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 A. S. Burleson, Postmaster-General.

VOL. LVII

MILWAUKEE, WISCONSIN.—OCTOBER 27, 1917

NO. 26

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

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 27, 1917

NO. 26



Free Speech and Responsibility

HERE is an extraordinary misapprehension current as to the relation between these two things.

This is not strange. It was a long time before the Christian conscience in America could see how the Church could stand for peace and yet support the present war. Until men saw that the Church stands primarily for righteousness and justice, they could not appreciate that the Church could not put her earnest desire for peace *first*, when righteousness and justice were assailed by the strongest military power that the world has ever known. One who stands now for peace *first*, does so with the full knowledge that this must mean toleration and condonation of the horrible offenses against Armenians, Poles, Serbians, and Belgians—to go no further in the list of atrocities against whole nations or peoples—as well as of the indignities that have been offered our own country through the murder of her citizens upon the high seas. Between peace with these atrocities condoned, and war against them, some deliberately choose the former. And, indeed, one must choose one or the other, for there is no middle ground. Yet the Church stands as truly and as honestly to-day for peace on earth to men of good will as ever she did at any earlier stage of her history, and the gospel is still the gospel of peace.

So also there are people to-day who fail to catch a right perspective between freedom of speech and responsibility for speech. It is the same sort of difficulty as that which leads others to stumble as between peace and justice. So also the same necessity for reconciling principles that seem to clash runs constantly through life. We hold human liberty inalienable and yet we send men to jail. We teach obedience to "the King as supreme" and yet we commend the American Revolution. We teach obedience to law and yet we honor the noble army of martyrs who defied the law rather than to deny their God and Saviour. We love our children and yet we punish them. We reverence our spiritual pastors and masters and yet we refuse to permit them to tell us how to vote. We stand for liberty and yet we commend laws which, by restricting the hours of labor for women, or by regulating or prohibiting child labor, undoubtedly interfere with freedom of contract. But why multiply illustrations? All the activities of life may be said to involve the subordination of one true principle to another true principle; and there is no law in heaven or on earth that does not sometime need to be correlated with some other law in such wise as to make the one primary and the other secondary, except the one fundamental law of all humankind: Thou shalt love the Lord thy God and Him only shalt thou serve.

When, therefore, men who by their utterances cause embarrassment to the government, in its present duty to make war, defend themselves by relying upon the constitutional guaranty of freedom of speech, they forget that this

principle may require correlation with some other principle. The same constitution which contains that guaranty contains also a very definite and blunt characterization of what constitutes treason. These two principles must needs be correlated. If freedom of speech is so exercised as to render aid and comfort to the enemy in time of war, then the constitutional guaranty of the one, if it be absolute and unlimited, necessarily implies that one may be executed as a traitor for exercising his constitutional right. But this would render the constitution an absurdity. Common sense, not to say a long and illuminating series of judicial decisions, clearly indicates that the two principles must and can be correlated. Freedom of speech, like every other sort of freedom in God's universe, must be modified by one's duty toward God and toward his neighbor. It is not an absolute right. It is a principle that must, at times, be made secondary while some other principle becomes primary.

WE FIND ABOUT US some well-meaning people who make assertions with respect to the entrance of our nation into war, and then, when confronted with the fact that their statements are parrot-like echoes of words uttered by others for the explicit purpose of rendering aid and comfort to the enemy, reply by invoking the constitutional guaranty of freedom of speech.

We hear, for instance, the allegations that the United States entered into war (a) to preserve capitalism, or (b) to protect the investments of the great investors in Anglo-French securities. These reports have been circulated on a widespread scale. What are we to say about them?

The most obvious answer is that the burden of proof rests upon the man who makes the assertion. It is a charge of bad faith and criminal conduct against at least the President and those members of both houses of Congress who voted for the declaration that Germany is at war with the United States. A man capable of making the assertion is bound to prove it. Where is the proof? Obviously it is unprovable because it deals with motives. Who—except One only, who has not published the result—has looked into the hearts of the President and the several hundred congressmen and thus put himself into a position to testify? Who has these proofs?

Clearly one not in possession of the proof is not justified in making the charge. It is at least not proven. That alone is reason enough why one should not utter the charge. It is a serious matter to make charges against another in the absence of proof. Any one, be he even bishop or senator, who does this, deserves the condemnation of all right-minded people—and gets it.

But we may go further. Not only is the charge unproven but it is absolutely untrue. Capitalism does not stand to

gain by this war. Of all the pathetic failures that the war has brought in its train, perhaps nothing exceeds that of American socialists. They had their chance, and they threw it away. They saw socialism, with both its strength and its weakness, triumphant in Russia—the first nation on earth in which socialism ever has been—and American socialists have proceeded to do what they could to tear it down by strengthening the enemy of Russia. And those American capitalists who simply coined money, no doubt, while the United States was out of the war—and received not only Anglo-French bonds but huge shipments of gold and of American securities in payment—stand to lose at least a very large part of those gains in the present war, and perhaps more. But even if they did not, it does not follow that they induced or could induce the declaration of war. The charge is so absolutely unsupported, so unreasonable, so contrary to evidence, that he who makes it, be he, again, even bishop or senator, is bound to prove that charge before the Throne of God or stand convicted of bearing false witness on a colossal scale against his neighbors. Pending that time he deserves the execration of his fellow-men—and gets it; and no sort of appeal to the right of freedom of speech can absolve that man from the crime of rendering aid and comfort to the public enemy in time of war. Nor are we interested in inquiring whether that is his intention, or only incidental to a warped mental perspective such as alone could make the allegation even possible. To stand before God and the world in this awful day of war and declare that the American people have taken their stand by reason of evil motives is the crowning act of infamy that turns a man into a traitor.

BUT SCARCELY less unworthy is the totally opposite position that because of war the function of criticism must be totally in abeyance. An apt illustration of this came in our mail last week. THE LIVING CHURCH had criticised the department of Food Administration for starting a plan requiring the coöperation of the organizations of the Church and then abandoning it without the slightest word of explanation to those who were trying loyally to carry out the plan, and failing even to answer letters relating to it. A correspondent, in a private letter to the editor, declares that THE LIVING CHURCH has "put its readers to open shame by an egotistical, venomous, and seditious attack"; and asks: "Is it on such grounds as this that THE LIVING CHURCH takes its place with _____ as a hinderer and not a helper of the government, and therefore with him gives what it can of aid and comfort to the enemy, in time of open war?"

Because the function of criticism was alive in England, France, and Italy during the war the earlier ministries of each of those three countries have fallen and given place to an abler ministry since the war began. Because of criticism the disastrous Dardanelles campaign was abandoned. Because of criticism England began the policy of storing up great quantities of heavy munitions and the ministry of munitions was created. Because of criticism Mr. Asquith was retired and Mr. Lloyd-George succeeded him. Because of criticism even in Russia the menace of an intrigue between the royal family and the German enemy failed to lead to an individual peace. Criticism, both in Church and in State, is one of the most important, although one of the most difficult, functions that devolve upon the press. In time of war it is even more difficult and much more important. THE LIVING CHURCH intends, in the frankest sort of way, to fulfil that function to the best of its ability; and it is mortified to learn that after all these years it has any single reader who does not expect it. But between the criticism that maligns the motives of the United States and its public servants, and the criticism that points out faults of administration in the hope that these may be corrected, a great gulf is fixed. To confuse the two in such wise as to hold that there must either be no limit to the function of criticism, or that there can be no legitimate criticism at all, is to assume a position that must carry real glee to the master of Potsdam, who knows that democracy is thus torn down more effectually than ever it can be by force of German arms.

So we come to these principles. He who maligns the motives of his country in entering into war is a traitor to

his country and to his God. He who puts obstructions in the way of the government in winning the war is guilty of sedition. These may no more rely for their defense upon the constitutional guaranty of freedom of speech than the burglar, caught in the act of robbery, can plead "liberty" as his justification.

For the primary requirement upon the individual is that he recognize a sense of *responsibility* for every word that he utters as for every deed that he performs. "The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth!" "The tongue can no man tame." Even the federal constitution could not, if it would, repeal the warning of our Lord that "for every idle word that men shall speak"—how much more for every lying slander against their own nation—"they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Responsibility for speech pertains to the individual; freedom of speech, with the necessary correlation of it with other principles, pertains to the government.

One cannot claim freedom and deny responsibility.

THE President calls us to observe next Sunday, October 28th, as a special day of prayer for the nation. A week's notice admits of no concerted action, and clergy must be left hastily to devise ways and means locally for carrying the proclamation into effect. That the desire to do so will be universal among them we can well prophesy.

National Day of Prayer

The Pastoral of the House of Bishops, printed in this issue, fits admirably into the spirit of the day. It may well be read by the clergy in churches either in place of a sermon or introductory to one. Few of the clergy will lack for appropriate prayers and collects; these, happily, are everywhere being used in our churches. That God will direct and guide the civil and military authorities of our land, will judge between us and our enemy, will use us as a nation to perform His will, will protect and support our soldiers and sailors even, where it must be, through death, will bless the work of relief that is undertaken by the Red Cross and other agencies, will support the sick and wounded, give comfort to the dying, and rest and refreshment to the dead—these are the things for which we shall all wish the earnest intercession of the Church to be offered from coast to coast, throughout our land.

The Church's way would have been to select a day not a Sunday for this purpose and to make of it not merely a day of prayer but one of fasting as well. We need not be over-critical because the Church's way was not selected by the chief magistrate of the nation, and, indeed, there are practical reasons of great cogency in favor of selecting the day that is already given to cessation from work and in which Christian people will naturally gravitate toward their respective places of worship. We are not, as a people, religious enough to give promise that, as a whole, we would observe a national fast day if it had been proclaimed, and, unless the observance would be much more general than could be anticipated, the proclamation of the day might easily have been an occasion for sadness. Very easily can the Church adapt herself to the President's plan.

And, short though the opportunity for selection must be, we bespeak the general observance of the President's proclamation throughout the Church.

THE House of Bishops fulfilled the expectations of the Church with respect to her duty in time of war, at its special session held last week. Not, indeed, that words, however eloquent, go far in the performance of one's duty; there is a happy lack of any attempt at eloquence either in the Pastoral Letter or in any of the resolutions passed.

The House of Bishops

But there was conveyed, in the plainest sort of language, the firm determination of this Church to back up the nation in a war for justice and righteousness, and to give all the protection and spiritual care to Churchmen in any branch of the service that the Church can give. This is her duty; this, and the inspiration which the Church can give also to

those at home and those engaged in non-military tasks. Resolution, not resolutions, is the need of the present hour.

GOD rest the soul of Paul Hustung! It is an inscrutable ordering that he who towered so magnificently above his pigmy associates from Wisconsin in senate and house should be called from active labor when he seems so greatly needed.

Death of
Senator Hustung

Only two weeks ago we expressed our appreciation for him in contrast with his colleague in the senate. Little did we dream then that we were writing an obituary.

When other men—and especially those from Wisconsin—wavered, Hustung was strong. When other men—and especially those who were not from Wisconsin—painfully and sometimes culpably misunderstood the American national policy with respect to the war, Hustung understood. When German-paid showers of telegrams swamped Washington it was Hustung who saw through them. When other men preached disloyalty, Hustung was the patriot. Little men will be forgotten; Hustung lives in history.

His state and his nation alike mourn at his grave. God rest his noble soul!

WHO could read the letter from the Rev. Walter Lowrie from Italy, printed last week, and not feel proud that THE LIVING CHURCH family had enabled Mr. Lowrie, through our own RELIEF FUND, to carry the American benefactions,

Accomplishments of
the Relief Fund

as he related, to Venice and to other parts of Italy? To have sent the first gift, 5,000 lire, to the fund for the

erection of club houses for the Italian soldiers as the gift of the American people, is no small honor; and when, as Mr. Lowrie adds, "the Italian authorities outdo us in their zeal to make much of our small contributions as a symbol of the coöperation of a great ally," the readers of THE LIVING CHURCH may well feel that they have had some real part in binding America and Italy together in what must be an enduring friendship. There are great numbers of Americans who love Italy; now they will realize that they have been enabled to be of real help to her in the time of her need.

So also Mr. Gerard, in one of his notable articles that are now being printed in a number of American papers, speaks appreciatively of the work of Archdeacon Nies among British prisoners in Bavaria which, as our readers know, was financed entirely from THE LIVING CHURCH FUND until America's entrance into the war, when necessarily the work came to an end. Mr. Gerard says:

"In January, 1916, I visited Munich, and from there a Bavarian officer prison camp and the prison camp for private soldiers, both at Ingolstadt. I also conferred with Archdeacon Nies, of the American Episcopal Church, who carried on a much-needed work in visiting the prison camps in Bavaria."

These are side lights upon the value that has attached to THE LIVING CHURCH WAR RELIEF FUND in its work in other countries than France. Are we not justified now in asking that our readers will rally again to the support of that Fund on a more adequate scale than has been accorded in recent months? Yes, the calls of the Red Cross and other funds, to which we are glad at all times to extend our help, are overpowering; but there are some things that the American Church as a Church can do, through those clergy who officially represent her in Europe, that no other agency can do as well. Bishop McCormick, who is now starting for Europe on behalf of the War Commission, will be an invaluable adviser to THE LIVING CHURCH in the distribution of the Fund; and we are hoping that it may continue to accomplish real service in France, in Italy, and in Switzerland.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period from August 4th to October 20th, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of August 11th, page 470.

RECEIPTS

August 4th, balance on hand.....	\$ 16.23
Acknowledged, August 11th to October 20th, inclusive	4,729.54
Received from <i>The Young Churchman</i> Fund	217.12
	<u>\$4,962.89</u>

APPROPRIATIONS

August 4th to October 20th, inclusive.

Transmitted to Paris	\$1,066.26	
Transmitted to Rome	317.00	
		\$1,383.26
To Special Funds:		
The Fatherless Children of France	\$2,139.28	
Armenian and Syrian Relief Fund	1,287.77	
Polish Relief Fund	11.00	
Serbian Relief Fund	37.00	
The Bishop in Jerusalem Mission Fund	5.00	
American Red Cross War Fund...	55.00	
		\$3,535.05
Balance on hand October 20th		44.58
		<u>\$4,962.89</u>
Total		\$4,962.89

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee.

To Paris	\$20,125.08	and	10,926.00	francs
" Geneva	4,267.02	"	8,882.00	"
" Lausanne		"	10,158.12	"
" Rome	5,601.60	"	11,500.00	"
" Munich	5,464.56	"	3,882.75	"
" Florence	1,081.69	"	3,500.00	"
" Dresden	2,180.70	"	5,163.75	"
" Nice	450.00	"	328.00	"
Total	\$39,170.65	"	54,340.62	"

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 22nd.

K. K., Bloomfield, N. J.	\$ 10.00
Miss Mary H. Wolcott, Utica, N. Y.* ..	15.00
In loving memory of Maitland, Bloomfield, N. J. † ..	5.00

Total for the week	\$ 30.00
Previously acknowledged	50,683.34
	<u>\$50,713.34</u>

* For French relief through Dr. Watson.
† For the "Little White Beds of France".

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

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging \$38.50 per year for two years.

9. Miss Constance R. Wheeler, Burlington, Vt.	\$ 10.00
16. All Saints' Church School, Norristown, Pa.	9.50
19. James H. Pershing, Denver, Colo.	10.00
62. St. Paul's S. S., Wickford, R. I.	9.13

Total for the week	\$ 38.63
Previously acknowledged	13,895.69
	<u>\$13,934.32</u>

[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

St. Paul's Church, Buffalo, N. Y.	\$38.60
A member of Christ Church, Woodlawn, Chicago, Ill.	4.00
St. David's Parish, Portland, Ore.	5.00
Mrs. S. Ringer, Chappaqua, N. Y.	10.00
Mrs. O. Applegate, Morristown, N. Y.	10.00
Christ Church, North Brookfield, Mass.	5.00
Rev. N. D. Stanley, Sheboygan Falls, Wis.	5.00
Christ Church, Eureka, Calif.	5.00

\$82.60

SERBIAN RELIEF FUND

Mrs. L. M. Fiske Boonville, N. Y.	\$2.00
Mrs. R. L. Hayes, Philadelphia, Pa.	5.00

\$7.00

ANSWERS TO CORRESPONDENTS

INQUIRER.—It is not contrary to American Church law for a priest to celebrate Holy Communion if one other person be present.

A. B. C.—The Flag is carried about midway in a procession. In a church choir the usual place is between the boys and the men.

SUBSCRIBER.—(1) The Church "requires" the observance of Fridays as days of abstinence but does not specify the manner of the observance. Abstinence from meat is the ancient and usual manner.—(2) All Saints' Day is a feast; not a fast.—(3) There are no fasts during Advent except the Fridays and the ember days.

C. A. L.—The Stations of the Cross, as a series of pictorial representations attached to the walls of churches, are quite modern. The devotion of the Way of the Cross, which is sometimes associated with them, grew up in Jerusalem itself when pilgrims made the literal "Way of the Cross" from point to point in the city where the events transpired. From that to the "Way" from picture to picture in churches was an easy step.

ST. SIMON AND ST. JUDE, APOSTLES

BY THE REV. WILLIAM H. BOWN

OF neither Apostle have we special notice in Scripture, or in trustworthy tradition. Of the Simon of this festival, we are told that he is called Simon Zelotes in St. Luke 6:15, and in Acts 1:13; while in St. Matthew 10:4 he is called Simon the Canaanite. We are told, however that this is a mistake—that it should be Kananite, from a Hebrew root, *zealous* or *jealous*; it has nothing to do with Canaan.

St. Jude was the brother of St. James (Acts 1:13), the first Bishop of Jerusalem. He was the author of an epistle forming one of the books of the canon, apparently addressed to Jewish Christians, which contains warnings against godless men, and ends with exhortations to persevere in good.

It is thought that both St. Simon and St. Jude suffered martyrdom in the reign of Trajan. The saw, by which St. Simon was martyred, is his symbol, while St. Jude's is the halberd or broad ax, which likewise was the instrument of his passing.

These two saints are joined together in all the Apostolic catalogues immediately after St. James the son of Alphaeus, and appear to have been nephews of St. Joseph, whence they are called, in common phraseology, brethren of our Lord.

The collect for the day contains the general statement that the Church was built "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone". Then it prays that we, being "joined together in unity of spirit by their doctrine, may be made an holy temple acceptable unto God".

The epistle was written by St. Jude, who styles himself "brother of James", is addressed to the saints in general, and consists of but a single chapter, a part of which is the epistle for the day. Reference is made to God's retributive justice in the punishment of disobedient Israel, of rebellious angels, and of the wicked men of Sodom and Gomorrah; while a vivid figurative description is given of ungodly men who have crept into the Church.

The gospel, a part of our Lord's last discourse in the Supper-Chamber, contains the thought that the world will hate and persecute all true disciples of our Lord, as it did Him, because they are not of it. Then it "bids them, in the strength of the Comforter, witnessing of Christ, to bear their witness also".

How few of us recognize the fact that, just as certainly as the Apostles and early disciples enjoyed the presence and influence of the eternal Son of God, we also "live and move and have our being" in the presence of the Holy Spirit of God—that as they received from a God at hand what was then revealed of the way of Salvation, so we may receive from a God at hand the perfected disclosure of redeeming grace and truth!

God manifest in the flesh spoke of "another Comforter, even the Spirit of truth", who should come after His own departure, to abide with the disciples, not like Himself, for a few, brief years, in visible presence, but forever, through all generations—a Spirit giving knowledge, grace, consolation, and strength to all who will receive—the Spirit of truth, who shall testify of our Lord.

An unction in greater measure from the Holy One will vivify our knowledge, and diffuse it through the heart as well as the head—bring us into individual realization of the need of a Saviour, of the adaptation of Christ to our wants.

To testify of Christ is the errand of the Holy Spirit of God, and He aims to do it, not merely by making us sensible of the glory of the Lord Jesus, but by making us radiating instruments for revealing His glory to others.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

St. Simon and Jude—	Joshua 4, 1-10	John 14, 15-end	Jeremiah 3, 12-18	Ephesians 2
Twenty-first Sunday after Trinity	1 Kings 9, 26-10, 13 Isaiah 59	Matthew 12, 22-end	Jeremiah 31, 27-end	Hebrews 10, 11-end
Monday	Deut. 17, 14-end	Luke 7, 18-35	Ezekiel 37, 1-14	Hebrews 11, 1-16
Tuesday	Wisdom 6	Luke 7, 36-end	Ezekiel 37, 15-end	Hebrews 11, 17-31
Wednesday	Ecclus. 10, 1-24	Luke 8, 1-21	Ecclus. 4, 1-16	Hebrews 11, 32-12, 6
Thursday—All Saints'	Wisdom 3, 1-9	Rev. 19, 1-16	Wisdom 5, 1-16	Rev. 21, 1-22, 6
Friday	Proverbs 31, 1-9	Luke 8, 40-end	Ezekiel 39, 17-end	Hebrews 12, 14-end
Saturday	1 Kings 11, 1-13	Luke 9, 1-17	Ezekiel 40, 1-23	Hebrews 13
Twenty-second Sunday after Trinity	1 Kings 11, 26-end Ecclus. 36, 1-17	Mark 12, 18-37	Job 28	James 1

THE first morning lesson for the Twenty-first Sunday after Trinity is the story of the visit of the Queen of Sheba to King Solomon. It is not only of historical interest, a story with which every one should be acquainted; but, inasmuch as our Lord Himself used the incident as the basis of one of

His most solemn affirmations about Himself, would it not seem that a lectionary should include it in its list of Sunday readings? The omission is one small part of the cumulative proof that the effort to get in a satisfactory outline of Old Testament history between Trinity Sunday and the Sunday next before Advent (our present Prayer Book plan) is a failure. It cannot be done. No other branch of the Anglican communion makes the absurd attempt.

The Queen of Sheba was deeply impressed not only with the magnificence of Solomon's court but with his wisdom and his ideal of a king as one to reign in judgment and justice before God. Taking up this, our Lord declared to the Church of His day: "The Queen of the South shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." Happy the people who can recognize wisdom in their own contemporaries.

The New Testament selection is particularly in harmony with the Eucharistic scriptures. The latter part brings out with terrific force the necessity of that inward cleansing prayed for in the collect, while the reference to the Holy Spirit in the beginning harks back to our Lord's victory over Satan; and this is in line with the epistle: "Be strong in the Lord," and let your weapon be "the Sword of the Spirit". The epistle mainly determined the selection of Isaiah 59 for the Old Testament alternate, since it contains what was the basis of St. Paul's description of the warrior's armor.

In the evening the course reading of Hebrews is continued and the selection deals with the New Covenant fulfilled in our Lord. For the corresponding Old Testament lesson we have selected the prophecy of that covenant by Jeremiah, which, indeed, is quoted in Hebrews. "This shall be the covenant that I will make with the House of Israel: After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people." Surely this is one of the most magnificent and humanly to be desired promises of God, and the omission of it from the list of Sunday lessons in our present Prayer Book lectionary is simply inexplicable. It has only one superior in the Old Testament, and that is Ezekiel 36, 16-end, the lesson for the eve of this very Sunday in the revised Lectionary, or 37, 1-14, Monday's lesson, neither of which finds place on any Sunday in the Prayer Book Lectionary.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

Grant us, O God! whose mercy doth not cease,
Constant in faith, forgiveness and Thy peace;
That we from all such errors as have been
May shielded be, and cleansed from every sin;
And with a conscience whole and quiet mind
Serve Thee, through Him who hath redeemed mankind.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Ignobis



A FRIEND sends this extraordinary "church advertisement" from a recent Chicago paper. Perhaps "His Excellence" may be remembered under other names and titles; so also "Mar Timotheos". But the C. C. O. H. A. in A. S. E. R. certainly is a new combination of initials.

(Mistakes occur in the original.)

"AMERICAN CATHOLIC
"THE BISHOP'S CHAPEL OF SAINT DAVID
2950 Prairie-av.

"Northwest corner of 30th-st., one block east of the Indiana-av. car line and one block north of the 31st-st. car line.

"AT 11 A. M. SUNDAY

"The Very Reverend Benyaman O'Sahana Odeesho, Arch-Priest in the Catholic church, One Holy and Apostolic in America, Syraic-Eastern Rite and Missionary-General to and for the Americans of Syraic-Eastern birth or descent, will celebrate his first mass in the presence of His Excellence, the Right Reverend Fredric Clay Loyd, Bishop in Illinois, in the Catholic church, one Holy and Apostolic of the American Rite.

"The mass will be a Solemn High Mass according to the Syraic-Eastern Liturgy, with congregational singing of songs, religious and patriotic in American and Syraic, with organ accompaniment. The people will be addressed by Bishop Loyd in American and by Arch-Priest Odeesho in American and Syraic.

"His Grace, the Most Reverend Mar Timotheos, the First, Primate of the Catholic church, one Holy and Apostolic in America, will be represented by his Vicar-General, the Very Reverend Francis Kostar Kanski, and his four Acolytes, George Zan, Anthony Ritisousi, Stanly Sidiski, and George Ritisousi.

"His Excellence, the Right Reverend Bishop Loyd will be attended by his Reverence, Chaplain Casimir Chancel Durand, priest in charge at Saint David's.

"The Very Reverend Arch-Priest Odeesho will be attended by his Reverence, Edward Byrne Higgins, Priest in American Rite and by his Reverence, George Mirza Nicolas, Arch-Deacon, and his Reverence, Shim Nazarith Hakim, Deacon in the Syraic-Eastern Rite.

"A Hearty Welcome for Everybody."

Punch IS NOT merely a humorous paper nowadays—if indeed it has ever been only that. One finds poems in its pages which reflect the loftier aspects of life and thought, in language worthy the theme. Here, for example, is one taken from the issue of August 22, 1917:

"HYMN FOR HIGH PLACES

"In darkened days of strife and fear,
When far from home and hold,
I do essay my soul to cheer
As did wise men of old;
When folk do go in doleful guise
And are for life afraid,
I to the hills will lift mine eyes
From whence doth come mine aid.

"I shall my soul a temple make
Where hills stand up on high;
Thither my sadness shall I take,
And comfort there descry:
For every good and noble mount
This message doth extend—
That evil men must render count
And evil days must end.

"For, sooth, it is a kingly sight
To see God's mountain tall
That vanquisheth each lesser height
As great hearts vanquish small.
Stand up, stand up, ye holy hills,
As saints and seraphs do,
That ye may bear these present ills
And lead men safely through.

"Let high and low repair and go
To where great hills endure;
Let strong and weak be there to seek
Their comfort and their cure.
And for all hills in fair array
Now thanks and blessings give,
And, bearing healthful hearts away,
Home go, and stoutly live."

A BELGIAN FRIEND has sent me these resolutions, recently adopted in Paris at a meeting of citizens of Luxembourg. Some who may remember my descriptions of "Arcadia" may find them interesting.

"Les originaires du Grand-Duché de Luxembourg, réfugiés de la guerre ou habitant la France,

"Réunis à la Salle des Sociétés Savantes, 8, rue Danton, à Paris, le jeudi 17 mai,

"1°. Addressent leur salut fraternel et l'hommage de leur admiration reconnaissante aux vaillants Volontaires Luxembourgeois tombés au champ d'honneur pour le Luxembourg et pour la France, ainsi qu'à ceux qui combattent encore contre l'ennemi commun dans les rangs des Soldats de la République;

"2°. Proclament que désormais, après tant de crimes, toute neutralité luxembourgeoise sera impossible entre les Barbares et les Civilisés, entre l'Allemagne et la France ou les autres nations alliées;

"3°. Déclarent, en conséquence, qu'ils considèrent comme leur devoir le plus sacré de délivrer le Luxembourg de tout ce qui représente là-bas l'influence germanique, c'est-à-dire;

"De la Grande-Duchesse Marie Adélaïde de Nassau, allemande et non luxembourgeoise;

"De la Cour de la Grande-Duchesse;

"Du système politique grand-ducal;

"Du personnel gouvernemental choisi par la Grande-Duchesse allemande et qui ne serait pas décidé à se séparer de l'ancienne politique germanique du Grand-Duché;

"4°. S'engagent à lutter de toutes leurs forces pour substituer au régime grand-ducal, imposé par l'étranger, une autre forme de gouvernement sur laquelle le peuple luxembourgeois se prononcera librement par une consultation nationale dès que l'ennemi ne souillera plus son territoire, et qui assurera l'indépendance du Luxembourg dans une union étroite avec la France, l'Angleterre la Russie républicaine, les Etats-Unis, et toutes les grandes nations démocratiques."

I NOTICE WITH INTEREST that on September 10th a well-known Baptist minister, the Rev. A. S. De Van, championed a Baptist liturgy.

"Dwelling upon the limitations of many Baptist clergymen, owing to 'low standards' of ministerial education, he suggested that liturgy might offset the weakness of the man in the pulpit.

"In the Protestant Episcopal Church and the Lutheran Church a spiritual weakling may be in the pulpit, nevertheless the communicant can obtain from the liturgy the spiritual refreshment he requires," said Mr. De Van.

"Conservative Baptist ministers repressed their protests with difficulty while Mr. De Van was speaking of a Baptist liturgy. When the majority of the clergymen present applauded Mr. De Van's paper, some of them were indignant.

"I'm appalled that ministers of the Gospel should applaud a statement that we Baptists ought to go back to a liturgy," declared the Rev. Joshua Wills, of Daretown, N. J., as soon as the Rev. Mr. De Van had finished. "Are we going to throttle the spirit of God in stereotyped prayers because it satisfies the spirit of the age? Our Baptist faith never came into favor by currying to the Episcopal gumdrop or the Catholic Sacrament. Brethren, let us be faithful to the old form, as our fathers knew it. Don't let us be so everlastingly fresh that we have to be salted with the old conservatives."

