COMMENTS

### The "Church School"

WE used to call it the Sunday School. The General Board of Religious Education, breaking many precedents, is now trying to teach us to call it the "Church School". "Church School", therefore, let it be.

And "Church School" the Sunday school must be. The very title gives it a new dignity and suggests the scope that should be given to its work. The hap-hazard lessons of two decades ago have been swept away by the newer ideals of to-day. Instead of teaching isolated facts of Bible knowledge, the Church School of to-day is to develop intelligent, well-rounded Churchmanship in its pupils. It is to give them a Churchly perspective. It is to fit them to take their proper part in the activities of Church and nation as intelligent members of both.

There have been several steps in the ascent to the Church School of A. D. 1917. The Sunday school organizations of the past ten years in many dioceses have been distinct factors. The New York Sunday School Commission, by its ideals, its publications, and its splendid continuing exhibit, has led all others in educational advance. These prepared the way for the present activities of the General Board of Religious Education. Beginning hesitatingly, trying out new plans on a small scale in particular schools, the General Board had reached the point, two years ago, where it was putting out lessons in typewritten form and inviting comments from those who used them. From his vantage point of director of parochial education, Dr. Bradner has slowly built up an organization of men and women who were fitted to lead in a movement that had become possible by reason of these earlier movements.

Last year, through the publication house of The Young Churchman Company, there was issued in printed form the material that had already stood the careful criticism of a year's use in a number of schools. Unlike any material that had gone before, this was built around a teacher's manual for each course. The teacher's manual was complete in itself. It could be used with nothing whatever to be given to the pupil.

Next in importance was a series of letter blanks to be filled out and sent monthly to the parents, inviting home coöperation and suggesting how that coöperation should be given. There were many to prophesy that this was a waste of energy; that parents would pay no attention to the requests. Of course many of them did not, but there were an unexpected number who did. It developed that parents, once recovering from their surprise at the expectation that they would assist in the religious education of their own children, really welcomed the opportunity. The home work was a real factor in the education. Fathers and mothers

brushed up their own information. The dusty old Bible was brought out and wiped off. A real sympathy between the parent and the school was developed.

And there was an abundance of material for the pupil. The long-discredited "leaflet" reappeared in totally new form. "Note book covers" were arranged for its preservation, along with other material. In the lower grades hand work and kindergarten methods were encouraged. Pictures were used in novel manner and then were mounted in scrap books. And the number of articles that were utilized as auxiliary to the system would have been overwhelming had they not been codified and carefully explained in the teacher's manual, which was the key to it all.

The first thing that confronted the intending user was the expense of the new system. Yes, replied the General Board, it is expensive and it ought to be. From that day the support of the Church School by pennies brought by the children was doomed. Public schools are not maintained in that manner and *real* Church Schools cannot be. If the religious education of our children is not worth a serious cost, it is not worth attempting. We cannot, and, very likely, ought not to attempt to develop a system of parochial schools in rivalry with the public schools as certain others are doing; but to utilize the public schools and then supplement them on the religious side wherein they are lacking, means that the educational standards of the former must also be the standards of the Church School. The blue-back speller had its day and is gone; the Sunday school material built on like principles must go with it. The Church School can only fulfil its duty if its equipment is fairly equal to that of the public school. So the expense of the system served to compel a reform that had been only academic before. Schools were confronted with the impossibility of supplying this material on the children's-pennies basis. Rectors went to their vestries and told them of the new problem; or they went out and raised subscriptions for the support of a *real* Church School. Curiously enough, the laity jumped at the opportunity. They were heartily ashamed of the old-fashioned Sunday school. They had not rebelled against it, but they had no part in it. It was not abreast of the ideals of the day. Educators treated it with contempt. It was the butt of ridicule. It was amateur. If the Church had found a way to establish a *real* school of Churchmanship which, on the one hand, would not seek to rival and supplant the public school, and on the other, would utilize the best educational standards so as to supplement the public school on equal terms, the laity were interested. They would support such schools. They would appropriate or subscribe a sufficient sum for their maintenance. The very expense of

the system brought with it a reform for which Sunday school experts had long fought in vain; the parish assumed the support of its own school.

And so the *Christian Nurture Series* came into being last year. And the readiness of the Church to use it brought the second embarrassment in its use. The publishers had absurdly underestimated the demand. Spurred by the splendid enthusiasm of the officials of the General Board, the publishers, who had assumed the entire financial risk on what was the largest publishing undertaking ever made in the Church, had invested thousands of dollars in providing this material. But they had published it in small editions. When mid-September came, it seemed that the whole Church had, for once, united on doing the same thing at the same time. Everybody wanted the material and everybody wanted it at once. First one article and then another ran out. New editions of each were immediately started, but they could not be produced rapidly enough to supply the demand. No school could get all its needed supplies at once. And of course this retarded the success of the experiment in the new system. But gradually everybody was supplied, and the tentative editions of the trial year were a pronounced success.

This year the *Christian Nurture Series* has assumed more permanent form, being reissued in new editions\* with thorough revision as the result of last year's experimental use in trial editions. Our editor of Religious Education will review the series more fully in the near future. For the present it is enough for us to commend them to the Church, and especially to congratulate the General Board of Religious Education upon the long stride forward in their work which is evidenced by the present editions of the excellent material.

THE PROBLEM of teaching material is, obviously, only a part of the problem of the Church School. The newer ideals are correlating worship and Christian service with teaching in such wise that, when they are more generally carried into practice, the "Sunday school" will cease to be a rival to the Church.

For the absence of children from church in most of our parishes is simply appalling. The "family pew" is largely extinct. Where there are definite children's services, and especially children's Eucharists, there is some excuse for the absence of children with their parents at the main services of a Sunday, though there is a certain loss even there. But where Sunday school is a substitute for church, as so often it has been under the old system, there is a glaring failure in perspective. The short, informal service before and after school is no substitute for the fixed offices of the Church.

So also, the difficulty in securing teachers equal to those in the public schools is a grave handicap to the work of the Church School. The teachers' classes and the schools of religious instruction that have grown up in these recent years are valuable adjuncts to the school work. The Church must train up teachers very much as they are trained by the state. How to teach is a distinct problem from what to teach, and is quite as serious a problem. Unless the teachers are also willing to be learners the newer ideals of the General Board cannot be carried into effect. Such books as Dr. Gardner's *The Children's Challenge to the Church*, Prof. Pattee's *Elements of Religious Pedagogy*, and Dr. William Walter Smith's *Elements of Child Study and Religious Pedagogy* and his more elaborate work on *Religious Education* must be pretty thoroughly digested by those teachers who hope to get the full results out of the *Christian Nurture* material.

\* *Christian Nurture Series:*

Course 1. *The Fatherhood of God.* Part I.

Course 3. *Trust in God.*

Course 4. *Obedience to God.*

Course 5. *God with Man.*

Course 7. *The Christian Seasons.*

Course 8. *Church Worship and Membership.*

Course 9. *The Life of Our Lord.*

Course 10. *The Long Life of the Church.*

Course 11. *The Winning of the World.*

Special Course. *The Work of the Holy Spirit in the Church.*

For each course, teacher's manuals, monthly letters to parents, material for pupils, and various auxiliary supplies. Published by The Young Churchman Co., Milwaukee, Wis.

And the problem of a competent superintendent is the greatest of them all. It ought not to be necessary for the rector to add this to his many duties of Sunday morning, though every rector ought to be in closest touch with his school and its children and ought to be the chief examiner of them all. A peculiar combination of tact and enthusiasm and consecration is needed for a successful superintendent. Yet such a man can be found in any normal parish. Men teachers are needed in much greater numbers than we ordinarily find them. And the problem of keeping the children sufficiently interested to insure regular attendance is, undoubtedly, a serious one.

The Church School is opening for its work of 1917-18 under especially happy auspices. We send all good wishes to it.

WE have said little of THE LIVING CHURCH WAR RELIEF FUND in recent months because the necessities of the Red Cross and of other large funds seemed so immediate that consolidation upon those funds seemed a pressing necessity. But letters from our clergy in Europe indicate increasing demands upon the American Church. Thus the rector at Florence, Italy, who has heretofore asked for little and received little from the Fund, now presents the needs of the church in that city during the coming autumn and winter. Mr. Wadleigh writes:

"The congregation have hitherto been able to pay all the expenses of the church and to raise not inconsiderable sums for various local war charities. They have in addition done their share in maintaining, very successfully, our American Hospital in Florence and the Day Nursery for the children of soldiers at the front. We close our financial year on September 30th, after which I shall send you the statement and an account of the American War Work in Florence, which you may perhaps be willing to publish.

"The greater part of the sums which you have sent me have been used for charitable help, similar to that described by Dr. Watson, and mainly in connection with our choir, whose members are nearly all in great straits, and many of them American or English—singers, teachers, governesses. By keeping the choir together, I have been able to hold musical services at which charitable offerings amounting to some 7,000 francs have been given during the past two years.

"But the outlook for the coming year is rather dark. Our people in Florence gradually dwindle in number. Those who remain are severely taxed by the many and repeated calls made upon them for every sort of charity. Our two largest local contributors failed us last year; one died and the other did not send us any subscription at all. Inevitable expenses have increased greatly—fuel, water rates, taxes, and wages. I should be very unwilling to have the church withhold its contributions to local charities, and hope to 'carry on' without doing so. But we shall have to receive some help from America, if we are to do so. I shall attempt to raise not less than two thousand dollars, if possible, for the relief of our church and the maintenance of its charities. And if you should be able to help us through THE LIVING CHURCH FUND from time to time, we of the Church in Florence would be grateful and appreciative."

Church work in European cities will take on a new phase this coming year. American soldiers will be sent to the continent in great numbers. On holidays and sick leave and as convalescents they will drift to the cities. The importance of American Church centers in those cities is therefore greatly intensified. THE LIVING CHURCH FUND is the only one that brings assistance to this work from home on any considerable scale. Heretofore the appeal has been based upon the value to the distressed people of these cities and to the refugees who flock toward them, of this beneficent work of the American Church; now, it is needed for our own boys; and how sadly needed, and just how the need will be met, nobody can know at this present time.

And through these summer months, with few words of invitation or encouragement on our part, the contributions have continued to flow in. It is to us a most touching indication of the deep appreciation by American Churchmen of the importance of maintaining our Church centers in these cities, and a gratifying evidence of confidence in THE LIVING CHURCH.

We regret to say that thus far we have no word to indicate that Archdeacon Nies has been able to resume his

work of visitation of British prisoners in Bavaria, his own expressed hopes having apparently not been realized. In the inability to continue that work, the contributions from THE LIVING CHURCH FUND are confined to our churches in France, Italy, and, when needed, Switzerland.

And the new reasons for continuing to maintain these Church centers render the FUND more needed than ever. We ask again that our readers will resume its more adequate support.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, September 1st:

A. M., St. Helena's Parish, Boerne, Tex. ....	\$ 2.00
A member of Grace Church, Louisville, Ky. *	1.00
Rev. J. Clark Hewlett, Liberty, N. Y. *	3.00
In-His-Name Society, Hyattsville, Md. *	15.00
Calvary S. S., Chicago, Ill. †	1.31
Christ Church S. S., Cristobel, Canal Zone †	10.00
Miss Boehme, St. Peter's, Paris, Ky. †	12.00
In memory of J. S. †	20.00
Mrs. Lydia B. Hibbard, Chicago, Ill. †	40.00
<b>Total for the week</b> .....	<b>\$ 104.31</b>
Previously acknowledged .....	49,768.03
	<b>\$49,872.34</b>

- \* For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For French relief work through Dr. Watson.
- † \$15.00 especially for Dr. Watson's work in Paris.

[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:

251. Mrs. E. C. Denton, Rochester, N. Y. ....	\$ 36.50
252. Woman's Auxiliary of Trinity Church, Florence, Ala. ....	36.50
253. Mrs. Frederick Robinson Racine, Wis. ....	36.50
15. H. J. Thurman, Greensboro, N. C. ....	27.50
159. St. Stephen's S. S., Milwaukee, Wis. ....	73.00
<b>Total for the week</b> .....	<b>\$ 210.00</b>
Previously acknowledged .....	12,506.48
	<b>\$12,716.48</b>

[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

E. T. W., Kansas City, Mo. ....	\$ 2.00
Christ Church, San Antonio, Tex. ....	3.00
Rev. E. J. Cooper, Cristobel, Canal Zone	20.00
Miss Kate A. Finlay, Trinity Church, Columbia, S. C. ....	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ....	25.00
Mrs. E. M. Little, Ascension Church, Pittsburgh, Pa. ....	10.00
M. L. A., Nantucket, Mass. ....	1.00
St. Paul's Memorial Church, St. Joseph, Mich. ....	3.00
E. Z., Washington, D. C. ....	10.00
Rev. Rudolph Stahley, Wulfert, Fla. ....	2.75
Thankoffering from Mrs. W. R. Noble, Walkersville, Ont. ....	5.00
Miss Clara S. Beach, White Plains, N. Y. ....	5.00
J. L. Washburn, Plattsburg, N. Y. ....	5.00
	<b>\$96.75</b>

POLISH RELIEF FUND

Miss Kate A. Finlay, Trinity Church, Columbia, S. C. ....	\$5.00
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ANSWERS TO CORRESPONDENTS

E. E.—The undesignated offerings at an early Communion belong to "Communion Alms" fund, even in the absence of the rector.

E.—We see no reason why it is not lawful for a layman to recite the choir prayers in a choir room before and after service, though a priest be present.

MONTANA.—There is no fixed rule as to the respective sides for pulpit and lectern in a church, though the epistle side for the former has the possible advantage that the preacher's right hand is toward his congregation.

DID IT EVER strike you that goodness is not merely a beautiful thing, but *the* beautiful thing—by far, the most beautiful thing in the world—and that badness is not merely an ugly thing, but *the* ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it, are not worth having, in comparison with being good: and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it; and, in a word, goodness is the only thing worth loving, and badness the only thing worth hating.—Charles Kingsley.

TO MY SON\*

My son, at last the fateful day has come  
For us to part. The hours have nearly run.  
May God return you safe to land and home;  
Yet, what God wills, so may His will be done.

Draw tight the belt about your slender frame;  
Flash blue your eyes! Hold high your proud young head!  
To-day you march in Liberty's fair name,  
To save the line enriched by France's dead!

I would not it were otherwise! And yet  
'Tis hard to speed your marching forth, my son!  
'Tis doubly hard to live without regret  
For love unsaid, and kindnesses undone.

But would the chance were mine with you to stand  
Upon those shores and see our flag unfurled!  
To fight on France's brave, unconquered land  
With Liberty's great sword for all the world!

Beyond the waves, my son, the siren calls,  
The sky is black and Fastnet lies abreast,  
A signal rocket flings its pale stars and falls  
Across the night to welcome England's guest.

When midst the scud you see the Cornish lights,  
And through the mist you hear faint Devon chimes,  
Thank God for memories of those other nights  
And days on other ships in happier times.

Perhaps you'll stand within the pillared nave  
And aisles where colored sundust falls, and see  
Old Canterbury Church where Becket gave  
His life's best blood for England's liberty!

Some night you'll walk, perhaps, on Salisbury plain;  
Above Stonehenge the Druids' stars still sleep,  
And on the turf within the circled fane  
Beneath the autumn moon still lie the sheep.

And if you march beside some Kentish hedge,  
And blackberries hang thick clustered o'er the ways,  
Pluck down a branch! Rest by the road's brown edge;  
Eat! Nor forget our last vacation days!

And then the trench in battle-scarred Lorraine;  
The town half burned but held in spite of hell;  
The bridge twice taken, lost, and won again;  
The cratered glacis ripped with mine and shell.

The leafless trees, bare-branched in spite of June;  
The sodden road, the desolated plain;  
The mateless birds, the season out of tune;  
Fair France, at bay, is calling through her pain.

Oh, son! My son! God keep you safe and free—  
Our flag and you! But if the hour must come  
To choose at last 'twixt self and liberty—  
We'll close our eyes! So let God's will be done!

\* An anonymous poem sent to the Chicago Post by an American whose boy was leaving the city with his regiment.

PEACE

TO LOOK for the good in all men and hold sacred human life; to cultivate the spirit of brotherhood; to put obedience to the laws of God above all else; and to submit cheerfully to all lawful authority, whether it be of king or of rulers chosen by the people—all this makes for true and honorable peace. It means obedience to law, divine and human; it means using every proper effort to prevent violations of either law; it means to amend what is unjust or imperfect in human legislation and to cooperate in securing what is right and beneficial; it means to protect the weak, succor those in distress, comfort those in sorrow, and provide for the welfare of all.

It may mean firm resistance to evil, even if such resistance involve strife and bloodshed; it may even mean aggressive action for the purpose of freeing the oppressed and stopping wanton destruction of life and property. It means a lofty purpose, carried out firmly, yet with the least possible amount of force, striving rather to attain the desired end by moral and spiritual power in place of physical. It is the sort of peace all true, manly Christians desire; the sort that Christ Himself approves; and all those who strive earnestly to bring about a world peace of this sort have a right to be called soldiers of Him who is the Prince of Peace.—Waterbury American.

THE FOURTEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

THE TRUE SERVICE OF THE SPIRIT

AS natural men, we "receive not the things of the Spirit of God", but as Christians we not only receive them, but know them.

Thus we use the collect for the day as a prayer for the three great Christian graces, of faith, hope, and charity.

We do not assume for a moment that these virtues are stationary possessions, but that they are germinating forces. Any such thing as a finished product in our religious life is unknown. Even eternal life, to be life at all, must be ever progressive; and the collect recognizes this truth by praying for increasing fruit—the fruit of the Spirit—under the names of faith, hope, and charity.

Perfectly to understand God is out of the question, for that would imply equality with God, but our faith in God is the pillar and prop of truth. To doubt this is to destroy our creed, and to cause the whole system of our theology to tumble down and bury us beneath its ruins.

Hope, we are told, is the antithesis of reasonable calculations. It tempts us to dream of the future and diverts us from the realities of the present. But such is not the case with Christian hope, which is the necessary spring of our Christian activity and experience. Our whole aim is to establish the Kingdom of God here upon earth, as well as to educate our souls for the Kingdom of Heaven hereafter.

Charity is rare; we have to cultivate it. It desires the glory of God and the good of all our brethren. According, then, to all the teaching of the day, "He that hath faith cannot

distrust; he that hath hope cannot be put from anchor; he that hath charity will not lead a licentious life, for love keeps the commandments."

The epistle, like the collect, works along this line of thought. Its original object was to contribute to the union and moral purity of the Galatian believers, so that they might remain in the full and untroubled enjoyment of the sanctifying light of the gospel of our Lord. But it is also a revelation of the variance between the Spirit and the flesh and a warning against spiritual pride. For us, as for the Galatians, life, imperfect and full of conflict, demands as its safeguard the Spirit of God.

Nor is it enough that we have "the Spirit of God" within us; we must manifest it to the world through the "fruits of the Spirit," for "they that are Christ's have crucified the flesh with the affections and lusts."

But what is this but the subjugation of our appetites, the regulation of our affections, the surrender of our will, and the renunciation of our own merit?

Blessed, indeed, are we, if we are self-crucified! Then do we "adorn the doctrine of God our Saviour in all things." But if not, then we should seek these most excellent dispositions of the soul through earnest prayer, and constant meditation, and attendance upon the means of grace.

In a sense, this thought is illustrated in the gospel for the day, the history of the healing of the ten lepers, an example of the true service of the Spirit. Ten lepers were cleansed; but one of them was glad, grateful, and glorified God. The cleansing extended to his heart; soul and body were regenerated. And he was a Samaritan—a stranger—while the nine unthankful were of the seed of Abraham!

How the lessons of this miracle do answer to our human experience! A thankful spirit taking possession of us, even in the midst of perplexities and discouragements, is like the rising of the strong west wind scattering the clouds after storm.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Fourteenth Sunday after Trinity	II Sam. 7, 1-17 Hab. 1 & 2, 4	John 13	Deut. 6	Romans 13
Monday	II Samuel 7, 18-end	Mark 8, 27-9, 1	Ezekiel 1	Romans 14, 1-12
Tuesday	II Samuel 8	Mark 9, 2-13	Ezekiel 2 & 3, 11	Romans 14, 13-end
Wednesday	II Samuel 9	Mark 9, 14-32	Ezekiel 3, 12-end	Romans 15, 1-12
Thursday	II Samuel 10	Mark 9, 33-end	Ezekiel 5, 5-end	Romans 15, 13-22
Friday	II Samuel 11, 1-13	Mark 10, 1-16	Ezekiel 6	Romans 15, 23-end
Saturday	II Samuel 11, 14-end	Mark 10, 17-31	Ezekiel 7, 1-14	Romans 16
Fifteenth Sunday after Trinity	II Samuel 12, 1-23 Habakkuk 2, 9-20	John 14	Isaiah 60	Ephesians 1

AFTER David had been established on the throne and been granted respite from all his enemies, the impulse was born in him to do something for God. He proposed to erect a temple. He must have been surprised when the offer was refused and God promised to do something for him—and the people. God would build him a temple, give him a son, and an everlasting though disciplined dynasty. To the people was promised a safe and an abiding home. Here had been planted in the world the cornerstone not only of human governments based on the divine righteousness but of the everlasting Kingdom of God itself. The fulfilment of these promises is to be found partly in the subsequent history of Judah, partly in the life of our Lord Jesus Christ, and partly in the history

of the Church and of the world yet to be.

The history of Saul and of David is appropriately paralleled by the Gospel according to St. John; and this particular chapter (13th) exhibits the true Kingly idea in the Person of One who was Lord and Master and whose ruling principle was service, exemplified in the lowly act of washing the feet of the disciples. And it is noteworthy that while the Son of Man committed no sin (which would therefore call for punishment), yet even He "learned obedience by the things that He suffered"; and, though betrayed by Judas and condemned to be crucified, declared that He was being glorified.

Back of this particular teaching of the first lesson there lies the important general principle that no human achievement, no matter how well meant or praiseworthy in itself, is sufficient, but must be based on faith in the promises of God, who has a world plan with which we must line up. This is the leading idea of the Old Testament alternative from Habakkuk, who looked out upon a world of rampant evil power "running amuck"; "the just shall live by his faith". And herein is close connection with the collect for the day, wherein we pray for "increase of faith, hope, and charity", and for obtaining God's promises by loving what God commands. Love, indeed, in both the personal and the ethical sense, is the keynote of the whole second lesson, in which precept and example join hands. Special attention is called to our Lord's principle, "if ye think these things, happy are ye if ye do them". Growth comes not only through the Spirit received by faith (epistle) but by doing (gospel); and David's career illustrates the two in combination.