The Rev. Dr. W. Quay Rosselle, of the Fifth Baptist Church, defended Mr. De Van's paper, saying it was 'most Baptistic'.

"We need a new dignity in our Baptist pulpit," Dr. Rosselle asserted. "I am tempted to say that it is the most undignified pulpit I have seen anywhere."

I DISCOVERED in a reputable English biography the other day what used to be described as an "Americanism": Someone "was graduated" at Oxford in such a year. But why not?

THE BREWERS are beginning to tell some truth. One big St. Louis firm now advertises: "The world's best beverage; non-intoxicating."

DIFFICULT POSITION OF THE WELSH CHURCH

Facing the Approaching Crisis of Disestablishment

DEATH OF THE REV. R. A. J. SUCKLING

The Living Church News Bureau }
London, October 1, 1917 }

IN connection with the convention of Welsh Churchmen at Cardiff this week, an event obviously of momentous importance to the ancient Catholic Church in Wales, a notable pamphlet has been personally issued by the Bishop of St. Davids under the heading *The Church in Wales and its Convention*.

There has never been held in connection with the Church in Wales, the Bishop writes, an assembly for business "of greater difficulty or graver importance" than the forthcoming convention. He pointed out that their position under the Welsh Disestablishment Act differs fundamentally from the position of the Irish Church under the Irish Disestablishment Act. In the Irish case the verdict of the United Kingdom had been definitely given upon the principles of the measure as the chief issue upon which the general election of 1868 turned. That was not the case with the Welsh Church Act of 1914. The present war constitutes in two respects a second fundamental difference between the two situations. In the first place, the difficulty of replacing their ancient endowments would be enormously increased by the financial exhaustion of the nation at the end of so prolonged and costly a war. And, secondly, the whole situation cannot but be deeply affected by the "new light thrown on the principle of righteousness in national affairs" by the great price paid by this nation and its allies for the vindication of "this sacred principle in international affairs". It would not be right for Welsh Churchmen to accept under protest the Welsh Act as it stands: "It is our clear duty, on the contrary, though it complicates our course of action, to do all that in us lies, as soon as we can do so without prejudice to the welfare of our country and the world, to press for an equitable reconsideration of the Welsh Church Act." They had solid ground for confidence that no government which claimed to be regarded as national "can leave out the Welsh Church question which has yet to be reconsidered to pave the way for the national unity necessary for the sound solution of the vast problems of national reconstruction after the war." In view of the suggestion of their opponents in the public press that holding the Cardiff convention meant a surrender of the hope of reconsideration of the Church question, it was necessary to emphasize the fact "that the decisions of the convention cannot be more than provisional precautions until the result of the inevitable reconsideration of the Act is known." If it were said, however, that to make such precautions would cause the Church in Wales to appeal less to pity, they must remember that in the case of a venerable Church "to deserve respect is better than to gain pity."

Reference is also made to the official Church designation adopted by the Joint Committee, after careful consideration in the reading of the schemes. More than appears on the surface turns on the attitude they take towards this title, "The Church in Wales." The title does not concern their relation to Welsh Dissenters, "but it does closely concern our conception of our right relations to the Church of England, and, what is still more important, to Christ's 'Holy Church Universal.'" They ought to make up their minds definitely upon an official title "to convey our corporate conception of the true relation of the Church to Wales" and the Bishop earnestly hopes that the convention will adhere to the title adopted by the Joint Committee.

Father Suckling, of St. Alban's, Holborn, as he was familiarly known throughout the Church, and to the outside public, for so many years, has not long survived his retirement from active service in the priesthood. After resigning his incumbency of St. Alban's last year he went to live at The Hermitage, Ascot Priory, where yesterday week he departed this life.

The Hermitage at Ascot, in Berkshire, was the most fitting place for him to spend the remaining days of his earthly life, one who had been conspicuously so faithful a follower in the footsteps of Dr. Pusey. This cloistral spot has intimate and hallowed associations with that great and saintly Father of the Catholic Movement and Doctor of Holy Church. He was the first warden of the Community of the Sisters of Charity at Ascot (a branch of the famous Devonport Sisterhood), often sought retirement at The Hermitage, and there yielded up his spirit to God. Father Suckling succeeded him as warden of the community.

Robert Alfred John Suckling, who was born in 1842, came

of a long and notable race of Suffolk squires, which has possessed estates in that part of East Anglia since the fifteenth century, and which also produced in the seventeenth century a famous poet in Sir John Suckling. His father, who was in the Royal Navy before he became a priest, was a friend of John Keble, and that great Catholic Churchman and immortal Christian poet was god-father to his son. The young man was educated at St. Edmund Hall, Oxford, under the inspiring influence of Canon Liddon when vice-principal, and received his theological training at Cuddesdon when Dr. King, the future Bishop of Lincoln, was the potent personality there. He was ordained deacon in 1865 and priest in 1867, and after serving in a Wiltshire parish for three years he returned to the old ancestral home at Barsham, Suffolk, as rector and squire in succession to his father, where for twelve years he set an example of a model village priest of the type of George Herbert. Then, in 1880, began his very different sphere of work in London slum-land as vicar of St. Peter's, London Docks, in succession to Father Charles Lowder, and a little less than two years later his long and notable connection with St. Alban's, Holborn, in exchange of vicarage with Father Mackonochie in the distressing circumstances which arose out of the fierce Protestant agitation of the time and the relentless prosecution of the latter vicar. There he remained for thirty-four years and under three Bishops of London, Drs. Temple and Creighton and his present Lordship. As the *Times'* obituary article says, he did not attract so much public notice as his senior assistant curate, Stanton, "but his influence was probably as great as any of the notable men who were his colleagues."

Father Suckling was until quite lately Superior General of the Confraternity of the Blessed Sacrament, having succeeded Canon Carter of Clewer upon his decease in 1901. The Lord grant unto him refreshment, light, and peace!

Bishop Hine, says October *Central Africa*, not contented with the immense amount of walking he did in Africa, has

just walked from York to London, completing the distance of 200 miles in ten days. J. G. HALL.

The Living Church News Bureau }
London, September 24, 1917 }

THE *Times* newspaper has published a communication from its correspondent in Athens on the committal for trial by the Upper Ecclesiastical Tribunal of certain prominent former members of the Holy Synod, in which reference is made to the Archbishop of Canterbury. The charge against the former President of the Synod, the Metropolitan of Athens, and the Bishops of Larissa, Cephalonia, and Phocis, contains many counts of deviation from the canons, including notably the uncanonical and unlawful decree of anathema against M. Venizelos.

In support of the present Synod's action, the reply of the Archbishop of Canterbury to the former Synod's request for intervention for raising the blockade against Greece is quoted by the Upper Ecclesiastical Tribunal. The English Primate is reported to have said that his dignity did not permit him to interfere in political and international questions, and to have referred the Synod to the British Government. The trial will probably take place in the last week of September (O. S.).

A correspondence has been published between the Archbishop of York and the Chaplain General to the Forces on the work of the clergy and national service. The Northern Primate's letter to the Chaplain General is a statement of the case on the subject against critics of the decision of the bishops regarding the general question of the "national service" of the clergy during the War.

The immediate purpose of the letter is to put on record, as the Archbishop says, "what has so far been done in regard to the place of the clergy in this time of War." He thinks it may be said that, both by Church and State, both by military and civil authority, "the whole of this large question has been handled with extreme care, and with a scrupulous desire to leave no opportunity unused which may, by the blessing of God, be utilized by us for the deepest and highest interests of the whole people."

The Archbishops have decided that a meeting of the Representative Church Council shall be held on November 27th and 28th. It is understood that the Council has been summoned primarily for a preliminary discussion upon the recommendations in the Report of the Archbishops' Committee on the Relations of Church and State. The discussion is likely to give concrete expression to various cross currents of opinion. J. G. HALL.

War Session of the House of Bishops

"Resolved, That this House of Bishops assures the President of the United States and his cabinet of our patriotic support of the Government, pledging ourselves to cooperate in every possible way to aid and sustain and to protect the brave soldiers and sailors of this great Christian nation in the heroic effort to destroy the oppression, tyranny, and brutality now threatening the world, and to establish justice, righteousness, and liberty among all nations."

THE foregoing resolution, passed unanimously by the House of Bishops at its session held last week in Chicago, affords the keynote to the session. The bishops showed by their action, by their personal enthusiasm, and by their recognition of the paramount needs of the immediate present, the determination that the Church should do its part in the great cataclysm that extends over the world.

Matters pertaining to war were not named in the call of the Presiding Bishop for this special session but yet were most conspicuous in the work of the house. The message of the bishops to the Church is contained in the Pastoral Letter which is printed in full on another page. The action of the Presiding Bishop in appointing a War Commission was ratified and approved by the house, and the resolutions of approval included a commendation "To All to Whom This Resolution May Be Shown" of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, "who, under commission of the War Commission, goes to Europe to represent the War Commission, having authority to act for it in all the relations committed to it, and it authorizes him to act for the House of Bishops in the premises."

At the same time the War Commission presented its first report. It relates the substance of what has already appeared more fully in the columns of THE LIVING CHURCH with respect to the war activities both of the commission and of other organizations. Recognizing fully the work of the chaplains in the army and navy, and of the Y. M. C. A., the commission declared that it is important that the Church "must so far as she can follow up with pastoral care and helpful influences the boys and men of the Church who are in the nation's service." By work in camps and posts among those training both for the ranks and as officers, by voluntary chaplains as well as those officially appointed, and in many other ways, the work of the commission is to be done. The names of all men in the nation's service and their military rank and station will be gathered and kept by a card catalogue system in each diocesan center, as an aid to parents, chaplains, and rectors. Other societies and guilds will take certain responsibilities, the commission serving as a clearing house and general directing agency of the Church.

The House of Bishops met on Wednesday, October 17th, at ten o'clock at St. James' Church, Chicago, in accordance with the call of the Presiding Bishop. Prayers were said, after which the Rev. G. F. Nelson, D.D., was elected secretary of the House. Dr. Nelson appointed the Rev. John F. Plumb, rector of St. John's, New Milford, Conn., as his assistant. Roll call showed 68 bishops present (constitutional quorum 50). The final roll call of the House showed 76 present on Friday.

The report of the War Commission occupied most of the time of the first day and a committee on a Pastoral Letter was named, consisting of the Bishops of Massachusetts, Tennessee, and Vermont. The memorial from the bishops of the Province of Washington relating to the serious period in the history of the nation and of the Christian Church and asking that the bishops be called together in special session for "spiritual counsel and conference" after the formal session were also presented. It was announced that Bishop McCormick, sailing for France to represent the Church and the War Commission on the Western front, will be accompanied by the Rev. Henry Ross as his secretary. Mr. Ross is a priest of the diocese of California.

The first business of the second day was the report of the

committee on nominations for missionary bishoprics, including a bishop for the district of Salina and a suffragan bishop for South Dakota. According to the rules of the House the report is presented a day in advance of the actual elections. There was considerable discussion of the subject but action was deferred until the following day. In the afternoon a memorial from the American Committee for Armenian and Syrian Relief was presented and received the commendation of the House.

Some embarrassment having arisen in connection with the proposed taking over of episcopal jurisdiction in the islands formerly known as the Danish West Indies, a report presented by the Bishop of Olympia was adopted as the sense of the House as follows:

"Your committee having before it the minute set forth by the Presiding Bishop of the American Church *in re* the matter of episcopal jurisdiction in the islands lately known as the Danish West Indies, which are now a part of the territory of the United States, together with certain correspondence with the Bishop of Antigua and others, and having carefully considered the same, beg leave to report the following resolution:

"Resolved, That this House fully approves of the principle that the American Church takes sovereignty of jurisdiction where the American flag takes sovereignty of area; and further that this House approves of the steps proposed by the Presiding Bishop to carry this principle into effect."

The third day (Friday) was that for which the election of missionary bishops was appointed. With the customary solemn formality of these functions the bishops proceeded to St. James' Church, where Holy Communion was celebrated, after which the House proceeded to ballot for the vacant bishoprics. On the first ballot the Rev. William Proctor Remington, rector of St. Paul's Church, Minneapolis, was elected Suffragan Bishop of South Dakota. On the second ballot the Rev. John C. Sage, rector of St. John's Church, Keokuk, Iowa, was elected Missionary Bishop of Salina.

The House then proceeded to the discussion of a second embarrassment growing out of the relation of the Bishop of Utah, the Rt. Rev. Paul Jones, to certain peace societies which, in their activities, appear to be obstructing the progress of the war, and also out of certain alleged remarks of the Bishop himself that have greatly embar-

rassed the Church in his district, and had led to a memorial from the Council of Advice of the district of Utah and from certain other ecclesiastical bodies in that district praying the House of Bishops to give them some form of relief from a bishop who, according to the memorialists, had shown himself out of sympathy with the nation in its duty of entering the war. As the result of careful consideration of the subject the following action was taken on motion of the Bishop of Southern Virginia:

"The committee appointed to consider the present conditions in the missionary district of Utah beg leave respectfully to report as follows:

"In view of a statement presented to the Presiding Bishop by the Bishop of Utah, it will not be necessary to make any recommendation to the House of Bishops except to ask the House to adopt the following resolutions, which are needed to enable the Presiding Bishop to carry out a plan for the settlement of the present difficulties in the missionary district of Utah:

"(1) Resolved that the House of Bishops requests the Presiding Bishop to call a convention of such bishops as he may select to enquire into the whole matter, so that the Bishop of Utah may govern his actions by their advice.

"(2) Resolved that the Presiding Bishop be respectfully requested to grant the leave of absence asked for by the Bishop of Utah."

A resolution was passed asking the treasurers and trustees of Church funds to consider the possibility of using uninvested balances of funds under their control for the purchase of Liberty Bonds and of re-investing, where practicable, the principal of such funds in support of the Government of the United States.

A cordial vote of thanks was given to the Bishop of Chicago and to the rector of St. James' Church for their kind hospitality during the time of the meeting of the House.

The House adjourned at 5 o'clock of Friday, October 19th.

The Rev. William Proctor Remington, who is elected Suffragan Bishop of South Dakota, was graduated at the University of Pennsylvania with the degree of B.S. in 1900 and at the Theological Seminary of Virginia in 1905. He was ordained



REV. W. P. REMINGTON
Suffragan Bishop-Elect
of South Dakota

The Bishops
Elect

deacon in the latter year and priest a year later by Bishop Whitaker of Pennsylvania. From 1907 to 1911 he was vicar of the Memorial Chapel of the Holy Communion in connection with the parish of the Holy Apostles, Philadelphia, having during the interval of two years before that been assistant at Holy Trinity Church. In 1911 Mr. Remington became rector of St. Paul's Church, Minneapolis, a position which he now holds. He is a member of the Standing Committee of the diocese of Minnesota.

The Rev. John C. Sage, Missionary Bishop-elect of Salina, has been rector of his present parish at Keokuk, Iowa, since 1912. Graduated at the Western Theological Seminary, he was ordained deacon in 1891 by Bishop Leonard of Ohio and priest in 1893 by Bishop McLaren of Chicago. His diaconate was spent at Willoughby, Ohio, and then as assistant at St. Paul's, Toledo. In 1893 he entered upon the rectorship of St. Michael and All Angels', Berwyn, Ill.; from 1897 till 1902 was rector of St. Luke's, Dixon, Ill.; from 1902 to 1912 rector of St. John's Church, Dubuque, Iowa; and since the latter year has been rector of St. John's, Keokuk. He has served several times in General Convention.

Y. M. C. A. IN ARMY CAMPS

EVERYWHERE we have become accustomed to look to the Y. M. C. A. to supply clubhouse facilities and recreation for our soldiers. The Association is carrying on in the army a programme of work whose virtual motto is "Do everything for the enlisted man", but nothing else that it does appears to command such universal appreciation from the soldiers as the provision of pens and ink and paper to write letters with, and the table and chair that make writing comfortable. The letters that are being written in the camps—such mountains and mountains of them—are in great part to be credited (at only one remove of indirect influence) to the Association's helpful presence in the midst of the soldiers—they are written because the Association makes it so easy to write.

During the Spanish-American War, almost twenty years ago, the military section of the Association had learned pretty well what to do for the soldier and sailor on service. The department indeed was then comparatively new, but it was "quick on the uptake", as the English say, and it gave so thoroughly useful an account of itself during the campaigns of 1898 that it obtained the firmest kind of grip alike on the affections of the enlisted men and on the confidence of the officers. In technique and adaptability there has gone on a steady development through all the intervening years as Association secretaries were trained by experience on the ships of the navy and at the fixed posts of the standing army. Then came the mobilization on the Mexican border in 1916 as a further preparation. So when relations with Germany were broken, in February of the present year, it was not by any means an idle flourish for John R. Mott, general secretary of the International Committee of the Y. M. C. A., to offer the government the full resources of the organization. He "had the goods".

President Wilson's response quickly showed the value which the national authorities, out of two decades of experience, had learned to place on the spirit and service of the Association's workers among the nation's men at arms. Shortly afterward the proclamation of the President officially designated the Association as the chief agency on which the government would depend to cultivate among its troops the contentment, cheer, good order, and enthusiasm which students of military affairs are accustomed to sum up under the word "morale". There was thus imposed on the Association the main brunt of the vast responsibility for seeing to it that hundreds of thousands of very unmilitary men, drawn suddenly away from accustomed surroundings and transferred from the atmosphere of civil life to the totally different conditions of military discipline, should accept the transition without lapsing either into melancholia or sullenness. It became the Association's peculiar obligation to fill up the leisure hours of the soldier's camp life. All observers familiar with army experience (and the same thing applies in only a slightly different degree to the navy) know how serious may be the reactions that follow when the rigidity of drill and duty is temporarily relaxed. Almost any kind of disorder is possible where from the marches and manual of the practice field men are not carefully eased down in their relaxation

to rational and orderly enjoyments. This is the trying task that the Association is obliged to look out for.

In the highest senses the Association hut at camp is a social center. It grants men the satisfaction of unconstrained fellowship at the only place in camp life where the normal and wholesome comminglings of civic society can be freely imitated. The Association hut, therefore, is in every sense a safety valve for inclinations to which military habit allows practically no other outlet. The religious meetings, the concerts, the athletic bouts, the motion picture shows, the various kinds of entertainment which have so natural a place in the life out of which the soldier is drawn, are reproduced in the Association hut under conditions full of reminder of what has been normal and attractive to the new recruit heretofore.

The Association by an extraordinary feat of faith and daring has expanded its army and navy undertakings just as fast as the government itself has expanded the army and navy. To-day, in ratio of development, the National War Work Council of the Young Men's Christian Association stands abreast of the federal administration itself, and its progress in its intangible task of keeping up the spirits of the men, and equipping them with moral stamina sufficient for the strain upon them, bears very favorable comparison with the government's progress in equipping the men with uniforms, arms, and ammunition.

ALL SAINTS'

"And lo! I beheld a great multitude which no man could number."

Kneeling in Thy most sacred Presence, Lord,
Before Thine altar on this holy day,
Not for our own, alone, in Paradise
Perpetual light, peace, and eternal rest we pray.

But for that multitude innumerable,
Who through this last long year of mortal strife
Have yielded up, in agony and pain, to Thee
Their souls, and now enjoy immortal life.

For them the martyr's palm, the victor's crown,
For us below, the aching hearts, the tears,
For them the glory that for evermore shall shine
To light our pathway through the darkened years.

M. S. W.

HEREAFTER

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."—S. John 12: 7.

We do not know how blessings flow
From tears that follow laughter;
How Joy within her hand conceals
The stab that sorrow dumbly feels;
We do not know how blessings flow,
But we shall know hereafter.

We do not know how good will grow,
With evil the ingrafter;
How, hidden in the briars of care,
The blossomed soul scents all the air;
We do not know how good will grow,
But we shall know hereafter.

We do not know how winds will blow,
With Love himself the wafter;
How from the clouds of pain they bring
Fall showers that feed joy's deathless spring;
We do not know how winds will blow,
But we shall know hereafter.

We do not know what Death will show
Of life that comes thereafter;
How all that we have hoped or willed
By wondrous Power will be fulfilled;
We do not know what Death will show,
But we shall know hereafter.

MARY ALETHEA WOODWARD.

Pastoral Letter of the House of Bishops

Brethren of the Clergy and Laity:

OUR nation is at war in behalf of justice, liberty, and humanity. When these are in danger, the Church's station is at the front.

When the nation has with solemn deliberation entered war, voices which have spoken of neutrality, non-resistance, or pacifism are silenced. We hate war, and shrink from its horrors, but we who enjoy the privileges of civil liberty won by the blood of our fathers, must when they are endangered, defend them at the cost of our blood. In the overthrow of injustice and inhumanity is the only hope of permanent peace. Loyalty demands of every citizen unconditional consecration to the service of the nation.

We thank God that from their homes and parish churches have gone the boys and men of the Church, eager to do their duty wherever the nation sends them. We watch them with pride as they are mustered into the army and navy. As the nation is preparing to enter the awful conflict, we your bishops remind you of certain definite duties and opportunities.

1. A nation fighting to keep the world safe for democracy must in character and action be true to democracy. Racial strife, class antagonism, impurity, and intemperance, wreck civil liberty. Before we can conquer injustice and inhumanity in others, we must first overcome them in ourselves. Our guilt in these respects we must acknowledge with shame. We expect of our soldiers and sailors concentration of thought and action, self-discipline, courage, and serenity under stress.

We can demand no less of ourselves. In humility and sincerity we must live by the principles for which we fight. National character gives thrust and force to the national army. The war with all its suffering and loss may prove a blessing if it rouses us from the indifference to religion, to spiritual concerns, and moral issues which threatens our very life.

At the source and foundation of the character of this people are Christ and His Church. If the force of arms is necessary to put down wilful disregard of the rights and decencies of human life, it is only by the persistent teaching of Christian principles that these can be preserved for ourselves or for the world. We need plain teaching of the Christian religion with its insistence on the claims of God and the claims of our fellow-men, and on God's present gifts of grace by His spirit through His Church and sacraments to enable us to live up to the example and precepts of His incarnate Son, our Lord.

2. The President has well said that this is a war not of armies but of peoples. Every man, woman, and child has a place and is enlisted in the cause. The army and navy at the front, we close beside and behind them; though they be in France and we in America, we are one with them, bound together in a common cause. Hence, everything that we are and that we do will unite in their support. Every man on the fighting line, in hospital, or on lonely guard duty must feel behind and with him the heart, sympathy, and action of the people. To express this, we must not only work for the Red Cross, and give generously in money and comfort; we must also be ready to pay heavy taxes cheerfully and buy Liberty bonds. It is upon the people's substance that the armies move.

Failures in efficiency there are and will be. Let us withhold criticism until we are sure it is justified. Rivalry for position or fame has no right place in war or in organized beneficence. Force depends on united action.

3. Next to the character and consecration of the people, the fighting power of a nation is in the possession of the staples of life, in food and clothing. Upon the economy, simple habits, and self-restraint of Christian people the nation has a right to call with confidence. Every housekeeper and child, every man, whether travelling or at home, has a duty so to save food and clothing, money, and everything, as to provide for our allies and for ourselves. Covetousness and the seeking of selfish gain in the country's time of need should be frowned upon as no less disgraceful than cowardice or rebellion.

4. The War Department is working out a great and we

believe a beneficent warfare. Military discipline used to cut the armies off as much as possible from home and natural associations. Men in abnormal conditions become abnormal. A soldier is still a man. Confident that the normal man is the best fighter, the government is doing everything in its power consistent with military efficiency to keep the soldiers and sailors in touch with society and home, to encourage right associations with the women and girls in the neighborhood of the camps, and to build up the men physically and morally through recreation and social and religious influences.

While we trust the general high character and awakened moral sense of our soldiers, every officer of the Church and every citizen should see to it that his town is clean enough for the soldiers to roam in and the officials and people should do their part to protect the girls of the neighborhood as well as the men and boys who have come from distant homes. Grateful for the action of the President and Congress in restricting the manufacture and sale of liquor, we urge all to support the authorities in enforcing the law, and to set a personal example of abstinence.

5. The War Commission of the Church has been created to marshal the spiritual forces of the Church for efficient action.

We want the Church to follow our boys and men with sympathetic interest, and to offer them its Sacraments and pastoral care. Reënforcing the Commission chaplains, voluntary chaplains of our communion, welcomed by the authorities, will keep close to the camps and naval stations both in this country and in France, and give guidance and spiritual leadership to the men.

Strong laymen also, members of the Brotherhood of St. Andrew and others engaged for that special work by the Commission, will as secretaries of the Y. M. C. A. keep in touch with Churchmen. Chaplains will be equipped, the names of Churchmen in the national service will be listed, literature will be sent, and duplication of work and of appeals for help will be avoided by coördination of local efforts and Church organizations with the War Commission.

Within a few weeks the Commission will ask of the Church \$500,000. The bishops are confident that every loyal Churchman and woman will respond generously to this war call of the Church.

6. Finally, brethren, let us be earnest and constant in prayer at home and in church, for God's blessing on what we are confident is a righteous cause, for the President and his advisers, for our army and navy, and for our sons, brothers, and husbands—first that they may in camp and battle, on leave and in hospital, be faithful and unafraid; then, if God wills, that they may have a safe return.

Let our churches be open for private prayer as well as for the regular services and for others of a less formal character with opportunities afforded for the mention of particular persons and needs.

Let the opportunity of these days of stress and anxiety be seized for the preaching of the deep truths of the living God, our Judge and our loving Father, and of His Son, who in becoming man assures us of His sympathy with the struggles and sorrows of His people.

After war will come peace; let us prepare for it by sustaining a worthy spirit. Christian people will throughout the war hold high the standard of chivalry and of character. Reparation and not revenge must be the object kept before us. We will control our feelings of resentment, and try to believe the best possible interpretation of the motives and ideals of the people who are fighting us and over whom we shall be victorious.

We will steadily press the education of the young, and prepare them for a better citizenship than ours of to-day.

We will support and advance the cause of Christian missions with greater and not diminished loyalty and generosity, knowing that it is the power of Christ alone that will inspire and enable the nations of the world to work together for peace and righteousness, for human brotherhood, and the fulfilment of human life in the Kingdom of God.

THE LAST ADVENTURE

Why should I fear death's call? Can there e'er be
 In life more beautiful adventure, than
 To re-embark upon that unknown sea—
 That mystery from which love summoned me—
 Upon whose hither shore my life began?

So gently was I brought, that when life laid
 Me on time's bosom I was not aware;
 And when at length I knew that I was made
 Like her who bore me, then no more afraid
 Was I, lest love should fail of tender care.

And I have learned, He doeth all things well.
 Yet life, from its own incompleteness, holds
 A need, instinctive, which it cannot tell—
 Of future greeting for each last farewell,
 Of happiness, united love enfolds.

All forms of life are endless; each frail vase
 Is emptied o'er and o'er—but filled again;
 And never tangled is the wondrous maze
 Of nature's melodies through endless days—
 And yet forever new and sweet to men.

Cleams hint that life upon some future waits;
 The worm cannot forecast the butterfly—
 And yet the transformation but creates
 A step in the same Nature which now mates
 Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
 "The law, uncomprehended, I obey;
 Although the lowliest of earth-bred things,
 Even I have been reborn with urgent wings,
 And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
 And life will bring fulfillment of the gleam.
 I trust this last adventure is the best,
 The crowning of this earthly life's behest,
 The consummation of the poet's dream.

JAMES TERRY WHITE.

A PARABLE

A TOURIST tells of coming upon a village which nestled
 on the bosom of a great mountain. He asked the vil-
 lagers if they had many storms.

"Yes," they replied, "if there is a storm anywhere in the
 neighborhood it seems to find us out."

"How do you account for this?" asked the visitor.

They answered: "Those who seem to know say it is
 because of the mountain, which towers above our village.
 If he sees a cloud anywhere on the horizon he beckons until
 it settles on his brow."

This visitor inquired further if they had many accidents
 from lightning.

"Not one," they replied. "We have seen the lightning
 strike the mountain countless times—and a grand sight it is
 —but no one in the village is ever touched. We have the
 thunder, which shakes our houses, and then we have the rain,
 which fills our gardens with the beauty that everyone ad-
 mires."

This is a parable of what Jesus Christ is to us and to all
 who believe on Him. He is the mountain on which the storm
 breaks. On Calvary the tempests of ages have burst about
 His head. But all who nestle in His love are sheltered in
 Him. "In Me ye shall have peace," He said. He is our
 eternal keeper, because He took the storms on His own
 breast that we might hide in safety under the shadow of His
 love. We lift up our eyes unto the mountains, and rest in
 peace and in confidence, because "help cometh from the Lord,
 who made Heaven and earth."—*Canadian Churchman.*

THEY ARE never alone that are accompanied with noble
 thoughts.—*Sir Philip Sidney.*

THE RIVER OF GOD

BY WILLIAM C. ALLEN

"And he showed me a pure river of water of life."—Rev. 22:1.

WITH a touch of mysticism and as a practical thought
 we may liken the love of God and the Gospel of Jesus
 to an unspeakably splendid river. We know how a river
 originates and develops. Up in the mountains in the clear
 air, where nothing has been defiled by man, is the source.
 It is very small at first—possibly only a tiny rivulet. It
 plunges and swirls over boulders or later through grassy
 meadows, its waters ever increasing in volume until, with
 magnificent benignity, it bears great vessels on its bosom
 and rolls, a superb smile of God's strength and goodness, to
 the sea.

The River of God seems at first so small that in the
 wilderness of this world we can hardly find it. It looks
 turbid and restless at the beginning, but as we follow it we
 find how beautiful and strong it is. It is in our hearts.
 This river of Divine Love will ever flow through our own
 souls and in the world if we are willing to give place to it.

The clarity and beauty of this river is sometimes spoiled
 by earthly contaminations. Those who would enjoy it to
 the full must separate themselves from the things which
 darken or soil it.

It is an irresistible current. As the great continental
 streams have broken down mountains and every obstruction
 in their resistless march to the ocean, so is the progress of
 the eternal Gospel of our Lord. Men may try to impede
 its onward course. They may ignore the tide of love that it
 bears to them. The nations may make its waters foul with
 the earthliness of greed, politics, or sin, but it will continue
 to sweep on forever, and in every generation bear witness to
 the imperishable and infinite mercy of God.

I would have my readers enjoy the spiritual River of
 God. When weary, drink of its pure waters near the
 mountain-top and find strength for each fateful day. When
 polluted with worldliness or pride, wash in its limpid waters
 and be clean. In simple faith, trust yourselves to its broad
 bosom and it will bear you thereon to a wonderful sea.
 What is that sea? It is the infinite enjoyment of the illimit-
 able love of God in Jesus Christ. It is the sea that John
 saw in his vision. It is also a sea of shining gold amid the
 inexhaustible riches of Heaven. The River of God is full of
 spiritual water. To those carried on its tide the prayer
 of Whittier appeals when he asks for

"Some humble door among many mansions,
 Some sheltering shade where sin and striving cease,
 And flows forever through Heaven's green expansions
 The River of Thy Peace."

ALL SAINTS'

The pageant of the Saints goes by
 In autumn's gorgeous panoply.
 Their way is golden strewn, and red
 With banners waving overhead.
 On earth bright youth and summer die
 To march resurgent toward the sky;
 The pageant of the Saints goes by.

The incense from their censors spills
 Blue haze upon the western hills,
 The winds that blow so far and strong
 Bring echoes of their triumph-song,
 And loosened leaves bestir their way
 Like flowers tossed for holiday—
 The Saints pass by upon the hills.

The Saints pass by unseen, and yet
 We feel their presence through the fret
 Of years; the olden Saints are here
 With our own saints, forever dear.
 And ah, the glory of rebirth
 That lights such afterglow on earth!
 They pass, but we shall not forget.

HILDA MORRIS.

The Influence of Martin Luther

By the Rt. Rev. FREDERICK JOSEPH KINSMAN, D.D., LL.D.,

Bishop of Delaware

I

FROM any great personality emanate different lines of influence leading to developments which are often in contrast, and sometimes in conflict. It is surprising to discover what different streams may be traced to the same source. Movements in human history running directly counter to each other have often received their initial impulse from some one manysided personality. Apparent unity in beginnings sometimes leads to diversity in ends. The explanation lies in the fact that one personality may contain complex and contrary elements. Its full significance is only seen in the light of varied results. Consequences constitute its truest analysis.

Such an influence was that of Martin Luther. Without question he was the great man of the sixteenth century, which could not have been itself without him. He sounded the note apparently most needed in his time, and succeeded in effecting certain beneficial changes, which others had long striven for in vain. He also inaugurated a revolution in the Christian world, the consequences of which have been disastrous. He must be recognized as one of the great men of all times: yet his personal character does not improve on close acquaintance, nor does his general influence. While it is unmistakable that he was instrumental in effecting a revival of religious life, it is also equally unmistakable that from him issued forces tending to overthrow Christianity even in the special forms and aspects which he undertook to establish. So far as his personal influence can be detached from its context in the tendencies of his time, it would appear that, being constructive and destructive at once, his constructive tendency and function counted for most in the century during which he lived and the one which followed, while the destructive counterparts of these counted for most in more recent times. It has been a case in which the evil that a man has done has lived after him, while much of the good he did seems to have been interred with his bones. If Luther's influence be considered under the three heads, Popularizing of Religion, Evangelicalism, and Rationalism, examination of what these signify will go far to indicate his place in Christian history. As they were associated with him, the first two have been preponderantly for good, the third preponderantly for disaster.

I. POPULARIZING OF RELIGION

Every great teacher's philosophy or theology is the concrete expression of his personal experience. He can not have the fire and enthusiasm of a great teacher, unless his own experience has corroborated truths which at first he may have received and repeated merely on authority. Luther was one who tried to teach what he himself had learned. He seems always to have been a queer combination of extremes, always intense, usually precipitate. He is at his best in his earlier years, when, having given himself unreservedly to God, he was seeking for faith and peace. His confessor, a wise priest of his monastery, urged him to meditate on what St. Paul teaches of Justification by Faith; and this doctrine became the foundation of his system. Stated in an extreme form, it disparaged "works" of every form.

In particular, Luther protested against the common belief that the purchase of indulgences for souls in Purgatory could ensure salvation. In opposing the indulgence-seller Tetzel he found himself defying authorities of the Church. To justify opposition to the Pope he alleged the paramount authority of Scripture, which to him meant his own version of the Scriptural doctrine of justification by faith. He insisted that man is justified by faith, not by works, as for example by the use of Sacraments regarded as a clerical privilege or monopoly. He condemned the too-prevalent notion that the laity in the Church should be expected only

to attend rites performed by clergy in their behalf. Luther insisted on the need of individual faith, and demanded individual, popular knowledge of all that pertains to the Christian life, and individual, popular share in all the Church's rites. One of his cardinal doctrines was the priesthood of the laity. He asserted this in such a way as to make men infer the non-priesthood of the clergy, and then the non-existence of any priesthood at all: but in his first emphasis on the truth of the priestly character of the whole people of God he was sounding a call which much needed to be sounded in his day and generation. A great part of his practical work aimed at having the truths of religion brought home to all hearts, and at having the acts of religion shared by all worshippers.

There were four ways in which he did more than anyone else to popularize Christianity among the Germans: by requiring preaching and teaching, by translating the Scriptures into German, by introducing a German Liturgy, by composing the first German hymns.

"How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" The Epistle to the Romans, Luther's favorite book in Scripture, taught the necessity of faith, and implied the dependence of faith on preaching. Hence Luther preached, and urged the sending forth of a teaching, preaching ministry. It is by no means true that there were no preachers in the mediæval Church. The great mendicant orders produced noted and effective preachers: but it is true that in the fifteenth and sixteenth centuries a formal, perfunctory use of sacraments was so generally accepted as the whole of religion that teaching and preaching as a general and effective part of the Church's life were largely in abeyance. Many had deplored this fact; but none had been able extensively to remedy it. The demands of Luther did. He not only inaugurated a campaign of popular preaching in Saxony, and was influential in having this Saxon example followed elsewhere in northern Europe; but the demand for a teaching ministry became so general that not only was preaching everywhere a Protestant specialty, but the requirement of it was one of the leading reforms of the Council of Trent.

The desire for preaching, which characterized all western Christians during the seventeenth and two following centuries, and, more important, the desire for Christian teaching, which has not, like the passion for sermons, died out in our own day, largely owes its beginning to Luther. It is true that much, or most, of the preaching encouraged under auspices of his name has been fanatical and violent, much of the teaching for which he was ultimately responsible a one-sided presentation of a limited number of aspects of Scripture; but the appeal for sound learning and clear teaching was in itself the remedy for its own excesses and misguided zeal, in that the taste inspired by a little learning normally leads to deeper draughts from the Pierian spring. In this part of his work, Luther must be ranked with the exponents of the Renaissance spirit, leaders of the New Learning like Erasmus and Colet; and along these lines his actual influence was greater than that of any other.

It was Luther, too, who first in modern times insisted that the language of the Church should be the common language of the people. The most important work of his life was the translation of the Holy Scriptures into German. The German Bible, considered merely as literature, is a German classic; and, as the first widely-read German in print, it served to determine the norm of literary expression. When German superseded Latin as the language of public speakers and writers, it was the vigorous idiom of Luther which was generally adopted. Although the Bible had been translated into many tongues before, it was due chiefly to the fashion set in Saxony that in all northern Europe men were enabled

to read and to hear the written Word of God, every man in his own tongue wherein he was born.

It was Luther, again, who introduced into Saxony the German Mass and later a German Order of Divine Service. Had he been content to translate the Liturgy of the Church into the tongue of his people, it would have been well: but in some respects his work of translation was a work of transformation away from, not toward, the standards of primitive Christianity. In this connection, however, it is necessary only to emphasize that his zeal to instruct German minds and to convert German souls led him to adopt for teaching and praying the language which Germans could best understand. The same motive which induced the Roman Church of the third century to discard Greek, the ecclesiastical language of that day, for Latin, then the vernacular of western peoples, induced Luther in the sixteenth century to use German. Another important contribution which he made to the development of German Christianity was his composition of the first German hymns. Nothing is so effective as hymnody to bring home to souls the personal significance of religious truth, to express the language of religious emotion. To Luther Germany owes it that for four hundred years the truths of Christian faith and hope have been movingly expressed in German poetry and melody.

The increase of popular knowledge and of popular share in religious acts everywhere owed much to Luther's example. An excellent example of the wider spread of his influence may be seen in England. Lutheranism had little direct effect on the English Reformation. The first Lutheran teachers in England were suspected and suppressed: at no time did the Church of England set itself to copy Lutheran patterns. The continental influence directly affecting England was Calvinistic, the impress of which is clear in all stages of the development of Anglicanism. Yet the indirect effects of Lutheran influence are important. They had contributed largely to the education of Archbishop Cranmer, who had a leading share in guiding the Church of England's course. In his most important work he but did for England what Luther had already done for Saxony.

The translation of the Bible into English, although due largely to demand for an English Bible long prior to the sixteenth century, was nevertheless instigated by knowledge of the vernacular version of the Scriptures in Germany. The use of English, first for parts of the Mass, and later for all services, was a following of the Saxon examples. The direct influence of Lutheran models in the formation of the Prayer Book is somewhat greater than has always been admitted. This appears in the use made of the work of Hermann, Archbishop of Cologne, whose efforts to popularize worship in his own city had various suggestive hints for the compilers of the English Prayer Book. The Litany, for example, is due to him. And in the Prayer Book's intention to encourage congregational worship, intelligent following of, and participation in, all of the Church's rites, bringing home the meaning of every act of worship to the people by the comparative simplicity of its directions and by its use of the common tongue, may be seen one example of a work which Luther began. It may be maintained therefore that we represent one line of his influence in our use of and belief in the English Bible and English Prayer Book, as the most effective instruments for bringing the truths of Christianity home to the consciences of English-speaking people.

II. EVANGELICALISM

The characteristic principle of Luther's teaching and influence is often termed Evangelicalism, by which is meant insistence on the necessity of vital, personal religion, living faith. This it was which at the outset gave the Lutheran movement its strength. It was a protest against a religion of mere externalism, dead works, the assertion of the need of something vital, as distinct from acceptance of scholastic definitions and obedience to ritual prescriptions. As expressing the principle of religious life it burst the bonds of intellectual and practical legalism. Wherever its influence made, or makes, itself strongly felt, it illustrates the truths underlying religious individualism.

It cannot be maintained that every appearance of the type of thought and life called Evangelical is due to the influence of Luther. The evangelical type of man is as old

as Christianity, if not as humanity itself: there would doubtless have been various evangelical revivals, had Martin Luther never lived. There have been many examples of the specially Evangelical spirit in every period of the Church's history, and not least in the Middle Ages. The sources of modern Evangelicalism are not all to be found in Saxony. Nevertheless he is the great apostle of evangelical principle standing at the beginning of the modern era; and subsequent Evangelicals have been affected by his teaching and example. There are psychological currents in the life of humanity, which may be recognized in broad views of history. All who are imbued with evangelical instinct belong to the same current and category as Luther.

But within less than half a century after Luther's death the system which bore his name had developed a scholasticism quite as elaborate as the mediaeval; and its living convictions had been petrified. Many Lutherans, so-called, were little like Luther. He had spirit without system; they developed system without spirit. Seventeenth century Lutheranism had become the antithesis of what Luther strove for, a system of dead dogma and lifeless legalism. Hence it has happened that in modern times many not bearing the Lutheran name have better represented Luther's spirit than Lutherans themselves. Wherever the evangelical principle shows itself, however, wherever stress is laid on subjectivity in religion, there is trace of the influence of the Saxon reformer.

The dry bones of seventeenth century Lutheranism plainly needed the power of the Spirit to revivify them. As Luther had revolted from externalism in the mediaeval religion he knew, so in time, for the same reason, men revolted from the system which bore his name. The best known of these are the German Pietists. The late seventeenth and early eighteenth century saw an evangelical revival in Germany in which was more of the spirit of Luther than in the established Lutheranism which refused to recognize them. Pietism is the Methodism of Germany and has an analogous history. A form of mysticism, it insisted on the development of a pure, inner, spiritual life. Positively, it sought to cultivate devotional study of Scripture, and practical philanthropy; negatively, it aimed at the abolition of scholastic theology and the disparagement of controversial, philosophic, and scientific studies. The sphere of its operations was its Bible classes and prayer meetings. It produced many beautiful examples of saintliness, and also a crop of pious absurdities. The forerunner of the movement was John Arndt, whose *True Christian* had an influence like that of *Pilgrim's Progress*; but the leader, the Wesley of this German Methodism, was Philipp Jacob Spener, whose *Collegia Pietatis* suggested the popular nickname of his followers. Spener in his classes urged the necessity of good works and the sinfulness of worldly pleasures, as well as the devout study of Scripture. He was not committed to the radical doctrines of some of his followers, who, in their disparagement of human learning, opposed all common sense, and in their Donatist-like repudiation of all who were not "models of piety", according to their own rigid standards, fostered the spirit of schism in the Church. Eventually the Pietists made themselves felt throughout Germany, chiefly through the influence of the University of Halle, a Pietist foundation, which became the center of the movement, a great school of Biblical learning, of devotional study of Scripture and of hymnody, which provided teachers and catechists for Germany, Denmark, and even Greece, and sent missionaries to Jews and Mohammedans.

The Pietists were strait-laced precisians, but, in spite of limitations and crudities, represented the best element in German Protestantism. After a time, however, they lost power. During the eighteenth century, zeal waned, and practices became more formal. Reason was repudiated for conviction born of motion; there was an air of unreality about their high pretensions, sometimes hypocrisy. Dogmatism emptied of life, and pietism grown insincere, were largely responsible for the eighteenth century's growing skepticism. The seventeenth century in Germany had shown two things, science without earnestness in the established Lutherans, earnestness without science in the Pietists. Neither could satisfy the religious and intellectual needs of the modern world.

One offshoot of the Pietists were the Moravians, who must be considered as a Missionary Society rather than as a Church. Originally they were Hussites in Bohemia; but a body of them were received by Count Zinzendorf on his estate in Herrnhut, where they were banded into the *Unitas Fratrum*, and trained by Zinzendorf in Pietist principles. Herrnhut was the scene of much mawkish and maudlin extravagance of religious emotionalism, which many Moravians regretted. The history shows the unhappy results of the lack of ecclesiastical order and authority, and the prevalence of "enthusiasm" of the opprobrious type. It was among the Moravians that the "theology of blood", an emotional statement of the doctrine of the Atonement, and the necessity of instantaneous conversion were first taught. Here as elsewhere "conversions" often took violent, even insane, forms, and resulted in disastrous unreality. Yet the goodness and greatness of the Moravians appear in their missions. They are, for the whole Christian world, the most heroic missionaries of the eighteenth century. In five successive years, 1732 to 1736, they inaugurated missions among the most remote peoples of whom they heard, the negroes of the West Indies, the Esquimaux of Greenland, the North American Indians, the South American Indians, the Hottentots of South Africa. Within a quarter of a century they had founded some eighteen new missions, including stations in Labrador, Australia, and Thibet. On the whole, the work led to good permanent results. The missionaries gave themselves up unreservedly to the peoples to whom they were sent; and their work was characterized by thoroughness and simple sincerity. They illustrate the inevitably missionary expression of the evangelical instinct.

It is unnecessary to enlarge on Evangelicalism in the Church of England, and on the history of Methodism. This was simply Moravian Pietism in an English form. John Wesley was suddenly converted by Moravian missionaries on shipboard, and later visited Herrnhut. The burden of his preaching was conversion and "the theology of blood", his class-meetings were like the *collegia pietatis* of Spener; the philanthropies, missions, and hymns of English Evangelicals, and also their narrow suspicion of human learning and worldly amusement, were exact imitations of their German counterparts. But behind all littlenesses and queernesses may be recognized as the determining principle the sense of the individual soul's dependence on and contact with Almighty God as revealed in our Lord the Redeemer. Its strength appears, even in strange perversions, in its passionate hold of the doctrine of the Cross.

Philosophy has often evangelical aspects; and there are Luther-like traits in many religious philosophers of Germany. These may be due more to inheritance of common German characteristics than to imitation or unconscious appropriation of the Saxon Reformer's thought; nevertheless, in much subjective religious philosophy is to be seen reflection of the general principles which he represents. The most striking example is that of Friedrich Schleiermacher, the leading figure in the religious thought of Germany in the early nineteenth century. As a religious philosopher he is chiefly remarkable for the emphasis he lays on the importance in religion of feeling. Preëminently a "man of feeling", his religion is wholly a matter of emotion. He expresses in philosophic terms what Luther had meant by "justification by faith only", Spener by "piety", and Zinzendorf by "conversion". Yet he combines this with other things, so that his teaching is a mixture of pulverized Christianity and pantheism, so completely mingled as to be indistinguishable; and, as the founder of what is called Liberal Theology, he is chiefly responsible for recent efforts to translate Christianity into pantheism and for much theological agnosticism. In his emphasis on emotion as the essence of the life of man, and on redemption as an inward consciousness of fellowship with God, he calls attention to a class of facts which most pantheists ignore. In his spiritual insight and mysticism, he is more Evangelical than Liberal, and in his influence on religious thought he kept alive in another form the German Evangelicalism which had been handed down through Michaelis, Bengel, and Spener from its primal source in Melancthon and Luther.

Another example of the same line and type of thought is to be found in the importance attached by Albrecht

Ritschl and others of the so-called Ritschlian School on *Werth-urtheile*, value-judgment. The chief point of agreement between those called Ritschlians is their conviction that God is only known as He reveals Himself in experience. Theology, they say, sets forth not what God is, but what He is worth to us; revelation comes only from individual consciousness of value. They have adopted the theory of knowledge most often associated with the name of Lotze, who reconciles faith and reason "by the amiable expedient of shutting up each in a watertight compartment of the mind", saying in effect that a thing may be at the same time false in reason yet true in faith. This is no new theory. It was held apparently by such different teachers as Avicenna, Averroes, Pietro Pomponazzo, the Jesuit Ravignan, and Luther. But this "mental bookkeeping by double entry is bound to collapse under a clearer view of the unity of truth." The kinship between Ritschlian and Lutheran thought appears less in common acceptance of a hazardous epistemology than in their insistence on subjective religious experience so as to make religion independent of science. This is "justification by faith only" in a modern form. The enthusiastic acceptance of it in recent years represents a longing for something positive and evangelical in reaction from the dryness of Tübingen negations, a struggle to maintain spiritual convictions in face of a destructive materialism. Yet the effort to secure a half-basis for religious truth, by seeming to concede the impossibility of its having a complete basis in experience and knowledge, runs risk of depriving it of any base at all. "It is the task of theology," wrote Ritschl, "to guard the peculiarity of the thought of God—that it ought to be expressed in judgments of value only. . . . We know God only in His effects on us." "The thought of God has value for me; there God exists," I argue. "The thought of God has no value for me; therefore He does not exist," argues another. "I really can not tell whether the thought of God has any value for me or not," will be the thought of most following this line; "therefore I can not tell whether He exists." The inevitable tendency of this theory is toward complete agnosticism.*

In making religious feeling the value-norm, there is a revival of the thought of Schleiermacher; the unguarded subjectivity is a revival of Luther. The conflict in the differing value-judgments of individuals is nothing but the modern reproduction of the clashes between opposing private judgments of the sixteenth century. It is certainly true that the religious needs of individuals provide the basis for individual faith and furnish to the individual antecedent probability for the existence of God and a revelation of Himself; but it does not follow that we can dispense with conviction either in God's reality or His Self-revelation. The truths of religion must be individually apprehended; but they can not be individually-evolved.

There have been many tendencies to overlook the subjective evidence for faith by making it rest solely on external authority. This dogmatic legalism inevitably provokes revolt, evangelic in spirit and religious in temper. But the implied independence of religious from all other human experience represents an effort to divide man's personality and the world in which he lives, in such a way as inevitably to foster that dualism which is contrary to the first article of the Christian Creed. Christianity claims to belong to and to control man's whole life; and no theory of it can be permanently satisfactory which leaves tracts of experience beyond its purview and scope. The system of Ritschl is a presentation, rather than a solution, of problems, exciting more questions than it answers. Judged according to standards of traditional Christianity, its limitations and negations are most apparent. To be understood rightly, however, it must be judged by its relation to the destructive skepticism of its German context.

* On the principle of value-judgments anything can be proved; and no religious truth has more striking evidence of this sort than the doctrine of papal infallibility. Pio Nono once said, "As Abbe Mastai I believed in infallibility; as Pope Mastai, I feel it." There is no getting beyond that. Not only is here the evidence, such as the private judgment of any Ultramontane could give, that the doctrine has for the individual conscience religious value, and therefore at least relative truth: but here is highest expert evidence as to the fact, if each individual is ultimate authority for his own internal sensations. One might question, perhaps, Pio Nono's beliefs; but it would be rude to dispute his feelings!

Then its constructive purpose, and its steady tendency to return to traditional positions, become apparent. In an age of materialism Ritschl has exalted spiritual aspirations and demanded the subordination of material interests; and in an age when theology had been speculated out of reach he insisted on subordinating it to religion and on making it minister to practical Christianity. His work is a work of reconstruction, restatement, reformation, necessary and obviously useful. Both in its general character, and in many points of detail, it suggests the sixteenth century movement of reformation in Germany, and may well be taken as a recent illustration of the continuance of the principles maintained by Luther, of the continued existence of his influence viewed on its positive side.

(To be concluded next week)

PHILANDER KINNEY CADY, PRIEST AND DOCTOR

AN APPRECIATION

BY AUGUSTUS DAVIES

ON a certain week-day, a good many years ago, Morning Prayer was being said in Christ Church, Poughkeepsie, N. Y. After the second lesson, the rector announced that the Sacrament of Holy Baptism would then be administered; whereupon, there was a pause which grew in length, until both the priest and the congregation became apprehensive. At last, a gentleman in a pew in the middle of the church walked up the aisle and said to the priest in a loud whisper, "He hasn't come, Sir!"—and the service proceeded to the end.

The case was one of "too many cooks". Having been left in charge of his regular nurse, the "Gamp", a housemaid and a waitress, the dressing of the baby was so prolonged that he was not at the church building at the customary time, and his admission to the Church Militant did not take place until the morning office was ended. The officiating priest was the subject of this sketch: its author was the infant, and it is hardly an exaggeration to say that from that moment there began a friendship which lasted through the remainder of Dr. Cady's long life. Dr. Cady always derived pleasure from telling the story of my delayed baptism, in my presence, and I am sure that I took equal pleasure in hearing him tell it.

Early childhood is no respecter of persons or of offices, and, perhaps, it is to be regretted that the years in which I was most nearly associated with Dr. Cady were those in which I was incapable of appreciating any of his remarkable powers: the time when one does not go but is taken to church, and when a sermon is regarded as something somewhat in the nature of a necessary evil. On the other hand, the easy familiarity of infancy, with my quasi-rector, may have had its advantages. I call him my *quasi*-rector, because, although I was baptized in Christ Church, and continued to live in Poughkeepsie for a long time, I really was a parishioner of the Church of the Holy Comforter, which parish was founded by my father, Mr. William A. Davies; but as my father remained on the vestry of the mother (Christ Church) parish for several years after the birth of the daughter parish, our family was, in a measure, connected with Christ Church, too. In all events, the rector was a frequent visitor at our house, and his friendship for my parents and my intimacy with his son, the late Rev. Hamilton Cady, helped to keep the families in close touch.

But it was not until he had left Poughkeepsie, and become rector of St. James' Church, Hyde Park (six miles north), that I began to wake up to his remarkable qualities: to realize, for instance, that there was a decided difference between sermons by ordinary priests and sermons by Dr. Cady. His sermons, with their spontaneously deep spirituality, their penetrating discernment of character, their searching examinations of human frailty (conducted in the first person plural, that style which does so much to bring the preacher close to his hearers), all expressed with a manner of almost stern sincerity, in language whose perfection was little short of marvellous—those sermons were rare gems. They thrilled at the time one heard them and remained in the heart and memory for long after. The perfection of his English seemed to be second nature to him. Whether he preached (with or without notes), or wrote a theological

lecture, or a short note to an intimate friend, or a business letter, the composition was a model of expression, in every sense of the word. A distinguished judge, at one time a parishioner of Dr. Cady's, used to take pleasure in anticipating the words which his rector might use, in his sermons, and said that the words which came were invariably the only ones which could be absolutely right. Dr. Cady said once that he regarded the right use of adjectives as the great test of a literary style. Certainly, his own power in that direction was phenomenal. I know that the various bishops, deans, parish priests, monks, and other clergy who have "sat under" him, at the General Theological Seminary, will corroborate all that I say.

Someone has said that only those who possess a sense of humor are competent to speak or write on religion. If that is true, Dr. Cady's competency never could have been questioned. His sense of humor was as subtle and delicate as all his other fine qualities. It could be sharp, but it was always justly so: it was usually genial and kindly, and his jokes were as often on himself as on others, as, for instance, when he found one of his classes, at the Seminary, over-hilarious, and exclaimed: "Gentlemen, you are just as foolish—as I was when I was a student in the Seminary!" Or, when there happened to be a prematurely bald student in the class, and, feeling a draught on his own bald head, he said: "Will someone please close that window? Mr. P— is sitting near it, and might catch a cold in the head."

I must leave it to some alumnus of the Seminary who had the privilege of his lectures, to record some of his utterances, but I must mention one, told me by a friend. Describing the old-fashioned First-Sunday-in-the-Month service of years ago, he said: "The Holy Communion was celebrated after an *exhaustive accumulation* of services, and a sermon of the usual length."

There never could be any question as to the type of Dr. Cady's Churchmanship. It is a matter of New York Church history that he was the first priest in the diocese to introduce a weekly Eucharist in a parish church outside the city of New York. To enter the Seminary chapel and find that he was to be the celebrant, or was saying a choir office, always insured for one a more truly devotional spirit in either service, and merely to see him in the sub-dean's stall was an inspiration.

It is good to think of him, in his last years, freed from the responsibilities of his professorship, and living in a beautiful country place in Ridgefield, Conn., devoting himself to the beautifying of his surroundings, cultivating flowers, celebrating the Holy Eucharist in his private chapel; lovingly attended by his daughter and her devoted friend, who, for many years, had been like a second daughter to him.

May God grant him eternal rest, and may light perpetual illumine him!

"Take him for all in all,
We shall not look upon his like again."

A LIBERTY BOND SERMON

BY THE REV. MERCER PATTON LOGAN, D.D.

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."—I Samuel 30:24.

DAVID, in settling a controversy between those who tarried by the stuff, declared a principle that stands to-day.

It is as important to educate the nation as it is to train the soldiers in the science of war. In educating the nation in mind, in spirit, and in conscience, we are tarrying by the stuff. It is as necessary to make national conditions what they ought to be as it is to go down to battle. In making conditions the highest, the best, and the purest, we are tarrying by the stuff. It is as essential to have a great army of producers as it is to have a great army in battle array. In producing, in the spirit of patriotism, we are tarrying by the stuff.

The Liberty Bond is a great national measure to educate, to make conditions what they ought to be, and to supply the sinews of war. Every man should have one.

And then one shall be as the other. "They shall part alike." The victory of one shall be the victory of the other, the honor of one shall be the honor of the other, and the blessing of one shall be the blessing of the other.

On Reunion*

By the Bishop of Vermont

I. Essentials and Non-Essentials

THE subject of this paper is *Essentials and Non-essentials* in reference to Reunion, or *Principles* to which we must cling, and *Preferences* which we may and should be ready to yield, as *terms of intercommunion* between different existing Churches. Let it be understood that this is what is being considered.

A. I shall begin with *Non-essentials*, points that may be given up, or, however valuable, not insisted on as terms of intercommunion; things neither to be forbidden nor required, but left open for national or other Churches which, following varying lines in minor matters, are at one in what we call fundamentals.

1. Freedom to use *more or less of ceremony* in divine worship may go without saying. If any religious bodies prefer to be without instrumental music—like the Russian Orthodox Church or the older Presbyterians—let them remain so. The use of lights and incense and vestments, with pictures and statues, must be equally free. Different nationalities and temperaments must be allowed to express themselves each in its own way.

2. So long as the due administration of the Sacraments is safeguarded, *fixed forms of service*, like our Order for Morning and for Evening Prayer—however valuable and ideal—must not be insisted on. Freedom for extemporaneous prayer and for much simpler forms, as in Litanies, etc., must be allowed. Practically this is the case with the Roman Catholic Church, where the Breviary offices are for the most part unknown to the laity, elastic devotions like the Rosary and the Stations of the Cross taking their place for popular use.

3. *Services in the vulgar tongue* must not be insisted on for all occasions and purposes, however they may be held to be generally more edifying. The Slavonic used in Russia, and Latin throughout the Roman Catholic Church, cannot be forbidden, however it may gradually be supplanted by the language of the people. Prayer Book English is hardly more intelligible than Latin to many in our congregations. With regard to a good many matters of this kind we must not be too stiff in condemning practices which we do not desire or approve for ourselves. Moreover we must be content to let the better practice make its way as it appeals to reason and experience.