The evening lessons are along the same line. We are pilgrims journeying toward the Promised Land. Meanwhile, we sustain relations toward civil government, with which we should be in sympathetic and intelligent coöperation; and "love is the fulfilling of the law", an idea grasped by the author of Deuteronomy.

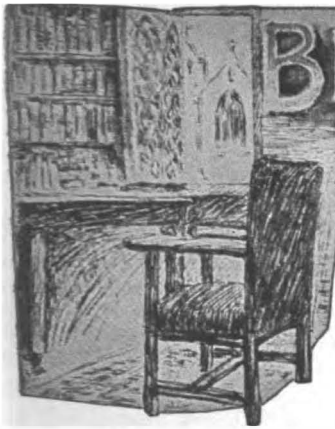
THE FOURTEENTH SUNDAY AFTER TRINITY

May that increase, O everlasting God!  
Be on Thy servants, by Thy grace bestowed  
Of hope and faith and charity, whereby  
We come to love what Thou commandest so  
That we may trust hereafter, when we die,  
The peace which Thou hast promised us to know;  
Through Jesus Christ, sole fount whence hope doth flow.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

**I**N connection with the discussion of the public rights and duties of women, a legal friend sends me a cutting from the *Episcopal Register* of Philadelphia, April 1, 1882, an editorial which seems worth preserving. We shall scarcely emphasize the "pew-renting" today, however.

## "CAN WOMEN VOTE AT VESTRY ELECTIONS?"

"We have received the following letter of inquiry from Harrisburg, and as the subject is one of general interest, we will endeavor to answer it:

"**EDITOR OF EPISCOPAL REGISTER:**—Will you please give in the columns of your paper, the law, relating to the voting at the Easter election. We have been informed that, by a late law, women pew-holders have been excluded from participation in said election. By giving correct information on this subject, you will oblige,

"**'A MEMBER OF ST. STEPHEN'S.'**

"The only recent action on this subject in our diocese for some years, was the adoption, by the Convention of 1881, of a new form of Church Charter, 'recommended by the Convention.' This form of Charter, as originally proposed by the Committee on Canons, provided that the election of the Vestry should be 'by a majority of adult male and unmarried female persons who shall appear, by the Vestry books, to have paid two successive years next preceding the time of such election for a pew or sitting in said Church.' This form if adopted in its original shape would have excluded married females from voting in such parishes as accepted such a charter, but on motion, the word unmarried was stricken out, so that the form of Charter, as adopted, now reads, 'by a majority of adult male and female persons who shall appear,' etc. But all existing parishes have a Charter already, and such Charter is the law for each as to the qualification of voters.

"In the majority of cases, however, the Charters designate the voters as 'members of the said Church, who shall have paid,' etc. This phraseology has been naturally construed to include females, and, as a matter of fact, women have voted for many years at Vestry elections in Philadelphia. They have thus voted in the parishes of Christ Church, St. Stephen's, St. James', the Epiphany, St. Mark's and others. It is probable that such voting has been general, but these parishes are enumerated because there have been occasions in each, when the right to vote was strictly scrutinized, and the contests close.

"We have been able to procure a copy of the opinion of counsel on this subject, given in 1871, which we print entire, as being well worthy of preservation in this connection. It is as follows:

"The Charter of St. Mark's Church provides that the election of twelve persons to serve as vestrymen of said Church, 'shall be made every year, on Easter Monday, by a majority of such members of the said Church, as shall appear by the vestry books to have paid one successive year immediately preceding the time of such election for a pew or sitting in the said Church.'

"Females have voted for Vestrymen of St. Mark's Church at a number of elections. They have also, as I am informed, voted in the Parishes of Christ Church and St. Stephen's. My opinion has been asked on the following points: Whether, under this provision of St. Mark's Charter, female members of the Church, otherwise qualified as above, are entitled to vote for vestrymen. There would seem to be no sufficient reason why females should not vote at an election for vestrymen as well as for directors in a stock corporation. They may and do vote personally or by proxy upon stock held by them, and in point of fact, as stated above, they have frequently voted at vestry elections. They are certainly not excluded by the terms of the Charter under consideration. It is urged, however, that a decision by Chief Justice Gibson in the case of St. Paul's Church, 3 Hazard's Register, 223, is a conclusive authority against female voting. It has not been so acted upon to any known extent—if at all. The decision in that case was expressly put upon the ground that females had not voted or claimed to vote in St. Paul's Parish for twenty-five years, and that there was "no safer exposition of what was intended by such an instrument than usage." In the case of St. Mark's Parish, the

usage, so far as it goes, has been the other way, and on the Chief Justice's reasoning the decision would not apply. It may be seriously doubted whether the decision in the case of St. Paul's Church is supported by sound reason or argument. It does not claim to be supported by authority. Judge Tod differed from the rest of the Court, and thought the females had a right to vote. Judge Huston was absent. The decision gives a narrow interpretation to the Charter. In other cases, somewhat similar in principle, a liberal interpretation has been given by the Supreme Court. In *Weckerly vs. Geyer*, 11 S. & R. 35, when the charter confined the franchise to "contributing members being communicants" and an amendment required them to be above the age of eighteen years, the Court went so far as to say, that a person who had communicated but once, when under the age of sixteen years, and had not since communicated, for more than thirty years, was a qualified voter. Again, in *Commonwealth vs. Woelper*, 3 S. and R., 28, the majority of the Court held (C. J. Gibson dissenting) that aliens had a right to vote under the description of "contributing members being communicants," Judge Yates saying: "The distinction between incorporations for political and religious ends is obvious. . . . The same dangers are not to be apprehended from foreigners desirous of being incorporated with others, merely for the exercise of religious duties."

"If the word *members* includes aliens, it is difficult to see why it does not include females.

"In the State of New Jersey women voted at general elections prior to 1800. In Pennsylvania they are excluded because the franchise is confined to "white male citizens." It may be added that Chief Justice Gibson is hardly consistent with himself as to the matter of usage in charter elections, for in *Com. vs. Woelper*, he thought "usage ought to have no weight." Certainly there could scarcely be a more unsatisfactory ground on which to rest the construction of a written charter; for, while the words of two charters are identical, the *usage* in two parishes may be entirely opposite; and it is manifest error to suppose that the same charter can mean two opposite things.

"I am therefore of opinion that females, of lawful age, who are members and have paid pew rent according to the terms of the charter, and who are under no legal disability, are entitled to vote for vestrymen. I am also of opinion that a married woman, who is a member and has paid pew rent, etc., is entitled to vote, if her husband concurs. GEO. M. CONARROE.

"Philadelphia, April 6, 1871."

"I concur in the views expressed in the foregoing opinion.

"W. M. MEREDITH.

"Philadelphia, 8th April, 1871."

"I am of opinion that when a husband has permitted his wife to become a member of the corporation, there is, *prima facie*, a presumption of his assent to her fulfillment of the duties and exercise of the rights of such membership, and that she is not by law required to produce evidence of his express assent to the particular act, on every occasion when she pays her pew rent or casts her ballot. It is in this sense that I concur in the last sentence of Mr. Conarroe's opinion, as I intimated to him verbally when I read it. W. M. MEREDITH.

"Philadelphia, 20th April, 1871."

"A curious case which seems to confirm the views in the foregoing opinions was decided in the King's Bench, in 1739, and is reported in the second volume of Sir John Strange's Reports, page 1114, where it was held that a woman was capable of being chosen sexton of the Parish of Saint Botolph, in the city of London. The election was decided by the votes of women. It was contended that women could not vote for members of Parliament or coroners, and it was claimed that their votes should have been excluded from the computation. 'But the Court, notwithstanding, held, that this being an office that did not concern the public, or the care and inspection of the morals of the parishioners; there was no reason to exclude women, who paid rates, from the privilege of voting; they observed, here was no usage of excluding them stated, which perhaps might have altered the case.' The Lord Justices do not seem to have been so timorous as to the danger of women voting, and the consequences thereof, as some people have since.

"There is certainly every reason in sound morals why women, who are among the most active and useful members of our Churches, should have a right, if owning or renting a pew, to vote equally with any male pew-holder, especially when it is remembered that such male pew-holder is not unfrequently an unbaptized person."



## Programme of the Brotherhood Convention at Philadelphia

THE national organization of the Brotherhood of St. Andrew will meet in its thirty-second annual convention on Wednesday, October 10th, at Philadelphia, and will continue its sessions and meetings through the following Sunday. Following an all-day meeting of the National Council of the Brotherhood at the headquarters of the convention, the Hotel Adelphi, on Wednesday, there will be a Churchmen's dinner at the Academy of Music at 6:30 p. m., Mr. George Wharton Pepper acting as chairman and toastmaster and the Bishop of Tennessee and the Governor of South Carolina speaking on *The Investment of a Life*. The programme proper begins with the Holy Communion in St. James' Church the following morning at 7:30.

The general theme of the convention is Christian Usefulness, analyzed during the three week-days as follows:

- (1) Preparation for Usefulness through Prayer.
- (2) Realization of Usefulness through Personal Service.
- (3) Increase of Usefulness through Organization.

It may possibly be disappointing to many to find very little reference to the World War throughout this programme. However, most of the speakers will doubtless refer very definitely to the War, its effect upon the Church, the Church's responsibility to it, the problem that it creates, and especially the opportunity it affords the Church for the pressing of the Gospel message.

But the programme has been designed especially with a view to conserving normal work, especially of Brotherhood men, in the home parish. There is very grave danger that Christian forces will be stampeded in the excess of pre-occupation in the War service, and therefore the convention of the Brotherhood should give opportunity for a definite call of the men who remain at home to the very grave work of conservation.

Many clergymen and laymen who have seen this programme express their opinion that it is one of the strongest in the history of the Brotherhood. Slight attention to the national prominence of a large number of the speakers will show how high has been the aim in assembling its personnel.

The programme follows:

### THURSDAY, OCTOBER 11TH

THEME FOR THE DAY: *Preparation for Usefulness through Prayer.*

- 7:30 A. M. ST. JAMES' CHURCH. Celebration of the Holy Communion.
- 9:00 to 10:00 A. M. ROOM A. During this hour the Brotherhood Secretaries will be in conference in Room A, to give information as to the organization of new chapters, to answer questions, and to suggest plans of work.
- 10:00 A. M. CONVENTION HALL. Half-hour devotional meeting with address, "*Ye have not because ye ask not.*" The Rt. Rev. ARTHUR SELDEN LLOYD, D.D., New York, President of the Board of Missions.
- 10:30 A. M. Opening business session, President Bonsall presiding. Organization of the convention, election of convention officers and committees; Address by the chairman of the convention; Addresses of welcome: The Bishop and Bishop Suffragan of Pennsylvania.
- 11:30 A. M. Address: *The Master at Prayer*, WILLIAM C. STURGIS, Ph.D., New York, Educational Secretary of the Board of Missions.
- 1:30 to 2:30 P. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 2:00 P. M. CONVENTION HALL. Meeting for all Juniors. Address: *How to Get the Most Out of the Convention*, WILLIAM F. LEGGO, Brooklyn, N. Y., Chairman of National Committee on Work Among and By Boys.
- 2:30 P. M. General Conference: *The Prayer Life*. (a) *Personal Prayer Habits*, MALCOLM B. VILAS, National Council Member, Cleveland, Ohio; (b) *Prayer Opportunities of the Chapter*, ARTHUR E. BARLOW, National Council Member, Newark, N. J.; (c) *Public Worship and the Book of Common Prayer*, ROBERT H. GARDINER, National Council Member, Gardiner, Maine; (d) *Helpful Books on Prayer and Question Box on Prayer*, The Rev. GEORGE CRAIG STEWART, D.D., rector of St. Luke's Church, Evanston, Ill.
- 4:00 P. M. Study Classes: (a) *Work in Colleges*, The Rev. BEVERLEY D. TUCKER, JR., University of Virginia; (b) *Work Among Boys*, BENJAMIN F. FINNEY, Chief Secretary for Army and Navy Work; (c) *Work of Traveling Men*, JOHN M. LOCKE, Oakland, Cal.; (d) *Church Attendance*

*Campaigns*, FRANKLIN H. SPENCER, Field Secretary; (e) *Men's Organized Bible Classes*, G. FRANK SHELBY, Field Secretary.

- 4:00 P. M. Conference of the Clergy: Chairman, WALTER KIDDE, National Council Member, Montclair, N. J.
- 8:00 P. M. CHURCH OF THE HOLY TRINITY. Public Meeting. Chairman: JOHN HOWE PEYTON, National Council Member, Nashville, Tenn.; *The Nation's Need*, The Hon. JOHN LORD O'BRIEN, Buffalo, N. Y.; *The Church's Power*, The Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D., Bishop of Massachusetts.

### FRIDAY, OCTOBER 12TH

THEME FOR THE DAY: *Realization of Usefulness through Personal Service.*

- 7:30 A. M. ST. MARK'S CHURCH. Celebration of the Holy Communion.
- 9:00 to 10:00 A. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 10:00 A. M. CONVENTION HALL. Half-hour devotional meeting with address. Subject: "*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.*" The Rt. Rev. ARTHUR S. LLOYD, D.D.
- 10:30 A. M. Business session. Annual report of the National Council and presentation of the Five-Year Programme of Achievement. To be presented by the General Secretary.
- 11:30 A. M. General Conference: Chairman, ROBERT C. HARGREAVES, National Council member, Detroit, Mich. Subject: *Personal Usefulness*. (a) *Among Our Fellow Church Members*, ALEXANDER M. HADDEN, member National Council, New York; (b) *Among Our Business Associates*, W. A. CORNELIUS, member National Council, McKeesport, Pa.; (c) *Among Our Fallen Brothers*, FRANK D. DEAN, Theological Seminary, Virginia.
- 1:30 to 2:30 P. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 2:30 P. M. CONVENTION HALL. Junior Conference. For all Seniors and Juniors. Followed by discussion from the floor. Chairman: FRANK B. MALLETT, National Council member, Sharon, Pa. Subject: *Training the Church Boy for a Man's Responsibility in the Christian Army*. Three Junior speakers. (a) *What Inspired Me to Volunteer*; (b) *My Appreciation of Training Received*; (c) *What a Boy Can Accomplish through the Observance of the Rules of Prayer and Service*.
- 4:00 P. M. Study Classes: (a) *Work in Colleges*, The Rev. BEVERLEY D. TUCKER, JR.; (b) *Work Among Boys*, BENJAMIN F. FINNEY; (c) *Work of Traveling Men*, JOHN M. LOCKE; (d) *Church Attendance Campaigns*, FRANKLIN H. SPENCER; (e) *Men's Organized Bible Classes*, G. FRANK SHELBY.
- 4:00 P. M. Conference of the Clergy. Chairman, WALTER KIDDE.
- 4:30 P. M. Address: *The Greatest Work in the World*, The Rev. Z. B. T. PHILLIPS, D.D., rector of St. Peter's Church, St. Louis.
- 8:00 P. M. CHURCH OF THE HOLY TRINITY. Public Meeting. Chairman: COURTENAY BARBER, Chicago, Second Vice-President of the Brotherhood. Subject: *Universal Service in the King's Army—the Brotherhood's Aim*, the Rt. Rev. FRANK DU MOULIN, D.D., LL.D., Bishop Coadjutor of Ohio; *The Five-Year Goal*, FRANKLIN S. EDMONDS, General Secretary; *Reading of the Memorial Record*, GEORGE H. RANDALL, Executive Secretary.

### SATURDAY, OCTOBER 13TH

THEME FOR THE DAY: *Increase of Usefulness through Organization.*

- 7:30 A. M. CHRIST CHURCH. Celebration of the Holy Communion.
- 9:00 to 10:00 A. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 10:00 A. M. CONVENTION HALL. Half-hour devotional meeting with address. Subject: "*For ye are members one of another.*" Leader, the Rt. Rev. ARTHUR S. LLOYD, D.D.
- 10:30 A. M. Final business session.
- 11:30 A. M. General Conference: *The Personal Opportunity in the Church's Three Lines of Effort*. (a) *Missions: As a Parish Missionary*, SAMUEL S. NASH, director Calvary Chapter, Tarboro, N. C.; (b) *Religious Education: In the Sunday School and Bible Class*, ROBERT E. ANDERSON, National Council member, Richmond, Va.; (c) *Social Service: In Community Work*, H. D. W. ENGLISH, Pittsburg, First Vice-President of the Brotherhood. Question Box on the above subjects, conducted by the General Secretary.
- 1:30 to 2:30 P. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 2:30 P. M. General Conference: *The 1918 Section of the Five-Year Programme*. (a) *For Each Chapter: A Church Attendance Campaign*, the Rev. ST. CLAIR HESTER D.D., rector of Church of the Messiah, Brooklyn, N. Y.; (b) *The Chapter's Part in the Parochial Mission*, the Rev. JAMES

(Continued on page 610)

## HOW AN OLD-FASHIONED ORPHAN ASYLUM BECAME A MODERN VOCATIONAL SCHOOL

By A. L. G.

**A**T Cooperstown, New York, on the border of Otsego Lake, is an old-fashioned brick building, which, whenever you approach it, seems overflowing with boys and girls; little ones, big ones, thin ones, fat ones. They all have this peculiarity, that they look well cared for and happy; and each seems to have a purpose in what he or she is doing. No child is aimless; they are walking quickly on a definite errand, or playing as hard at a definite game. No one is listless and just killing time, and this, I think, is one great reason for the success of the work that is being carried on at the Susan Fennimore Cooper Foundation (for such is the imposing title of this Industrial School). Each child is taught to be self-reliant, to do his or her part, in everything that they do, with all of mind and strength, and to do it for a purpose and for an end.

Now, a little about this School. It was founded about forty years ago by Miss Susan Fennimore Cooper, the daughter of the novelist. An endowment amounting to about \$50,000 has been made up of small legacies. For many years it was conducted as an old-fashioned orphan asylum, as the present hideous brick building shows, with long dormitories holding about twenty beds each, no playrooms, a very small and inadequate schoolroom, and very few and small bathrooms. The children led the usual dull routine life of a country orphan asylum, receiving a little schooling and some attempts at manual training, but they were usually removed before they were old enough or had had training enough to be self-supporting, and so soon were added to the number of dependents in the state.

About two years ago a complete change came over this institution, when it was taken in charge by Sisters Pamela and Hilda of the Cathedral in Albany, who had had many years' experience in this work at St. Christina Industrial School for Girls at Saratoga, said by the authorities to be one of the three best vocational schools in the state.

The conditions they found were very bad, the house falling down, the grade of children poor, many feeble-minded among them; but in a month you would not have known the place or the children. It had lost that grim, solemn, institutional look. It had by some miraculous means become a home. The feeble-minded were sent to institutions where they belonged, and the other children, from being aimless, quarreling, and untidy, had, under the ideal of vocational life, become clean, busy, happy little folks, with an aim in life. So much had been accomplished by system, love, and personal interest and attention to each individual child, and a deep religious training.

The vocational training given the girls includes a thorough course in the kitchen, where all take their turn and learn not only to prepare the meals, but the proper rationing and balances of food values. This is done under the direction of an industrial art worker. When a girl finishes in this department, she is able to select, prepare, cook, and serve a nourishing and economical meal. There is also an advanced course taught the girls in preserving and canning.

Then there is the laundry work. Each girl has her turn there and is thoroughly taught that work; also sewing and mending, brushing and sweeping, and waiting at table; in fact all that a good mother teaches in her own home.

The girls do the work by turns; six weeks in the kitchen, six in the laundry, and so on. Those who are attending school of course have less time, but it is so planned and arranged that all, during the year, get their share of the training. This applies, of course, only to the girls; the boys are being taught carpentry and agriculture, but until the school is moved outside the village streets this is rather limited, although they are working hard at their gardens, which are planted in a vacant lot and doing well.

The little children attend school in the house, a regular public school teacher in charge, and the regular school grades and courses are followed. Some of the larger ones go to the village school and some to high school. The babies have their Montessori under an experienced teacher. The children all attend the village church on Sunday. In fact it is as near a

normal home life as it is possible for children to lead, with no strict rules and regulations, just a wise government by experienced, kind, directing hands, with plenty of work, play, occupation, and interest for them all.

Military drill is given the boys by a college graduate, who superintends swimming and other sports. The girls are also drilled and learn folk dancing and other athletics.

There is also, now, a Social Service department. The trained visitor visits and reports on all homes before the children are allowed to be taken into them for adoption, and at least three visits a year are made to be sure the children are well cared for. This is most necessary, as the children are often taken as a means of saving the wages of a servant, and are much overworked.

And now for the children themselves. They come from several sources. First are the children sent there and paid for by the surrounding counties, the poor little half-starved souls whose parents, generally the victims of drink or, sometimes, only of inefficiency and ignorance, are unable to provide for them. Think what a training such as they get here means to those children! Instead of growing up and reproducing another generation to be a care to the state, you have a well-trained, self-supporting, self-reliant girl or boy, fitted to take their part in the world. Then there are the children sent by the State Charities Aid, difficult, "misfit" cases. These they have been most successful with, and several children who could not seem to get on anywhere have "made good" here, and turned out most successfully.

Then there are a few children sent and paid for by individuals. If you know of boys or girls whom you want to help and have trained to become useful citizens, send them there, if they are mentally and morally normal. Two hundred and fifty dollars a year provides for and dresses them. It is an investment that will bear large interest.

But while they were able to do so much for the children, they were not able to do it for the building, and in 1916 it was decided by the trustees that a new building and location out of the village were imperative. A committee was formed, and by hard work \$250,000 was raised, of which half is to go for the endowment. This, however, is not enough; \$125,000 will not build a modern school building with the proper industrial appliances; we must have more. A lovely site on the hillside just outside the village has been bought. It is within ten minutes' walk of church and school, and here it is proposed to erect the new school; no long dormitories, but homelike bedrooms for perhaps two or three girls, kitchen and laundry, play rooms and school rooms.

But all this costs money to build and provide for. The lowest estimate of the architects is for \$283,000 without a gymnasium, auditorium, or school-chapel; and where can 150 strong children play during the cold, stormy winter months, when the short days render long hours indoors imperative? We should have a first-class, up-to-date, model building in which to carry out and make possible this splendid work. Could the necessity and far-reaching efforts of it only be more generally seen and known, there would be no trouble in raising the required amount.

The need of a chapel in the school is especially urgent; not in any way to take the place of the parish church, for the Sisters feel it very important for the children in their development not to lose their touch with this, where they go every Sunday to make their Communions and attend the services; but these children have no place to go where they can be alone and quiet for their private prayers and devotions. The Sisters often find them in linen closets and out-of-the-way places on their knees, trying to make their preparation for coming to Communion in a quiet place. Surely the chapel must not be left out of the new school, and yet there is no money with which to build it.

Please God this may meet the eyes of some one who will be moved by His Holy Spirit to build and endow a proper chapel in the new school for His glory and to help and comfort and strengthen these, the least of His little ones.

Then, too, in a sense this new building is a war measure, for there are sure to be needed more such schools to care for the orphans of our soldiers who may fall abroad. If you want to know more particulars about this work, write to Sister Pamela, Cooperstown, N. Y., and she will be only too glad to give you any particulars.

## Sunday Amusements

By the Rev. FLEMING JAMES, Ph.D

**M**OTHER, may I go over to the Smiths'?"  
 "No, dear. Do you forget what day it is?"  
 "Oh, bother! I wish there wasn't such a thing as Sunday!"

Does that sound unfamiliar to some of us? At any rate, it was a kind of dialogue common enough in the days when we were younger, and is still to be heard now and then. It was occasioned by the revolt of pleasure-loving childhood against a parental rule which forbade on Sunday certain amusements permitted on week days.

We look back, I suppose, with a sort of wonder at the absolute sureness with which our fathers and mothers made such rules. They could tell us unhesitatingly just what was right, and what wrong, to do on Sunday. They had it all charted out down to the most delicate distinctions. As for ourselves to-day, we enjoy no such clear light. Is it not the case, be one a parent or citizen or unattached individual, that he has given up these ideas about Sunday amusements on many points, and yet does not know how far he ought to proceed in this giving up? He is drawn in two directions. He feels it his duty to be liberal, and at the same time to be conservative. Meanwhile, he must go on deciding Sunday after Sunday, for himself and for his children; and occasionally the question faces him of deciding for the community. It is hard to make choice when one is without a definite principle to guide him; and that principle is what we lack. Am I wrong?

Can we now find some truth or truths that will—I say not, solve it, but—throw light upon it? I think we can; and I am going to try to set them forth as I see them. I do not offer them in any spirit of over-confidence. The main thing is that we should not simply drift along in this matter, but endeavor to come to a thought-out conviction on which to act. For, as I shall say again presently, whether Sunday shall be the "Lord's Day" or a mere holiday, depends upon Christians, and Christians alone.

Now, then, for our principles:

1. The Christian Sunday exists for the same purpose as the Jewish Sabbath. We have taken over that institution in its essential features. All the differences we may point out should not obscure the fact of fundamental identity. Very well, what is the principle on which the Sabbath is based?

2. It is designed to meet man's needs, and not to be a burden to him. That we have on the authority of the Master Himself: the Sabbath was made for man, and not man for the Sabbath. The first question we ought to ask, therefore, when we are considering what Sunday ought to be like is, What does man need? We have not to do, you see, with arbitrary enactments but with the natural law of the universe. A certain kind of Sunday is, in the constitution of things, beneficial and necessary for man. What you think about it, or what I think about it, or even what the Church thinks about it, is not what concerns us ultimately. Our quest is, humbly and inquiringly to search for the facts. That is the habit of medical science. It inquires, What shall mankind do to increase its health? Let the Christian here follow its method and ask, How shall the race so use Sunday as to live more fully?

3. The Christian Sunday must give time for worship and for rest. The question is answered in the Fourth Commandment: *Worship*, Remember that thou keep holy the Sabbath day. And *Rest*, In it thou shalt do no manner of work. These must both be present to make up the normal Sunday.

4. Plainly, amusements enter in under the heading of rest. The cessation from work was not to be mere idleness. Nor was the time thus set aside to be employed entirely in religious devotions. On the contrary we find the Jews making of the Sabbath a festal season, a golden pause in life's grimy round of toil when one could have leisure to be glad. It was a day for happy social intercourse, when family and friends might gather about the dinner table and partake of

a meal that the poorest home tried to provide bountifully. Anyone who has read Mr. Zangwill's *Children of the Ghetto* has seen in the pictures there so charmingly painted how sweet a light broods over the orthodox Shabbos. So in the Christian Church the Lord's Day has been a recurring Feast of the Resurrection, a veritable "day of rest and gladness, most beautiful, most bright". That is, in most periods; although the Puritans have the credit of turning it into a day of clouds and darkness, some of which obscurity still remains in the religious mind. Mind you, I do not say that much of what we allow in the way of Sunday amusement would have been tolerated by either Jew or early Christian. I only point out that the spirit of Sabbath and Sunday alike was joyous, and the rest aimed at was real recreation, the building up anew of soul and body by pleasure as well as by worship. In itself, *enjoyment is a true element of Sunday observance.*

5. If that be so, then enjoyment—amusement, recreation, let us be bold to say—must be injected into Sunday in a certain proportion and quality. The only question will be: *How much and of what kind?*

In trying to answer let us consider three aspects.

(1) *The amusements of the community.* As citizens what are we going to do about these? This problem presents itself in a negative and in a positive way.

Negatively, are we by Blue Laws to prohibit Sunday baseball, football, and many other amusements of the people? We have just such legislation now on the statute books of New Jersey,\* although it is not enforced in most places. What should be the Christian's stand on its enforcement? Or should he work for its repeal?

Now, these blue laws deal only with the *kind*, not with the amount of amusement permitted; and they say flatly that certain sorts are not to be indulged in at all. Is our duty simply to go over the law carefully and see if it has selected proper enjoyments to forbid? If we disapprove of

\*The following "Act for Suppressing Vice and Immorality" is among the statutes of New Jersey (Rev. 1877, p. 1227):

"Be it Enacted, etc.:

"(1) That no traveling, worldly employment or business, ordinary or servile labor or work either upon land or water (works of necessity and charity excepted), nor shooting, fishing (not including fishing with a seine or net, which is hereafter provided for), sporting, hunting, gunning, racing, or frequenting of tipping-houses, or any interludes, or plays, dancing, singing, fiddling or other music for the sake of merriment, nor any playing at foot-ball, fives, nine-pins, bowls, long bullets or quoits, nor in any other kind of playing sports, pastimes, or diversions, shall be done, performed, used, or practised, by any person or persons within this state, on the Christian Sabbath, or first day of the week, commonly called Sunday; and that every person, being of the age of fourteen years or upwards, offending in the premises, shall for every such offense, forfeit and pay, to the use of the poor of the township in which such offense shall be committed, the sum of one dollar; and that no person shall cry, show forth, or expose to sale, any wares, merchandise, fruit, herbs, meat, fish, goods, or chattels, upon the first day of the week, commonly called Sunday, or sell or barter the same, upon pain that every person so offending shall forfeit and pay to the use of the poor of the township where such offense shall be committed, the sum of two dollars;"

(Provisions for penalties follow.)

"..... provided always, that no person going to or returning from any church or place of worship, within the distance of twenty miles, or going to call a physician, surgeon, or midwife, or carrying a mail to or from any post-office, or going express by order of any public officer, shall be considered as traveling within the meaning of this act; and provided also, that nothing in this act contained shall be construed to prohibit the dressing of victuals in private families or in lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers; and provided further, that it shall and may be lawful for any railroad company in this state to run one passenger train each way over their roads on Sunday, for the accommodation of the citizens of this state.

"(2) That no person shall on the first day of the week, called Sunday, cast, draw, or make use of any seine or net, for the purpose of catching fish in any pond, lake, stream, or river within the territorial limits or jurisdiction of this state, or be aiding or assisting therein;"

Provisions for penalties follow. The driving of stages, wagons, carts, or drays, or the loading or unloading of merchandise or produce and the driving of cattle, sheep, or swine is also prohibited.

baseball on Sunday, are we to uphold the law on that point? Is that all?

Certainly not. For the further question at once comes in. Have we the right to dictate to the community in its choice? Of course, certain amusements like shooting crap are unlawful in themselves, and they would be rightly ruled out every day, Sunday included. Again, other recreations, like the theatre, make employes work; and it might be our duty to ensure the Sunday rest of these toilers by closing the theaters on Sunday. But where a sport like baseball is wholesome, and not work-exacting, is it for us to decide whether others play it or watch it on Sunday? To be sure, a ball game going on next to a church at service time would be an injury to the religious interests of the community, and might fairly be forbidden; nor in general ought church or Sunday school to be interfered with by the recreations of people who do not care about worshipping God. But when the claims of this more serious Sunday occupation have been honestly met, then to my mind the public should be left free to select for itself what amusements it will seek.

Moreover, what is the actual effect of prohibiting baseball and kindred sports? By doing so is the proper observance of Sunday (as we view it) accomplished, or are people merely turned from athletics to corner loafing, parading the streets, with all that means, and more stealthy delights of a really injurious nature?

If, then, the question be negatively put: What Sunday enjoyments are we going to allow the community to have? I should answer, All that are not in themselves hurtful, that do not cause others to work, nor interrupt seriously the religious observance of the day.

But that will not take us very far. The Christian ought to do much more than merely *allow* or *forbid*. He should aim to provide the community with amusements on Sunday. Christianity gave this holiday to society, and it has responsibilities for its right use by society. We dare not say: "Here's your Sunday; take it and don't bother me with it any further."

No, the Christian should think out an ideal community Sunday and try to furnish the public with the opportunity of spending it in the ideal way. He cannot compel compliance, but he can render it at least possible. Hitherto we have tended to one-sidedness in the performance of this obligation. We have opened our churches and our Sunday schools, saying: "Come and worship, come and learn." But after church we have sent them away to shift for themselves.

The moment we begin to map out an ideal Sunday we find that certain large tracts cannot be filled in with worship, but must rightly be open for recreation, rest, etc. Suppose we offer absolutely nothing for these tracts, how will they be used? Some people, of course, will be able to amuse themselves profitably, but many will fritter away the day in aimless fashion, if not worse, through sheer lack of anything to do. For the fact is that many have no inner resources; they depend on others for their recreation. Ought not the Christian, therefore, to furnish organized pleasure of the wholesome sort to the neighborhood? Games of strength and skill should be encouraged. Boys and girls should be taken out of doors on hikes and explorations. Playgrounds should be open. It might even be well to cause a few to work on Sunday for the higher enjoyment of the many, in giving concerts, and good public entertainments, in keeping open museums and libraries. We may finally perceive a positive Christian obligation to help in making Sunday, so far as in us lies, a healthily happy day for the community, as well as a religious day.

Pass now to

(2) *The amusements of our own children.* Here obviously we have the right and the duty to go further than with the community at large. They are under our guidance. God and society have put them there. We must make their Sunday. How are we going to do it?

I should say, to begin with, that here also we should map out the day ideally, providing the whole of it for them, not a part merely. Worship and rest will be the elements, to be blended in due proportion. The reason the old-fashioned Sunday was sometimes distasteful was faulty mapping out, too much church and Sunday school, too little amusement;

and what amusement there was, of a kind that did not really amuse.

Worship and rest—with worship always first. Never should there be in the child's mind the slightest doubt that Sunday is before anything else the Lord's Day, to be kept holy in a special way. But what of recreation?

How much in proportion should it occupy? I should say, practically all but the hour and a half given to church and Sunday school, plus what is necessary for any family devotions and for preparation of the Sunday school lesson—unless that has been prepared before.

But of what kind should be his amusements? On some almost all of us would agree at once. But are there not others which should be discouraged or actually forbidden? The question is, which? There is tennis, golf, skating, bicycle riding, baseball, football, dancing, card-games, teas, parties, the theater. The very mention of these is enough to remind us what different ideas of lawful and unlawful prevail in Christian homes. What shall be our principle of choice?

It seems to me that in this matter of Sunday recreation for our children certain things should be aimed at.

(a) The day should be made *different*. The week-day round ought to be broken in upon in amusements as well as work. But the difference should be pleasant. Let it involve effort. Any change does that. Let it necessitate a sort of wrench, a dragging the child out of the regular rut of play. Only let it not mean less actual enjoyment; rather more, if possible. A subtle atmosphere of festivity should be cultivated. Perhaps that is why we rightly insist on dressing up on Sundays.

(b) Good reading should be encouraged; not of the ultra-pious variety, but real books that delight and instruct, including the novels that used to be forbidden on bygone Sabbaths. Nor need we confine the children to literature. All the cultural, life-enriching enjoyments of art and music and nature study have their rightful place in the recreation part of the Lord's Day.

(c) It should be a *home day*, in which parents see something of their children, read to them, walk with them, play with them, get to know them. A family of my acquaintance have for years kept Sunday night sacred to reading aloud together, with the happiest results.

(d) It should be a day of *social intercourse* on its informal, kindly, natural side. Let the week suffice for what is artificial and worldly; on Sunday let us have something better. To this end large groups ought probably to be avoided, and anything like social functions. Personally I regret to see the Lord's Day invaded by teas, card-parties, dancing, formal dinners, however right these may be from Monday to Saturday; but friendly visiting and the spontaneous flowing together of little companies are among its precious and lawful delights.

So much for the amusements of our children. Consider lastly

(3) *Our own.* Here our right and responsibility to decide is absolute, subject to the general interests of the community. We may, if we will, ask much more of ourselves than we may ask of others, even our own children. In this matter also we ought to think out our ideal of Sunday as a whole. Of the two elements, worship and recreation, how much and what kind of recreation shall we allow?

(a) How much? Now, for most of us does the danger not lie in the direction of too much rather than of too little? Sunday might well show a higher proportion of religious devotion and of service to others than many of us give. Let us bear that fact in mind in planning for it.

(b) What kind? On this point we need not be strictly reasonable, for it is, as I say, our own affair. We can respect our inarticulate feelings, we can err on the side of conservatism if we will. To be old-fashioned in self-discipline is beneficial to the community, where the enforcement of the same scruples on others is tyranny. In fact, the world requires a certain number of people who cling to instinctive and traditional self-restrictions.

One thing surely the Christian ought to realize. It is he, and not society in general, that is making Sunday the Lord's Day instead of a secular holiday. When the Christian religion came into the world no one save Christians cared anything about the Lord's Day; but because these Christians

persisted in observing it the world by and by took it over. The world did not make it, nor can the world unmake it. To-day, as at the beginning, it *stands or falls with the observance of the Christian, of you and me.* Therefore you and I, Christians, must be different from the world in this as in all else. For as the Master said, we are the salt of the earth. Let us lose not our savor.

As to what amusements we ought to choose, I can add little to my suggestions regarding the children's pleasures on the Lord's Day. Certainly that Sunday is not perfectly spent which does not record some happy exercise in the way of deepening our affections, fostering our friendships, gratifying our aesthetic nature, nourishing our intelligence, adding to our knowledge, and building up our bodily vigor, making us truer men, more fully sons of God. Realize how important not alone to self but to the future of the Kingdom of heaven is the choice.

Christian, the institution of Sunday is in your hand. Its character depends on you.

### CONSECRATION OF BISHOP SAPHORE

THE consecration of the Rt. Rev. Edwin Warren Saphorè, Suffragan Bishop of Arkansas, took place in St. Luke's Church, Hot Springs, Ark., on the Feast of St. Bartholomew, August 24th.

It was a beautiful day and the church was filled with worshippers. Morning Prayer was read by the Rev. C. C. Burke of Marianna and the Rev. Charles F. Collins of Jonesboro. Lovely flowers and appropriate music marked the occasion. The services lasted from 10:30 until about one o'clock.

The consecrators were the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop, the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, and the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas. Bishop Winchester preached the sermon, his subject being *The Spiritual Presence and Power of God in His Church.* The Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, and the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, were the presenters and assisted in the laying on of hands. The attending presbyters were the Rev. Albert R. Llwyd, rector of the parish, and the Rev. Charles F. Collins of Jonesboro. The Rev. Hanson A. Stowell, president of the Standing Committee of Arkansas, read the certificate of election. Mr. Richard B. Bancroft, secretary of the Standing Committee, read the consent of the standing committees. Bishop Partridge read the consent of the bishops. The evidence of ordination was read by the Rev. J. W. Thompson of Van Buren. The Rev. Dr. Arthur H. Noll acted as deputy registrar of the General Convention and also took the Litany. The Rev. Clarence P. Parker was master of ceremonies.

The consecration of Bishop Saphorè meant much to the diocese of Arkansas. He has been Archdeacon of the diocese and also rector of St. Paul's Church, Fayetteville, and has many friends throughout the state. He has also been in closest association with Bishop Winchester, is very popular with the clergy of the diocese, and has been prominent in the Province of the Southwest. The Rev. Edward M. Frear of State College, Pa., has succeeded Bishop Saphorè at St. Paul's, Fayetteville.

NOT TILL that last day, that day that closes our mortal existence, shall we fully understand the brevity of time. Yet time is our life; its passage is our death. The moment we begin to live that moment we begin to die. We forget too often that the departure of time means the departure of our life. When the warm blood flows full and strong through all the swelling veins and full-robed joy animates body and mind; when in the series of our days and years there occur no startling circumstances to arrest our notice or awake our thought; we forget that we are not moored, but are ever gliding, though we notice not our motion, down the stream of time.—*Charles R. Stoddard.*

IT IS DIFFICULTIES, not facilities, that nourish energy, and what pleasure there is in surmounting a difficulty! To men of determination difficulties are not obstacles but stepping stones that sort out the workers from the quitters.—*The Crozier.*

### THE WORLD'S STUDENT CHRISTIAN FEDERATION

BY THE REV. PAUL MICOU

*Secretary-Elect of the Collegiate Department of the General Board of Religious Education*

IN these days when international movements are in the center of everyone's attention it is well to remind ourselves of the achievements and present status of the World's Student Christian Federation. It is practically the only international and Christian movement which has held its strands intact in the face of the world conflict.

It is hardly necessary to call attention to the fact that most of the great religious movements have been initiated by young men, especially college men. This was true when Francis Xavier put fire and enthusiasm into the Jesuit movement. It was true when the Wesleys met at Oxford, and true also of the days when the modern missionary movement had its beginning at Williams College and Andover Seminary. One of the most striking instances is the Oxford Movement of more recent date. Consequently, to trace the beginnings of the Student Movement we turn to certain young men in college.

At the University of Virginia in 1858 the first Young Men's Christian Association was formed for the purpose of conserving the results of an evangelistic campaign conducted by the famous Baptist divine, Dr. Broadus. Churchmen played an important part in this. Bishop Peterkin was one of the founders, and the first secretary was Dr. L. M. Blackford, a well-known layman of the diocese of Virginia. In 1877 the scattered college associations came together in a national movement. The suggestion for this had its birth at Princeton, where Luther D. Wishard and the sons of William Earl Dodge were students. At their instance representatives of the college associations were called together for conference at the time of an international convention of the Y. M. C. A. After several traveling secretaries had done efficient work in organizing the colleges, John R. Mott, fresh from Cornell, was chosen as secretary in 1889.

Meanwhile in other lands similar college associations or unions had sprung up, and had been connected into national movements. In 1895 a conference of five of these national movements, namely, North America, England, and Scandinavian countries, was held at Wadstena Castle, Sweden. The momentous decision was made that this student movement should become international, and John R. Mott was commissioned to proceed around the world and invite students of other lands to organize and join the World's Student Christian Federation. To-day forty nations are bound together in thirteen great national and international groups, with 189,000 students and professors as members.

It is well to point out that the World's Student Christian Federation and its American branch, the North American Student Movement, include both men and women students. The writer, however, must necessarily speak chiefly for the work in which he is engaged, namely, that for the young men in the colleges.

So much for the history and present status of the movement.

It may well be inquired as to what are the foundations on which the movement is based. Those who know it best feel that there are at least six main foundation stones. The chief one of these is the Deity of Christ. It is necessary to emphasize this at a time when men are questioning whether college leaders of to-day really believe in the Trinity. The statement of objects of the World's Student Christian Federation distinctly defines God as Father, Son, and Holy Spirit. The theology of the students who make up the movement, so far as they can be said to have a theology of their own, is drawn from experience. They have found that Jesus Christ is for them Lord and Saviour. In America there is probably less deep thinking on the part of the students than in foreign lands, for here the students take more naturally to active service than they do to the debating of matters of religion. As far as the organization of the American branch of the Student Movement is concerned it is well to point out that in this country the Student Movement is an organic part of the general Young Men's Christian Association.



Sharing, therefore, in the rules of the Young Men's Christian Association, those who do not recognize the Deity of Christ are ruled out of active membership in the Association. In the light of these facts the objective of the Student Movement of winning the world to Christ acquires meaning. It is to the divine Lord and Saviour, and not to a mere abstraction of the reason, that men are called.

The second foundation stone of the Federation has become more prominent of late years, especially in America. It might be phrased "service to the Church", for the Federation has always considered itself a servant of the Christian Church and in no sense a substitute for it. Men are in college for but a brief preparation for future life. It is just as essential that they should be prepared for Christian leadership in their Churches as for other phases of life. In America the Churches through their Boards of Religious Education have been slow to enter the student field. There was some ground for this in the fact that the college authorities, especially the state universities, had largely given over the religious care of the students to this interdenominational agency. Furthermore, in every college there develops an expression of religion as truly characteristic of that college as the expression of the social spirit in fraternities, or the athletic spirit in athletic associations and teams, or the forensic spirit in literary societies.

Naturally there has been a period of readjustment, but to-day there is a clear understanding between the Churches and the Association as to their joint approach to the student. Distinctively campus problems and service for the community, which must be of an interdenominational character, are handled by the Association. The care of the student, as far as religious education and worship is concerned, is a matter which belongs to the Churches. More and more the Bible classes, formerly conducted on the campus, are now being conducted by the different churches. Two conferences of great importance have been held in recent years, both of them at Cleveland, in which a clear understanding was obtained in the matter of relationships. In many colleges the secretarial staff of the college Association is composed of men who officially represent the different Churches and are salaried by them. In two other ways has the Student Movement discharged its responsibility as a servant of the Church. One of these has been recruiting for the ministry, in which there will be greater activity in the future than in the past, and another has been through the work of the Student Volunteer Movement in recruiting for the foreign field.

It might be well to point out the connection of the Student Volunteer Movement with the rest of the Student Movement in North America, as there is usually great confusion here. Inasmuch as the agency which enlists volunteers for the foreign field must deal with both men and women, and officially with the different Boards of Missions, a separate organization has proved necessary for handling the missionary interests of the college work, but this movement is united with the college Young Men's and Young Women's Christian Associations in what is known as the North American Student Movement.