4. The same principle would apply to such practices as the *Invocation of Saints*. With the long and general consent of large portions of Christendom, these cannot be condemned wholesale, though we may well regard such invocations, offered at the same time and in the same way with addresses to Almighty God, as exceedingly dangerous and needing careful guarding in the way of regulation and explanation.

5. *Opinions*, however correct we may be sure they are, that go beyond the decisions of the Catholic Church embodied in the creeds, cannot be imposed on others as terms of communion, nor *varying opinions* within these limits forbidden; *e. g.*, concerning the inspiration of Scripture, the manner of our Lord's presence in the Sacrament, or theories as to the Atonement, or the state and condition of the departed, or as to the Apostolic Succession—provided the due transmission of the ministerial commission be held to in practice.

The Thirty-nine Articles of Religion—with a good many other Confessions of Faith—may be contrasted with the Creeds in this respect. The Articles at any rate were never intended to have world-wide application, but to be terms of agreement—for the most part shutting out controverted questions—among the English clergy at a particular period in the Church's history.

6. Even when we come to the Catholic Creeds—the Apostles' and the Nicene—a distinction must be made between their actual language and the truths that the words

are intended to affirm and guard; *e. g.*, the difference between the East and the West as to the repetition or omission in the Nicene Creed of the *Filioque*, that tells of the procession of the Holy Ghost from the Son as well as from the Father, need not be a bar to intercommunion provided explanations are accepted making clear that the doctrine confessed is identical, that there is no idea in the Western mind of asserting a *second and separate origin* of the Spirit's being. The word "substance", in the clause of the Nicene Creed declaring our Lord to be "of one substance with the Father", may be misunderstood in a material sense; the Greek word (*οὐσία*), of which it is a translation, is hardly open to this mistake. It means of course "of one *essence* or *nature* or *begin*". The word "Hell" in the Apostles' Creed about our Lord's descent is explained in a note in our Prayer Book as being equivalent to Hades or the place of departed spirits, not to the abode of the devil or of lost souls. These last are merely *verbal* misunderstandings. But they help to illustrate the distinction between the *words* of the Creeds and the *truths* the words are intended to express. As words of one *tongue* may be translated into words of another tongue, so the terminology of a later *age* or philosophy might conceivably be substituted by general agreement for that of an earlier age, without alteration of the fact or truth declared. But this would be quite different from *explaining away the fact or truth*—*e. g.*, of our Lord's miraculous Birth of a Virgin Mother, or of His actual Resurrection from the grave, under cover of a supposed change in the meaning of the words. Acceptance of the truths affirmed by the Creeds, and of the Creeds as guarding those truths, is a necessary condition of intercommunion, however the truths may be expressed in varying tongues or languages.

7. Among non-essentials must be reckoned the particular *organization* of the Ministry. Provided the Ministerial Commission given by our Lord to His Apostles has been duly transmitted, there may be all sorts of hierarchical arrangements; not only bishops, priests, and deacons, but various minor orders, and deaconesses, with archdeacons, archbishops, and patriarchs, even a pope, if it were thought best, as a chief bishop by ecclesiastical arrangement as distinct from divine necessity. There may be missionaries and evangelists as well as settled or local pastors; suffragan bishops and missionary bishops with or without separate jurisdiction, or a college of bishops exercising collective rule, as well as diocesan bishops; provincial as well as diocesan and national councils; with varying relations in different countries of the Church and its officers to the civil power. No particular form of hierarchical organization is to be imposed on all or made a condition of intercommunion between Churches.

8. There are matters of *Disciplinary arrangement* that come under the head of Non-essentials: *e. g.*, the manner of the observance of *Sunday*, the festivals and fasts with the different seasons of the *Christian Year*; the question of *amusements* that are allowable for Christian people; the *marriage or celibacy of the clergy*. These are all matters for regulation according to the wisdom and discretion (or the reverse!) of particular or national Churches, without imposition on the whole body of rules made for their own members. Under the same head would come regulations about *Penitential Discipline*. Provision there must be for the authoritative admission to or exclusion from the Sacraments; but rules for the exercise of such discipline with

* These papers were written to be read at the annual conference of the Companions of the Holy Cross, a society of Churchwomen, the subject for discussion under various heads this year being *The Reunion of Christendom*.

public or private confession and the reconciliation of offenders might vary—as is the case now.

Following what has been said about what may be considered Non-essentials for Reunion, and before going on to a consideration of Essentials, I want to make two remarks by way of caution.

(1) Individually and collectively we must be loyal to our own Church and its rules and practices, if as a body we are to make our contribution to the treasury of Christendom. It is not by being lax Churchmen that we shall help the cause of Reunion, but by intelligent and loyal Churchmanship. It is for the authorities of the Church to relax rules or to make concessions or propose terms, not for any of us on individual or parochial responsibility.

(2) As warned by the last Lambeth Conference, in all our endeavors care must be taken to do what will advance the reunion of the *whole* of Christendom, and to abstain from doing anything that will retard or prevent this great final aim and object. Any tampering with the Creeds or Sacraments, or surrender of the Apostolic Ministry, however it might conciliate large numbers of loosely organized Protestants, would at once and inevitably provoke a schism in our own Church, and would fatally injure any prospects of our serving as a mediating link between the old historic Churches of the East and the West and modern reformed bodies.

B. When we come to *Essential Conditions for Reunion*, four stand out as practical matters, about each of which a few words of explanation may be said.

1. The acceptance of and adherence to the *Catholic Creeds* (with the limitation already mentioned as to the exact language employed) as embodying the revelation made in its completeness by our Lord Jesus Christ and safeguarded by the Scriptures. The Christian religion, it must be continually borne in mind, is a matter of *revelation* by God, not of speculative *discovery* on the part of man. The revelation was gradually made through the Prophets and completed by our Lord Jesus Christ. The Scriptures are the record of this progressive revelation. The Creeds embody the conclusions of the Christian Church after threshing out questions connected with the fundamental truths taught by our Lord Jesus Christ and recorded by His Apostles and their disciples.

If it were a matter of *discovery*, later ideas might perhaps be superior to those of earlier times. In a matter of divine Revelation we have continually to hark back to the original deposit. At the same time the Church, under the guidance of the Holy Spirit, is continually learning more of what is contained in the revelation and of the manifold application of its truths.

2. *The Sacraments* as divinely appointed channels of grace, covenant meeting-points with God, through which the Holy Spirit binds us in union with the perfected manhood of our Lord Jesus Christ, and so in fellowship one with another as members of His Body. The Christian Church is not a human organization, which Christians may join or not as they think would tend to their own and others' edification. It is a spiritual organism, the Body of Christ, to which *we are joined* at Baptism, and in which we are to grow up, nourished by all its means of grace, to perfect fellowship with Christ. It is a living body, animated and inspired by the Spirit of God. To abandon its fellowship is to separate ourselves from God, whatever excuses may be made for ignorance and good will.

3. *Confirmation* as the completion of Baptism, not as a renewing of vows (which of course may be done at any time), but as a sacramental ordinance for the conferring of a further gift of Grace by the indwelling of the Holy Spirit. Counted in Scripture among the first principles, the A.B.C. or foundations of the doctrine of Christ, Confirmation cannot be thrown over or left optional, however variously it may be administered—

with the laying on of hands or with unction,

by the direct or the indirect action of the Bishop or Chief Pastor,

whether immediately following Baptism, or in the case of children after an interval.

4. With regard to the Ministry I shall repeat the ex-

pression I have already used more than once, because I believe approaching the question on this side is important to a right understanding of what is involved in the *Apostolic Succession*. This is the principle to be contended for and that cannot be surrendered: the due and orderly transmission of the Ministerial Commission from the Apostles to our own time and clergy. As a matter of historical fact the commission *has* been transmitted through officers whom *we* should call bishops, whether they were so called in the earliest time or not; but the important point to insist on is that only those who have received authority to ordain can act on behalf of the body in commissioning men for the Ministry.

The Apostolic Ministry has been a sort of backbone to the Church, linking together successive ages as well as different countries. In this way it has served not only as a guarantee for the validity of sacraments, but also as a guardian of fundamental Christian doctrine. Truth and Grace have alike been thus assured. Where the Historic or Apostolic Ministry has been abandoned or surrendered, not only has regard for the Sacraments as real means of Grace tended to die out, but also adherence to the Historic or Apostolic Faith has generally been shortlived. (We are speaking here, of course, of *bodies* of Christians rather than of individual disciples.) Witness the Protestant Churches in France and Germany, where Unitarianism or even further departures from the Christian faith have become dominant.

A word may be added here. As the Christian Church is entrusted with a *revelation* of God's mind and will, so it is an *historical institution*, intended through all time to transmit that revelation, interpreting, guarding, and applying it. The Christian religion is not to be picked out for themselves by individuals from a Book, any practice or belief being equally allowable which is thought by them to be taught in the Scriptures. The Christian religion is a system of faith and life, all gathering round the person of our Lord Jesus Christ, to whom the Christian pledges allegiance, with whom by the Spirit he is united in fellowship with all other members of the Body. "He that hath an ear, let him hear what the Spirit saith unto the churches." Corporate fellowship, social life, is the Christian ideal, not individual discipleship.

5. This brings us to a real difficulty. There are *Christian Morals* as well as Christian Belief. Both Life and Faith belong to the Christian Religion, the revelation of God's Mind and Will entrusted to the Christian Church. The Church is to teach our Duty towards God and our Duty towards our neighbor as well as the Apostles' Creed. And the Church must bear witness to her standards by the exercise of Discipline, withholding her sacraments and fellowship from such as transgress her laws. This applies to a wide range of moral conduct. We may take a single illustration with regard to lawful and unlawful marriages, *e. g.*, after divorce, or with relatives. While allowance must be made for reasonable differences of interpretation (such as have obtained in different parts of the Church), and for all sorts of perplexing cases, there must be a rule as to what is forbidden to Christian people and what is allowed, and agreement on fundamental rules for Christian living must be a condition for intercommunion. Here is the difficulty. Protestant bodies for the most part have practically no authoritative standards with regard to such matters. Protestantism is accountable for this, not only in its independence of rule and restraint, but by its doctrinal teaching. As Dr. Döllinger pointed out, the doctrine of Justification by Imputed Righteousness has displaced Moral Theology. A preacher of Christian morals feared to be regarded as "a Law-teacher."

In all that has been said it will be recognized that there is a plain difference between tolerating an individual Churchman, or even a clergyman, holding or teaching erroneous views, from which there is an appeal to the standards of the Church, and joining with a *body* which has a distinctly erroneous standard for teaching. We are concerned here with conditions for intercommunion between religious societies.

One word in conclusion. If sentiment rather than principle is to rule, the question must be asked, Where can you draw a line? Why and how can we exclude Unitarians or Quakers, who are often excellent and devout people and

foremost in good works? Yet their systems are clearly at variance with historical Christianity. The World Conference is specifically intended to *face* questions of difference concerning Faith and Order which were deliberately avoided at Edinburgh. Differences must be faced and treated with candor and courage as well as with charity. Then explanations may be offered, prejudices dispelled, and obstacles removed that do not cease to exist because we shut our eyes to them.

Of course there are many other points which I have not touched on under either head of Essentials or Non-Essentials. Two I should be puzzled to deal with: The refusal to baptize infants and the withholding of the Cup from the laity in Holy Communion. Certainly neither custom could be accepted as a rule for all, even if it were allowed for any.

[Concluded next week]

THE WORM TURNS

MILWAUKEE is like the proverbial worm. It is beginning to turn. If any more enthusiastic patriots are expecting to deliver war speeches here, they are respectfully requested to take notice that their audiences will be composed of Americans of precisely the same sort as those whom they would address in any other city. Because sixty years ago Milwaukee was a German village, and forty years ago a brewery conceived the happy thought of libelling its

own city in its advertising, it does not follow that the Milwaukee of to-day is anything different from any other American city—iron and steel being by far its leading industry, and religious literature being no small factor in its activities. More Church literature is produced in Milwaukee, for instance, than in New York and Boston combined.

"I am getting tired of going to hear popular lecturers on war subjects, and then have them begin their remarks by cheerfully assuming that Milwaukee is a German city and that they are talking, therefore, to Germans," says Frederic C. Morehouse in the *Milwaukee Journal*. "Dr. Hillis did that at the Auditorium Sunday evening. Mr. Empey did that at Immanuel church last week, beginning with an intimation of his own matchless courage in daring to speak in Milwaukee at all.

"If any more speakers on the war are to be brought to Milwaukee, I firmly suggest that the hosts advise them in advance that they are to speak to an American audience, in an American city, and that the Americans who will listen to them will resent any assumption that they are different from Americans in New York or any other place, or that they have to be mollycoddled by carefully chosen camouflage in language lest they rise in their wrath and mob the speaker.

"If anybody wants to make a speech to Germans, let him go to New York or Washington or some other center of German plots, where German plotters are repeatedly unearthed, and not come to an American city like Milwaukee, where from the beginning of the war to the present there has not been the slightest suspicion of disorder and where pro-enemy newspapers are accorded only trivial circulations."

New York papers please copy!

A PROCLAMATION

By the President of the United States



HEREAS, The Congress of the United States, by a concurrent resolution adopted on the fourth day of the present month of October, in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world, has requested me to set apart by official proclamation a day on which our people should be called upon to offer concerted prayer to Almighty God for His divine aid in the success of our arms; and

WHEREAS, It behooves a great free people, nurtured as we have been in the eternal principles of justice and of right, a nation which has sought from the earliest days of its existence to be obedient to the divine teachings which have inspired it in the exercise of its liberties, to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial, to the end that the great aims to which we dedicate our power as a people may not perish among men, but be always asserted and defended with fresh ardor and devotion, and, through the divine blessing, set at the last upon enduring foundations for the benefit of all the free peoples of the earth; now,

THEREFORE, I, Woodrow Wilson, President of the United States, gladly responding to the wish expressed by the Congress, do appoint October 28th, being the last Sunday of the present month, as a day of supplication and prayer for all the people of the nation, earnestly exhorting all my countrymen to observe the appointed day, according to their several faiths, in solemn prayer that God's blessing may rest upon the high task which is laid upon us, to the end that the cause for which we give our lives and treasure may triumph and our efforts be blessed with high achievement.

WOODROW WILSON.

Washington, October 20th.

CLINTON ROGERS WOODRUFF, EDITOR

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

SUFFERING FROM LACK OF MEDICAL ATTENTION

THOSE who suffer most from lack of care or from improper treatment, during illness, are almost always those of moderate means. The poor are cared for by the best doctors and nurses through the great medical charitable institutions, the hospitals and dispensaries which minister to their needs, and the rich can afford to pay for these services at the price which they should command. But the people who have small means cannot pay such cost, yet neither are they, nor should they be, recipients of charity. Hence illness with them often lasts far longer than it should, and the preventable suffering entailed is sometimes extreme. The Household Nursing Association of the Women's Municipal League meets just this need. Mrs. William Lowell Putnam explains that it provides for the care of sickness in the home and for the care of the home during sickness by furnishing trained attendants under the charge of a trained nurse. The supervising nurse visits the patient before sending an attendant in order to select the right one for the place—and after installing her the nurse makes visits to each patient daily, or as often as may be necessary in order to supervise the care given, assuring its quality in every case. The work is not a charity, for the patients pay for the care given them, in which is included, as each patient's share, part of the overhead charge, and in a time not far distant the work should become entirely self-supporting.

THE COST OF LIVING

At the Conference on the High Cost of Living recently held resolutions were adopted declaiming that one per cent. of the people draw nearly \$2,000,000,000 net ground rent annually, that land speculators pay but a trifle of the costs of the war, while with the exception of the tax on incomes and excess profits most of the war taxes are levied on workers. The resolutions then declared:

That the conference favored a federal tax of one per cent. on the assessed value of all land and a tax of 2 per cent. on the assessed value of land that is not improved, the proceeds to be used for the war, in place of further taxes upon industry and workers, and as a means of liberating the land for the people, and increasing the food supply; and also

That as all the natural resources of the country, coal, oil, ores, timber land, and water power, have been monopolized in a very limited ownership, and the owners are reaping huge profits from gifts of nature for the use of all, while governmental regulation of prices alone has proved and must prove ineffective, they favor immediate legislation empowering the Federal government to take over and to operate any or all of these natural resources—the owners of title to be paid only for their actual prudent investment but nothing for good will—and that the products thereof be sold at cost, at least during the war.

A STUDY IN MUNICIPAL GOVERNMENT

At the town meeting held in Walpole, Massachusetts, in March, 1915, the following article in the town warrant was accepted by the voters:

"Voted that the town planning committee be instructed to make an investigation of the various forms of town government submitting a report to the citizens of Walpole, together with their recommendations for a town government for Walpole, at the next annual town meeting."

Immediately following this official instruction, the town planning committee began a careful and thorough study of the various existing and proposed forms of municipal government, particularly as to their application to a community of the character of Walpole. After analyzing the data col-

lected, and making a special study of the more recent developments in municipal administration, the committee issued a preliminary report and later a more comprehensive report, both of which have been published in pamphlet form.

As an outgrowth of the movement Charles Sumner Bird, Jr., has written a volume for the National Municipal League Series (published by D. Appleton & Company) on Town and Industrial Planning, which affords for small communities the same excellent and experienced advice as has been available for the larger cities.

"BILLY" SUNDAY WORKS FOR HONEST ELECTIONS

One of the features of the Detroit meeting of Billy Sunday was the distribution of cards for securing the signatures of men who would assist in getting an honest vote on election day. Mr. Sunday said:

"I am not only willing but exceedingly glad to have these cards put out. It has been a matter of keen regret to me that so seldom is there any organized civic body equipped to apply to the community the social side of my message. The churches care for the spiritual results in the individual, but results in the community as a whole are largely lost without the follow-up work of some civic organization."

MISSION LITERATURE

The Philadelphia Church Mission of Help has issued some very interesting literature from which I take the following striking quotations:

"ENLIST NOW! CHURCH MISSION OF HELP is in the first line trenches in the fight for the protection of the young girl who faces the evil forces of the world—vice, homelessness, poverty and sickness, ignorance and loneliness. Join in the forward drive to protect our little sisters and our brothers in uniform, by becoming a member of the Church Mission of Help."

THE CIVIL SERVICE COMMISSION of Ohio has refused leave of absence to one of its employees who desired to manage a wet campaign in one of the counties of the state. The Commission felt that the managing of either a dry or wet campaign by one of its employees, while possibly not falling under a strict definition of political activities, would in fact constitute political activities to such an extent that the Commission could not properly grant leave of absence to engage in it.

THE SOCIAL SERVICE COMMISSION of the diocese of Western Massachusetts has prepared a list of available speakers on social and civic topics. In publishing the list the commissions says: "As these are busy men, if possible, let them choose dates and do not be disappointed if the first declines. We have purposely selected men who speak authoritatively and are therefore much sought. They speak without fees, but the local parish assumes all expenses."

TWO MEMBERS of the Joint Commission on Social Service were present at the interesting meeting of the American Alliance for Labor and Democracy in Minneapolis—William F. Cochran of Baltimore and the Very Rev. Bernard I. Bell. The latter addressed the Alliance briefly on the Moral Aspect of the War from the Point of View of Labor.

ROBERT A. WOODS, the new President of the National Conference for Social Work and a member of the Joint Commission on Social Service, conducts a weekly department in the Boston *Transcript*, under the title, The Social Settler.

AMERICANISM will be featured in the night schools of Milwaukee this winter.



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.

"CATHEDRAL USES"

To the Editor of *The Living Church*:

MY attention has been called to a communication in your issue for September 8th last, animadverting upon the service held in the Cathedral in this city August 26th last.

I beg leave to say that the Very Rev. Dr. Massie, Dean of the Cathedral, has not been in actual charge of the Cathedral services from at least the first of July last, because of a serious and protracted illness. I am happy and thankful to report, by the way, that he is making a complete recovery, and that his entire restoration to his former vigorous health is promised by his physicians.

Meanwhile the Cathedral has been in charge of the Rev. Dr. Richard Wilkinson, of the Church of the Good Shepherd in this city. He has had to perform the difficult task of ministering to the two congregations: celebrating the Holy Communion at an early hour and officiating at night in his own church; officiating at the Cathedral at the 11 o'clock service; attending the Sunday school of both churches; and performing all pastoral duties required in both.

I have the utmost confidence in the rubrical exactness and loyal Churchmanship of both these brethren. I have had occasion to observe their scrupulousness in conforming to the law and to the spirit of the Church. Both the Dean and the locum-tenens in the Dean's illness and absence are punctilious in referring to me matters that involve any serious questions pertaining to the Church's worship. The relations between them both and myself are absolutely delightful; and the Cathedral here gives the fullest desirable expression to the idea of a Bishop's church.

The service held in the Cathedral on August 26th was brief, as may have been suited to a summer day in this latitude. As I understand, it was entirely rubrical for the Litany to be said separately from the Order for Morning Prayer and from the Order for the Administration of the Lord's Supper. At any rate, the people had a chance on a Sunday to unite in the Litany, a most appropriate service for these critical and anxious days; and a service not too frequently rendered on the Lord's Day.

Dr. Wilkinson tells me he did say the Creed. The offertory anthem, to which your correspondent also objects, was taken from the *Mission Hymnal*, adopted by the General Convention in 1910. It may be that the rubric on page viii of the Prayer Book, on Hymns and Anthems, may have to be stretched a little to permit a hymn from that source to be sung as an offertory anthem in what may not be distinctively "Missionary work". (See resolutions authorizing this Hymnal.)

Your correspondent complains that it was not an ideal service. I have set forth the reasons why no attempt in that direction could be made at that particular time. The feeling in this diocese, that the services in the Cathedral are rubrical, reverent, and beautiful, is well-nigh universal. Respectfully yours,

LEWIS W. BURTON,
Bishop of Lexington.

Lexington, Ky., October 15th.

CLERICAL SALARIES

To the Editor of *The Living Church*:

SOME time ago the present writer sent a letter concerning the refusal of the Church to employ clergy at the zenith of their powers and contrasting its inaction with the enterprise of some cities in establishing employment bureaus which the merchants patriotically use in preference to other means of seeking employees, as they consider it an enhancement of their city's fame to display her interest in her citizens' welfare.

What a grim irony it seems to raise millions for the aged and infirm clergy while insuring the steady decrease of the ministry by refusing competent men a living so that they are forced into other occupations, their families destroyed, their homes broken up, and their children left to starve so far as the Church is concerned.

Can it be that the strength of the Church is like that of Egypt, of whom the prophet said, "her strength is to sit still"? Two men, one of whom came into our ministry from the Methodists and the other a very "high church" priest, have said that the Methodists make the best provision for the support of their ministers. Coming as it does from two such widely different quarters this testimony is valuable.

We cannot be Catholic in fact, however much we may theorize about it, while we are congregational in the method of selecting our ministers. It seems little less than practical heresy to treat the clergy as they are at present treated, no matter what our doctrinal orthodoxy may be.

When a clergyman can inform a bishop that there are four vacancies in the principal city of his diocese and then have to repeat the names of the parishes vacant before the bishop will believe him, "there is something rotten in the state of Denmark". There is plenty of work to be done and there are plenty of men to do it, but the Church wants skilled labor without paying for it, as one bright man who was forced into business said, and it is no more honest for the Church either to expect this or even to attempt it than it would be for a business firm to do the same thing. Thanks to the labor unions it is becoming steadily more difficult for the kleptocrats of business to practise this species of dishonesty "within the law", but the clergy are completely at the mercy of such people.

What THE LIVING CHURCH said of the great war may be adapted to the Church. We have been so busy trying to make good individual Christians that we seem to have lost sight of the fact that it is equally necessary to make a good Church. The Church is the pillar that upholds the truth; but if that truth is only on paper it will only alienate from the Church those who remember that the Master said that He was the way and the life, as well as the truth.

W. J. EHRHARD.

New York, N. Y.

"THE DAY OF THE DO" AND CHRISTIAN LAYMEN

To the Editor of *The Living Church*:

MY letter printed in THE LIVING CHURCH of September 29th, about the Gospel of the Do, has brought many inquiries.

The pastor of one of the great churches of New York writes to this Institute of Applied Christianity, saying: "If you know any way to induce laymen to become active in Christian service, which we pastors of a good many years' experience have not tried out, I would like to know that way."

The Institute of Applied Christianity knows such way. It is:

The other half of the Gospel. To explain: It is the task of ministers to make men see God. They provide Bible classes, preach sermons, administer the Lord's Supper. The Y. M. C. A., Brotherhoods, and Christian Endeavor also limit their work to Bible teaching, religious addresses, converting men, and getting them into Church membership.

Applied Christianity furnishes the lost half—the Gospel presented in the other part, as Jesus Christ preached it—doing God's work. It suggests tasks to perform that put Bible knowledge, sermon zeal, and Lord's Table strength to use, teaches men how to work, and is on hand to check up performance—or lack of it.

The Institute provides the following:

1. Christ's Economy—the Creed of the Candlestick. The teaching of Christ concerning the handling of material things in relation to spiritual ones.
2. It is able to suggest definite tasks to all men, very important work, that can be performed, no matter how busy a man may be, or how limited his resources.
3. It trains men to superintend Sunday schools, lead Bible classes, and hold boys.
4. It teaches the history, and reviews the present conditions, of the religious bodies to which respective men belong, and so makes well-informed elders, stewards, vestrymen, trustees; also workers who know how to work, where to work, why they work.

Pr claiming the Gospel in two parts, as Jesus Christ did, and not in one only, as Churches still do, quite changes the entire Christian outlook and achievement.

EUGENE M. CAMP.

52 East Twenty-fifth street, New York, October 6th.

"VARIATIONS IN PRAYER BOOK LANGUAGE"

To the Editor of *The Living Church*:

IT is not clear just what Job was trying to say, in plain English, in those words: "whom I shall see for myself, and mine eyes shall behold, and not another." What are the coordinates here connected by *and* in "and not another"? Is it I and not another shall behold? Or is it see for myself and not for

another? It really seems to unite these parts, and these only: mine eyes and not another. And yet what does that mean? Nothing. I do not see that the substitution of *stranger* helps any. But I must insist on being allowed to clear up a passage of Scripture when there is good evidence in favor of a change. I myself heard a great bishop, in repeating the "comfortable words", say: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." A window just back of me, a memorial window, in Trinity Church, where I officiate, reads that way. And why not?

Does anybody suppose that none of the sentences of our old version were born with club feet? And if we help straighten out those club feet, those old translators, far from turning over in their graves, will lie all the more peacefully. Why do we go blindly on tripping ourselves in the eyes of all who do not know our especial explanation, by repeating every time we repeat the creed, "He descended into hell"? Why should we keep on reading "like a moth fretting a garment," when it has no meaning or a wrong meaning to the common ear? And why should we go on praying for God's grace to "prevent" us? It is a tangle in the thinking of some in every congregation where it happens to be used.

Had there never been anybody who could break away from these old moorings, we would still be eating with our fingers, after the manner of the good Church people who, in the thirteenth century, passed an edict against the use of the tablefork, calling it an institution of the devil; or would be putting our names to some such petition as is still treasured in the archives of the State of Virginia, whereunto are appended the names of several clergymen of the Church of England, appealing to the House of Burgesses to "do something to stop the ungodly practice of wearing suspenders." Many of these good things in our Liturgy and in the version of the Bible that we use are like the good things Lowell speaks of that he calls "old overmuch".

LEROY TITUS WEEKS.

HONOR MEN IN CAMP

To the Editor of *The Living Church*:

A FEW weeks ago you were kind enough to publish a letter from me telling of the social evil in our camps and suggesting a plan for combatting the same. My present letter is a continuation of the same idea.

If our churches throughout the country each one adopt the plan proposed and send letters to the clergy at or near the training camps great good will undoubtedly be done, especially if the camp clergy have the hearty cooperation of their entire congregations. But at best this machinery will take some time to be put into thorough operation. As an individual well recommended through my position as a priest of the Church, I have considered that something could be done by me immediately. Accordingly I have carefully selected certain men of my company who are decent and intend to remain so, and after consultation with them have put their names upon a list which I have handed to the local clergy for invitations to social functions in connection with their churches. These men number only twenty though there are one hundred and twenty in the company, so that it can be easily seen with what care the selection has been made. Each man has been informed that if any slackening in his morals is observed his name will be stricken from the list and that he will be deprived of the privileges to which the introduction has initiated him. It so happens that only two of these men are Episcopalians, but, inasmuch as all are deserving and behaving themselves, and need what the Church can supply, their claim on us is strong.

Could not any clergyman who knows a person whom he would be willing to trust to make such a list if the camp were in his own neighborhood let the clergyman near the camp where such a trustworthy person is situated be informed of his qualifications in this regard? Then let the camp clergyman urge this man to do as I have done that deserving men may have the privileges of good society, urging always the necessity for careful censorship and supervision of the list in protection of the girls of his church. When the commands leave the camps could not the chaplain, if there be one, keep this list, and if there be no chaplain, could not the camp clergyman send it on to the next camp clergyman along with the list of those with home recommendations?

Yours truly,

R. F. BLACKFORD,
Co. H., M. O. T. C.

Fort Harrison, Indiana.

"FARMER-PRIESTS"

To the Editor of *The Living Church*:

WOULD to God we had a thousand "farmer-priests"; in that case I would not, as for the past forty years or more, be compelled to attend a church not the church of my choice.