The third foundation stone of the World's Student Christian Federation is that it is catholic in the proper sense of that word. It is universal because it appeals to the whole personality of men. The Y. M. C. A. triangle of Body, Mind, and Spirit is a concrete illustration of this. It is universal in that it tries to reach the whole of the college, especially through religious campaigns, on which occasions an effort is made through the strongest speakers available to rivet the attention of the college on matters spiritual for a period of five days or a week. It is universal in that it appeals to the students of the whole country. In America the International Committee, so called because of the union between the United States and Canada, has a Student Department of about twenty secretaries whose functions are supervising the fields, or specializing with regard to certain problems or specific classes of institutions. This Student Department conducts nine great conferences in the summer which gather together about 2,500 college men for a period of ten days. In these conferences the men get spiritual inspiration, training, and guidance as to life work. The Movement is universal owing to its world scope. The description given above of the World's Student Christian Federation is sufficient to

prove this. In the last place, the Movement is universal in that it strives to reach all kinds of students, preparatory, undergraduate, graduate, and professional.

Another foundation stone of the Movement is the study of the Scriptures. From the very first Bible study has held the prime point of interest in student work. This has been the chief point of contact in many countries, for it has been found that students readily gather in Bible circles, and that other activities naturally grow out of them. In the American branch of the Movement an earnest effort has been made to apply Bible study to social problems. In the midst of a mass of sociological teaching to-day, which has no special reference to men's spiritual needs, it is well that some organization shall publish text books and encourage students to study the great social problems from the standpoint of the Bible.

In the fifth place, the Student Movement is based on prayer. Any number of instances could be given of this. There seems no question but that the beginning of the student work in Russia was due to the earnest prayers of those who followed Dr. Mott in his journey to that country in 1898. The Student Volunteer Movement had its origin distinctly in prayer, and the similar movement to call the young students of China to the service of their nation, which led to the enlistment of Pastor Ding Lei Mei in the work of recruiting his fellow-countrymen, was distinctly the outcome of the prayers of a missionary who was at that time working with Pastor Mei. Everything that the Student Federation has done has been begun, continued, and completed, where that has been the case, in the spirit of prayer.

In the last place, the Student Movement is based on unselfish service. Young men are called to give to the community something in return for what the community has done for them in giving them their college education. The appeal, however, differs from the usual plea of this nature, in that men are called to give distinctly *spiritual* service. In America the senior classes of the colleges are canvassed to find those who will volunteer for some work in connection with the Churches, the Y. M. C. A., or the social service forces of the town in which they will settle, and their names are sent on to those who can put them to work. Striking indeed is the work done by students while in college, thousands of young men and women going out gladly to work for the good of those unfortunately situated in their communities.

The past college year has seen the most tremendous appeal for service which the colleges in America have ever heard, and the response has been notable. The students have been told that while they could not share in the actual suffering of Europe they could have a hand in relieving this suffering, especially as far as the prisoners of war were concerned. Of the more than 5,500,000 prisoners approximately 500,000 are school boys and college students. Through the channel of the Young Men's Christian Association, the only international agency that was permitted to work for them, aid could be sent, material and spiritual, to these men in their desperate need. Much as we dread it, some of our own students will soon be engaged in this awful carnage, and may themselves become prisoners. It has been perhaps an adequate preparation for the final sacrifice that the American students have this year given about \$150,000 to relieve the suffering of the prisoners of Europe.

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EVERY MAN and woman in the land ought to prize above almost every other quality the capacity for self-help; and yet every man and woman in the land will at some time or other be sorely in need of the help of others, and at some time or other will find that he or she can in turn give help even to the strongest. The quality of self-help is so splendid a quality that nothing can compensate for its loss; yet, like every virtue, it can be twisted into a fault to the point of cold-hearted arrogance, of inability to understand that now and then the strongest may be in need of aid, and that for this reason alone, if for no other, the strong should always be glad of the chance in turn to aid the weak.—*Theodore Roosevelt*.

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THE APOSTLES obeyed the first call, and so received other calls, and thus attained their glory. Obey the call, whatever it be: if it be but a step, it is still a step in following Christ. Only, whatever He saith unto you, "do it."—*Dr. Pusey*.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## ESTABLISHMENT OF DIOCESAN INSTITUTIONS

THE question of what shall be the policy of the diocese regarding the establishment of diocesan institutions for social work was discussed in the latest report of the Newark Social Service Commission, which pointed out that "Such institutions as we have at present have been founded by individuals who had a great vision of a need that might be supplied by the Church: they have organized self-perpetuating bodies of trustees and sought diocesan recognition. There is no institution for social work which is diocesan in character. This convention has no authority whatever over any institution in the diocese. There has been further no diocesan policy in the past for such a ministry on the part of the Church. There has been no agency in the diocese, until the creation of the Board of Social Service, charged with the duty of planning and carrying out a comprehensive ministry of love on the part of the diocese. We have, therefore, considered it our duty to plan not for the present situation only, but to formulate a method of procedure for future diocesan social work." It then pointed out that its plan has been that the Board of Social Service shall be incorporated, holding all property that is to be used for diocesan social work, and that it shall elect boards of managers for such institutions as may hereafter be established, in the same fashion as the Board of Missions is incorporated, holds the property of the missions, and has some supervision over them. This is the creature of the convention which has full power over it. "In this way," it points out, "we shall have the advantage which comes from different groups of people constituting various boards of managers, and at the same time preserving the diocesan unity and control through the Board of Social Service."

Carrying out this policy, it has elected a board of managers of the Bonnie Brae Home for Boys, to which reference has already been made in these columns. It has also maintained as far as possible some ministry of the Church in the institutions outside of Essex county, those inside that county being under the care of the Newark city missionary. Owing to their limited means it has been impossible to do all that might be done. In Morris county one of the members of the board has pastoral supervision of the county almshouse and the tuberculosis hospital and the diocesan secretary of Social Service has under his care the institutions at the colony maintained by Hudson county. In the almshouse it has been assisted by the clergy of the county, many of whom have gone out with their choirs on Sunday afternoons for services in the men's ward and the women's ward of the large county almshouse. The secretary has gone from time to time to the penitentiary to represent the Church at the hearings given by the probation officer, who is a member of the board, to those applying for discharge. Regular visits every week have been made to the sick and dying in the tuberculosis hospital and the Blessed Sacrament administered both at the hospital and in the chapel to men and women from the almshouse. At the request of the Hudson county committee the board of freeholders of Hudson county have completely renovated the forlorn building known as the Protestant chapel. A proper chancel with sacristies has been built and is now in process of being completely furnished with an altar and all its fittings. A new floor has been put down and new pews are to be bought. The freeholders have done all that was asked of them, and we shall now have a well-equipped chapel for our work.

## PROVISION FOR SOLDIERS' FAMILIES

What about children during war time? A report on what Canada has been doing has been prepared by S. Herbert Wolfe of New York, at the request of the Secretary of Labor, and published by the Children's Bureau of the United States

Department of Labor. In presenting the report, Julia Lathrop, chief of the Children's Bureau, says:

"In the fifty years since the Civil War, legislation affecting the family and its economic status has shown marked growth. Mothers' pension laws and minimum-wage laws are recognized examples, and it is acknowledged that their result has not been to pauperize but distinctly to improve the power of the family to protect itself. In view of this tendency it is to be expected that a system of compensation for soldiers and sailors can be developed whereby the Government will make possible for their children the home life and parental care which are the common need of every child."

In Canada, the report points out, two notable elements have been added to the government provision for soldiers and their families: First, insurance on the lives of soldiers is carried by various municipalities; and, second, the Dominion has undertaken as a part of its military system the re-education, in a suitable occupation, of the disabled soldier so that he can assume again, in whole or in part, the care of his family.

Canada has had a system of looking after the families of soldiers from the day of enlistment. Funds are derived from three sources:

1. Every soldier not an officer is required to assign one-half his pay (\$15 a month) and may assign two-thirds of it to those dependent upon him. This is paid directly to the beneficiary.

2. The government pays a "separation allowance" of \$20 a month to the dependents of a private.

3. A patriotic fund collected from voluntary contributions, from grants made by some provinces, from cities and counties, is used in cases wherein the foregoing sums are insufficient to keep the family from want. These moneys are held and distributed from a general office. In Montreal, for instance, local agencies have collected \$7,946,085, which is deposited in the bank and no part of which can be drawn out except upon specification of the case to and an order from the general office at Ottawa.

The separation allowance of \$20 a month is a flat sum paid alike to the childless wife and to the wife with children, but the patriotic fund is apportioned to the size of the family: Wife and one child less than 15, \$17.50 a month; wife and two children less than 15, \$22 a month; wife and three children less than 15, \$25 a month.

An officer receives more pay than a private, but is not required to assign any part of it to his family. The separation allowance to his family is greater than that to a private. His pension in case of discharge or disability is greater than that of a private, and the allowance made to his children is greater than that to the children of a private.

## THE WIDENING FIELD

The field of Social Service has been enormously increased in importance by the acute conditions arising in the past year, declares the Social Service Commission of the district of Asheville.

"It is the most important field for the practical expression of our Christianity to-day. If we as Christians do not answer this call more generously and actively than ever before, our candlestick will deservedly be removed, and its place given to those who say little and do much. Your commission cannot stress too earnestly the necessity of your giving first place in this convention's deliberations to the following recommendations with regard to:

- "(1) Increased production;
- "(2) Maintaining the standard of labor;
- "(3) Increase of wages;
- "(4) Care for the welfare of soldiers within our territory."

OFF THE STREET CLUB is the name of a Chicago organization composed of boys and girls and intended to raise the standards of citizenship.



# CORRESPONDENCE

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

## THE LOGIC OF RESERVATION

To the Editor of the Living Church:

**Y**OUR editorial on Reservation in the issue of August 11th caused me so much searching of heart that I sought the assistance of a Catholic-minded logician in stating syllogistically that part of it which applies to Reservation, in hopes of thereby gaining a clearer view of its foundations and my difficulty. May I state here the results?

### A

1. *Major*— The strengthening and refreshing of the soul is the essential purpose of the Blessed Sacrament.  
*Minor*— Reception of the Blessed Sacrament strengthens and refreshes the soul.  
*Therefore*— Reception is the essential purpose of the Blessed Sacrament.
2. *Major*— Things that do not interfere with the essential purpose of the Blessed Sacrament are allowable therewith.  
*Minor*— Worship does not interfere with the essential purpose of the Blessed Sacrament.  
*Therefore*— Worship (whether we receive or not) is allowable with the Blessed Sacrament.

### B

1. *Major*— Our Lord manifests His presence to man especially in the Blessed Sacrament.  
*Minor*— In manifesting Himself so to man our Lord, in a mystery, connects Himself *objectively* with the sacred elements.  
*Therefore*— The sacred elements reserved cause our Lord's especial manifestation of His Presence to man to *continue*.
2. *Major*— All things due to our Lord are due to Him when He especially manifests Himself to man.  
*Minor*— Worship is a thing due to our Lord.  
*Therefore*— Worship (whether we receive or not) is a thing due to our Lord as He especially manifests Himself to man in the Blessed Sacrament *reserved*.

### C

- Minor*— Reception being the essential purpose of the Blessed Sacrament: *still-worship* (whether we receive or not) is not only allowable but due to our Lord as He especially manifests Himself to man therein.
- Minor*— Our Lord *continues* especially to manifest Himself to man in the Blessed Sacrament *reserved*.
- Therefore*— The Presence of the Blessed Sacrament *reserved* is an occasion of and inspiration for worship that should be open to all.—Q. E. D.

The above may not do the subject of Reservation justice. I trust not, for there are some very weak links in that chain. For instance, the conclusion in B-1 is much, very much, broader than our knowledge of the truths in either the major or minor premises will warrant, and in view of the fact that it is not "a confusion of thought between these two principles", i. e., Presence and the instinct of worship, nor yet a denial of the real objective Presence of our Blessed Lord in His Holy Sacrament, which is causing many of us to fear the attractiveness of Reservation, but a conviction of the weakness of that syllogism—a conviction that the only *continuing* Presence warranted by Holy Scripture is the continuing Presence in the tabernacle of the soul—I feel very deeply, that the advocates of Reservation should give us, first, a very clear syllogistical statement of the foundations of their belief in the Reservation form of the *continuing Presence*; and second, some assurance that they will not bring upon us a repetition of all the distressing and futile disputations of past ages over the *manner* of the Presence, before either asking legislative sanction for the practice, or accusing the rest of us of failure to see and accept things that are "inevitable and right".

Brooklyn, N. Y., August 29th.

J. V. COOPER.

## CLERICAL AGENCIES

To the Editor of the Living Church:

**T**HROUGH some mischance of the mails there comes to my desk every month the "Official Organ of the Catholic Missionary Union, devoted to the Conversion of America", styled *The Missionary*. The current (September) issue contains an article entitled A Ministerial Employment Bureau, in which are quoted verbatim some eight advertisements which have appeared from time to time in the columns of THE LIVING CHURCH from clergymen desiring work of one kind or another. These are printed, remarks the *Missionary*, in "no spirit of criticism, but rather to exhibit the contrasts of doctrine and tendency found among the clerical body of that denomination". The article concludes with the intelligence: "'Liberal' and 'advanced' are equivalent to Broad Churchism and signify the rationalistic spirit now growing to be the *ruling one in American Episcopalianism*" (Italics mine).

I am not especially interested in what view a little Roman Catholic monthly takes of the diversity of doctrine and practice among our clergy—the very nature of the case makes it impossible that they should ever understand anything which implies freedom of thought and action on the part of priests—but I am rather concerned with the opening sentence of the article referred to above, which reads as follows:

"There is nothing especially unbecoming in a Protestant minister advertising for clerical employment, for his office is essentially professional, though reputable doctors and lawyers never advertise."

It has never seemed quite right to me to read the ads of these brethren of mine seeking positions of various kinds. Fortunately it has never fallen to my lot to be without work, and it may be that I would think differently if the time ever came when I should have to seek a parish; and it is not that I have a word of criticism for the men who put their needs before the rector or supply seekers; it is rather the system itself which makes these things necessary which should demand our thought and consideration.

It seems to me that I have read somewhere in your columns some time ago of a clerical supply bureau of some kind, but have seen nothing of it recently. It would appear to be a very simple matter for some clergyman to take it upon himself to form a kind of central clearing house where the needs of men and bishops could be gathered together and the two put in touch with each other. Parishes I am sure would welcome such an opportunity which would put them in the way of filling vacancies.

We of the clergy are greatly concerned with every effort which makes for betterment to-day and gladly give our time and what talents we have to uplift work of every kind, and any movement which is of benefit to our own community. "While we have time let us do good unto all men" is generally our motto, but we must not forget the latter portion of St. Paul's admonition to the Galatians, "and especially to them that are of the household of faith."

The kind of a supply bureau I would like to see established is not one for making money, a nominal sum being charged for service sufficient to cover office expenses, such as stenographer and postage. The geographical location of the priest who would undertake this work would be unimportant, as most of the work would be correspondence, and I am sure there could be no question of advertising delicacy involved, as all matters which should come under consideration would necessarily be considered confidential, and the only aim of the whole scheme would be that of helpfulness.

I would appreciate it if you would give me any information you have in regard to existing agencies of the nature outlined above, and put me in touch with any of your readers whom you know to be interested in the subject. I would not like to see the idea undertaken by a clergyman as an attempt to add to a meager salary, but by one who has the interest of the clergy at heart, one who is already well established in his parish and able to call to his aid in the undertaking some one from his communicant list who would be willing and glad to undertake most of the clerical work involved in the prosecution of the scheme for the joy of being of this much service.

Respectfully yours,

M. W. LOCKHART,  
 Rector St. Paul's Church.

Batesville, Arkansas, August 29th.

## CATHEDRAL USES

To the Editor of the Living Church:

AS an Englishman, born and bred, I greatly enjoyed your very able editorial, under the head of Deans, which appeared in your issue of the 25th inst. I have always been of the opinion that the Church would better fulfil her mission in that field as The Church in England rather than as The Church of England; not that I am now advocating the disestablishment of the English Church, but certainly such gross inconsistencies as the vested right of a dean to control *in toto* the Cathedral church should be done away with even if it be necessary in so doing to disestablish the dean.

But I would comment only on your description of what the Cathedral church in this America should stand for; the more so as, as you say, "The Cathedral System in America is still on trial", and "There is danger". If, as you state, the Cathedral worship theoretically represents the Bishop's ideal ought it not to do so in fact and in practice?

I attended on last Sunday, the Twelfth Sunday after Trinity, the eleven o'clock service at the Cathedral, which was from unavoidable reasons the only service that day and, for that matter, the only service of the week. At that service, while our national flag was present, the Church's creed was not recited. Although "the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness", the General Confession was not said and the Declaration of Absolution not pronounced. The whole service, from first to last, consisted of the Litany in its full form, a sermon, offertory, and benediction. The Holy Bible remained untouched on the lectern and the Sweet Singer of Israel gave place to what appeared to be a medley, in which Sankey's hymn, *The Ninety and Nine*, predominated, at the Offertory. Not one word of Holy Scripture was read except the text preceding a strong sermon.

I will not believe that this is my Bishop's ideal service. I cannot believe that this is the highest ecclesiastical example for the Church of the diocese to follow.

J. JONES.

Lexington, Ky., August 30th.

## OPPORTUNITY FOR PRAYER FOR ARMY AND NAVY

To the Editor of The Living Church:

IN your issue of August 18th on the editorial page I read: "It is a pleasure to recognize the vigor with which so many of the clergy are throwing themselves into work in connection with the Army." I agree heartily with you and only suggest that they might give the laity more opportunity to pray with them for our army and navy and that a righteous peace may be speedily restored. We have excellent prayers set forth by the Bishop of the diocese I belong to, but I have not yet heard those set forth by the Bishops of Albany or Massachusetts though I have attended the mid-day services during August in both of these dioceses (also those at 8 A. M.).

Very sincerely,  
CHARLOTTE B. LOWBER.

## SUGGESTIONS

## TO THE CLERGY

1. Don't "turn your Sunday school completely over" to the assistant or to some layman.
2. See that you have a graded school.
3. Catechise the pupils for a few minutes every Sunday.
4. Let the pupils and teachers know that you are keenly interested in their work.
5. Leave the details of the management of the school to the laymen of your church.
6. Speak to your congregation *frequently* about the school and its needs.
7. BE ON TIME.

## TO THE SUPERINTENDENT

(a) Before the school opens in the fall:

1. Grade the school as suggested by the General Board of Religious Education. The men who comprise this Board know their business and are doing the greatest work that is being done in the Church at the present time.
2. Use the *Christian Nurture Series*.
3. Provide a good closet for supplies and see that it is kept in good order. (The average Sunday school supply closet is not "a thing of beauty" or a joy to any one.)
4. Have a complete supply of text books, leaflets, maps, class books, pencils, rubber bands, blackboards (Beaver Board is the thing to use), chalk, and if possible a stereopticon. (A good stereopticon can be secured for less than \$40.00. Write the Board of Missions about slides. Many public libraries have splendid libraries of slides.)

5. Arrange a complete programme for the year, fixing the date of "Rally Day", Mission Sundays, entertainments such as Christmas festival, sleigh ride, etc., Lenten services, Children's Eucharist, picnic, closing, etc. (Begin to advertise and make adequate preparation in good time for any special event in connection with your school. Don't leave all the preparation until the week before the event.)

6. Keep the needs of the school before the vestry at all times.

(b) In the School:

1. BEGIN ON TIME. Close on time.
2. Have a schedule and stick to it.
3. Organize each class with president, secretary, and treasurer—and all the rest of the pupils in the class vice-presidents.
4. Have a Sunday school choir (vested differently from the church choir if possible; red or blue serge makes good vestments).
5. A small paper in which the names of the pupils of the classes with perfect attendance records appear is a great help in keeping up the attendance. (It can be printed on a mimeograph at a very small cost.)

(c) During the Week:

1. "Watch the leaks." See that all absentees receive a post card reminding them of the fact that they were "missed" last Sunday. See that pupils who have been absent several Sundays are called upon by the teacher or by "some one".
2. See that flowers from the altar are sent to sick pupils or sick teachers.
3. Arrange for substitute teachers.
4. Have a teacher training class. (Write the G. B. R. E. for particulars.)
5. Use the duplex envelopes, and let all the Sunday school offering go to Missions and support of the parish church.

## TO THE TEACHERS

1. BE ON TIME.
2. Begin early in the week to prepare your lessons.
3. Begin your preparation with a prayer.
4. Know the parents of your pupils.
5. Begin the lesson in a cheerful manner.
6. Don't scold, don't talk too much.
7. Expect obedience and attention and be surprised if you don't get it.
8. Use a blackboard. Use maps.
9. Remember your children on their birthdays.
10. Win the love and affection of your pupils.
11. Win the "bad" boy. Give him something to do. *Don't lose him.*
12. Pray for the class individually and collectively.
13. Let the superintendent know if you expect to be absent the following Sunday.
14. If you haven't "time enough, heart enough, head enough, or soul enough, don't be a Sunday school teacher".

## TO THE VESTRY

1. Recognize the fact that the Sunday school is the greatest and most important organization in the church.
2. Support the Sunday school. Pay the bills of the school. Visit the school. Ask for a report of the school at every one of your meetings.

## BY THE SHORE

I dream of a nook by the silvery shore  
Where stillness is brooding evermore—  
I dream of the sands, the sea-shell's hue,  
The gleaming tides, the mid-sea blue;

And there from hills in the after-glow,  
From veils of the morning sinking low,  
From sun-lit waves in their murmurings,  
From the rise and fall of snowy wings,

Is wafted peace, while the mist is balm,  
And the wide sea-plain in gracious calm,  
With pale green grasses dew-haloed, shines  
O'er-silvered to farthest sea-confines.

And, Oh, I listen by night and day,  
In halls of mirth, on the pavements gray,  
And hear the waves lap that lonely shore—  
In my heart I hear them evermore!

HARRIET APPLETON SPRAGUE.



**DISCIPLESHIP, REVIVAL, AND CONVERSION**

*Discipleship.* By A. H. McNeile, D.D., C.F. Published by the S. P. C. K., London. Price 80 cts. net.

The word disciple sets forth a great aim and yet many Christians are able with God's help to grow up to this high ideal. In this collection of retreat addresses recast for general use, the author sketches the character of the true disciple and points out the way up the heights to the high discipleship. In several passages he treats thoughtfully the Saviour's attitude to sin, explaining that the Lord does not "feel hurt" by sin but makes its shame His own by His perfect Self-identification with man.

Dr. McNeile preaches the necessity of self-scrutiny and preparedness for trial as more important in the Christian struggle than desperate resistance to temptation allowed to come too near.

To some readers the most impressive address will be that on *Slaves of God*, who glory in humility, who are their Master's property, with time and talents His, who work without thought of pay or reward for Him, without even self-satisfaction or gratifying success, who are instantly obedient to the Master's call, who "come to do God's will." Such are His true disciples.

S. A. R.

*Splinters of the Cross.* By Ruth Eva Priestley, with foreword by H. I. H., the Grand Duchess George of Russia. Longmans, Green & Co., New York. Price 65 cts. net.

A cross of suffering rests on the world; a friend to man is that one who can help humanity bear more bravely the pain and see through the black surging clouds the shining of the star of hope. Such a one is the author of *Splinters of the Cross*, which has been welcomed to the point of reaching a third edition.

The chapters are introduced by uplifting passages from Browning, and by their titles give a clue to the subjects treated—The Splinter of Sacrifice, Bereavement, Pain, Weakness, Doubt, Injustice. The theme is that, in spite of the injustice, blood, and agony of the war, moral and spiritual victory is sure to those who walk *with God* beneath the cross, and that those fallen in the conflict still serve beyond the veil. Pain is God's messenger, teaching us to follow closer in the footsteps of His Son.

The author does not ignore suffering; the splinters of the cross wound deeply; but she teaches over the lesson once taught by her Master, that we are not to fear them that kill the body but cannot kill the soul.

"Somewhere, the life you give is found,  
Somewhere by God's own hand is crowned,  
Love's sacrifice."

S. A. R.

*Revival: The Need and the Possibilities.* By Cyril C. B. Bardsley, Hon. Secretary of the Church Missionary Society. Longmans, Green & Co. 1916. pp. 139.

*The Way of Renewal.* By Cyril C. B. Bardsley. Longmans, Green & Co. 1916. 8vo. Paper, 32 pages. Price 4 pence.

These two small books whose value is not to be measured by pages were issued from the press in preparation for the preaching mission held last autumn throughout the Church of England. They emphasize the great need in our time for religious revival and how both in our own lives and in our Churches this may be accomplished. In the midst of a war which has torn asunder the world like an earthquake, the foundations of modern life have been laid bare. In the midst of the shaking of the nations there are many evidences of a spiritual awakening. There appears to be a new sense of sin, a feeling too of helplessness, and a reaching out for God among many people. There is a widespread and new interest in religion. To some this interest is a by-product of the war, to the author of these books it is a real Providence of God, calling to every member of the Church to do some "uncompromising thinking of what Christianity means and involves". It is a call to "real discipleship".

The second of the above mentioned volumes, the *Way of Renewal*, is an excellent and inexpensive book suited to wide distribution in a parish at any time, but more especially before or during a parish mission. We take pleasure in commending both these books. They are Churchly and spiritually helpful.

A. T. G.

*The Threefold Way: An Aid to Conversion.* By Paul B. Bull, M.A., Priest of the Community of the Resurrection. Longmans, Green & Co., 1916. 181 pp. Price 90 cts. net.

In harmony with the general theme dealt with in the two last named volumes is Father Bull's *The Threefold Way*, a series of meditations based on the spiritual exercises of St. Ignatius Loyola, which have been so long and widely employed for the cultivation of the spiritual life by members of the Roman Catholic Church. The meditations are topically arranged in three groups, viz.: First, the Purgative Way (Sin, Temptation, Pride, Hell, Death, Judgment, etc.); second, The Illuminative Way (Reign of Christ, Annunciation, Boyhood of Jesus, The Sacred Heart, The Cross of Christ, etc.); third, The Unitive Way (Holy Eucharist, The Ascension, The Holy Ghost, The Presence of God, The Will of God, The Love of God).

To those who are indifferent to the call to self-examination such a book as this will make no appeal, but to those who aspire to holiness and do not neglect the culture of the soul this book will prove a help. It is a book which may profitably be studied during seasons of penitence and retreat.

A. T. G.

**POETRY**

*The Oxford Book of English Mystical Verse.* Chosen by D. H. S. Nicholson and A. H. E. Lee. Blue cloth, octavo, pp. 644. Oxford University Press. \$2.50; India paper, \$3.50.

Here are selections from over a hundred and sixty poets writing in English, from the days of Richard Rolle to these present times. The editors give no indication through their baffling initials as to whether they are women or men: women, one fancies, by the preferences shown and the omissions. Also modern mysticism is rather a feminine matter: witness "H. P. B.", Evelyn Underhill, and many others. Mysticism is not a term lending itself to exact definition; and the editors have construed it as widely as possible, perhaps too widely for literary values.

However, the book is worth a place on the shelf with the other Oxford Books of Verse, if only that it brings together certain old treasures. To have Henry Vaughan's *The Knot*, Richard Crashaw's *Prayer*, the unspeakably lovely *Quia Amore Languet*, William Blake's *Broken Love*, and Milton, Fr. Tabb's *Christ and the Pagan*, Dobbins' *Flowers for the Altar*, and Francis Thompson's *Assumpta Maria*, all in one volume, makes the reader tolerant of much poorer stuff—Aleister Crowley's incoherence, Alice Buckton's sugariness, and the like. Wilfred Rowland Child is a new discovery, for whom much thanks. Like almost all books done since the War, the proofreading is careless.

P. I.

**MISCELLANEOUS**

*The Origin and Growth of the Hebrew Religion.* By Henry T. Fowler. Chicago: University of Chicago Press. \$1.00 net.

Professor Fowler in writing this volume had in mind the needs of college classes and other groups of non-professional Bible students. For such students this brief but interesting text will be found useful for the complete study of the development of the religion of ancient Israel. Beginning with religion among the primitive Semites, religious beliefs and practices are traced from stage to stage among the Hebrews until, from the mere ideal of a tribal God, Jehovah emerges as the God of the whole world.

Each section is furnished with a list of books for supplementary reading which will enable the reader to extend his knowledge, along the lines sketched in the text.

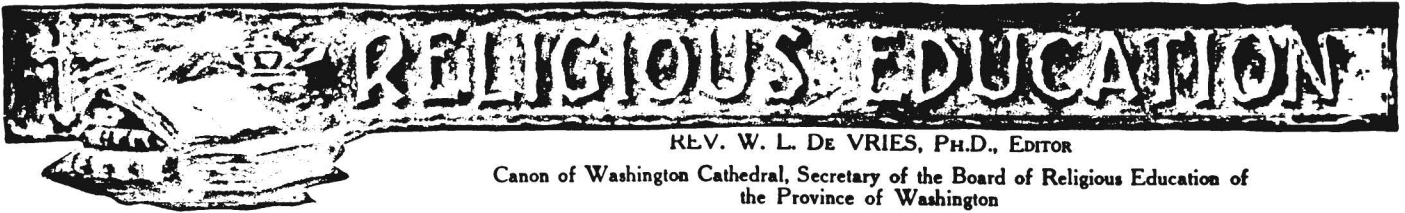
J. A. C.

*Why Italy Entered Into the Great War.* By Luigi Carnovale of Chicago. Italian-American Publishing Co., Chicago. \$2.50. Printed in both English and Italian.

It is unfortunate both for Italy and for the United States that we have habituated ourselves very commonly to think of the Italian as a rough day-laborer, and have all too commonly known him by the term "Dago". We will reap rich harvests in art, music, and in the humanities through the Italian blood poured into the melting pot. Whoever reads this book, that founds all its claims on documents, will finish with deep sympathy for Italy and the Italians in this war.

L. T. W.





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

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

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

THE value of a well-conducted Sunday school for the Christian training of the children of the Church, and their elders, too, would seem to be established beyond all question. And yet the editor of this department not long ago received a letter from a personal friend, rector of a large parish in one of our larger cities, with a very well-organized and effective Sunday school of over three hundred pupils, in which he makes some astounding assertions against the Sunday school. He writes:

"My feeling at the present time is that nobody knows exactly what we are trying to do in the Sunday school, and possibly least of all the General Board of Religious Education, which is trying to coördinate the various divergent schemes of many minds in this Church. I do know what I would like to do in the Sunday school if I had sufficient clerical help. I should probably do away with the Sunday school entirely and turn it into a children's Church. It results in indifference to the Church and estrangement from the Church. . . . I think you know that my hopes are somewhat in line with the Rev. Dr. William E. Gardner, Secretary of the General Board of Religious Education, who is coming around to the Children's Eucharist and catechetical restoration, and I am seriously thinking of starting this next year, and the teachers are with me in it."

The editor knows of one paragraph in one of Bishop Westcott's books which was so suggestive that it supplied him with thoughts for five sermons. The above quoted letter is full of contentions and assertions that arouse the editor's fighting and controversial instincts—which won him his school nickname, but had long since been decently interred (at least he had thought so)—and bid fair to suggest material for five editorials! Let us start in with the first of these astounding assertions.

"Nobody knows exactly what we are trying to do in the Sunday school."

Well, it's true that there are lots of puzzled-headed persons in the Church, and lots who do not look beyond their noses, and some who don't care, and some who won't take the trouble to find out. And true it is, too, that some of our leaders in their addresses wander far from their subjects, and are so full of ideas and ideals, and express them so imperfectly, or in a language so little understood of their auditories, that the impression left is often very vague and hazy. But our leaders as a whole are wonderfully clear and definite. Not to depart from the Province of Washington, with whose field the editor is best acquainted, what shall we say about Mitman at South Bethlehem, Diller at Pottsville, Caley in Philadelphia, Burk at Valley Forge, Jewell and Abbott in Washington, Edwin Carter at Hampton, Otis Mead at Roanoke, Anderson and Mrs. Osgood in Richmond, Miss Milliken in Baltimore? Don't they know what they are aiming at, what they are doing? Merely to name them is to turn this contention into a *reductio ad absurdum*. The editor doubts if his correspondent with all his prominence in the Church really knows these people, their aims, work, and achievements. And they are merely *primi inter pares*. There are many like them. If, for instance, this Philistine with his slings and arrows had been at the session of the Provincial Sunday School Commission at Harrisburg last November, and had heard the programmes of the Harrisburg and Bethlehem diocesan boards, he would have learned that whole sections of the Church, in regions somewhat remote from our supposed centers of light and population, have very clear ideas as to the field and aim of the Sunday school, and are laboring very effectively to carry their ideas into practice.

From the Provinces of New England, New York and New Jersey, and the Mid-West, like evidences of definite aims, plans, and achievements can readily be produced and will be in the minds of many.

The side-slap at the General Board of Religious Education, averring that probably least of all this Board knows what we are trying to do in the Sunday school, is not justified by the facts. The editor has no commission to defend and maintain the work of the General Board, and would be one of the first to fling stones when any head should appear deserving to be hit. And he and the secretary of the General Board are generally in heated, though amicable, dissension when, as often, they are together. But the staff of the General Board has very definite aims and plans, as evidenced in its *Church Ideals of Education* (I wonder, oh, I wonder, if my correspondent has ever read it?), published a year ago, and in the *Christian Nurture Series* now being produced. True, of course, it is that the latter has numerous aims, and the editor feared (as he noted in an editorial in this department eight months ago) that they might be too many, confusing and conflicting. But they are held so well in hand, they are so skilfully inwrought into each grade and lesson, and so often subordinated or reduced to simplest proportions when the teaching power and effect of the individual lesson require it, that unity is preserved without confusion. This series covers so much ground that a cursory examination may well leave a beclouded impression as to its chief aims; but the thorough study which its weight, extent, and merit demand and deserve, reveals a large and difficult task in the main well done, and shows that the staff of the General Board and their helpers have a very definite conception of the aim and work of the Sunday school, though it is not a narrow but, as it should be, a wide and liberal and varied conception. And if cavillers would drop in at the Board's offices, at 289 Fourth avenue, New York, talk the matter out with members of the staff, examine carefully the exhaustive files, and take and study the literature of the Board, they would ascertain that the programme is very definite, the aims are very clear, and the attack is proceeding towards plainly indicated objectives.

This discussion will be "continued in our next".

#### PROGRAMME OF THE BROTHERHOOD CONVENTION AT PHILADELPHIA

(Continued from page 600)

E. FREEMAN, D.D., rector of St. Mark's Church, Minneapolis, and chairman of the Parochial Missions Commission. (c) *For Each Diocese: A Diocesan Assembly*, the Rt. Rev. JAMES DE WOLF PERRY, D.D., Bishop of Rhode Island; (d) *For the National Brotherhood: 1200 Active Chapters by the end of 1918 and two additional Field Secretaries*, EDWARD H. BONSALL, President of the Brotherhood.

- 4:00 P. M. Report to convention of recommendations from the Study Classes by the leaders of the classes.
- 8:00 P. M. CHURCH OF THE HOLY TRINITY. Service of preparation for the annual corporate Communion. The Rt. Rev. WILLIAM A. GUERRY, D.D., Bishop of South Carolina.
- SUNDAY, OCTOBER 14TH
- 7:30 A. M. CHURCH OF THE HOLY TRINITY. Annual corporate celebration of the Holy Communion. Celebrant: The Rt. Rev. PHILIP MERCER RHINELANDER, D.D., LL.D., Bishop of Pennsylvania.
- 11:00 A. M. Services in churches throughout Philadelphia, with preachers and speakers to be announced. Subject: *The Useful Christian*.
- 3:00 P. M. METROPOLITAN OPERA HOUSE. Public mass meeting. Chairman: The Bishop of Pennsylvania. Subject: *Our Country. Higher Standards at Home*, the Rev. JAMES E. FREEMAN, D.D., rector of St. Mark's Church, Minneapolis. *Larger Usefulness Abroad*, Dr. JOHN R. MOTT, New York, General Secretary, International Committee of Young Men's Christian Associations.
- 8:00 P. M. CHURCH OF THE HOLY TRINITY. Public Service. Subject: *A Charge to the Enlisted Men in the King's Army*, the Rev. ERNEST M. STIRES, D.D., rector of St. Thomas' Church, New York.

## The Way of Triumph

By LOUIS TUCKER

**T**HIS is a small shop. You tell me that your rent and expenses are so great that you clear little. I see for myself that the street will barely let two loaded camels pass, the blue sky is almost hidden, the passing multitude makes my head ache, and the gutter in the middle of the pavement reeks. You have inherited our uncle's farm in Galilee, where you may live among green trees and fields, under blue sky, in clean air, and make more money than here, yet you seek to rent it to me. Why not live there yourself?"

"Because of memories, Bar Chuza."

"Memories?"

"Memories: and such memories as you, above most men, should reverence and understand. Do you know what is meant by the sign of the fish?"

"I know. And thou, Bar Salom, dost thou believe?"

"I believe in God the Father Almighty, Maker of heaven and earth; and in —"

"Enough! Speak lower. Shall I go on where you left off?"

"No need. The Master saved thee at thy father's prayer. Thy mother, with Mary of Magdala and the other wealthy women, gave the moneys which bought His food and clothing and that of the Twelve. If any serve Him it should be thou."

"Most true; and I do serve Him. But what of the memories?"

"Because of them, Bar Chuza, I shall live in this shop on this street until I die; for it is, to me, the most wonderful street in all the world. Fully a hundred times the Master came past here, privately. I have seen Him stand just in front of us, where that Arab camel-driver is standing now, and heal a lame man. Three times He came past here publicly, in a procession gathered because of Him; and each time I caught a glance from Him and shut up shop and followed. Did you ever see Him?"

"Twice, in Capernaum."

"Then you know how His look draws men."

"But the memories?"

"The first time He came by here in procession He was mounted upon an ass's colt. There were people, so many that they packed the street solid. The little Sons of Precept, twelve years old, had taken charge of the procession; and there were thousands of them, with palm-branches, marching in column of five, soldier-fashion, before Him, shouting the welcome to the Galilean caravan. 'Hosannah!' is the cry. The Galilean caravan had come in days before and been welcomed; and, besides, the little boys added His title: 'Hosannah,' they said, 'to the Son of David!' When the small boys in the street greet the rightful King by His name and titles, a country is not far from civil war: so I closed my shop and followed. Besides, the men, the fathers of the boys, were laying their long gray Galilean cloaks on the pavement for the Master to ride over, then picking them up, and hurrying forward to lay them down again. It was as the rabbis say we used to welcome our old kings after a victory. The Master rode to the gate of the Temple, dismounted, and went in; and I came away.

"The second time was that same week. First came a mixed multitude, the rabble of the city, looking back and cursing. Then came a pair of Roman legionaries, holding their spears cross-wise and making a clear street of it. Next came a man, a Jew, carrying the 'titulum', the board on which was painted, in bold letters, the crime of the condemned. It was lettered, in Latin, Greek, and Hebrew, 'Jesus of Nazareth, the King of the Jews.' There should have been three men with boards, for there were two thieves with Him, but there was only one board and one man. Then came the centurion in command, with half the detail; then the two thieves, and then the Master.

"He was a tall man, you remember, strong and broad-shouldered: yet the cross they had made for Barabbas was so heavy and the Master was so weakened with loss of blood from the scourgings, that He could but just carry it and was forced to move slowly and often stumbled. There was a

sound of weeping from the houses, for many women had run to the windows: but the rabble in the street cursed steadily.

"I was very sorry for the Master, for I liked Him, though I did not then believe on Him; so I followed swiftly, for, since it was Passover, the front of my shop was not fully open and I could close it in a moment. I called: 'The God of Israel help thee!' as He passed, and He straightened up for a moment and thanked me with a look. Following closely, I heard Him speak to the weeping women. I saw Simon of Cyrene interfere outside the city gates, and saw the soldiers drag Simon from his horse and make him bear the cross. I heard the chief priests taunt Him. I stood in that immeasurable sea of people, close up to the ring of soldiers; and, when the darkness came and many were afraid and went home, I stayed. I saw Him die: and in the great earthquake which followed I fled to and fro with the multitude, keeping in the open and away from the houses. When it was over and the darkness had cleared a little, I went home: and that night I prayed as I had not prayed for years."

"For what, Bar Salom?"

"For forgetfulness."

"But you spoke of a third procession. I knew, of course, of the two you have described. What was the third?"

"Stop and think. Wait, I will jog your memory. Do you not recall that, on the morning when He ascended, He met the Twelve and those with them in the upper chamber of John Mark's house in the upper city, and went out with them to Olivet?"

"Most true."

"The most direct road from the upper city to Olivet leads by my shop, and on every morning it is crowded; for it is a main thoroughfare."

"True."

"Well, on this morning it was more crowded still. Remember that for six weeks the city had been torn and scourged by contrary opinions. We all knew Him by sight. We all knew that He had died and been buried; He and no other. We all knew that, two nights and a day later, the Body was gone. Many thousands, I among others, had heard the story of the watch and gone and looked at the empty tomb. Remember, too, that many bodies of the saints arose and came into the city and talked with many: and the stories of those interviews, told by so many witnesses, had stirred the fifty myriads of our citizens and their visitors with them into such excitement and terror that, at first, it seemed a small, a very small, thing that, among those risen dead, should be Jesus the Son of David. Then the stories of the other risings ceased. The patriarchs and saints, the prophets and saint-kings, were seen no more. But Jesus of Nazareth was seen again and again. The Sanhedrim stuck stoutly to the tale that the Body was stolen away during the earthquake while the guards lay prostrate, and at first the city believed; but soon those who heard the story laughed. The very Scribes and Sadducees smiled as they told it. None cared how the Body got out of the tomb. What all wanted was some explanation of how the living Jesus of Nazareth came and went, moved to and fro, and spoke to many: He with a mortal wound in His side, piercing the heart, a deadly wound, of which He was dead and buried.

"The easiest way was to deny it all and call all witnesses liars. This the Sanhedrim did, as did many of the citizens: myself among them. I think, however, that the Sanhedrim had doubts. I know that I did. There was, for instance, a child who lived across the street from me and whom the Master had healed of a hurt hand—oh, nothing serious. The little one, leaning out to see the Master, had jammed it in a shutter as He passed and ran to Him, as hurt children always did, for comfort. This little one stoutly maintained that he had seen the Master. He said that, as he wept at the cross-bearing, the Master had signalled that He would come again and see him: and that He *had* come again. It may have been but a child's dream; but, because of that and other things, I was not so sure."

"Of other things? Speak plainly, son of Salom."

"Nay, but I, too, had a dream, Bar Chuza. I am not sure that it was aught but a dream: but I loved the Master and He liked me. Therefore I tell it to none."

"But you should bear witness."

"What need? He bore His own witness. One by one the Eleven came back from Galilee and gathered in the upper chamber, and perhaps a thousand people who had seen Him risen in Galilee came with them. There were more than five hundred who saw Him there at once. Their leaders were with the Eleven, and the rest kept nearby. And then, one morning, He came among them there. John Mark hurried out his messengers to them all and they gathered very swiftly; and then the Master told them to follow, and went out into the street, leading them.

"It was forty days after Passover and there were few visitors in the city; but our streets are always full, even if only of our own citizens, and among them the word passed like wild-fire, for the whole city had used that forty days to talk and debate and wonder. The Master did not hurry. He walked quietly through His accustomed streets, neither faster nor slower than He used to do, and He talked with His disciples and sometimes broke off to greet a friend by the way, just as had always been His habit. His route lay northward, down from the heights of the upper city, then eastward to the Jericho gate, more than a mile in all, through our most crowded streets. There could not have been less than ten thousand people who met Him. Myself, I think it was more, for the word spread and all who heard hurried to see, so that the street was full, the mouth of every alley and cross-street was packed, many of the housetops were lined and there were heads out of almost all the windows: for many men, who could not see for the crowd, ran ahead and mounted doorsteps or entered houses. No one said much. There was no shouting. A sort of visible gasp ran through each section of the crowd as it saw Him, and that was all. You see, everyone knew Him by sight. For some years He had been the most conspicuous public speaker in Jerusalem, standing in plain sight and addressing great crowds daily: so all recognized Him and no one had to be told who He was. Besides, He was now marked. We could not see His feet for the crowd, nor His side for the mantle: but His hands, as He raised them, had great spike-holes in the palms, and the scratches of the crown of thorns were fresh on His forehead."

"What did you?"

"He passed within ten feet of me as I stood on my doorstep. I said: 'My Master!' and He glanced up at me and smiled and beckoned. I followed, very close to Him, almost among the Eleven. I did not close the shop. When I remembered it, hours afterward, I made sure that everything was stolen, but all was safe. Someone had closed it for me. I never knew who did it.