The first half of my life I was accustomed to the Book of Common Prayer and its services, but of late years, forty or more,

I have as a rule been obliged to be content with such services as I find in the other churches. It would not perhaps be difficult to find a ten-acre lot, whereon a "farmer-priest" could do much toward his own support and that of a family, and I am very sure that a considerable number of communicants would be assembled at the start. And then there are all sorts and conditions of men and women to work among that gather more and more as time passes on. Why should all these communicants be lost to our Church for want of a priest to minister to them?

If a good "farmer-priest" were on the ground, Church services could be commenced from the start. If it were in another and larger place, and if the "farmer-priest" were also a "singer-priest", that would help so much more. A "farmer-priest" would do more good than any other among our people if he cultivated acquaintance with them, and seriously sought their spiritual welfare.

There is where the rub would come—"seeking their spiritual welfare." That would be a *devoted Christian priest*. Such an one could make a success of it almost anywhere.

But let such a man be sent us, and see the result.

Lodi, Wis., October 12th.

PETER RICHARDS.

GRAFTON HALL

To the Editor of *The Living Church*:

IN the very admirable report of the meeting of the Synod of the Mid-West contained in your issue of October 20th there is one omission, of something that seems to me important. In addition to endorsing Kenyon College and the junior college work at Racine, the synod unanimously gave its hearty endorsement to Grafton Hall, Fond du Lac, as a junior college for women. The provincial commission on collegiate education discovered with great pleasure what is unknown to many Church people, that Grafton Hall specializes in freshman and sophomore college work, in addition to conducting a preparatory school; that it has a large and efficient faculty and an unusually adequate equipment for collegiate study and that its certificates for freshman and sophomore work are accepted by all the leading colleges and universities. As far as any of the delegates to synod seemed to know, this is the only college for women under the official control of the Church in the United States.

In conclusion, if you do not think it improper for me to say so in your correspondence column, I would inform anyone who is interested that catalogues for this institution and other information may be procured by addressing "Grafton Hall, a School and Junior College for Young Women", Fond du Lac, Wis.

Very sincerely yours,

BERNARD I. BELL,

Dean of Fond du Lac.

Fond du Lac, October 21st.

CHURCH STUDENTS AT VALPARAISO UNIVERSITY

To the Editor of *The Living Church*:

THE undersigned would very much like to learn the names of such Church students as are attending Valparaiso University at present, or expect to attend that institution.

Valparaiso University has a normal enrollment of three thousand or more young men and women, many of whom are or profess themselves to be members and communicants of the Church. The work among these students has been handicapped by the failure of many rectors to communicate their names to the priest in charge of St. Andrew's mission, who greatly desires to look after their spiritual welfare and to offer to them such privileges as the Church may have for them.

Any assistance in this matter will be greatly appreciated by St. Andrew's Rectory, (The Rev.) C. B. CROMWELL,
Valparaiso, Ind., October 20th. Priest in Charge.

"THE PRAYER BOOK OF LEWIS MORRIS"

[ABRIDGED]

To the Editor of *The Living Church*:

THE writer of the article under this title in your issue of August 25th is mistaken in stating that the Table of Kindred and Affinity is printed in modern English Bibles. I have never seen it there. It is, of course, to be found at the end of all English Prayer Books.

Yours faithfully,

E. S. FIELD.

Buckland Newton, Dorchester, England, September 15th.

IF WE HAD nothing wrong in ourselves, as a correspondence, we could never recognize the same quality in others; and, if such a condition were general, the Christly law of non-resistance would have unlimited sway. "Thinketh no evil," is to give it no breathing space. Pessimism is unwholesome because it multiplies bad conditions and galvanizes them into life.—Henry Wood.



SARAH S. PRATT, EDITOR

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

ONE hears nowadays of martial weddings, or "military weddings", as they are called, and everyone knows that to the heart of the bride a wedding with uniforms, bayonets, and other signs of strife, is the supremacy of bliss—and there are and will be martial funerals; but in Christ Church, Indianapolis, there was performed on a recent Sunday morning, at the late service, what may be called a martial baptism. Right beautiful and even thrilling was this sight. The choir swept in with cross and flag, then the priest, and following an array of godfathers and godmothers bearing to the font the several infants to be baptized. One of the babies lay in the arms of his father, a young captain in the service. The choir passed into the chancel, the rest of the procession gathered around the font, and the service of Holy Baptism began. It seemed more militant than ever in such environment. "The devil", "soldier", "manfully to fight under His banner"—these are vigorous words, fraught with martial significance, and one could feel the stir and thrill that went with them. Here is one thing in the Prayer Book which need never be laid hands on; wonderfully dignified in its phraseology, full of the deepest and richest significance, and just long enough to impress the listener with its import and importance; the service for the Public Baptism of Infants should be heard frequently by congregations. There should be no private baptisms—at least during the war—and, while those quiet little afternoon baptisms are beautiful and often a necessity, they should be infrequent. Each member of the congregation needs this frequent reminder of the seriously beautiful ceremony by which, through the tender wisdom of Christian parents, he himself was received into the Body of Christ.

MR. F. H. SPENCER of the Brotherhood of St. Andrew sent to this department a most cordial invitation to the great October meeting in Philadelphia: "I don't expect you are planning to come to the Brotherhood convention; you probably have so many things to do in connection with the woman's work in the Church that you have little time to think of us poor men. However, I just want to assure you that if you could be here with us we would be mighty glad to have you." This letter, with its optimistic view of future work, brings to us the exceedingly grateful thought, in this day of organization when every element of youth is being seized by far-sighted workers who would utilize to the utmost the embryonic manhood of our land, that, ante-dating the Boy Scouts, ante-dating dozens of these fine societies, stands our own splendidly simple Brotherhood of St. Andrew, the inspired thought of a devout Churchman; not for drilling, nor for physical culture, not for first aid, not for any of these fine, helpful purposes primarily, but for the extension—*first of all*—of Christ's kingdom.

AS WAS PREDICTED early in the autumn season, the Auxiliaries have put into their opening interests a verve that is fully equal to that shown in their patriotic interests. The provincial meeting of the Auxiliary of the Province of the Mid-West was held in Oshkosh, Wis., on October 16th, at the time the provincial synod was in session in the neighboring town of Fond du Lac. These provincial Auxiliary meetings doubtless have many similarities, being modified by locality, but this one contained in its deliberations so much of excellence that we take pleasure in mentioning some of its special features. Miss Tillotson, who has been retired on account of failing voice, was able to be present and was assisted by Miss Elizabeth Matthews and Mrs. Allison of Southern Ohio.

Many of the delegates—from seven dioceses of the province—having arrived the night before, there was a general

conference over the new Junior plan, methods of financing the Auxiliary, and the educational methods for the year. The day began with the corporate Communion in Trinity Church, Bishop Weller being celebrant. Mrs. George L. Field, Ripon, Wis., president of the Fond du Lac branch, greeted the visitors graciously and was followed by Bishop Weller, who with remarkable earnestness impressed upon his hearers their incumbent duties and high privileges. Miss Mary White, who has been secretary-treasurer since the organization of the province, resigned, and is succeeded by Mrs. Allison of Southern Ohio. Mrs. Hermon B. Butler, president of the Chicago branch, as chairman of the committee on coöperation with the synod in missionary matters, reported that this committee had drawn up resolutions providing for a provincial Board of Churchwomen, which resolution was now before the synod in session. A message was received from Dean Bell, later in the day, announcing that these resolutions, with a change in the name to "Provincial House of Churchwomen", had been accepted. The Auxiliary endorsed the action of the synod and expressed its desire to coöperate in this plan for a broader provincial organization to include women representing all activities in Church work. Before adjournment the secretary-treasurer was authorized to expend funds preparatory for the first meeting of the provincial House of Churchwomen. Thus our California sisters will learn how readily we adopt their idea, remembering that one of them has called this organization "the hub which holds the spokes together".

Mrs. John Henry Hopkins spoke about the Milwaukee Plan, a plan looking to the maintenance of a fund for provincial missions. The sum on hand was divided between two missions in Wisconsin. It was voted that in each diocese of the province some woman be appointed to take charge of the Milwaukee Plan, the secretary-treasurer to receive the funds.

Deaconess Hargreaves gave a talk on her work among the Igorots, and the Rev. William B. Thorn on the Oneida Mission.

The closing address was Miss Tillotson's inspiring suggestion as to the various means to be used by Christian women in meeting the unusual difficulties of Auxiliary work during the coming year. The demands of the Church and the nation were greater than ever before. One helped and supplemented the other, and to meet them the spiritual life of the Auxiliary must be strengthened and refreshed to a high degree. All the "means of grace" which the Church offers must be constantly used. Corporate Communion, private prayer, public prayer even at Red Cross meetings, prayer for those to whom our boxes are sent, constant, intimate prayer, she felt, was most needed, individually and collectively, in our Auxiliaries.

Miss Tillotson spoke of our good fortune in having the Bible as our subject for mission study this year.

Delegates of the Auxiliary were fortunate in sharing with members of the synod the hospitality of the Fox River Valley Churchmen's Club at a banquet at which the Rev. Dr. William E. Gardner and Bishop Anderson made addresses.

ON THIS SAME DAY, in Cathedral Hall, Trinity Cathedral, Cleveland, the Auxiliary was listening to Deaconess Clark of Ichang, China. Writes an Auxiliary woman who had the good fortune to be there: "At a time of such universal skepticism concerning the spiritual progress of this nation, it is a joy to hear the convincing optimism with which one of our missionaries sums up the Chinese attitude toward the re-birth. Deaconess Clark's plea was for workers to supply the demand, to supply a people groping through a maze of tradition and superstition for the Light of the teachings of Christ."

WITH THE FALLING LEAF, the beautiful Pilgrimage of Prayer is nearing its close. Will it drop out of our lives—as the falling leaf—and be forgotten? For nearly a year our dioceses, by twos and threes, have been at prayer for the extension of Christ's Kingdom. In varied ways—all the fruits of deep thought and spirituality—have the women of the American Church brought to Christ their special heart-felt petitions for the enrichment of their lives through higher service, for blessings upon the whole Church. And now gradually this is coming to its prescribed end. For a year prayers have been offered without ceasing; each diocese has had its week before the altar, and the Pilgrimage has passed on, bringing its refreshment "like rain upon the mown grass". From the Church Missions House comes a little leaflet reminding us that this precious season is shortening and asking how we are going to keep its closing week which is from November 25th to December 1st.

"1. Let us pray every day at noon the Lord's Prayer, with a special petition each day in mind: On Sunday, for the unity of Christ's Church; on Monday, for love among all Christians; on Tuesday, for the coming of Christ's Kingdom; on Wednesday, for a righteous and abiding peace among the nations; on Thursday, for harmony among all associations formed for works of good; on Friday, for a blessing upon our enterprises of study and gifts and prayer; on Saturday, for the winning of all our fellows to study, give, and pray in the service of Christ.

"2. Let us make our Communion on one or more of these days in this last week: On November 25th, the Sunday next before Advent, gathering all our petitions into one great intercession and presenting them before God; on Thursday the 29th, Thanksgiving Day, thanking Him for His manifold goodness, shown even in these darkest days to us, our nation, and the world; on Friday the 30th, St. Andrew's Day, consecrating ourselves to Him afresh, and resolving that, with the coming of the new Christian Year, we will take up cheerfully any task He sets before us.

"3. On Saturday, December 1st, at noon, in the chapel of the Church Missions House, our closing prayers will be said. Think of us then, as we shall think of you, and pray that God may bless, in ways which at the Great Coming we may see and praise Him for, the daily intercessions of our Year of Prayer.

"At some time during this week let us make a gift toward St. Agnes' School, Kyoto, the Auxiliary's special in our praying year."

REPLYING TO A QUESTION about the patriotic programme planned for the annual Michaelmas luncheon held in Indianapolis by the Auxiliary women: It was found inexpedient to give it at this time. The programme used was a quite serious one, one speaker telling of St. Michael and All Angels in art and in legend, another speaking on the American Churchwoman-Patriot, and the afternoon was completed by the reading of Charles Rand Kennedy's play, *The Terrible Meek*.

FROM THE MICHAELMAS NUMBER of the *G. F. S. Member's Quarterly* we copy these hints about the "Essentials of a Happy Marriage", this being a paper read in Grand Rapids at the G. F. S. conference of the Fifth Province.

"There must be no fault-finding in a happy marriage, and money matters and the allowance by the husband to the wife should be arranged before marriage. Also before marriage there should be a clear understanding about the religious views of both parties and a man must not be expected to give up all his old friends when he marries."

If these fine bits of advice are exemplified in this great society of ours, there will be a matrimonial rush toward the members of the Girls' Friendly Society as soon as it becomes generally known!

HOW FINE IT IS as a missionary society may be seen in the reports of the Girls' Friendly Society. For St. Agnes' School, Kyoto, \$646 from eleven dioceses has been given; for the Church Hospital, Wuchang, \$519; for the endowed bay in St. Agnes' Hospital, Raleigh, \$143; for the San Juan Mission, \$240 in money, and boxes valued at \$586. The society is also working for an ambulance.

NEWS COMES of an Auxiliary branch which adjourned officially in June but sewed every Monday through the

summer for the French Relief and Red Cross. Getting bundles of work alternately from these headquarters, with five sewing machines and about a score of women, much was accomplished. The work done was reported as supplemental Auxiliary work at the first autumn meeting of the branch. There were made nearly three hundred garments, including fifty comfort kits for the Battleship *Indiana*. This sewing brought the women of the Church more closely together, interested the Auxiliary women in the Guild women and *vice versa*, and will have excellent results. The sewing of the Auxiliary will continue through the winter, adjournment being made on the regular meeting day of the society. Perhaps the sewing—if there is any—for the annual missionary box will be done in this way.

NOT LONG AGO this page had a notice of an Easter carol composed by the Rev. H. W. de Nancrede and lately restored to circulation by the Rev. Dr. Egar of Milwaukee. The author writes to this department very pleasantly from France: "I am really glad that my poor child should come to life again—after so long a sleep (thirty years). The sale of this carol was small and it was withdrawn from circulation. But please send me a copy that I may satisfy myself that it is really my own child—strawberry-mark and all—for otherwise I must decline all responsibility for him." The name of this carol is "Springtime birds are singing", it being a translation from the Greek. Doubtless Dr. Egar, 644 Shepard avenue, Milwaukee, will be glad to supply it.

PRAYER FOR OUR SOLDIERS

BY THE REV. CANON JONES

ALMIGHTY GOD, preserve and guard our dear sons and brothers now serving in the army of the United States. Mercifully grant that, by their valor and sacrifice, peace with righteousness and mercy may prevail between the nations; that at last all the peoples of this world may attain unto the freedom, enlightenment, and prosperity with which Thou hast blest our favored nation. Bring back to us our loved ones in safety and in the heightened manhood which ever springs from unselfish patriotism. All of which we ask in the name of Jesus Christ, our Lord. Amen.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

THOMAS CURTIS CLARK.

IT IS EASY in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. . . . with consistency a great soul has simply nothing to do. Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks, in hard words again, though it contradict everything you said to-day.—*Emerson*.

Church Kalendar



- Oct. 28—SS. Simon and Jude. Twenty-first Sunday after Trinity.
- " 31—Wednesday.
- Nov. 1—Thursday. All Saints' Day.
- " 4—Twenty-second Sunday after Trinity.
- " 11—Twenty-third Sunday after Trinity.
- " 18—Twenty-fourth Sunday after Trinity.
- " 25—Sunday next before Advent.
- " 29—Thursday. Thanksgiving Day.
- " 30—Friday. St. Andrew.

CALENDAR OF COMING EVENTS

- Nov. 1—Consecration of Bishop of Atlanta, St. Philip's Cathedral, Atlanta, Ga., New York City.
- " 13—Synod, Province of Seawane, Charleston, S. C.
- " 13—New York Dioc. Conv., Synod House, New York City.
- " 20—Albany Dioc. Conv.
- " 20—New Hampshire Dioc. Conv.
- " 21—Quincy Dioc. Conv.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

- ALASKA**
- Rev. A. R. Hoare (in Eighth Province).
- Miss E. F. Jackson (in Eighth Province).
- Miss R. G. Pumphrey.
- Miss D. S. Tate (in Fifth Province).
- BRAZIL**
- Rev. W. M. M. Thomas.
- CHINA**
- ANKING**
- Rev. Amos Goddard.
- Rev. E. K. Thurlow.
- HANKOW**
- Deaconess Julia Clark (in Eighth Province).
- Deaconess Edith Hart.
- Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
- Mr. E. P. Miller, Jr.
- Rev. Walworth Tyng.
- Mrs. Walworth Tyng (in First Province).
- SHANGHAI**
- Miss M. A. Bremer.
- Miss Annie Brown.
- Miss L. S. Hammond.
- Rev. J. G. Magee.
- CUBA**
- Very Rev. G. B. Myers.
- JAPAN**
- TOKYO**
- Rev. W. F. Madeley.
- Deaconess E. G. Newbold.
- Rev. J. A. Welbourn.
- PORTO RICO**
- Rt. Rev. C. B. Colmore, D.D.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

- THE Rev. FRANK R. ALLISON has been appointed to the charge of Kulpmont, Coal Run, and Natalie in the coal region of Pennsylvania. He will begin his work there about the 1st of November.
- THE Rev. FLOYD APPLETON, Ph.D., is ministering to the soldiers at the aviation camp in Middletown, Pa.
- THE Rev. E. J. BAIRD has resigned the rectorship of St. James' Church, Clinton, N. Y.
- THE Rev. FRANCIS R. BATEMAN has accepted the rectorship of St. Clement's Church, Seattle, Wash., and hopes to commence his new work on All Saints' Day. His address will be 161 Twenty-fourth avenue.
- THE Rev. RALPH F. BLANNING, in charge of a number of missions with residence at Whitefish, Mont., has resigned.

THE Rev. JOSEPH N. RYNUM has accepted the rectorship of St. Philip's Church, Southport, N. C. He will devote a large part of his time to the work at Fort Caswell, where several hundred soldiers are stationed without a chaplain.

THE Rev. CHARLES F. CHAPMAN, rector of St. John's parish, Butte, Mont., has been obliged to give up his work temporarily on account of illness and is now in a sanatorium in Lincoln, Neb.

THE Rev. ORROK COLLOQUE, Ph.D., has become priest in charge of St. John's parish, Essex, Conn., during the absence of the rector, the Rev. Parker Vanamee, who is in France with General Pershing's forces.

THE Rev. HUBERT COWLEY-CARROLL has accepted a call to St. Stephen's Church, Plainfield, N. J., and enters upon his work December 1st.

THE Rev. J. L. CRAIG has accepted a call to Emmanuel, Miles City, Mont., and entered upon his duties the first of October.

THE Rev. EDWARD LYMAN EUSTIS will take charge of St. Stephen's parish, Cohasset, Mass., whose rector, the Rev. Howard Key Bartow, is leaving for army duty as chaplain.

THE Rev. W. E. GILLIAM has been appointed to the charge of St. Philip's colored mission in Syracuse, N. Y. He undertook his duties beginning Sunday, October 14th.

THE Rev. LOUIS T. GWYNN takes charge of St. Christopher's Church, Oak Park, Ill.

THE Rev. J. W. HARD of White Sulphur Springs is to act as locum-tenens in St. Paul's Church, Butte, Mont.

THE Rev. HENRY HARRIS becomes vicar of Trinity Church, Anderson, Ind., on All Saints' Day.

ALL communications for the Standing Committee of the diocese of Atlanta should be addressed to Col. Z. D. HARRISON, Secretary, State Capitol, Atlanta, Ga.

CHAPLAIN H. H. MARSDEN has been assigned to the One Hundred and Forty-eighth Field Artillery, Camp Green, Charlotte, N. C., and should be so addressed.

THE Rev. ALBERT NEW, rector of Waynesville, N. C., will be in charge of the Church of the Ascension, Clearwater, Fla., during the winter "season".

THE address of the Rt. Rev. EDWARD W. OSBORNE, D.D., retired Bishop of Springfield, is now 723 Maupas avenue, Savannah, Ga. The Bishop expects to make this his permanent residence.

THE Rev. MINOR J. PETERS, for several years rector of All Saints' Church, Fulton, N. Y., has been obliged on account of ill-health to resign his rectorship.

THE Rev. LEONARD BURBANK RICHARDS, rector of Christ Church, should be addressed at 1309 McCullough avenue, San Antonio, Texas.

THE Ven. CREIGHTON SPENCER-MOUNSEY has become Archdeacon of Eastern Oklahoma, with residence at Muskogee.

THE Rev. JEPHTHA H. SWAN accepted a call to the rectorship of Calvary Church, Richmond, Texas, which work he will combine with missionary activity in adjacent counties.

THE Rev. GEORGE H. TRICKETT has accepted the rectorship of Grace Church, South Cleveland, Ohio, and should be so addressed.

THE Rev. CHARLES R. TYNER, rector of St. Luke's Church, Lincoln, Nebr., has been accepted for overseas work by the Y. M. C. A., and will sail for France November 3rd. He will conduct services and meetings for the soldiers.

THE Rev. W. J. WILLSON, of the diocese of Central New York, desiring to engage in secular work, has requested that he be allowed to relinquish his ministry. In accordance with his wish and in conformity with the canons he was formally suspended for the period of six months.

ORDINATION

PRIEST

SOUTHERN FLORIDA.—THE Rev. C. E. PATILLO, D.D., was ordained priest in St. Andrew's Church, Tampa, on the Nineteenth Sunday after Trinity. He came into the Church from the Methodist ministry, in which he served for twenty years. He was ordered deacon in St. Luke's, Atlanta, by Bishop Gray on last Palm

Sunday. During his diaconate he has been in charge of St. Andrew's Church. The day began with the Holy Communion at 7:30, the Rev. J. H. Davet celebrant. Morning Prayer was read by Dean Glass and the Rev. William Curtis. The sermon was preached by Bishop Mann. The candidate was presented by the Rev. J. H. Davet. The Bishop said the Litany, Dean Glass, Dr. Richardson, the Rev. Messrs. Curtis, Insley, and Davet joining the Bishop in the laying on of hands. The Bishop was celebrant, assisted by Mr. Insley, Mr. Davet read the epistle, and Dean Glass the gospel. Dr. Patillo has been transferred from Atlanta to Southern Florida.

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.

DIED

FASSETT.—Mrs. ELIZA A. FASSETT, aged 95, believed to be the oldest communicant in the diocese of Quincy, died at Galesburg, Ill., on October 11th. She was confirmed in 1863 by Bishop Whitehouse in St. James' Church, Lewis-ton, where she lived most of her life.

GEER.—Entered into rest on October 12th, at her late home in Norwich, Conn., ELLEN GEER, beloved sister of Lucy Geer. Funeral services in Trinity Church, of which she had long been an active member, on Monday, October 15th. Burial in Poquetanuck cemetery.

"Right dear in the sight of the Lord is the death of His saints."

JUDD.—In Cleveland, Ohio, October 8th, FREDERICK WELTON JUDD, in the ninety-second year of his age.

"Make him to be numbered with Thy saints, in glory everlasting."

SCOVIL.—Entered into rest at Meadowlands, Gagetown, New Brunswick, Canada, SAMUEL JOHN SCOVIL, of New York, in the 62nd year of his age. He was the father of the Rev. John de Lancey Scovil, rector of St. John's Church, Cape Vincent, New York, and the Rev. Charles Barker Scovil, rector of St. Martha's Church, New York City.

"Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

WANTED

POSITIONS WANTED—CLERICAL

PRIEST, COLLEGE MAN, graduate of Virginia Theological Seminary, conservative Churchman, good reader and preacher, at present assistant, desires rectorship. City or suburban church preferred. Address THIRTY, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN CONTEMPLATING CHANGE for valid reasons would like to correspond with vestry seeking an efficient rector. No parish with an unreasonable debt can be considered. Address B.S.O., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GENERAL SEMINARY AND Columbia man, seeks correspondence in regard to chaplaincy, curacy, or mission work. References. Address REX, care LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS OFFERED—MISCELLANEOUS

TEACHER WANTED for an ungraded class of girls in a Church home under the care of Sisters, and near New York City. A young Churchwoman who is musical, required. For salary and particulars address SISTERS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

GRADUATE NURSE, who has had several years' experience in the mental, moral, and physical training of girls, would like charge of child or young girl. Can furnish best of references as to character, training, and experience; and is old enough to chaperone girl in her teens. Address H. M. C., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES position. Successful with boys' and adult choir. Will accept nominal salary where there is opening for teaching. References the best from rector and vestry where now engaged. Address CANTOR, care LIVING CHURCH, Milwaukee, Wis.

LADY OF REFINEMENT desires immediate position as companion and reader to elderly lady, or supervision of housekeeping, with light duties. For particulars address Miss I. SAVAGE, Mt. Pleasant, Tenn.

ORGANIST-CHOIRMASTER DESIRES position. Experienced. Boy voice specialist. Highest references. Address EFFICIENT, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED Churchworker, good organizer, wishes position in mission field or children's home. Address EGAL, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—There are more than fifty four-manual Austin organs in use in America and over seven hundred of all sizes in constant use. Their record of behavior is phenomenally excellent and dependable. Ask any one using an Austin. AUSTIN ORGAN CO., Hartford, Conn.

HOLY CROSS PRAYER KALENDAR FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

HYMNS FOR SUNDAY SCHOOL AND CHURCH, 60th thousand, words and music; cloth, 20c a copy; Manila, \$6.00 per hundred, carriage extra. Best and cheapest Sunday School Hymnal published. PARISH PRESS, Ft. Wayne, Indiana.

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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.

TWO-MANUAL MARSHALL pipe organ of seventeen stops, in good condition, beautiful tone, water power. Price \$1,000. TRINITY EPISCOPAL CHURCH, Oshkosh, Wis.

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

FLORENTINE CHRISTMAS CARDS, \$1.00 doz. assorted; little carved Bambino frames, 35 cents each. Box 4243, Germantown, Pa.

WANTED: SECOND HAND FOLDING CHAIRS for Sunday school. Address Rev. CHARLES E. CRUSOE, Mt. Savage, Md.

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

FOR ARMY CHAPLAINS. The Oxford Portable Cassock and Surplice are specially designed for active service as they can be worn over the uniform. One quarter the usual weight. Cassock \$9.70, Surplice \$7.80, Reversible Stoles all colors \$3.65, Chasubles \$8.77. A. R. MOWBRAY & Co., 238 Margaret street, London, 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.

BOARD WANTED—NEW YORK

CHURCHWOMAN OF MODERATE MEANS wishes room and board for winter in New York City. Address M. K. LIVINGSTON, 16 Prospect street, East Orange, N. J.

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.

REAL ESTATE—NORTH CAROLINA

FOR SALE—EIGHTY THOUSAND ACRES in Eastern North Carolina. A remarkable drainage and timber proposition. Railroad and deep water facilities. Seven dollars per acre; \$590,000. Address CHARLES E. LYMAN, Asheville, North Carolina.

NEEDLEWORK MAGAZINE

PLAIN AND FANCY NEEDLEWORK, 12 months for 35 cents, stamps; trial copy for 2 two-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.

RETREAT

NEW JERSEY.—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Friday evening, November 2nd, and ending Monday morning, November 5th. Conductor, the Rev. J. P. McComas, D.D. Apply to the MOTHER SUPERIOR.

MEMORIALS

HORACE BROCK

Minute adopted by the vestry of St. Mark's Church, Philadelphia, Pa., at its stated meeting on October 2, 1917:

The members of the vestry of St. Mark's Church have heard with regret of the death, on August 4, 1917, of their fellow-member, the late HORACE BROCK.

Elected a vestryman in the year 1909, Mr. Brock took an active interest in the work of St. Mark's, and was always ready to help in the various parish agencies.

St. Mark's parish and the Church at large have in his death lost a valuable member.

The vestry hereby records its appreciation of Mr. Brock's services.

Requiescat in pace.

Attest:

THOMAS REATH,
Secretary.

MARCUS ALDEN TOLMAN

Entered the Paradise of God, October 6, 1917.

The Rev. MARCUS ALDEN TOLMAN, made deacon 1861, advanced to the priesthood 1863, by Bishop Alonzo Potter, diocese of Pennsylvania; assistant minister of St. David's Church, Manayunk; rector of St. Alban's Church, Roxborough, diocese of Pennsylvania; rector of St. John's Church, Franklin, diocese of Pittsburgh, now in the diocese of Erie, 1865-1874; rector of St. Mark's Church, Mauch Chunk, diocese of Bethlehem, 1874-1900; residing at Bethlehem, and assisting his brethren in many places; president of the Standing Committee of his diocese for twenty-two years, from 1895 until his death, October 6, 1917; serving his diocese in many other capacities, notably as chairman of the committee on canons for many years, his wise counsel being of invaluable service.

This record of the life of our departed brother, anyone may see and read; but there is another record, unwritten save in the hearts of those whose happy privilege was to know him and whose lives were influenced by his noble service and beautiful character—men, women, and children, clergymen and laymen, many of whom have entered their rest and many of whom live to bear him witness. The Rev. Mr. Tolman was a preacher of singular ability and force, preaching the Gospel to the glory of his Master and to the lasting good of his people.

Always a member of the Reading archdeaconry, we, the members of that body, assembled here in the church he served so long and well; here, where linger sacred memories of his faithful service; here, where we came, only a week ago, to say a last farewell; thank God for his noble life and recognize a divine providence that calls His servants to their reward, and commend to our Father's loving care the bereaved companion of our departed brother.

"For all Thy Saints, who from their labor rest, Who Thee, by faith, before the world confessed, Thy name, O Jesus, be forever blest.

Allgluia."