"We went quietly down the street at the head of an enormous multitude, meeting and gathering up more and more people all the time. When we passed the city gate, the Master knew one of the Roman soldiers on guard there, and nodded to him, and the whole guard saluted. We went down into the valley of the Shadow of Death, crossed Kedron, and started up the Mount of Olives; and looking across the valley I could see the people swarming out of the gate like bees and running to catch up. The Master walked quietly, as was His custom always, and talked with the Eleven and with other of the nearer disciples. It was exactly as it always had been. The whole thing was impossible, flagrantly impossible: and yet it was true. But for His hurt hands no one, looking, would have known that the Master was dead and buried, with a mortal wound in His side, piercing the heart. We were full of questions, ten thousand questions we wished to ask: but no one dared. There had always been a something in His bearing that made for awe: and now it had increased. And always more and more people welled out of the city and came running to catch up with us.

"The Master turned out of the road at last and went to the summit of the mountain, to an open space overlooking Bethany, where you can see all Jordan valley spread out like a map. While He was moving along the road the crowd which followed could not plainly see Him; but now we could all see Him very plainly. He stood on a little knoll and talked

with the Eleven, giving them instructions of some kind: and then He stretched out His hands in blessing and all who believed in Him and some who did not bowed their heads. When they lifted them He was rising into the air, floating up and up from the midst of the Eleven. There was perfect silence. Of all the watching thousands not one had any word to say.

"After a time, when He had risen, still slowly, so far that He was but a white speck against the blue, a cloud received Him out of our sight. You know the story of the shining men who spoke to the Eleven, but for myself I neither saw nor heard them. People spoke quietly together, but no one shouted or addressed the multitude. We stood in groups around the place where He had been; and then, because there was nothing else to do, went home. It seems a most lame and purposeless conclusion in the telling; but so it was. There was nothing left to do and very little to say; so we went home. But now you understand, perhaps, why this street seems to me the best place in all the world, because the one nearest Him; and why I shall stay here until I, too, go home."

"Thou choosest well, Bar Salom. I take the land at thine own price. Peace be with thee."

"And with thee be peace."

### THE SUMMER SUNDAY SCHOOL

YEARLY, as each June comes around, writes Miss Van Ostrand of Gethsemane parish, Minneapolis, the question, "What about the Sunday school this summer?" is more or less an open one. In most parishes, it is settled with a continual regret that there must be a long vacation.

The facts are that both teachers and pupils are irregular; teachers are tired, and more or less out of town. The pupils feel, when school is over, that the old song, "No more lessons, no more school", should apply to the Sunday school as well as to the day school. They also become irregular in attendance.

The result of this is discouraging to those who are trying to keep the school; and it is a fact that closing the school brings teachers back rested, and prevents some members of the class from being ahead of others in their lessons.

The present writer has been, for the last three years, working out a plan for a summer Sunday school which, at least, has given an order of exercises that can be improved upon even to the extent of losing identity.

The aim of the summer school is, of course, the same as the winter one, but the method is changed entirely. Only the superintendent is expected to be there every Sunday. A teacher or two take turns in helping the superintendent, with some one to play the organ. Thus, the teachers are relieved. All usual lessons are omitted; classes are broken up; and the children are told they can come if they choose. The opening exercises are altered; more hymns are sung, and a song for Rally Day is practised. Children's litanies are learned for future use, and a bank is substituted for the usual collection plate. The filling of the bank becomes a matter of interest for Rally Day—Rally Day being the Sunday after Labor Day, when the regular school begins again.

Informal talks, reviewing and supplementing the instructions of the year on the Creed, Beatitudes, and Commandments, can be given as the recitation of these parts of the service is perfected. After these exercises, comes the Bible story adapted to the ages of different classes, and the session closes with the reading of some good story book.

This plan has met with good success; the change engages the interest of the pupils during the summer, and they return to their regular lessons in the fall with the desired freshness. Absent members have not lost ground in the regular lessons, and present ones gain a knowledge of the Bible which helps greatly in the future work; and, lastly, a taste for good reading is fostered.

Rally Day is the "gathering in" time, when, after a service of special hymns and litanies acquired during the summer, the bank is opened and the amount counted and formally received. The service closes with lantern pictures of the Bible stories told during the summer.

The next Sunday, rested and refreshed, the school begins again its winter's work.

## PALMER'S RESTLESS YOUTH

BY ROLAND RINGWALT

**N**OT far across the border land of forty, Edward H. Palmer's life was cut short by the Arabs of the desert. The instincts of the scholar and the rover did not struggle for the mastery in him, they worked harmoniously. He was happy roaming over the lines of the Exodus, and it gladdened his soul to revise a Persian translation of the New Testament. A grammarian and a lexicographer, a biographer of Haroun al Raschid, a lecturer in college halls and a writer of leaders for a London daily, he was all this; yet he preferred to learn Eastern tongues from wandering natives rather than from Europe's polyglots. He was at home with gypsies and dervishes, he enjoyed a ramble in the Zoölogical Gardens with greater zest because he could talk Arabic to the camels and make them kneel at his bidding.

A listener to one of Sir William Hamilton's metaphysical lectures said: "I estimate that this man has read a book for every five minutes of his life." We might imagine that Palmer began in a similar manner, but his life, written by so close a friend as Sir Walter Besant, gives us a very different picture. He was a remarkable boy; whether people considered him promising or unpromising depended on their point of view.

Palmer's father taught a private school in Cambridge, and died young. His mother did not long survive her husband, and the boy was left to the care of a generous aunt, who may have hoped to see him grow up, but who knew that most folks predicted his early death from inherited bronchial disease. At school he was popular, a fairly apt lad in Latin and Greek, no hand at cricket or football, a gymnast, a bold swimmer, fond of poetry, and mechanically ingenious. Every large school has had several pupils quite as brilliant as he, so far as the classroom goes, and Palmer had none of the mathematical ambition that we expect in every one born near the shadow of Cambridge. In one respect only did he show decided mental power, and that bent can hardly have gratified a devoted aunt, who knew the road to college honors and revenues.

If a gypsy tinker came down the lane, Edward Palmer would give him sixpence for a lesson in Romany. A half-holiday in the tents might exhaust the boy's pocket money, but whether he believed in the fortunes predicted by the gypsy women or not he added to his stock of words. The biographer merely tells us that the aunt was good and kind, and that Palmer was grateful to her for her tenderness. We need not wonder if she disapproved of these excursions. She was old enough to know that in Dr. Pusey's early years at Oxford he was suspected of heresy because he knew German. She may have heard that Charles Darwin's schoolmaster blamed him for wasting time over natural history. Certainly it must have been trying to a benevolent woman, eager to advance her nephew's interests, to find that he accepted Latin and Greek as mere requirements, that he did not set himself to conquer "the hard-grained muses of the cube and square", that his chosen masters were persons who might be transported for robbing hen roosts.

Dull boys have won fellowships by dogged industry, but Edward's talents did not promise academical distinction. Relatives considered that the best opening for him was a junior clerkship in a London commercial house. Oddly enough, Palmer, whose total lack of business faculty embarrassed his after life, worked faithfully in the dock business of Hill and Underwood. He was a good boy, respectful to his employers, and grateful to his aunt, yet he could not have been a youth of commercial talent. His ability was displayed, but not in the mercantile line.

The school-boy who yearned for a knowledge of Romany gave way to the clerk who must learn Italian. As textbooks failed to give him what he desired, Palmer dined at Italian cafés, boarded Italian ships, and became the companion of Signor Buonocorre, "the fire king", a noted showman of that time. Possibly the merchants, who could do most to help an efficient clerk, looked on a youngster who associated with fire artists as the senior wranglers of Cambridge looked on a boy who spent his play hours with the gypsies. A long-suffering aunt might have been pleased to hear that her nephew was planning a translation of Dante or Fra Paolo. It was less gratifying to know that Edward was at home in half a dozen

Italian dialects, which he had learned from rope dancers, singers in vaudeville, strolling musicians, and other companions, mostly of the kind a conscientious aunt would not recommend to a nephew beginning life in London.

There was no doubt that French might be of great use to a merchant, to a professional man, or to anybody, yet Palmer learned French as he had learned Italian, from wanderers and possibly even from fugitives. He prided himself on his acquaintance with the Italian and French of the academies and essayists, and this may have consoled his aunt; still he delighted in his command of *argot*, a slang which corresponds in Europe to the "Botany Bay ease and New South Wales gentility" mentioned by Dickens. If Edward had been preparing for the bar, his knowledge of the French police system and its numerous workings might have been a good sign. As it was, though the information might be accurate, had it not been gathered from Parisians who had left their country for their country's good? Palmer, it is said, never spoke of his aunt without emotion. She may have had conflicting emotions. Did she ever think of young Walter Scott's excursion with a fiddler, and his father's remark, "Ye'll be fit for naething but a gangrel scrapegut sae lang as ye live"?

Palmer's father had a modest, though limited reputation as a portrait painter, and the son experimented with photography, next tried his skill at woodcarving, and later developed a mesmeric power, of which strange stories are told. These recreations were confined to his leisure hours, yet they did not promise to help him in any line of life the good aunt, who had so long cared for the orphan boy, approved of. At nineteen, Palmer was so ill with a pulmonary complaint that he nearly died; he began to rally, serious work was impossible; hence he drew, painted, modeled, read, and wrote. It may have cheered him to write farces, to busy himself in amateur theatricals, and even to join a regular troupe. Method and regularity were not his strong points, he missed his train, and lost his place with the dramatic concern. Save that he won the friendship of Henry Irving, his dramatic career was uneventful.

All this makes an entertaining narrative, but is there a devoted aunt or a prudent uncle to whom it would not have brought anxiety? Yet the lad who seemed to drift like a boat without a rudder found where his strength lay, and then came his splendid career as an Orientalist. Friends aided him with counsel and cash, and few better deserved friends. The man's life was that of lofty purpose nobly fulfilled. His death was as heroic as that of Sir John Franklin or Chinese Gordon. We may say all this, and still have a profound sympathy for the aunt who did not know whether Edward would run off with the gypsies, or join a band of Italian musicians, or become involved with Frenchmen who left Paris for dubious reasons, or abandon commerce for vaudeville.

## A REVERIE

BY D. R. C.

**A**S I stand on the porch looking westward, into the broad valley, I see on the right the monastery with its tan walls, round towers, blue slate roof, and its secluded setting of tall green trees. It suggests men engaged in an orderly life of self-sacrifice, of mysticism, of intercession, of cell prayer, and quiet.

On the left is the big city and I see church spires on which the flickering sunlight plays like white fingers strumming the weatherworn keyboard of an ancient organ. The spires rise above the numberless, crowded buildings that hum with the bustle and activity of a compact, seething life. It suggests men serving without regularity of life, without sufficient recreation, without time for reflection and study; with busy programmes, disturbed nights, important institutions, and thousands of souls needing direction and care.

And I pray God's blessing upon the men of the cowl and corded gown who heed the regular toll of the monastery bell and constantly pray for the peace of Jerusalem. I pray also for those priests robed in the garb of the street, with bright, earnest eyes and careworn brows, whose feet weary in well-doing, but whose hearts never tire.

There are diversities of gifts and of methods, but the same Spirit.



## Church Calendar



- Sept. 1—Saturday.  
 " 2—Thirteenth Sunday after Trinity.  
 " 9—Fourteenth Sunday after Trinity.  
 " 16—Fifteenth Sunday after Trinity.  
 " 19, 21, 22. Ember Days.  
 " 21—Friday. St. Matthew.  
 " 23—Sixteenth Sunday after Trinity.  
 " 29—Saturday. St. Michael and All Angels.  
 " 30—Seventeenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS

- Sept. 19—Synod, Province of the Pacific, Boise, Idaho.  
 " 25—Conv. Dloc. of Milwaukee, Christ Church, Eau Claire, Wis.  
 " 27—Consecration of Suffragan Bishop of Southern Virginia, Trinity Church, Portsmouth, Va.  
 Oct. 4—Consecration of Bishop Coadjutor of Dallas, St. Matthew's Cathedral, Dallas, Texas.  
 " 9—Synod, Province of the Mid-West, Fond du Lac, Wis.  
 " 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.  
 " 17—House of Bishops, Chicago.  
 " 20—Synod, Province of the Northwest, Pueblo, Colo.  
 " 23—Synod of New England, Boston.  
 " 23—Church Congress, Cincinnati.

## Personal Mention

THE Rev. E. H. J. ANDREWS has accepted charge of All Saints' mission, Ellizabeth, N. J., with address at 311 Bayway avenue, El Mora, Ellizabeth.

THE Rev. GEORGE BOATE, a 1917 graduate of the Virginia Theological Seminary, who has had temporary charge of St. Paul's Church, Greenville, N. C., will move to Washington, N. C., about the middle of September. He will have charge of St. Stephen's mission near Washington; St. Thomas' Church, Bath; Zion Church, Jessama; Trinity Church, Chocowinity; and St. Matthew's Church, Yeatesville.

THE Rev. JAMES P. FAUCON has accepted the rectorship of All Saints' Memorial Church, New Milford, Conn.

THE Rev. WILLISTON M. FORD, rector of St. Andrew's Church, Ayer, Mass., has resigned the cure and goes to Montrose, Colorado.

THE Rev. G. TAYLOR GRIFFITH should now be addressed at St. Andrew's School, St. Andrew's P. O., Tenn.

THE Rev. M. C. DE L. HARRIS has been appointed to charge of St. John's Church, Aitkin, and St. Gabriel's, Sisky, with care of Deerwood and Ironton, Minn. He will reside at Aitkin.

THE Rev. GEORGE F. HILL, rector of St. Paul's Church, Greenville, N. C., began his new work on September 1st.

THE Rev. ELBERT B. HOLMES has accepted a call to St. Stephen's Church, Middlebury, Vt., where he should be addressed.

THE Rev. JOHN W. HYSLOP, rector of St. Mark's Church, Aberdeen, S. Dak., has resigned, effective in October, having completed a rectorship of eleven years, and has accepted a call to the Church of the Good Shepherd, Ogden, Utah.

THE Rev. ROBERT KELL, rector of St. Stephen's, East Liverpool, Ohio, is recovering from a recent operation in the local hospital, and hopes to return to his work Sunday, September 9th. Meantime he is resting at the home of his brother in Canton.

THE Rev. CHARLES H. LINLEY has been granted leave of absence during the term of the war by the vestry of Christ Church, Kalspell, Mont., and will act as locum tenens at Christ Church, Eau Claire, Wis., whose rector, the Rev. Philip H. Linley, has been called into service as chaplain of the Sixth Wisconsin.

THE Rev. REGINALD NORTON WILCOX will enter upon his new duties as rector of St. Luke's Church, Jamestown, N. Y., October 1st.

THE Rev. WILLIAM HENRY PETTUS, returned from his vacation, may now be addressed at 14 Powder House Boulevard, West Somerville, Mass.

THE Rev. W. S. SLACK, rector of St. Paul's Church, Columbus, Miss., has resigned to take charge of St. James' Church, Alexandria, La., and will be in residence in Alexandria after September 15th.

### DEGREE CONFERRED

TRINITY COLLEGE, HARTFORD, CONN.—At commencement exercises on June 18th, the degree of Doctor of Divinity in *absentia*, upon the Rev. JOHN BAKEWELL, D.D., rector emeritus of Trinity Church, Oakland, Calif.

### ORDINATION

#### DEACON

HAITI.—Sunday, August 12th, Mr. ELISSAINT SAINT VIL, a native Haitian, was ordained to the diaconate in the Church of the Redemption, Leogane, Haiti, by the Bishop of Porto Rico. The Rev. Alexandre Battiste presented the candidate and the Rev. Pierre E. Jones, D.D., preached the sermon. The Rev. L. L. Paraison, rector of the church, read the Litany.

This ordination is notable in the life of the Church in Haiti. Mr. Saint Vil is a son of the soil, a native of the mountains of Leogane, where is the most successful part of the Church's work in Haiti. He is the God-son of the Rev. A. Battiste, whom Bishop Knight called "the Grand Old Man of Haiti", and who has been in charge of the missions in and about Leogane for more than thirty years. Elissaint as a boy was sent to live in Mr. Battiste's home, which is the custom, and Mr. and Mrs. Battiste have brought him up with the ministry in view as his vocation. That he has at last attained the object of his desire is the result of the labors of these two devoted servants of the Master. He has a fair knowledge of English, and is able to play the organ for the services of the Church. Surely God has raised up and prepared this young man for useful service in His Church in Haiti. He was prepared for his examinations by the Rev. Mr. Battiste and the Rev. Dr. Jones of Port-au-Prince.

### DIED

HARDING.—GEORGE ALVINE HARDING, a choir boy of St. John's Cathedral, Quincy, Ill., on August 25th. The funeral was held at the Cathedral the following Wednesday, six of the younger choir boys being pallbearers.

HILLS.—At her home in Cleveland, Ohio, on the morning of August 11th, the sweet and gentle spirit of Miss EMILY M. HILLS passed to her Heavenly home.

"None knew her but to love her,  
 None named her but to praise."

HAYDEN.—From his home in Wilkes-Barrè, Pa., at noon on August 22nd, the Rev. HORACE EDWIN HAYDEN, in his eighty-first year, assistant emeritus of St. Stephen's Church, Wilkes-Barrè. Funeral services at St. Stephen's Church, Friday morning, August 24th, at 10:30; interment in Loudon Park, Baltimore, Md., Saturday morning, August 25th.

KIDDER.—On August 17th, suddenly, in an automobile accident near Schenectady, N. Y., the Rev. SCOTT KIDDER, D.D., Ph.D., rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., age 39 years. Only son of the Rev. Charles Holland Kidder and Clara M. Kidder of Asbury Park. Funeral service with requiem in Trinity Church, Asbury Park, N. J., August 21st. Service and interment at Saranac Lake, August 22nd.

"I believe in the Resurrection of the Body and the life everlasting." Amen.

In his last sermon to his people on August 12th, these were his last words.

SMITH.—Died at the Rawlins General Hospital, FRANKLIN CAMPBELL SMITH, JR., eldest son of the Rev. Franklin Campbell and Mary Major Smith, of Rawlins, Wyoming, August 21st, in the twenty-first year of his age. A student-officer and guardsman late of Battery B, Colorado Field Artillery. He heard his country's call and heeded it.

Funeral services were held in Denver, Colo., August 25th, the Rev. C. H. Marshall, rector of St. Barnabas' Church, officiating. Full military honors were paid, the escort being the entire battery.

TAPPIN.—At Troy, N. Y., in his seventy-third year, Mr. SAMUEL CHARTERS TAPPIN, junior warden of Christ Church and for thirty years lay superintendent of the parish Sunday school. Funeral services at the home, on August 27th.

### 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.

### MARRIED

SPARKS-DODSON.—On August 22nd, by the Rev. William B. Gulon, M.A., in the Church of the Holy Comforter in Atlanta, Ga., First Lieutenant A. O. B. SPARKS, U. S. A., grandson of the late United States Senator Bacon, to MARTIE LEWIS DODSON, daughter of the former President of the Senate of the State of Georgia, the Hon. William A. Dodson.

### WANTED

#### POSITION OFFERED—CLERICAL

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.

#### POSITIONS WANTED—CLERICAL

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

WELL-KNOWN PRIEST, in good standing, seeks position as archdeacon, or a parish with rectory. Address MINSTER, care LIVING CHURCH, Milwaukee, Wis.

THE Rev. JOHN OLIPHANT will be free to make new engagements, commencing Sept. 23rd. Address BROOKWOOD FARM, Vineland P. O., N. J.

AMERICAN PRIEST, MIDDLE-AGED, married, desires Church work in the East. Address PHILLIPS, care LIVING CHURCH, Milwaukee, Wis.

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

WANTED—PARISH THOROUGHLY American—no slackers. Address AMERICAN, care LIVING CHURCH, Milwaukee, Wis.

#### TUITION OFFERED

CLERGYMEN AND ALL PUBLIC speakers taught correct use of speaking voice; and reading; by experienced woman with Harvard University training. Within 60 miles of Philadelphia. Address HARVARD, care LIVING CHURCH, Milwaukee, Wis.

THEORY OF MUSIC. Private lessons, or Mus. Bac. correspondence course. Improve your status. Reasonable terms. Reduction to clergy. Address MUS. BAC., 162 Hickory avenue, Ean Francisco.

#### POSITIONS OFFERED—MISCELLANEOUS.

MORGANTON MISSIONS. N. C.—WANTED: Church worker for St. Margaret's mission; experienced, definite Churchwoman, unlimited opportunity for good work. Also wanted worker for mountain mission, visiting and elementary day school. Apply Rev. GEORGE HILTON, Morganton, N. C.

LIBERAL SCHOLARSHIP OFFERED for stenographer in boys' school. Address STENOGRAPHER, care LIVING CHURCH, Milwaukee, Wis.

INSTRUCTOR IN MATHEMATICS wanted in Western school. For information apply to Box E, LIVING CHURCH, Milwaukee, Wis.

DIETITIAN WANTED FOR MISSION school. Address Box 70, Waspala, S. D.



POSITIONS WANTED—MISCELLANEOUS

**ORGANIST-CHOIRMASTER WITH CONSIDERABLE** successful experience, desires change to field with good teaching; communicant; thoroughly dependable. Would hold clerical position for drafted soldier. Write me anyhow! Address COLLEGIATE, 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 CHOIRMASTER** 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.

**ORGANIST AND CHOIRMASTER** seeks change. Specialist in boy voice training; Churchman; references; opportunity for teaching and modern organ essential. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER,** graduate of the National Cathedral School, desires secretarial position in private school or Church work in New York City or vicinity. Address CLERICA, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** with large experience, boy and mixed choirs, desires position. Devout Churchman. Highly recommended. Address COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED BY CANADIAN** woman, daughter of clergyman, as housekeeper in adult family. Must have little girl of eleven years with me. Address Mrs. HARRISON, 152 Sea Isle City, N. J.

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

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

**TRAINED PARISH WORKER,** with wide experience, desires engagement. Address EXPERIENCE, 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.

**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 Organ 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.

**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 Louisbourg 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.

BOARDING—NEW YORK

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

HEALTH RESORTS

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

STORYTELLING

**STORYTELLER'S MAGAZINE,** \$1.50 a year; trial copy for 5 2-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

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

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.

APPRECIATION

THE REV. REGINALD N. WILLCOX

The clericus of Asheville, N. C., desires to place on record this minute expressive of affection and appreciation for the Rev. REGINALD N. WILLCOX, who is about leaving this jurisdiction, where he has served so faithfully during the last fifteen years, to accept the rectorship of St. Luke's Church, Jamestown, N. Y. Father Willcox has proved himself a staunch friend, a devoted missionary, a faithful priest, a stalwart and loyal upholder of Church doctrine and Bible truth; and he has served with diligence and fidelity on the various diocesan committees to which he has been elected or appointed from time to time. His departure will be a real loss to this district. The clericus of Asheville wishes him Godspeed and good luck in the name of the Lord.

Asheville, N. C., August 14, 1917.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

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

ROCHESTER:

- Scranton Wetmore & Co.

TROY:

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

BUFFALO:

- R. J. Seidenberg, 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. Neler, Chelton Ave. and Chew St.

BALTIMORE:

- Lycett, 317 North Charles St.

WASHINGTON:

- Wm. Ballantyne & Sons, 1409 F. St., N. W.
- Woodward & Lothrop.

LOUISVILLE:

- Grace Church.

STAUNTON, VA.:

- Beverly Book Co.

## CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## LONDON, ENGLAND:

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

## BOOKS RECEIVED

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

Vir Publishing Co. Philadelphia, Pa.

What a Young Man Ought to Know. By Sylvanus Stall, D.D., Author of What a Young Boy Ought to Know, What a Young Husband Ought to Know, What a Man of 45 Ought to Know, Methods of Church Work, Five-Minute Object Sermons to Children, Talks to the King's Children, Faces Toward the Light, etc. \$1.00 net.

Houghton Mifflin Co. Boston, Mass.

Enchanted Cigarettes, or, Stevenson Stories That Might Have Been. By Stephen Chalmers. With Illustrations. 50 cts. net.

B. W. Huebsch. New York.

Second Wind. By Freeman Tilden. \$1.00 net.

Your Part in Poverty. By George Lansbury. \$1.00 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Plucky Little Patsy. By Nina Rhoades. Illustrated by Nana French Bickford. \$1.00 net.

When I Was a Girl in Holland. By Cornelia de Groot. Illustrated from Photographs. 75 cts. net.

Winning His Army Blue, or, The Honor Graduate. By Norman Brainerd. Illustrated by John Goss. \$1.25 net.

The Spanish Chest. By Edna A. Brown. Illustrated by John Goss and from Photographs. \$1.35 net.

Dave Porter's Great Search, or, The Perils of a Young Civil Engineer. By Edward Stratemeyer, Author of Dave Porter at Oak Hall, The Old Glory Series, Colonial Series, Pan-American Series, etc. Illustrated by Walter S. Rogers. \$1.25 net.

Schoolgirl Allies. Sherry and Tad in a Belgian Boarding School. By Rebecca Middleton Samson. Illustrated by Clara Olmstead. \$1.35 net.

The Shelleys of Georgia. By Beatrice York Houghton. Illustrated by J. Henry. \$1.35 net.

The Village Pest. A Story of David. By Montgomery Rollins. Author of other works, which, being of a serious nature, are quite foreign to the subject in hand. Illustrated by J. Henry. \$1.35 net.

## PAMPHLETS

National Conference of Charities & Corrections. 315 Plymouth Court, Chicago, Ill.

The Significance to the City of Its Local Community Life. Mary E. McDowell, Head Resident, University of Chicago Settlement. No. 102 Reprints of Reports and Addresses of the National Conference of Social Work, 1917 Meeting.

Illegitimacy in Europe as Affected by the War. Emma O. Lundberg, Federal Children's Bureau, Washington. No. 106 Reprints of Reports and Addresses of the National Conference of Social Work, 1917 Meeting.

Mobilizing the Churches for Community Service. Rev. Roy B. Guild, Secretary, Commission on Inter-Church Federation, New York. No. 109 Reprints of Reports and Addresses of the National Conference of Social Work, 1917 Meeting.

Government Printing Office. Washington, D. C.

Family Allowance, Indemnity, and Insurance for Officers and Enlisted Men of the Army and Navy. Correspondence between President Wilson and Hon. W. G. McAdoo, Secretary of the Treasury, relating to the bill providing for family allowances, indemnification, reeducation, and insurance in behalf of officers and enlisted men of the Army and Navy of the United States. Presented by Mr. Fletcher, August 10, 1917. Senate Document No. 75.

## YEAR BOOKS

Year Book Mission Study Class of the Trinity Branch of the Woman's Auxiliary to the Board of Missions, Clarksville, Tenn., 1917-1918. 25 cts. net.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, September 3, 1917 }

## WORK ON THE SEA BEACHES IN NEW YORK

IN all the history of Staten Island there have never been such opportunities for religious work as this summer. It is a great maritime port and seafaring men, men making, loading, and unloading ships, and the soldiers on the island, before they leave for active service, assemble with their friends in great multitudes. Archdeacon Pott, the Rev. T. J. Crosby, and Mr. C. H. Trench are a committee for the archdeaconry whose business it is and delight to arrange for religious service.

The Rev. Wm. Wilkinson has been preaching to large congregations whose interest has been intense. The New York Bible and Prayer Book Society have had printed and published for circulation a substantial and beautiful copy of the New Testament, and each of the soldiers who did not have one has been given a copy of this book, as have also the mothers of young men who are going to the front. Others have been given the Gospel according to St. John; all, the Gospel according to St. Luke. Amongst all the naval volunteers and the young men in the army who have been spoken to personally, and they have numbered more than 1,200 by actual count, not one has in any way resented the personal appeal for clean living and clean thinking. Many have not only thanked the missionary, but some have done so with tears in their eyes.

One soldier said: "I shall carry this book wherever I go; and if I never come home and it is found by any one, he will read on the back page, 'Whoever forwards this book to my mother at the underwritten address will show kindness to the dead.'"

There never was a time when well considered, appropriate gospel preaching in simple, graphic, forceful words found such acceptance as it does to-day. At a time when it has become fashionable to put outside or

inside churches, "My house shall be called a house of prayer for all people", and during two months in the year put on the church door "Closed till the 2nd of September", the religious work amongst pleasure seekers becomes exceedingly important. The work on Staten Island will be carried on till late in the fall.

## CHURCH OF ST. MARY THE VIRGIN

It has been announced that the Rev. Henry St. Clair Whitehead, formerly rector of Christ Church, Middletown, Conn., has joined the clergy staff of the Church of St. Mary the Virgin. During the past four years Mr. Whitehead, in addition to his parochial duties, has done considerable work among the 3,500 patients and employes at the Connecticut State Insane Hospital at Middletown, and this was pioneer work in that institution. He was secretary of the Middlesex archdeaconry. His new work will be the pastoral care of the children at St. Mary's and his address, 144 West Forty-seventh street.

## VAST WAR DEMAND FOR THE NEW TESTAMENT

"FIVE HUNDRED THOUSAND copies of a pocket New Testament could be sold to-day if they could be found," according to Mr. F. M. Harris of the Association Press, of New York City. He said it with feeling, for he has searched two continents to fill the demands of the Young Men's Christian Association alone, in this direction, and has not yet been able to supply the camp buildings in this country with their normal equipment, let alone meet the requirements of the Association buildings overseas.

The Young Men's Christian Association standard building outfit includes 200 Testaments, which is only one for about every thirty men in camp. It was the intention of the Association to depend on the American Bible Society, the Pocket Testament

League, and the Scripture Gift Mission to fill this quota and such additional copies as might be needed. All of these organizations have been swamped with demands. The Pocket Testament League could deliver only half of an order for 100,000 placed for July and August. Their Testaments are printed by the Oxford University Press and in England the Bible famine is as great as in this country, for the Scripture Gift Mission whose Testaments are printed on the Cambridge University Press is also helpless to aid the situation in America.

Unprecedented demand and complexity in production are responsible for the shortage. The Pocket Testament is printed on India paper and because of its size requires more than the usual care in the folding and binding of the delicate sheets. The present demand, of course, is chiefly for the new American army, but even those troops already in France cannot be supplied. One of the largest English houses could fill only one-twelfth of an order recently cabled from the United States.

## MEETING OF INSTITUTION WORKERS

WITH THE approval of the Presiding Bishop, a meeting of superintendents, heads of medical staffs, and other officials of Church hospitals and kindred institutions is to convene at the Hollenden Hotel, Cleveland, Ohio, on Monday, September 10th, when a permanent organization is planned to provide for annual conferences just preceding, or immediately following, the annual meetings of the American Hospital Association. It is also thought that through acquaintance, friendship, and a frank interchange of views on the part of the officials of our institutions there will come a mutual helpfulness and an inspiration for still better work.

The more highly specialized problems of organization and administration of institutions serving the public will be discussed in the annual meetings of the American Hospital Association, especially what hospitals may do under acute conditions of war.

# MURAL DECORATIONS OF TRINITY CHURCH, BOSTON

The Living Church News Bureau }  
Boston, September 3, 1917 }

**M**ANY thousands of people from all over the country who have visited Trinity Church, Boston, probably have but vague ideas of most of its interior decoration, so dark is the building. All who know the church will find much of interest in the following article from "The Churchman Afield" in the *Evening Transcript* of August 25th.

"Windows are generally considered to be means of admitting light but in many churches their function seems to be to keep out light. This is revealed very well in Trinity Church these summer weeks. The windows in the tower are being repaired and it has been necessary to take the inner windows down. Doing this has admitted to the tower a great flood of light, light of much greater intensity than the dim, religious light which is associated with that beautiful Romanesque structure. This flood of light permits an observer to see distinctly the very remarkable decorations of the tower, and for one who is not familiar with them it is an opportune time for a study that will be worth while.

"The repair work has necessitated a tremendous staging reaching from the floor of the church to the ceiling of the tower, a distance of one hundred and three feet. When the church was built a similar, though more substantial, staging was used, for all construction was done from the inside. On December 1, 1876, the contractors finished their part of the work and then before the stage was removed John LaFarge of New York City, who had been given the contract for frescoing and decorating, mounted it to finish his work in the tower. This was completed on February 1, 1877, and on February 8th the church was consecrated. The better part of the work was painted with an encaustic medium consisting of wax melted with turpentine, alcohol, and Venice turpentine, in certain proportions. This entirely prevents any chance of obliteration by water.

"The style of the church may be characterized as a free rendering of the French Romanesque, inclining particularly to the school that flourished in the eleventh century in Central France—the ancient Aquitaine. In its application to this church Mr. H. H. Richardson gave full sweep in producing the grandeur and repose which goes with this architecture. The central tower—a reminiscence, perhaps, of the domes of Venice and Constantinople—was fully developed and by the master hand of Mr. LaFarge the interior became a thing of stately beauty. The windows of the tower are filled with colored glass of geometrical designs made by the late Samuel West of this city. Over these windows, three upon each side, are painted twelve pictures, most of them Biblical scenes. On the east wall are: left, Journey into Egypt; center, Madonna and Child; right, The Resurrection; south wall, left, Samson and the Lion; center, The Good Shepherd, right, The Casting Up of Jonah. On the west wall are: left, allegorical representation of Morning; center, geometrical design—cross in center; right, allegorical representation of Evening. On the north wall are: left, Adam and Eve—The garden of Eden; center, the Peaceable Kingdom; right, Abraham and Isaac.

"On either side of each group of windows are paintings as follows: East wall, two crosses; west wall, text—I will give them

an heart to know Me, that I am the Lord and they shall be My people, and I will be their God; right, text—Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost. South wall, left, symbolical representation of St. Matthew—The Angel; right, symbolical representation of St. John—The Eagle. North wall, left, symbolical representation of St. Luke—The Bull; right, symbolical representation of St. Mark—The Lion. Below the windows this text is emblazoned in large letters encircling the tower; Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever. Below this text are six masterly paintings of heroic size. They are located as follows: East wall, left, St. Peter; right, St. Paul. South wall, left Isaiah; right, Jeremiah. North wall, left, David; right, Moses."

## THE WEEK-END RETREAT

Dean Rousmaniere of the Cathedral writes as follows on the subject of Retreats:

"I am very deeply interested in the Week-End Retreat movement which as you know reached such large proportions on the Continent, especially in Belgium, and which, for the past few years, with the enthusiastic approval of the Archbishop of York, has grown to be such a power in the lives of English laymen. For the past year I have conducted four such retreats and the testimony of the men has been unanimous as to their need of this form of spiritual exercise and experience. A very striking feature of the retreats has been the representative character of the men—prominent physicians, teachers, business men, as well as what are usually known as 'working men'. Eighty men have made a retreat during the past year. In a very quiet way we are endeavoring to emphasize the idea that every layman of the Church would be richer in his spiritual life if he went into retreat once a year."

## OLDEST CHURCH IN GEORGIA

AN INTERESTING account of Christ Church, Savannah, the oldest church in Georgia, was recently published in pamphlet form and distributed through the congregation. It states that:

"When in November, 1732, the good ship Ann sailed from Gravesend on the Thames, with colonists under command of James Edward Oglethorpe, going to establish the colony of Georgia, the Rev. Henry Herbert came 'without any allowance' to perform all religious and ecclesiastical offices.

"Oglethorpe was directed on November 8, 1732, to lay out 'a site for the church'.

"On December 21, 1732, the grant was made to the church and the Rev. Samuel Quincy was appointed missionary.

"The church lot was laid out July 7, 1733, on the present site, the corner of Bull and Congress streets.

"The Rev. John Wesley assumed charge in 1736 and started a Sunday school, which is still in existence; under him Mr. De La Motte every Sunday morning instructed the children of the church. This is believed to be the oldest Sunday school in the world. During his stay, his residence was on the lot in rear of the church. He left Savannah in 1737.

"The Rev. George Whitefield, the founder of the Bethesda Orphan Home, near Savannah, became its minister in 1738.

"The first building on the present site was

commenced under him, March 25, 1740, and was completed and dedicated in 1750.

"The Rev. Bartholomew Zouberbuhler was rector from 1746 to 1766.

"By colonial act on March 15, 1758, Christ Church parish was chartered and declared to include the 'town and district of Savannah' and the country as far as the Great Ogeechee river. The church building already erected, and the burying ground then in use were declared to be the parish church and cemetery of Christ Church.

"The burying ground referred to is the greater (northwest) part of the present Colonial Park on Abercorn street and Oglethorpe avenue.

"On December 23, 1789, the present charter of the church was granted by the legislature of Georgia. The church building was destroyed by fire in 1796, rebuilt 1803, partially blown down 1804, and again rebuilt in 1810.

"On February 24, 1823, the primary convention was held and the diocese of Georgia formed: Christ Church was one of the churches participating.

"The corner stone of the present building (the old one being taken down) was laid on Monday, February 26, 1838, at noon, the Rev. Edward Neufville, rector. The first service was held in it on October 31, 1839, and it was consecrated on March 22, 1840, by Bishop Ives of North Carolina, assisted by Bishop Chase of Illinois.

"On February 28, 1841, the Rev. Stephen Elliott was consecrated the first Bishop of Georgia in Christ Church, and was for many years its rector; the stained glass window in the chancel is a memorial to him.

"The Rt. Rev. John W. Beckwith, the second Bishop of Georgia, was rector of Christ Church for several years.

"The large chair of Italian walnut in the chancel is a memorial to him.

"On May 22, 1897, the church edifice was partially destroyed by fire and then rebuilt.

"On May 20, 1908, the Rev. Frederick F. Reese was consecrated Bishop of Georgia in Christ Church.

"Christ Church has three parochial missions: St. Michael's, Henry and Habersham streets, established 1891; St. Andrew's, Ann and Broughton streets, established 1894; House of Prayer Mission, established 1910."

## PRESIDENT WILSON AND THE BIBLE

THE BIBLES to be given by the Scripture Gift Mission, of Philadelphia, to American soldiers and sailors, carry this foreword by President Wilson:

"The Bible is the word of life. I beg that you will read it, and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it not only full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make them unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

WOODROW WILSON."

## THE PHILADELPHIA LETTER

The Living Church News Bureau }  
Philadelphia, September 3, 1917 }

THE Rev. Charles C. Pierce, D.D., rector of St. Matthew's Church, and for many years chaplain in the army, was, at the outbreak of war, attached to the quartermaster's department, in this city, with rank of major. The War Department has decided to assign Dr. Pierce to special duty in France. He has been instructed by the department to organize what will be known as the American Soldiers' Burial Corps. A captain of the regular army has been assigned to assist him. Four companies of fifty men each will be organized. They will go to France with Major Pierce, see that all Americans killed are properly embalmed and interred, and at the conclusion of the war disinter the bodies, and have them transported to America. Major Pierce did this same duty during the Spanish-American

war, and was able to give much comfort to the families of the dead soldiers.

### IN MEMORY OF W. B. ABBEY

On Wednesday, August 1st, at St. Elisabeth's Church, there were requiems at 7:30 and 10 o'clock for William B. Abbey, accounting warden of the parish, and treasurer of the convocation of South Philadelphia, who passed away suddenly on the evening of Sunday, July 29th. The service at 10 was a solemn requiem, with the rector as celebrant, and the Rev. Messrs. Williamson and Cook as deacon and subdeacon. The burial office was said in the memorial chapel of St. Andrew's Church, Mt. Holly, N. J., with interment in the churchyard, Mr. Abbey having been formerly resident in Mt. Holly, a vestryman of St. Andrew's Church, and a lay reader in the diocese of New Jersey. EDWARD JAMES MCHENRY.

## SOCIAL SERVICE COMMISSION SUGGESTS LABOR DAY TOPICS

### For Sermons in Chicago Churches— Summary of Summer Mission Work

The Living Church News Bureau }  
Chicago, September 3, 1917 }

DURING the last week of August the Social Service Commission of the diocese addressed a letter of suggestions to the clergy asking them to mark the importance of Labor Day by special services and sermons, preferably on the Sunday before, or, if not convenient then, on the Sunday following this day. The letter is signed by William C. Graves, chairman; Carl B. Roden, secretary-treasurer; and by the Rev. J. B. Haslam, the new field secretary. It says:

"The present war forces upon us more strongly than ever the great moral problems involved in the relationship of capital and labor and that, if it is to be won for the cause of democracy, it can be only by the cooperation of all classes concerned and by the application of the principles of democracy to all industrial pursuits.

"Your commission ventures therefore to make a few suggestions that may help to bring home the Church's message of the necessity for all classes to make such sacrifices as may be required for the sake of war time efficiency.

"1. Equality of sacrifice due from capital and labor. (a) No profit to accrue to the employer which is not shared by those who are employed and who so elect under a fair system.

"2. The rights and duties of labor in war time. (a) The right of the labor union to be conciliated and used in a spirit of cooperation rather than denounced as an institution. (b) To be free from exploitation as to hours of work, breaking down of industrial standards, opportunity for fullest possible development. Duty of Labor—(a) To bear its share of the war's burdens. To aid in the conservation of the nation's food supplies. (b) Avoidance of strikes, and willingness to accept arbitration and mediation in industrial disputes.

"3. Protection of labor's purchasing power in war time. (a) Against war profiteers.

(b) Against use of food stuffs in the production of distilled liquors.

"4. The war as a liberator of labor from the bonds of a mercenary materialism. (a) Economic forces alone do not rule the affairs of men. (b) The law of supply and demand to be directed by altruistic principles. (c) Internal incentive to take the place of external compulsion.

"5. Abolition of child labor. As inimical to the moral and physical development of the child and the well being of society.

"6. Exploitation of women. (a) Adopt the slogan of, Equal pay for equal work. (b) The maintenance of proper standards for safeguarding their physical and moral conditions.

"7. Loyalty of both labor and capital. To meet the situation enforced upon us by the exigencies of war time and to *do their bit* in helping forward the establishment of the kingdom of God on earth."

### SUMMER WORK AT CATHEDRAL AND CITY MISSIONS

The work done by the staff of the Cathedral and City Missions never lags, though of course it is not as heavy during the summer. During July and August the city missionaries kept up the services at the refuge. Two services have been held at the bride-well, and two at the Cook county hospitals, every Sunday. Besides, there have been the weekly services at the jail, the Monday service at the boys' reform school, the Wednesday and Friday duties at the hospital, and the Thursday service at the poor house. The Sisters of St. Mary at the Mission House have labored quietly and faithfully during these trying months providing outing parties for parishioners at the Cathedral, and for the many pathetic cases of women and children in the community and on the West Side. Some of these outings managed by the Sisters were on a large scale, as for instance a picnic to Kenosha of nearly 300 persons, another large one to La Grange, and another to Morgan Park.

Services at the Cathedral during the summer were at 7:30 and at 11 o'clock. The attendances at both these services was very good. On Sunday, September 2nd, the fall and winter schedule was begun. The Sun-

day evening service at 8 o'clock was resumed, and the children's choral Eucharist at 9 A. M., followed by the Sunday school at 10. The ten-cent breakfasts which have been served after the two early Communion on Sunday mornings will be again provided in Lowther Hall. Dean Pond, in making his statement of the expenses of the Cathedral and City Missions for the past fiscal year, says that the contributions from outside friends have been about the same as last year, and that the support from the parishioners of the Cathedral is \$821 more than given by them last year. The total disbursements for the year were \$17,895.92. The budget for the current year will be very heavy. War demands and war prices will press hard on the Cathedral and its city work.

### THE CHURCH AT FORT SHERIDAN

Pastors and relatives and friends of men who have entered the second training camp at Fort Sheridan are asked to send the names of those that are Churchmen to the Rev. Frederick L. Gratiot, curate of Trinity Church, Highland Park, who has been appointed by the committee in charge of Church work at the camp to act as chaplain. It is especially urged that the names of such as are candidates for baptism or confirmation, or who may be interested, be forwarded, with as many particulars as possible. A celebration of the Holy Communion is held every Sunday morning in the Y. M. C. A. building at eight o'clock. The Roman mass is in the gymnasium at the same hour, and a preaching service is held at ten o'clock under the auspices of the Y. M. C. A. H. B. GWYN.

### STREET SERVICES IN MINNEAPOLIS

OPEN AIR SERVICES in Minneapolis continue with increasing interest. The lines of work are rapidly defining themselves, and their value is beginning to show. Instead of an entirely new group of faces each week, old faces reappear, and the men seem to look forward to the Sunday evening. It is easy to discuss theology with these men. They start it themselves. One wonders whether Bishop Wise would recognize such a school of theology.