JAMES B. MAY,
HENRY C. PASTORIUS.

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Fred I. Farwell, 106 Highland Road.

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Educational Dept., Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.
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MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

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 service 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.

BOOKS RECEIVED

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

Charles Scribner's Sons. New York.

A Social Theory of Religious Education. By George Albert Coe, Professor in the Union Theological Seminary, New York City. \$1.50 net.

Truth Publishing Foundation. Eufaula, Ala.

The Word of the Truth. A Synopsis of the Vital Truth of the New Testament, arranged in continuous order, translated into plain words, in the original sense. Arthur Temple Cornwell, Editor. \$1.00.

Sherman, French & Co. Boston.

Modernist Stories in the Life of Jesus. By Ray Oakley Miller. 80 cts. net.

Government Printing Office. Washington, D. C.

Financial Statistics of States 1916. Department of Commerce, Bureau of Census, Sam. L. Rogers, Director.

Society for Promoting Christian Knowledge. London.

The Achievements of Christianity. By Rev. J. K. Mozley, B.D., Fellow and Dean of Pembroke College, Cambridge. 50 cts. net.

Essays: Liturgical and Historical. By J. Wickham Legg, D.Litt., Pembroke College, Oxford; Fellow of the Society of Antiquaries of London, etc. \$2.00 net.

Century Co. New York.

A Country Child. By Grant Showerman, Author of *A Country Chronicle*. Illustrated by George Wright. \$1.75 net.

The Second Fiddle. By Phyllis Bottome, Author of *The Dark Tower, The Derelict, and Other Stories*, etc. \$1.35 net.

E. P. Dutton & Co. New York.

My Little Town. By Winifred Kirkland.

The Enlightenment of Paulina. A Novel. By Ellen Wilkins Tompkins, Author of *The Egotistical I*. \$1.50 net.

Vir Publishing Co. Philadelphia.

With the Children on Sundays. Through Eye-Gate and Ear-Gate into the City of Child-Soul. By Sylvanus Stall, D.D., Author of *What a Young Boy Ought to Know, What a Young Man Ought to Know*, etc., *Methods of Church Work, Faces Toward the Light*, etc. \$1.50 net.

God's Minute. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. By 365 Eminent Clergymen and Laymen. Purple cloth, gold top, 50 cts.; plain cloth, 35 cts. net.

Standard Publishing Co. Cincinnati, Ohio.

Where to Sell Manuscripts. By W. L. Gordon. Revised Edition. \$1.00 net.

Association Press. New York.

The Dynamic of Manhood. By Luther H. Gulick, M.D., Author of *The Efficient Life; Mind and Work*, etc.

Longmans, Green & Co. New York.

Life and Letters of Maggie Benson. By her brother Arthur Christopher Benson, Master of Magdalene College, Cambridge. \$2.50 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Lure of the Mississippi. By D. Lange, Author of *On the Trail of the Sioux; The Silver Island of the Chippewa; Lost in the Fur Country; In the Great Wild North; and The Lure of the Black Hills*. Illustrated by W. L. Howes. \$1.25 net.

Mystery Tales for Boys and Girls. Selected by Elva S. Smith. Frontispiece by J. Henry. Decorations by L. J. Bridgman. \$1.50 net.

Dorothy Dainty at Glenmore. By Amy Brooks. With Illustrations by the Author. \$1.00 net.

The Day-Time Story-Book. For Mother and Child. By Ruth O. Dyer. Illustrated and Decorated by Antoinette Inglis. \$1.00 net.

YEAR BOOK

St. Peter's Parish. St. Louis, Mo.
The Year Book 1917.

PAMPHLETS

Church Missions Publishing Co. Hartford, Conn.
Ethiopia. By H. K. W. Kumm, Ph.D., F.R.G.S. A Round Robin, Publication No. 109, October, 1917. 10 cts.

From the Author.

The Beginnings of Church Architecture in America. By the Rev. Walker Gwynne, D.D., Summit, N. J., American Ecclesiological Society, Bulletin No. 1.

Herbert Mason King—In Memoriam. By S. Adolphus Knopf, M.D., Professor of Medicine, Department of Phthisiotherapy, New York, Post-Graduate Medical School and Hospital.

A Soldier's Recompense. A Sermon Delivered September 9, 1917, by Wyatt Brown, Litt.D., Rector, in the Church of the Ascension, Pittsburgh, Pa.

Society for Promoting Christian Knowledge. London.

A Table of Lessons for 1917-18. Arranged in Accordance with Report No. 501 of the Convocation of Canterbury, *Revision of the Lectionary*. 10 cts.

John F. Slater Fund. Lynchburg, Va.

Suggested Course for County Training Schools. Occasional Papers No. 18.

BOOKLETS

Longmans, Green & Co. New York.

A Daily Offering. Simple Home Prayers for a Week. By A. H. McNeile, D.D., C.F. 20 cts. net.

A JEWISH LEGEND

THE GREAT Rabbi Gamaliel once brought the Old Testament Scriptures to the Roman Emperor, Hadrian, who, after a study of the sacred book, rashly retorted to the rabbi that in the story of Genesis he criticised the Creator because He had stolen one of Adam's ribs. Gamaliel was bewildered and perplexed, but his daughter rose to the occasion.

"Let me answer the emperor," she begged, "and I will vindicate our holy writings."
So on the next day she presented herself before Hadrian.

"O Emperor of the Roman," she cried, "truly a terrible thing has happened, wherefore we invoke thy aid!"

Hadrian was greatly concerned, and asked what it was. The Hebrew maiden replied that at the dead hour of midnight a thief had subtly and stealthily entered their abode and had stolen away a silver flagon, although it was true, she added, that he had left a golden flagon in its place.

"Why," cried the Roman Emperor, "that was no robber, but a benefactor! Would that such a one might rob me, too!"

The Hebrew maiden smiled a subtle Oriental smile. "Ah!" she said, looking down and blushing sweetly. "Why, then, do you blame the Creator and accuse Him of theft, seeing that, if He took a rib from Adam, He left him Eve instead?"—*Selected.*

ACADEMIC FREEDOM MOOTED AT COLUMBIA UNIVERSITY

Dr. Manning Reminds of Correlated Dangers — Rector Chosen for Incarnation Parish — Hospital Funds Running Low

New York Office of The Living Church }
11 West 45th Street }
New York, October 22, 1917 }

FOR a time the question of academic freedom for the professors at Columbia University has been violently debated. Of interest to Churchmen is a statement taken from a letter of an aggrieved professor. In the general arraignment of the Columbia trustees it was declared that they are of "no standing in the world of education, visionless and reactionary in politics, and mediaeval in religion".

No one in the least acquainted with the early history of the Church on Manhattan Island and the founding of King's College (now named Columbia University) can forget that the founders and benefactors and professors were for many, many years, for the most part, positive Churchmen.

It is not at all surprising that the rector of Trinity parish (himself a Columbia trustee of some years standing) has combatted the arraignment quoted above.

Before a large congregation in old Trinity, Dr. Manning had this to say in his sermon last Sunday morning:

"There are forces in our own land which threaten the very things upon which our whole civilization depends. We see women as well as men openly attacking the very decencies of life. We see these sacred things mocked at, morality ridiculed, feminism approved and applauded, and the religion of Jesus Christ jeered at as mediaeval and out of date.

"We see clever writers in the service of degeneracy and decadence, and self-respecting publishers heralding these offerings as the best sellers. We see university professors setting themselves deliberately to destroy in the minds of our youths not only the principles of patriotism, but also the principles of religion and personal morality, claiming the right to do this in the name of academic independence and free speech.

"It is time for free speech on the other side of the question. It is time to see where we are drifting. It is time for men and women of character to stand forward and bear their witness to the truth. . . .

"A man must have a soul. He must be a creature of courage, with a sense of daring and willingness to submit to the iron discipline of life. One cannot be an American simply by willingness to reap ten per cent. profit on his investments in this country."

NEW RECTOR OF INCARNATION PARISH

Wide interest has been taken in the matter of filling the rectorship of the Church of the Incarnation, made vacant by the promotion of the Rev. Dr. Howard C. Robbins to the deanship of the Cathedral of St. John the Divine. Many inquiries have been made from time to time. It is now announced that the Rev. Walter Russell Bowie, D.D., rector of St. Paul's Church, Richmond, Va., has been elected to succeed Dean Robbins.

The rector-elect was graduated at Harvard University, 1904; Theological Seminary of Virginia, 1908. Before coming to the Richmond parish he was in charge of Greenwood parish, Virginia.

DEFICIT IN HOSPITAL FUNDS

The United Hospital Fund of New York is in danger of facing a serious deficit this year. Some place the deficit at \$1,000,000, and say that war conditions have been largely responsible for the embarrassment. The many and heavy demands on the contributing public have diminished the likelihood of its being met. The high cost of living has curtailed the usual contributions, has increased the number of free patients, and has materially increased the running expenses of such institutions.

There are forty-six hospitals belonging to the fund. Last year their expenses totalled \$6,862,359, and their total income was \$6,371,832, leaving a deficit of \$490,527. Cost of labor and supplies will make it twice as much this year.

WOMAN'S AUXILIARY

The New York branch of the Woman's Auxiliary will meet on Tuesday, October 30th, a week earlier than usual, in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street.

At half past ten o'clock in the forenoon, the Rt. Rev. Dr. Charles B. Colmore, Bishop of Porto Rico, will make an address.

Mrs. Samuel H. Evins, 112 Stuyvesant Place, New Brighton, N. Y., has recently been elected secretary of the diocesan branch.

MATRICULATION AT GENERAL THEOLOGICAL SEMINARY

The programme for the annual matriculation services at the General Theological Seminary has been arranged by Dean Fosbrooke as follows:

On Wednesday evening, October 31st, at eight o'clock, the matriculation sermon will be preached by the Rev. William Austin Smith.

On All Saints' Day, which is the dedication festival of the Memorial Chapel of the Good Shepherd, Morning Prayer will be said at eight o'clock. This service will be followed by a celebration of the Holy Communion. This service will be in commemoration of founders and benefactors, and matriculation.

The Church of the Ascension, West Park, one of the oldest parishes in Ulster county, celebrated its seventy-fifth anniversary on Sunday, October 14th. Bishop Greer officiated at the services and preached an historical sermon. The Rev. Richard C. Searing, rector of the parish, also officiated during the day.

MILITARY FRENCH

Large classes are attending the free lessons in military French which are given at the parish hall of St. Paul's Chapel, 29 Vesey street, to soldiers, sailors, doctors, and nurses preparing to go to the battle line. Classes meet on Mondays, Wednesdays, and Fridays, at 10 A. M., 1:30, 2:45, 4:00, and 7 P. M., under the leadership of Professor Jacques Bars.

ITALIAN WORK IN GRACE CHURCH

The October number of *I Rintocchi*, the Italian publication of Grace parish, is printed in English, and recounts parish activities among the Italians. "Grace Church was a leader in the Americanizing of the Germans many years ago, and no greater loyalty to America can anywhere be found than among the Germans of the second and third generation who have since made Grace Chapel their spiritual home.

"During the last decade the parish has again led in Americanizing the Italians. Classes in English and citizenship for Italians have been held in its parish buildings for twelve years, and other effective social measures have been applied, while its day nursery has touched the Italian colony at a vital point for fully twenty years. Services for Italians have been held in Grace Chapel since 1905, and since 1907, when the late George S. Bowdoin built Grace Neighborhood House to serve as a center for Italian work, six hours daily have been given, by members of the staff especially trained for the purpose, to Italians who have sought a source of reliable information regarding their life in America. Nearly twenty thousand visits a year have been received here for purposes of this kind. It was long ago discovered that we could not wait for Italians to learn English before beginning the process of Americanization, and a staff has been maintained which speaks both languages. External evidence of the value of this work may be found in the police records of our district where Italian crime has steadily diminished during the last five years.

"Of far larger importance, however, have been the spiritual ideals of a great American Church which have been taught unceasingly and are at the present moment bearing fruit in the character of its Italian people. It is not a small contribution which Grace Parish offers the city in the solution of its foreign problem when nearly eighteen hundred Italians are connected with it on the distinctly religious side and almost as many more on civic, educational, and social lines.

"There have been thirty-five Italian marriages in the last two years, and to persons acquainted with Protestant work among Italians this is significant. Any lingering doubt as to the authority of our Church in any branch of an Italian family will prevent other than a Roman Catholic marriage. The Sisters of the Roman Catholic Church made this year their usual Lenten visitation of the homes of our congregation. They found our people, as far as I have been able to learn, courteous, intelligent, firm. It is increasingly difficult in Eleventh, Twelfth, Thirteenth, and Fourteenth streets to teach that Protestants do not believe in God."

RELIGIOUS EDUCATION

A series of eight lectures and conferences has been arranged by a committee of co-operating parishes in Westchester county and the teacher-training committee of the Board of Religious Education. The parishes co-operating are Trinity, St. Paul's, St. John's in New Rochelle; Ascension and Trinity in Mt. Vernon; St. Thomas's in Mamaroneck; St. John's in Larchmont; Redeemer in Pelham; Christ Church in Pelham Manor; and St. Paul's in Eastchester.

THE RIGHT OF YOUTH

THE DESIRE of youth to live its own life is overwhelming and is to be expected. Parents who unthinkingly hold that these young lives were put into the home for the pleasure and benefit of the parents and that they must, therefore, conform in every least degree to the destiny marked out for them, may expect some sort of trouble. Each human soul is sent into the world to express its own individual portion of the divine life, and those who would suppress this power or direct it into channels which they have unalterably marked out, are working contrary to divine law.—Mrs. WOODALLEN CHAPMAN, in October *Physical Culture*.

SUNDAY SCHOOL ACTIVITIES DEVELOPING IN MASSACHUSETTS

Church School Union — Training School — Conference of Theo- logical Students — Synod — Soldiers' Club

The Living Church News Bureau }
Boston, October 22, 1917 }

THE thirteenth annual convention of the Church School Union of the diocese will be held early in November. The provisional programme for the convention includes an address in Chipman Hall at 11 o'clock by Bishop Lawrence, on War Service of the Church Schools. Beginning at 2:15 there will be a series of sectional conferences, followed at 3:15 by a General Conference.

The announcement of the Diocesan Training School for Sunday school teachers has just been issued. The first session will be held on Saturday, November 3rd.

The fall meeting of the Southern branch of the Massachusetts Church School Union will be held in St. James' Church, Saturday, October 27th, with an opening service at four o'clock.

Topic 1. Can We, and How Can We Best Make our Sunday Schools Church Schools? Opened by the Rev. George D. Harris. Speaker: the Rev. J. Wynne Jones. Discussion.

Topic 2. What Can the Church School Do for Church Missions? (a) Financially; (b) Spiritually. General discussion. Report and address by the branch delegate to the Board of Education, the Rev. Harry Beal. Short address by the Rev. Carlton P. Mills, diocesan educational secretary.

Topic 3. Our School's Hobby or Chief Feature. By rectors and appointed speakers.

CONFERENCE OF THEOLOGICAL STUDENTS

Plans are being made for the annual conference of Episcopal theological students to be held this year at the Berkeley Divinity School, Middletown, Conn. The chairman of the conference committee, Mr. Paul M. Huntington, announces a programme for discussion of some problems facing the Christian minister in war time.

SYNOD OF NEW ENGLAND

The third synod of the Province of New England is to be held at the Cathedral on Tuesday, Wednesday, and Thursday of this week. Reports will be received from the commissions on Missions, Religious Education, and Social Service, and action upon these reports will be the most important work of the synod.

There will be an open meeting on Wednesday evening, October 24th, in the Cathedral. The subject will be: The Church and Her Fighting Sons, from the Standpoint of the State, the Army, and the Navy.

MISSION SERVICES IN ST. STEPHEN'S CHURCH

The Rev. Frederic C. Lauderburn, rector of St. Stephen's Church, has the following announcement in his calendar this week:

Beginning on Sunday, November 4th, there will be a series of mission services, lasting for seven Sunday nights. There will be a shortened form of evening prayer with the choir in attendance, and after that an instruction, a sermon, and congregational singing of familiar hymns.

SOLDIERS' CLUB

The Sandy Pond Committee, so-called (Rev. Endicott Peabody, D.D., chairman),

which broke ground for a soldiers' clubhouse at Ayer this week, is now the Ayer Army Service Club Committee, but its purpose has not changed.

The clubhouse of this committee is outside the camp bounds on the Phelps estate and near the railroad station at Ayer. The property purchased for the clubhouse includes a Victorian dwelling, which has been made into an administration building; and a recreation pavilion will be erected as a men's club. There will be rooms in the old house where the family, friends, or sweethearts of soldiers may meet them. This is called "a comfortable and chaperoned center".

The recreation pavilion, 115 by 75 feet, will have bowling alleys and pool tables in the basement, and in its single-story auditorium will seat several hundred people. There will be possibly a mixture of architecture, for the auditorium will be lighted by clerestory windows, but this will not in the least detract from the good times which the pavilion is expected to house. At the entrance to the pavilion will be two large counters—one for the sale of soda water

and ice cream, and the other for candy, tobacco, etc. The auditorium may, at short notice, be made into a restaurant capable of seating from 300 to 350 guests. There will be in the auditorium, ordinarily, tables also for letter-writing and for magazines. At one end will be a good-sized stage, with footlights and dressing rooms.

The Army Service Club committee will have final control of the affairs of the clubhouse, but it will delegate a large part of the active work to a soldiers' committee and to a professional caterer. Although any man in uniform will be admitted free of charge to the club and may bring guests, it is proposed that the soldiers' committee shall have a representative from each regiment at Camp Devens, and that this body shall draw up the regulations for the conduct of the men, shall assist in "policing", and shall consider and transmit any complaints or suggestions which may be made.

It is expected that this clubhouse will be completed by December 15th. Loring & Leland are the architects.

The Rev. Howard K. Bartow, rector of St. Stephen's Church, Cohasset, has been given a leave of absence from his parish to represent the Church in New England at Ayer. The Rev. E. Lyman Eustis has assumed charge of the parish while Mr. Bartow is away on this patriotic work.

RALPH M. HARPER.

PHILADELPHIA CHURCH ENLARGED THROUGH GENEROUS DONATION

Will Provide Seats for One Hundred More People — Lecture Courses on Religious Subjects — Convo- cation Meets

The Living Church News Bureau }
Philadelphia, October 22, 1917 }

ST. GEORGE'S CHURCH, West End, has been fortunate in receiving a generous donation from a friend of the rector to build a new chancel and enlarge the church. Plans have been drawn and the work is now in progress. The walls are already several feet above ground, and it is expected that the work will be well under way before cold weather. The plans provide for a spacious choir and sanctuary, 24 by 38 feet in all, separated from the nave by a graceful arch. Flanking the choir are transepts opening in to the choir by large arches, and into the nave by smaller arches on either side of the main chancel arch. The transept on the right is to be made into a lady chapel, that on the opposite side for the organ chamber. Beyond the transept on the south will be a sacristy with a door opening into the transept on one side and on the other directly into the sanctuary. Later it is expected that a server's sacristy will be built. In the basement is to be a choir room, which shall also serve for the sessions of the primary department. The addition will provide for about one hundred more people than the church at present accommodates.

LECTURES ON RELIGIONS, CULTS, AND CEREMONIES

Last year a series of lectures on the History of Religions was delivered in Houston Hall, University of Pennsylvania, which was largely attended by the clergy of the Church. Announcement has just been made that another course, The History of Religions, Cults, and Ceremonies, will be delivered in the same room by members of the

faculty. The first of these will be on November 19th, and the series will continue each Monday afternoon at four o'clock until February 4th. Among the lecturers will be Dr. W. Max Muller, Dr. Jastrow, and Dr. James A. Montgomery.

CONVOCATION MARKS ANNIVERSARY

The convocation of West Philadelphia held its session in St. James' parish house, Hestonville, on Thursday afternoon, and in the evening joined with the congregation of that parish in celebrating its fiftieth anniversary. Reports of missionaries were heard at the afternoon meeting. After a bountiful supper the members of the convocation adjourned to the church, where Dean Gilberson read the service and the Rev. W. W. Taylor, rector of the parish twenty-five years ago, preached the sermon. He devoted himself chiefly to developments in the parish and the people's part in it. The Rev. William H. Cavanaugh, the rector, has been in charge of the parish for sixteen years, and besides much improvement in the fabric, has under very difficult circumstances also built up a large congregation.

WORK AMONG SOLDIERS AND SAILORS

The committee on work among soldiers and sailors in this city, of which the Bishop Suffragan is the chairman, is issuing a pamphlet, including a map of the city between the two rivers, for the soldier, sailor, and marine guests of the city. This pamphlet gives the location of the leading churches of all names, with the hours of services. Each week the names of congregations willing to entertain after any service from twenty to fifty men either at dinner in the parish house or at the homes of their members are given, and the men are invited to register for the services. Also many amusement houses are giving free entrance to the men in uniform. The names and locations of these are also given.

In conjunction with this work, during the past week a committee including a representative from each masonic lodge in the jurisdiction has been appointed to provide entertainment and lodging for any man in the city for a night or longer. This entertainment, while primarily for members of the fraternity, is also for any man who wears the uniform.

About two thousand of the student body of the University of Pennsylvania have enlisted in the army. Less than a score have been drafted. The list of the men, which is now being compiled, includes all the departments of the University.

BROTHERHOOD MEN TO GO TO FRANCE

Immediately after the first of the year Mr. Franklin Spenser Edmunds will sail for France, where he will work for three months

under the direction of the Brotherhood of St. Andrew, for the benefit of the men at the front. Several other prominent members of the Brotherhood have signified their intention to do the same work under the direction of the Brotherhood.

MISCELLANY

The first appeal of the year for the extension fund of the diocese, which is being paid in three installments, has been made by Bishop Rhinelander. The funds will be used for All Saints' Mission and the work at Gulf Mills.

Many of the parishes are changing the hour for the sessions of Sunday school. Redemption and St. Philip's Churches, West Philadelphia, have announced a morning session, instead of the afternoon.

EDWARD JAMES MCHENRY.

CHICAGO HONORS VISITING BISHOPS

Bishop Anderson Is Toastmaster — Church Periodical Club — Rector Instituted at Sterling

The Living Church News Bureau }
Chicago, October 22, 1917 }

PROBABLY the Church Club of Chicago has never had a gathering so representative of the rank and file of the Church as at the reception and dinner given to the visiting members of the House of Bishops at the Auditorium Hotel on the evening of the first day of the special meeting. About 550 bishops, clergy, and laity were there, who filled the main dining hall and its annex. The diners were seated at small tables with two bishops assigned to members of the various parishes or diocesan institutions.

At the beginning of the speeches Mr. George Higginson made an earnest appeal for the Second Liberty Loan.

At the speakers' table were Mr. Angus Hibbard, president of the Church Club, the Presiding Bishop, Bishop Anderson, Bishop Gailor, and Bishop Lines. After a dinner of war-time proportions at which, as Bishop Gailor wittily said, these present had had enough to eat but had not been "overwhelmed", the president of the Club welcomed the guests, and gave place to the Bishop of the diocese as toastmaster. The Bishop complimented Mr. Hibbard for his leadership in the Church Club, and made special reference to his work for the Church Pension Fund. He then spoke of the war as the first object, which, he felt Americans, as yet, were touching on the surface. It is a war of clear-cut moral issues, and therefore the Church claims the privilege of being in the front.

Bishop Lines of Newark was the first speaker. He emphasized the need of a new sense of leadership to-day in the Church, a leadership which should be courageous and hopeful. During recent years the Church has been passing through a time of readjustment. Men and women in the Church had been thinking too long in a provincial and in a diocesan way; now the time has come when they must no longer have a limited outlook, but must think in a national way. He hoped that the call would come out from this meeting of the House of Bishops to the people to think nationally on such domestic questions as the care of the colored people and of our immigrants. The House of Bishops, he thought,

should think collectively and lead collectively. The Church should be greatly concerned with the care of her men in the army and navy. Her business is to interpret great spiritual movements in a spiritual way, to comfort and help sustain the country in these times. The strain of the war was yet to come for Americans. The English fleet, the English army, and the French army had for three years been for us a saving barrier between brutality and a civilization of righteousness. We must put into the war the spirit of conservation and the spiritual motive. This must be the appeal of the Church to her people.

Bishop Gailor was the next speaker. He said this was the first opportunity that the Bishops of the Church had had of getting together since the war began. The war is justified as a righteous war, when a nation of the family of nations that is a bully and a pirate must be put out of business. The Church's obligation now was to say, to tell, to teach, the eternal things of life with a new emphasis. She must teach men the old, old truths of recognizing their personal relationship to God; and of Christian immortality.

Speaking of the need of to-day for the practice of the Presence of God, he said that the cause of the war was the wholesale drifting away of souls from God in Christ. The intellectual world had come to leave God out. Nietzsche's doctrine of a godless democracy and the superman was a logical consequence of this forgetfulness of God. Even a professor in Chicago had declared with Nietzsche that the old Christian religion was dead, and that human efficiency was the saving gospel. The Church must preach a new Christian immortality. As men believe in another world, they will make sacrifices. In closing, he pointed to three ideals: We have not used our democracy in a righteous way; we have, for instance, worshipped money, not human character. This ideal of character first will be taught us with emphasis when our boys come back from the front, having learned obedience through discipline and service. Next, we must stand up for the faith, dare to say that we pray, that we believe. Lastly, we must not forget the Church in the war, and be faithful and loyal to her.

The Presiding Bishop was introduced by Bishop Anderson as our "venerable, beloved patriarch of the American Church", and was given an enthusiastic welcome. Bishop Tuttle made an inspiring and most inter-

esting speech in his unique way. In these stirring times he said we mean to harness might and to enlist might to prove that right makes right. This is our Church's special work, and we must magnify her in the sight of men and show them that our Church—the Church of the English-speaking people, judged by her history and by her numbers, and by present-day facts—is entitled to leadership in the English-speaking world. The Bishop gave some striking statistics to prove this point, and alluded, too, to some of the Church's history that had been made within his time. As an instance he referred to the growth of the House of Bishops from forty to its present number, 122. He recalled the early days when the dividing line between the Highs and the Lows was sharply drawn. The number of bishops had kept pace with the growth of the population of the United States. Jocularly, he said, the bishops of the Church were "not incomparably ahead of the average person". Because of our good name and wonderful history we must not be over-modest, or pusillanimous. We of the Church are qualified by what we have done, what we are, and by our natural position and possessions to be leaders in the world to-day. The Bishop finished as suddenly as he began, with: "I'm finished. Good night!"

THE CHURCH PERIODICAL CLUB

Chicago needs only a suggestion, even if it comes from New York! For instance, not long ago the New York committee of the Church Periodical Club suggested a new form of organization for the various diocesan branches. Instead of the correspondent being the only officer of the diocesan branch, it was thought that the number of officers should be increased to four, correspondent, assistant correspondent, secretary, and treasurer. At a meeting of the Chicago branch in September last, the suggestion of the New York office was unanimously adopted. At this meeting Miss Ellen Van Schaick, of St. Paul's Church, Kenwood, was elected correspondent, Miss M. F. Giles, of Grace Church, Oak Park, assistant correspondent, Miss Grace Cook, 5216 Blackstone avenue, Chicago, secretary-treasurer.

Chicago has the satisfaction of being the first diocese to adopt the organization of the New York branch. An advisory committee has also been elected in this diocese.

INSTITUTION OF RECTOR AT STERLING

Bishop Anderson instituted the Rev. G. H. Sharpley as rector of Grace Church, Sterling, on the last Sunday in September. The vestry were in the procession and Mr. J. A. Kilgour, senior warden, delivered the keys. The Bishop preached the sermon on our Lord's charge to His Apostles: "Ye have not chosen Me but I have chosen you, and sent you that you should bring forth fruit." At this service also the Bishop blessed a silk flag, the gift of Mrs. Wahl, wife of the captain of Company E, Sixteenth Illinois Infantry, and of her sister, Mrs. W. E. Lipp.

The entire property of Grace Church is being put into repair and the people are happy in enjoying regular ministrations under a priest of their own.

TAG DAY FOR CHILDREN'S BENEFIT LEAGUE

For a while tag days were such an abuse in Chicago that the welfare of the banner tag day for children, held under the auspices of the Children's Benefit League, was affected. However, the whole city and its suburbs responded most generously to the appeal for the city's children on Monday, October 15th, giving over \$50,000 into the collection boxes. Our own St. Mary's Home was a beneficiary to the amount of \$2,000,

a wonderful relief, the Sisters say, to those responsible for coal and provisions with the increased cost of everything. St. Mary's Home will hold a rummage sale on November 12th.

DEATH OF MRS. E. A. INGLEHART

Mrs. Elizabeth A. Inglehart, wife of the late Charles D. Inglehart, died at her home, on Friday evening, October 12th. Mrs. Inglehart was in her 87th year, and was the oldest communicant of the Church of the Mediator, Morgan Park. Largely through her hard work and the generosity of Mr. Inglehart services were held in this neighborhood, many years ago, which resulted in the organization of the Church of the Mediator. Mrs. Inglehart, who suffered with blindness for many years, was an example of Christian bravery and patience to all about her. Burial was from her home, the service being read by the rector, the Rev. W. D. McLean.

SUNDAY SCHOOL INSTITUTES

The West Side Sunday School Institute was held at the Church of the Holy Communion, Maywood, on Tuesday, October 2nd. The Rev. Gerald Moore preached at the afternoon service. A course of *Christian Nurture Series* classes was conducted in the senior, junior, and primary grades by the Rev. F. L. Gratiot, Mr. Tanner, and Miss Alice Parker. The address at the later service on Christian Education was made by Dean De Witt. At this, the annual meeting, the Rev. B. E. Chapman was chosen president; the Rev. D. A. Schaefer, vice-president; Mr. M. A. King, secretary-treasurer.