On Sunday, August 19th, the street was torn up, large piles of sand were heaped up, a concrete mixer stood near, and rows of pipe. Seizing upon the circumstances to drive home his lesson, the speaker of the evening, after explaining the necessity for pure grit sand in the mixing of concrete and in the natural stone of the pavement and curbing, without black dirt, to make a durable mixture, spoke of the necessity of "grit", of pure "sand", in the formation of character and in life, without the black dirt of bad habits. Pulling a stamped envelope from his pocket, the speaker noted the "stick" of the stamp, without which the letter, dropped in the postoffice, would go nowhere, but with which it would go thousands of miles, even back and forth across the country; and he pointed out the value of "stick" in life, quoting the words: "Consider the postage stamp, how it sticks to its job till it gets there."

One apparently I. W. W., called to all workmen to come away. But the speaker, after allowing the objector time to speak—an opportunity not made use of—pointed out the fact that Christ was a workman and asked why one workman should withdraw from another and not stand by. When the suggestion was made that there should be a new gospel, the speaker asked whether this auditor did not want the old Gospel that had built hospitals, orphanages, and homes for the widow,



the orphan, and the aged—the Gospel that had freed the slave in Africa from bondage, the women in China from torture, and the children in India from the crocodiles of the Ganges.

The men themselves have suggested the need of a church or some hall for the winter.

When the Rev. C. E. Haupt began the old words of the Lord's Prayer, with the men seated on the sand-piles and crowded along the curb for over half a block on both sides of the street, the writer was reminded of the throngs in old Capernaum and by the Sea of Galilee, and he wondered whether the old days of Apostolic inspiration had not returned, and longed for a modern Dore to immortalize this strange scene.

### REMARKABLE INDIAN CONVOCATION

BISHOP BURLESON telegraphs from Sioux Falls that there was held last week a most remarkable Indian convocation at Pine Ridge, S. D. The offering made by the Indians was over \$5,600, being the largest ever given. The sermon was preached by the Rev. Dr. P. C. Wolcott of Highland Park, Ill., who was a missionary among the Indians thirty-eight years ago when the first service was held. Fuller reports will be published later.

### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Harry Tunis Moore, Bishop Coadjutor-elect of the diocese of Dallas, as follows:

Time: Thursday, October 4, 1917.

Place: St. Matthew's Cathedral, Dallas, Texas.

Consecrators: The Presiding Bishop, the Bishop of Dallas, the Bishop of Eastern Oklahoma.

Preacher: The Bishop of Nebraska.

Presenters: The Bishop of Oregon, the Bishop of Springfield.

Attending Presbyters: The Rev. John Power, the Rev. H. J. Ellis.

Master of Ceremonies: The Rev. F. L. Carrington.

### CONCURRENCE IN ELECTION

THE STANDING COMMITTEE of Minnesota reports that a majority of the bishops and standing committees of the Church have expressed their concurrence in the election of the Rt. Rev. Frank Arthur McElwain as Bishop of the diocese of Minnesota. The notification is dated as of August 21st.

### DEATH OF REV. H. E. HAYDEN

AFTER a long period of failing health and a month's illness of complications, the Rev. Horace Edwin Hayden slept quietly into death at noon of August 22nd, at his residence in Wilkes-Barrè, Pa., in the course of his eighty-first year. His wife and only son, Horace Edwin, Jr., were with him at the end.

Graduated from the Virginia Theological Seminary in 1867, he received his orders at the hands of Bishop Johns and Bishop Whittle in that and the following year. He entered upon his ministry at Point Pleasant, W. Va., in 1867, where he served until his resignation of the rectorship in 1873 to assume charge of St. John's Church, West Brownsville, Pa. He remained in this cure until in November, 1879, he became assistant rector in St. Stephen's parish, Wilkes-Barrè, a position which he held until his death.

The Rev. Mr. Hayden was much interested

in historical studies, and had written *Virginia Genealogies, Massacre of Wyoming, and Reminiscences of D. H. Conynham*. In his early years he served in the Confederate army, being colorbearer in his company in the battle of Manassas under Colonel J. E. B. Stuart.

The funeral services were conducted in St. Stephen's Church, by the Rev. Messrs. F. W. Sterrett, Lewis B. Sheen, and Charles H. Borden of New York, the Rev. Messrs. John H. Griffith and J. P. Ware of Pennsylvania. Following the services the body was taken to Baltimore, Md., where interment was made in Loudon Park cemetery.

### DEATH OF REV. C. M. CONANT, M.D.

THE REV. CLARENCE M. CONANT, M.D., a retired clergyman of the diocese of Easton, died in Baltimore, Md., on August 26th, at the age of 66.

Dr. Conant was educated for the medical profession, receiving his degree in medicine in 1873. After some years of practice, he was ordered deacon in 1890 by Bishop Starkey, and priest in 1891 by Bishop Doane. During his diaconate he was minister in charge of Zion Church, Manchester Center, Vt., and in 1891 was rector of the Church of the Holy Name, Boyntonville, which he held with St. Paul's, Raymertown, N. Y. In 1891 and 1892 he was assistant at Emmanuel Church, Little Falls, N. Y., and in 1892 was priest in charge of Middleville and Fairfield. From 1900 till 1904 he served in Virginia, at Berkeley, Fincastle, and Buchanan. From 1904 till 1907 he was at Waterford and Union City, Pa., and for the following four years he was rector of St. John's Church, Pittsburgh. In 1911 he became priest in charge of St. John's Church, Kane, and St. Margaret's, Mount Jewett, Pa., in the diocese of Erie.

### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Arthur Conover Thomson, D.D., Suffragan Bishop-Elect of the diocese of Southern Virginia, as follows:

Time: Thursday, September 27, 1917.

Place: Trinity Church, Portsmouth, Va.

Consecrators: The Presiding Bishop, the Bishop of Southern Virginia, the Bishop Coadjutor of Southern Virginia.

Preacher: The Bishop Coadjutor of Southern Virginia.

Presenters: The Bishop Coadjutor of Virginia, the Bishop of East Carolina.

Attending Presbyters: The Rev. David W. Howard and the Rev. Pembroke W. Reed.

Master of Ceremonies: The Rev. H. H. Covington.

### SYNOD OF THE MID-WEST

THE BISHOP of Ohio, president of the synod of the Province of the Mid-West, has called it into session at Fond du Lac, Wis., on October 9th, 10th, and 11th. Notices have been sent out to the delegates.

### ONE DAY'S INCOME PLAN

THE MONTH of August closed with the One Day's Income Plan totalling well over \$85,000. The next two months are, of course, crucial in determining not only how this plan will fare but what the outcome of the whole thirteen months' work will be. Due carefulness and thoughtfulness on the part of each one in the face of innumerable calls will result in good provision being made.

One contributor writes: "It gives me great pleasure to send you \$10 toward the One Day's Income Plan. It is twice the amount I sent last year—not that I have any more income but I feel the need is greater." Another says: "I wish I could make you feel how gladly I send this small amount and how earnestly I shall pray that it be multiplied like the wee boy's loaves and fishes."

### MEMORIALS AND GIFTS

A NEW GETHSEMANE window has recently been dedicated in Zion Church, Rome, N. Y. (Rev. Eugene S. Pearce, rector). Given by Mrs. Herbert T. Dyett, Mrs. Hubert Van Wagenen, and Samuel B. Stevens, designed and executed by Frederick S. Lamb, the window bears the inscription:

"In memory of ELIZABETH TIBBITS STEVENS, 1810-1896. LUCY CHAMBERLAIN STEVENS, 1834-1911. RHODA HOWARD STEVENS, 1844-1911. FANNY STEVENS BROOKS, 1848-1901."

### EAST CAROLINA

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

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bern, N. C. (Rev. S. A. Morgan, rector), on October 6th and 7th.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop

**A Clerical Accession**

ON SATURDAY, September 1st, in All Saints' Cathedral, the Bishop baptized and confirmed Mr. Harry Robert Hole, formerly a minister of the Friends' Church, and Mrs. Hole. Mr. Hole has begun his preparation for holy orders.

**NEWARK**

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

**Will Do Y. M. C. A. Work in France**

ON SUNDAY, August 26th, the Rev. John G. Martin, vicar of St. Peter's Church, Clifton, announced to the congregation that he had received leave of absence, and would shortly go to France and engage in Y. M. C. A. work among the American soldiers. On the following Wednesday evening a farewell reception was held in the guild hall. The congregation attended in full force and friends and neighbors came from other parishes. Addresses were made by Mr. Martin, by Mr. Albert D. Cheston, church-warden, and by the Rev. John Keller.

**NEW MEXICO**

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

**Pilgrimage of Prayer**

THE PILGRIMAGE OF PRAYER reached the district of New Mexico the week beginning August 26th and was earnestly observed by the women of the Woman's Auxiliary. In the larger parishes and missions daily services were held, the opening service being a corporate communion. Prayers authorized by the Bishop were generally used. The women of the district are planning for the institutes to be held in October.

**OHIO**

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

**Dean Abbott Goes Abroad—Deaf Mute Mission**

THE REV. H. P. ALMON ABBOTT, D.D., Dean of Trinity Cathedral, Cleveland, sailed for Europe, Saturday, September 1st. He has been given a leave of absence of ten months and will work with the Canadian and British Y. M. C. A. along the battle line. On Friday evening, August 24th, the men's club of the cathedral gave the Dean a farewell dinner and presented him with a generous purse. Among the guests were Bishop Leonard and the Hon. Myron T. Her- rick, former ambassador to France.

THE ANNUAL report of the Mid-Western Deaf Mute Mission, with headquarters at

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**The Place of Women in the Church**

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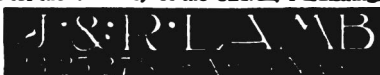
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Correspondence solicited.



Cleveland, will not be issued this year because of the increased cost of printing. Under the leadership of the missionary, the Rev. B. R. Allabough, the year has been one of the most successful in its history. The territory of the Mid-Western Deaf Mute Mission being entirely within the jurisdiction of the Mid-West Province, it is hoped that the province at its autumn meeting this year will take over the work.

AFTER A rectorship of twenty-five years at St. John's, Youngstown, the Rev. Abner L. Fraser resigned September 1st, and became rector emeritus. For some time he has been chaplain of the Tenth Ohio, with active duties as such, and will follow his regiment wherever it may be called.

AN ASSOCIATE mission has been formed in the Mansfield region with headquarters at Shelby. The Rev. Harley W. Smith is priest in charge, and the Rev. Walter F. Whitman, recently ordained to the diaconate, is his assistant. They serve some half-dozen outlying stations.

BISHOP DuMOULIN returned to the diocese from his summer vacation the last week in August.

**TEXAS**

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

**Killed in the Houston Riot**

AMONG THE victims of the riot at Houston was one brought up as a Churchman in a Church family—Melvin Dewey Everton, a corporal of the Fifth Texas. Chaplain Edward H. Earle, of the First Texas Cavalry, formerly rector of St. John's Church, Columbus, conducted the funeral services in Christ Church, Houston, on Saturday, the 25th, being assisted by the Rev. John Sloan of Bay City. The service of the Church was enriched by military ceremonial, and at the grave in Glenwood cemetery an honor salute was fired by a squad of men from Company E. At the service, besides the members of Company E, were representatives of the other company in the city, the mother of the dead soldier, and his fiancée, Miss Myrtle Strong.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

**Lectures by Dr. Hall—Dean White May Resign**

THE REV. DR. FRANCIS J. HALL delivered a series of illuminating lectures to the members of the convocation of the diocese at Camp Roger, sixteen miles north of Grand Rapids, during the last week in August. The general topic was The Problem of Unity, and agreements and differences among Protestant and Catholic bodies were dwelt upon, the conclusion being that, while external unity was out of the question, there ought to be less prejudice and more charity.

THE PEOPLE of Grand Rapids were much concerned over a report that Dean White might go to France with the Y. M. C. A. forces when he completes his three months' engagement at Grayling and Waco. If he does this he is quoted as intending to resign the rectorship of St. Mark's Pro-Cathedral.

ST. PAUL'S CHURCH, Grand Rapids, has been painted and is undergoing thorough repairs before winter.

MISS LILLIAN MINHINNICK of St. Paul's parish, Grand Rapids, has been accepted as a student in the Deaconesses Training School of New York City.

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## The Magazines

*Men and Missions*, the original laymen's magazine, enters its ninth year with the September number. The contents and appearance of this first issue seem to justify the promise that this will be the best year in the history of the periodical. The principal articles are arranged under the general subject, *Where East and West Meet—Turkey*. Among these articles are *Viewing Armenia's Woe from Ararat*, by Richard Hill; *The Way of the Turk*, translated from the French of Henri Barby; *The Crucified Christian Races of Western Asia*, and *Missionary Work in War Times*, both by James L. Barton; *Treasure in the Green Vaults of Constantine*, by Roswell Rand, Jr. In addition there is a selected bibliography on Turkey and the Armenian Question, good editorials, and an exceptionally interesting report and message on the Every-Member Canvass. The first of a series of sketches about Laymen Who Have Made Good as Missionaries takes up the absorbing career of W. W. Peet of Constantinople. Illustrations throughout are well chosen.

THE PROBLEM of Christian Reunion, as stated by Bishop Welldon, is one of the most interesting of many interesting articles in the *Contemporary Review* for July. The war has intensified the problem. "It has aroused a feeling of sorrow, if not of shame, at the moral and spiritual waste which results from the division of Christendom." The men who return from the front "will demand that the Church should justify itself in the new world which will be born after the war by its unity and its utility. They will expect that Christians should manifest their loyalty to their one divine Master by visible corporate allegiance, in work as in worship, to Him." The first consideration for English Churchmen is, of course, whether there is any possibility of intercommunion between the Church of England and the other reformed Churches in Great Britain. (The Church of Rome stands aloof by her own deliberate choice.) This depends upon the question of episcopacy and still more upon the question of episcopal ordination. The view taken of these by the various "Free Churches" is examined in some detail by Bishop Welldon, whose conclusion is that "they are tending towards a corporate or collective view of the Church, as something higher than the individualism of congregations, and to a Church whose highest officers possess something like episcopal authority". Reunion or intercommunion is practically impossible except upon an episcopal basis, and the problem is to find some means by which this can be made acceptable to Protestantism as a whole. Two suggestions are quoted, emanating from such important sources as Archbishop Tillotson and Archbishop Leighton. The former "desired to avoid any dispute about the validity of ordination in the Presbyterian Churches. But he wanted to ensure that the Presbyterian ministers should, before officiating in churches of the Church of England, receive episcopal ordination". He suggested, therefore, that persons who had been ordained only by presbyters should receive ordination from a bishop in this or the like form: "If thou art not already ordained, I ordain thee, etc."; but naturally Presbyterians have not welcomed a suggestion that throws doubt in the remotest degree upon the validity of their own orders. Archbishop Leighton, who had himself received a twofold ordination, both Presbyterian and Episcopalian, proposed a scheme that seems more satisfactory and that is indeed characterized by Bishop Welldon as the "most reasonable and most equi-

table method of reconciling these diverging views". He considered that "the re-ordaining of a priest ordained in another Church imported no more but that they received him into orders according to their own rules and did not infer the annulling of the orders he had formerly received". After a final review of the opinion of on the one side Hooker and on the other Baxter, the Bishop concludes with a warning that "things cannot remain as they are, or they cannot so remain without grave injury to all the Churches. . . . There must be some change not only in their spirit but in their organization". "I can only ask and hope," he continues, "that they who feel unable to accept the reform which I have suggested will themselves suggest some other and better, because more easily practicable, reform than mine." Little space remains to summarize the interesting articles written for and against the State Purchase of the Liquor Trade by Bishop Hamilton Baynes and Mr. H. G. Chancellor, M.P., respectively. Mr. Chancellor's alternative is State Control, which, as he points out, has succeeded so magnificently in the area of Carlyle, the first place in England where it has been attempted. The state of affairs in China, National Baby Week ("an American idea"), and Aviation are among other topics treated in this number; and Mr. Lindsay Rogers contributes a well-informed study of The Constitutional Difficulties of American Participation, the gist of which is that in wartime the provision of a constitution must go by the board.

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THE WAY OF THE CITY MISSION

JESUS SAYS: "If any man will serve Me, let him follow Me, and where I am there shall My servant be also."

"Where art Thou, Lord?" Jesus says, "Where two or three are gathered together in My Name, there am I." That means that He is where love is gathered. Again He says: "Lo, I am with you always, even to the end of the world," but that promise is to the Church in her missionary outreaching, not to the Church in her exclusiveness.

Finally He says: "Take up your cross and follow Me." That means that where the cross leads there He is to be found.

In the evening hours a figure can be seen wandering deliberately through the city's streets. To many he is not known at all—but to some, quite well, yet by even these he can only be recognized when seen in a crowd.

Lean far out of your window, look up and down the lamp-lit streets and listen to their sounds, and when the confusion is loudest, you will perhaps hear him coming, and, where the crowd throngs, there you will see him most clearly.

Then go out quickly and follow him where the lights are dazzling and the crowds surging up and down. Suddenly the figure stops, and, as he does so, the crowd has instantly vanished and only three figures remain throughout the length of the street: the Master, the follower, and a woman standing in deep shadow; but there is the hollow sound of laughter all about. The Master looks long upon the woman who seems to feel rather than see His gaze, then slowly He raises His hand and through the air draws—His cross, and with the fall of His hand a lily falls at the woman's feet. Slowly she stoops and picks it up and passes through the street, and as she goes, the crowd swarms back again.

Farther along, at a boisterous corner, the lattice doors of a saloon burst violently apart and a drunkard is hurled headlong on the pavement by the forces of law and order within. The drunkard has become no longer manageable or profitable. As he falls he strikes his head upon the stone flagging and his skull is broken. Again, and instantly the crowd has vanished, and there are but three. With his last breath the drunkard looks up pleadingly, and Jesus stoops and whispers only one word, the word "To-day."

It is a weary tramp. Once the Master approaches and goes up the steps of a stately church, as if to rest awhile, but as He stretches out His hand to open the door, it resists—He pauses, closes His eyes as if in pain, turns and passes into the street. Later He tries again, but with the same result. Finally, once more He tries, but here as His hand moves out, the doors softly open. Jesus enters and stands a moment in silence, then kneels and softly breathes the words, "Father I thank Thee!"

At last, He stands before the high walls of the Penitentiary. The crowd is gone, the stragglers fail to see Him. There is a sign above the door on which is deeply engraved the word UNWORTHY. The doors are slowly opened and the Master passes in, and, as they close, the follower is left alone beating upon the portals. It is midnight. The clock strikes the hour and a great cry is heard echoing through the city.

Jesus said: "Follow Me."

Do you remember some recent words of the Bishop of London: "This is the sole purpose for which you and I were born, to see Jesus and be Jesus in this world."

This is the sole purpose for which the City Mission exists to-day.—City Missionary (Phila.).

FOR THE FOLKS AT HOME

"WHAT CAN we do for the soldiers?"

No question has been asked with greater frequency and greater earnestness during the past few months than this one.

The answers have been as varied as are the needs of men, and again and again the churches near the training and mobilization camps have been urged to minister to the desires of the men for wholesome social fellowship.

The soldiers are taken to the churches for Sunday services and home parties. The old fashioned "church social" has been the means of practising the gospel of good cheer. The women of the churches have taken their "socials" out to the Y. M. C. A. huts. Church dinners have been enthusiastically patronized. Companionship is a fine Christian ministry thoroughly appreciated.

But what is good for the soldier boys in the training camp is equally good for the folks at home. The strenuous, stirring life of the camp keeps mind and heart occupied. Not so with the father and mother or wife or sweetheart left behind. The quieter the community the greater will be the sense of loneliness.

"What shall we do for the home folks?"

This question should be answered in every community. The old-fashioned church social that brings the whole community together should be revived where it has fallen into oblivion. The nation has its committee on camp activities to keep the soldiers in

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good spirits. Every community that has sent its quota to the army needs its "committee on community activities."

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"Pack up your troubles  
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And smile, smile, smile."

One experienced in work with soldiers advised that the churches near the cantonments plan on Sunday evenings to have, besides the other services, one great meeting where the soldiers can do most of the singing. That advice is good for every village and city in America.

This will be a winter when all will need the ministry of human sociability. On Sunday evening community song services will furnish this.

The churches and the Young Men's Christian Associations can furnish entertainment, which will meet the needs of the anxious and burdened hearts and which will prepare for the terrible shocks that must come to so many, better than can the usual entertainment furnished through promoters of commercialized amusements.

How wonderfully the communities have rallied for Red Cross and relief work. It affords some diversion. Yet as the wife winds the bandage, as the mother knits the sock, as the father saves for each contribution to the hospital unit, there is back in the mind of each a longing for the boys in the trenches.

The cheer of Christian song, the pleasure of well planned social fellowship, such as Jesus gave to those with whom he mingled, is the best antidote for haunting fears and loneliness.

While we plan for the soldiers at the front let us not forget "the folks back home"—*Rev. Roy B. Guild.*

**TWO MOTTOES OF PATRIOTISM**

If we turn the telescope of imagination backward we can see a primitive man, with his mate and wolfish children huddled behind him, while he wields a club in their defense. His own were all he had mind or heart capacity to care for. In his ignorance and selfishness but one step beyond the brute, primitive man, lived his own little life for his own little group. It was the seed of patriotism.

Mankind has progressed, and the individual's interests and sympathies have extended beyond the mere family or clan to community and national interests and allegiances. A celebrated phrase which marks the culmination of this wider patriotism was uttered a century ago by Stephen Decatur: "My country, right or wrong!" It was the expression of an age in which the world was in a tumult of wars.

Mankind progresses further, and the individual's interests and comity of brotherhood overreach the national boundaries and extend even beyond the seas. Patriotism, on wide-stretching wings of understanding and sympathy, floats far to-day. It soars over the lines not only of nations, but of races and religions. The telegraph, the locomotive, the cable, the fast steamship are bringing the whole world into one community. To the intelligent American citizen the Chinaman is as close a neighbor now as a man in the next county was a century ago.

Here advancement was marked by the higher phrase of Carl Schurz: "My country! When right, to keep it right; when wrong, to set it right."

In the new day that is to dawn when the sun emerges above the black clouds of battle-smoke the intelligent individual of every land will awaken to a world citizenship.—*The Christian Herald.*

Do not organize the Church into a confederacy of worldly clubs and trumpery societies, needing the administrative ability of a railroad president to run them. The less knowledge and piety a church has the more clubs, societies, oysters, ice cream, and fun it takes to run it, and the faster it gets away from God. It is beginning to be admitted that the "institutional" church lacks something. Perhaps it is spirituality.—*Selected.*

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