The South Side Sunday School Institute held its fall meeting at St. Joseph's, West Pullman, on Wednesday, October 3rd, the Rev. W. D. McLean presiding. The Rev. H. J. Spencer gave a short, helpful meditation at the opening service. The address later in the evening was given by the Rev. George H. Thomas, rector of St. Paul's, Kenwood, on The Spiritual Side of the Sunday School. At this meeting resolutions of sympathy were presented for the death of their infant daughter. The next meeting is to be at St. Paul's, Kenwood.

SOCIAL SERVICE

Eighty women from the parochial social service committees of the diocese attended the service at the Cathedral on Friday afternoon, the 19th.

The address by Bishop Brewster of Connecticut emphasized consecration and self-sacrifice as essential to true social service.

The sermon was followed by a meeting in St. Mary's Mission House, at which the heads of diocesan charitable institutions set forth the wants of their several organizations. Much interest was evinced and more substantial support is expected.

FOOD PLEDGE WEEK POSTPONED

INFORMATION is received from the United States Food Administration that at the suggestion of the President the Intensive Food Pledge Week Enrollment Campaign has been set for the week of October 28th to November 4th, a postponement of one week from the date previously announced. This change is made in order that the campaign may not conflict with that for the Liberty Loan. "I would be glad," writes President Wilson to Mr. Hoover, "if you would convey to all of your staff throughout the country my feeling of the prime importance of their plans and their work.

I wish particularly to express my great appreciation of the service which this additional tax on their time will impose upon the many thousand volunteers who have already deferred their own concerns to public interest in this important work. I ask them not to allow this alteration in programme to dampen their fine enthusiasm, but, rather, to redouble their energies in their very great branch of national service."

CROSS MEMORIAL TO BISHOP WALKER

ON SATURDAY afternoon, October 13th, the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York, held a most impressive service of consecration of the Celtic cross which has been placed by Mrs. Walker at the grave of the late Bishop of Western New York in Kensico cemetery. The cross



CELTIC CROSS AND MARKER
IN MEMORY OF BISHOP
WALKER

Erected in Kensico Cemetery,
Westchester county, New York

and marker were both designed and executed in Buffalo at the studios of William J. Crawford & Co., and were on view, for a few days before shipping to New York, to many hundreds of Church people of the diocese who availed themselves of the privilege extended to them.

The marker, of Barre granite, is of simple scroll design and bears, beside the mitre, the following inscription,

"WILLIAM DAVID WALKER
Third Bishop of Western New York
June 29, 1839—May 2, 1917."

The cross, also of Barre granite, stands nearly fourteen feet high and measures 3 feet 7 inches across the arms. It is one foot thick. The round base is composed of three steps but is one solid block, making the entire monument in two pieces only, measuring six feet six inches in diameter. The cross is carved alike on the two faces and beside the Runic tracery it bears the symbols of the four evangelists with the *Agnus Dei* in the center panel. The monument stands on a high eminence amid the Westchester hills and when the former parishioners of Calvary Chapel, friends, and relatives who were gathered about the grave last Saturday afternoon, amid the peaceful surroundings to which the autumnal sunshine and coloring were no small asset, listened to the words of the hymn, "Peace, Perfect Peace," as read by Bishop Burch, one and all felt that the simple, dignified,

yet majestic cross truly typified the staunch faith and Churchmanship lived and taught by him whose memory it commemorates.

INSTALLATION OF BISHOP McELWAIN

ON WEDNESDAY, October 10th, the Rt. Rev. Frank A. McElwain, D.D., was duly inducted, installed, and enthroned as the fourth diocesan Bishop of the diocese of Minnesota in the Cathedral Church of Our Merciful Saviour at Faribault. The procession of choristers, Seabury Divinity School students, clergy of the diocese, and Standing Committee, together with Bishop Morrison of Duluth, who was the preacher of the occasion, and Bishop McElwain, formed in the parish house and marched to the Cathedral. The service took place at eleven o'clock. The Rev. F. F. Kramer, D.D., president of the Standing Committee of the diocese, conducted the service of installation. The certificate of election and the certificate of consent of a majority of the bishops and standing committees of the Church were read by the Rev. Andrew D. Stowe, secretary of the diocese. Bishop Morrison preached a strong sermon on The Witnessing Function of the Episcopate in the Church. The Cathedral was completely filled with Church people from about the diocese. Representatives of the schools in Faribault were also in attendance. After the service luncheon was served by the Cathedral parish in the guild house, at which addresses of felicitation were made by some of the clergy and laity.

On Thursday evening, October 11th, the Church Club of the diocese held its Trinity-tide meeting at the Emporium Tea Rooms in St. Paul. There was a very large attendance. The dinner was planned in honor of Bishop McElwain and the addresses were expressions of good wishes for the Bishop. Mr. S. G. Iverson, president of the club, brought the congratulations of the diocese, Miss Mary C. Smith for the woman's organizations, and the Rev. Walter S. Howard for the clergy. The Rev. James E. Freeman, D.D., spoke on The Church in the Army Camps, and the Rev. F. F. Kramer, D.D., on The Educational Forces of the Diocese. Bishop McElwain concluded with a masterly presentation of the new conditions the Church must face in this changing era and some of the things that must be met in the diocesan life. His outline of a policy to meet these conditions in Minnesota showed a splendid grasp of the situation and a statesmanlike vision and administration in meeting them. Letters and telegrams of congratulation were read from neighboring bishops.

DEATH OF REV. E. P. CHITTENDEN

THE REV. EZRA PORTER CHITTENDEN, Ph.D., a retired priest of the diocese of Quincy, but for many years a presbyter of the diocese of Minnesota, passed to his rest in Waterville, Minn., Wednesday evening, October 10th. Dr. Chittenden was born in Westbrook, Conn., February 22, 1857. He was an alumnus of Ripon College, '74, Yale, '77, Brown, '79, Seabury Divinity School, '87, and a Ph.D. of the University of Minnesota. Formerly a Congregational minister, he was ordained deacon by Bishop Gilbert in 1887 and priest by Bishop Whipple in 1888. He held parishes in Wisconsin, Minnesota, and Iowa, and was at different times in educational work in Kearney Academy and St. Mary's School, Knoxville, Ill. In 1879 he was private instructor to the Crown Prince of Germany, the present Kaiser William II. He was then studying at the University of Bonn.

He is survived by a widow and a son, the latter a professor in the University of Illinois. The burial service was held in St. Andrew's Church, Waterville, Saturday, October 13th, and interment was made at Waterville.

BOARD OF MISSIONS' NEEDS

THE GRAVE NEED to secure \$408,000 in cash or pledges before the end of October is earnestly presented by the President of the Board of Missions.

Much of this sum will come in the natural course and much of it no doubt is at hand before this can be read. Notwithstanding these probabilities, however, the fear is expressed that there will be a deficit of more than \$150,000. Bishop Lloyd asks that every Churchman be urged to contribute his part in connection with this serious condition. It is essential that war needs and calls upon citizens should not reduce the income of the Board of Missions.

Two excellent leaflets lately published by the Board are entitled respectively *The Two Greatest Wars* and *War and Missions*. It would be useful for readers to apply for both these at the Literature Department of the Church Missions House, 281 Fourth avenue, New York.

CHAPLAIN'S APPOINTMENT

THE REV. A. C. HOWELL, of St. Stephen's Church, Sewickley, Pa., has received a commission as first lieutenant, to serve as chaplain in the national army. He has been assigned to Camp Sherman, Chillicothe, Ohio, Major-General Glenn commanding, to coordinate the religious and moral welfare work of the cantonment.

PATRIOTIC SERVICE AT WACO

ATTEMPTS ARE made by the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Texas, to make the services appeal to the thousands of soldiers from Wisconsin and Michigan who are encamped at Camp MacArthur near that city. On Sunday, October 14th, there was a special service at which a handsome processional flag was presented and dedicated. After the processional, "Onward, Christian Soldiers", the *Battle Hymn of the Republic* was sung as an introit. Parts of the service were taken by Chaplains Penfold, Hood, and Linley of Wisconsin regiments and Atkinson of a Michigan regiment. The rector preached a patriotic discourse from the text, "In the name of our God we will set up our banners"—Psalm 20:5. On the evening of the same day Dean White of Grand Rapids was the preacher.

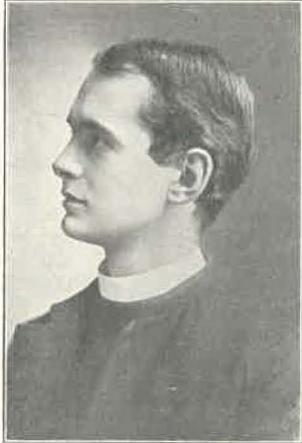
ENGLISH CHURCH CLERGY AS CHAPLAINS

HOW ENORMOUS have been the demands upon the Church of England clergy for service as chaplains during the war is suggested by a statement in the preface of *Crockford's Clerical Directory* just issued for 1917-18 to the effect that 2,220 clergy have been enrolled as temporary Church of England chaplains to the forces since the commencement of the war, of whom 27 have died in service or been killed in action and 1,815 are now in service. The navy has drawn 125 temporary and 110 permanent chaplains, of whom 17 have laid down their lives. "The bravery, the devotion, the scorn of danger shown by the clergy in their work at the front have been clearly established as exhibiting a proof of their Christian faith and hope," says *Crockford's*.

DEATH OF REV. GEORGE F. BURROUGHS

THE CHURCH in Milwaukee is saddened by the death of the rector of St. Andrew's Church, the Rev. George F. Burroughs, after an illness extending over several years. Mr. Burroughs passed to his rest on Sunday afternoon, October 21st. His death had been anticipated for some days previous.

Mr. Burroughs was senior of the Milwaukee clergy in point of residence, having spent his entire ministry in the rectorship of St. Andrew's Church, of which he was the principal founder in 1897. Born in Milwaukee forty-eight years ago, the son of Mr. George Burroughs, a parishioner of St. Paul's Church, the Rev. George F. Burroughs was not only associated with the work of the Church in Milwaukee during his entire lifetime, but was one of the most beloved of the city clergy, his sweetness of temper and



THE LATE REV. GEORGE F. BURROUGHS

uniform modesty and courtesy endearing him both to his brother clergy and to the laity. His work in his only parish was a remarkable one. Beginning with a little group of Church people who met on November 30, 1897, in a private residence to discuss the need for Church services in a part of the city that was then new and was bound to grow rapidly, the parish has continued to advance until it has now a fine church edifice and guild hall and a communicant roll of nearly two hundred people. A son, Le Roy S. Burroughs, who is a candidate for orders and lay reader at St. Andrew's, has been of much service in keeping the parish together during his father's long illness.

Mr. Burroughs grew up in the Cathedral congregation, where he was at one time a chorister, and was ordained both deacon and priest by the late Bishop Nicholson in 1898. He was for a number of years registrar of the diocese of Milwaukee. The burial service was held at St. Andrew's Church on Tuesday, being conducted by the Bishop of Milwaukee, assisted by Canon St. George and others of the clergy.

IMPORTANT CONVOCATION IN WEST VIRGINIA

THE EASTERN CONVOCATION of the diocese of West Virginia met in Emmanuel Church, Keyser, Tuesday evening, October 9th, and remained in session two days. The Dean, the Rev. J. W. Ware, read the service and the opening sermon was preached by the Rev. J. T. Johnston. Wednesday began the Holy Eucharist followed by a quiet hour conducted by the Dean. Morning Prayer was said with a sermon by Archdeacon Chrisman. Business sessions were held at noon Wednesday and during the afternoon of both Wednesday and Thursday. The Rev.

J. S. Alfriend was reelected treasurer and the Rev. Charles C. Durkee secretary. A new arrangement was made whereby an essay on some vital subject will be read at each meeting hereafter. One action which may be of considerable importance to the Church in this section was the formation of a committee, with the Rev. W. H. Meyers as chairman. To establish a new Sunday school institute, coextensive with the territory of the convocation, the initial meeting to be in Martinsburg. Another committee was appointed to make a survey of the district and see what can be done to increase the Church's growth and influence. Another committee, with the Dean at its head, was formed to arrange a vigorous preaching mission throughout the convocation for a week or ten days sometime during the fall, or winter. This committee has tentatively selected January 6th to 13th, inclusive, as the dates. The northwestern convocation has already arranged for a similar mission to be held December 2nd to 9th. It is expected that the Kanawha convocation will also undertake a similar work. Bishop Gravatt addressed the convocation at the afternoon session Thursday. It was intended to settle definitely, at the fall convocations, the question of electing a Bishop Coadjutor. Bishop Gravatt stated, however, that several months ago he gave up all idea of calling the special council for that purpose which was planned at the diocesan council last June. He called upon the Rev. Robert E. L. Strider, chairman of the diocesan finance committee, to read a report of conditions found by this committee which caused his decision. The committee had made a thorough investigation and their report showed that a coadjutor could not be maintained at the present time. It would necessitate levying on each parish an additional apportionment which very few could meet. This apparently disposes of all prospects of a Bishop Coadjutor until the war is over.

Thursday, at 10:30 A. M., Bishop Gravatt began the service by which Emmanuel Church was set apart from "all unhallowed, worldly, and common uses", and consecrated to the worship of Almighty God. All clerical members of convocation present, together with a number of visiting clergy, were in the procession in vestments. Two former rectors, the Rev. J. L. Fish and the Rev. R. E. L. Strider, with the present rector, the Rev. W. H. Meyers, were in the chancel with the Bishop. The instrument of donation was read by Mr. J. Z. Terrell, senior warden, and the sentence of consecration by the rector, the Rev. W. H. Meyers. Morning Prayer was said by the Rev. W. H. Meyers, assisted by the Rev. J. L. Fish and the Rev. Mr. Strider. The Holy Eucharist was celebrated by the Bishop, the epistle being read by the Rev. Mr. Fish, and the gospel by the Rev. Mr. Meyers. The sermon was preached by the Rev. R. E. L. Strider.

Emmanuel Church is a very substantially built structure of red brick, neatly furnished and finished, and attractive in appearance. It was erected in 1910, and a small but hard working and earnest congregation has been struggling to remove the debt upon it. Not until recently were their efforts crowned with complete success so that the Bishop could consecrate the building. The work at this point was started at least thirty-five years ago and kept up in the face of many discouragements and with scant success by various clergymen. No real foothold was obtained until the Rev. J. L. Fish took charge about twenty years ago. Then a lot was obtained and a fund for the erection of the church started. Beginning with two or three communicants the congregation has

slowly grown until now they number about seventy-five. The church seats about 150.

The preacher at the last service of this session was the Rev. J. L. Fish, who delivered an historical sermon dealing with the history and growth of the congregation. The Rev. R. C. Montague and the Rev. J. H. Clarke, D.D., delivered excellent missionary addresses at the service Wednesday evening. Convocation meets in Hedgesville next April at which time the one hundred and first anniversary of the founding of Mt. Zion Church, in that town, will be celebrated.

GEORGE C. RICHMOND SUSPENDED

A LONG DRAWN OUT ecclesiastical trial in the diocese of Pennsylvania ended last week in a sentence of suspension from the ministry of the Church for two years against the Rev. George Chalmers Richmond. The verdict was rendered by two of the three members of the ecclesiastical court and included conviction on nine out of 140 specifications that had been made against the defendant. Judgment was pronounced by the chairman of the board of triers, the Rev. F. H. Argo. Mr. Argo followed the formal sentence with a minority finding of his own, delivered at considerable length, in which he dissented from the verdict of the court and denounced in scathing language the late Bishop Mackay-Smith, the present Bishop of Pennsylvania, and Mr. Francis A. Lewis.

The case has been under trial for nearly or quite three years, and even before that had occupied an unwonted degree of space in Philadelphia papers, and has been the source of much bitterness and hard feeling in the city and in the diocese of Pennsylvania.

LECTURES AT LAMBETH PALACE

DURING THE autumn the Rev. William Temple is to give a course of missionary lectures at Lambeth Palace, London, by the kind permission of the Archbishop of Canterbury. The general title is to be *What Others Are Doing*. Dr. Temple will give accounts of some of the principal missionary societies of Great Britain, their origin, their work, and present aims and methods.

The committee in charge has kindly invited members of the American Church who may be in London during the autumn to attend the lectures, which begin on October 15th and are to be held weekly each Monday thereafter.

Full particulars can be obtained from the secretary of the committee, Miss Margaret Drake, 101 Pimlico Road, London, S. W. I.

A SEWANEE MEMORIAL TO J. L. HOUGHTELING

THROUGH THE generosity of Mrs. James L. Houghteling of Chicago, and in memory of the late James L. Houghteling, founder of the Brotherhood of St. Andrew, old Thompson Hall, formerly the home of the medical department of the University of the South, at Sewanee, has been remodeled at a cost of about \$10,000 into a community center known as the Sewanee Union. The Union, which will offer a democratic club life to the student body, the faculty and officers of the University, and the residents of the mountain in general, replaces ancient Forensic Hall, dear to generations of Sewanee men. It will be under University control, managed by a board of directors chosen from the faculty, the student body, and the residents, the first chairman being Mr. F. S. Houghteling, son of the donor, and University lecturer in American history. The lower floor of the remodeled

building is divided into billiard, smoking, and committee rooms, with a commodious kitchen, while the upper floor is a handsomely decorated ballroom, with a modern stage and footlights, and seating capacity of 500.

The new community center will be opened formally next week. The instrument of acceptance provides that exercises, with an address in memory of Mr. Houghteling, shall be held in the auditorium on each St. Andrew's Day.

MEMORIALS AND GIFTS

A FRIEND in Virginia City, Mont., recently gave the missionary, the Rev. William Elliott, \$6,000, \$5,500 of which has been set aside as an endowment for the mission there.

AT ST. MARK'S CHURCH, Mauch Chunk, Pa. (Rev. Walter Coe Roberts, rector), a memorial alms basin was presented on Sunday morning, October 7th, by Mrs. Charles E. Sayre, in memory of her husband. It is of solid silver, richly ornamented with gold, and has a single jewel set in the base.

A FINE POLISHED mahogany lectern has been presented to St. Thomas' parish, Wharton, Texas, in memory of the late rector, the Rev. William Hart, who perished in the Gulf storm of 1915 while on his way to Galveston. The lectern is the gift of Mrs. Hart and her children, and will be dedicated on the 21st of October.

MRS. GEORGE LAWTON of St. John's Church, Champion, N. Y., has presented the parish a pair of brass candlesticks in memory of her daughter. The inscription is as follows:

"To the glory of God
And in loving memory of
LUCY LOUISE LAWTON,
A. D. 1917."

ST. LUKE'S HOSPITAL, South Bethlehem, Pa., has just received a new \$90,000 ward, the gift of the Bethlehem Steel Company. The presentation was made on St. Luke's Day, October 18th, by Mr. Charles M. Schwab, and Dr. Henry S. Drinker, president of Lehigh University, accepted the gift on behalf of the hospital. Bishop Talbot, president of the board of trustees; Mr. A. N. Cleaver, secretary; and Mr. Warren A. Wilbur, treasurer, were re-elected, the latter two being vestrymen of the Pro-Cathedral Church of the Nativity, South Bethlehem.

IN ASCENSION CHURCH, at West-Park-on-Hudson, New York, September 23rd, the rector, the Rev. Mr. Searing, blessed windows to the memory of Sarah Carlton, wife of John Brookman, senior warden of the church, and Harriet Carlton, widow of Eugene Durkee, also warden of the same church; and tablets to the memory of John Brookman and Eugene Durkee. The donor is their niece, Annie Carlton Hunt, wife of Joel Walker, and daughter of Susan Carlton and William Hunt. A tribute by the rector to the lives, gifts, and help of these faithful members followed, after which Holy Communion was administered.

IN ST. LUKE'S CHURCH, Rossville, New York City (Rev. Charles J. Adams, D.D., rector), on the first Sunday in October, Bishop Burch unveiled a window to the memory of rectors of the parish. Preceding the present rector, who has been the incumbent for over twenty-one years, these were, beginning with 1843: C. D. Jackson, Samuel Morehouse, Flavel Scott Mines, William Henry Reese, Jeses Pound, Henry H. Bean, James R. Sharp, and William Wardlaw. The theme of the window is the Good Shepherd. It is a modification of Clophorst. The

window is the gift of Miss Margaret D. Golder, in the name of her deceased father, mother, and brother—Robert Henry Golder, M.D., Catharine G. Golder, Valentine Mott Golder, M.D. The cost of its placement came from an entertainment given by the actors Barrows and Lancaster, and a gift from Mr. John B. Sandy.

ALBANY

R. H. NELSON, D.D., Bishop

Improvements at Church Home—Trinity Church, Watervliet—Junior Auxiliary

SPLendid IMPROVEMENTS have been made in the equipment of the Church Home in Troy. A new cement walk has been laid from the Broadway entrance to the front porch, taking the place of the old flagstone pavement, which had fallen into very bad repair. Electric lights have been installed throughout the building; the halls, reception room, parlor, and matron's room have been handsomely redecorated; new carpets and rugs have been given, and a number of smaller articles have greatly improved the interior. For those who enjoy the open air a large porch has been built along the entire east side on the second floor which, with a large awning and porch shades, have made it an ideal spot to spend the summer evenings. In recognition of the painstaking efficiency of the matron, Miss N. Frances Perry, the trustees recently voted to increase substantially her monthly salary. The financial condition of the Home fully warranted the increased expenditure, and it was further ordered that some funds be used in the purchase of Liberty Bonds. The Church Home is one of our smaller and little-known institutions, but like the majority of the parishes in Troy, it is in a flourishing condition. Services are conducted in the Lane Memorial Chapel every Friday by some of the city clergy, while the Holy Communion is administered monthly, and weekly during Lent.

A SPECIAL SERVICE, in which all the parochial organizations participated, was held in Trinity Church, Watervliet (Rev. George Alexander Perry, Jr., rector), Sunday evening, October 14th. The various guilds met in the parish house and marched to the church in a body. This service, in the nature of a new departure, met such an enthusiastic response that it was decided to hold it on the second Sunday evening of each month hereafter, as a regular parish institution. One of the most impressive features was the congregational singing, in which the large and flourishing men's club of the parish took an active part.

ABOUT one hundred and fifty Juniors attended the annual diocesan rally of the Junior Auxiliary in St. Paul's parish, Albany (Ven. Roelif H. Brooks, rector), Saturday afternoon, October 13th. The four arch-deaconries were all well represented, although the greater number were from the capital district, embracing the three cities of Albany, Schenectady, and Troy. The largest out-of-town delegation was from St. John's Church, Cohoes, which sent twenty-two delegates. Reports were read by members of all the delegations present and all showed marked improvement over last year. An invitation to meet with St. John's branch at Cohoes was unanimously accepted, after which the Juniors formed in procession and marched into the church, where shortened Evening Prayer was read and an offering taken for missions. Returning to the parish house a stereopticon lecture on the Missions of the Church was given by the Rev. Charles E. Betticher of the Church Missions House, New York City. Supper was served in the basement of the church.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORÉ, Suffr. Bp.

Will Work with Soldiers

THE RESIGNATION of the Rev. C. P. Parker, rector of Christ Church, Little Rock, took effect October 15th, having been tendered several weeks before. Mr. Parker has been giving a great deal of attention in an unofficial way to the needs of the men at Camp Pike, the United State national army cantonment adjacent to Little Rock, and now expects to give himself to this urgent work under the direction of the Bishop of Arkansas. The junior warden of Christ Church in announcing Mr. Parker's resignation read resolutions of regret from the vestry, and stated that as a slight token of personal regard, their appreciation of his faithful services as rector of the parish, and their regret at the severance of the official relation, that body had resolved to present Mr. Parker with \$500. Christ Church has been evincing concern for the "boys in khaki" in a number of ways, notably in advocating wholesome amusement for the soldiers on both week-days and Sundays; informal social affairs; informal devotional meetings conducted by Church young people; maintenance of a bureau of information by the Daughters of the King for wives and families of both officers and privates; keeping open house at the parish house for all soldiers and their wives and friends. Many soldiers from Camp Pike and from Fort Logan H. Roots have been attending the Church services. Some becoming known as Churchmen and choristers have been "drafted" into the choir for two or three Sundays in succession. Mr. Parker will retain residence in Little Rock, and may be addressed as heretofore.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Archdeaconry of Reading—Calvary Church,
Wilkes-Barre

THE AUTUMN session of the archdeaconry of Reading was held at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), on Monday evening and Tuesday, October 15th and 16th. At Evening Prayer on Monday night the Rev. Walter C. Roberts welcomed the clergy of the archdeaconry, the Ven. Henry Eugene Allston Durell responding. Three addresses were made, as follows: The Parson's Missionary Responsibility, by the Rev. Harry Howe Bogert; The People's Individual Missionary Responsibility, by the Rev. George C. Shaw; and The Parish's Missionary Responsibility, by the Rev. Archibald H. Bradshaw. A short address was also made by Father W. F. Mayo. Bishop Talbot was unable to be present because of the meeting of the House of Bishops. Dean Rousmaniere, of Boston, who was to have conducted a quiet day for the clergy, was prevented by illness from attending, but his place was very efficiently taken by Father Mayo, of the Order of the Holy Cross, who celebrated the Holy Communion on Tuesday, assisted by Archdeacon Durell, and led the clergy in the meditation of the morning on The Joy of Fellowship and The Power of Fellowship. Resolutions upon the decease of the Rev. Marcus Alden Tolman, who had been rector of the parish for twenty-six years, were passed and ordered published. The next session will be held at Christ Church, Reading, in January.

THE TWENTY-THIRD anniversary of Calvary Church, Wilkes-Barre, was observed on Sunday, October 7th. On Wednesday evening the vestry and Calvary guild held a parish reception in the parish house, with

games, music, dancing, and refreshments. The Rev. Harry G. Hartman, rector, announced the subjects of his Sunday evening picture sermons from October 7th to May 26th. These studies will follow the life of Christ with the great artists, a copy of the picture studied being given to each attendant.

CENTRAL NEW YORK

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

Parish House at Homer—Church at Groton

ON THE evening of October 10th a large congregation made up of representative people of the town met for a service in Calvary Church, Homer, Bishop Fiske being the preacher. Various societies, including the town council, attended corporately. After the service a reception was held at which a purse was presented to the Rev. Mr. Doughty, the incumbent, in recognition of his work in the community. Thursday afternoon the new parish house was dedicated by Bishop Fiske with appropriate services. This building is a memorial to John W. Fisher, and a tablet to his memory has been placed.

GROUND HAS been broken for the new Church of St. Ambrose at Groton. For a series of years services have been held in various buildings in the town, but something more than a year ago the Rev. William S. Stevens of Moravia, assisted by the Rev. F. W. Dickinson, began organization looking toward the erection of a new building. A considerable sum has been collected at Groton and elsewhere in the diocese, and it is expected that the work, now under the care of the Rev. Mr. Dickinson, will be quickly accomplished.

CONNECTICUT

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

Bishop's Anniversary—Religious Education—St. John's Parish, Washington—Conventions—Farewells

THE BISHOP of the diocese, who was consecrated in Trinity Church, New Haven, on St. Simon and St. Jude's Day, October 28, 1897, desires to meet his clergy in that church on Monday, the 29th inst., at 11 A. M., when the Holy Communion will be celebrated and he will make an address. Luncheon will be provided in Trinity parish house at 1 P. M. At 2 P. M. there will be a conference in the parish house, the Bishop presiding. The following topics will be discussed: 1. What can we do for our young men in the national service at home and abroad? 2. How can our diocesan missions be made more effective? 3. How a Cathedral may help the diocese. Two leaders will be provided for each topic, and volunteers will be called for.

THE ANNUAL MEETING of the diocesan Board of Religious Education was held in Christ Church parish house, Hartford, Saturday afternoon, the 13th inst., Bishop Brewster presiding. The Suffragan Bishop was also in attendance. The following officers were reelected for the ensuing year: The Rev. Henry Swinton Harte, chairman; the Rev. William P. Downes, secretary; and Mr. Charles P. Rice, treasurer. The new Senior Plan was approved of and the hearty cooperation of the Board in its development was assured. The preparation of a manual of family prayers was authorized and the presence of the delegation of ladies, representing the diocesan branches of the Woman's Auxiliary and Junior Auxiliary, suggested closer cooperation in the future between the several units of diocesan educational life.

THE RESOLUTION of the last diocesan convention authorizing the Bishop "to ask ten Christian laymen to take steps to found an Institute of Applied Christianity if upon careful study they deem it feasible" is along the line of the action taken by the Presbyterian Ministers' Association of Philadelphia, and both follow models suggested by the New York Institute, founded last year as the result of fifteen years of patient researches along such lines. The purpose of the institute is to enlist and train men to do Church and civic work along lines of greater efficiency. The institute, if established, will be located in New Haven.

ON SUNDAY morning, October 7th, the members of St. John's Church, Washington (Rev. Theodore M. Peck, rector), worshipped for the last time in that ancient building, which will be torn down within the next few weeks, being replaced by a fine stone edifice which has been in course of construction during the past year. St. John's Church was originally the Manorial Church of members of the Davies family, who were among the pioneers in introducing the Church into several of the towns in Litchfield county. The church was erected in 1794 by John Davies, Jr., on his farm in Davies Hollow, now called Romford, and a part of the town of Washington. The same condition is stated in the deed of gift of St. John's Church as that given by his father, John Davies, to St. Michael's, Litchfield, viz., the requirement of "one peppercorn to be paid annually upon the Feast of St. Michael the Archangel, if demanded." In 1815-16 the church was moved to Washington green as the people wanted a church nearer the center than Davies Hollow. The building was taken down, and its timber brought in carts over the rough roads leading to the top of the hill in Washington Centre. The church was consecrated October 14, 1820, by Bishop Brownell.

THE ANNUAL diocesan convention of the Daughters of the King will be held in St. John's Church, Waterbury (Rev. John N. Lewis, D.D., rector), on Saturday, November 3rd, and the annual meeting of the diocesan branch of the Woman's Auxiliary will be held in St. James' parish, Danbury (Rev. Aaron C. Coburn, rector), on Wednesday, November 14th.

THE REV. HARRY INNES BODLEY, for the past nineteen years rector of St. Mark's Church, New Britain, has tendered his resignation of that parish. Mr. Bodley has not been in the best of health for some time, and as he reaches his three score and tenth milestone feels the need of a prolonged rest. Mr. Bodley ranks amongst the leaders of the Church in Connecticut. His many years of faithful and devoted service in St. Mark's are evidenced by the present prosperous condition of that parish.

THE REV. JOHN H. ROSEBAUGH, who for the past two years has been curate in Christ Church, Hartford, and since the death of the Rev. James Goodwin last January has been minister in charge, has accepted a call to the rectorship of All Saints' Church, Springfield, Mass., and enters upon his new duties immediately. A farewell reception was extended Mr. and Mrs. Rosebaugh, by the rector, vestry, and parishioners of Christ Church in the new parish house on Thursday evening, October 18th.

A NEW ELECTRIC ORGO-BLO has been installed in connection with the organ of the Forbes Memorial Chapel of the Epiphany, New Haven (Rev. Robert Bell, vicar), and it is expected that a set of chimes will be in place in the belfry of the church around Thanksgiving time.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Mississippi Valley Deanery

THE FALL CONVOCATION of the Mississippi Valley deanery was held in St. Stephen's Church, Paynesville, September 25th and 26th. The sessions opened with evening prayer, the Rev. F. D. Tyner of Minneapolis being the preacher. After the service an informal gathering was held at the rectory. Thursday the sessions began with a celebration of the Holy Eucharist, with the Rev. Dean Hudson as celebrant. After matins reports from the field were given, and a paper on Clerical Difficulties was presented by the Rev. A. Carswell. At the afternoon sessions the subject was Religious Education, with addresses by the Rev. F. D. Tyner, the Rev. G. E. Rennison, and the Rev. Dean Hedelund. Woman's Work in the Church was the next topic, with the Rev. C. C. Rollit, D.D., Mrs. G. E. Rennison, and Mrs. T. C. Hudson as speakers. A fair sprinkling of representatives of the various organizations of the Woman's Auxiliary of the deanery appeared. Later in the afternoon all the delegates were treated to a ride to Lake Koronis. In the evening a powerful missionary address was given by the Rev. Dr. Rollit.

EAST CAROLINA

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

Woman's Auxiliary—Teacher Training

BISHOP DARST has appointed Mrs. Nixon N. Davis as president of the Wilmington convocation of the Woman's Auxiliary, succeeding Mrs. H. M. Bonner.

A TEACHER TRAINING INSTITUTE has been organized in Wilmington, for concerted effort in the use and application of the *Christian Nurture Series*. The institute will meet weekly, and the general gathering will have an address on Methods of Teaching or some topic of common interest before separating into the groups studying the different courses. Bishop Darst addressed the first meeting of the teachers, over fifty being present. St. James' parish house has been placed at the disposal of the institute.

EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

At the Army Camps—Clerical Changes

BISHOP THURSTON has visited two of our army cantonment this month, spending one Sunday at Camp Bowie in Fort Worth, Texas, and one Sunday at Camp Doniphan near Fort Sill, Oklahoma. From the special meeting of the House of Bishops in Chicago he will go on to the Church Congress in Cincinnati.

A NUMBER of changes are taking place this fall in our clerical staff. The Ven. E. P. Muller, who has been in the district for the last five years, has accepted the rectorship of the Church of St. Luke the Beloved Physician, at Saranac Lake, N. Y., and will enter upon his duties the first of November. Fortunately for the work, he will be succeeded at once by the Rev. Creighton Spencer Mounsey, lately Archdeacon of Kansas. The Rev. John W. Day has recently given up the missions at Nowata and Claremore and is acting as religious secretary in the Y. M. C. A. work at the army camp in Spartansburg. The Rev. T. J. Addison, who at one time had charge of these same missions, is likewise engaged in the same kind of army work at Spartansburg. Three of our clergy have offered themselves as army chaplains.

ERIE

ROGERS ISRAEL, D.D., Bishop
Archdeaconry of Ridgway

THE ARCHDEACONRY of Ridgway met in Emmanuel parish, Emporium (Rev. W. R. Agate, M.D., rector), from October 8th to 10th. The special guests were the Rev. H. C. Carroll and the Rev. W. Williams. Four Ford cars were asked for by four missionaries with much territory to cover. The Ven. R. S. Radcliffe, who has been archdeacon for twenty years, was re-elected. The Rev. W. M. Agate, M.D., was elected secretary and M. George W. Mitchell, treasurer.

GEORGIA

F. F. REESE, D.D., Bishop
Archdeaconry of Albany

THE NEXT meeting of the archdeaconry of Albany will be on January 23rd at St. Matthew's Church, Fitzgerald.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

The Training Camp at Gettysburg—Archdeaconry

ABOUT TWELVE thousand soldiers, including many of our own Churchmen, are now at the training camp in Gettysburg, and the Bishop has appointed the Rev. Charles S. Kitchin as the Church's representative. Mr. Kitchin occupies a tent on the grounds, and devotes his time to fellowship with the men. On a recent Sunday Bishop Darlington held a special service in the Church of the Prince of Peace, at Gettysburg, for the benefit of the soldiers, and was assisted by the Rev. Messrs. William Hooper, the local rector, William Dorwart, Herman J. Keiser, a lieutenant in the camp, Chaplain Kitchin, Willoughby Parchment, who is ministering to the colored camp attendants, and Gilbert S. B. Darlington, lieutenant in the navy. The church is open for daily services, and the parish house every evening welcomes the soldiers and their friends. The Rev. Mr. Dorwart has two sons in the camp.

THE ARCHDEACONRY of Harrisburg met in St. Paul's Church, Harrisburg, on the 15th inst. With few exceptions all the clergy connected with the archdeaconry were present. The Rev. Harold E. Schmaus, of All Saints', Paradise, was elected secretary-treasurer. The special features of the occasion were an article by the Rev. E. H. Oxley, rector of St. Andrew's Church, Cincinnati, Ohio, on the movement of colored people from the South to the North, urging that steps be taken by the Church looking toward their moral and spiritual uplift, and an address by Deaconess Newbold, who is at present the only representative of the diocese doing missionary work in any foreign field. She is from Japan. The prospect is that at least two young women from the diocese will go with her to Japan when she returns.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Episcopal Supervision—Presbyterial Activity

BISHOP FRANCIS, who is subject to call at any moment, having accepted the chaplaincy of the Indianapolis Base Hospital Unit, has arranged for the continuance of diocesan work during his absence. Neighboring bishops will make the Confirmation visitations. The Standing Committee and the Board of Missions have each elected the Rev. J. D. Stanley as chairman.

IF THE PRIEST to whom Grace Church, Muncie, extended a call this week accepts,

every parish in the diocese will have the ministrations of clergyman. The Rev. A. H. Maloney, at the expressed desire of the congregation, has been recalled to St. Philip's Church, Indianapolis. About two years ago Mr. Maloney resigned St. Philip's to accept work in Syracuse, N. Y. Mr. Hale, until recently a minister of the Friends in an Indianapolis church, has been baptized and confirmed and appointed as lay reader at St. Paul's Church, Columbus. The Rev. Harry Kellam, who has been working under the Bishop's direction in and around the see city, has been appointed vicar of Trinity Church, Lawrenceburg, and the Rev. A. E. Cole, who was ordained to the priesthood on the Nineteenth Sunday after Trinity at St. John's Church, Bedford, becomes vicar of the parish, succeeding Canon Otte, retired. The Rev. J. E. Sulger has just completed his twenty-first year as rector of St. Stephen's parish, Terre Haute, during which time he has baptized 583 persons and presented 651 for Confirmation, just eight less than the present number in the parish. The parish property has been twice improved. Last year St. Stephen's gave over \$2,500 to the pension fund. The Rev. F. J. Mallet, rector of St. Paul's Church, New Albany, Ind., and vicar of St. Luke's Church, Cannelton, has on account of the condition of his health given up his work for the present, and Archdeacon W. R. Plummer will minister at St. Luke's until Mr. Mallet is able to return.

FOLLOWING THE patriotic example of their Bishop, the people of the diocese are in many instances taking a leading part in war relief work.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Clericus—Camp Zachary Taylor—Institution—
Woman's Auxiliary—Religious Education—
Opening of Nurses' Home

THE OCTOBER meeting of the Louisville clericus was held on Monday, October 15th, in the Cathedral House. Much discussion was devoted to the work of the Church for the soldiers at Camp Zachary Taylor, and the newly appointed civilian chaplain, the Rev. David C. Wright, outlined plans of work. After luncheon, the essayist, the Rev. H. S. Webster, read a paper on Holy Orders.

REGULAR SERVICES are now being held at Camp Zachary Taylor by Mr. Wright, including an early celebration of the Holy Communion every Sunday. All work of a social nature for the men is to be centered in the Cathedral House, though other parishes are of course sharing in the work. For the past two weeks, informal receptions have been held for the men on Sunday afternoons at the Cathedral House and many of the Louisville parishes are offering hospitality, families gladly inviting any soldiers present at the morning services to their homes for Sunday dinner.

BISHOP WOODCOCK conducted the service of institution for the Rev. James M. Maxon, as rector of St. Mark's Church, Louisville, on Sunday morning, October 14th, and delivered the sermon. The following Thursday evening, a delightful reception was held in St. Mark's parish house to give the members of that congregation and their friends an opportunity to meet their new rector and Mrs. Maxon. A number of the city clergy were also present.

A SPECIAL SERVICE was held in the Cathedral on the morning of St. Luke's Day for the Woman's Auxiliary, at which time the United Offering was presented. Canon Hardy was the celebrant and an appropriate address was delivered by the Rev. John S.

Douglas. The United Offering Fund at present amounts to about \$600.

THE DIOCESAN BOARD of the Woman's Auxiliary held its first fall meeting on Thursday, October 11th. After hearing reports and transacting routine business, plans were made for the semi-annual meeting in November at which it is hoped that Deaconess Hart of Hankow will make the principle address. At this meeting will also be held a book shower for Boone School Library, Wuchang. Arrangements were also made for special services on the Sunday next before Advent in commemoration of the close of the Pilgrimage of Prayer.

THE CHURCH SCHOOL of Religious Instruction began its third year when it opened in the Cathedral House on Wednesday evening, October 10th. The school is held under the auspices of the diocesan Board of Religious Education, the Rev. Frank W. Hardy being principal. The school is to be held for ten consecutive weeks. Four courses are offered, taught by the Rev. Roger H. Peters, Dean McCready, the Rev. Harry S. Musson, and Miss Nannie Hite Winston. Miss L. L. Robinson's class which has been so markedly successful and popular that it has had to meet in two sections to accommodate the many desiring to take it, will have only one session this year, on Monday mornings, but will be part of the school. The enrollment the first evening exceeded expectation and more are expected.

THE NORTON MEMORIAL Infirmary, Louisville's Church Hospital, has just completed a new nurses' home at a cost \$45,000. The building, which is said to be one of the most complete of its kind, is four stories and has every convenience. It is situated on the lot immediately adjoining the Infirmary and has accommodations for fifty. There is a living room on each floor, besides a reception room on the ground floor, class rooms, laundry, and trunk rooms and quarters for visiting nurses who are attending patients at the infirmary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Clericus

THE OCTOBER meeting of the Baltimore clericus was unusually interesting and important, because it had before it for discussion a pressing question, namely, "What can we do for our soldiers and sailors?" Only fourteen miles from Baltimore is Camp Meade with 40,000 troops of the National army. These men flock into the city in great numbers, sometimes 15,000 in a single day, in search of recreation, and that day is Sunday. The appointed speakers were the Rev. Dr. John Mockridge, the Rev. S. Tagart Steele, Jr., our representative at Camp Meade, and Mr. Frederick R. Johnson of the Commission on Training Camp Activities. Each contributed valuable suggestions growing out of his experience and answered questions from the clergy. Chaplains Dame and Gould and the Rev. Philip Cook, formerly of San Antonio, also gave the results of their experience with troops. It was strongly felt that the Church must at once inaugurate vigorous and well-directed efforts for the welfare of the men in camp, not only at Camp Meade but also at Anniston, Alabama, where there are numbers of Maryland men. The Bishop was requested to appoint a committee to take this work in hand and organize it. The Bishop has recently paid a second visit to Camp McClellan at Anniston to look after the welfare of the Maryland men.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Every-Member Canvass—Intercession Services

THE RECTOR and vestry of St. Clement's Church, St. Paul, have adopted a new plan for increasing the Sunday evening church attendance, which consists in sending out cards to all members on which they may pledge themselves to attend at least one Sunday evening service monthly and to attempt to bring a friend. The consequence of this campaign has been to increase the attendance almost one hundred per cent. in three weeks.

ST. MARK'S CHURCH, Minneapolis, has given forty or fifty of its youth to the service of the government and the rector has arranged to have intercessions and prayers for their safe-keeping and guidance in connection with the Holy Communion. He has asked that the members undertake these prayers week by week, certain groups being represented on designated Sundays.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Accessions—Construction

THE REV. ROBERT J. JENSEN took charge of St. James' parish, Dillon, on September 1st. Mr. Jensen was formerly a Presbyterian minister in Butte. He spent last year as assistant under the Rev. Charles F. Chapman, in St. John's parish, Butte.

A SHORT TIME ago the Bishop confirmed the Rev. John Crippen Evans in St. Luke's Church, Billings; and later admitted him as a postulant for holy orders. Mr. Evans was in charge of the Methodist church in Baker. He is the son of a Methodist minister and comes of a long line of Methodist ministers and ministers of the Church of England. He is at present working and studying with the Rev. H. S. Gatley of the Church of the Holy Spirit, Missoula.

THE NEW CHAPEL at Terry is about completed, as is also the church at Whitefish. They are just starting to erect a church of concrete blocks at Columbia Falls, and most of the money for its erection is already in the bank. One thousand dollars was recently given for this purpose by Mr. James Talbutt.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Missionary Trip by Auto—New Work at McGill

BISHOP HUNTING has just returned from his annual auto missionary trip over the state, covering a distance of over sixteen hundred miles in twelve counties. In the course of this trip he held services in places where he alone goes, including some new towns. One of these latter towns was Jarbidge, in a deep canyon with tremendous grades going in and coming out. There are magnificent rocks and trees, a fine stream, and much gold. Expectations are that it will be a great camp in another year, and the Church must get to work in this place where the Bishop himself held the first service.

IN THE smelter town of McGill, the Church has been hoping for an opportunity to begin work, which at last came when the Knights of Pythias opened their lodge hall for our use on July 1st. Since then the Prayer Book service has been held there on Sunday evenings with apparent success.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Recognition Day in Roselle

SUNDAY, OCTOBER 7TH, was observed as Recognition Day in the Church of St. Luke

the Evangelist, Roselle (Rev. Clarence S. Wood, rector), in honor of the young men and women of the parish who have joined the colors. The altar was tastefully decorated with flowers representing the national colors, while the chancel was hung with the flags of the Church and the Allies. The service took on a martial strain; trumpets and drums being used in the choir procession and in the solemn entry of the clergy and servers. St. Luke's Church is one of the smaller churches in the diocese but it has given to the army twenty-four men and two women in the Red Cross. Of this number eighteen men have served in the choir and eleven at the altar. The parish is represented in every branch of the army.

OHIO

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

Fannie Gordon Home—Missionary Pageant

THE FANNIE GORDON HOME in Milan, Ohio, was formerly the residence, ample house, and premises of Dr. and Mrs. Francis Gordon. Upon the death of Mrs. Gordon in 1907, following that of her husband, by her bequest the corporation in which was vested the Church Home of Cleveland came into possession of the Gordon property, as a summer-home for the old ladies of the Cleveland Church Home. After two or three seasons the project of opening the Milan home for summer purposes for the Cleveland Church Home was found to be too expensive and otherwise impracticable, and the house was closed. Last summer, with Sister Minnie Atwood in charge, Bishop Leonard and the trustees reopened and refitted the Gordon Home for permanent occupation by those aged persons who could not be accommodated in the Cleveland house. A small chapel in the home was furnished by Mr. and Mrs. Harley B. Gibbs, communicants in St. Luke's parish, Milan, and on Monday, October 15th, in the presence of several clergy, and other persons from Milan, Cleveland, Sandusky, and Norwalk, Bishop Leonard dedicated the chapel and formerly reopened the house. The chaplain is the rector of the parish, the Rev. Harry J. Buxton, who will visit regularly and celebrate the Holy Communion once each week. The home is partially endowed, also through the bequest of Mrs. Gordon. The rest of the support will come from private sources. Milan, a village of less than a thousand population, was one of the original settlements on the Western Reserve, and from it have gone out some of the leading families of the country, among them Mr. Edison, the great scientist and discoverer. The Bishop in his address referred to these and other interesting facts in the history of the village.

A GREAT missionary exhibit and pageant, known as *The World in Cleveland*, will be held in the Central Armory, during the week of December 2nd to 8th, under the auspices of the home and foreign missionary boards of all Churches, and the Federated Churches of Cleveland. The object is to create and stimulate interest in missionary activities in this present world crisis. There will be daily conferences on new world conditions and the way the Church is facing them, and addresses by leading speakers, probably including Dr. John R. Mott, Dr. Robert E. Speer, and Bishop Williams of Michigan.

OKLAHOMA.

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

New Church at Hobart

CHURCH PEOPLE in Hobart were made happy by the opening services conducted by Bishop Brooke in their new church, on Sun-

day, October 7th. The new building is of frame construction, well built, and cost about \$2,000, including furniture. It is free from debt, and represents several years of hard work on the part of the people and their priest, the Rev. H. H. Fay. There is a growing Sunday school, and the town is so situated as to make an inviting field for Church work.

OREGON

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

Missions—Woman's Auxiliary—Bishop Sumner's War Duties

A DRIVE for missions has been started in the diocese. In the preliminary work, Miss Effie Jackson, recently of Stevens Village, Alaska, is taking the lead. Bishop Rowe visited Portland at an opportune time, preaching a rousing sermon on missions at the Pro-Cathedral the evening of Sunday, October 14th. Miss Jackson spent two days with good results at Grace Church, Astoria, and has arranged a schedule for the balance of October, which will include visits to many parishes and missions. Plans have also been made for a thorough canvass for pledges to missions.

MRS. J. S. WHITEFORD, who organized a splendid system of mission study classes in the district of Spokane, has been appointed field secretary of the Woman's Auxiliary in Oregon.

THE PILGRIMAGE OF PRAYER, observed in the diocese the week beginning October 7th, yielded many good results, stimulating to missionary zeal. Applications for membership in the Woman's Auxiliary were received from Calvary Mission, Seaside; St. John's, Milwaukie; and St. Andrew's and St. John's missions, Portland. A splendid meeting of the Woman's Auxiliary at the Pro-Cathedral, Portland, Friday afternoon, October 12th, was addressed by the Rev. John D. Rice, general missionary, and Miss Effie Jackson. The Litany for missions was read by Dean McCollister.

BISHOP SUMNER has been appointed by Governor Withycombe as a Commissioner on War Libraries for Oregon, and has been made chairman of the war committee of the Oregon Social Hygiene Society and a member of its board of directors. He will also serve as one of the four-minute speakers, asked for by the government, at public gatherings.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Among the Indians—Pilgrimage of Prayer

THE REV. CHARLES W. BAKER has been working among the Indians at Orleans all summer. Mr. Baker and the Bishop have made a strong appeal to Washington for a resident physician at Orleans. Congressman Raker has written the Bishop that the request will probably be granted. The former missionary, the Rev. John E. Shea, has undertaken work among the Indians in Idaho.

AT A MEETING of the Standing Committee, held in Sacramento, the Rev. P. G. Snow was elected to serve on the committee in place of the Rev. W. E. Potwine, deceased.

THE BISHOP has assumed personal charge of all services at the Pro-Cathedral since the death of Archdeacon Shurtleff.

DEACONESS CLARK has been reorganizing the Cathedral Sunday school.

A PILGRIMAGE OF PRAYER was conducted in the diocese September 30th to October 7th.



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SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.

Rosebud Country Conference

ON SUNDAY, October 7th, an important conference took place in Winner, at which Churchmen from the entire Rosebud country were present. This country includes three counties, Gregory, Tripp, and Melette. Being west of the Missouri River, with railroad lines running only into Nebraska, they are set apart from the rest of the district. For nine years the Rev. W. B. Roberts has been in this field. Occasionally there has been a man to help him, but for the most of those years he has been alone, serving a district about as large as the state of Connecticut, with some fourteen towns to be taken care of. More than sixty Churchmen gathered at the conference. On Sunday morning there was a celebration of the Holy Communion, at which Bishop Burlerson preached, and in the afternoon the conference was called to order by the Bishop in Trinity mission guild hall. Mr. Roberts reported that during the past nine years the membership of the Church in the Rosebud has increased ten times over, and in order to take care of the field he felt that it should be set apart as a separate arch-deaconry. The matter was finally left in the hands of the Bishop. One part of the conference was the presentation to Mr. Roberts of a new 1918 Buick roadster to take the place of the Ford which has traveled over the country for a good many years, in all kinds of weather, and richly deserves a rest.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Fifty Years a Chorister—Convocation—Elizabeth House

AT THE evening service at the Church of the Advent, Nashville (Rev. Prentice A. Pugh, rector), special music was rendered by the choir. The whole service was in compliment to Mr. John H. Polk, a descendant of President Polk, who has just completed fifty years of choir service, the last forty-two years being in the Church of the Advent. Mr. Polk rendered a baritone solo. The rector spoke on Continuity of Service. One pleasing feature was the presence of Bishop W. C. Gray, a former rector of the Church of the Advent, and the priest who started Mr. Polk in service at Bolivar, Tenn., fifty years before.

THE CONVOCATION of NASHVILLE met at the Church of the Messiah, Pulaski, which has no rector at present. Dr. H. J. Mikell presided as Dean for the last time. The Rev. A. C. Killeffer of Franklin was elected to succeed him. The Effect of the War on the Church, on Religion, and on Missions was discussed. A committee was appointed to draw up a canon "to provide for a minimum salary for the clergy in this diocese", and present for consideration at the next convention.

ON FRIDAY, October 12th, the men of St. Mary's Cathedral met with the Bishop and Dean, pledging their cordial support in the work of the year.

ELIZABETH HOUSE, White Bluff, now has a staff of five workers, nearly all serving without salary. A school of sixty pupils is being carried on successfully. A library, playgrounds, sewing school, and daily Morning and Evening Prayer are maintained. The Rev. Prentice A. Pugh visits there regularly and has had seven baptisms recently.

TEXAS

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

Southwest Convocation—Four-Minute Men

A SESSION of the Southwest Convocation convened on October 9th at St. Peter's Church, Brenham. The rector, the Rev. S. Moylan Bird, was recently appointed Dean and had arranged a comprehensive programme. The opening sermon was preached by the Rev. Clinton S. Quin of Trinity Church, Houston. The feature of the session was a discussion on Wednesday on The Five Fields of the Church's Usefulness, handled as follows: The Individual, by the Rev. John Sloan; The Parish, by the Rev. C. S. Quin; The Diocese, by Bishop Kinsolving; The Nation, by the Rev. P. G. Sears; and The World, by Judge Simkins of the University of Texas. At the evening session the Rev. Mr. Sears preached. The closing sermon was preached by the Bishop on Thursday night. In addition to the devotional sessions, services, and discussions, some constructive work was done and adequate provision made for filling numerous vacancies in the district.

CHRISTIAN MINISTERS of various denominations have been appointed by the Government among those who deliver four-minute talks on patriotic topics at the moving picture shows. They are colloquially known as the Four-Minute Men. The Rev. Peter Gray Sears, rector of Christ Church, Houston, speaks every Friday night at the Queen Theater, Houston, on the subject of the Second Liberty Loan.

VERMONT

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

Woman's Auxiliary in Annual Meeting

THE ANNUAL MEETING of the Vermont branch of the Woman's Auxiliary was held in St. Johnsbury, October 2nd and 3rd, with a good attendance. The meeting began with a service in St. Andrew's Church on Tuesday evening and an excellent missionary sermon by the Rev. A. M. Dunstan of Tilton, N. H. The Holy Communion was celebrated early Wednesday morning by the

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Rev. Dr. A. P. Grint, rector of the parish. At the second celebration the Bishop Coadjutor officiated. The business session followed. The diocesan president, Miss C. R. Wheeler, of Burlington, read her annual address. The treasurer's report showed a deficit of about \$85, which was immediately made up by the delegates. In the afternoon the Rev. Dr. A. B. Hunter of St. Augustine's, Raleigh, spoke on his work, and Mrs. Hunter spoke briefly of the work of St. Agnes' Hospital, Raleigh. Miss Grace Lindley, general secretary of the Woman's Auxiliary, gave an inspiring address on the work and opportunity of the Auxiliary in war time. The meeting closed with a missionary service in the evening, when the speakers were the Rev. Dr. Hunter and the Rev. George W. Davenport.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Men's Club of the Pro-Cathedral

THE PRESIDENT of the men's club of St. Mark's Pro-Cathedral, Grand Rapids, is Mr. B. C. Leavenworth, and not Mr. Charles O. Ford of Detroit as stated October 13th in a defective report of the dinner tendered Bishop McCormick. Mr. Charles O. Ford is a member of the Camp Custer Committee, the other members being Mr. James W. Marsh of Battle Creek, Mr. Charles L. Dibble of Kalamazoo, Mr. Isaac Lea Nicholson of Milwaukee, and Mr. Charles R. Wilkes of Allegan, Mich.

WESTERN NEW YORK

Donation Day for Church Home—Centennial of St. Luke's, Rochester

IN THESE days of high prices it is gratifying to know that the Church Home of Buffalo enjoyed one of the most generous donation days it has experienced in years. The Sunday school children of the city filled the store-room to overflowing with their "pound packages" of provisions and the treasurer reported a goodly sum of money from the parish offerings and individuals. Donation Day was held on October 16th.

ST. LUKE'S CHURCH, Rochester (Rev. Samuel Tyler, rector), celebrated its centennial from October 18th to October 21st. The programme was begun with a celebration of the Holy Communion when the rector gave an address. In the afternoon, in an Hour of Reminiscences, a very interesting parish historical exhibition was displayed. In the evening another service in the church was participated in by the ministers of some of the denominations as well as some of the city clergy. A parish reception was given and the different parochial organizations met on Saturday afternoon. On Sunday, the Rev. Henry Anstice, D.D., a former rector, preached the anniversary sermon. A centennial thankoffering, to be used to establish a department for community service, was presented at that service.

A SERVICE FLAG with seventy-nine stars, indicating the number of men from Trinity Church, Buffalo, in the service of the United States, has been raised in front of Trinity parish house.

Educational

THE ENROLLMENT of Kent School, Kent, Conn., for the year 1917-18 is one hundred and fifty. The property of the school is estimated as worth \$140,000.

BROWNELL HALL opened for its fifty-fourth year with a very full boarding school—the largest in several years. There are six girls

from Colorado, three from Wyoming, three from Montana, four from Missouri, one each from South Dakota, Illinois, and Kentucky, and the rest from Nebraska and western Iowa. Among the pupils there are five daughters of the clergy. In addition to the usual Lenten work for the apportionment and the scholarship for St. Mary's, Shanghai, the school as a whole, both boarders and day girls, are planning special war work. A Red Cross Auxiliary has been formed and the girls expect to devote themselves to knitting for the soldiers. The different classes are pledging money for war relief. The seniors will feed one homeless Polish child this year. Many members of the school own Liberty bonds.

In November Brownell Hall expects a visit from Miss Dorothy Mills from the Church Missions House, and the Rev. Canon Douglas has also promised to come to continue the training in plain-song which he started last year.

ST. STEPHEN'S COLLEGE opened for work on September 21st. In common with all other educational institutions, the number of students is diminished. Some fourteen or fifteen of the undergraduates of last year, who would otherwise be back, are serving their country in one branch of the service or another. The size of the entering class is also somewhat reduced, although there are about thirty-five with the possibility of more, and a valuable compensation in the quality of the new men. The faculty is somewhat depleted by removals, and by absence on active service. Among the new students it is perhaps significant that there arrived on the campus at the same moment one from Missouri, and one from Maine, both sons of Methodist ministers, each of the fathers with an eye toward the Church. The annual meeting of the board of trustees in New York on October 9th was the most interesting and enthusiastic for a long time. So far from being discouraged at the outlook there was a feeling of hopefulness and determination to make progress. An effort will soon be made to have St. Stephen's recognized as an integral part of the educational system of the province. Many new friends are being made for the institution because of the heroic character of the work it has done in the past and the courage and success with which it has faced its innumerable difficulties and discouragements. The customary matriculation exercises will take place on All Saints' Day, when the sermon at the choral Eucharist will be preached by the Rev. Dr. Newton, rector of Hyde Park-on-Hudson, New York.

The Magazines

A FURTHER DISCUSSION of the report of the Archbishops' Committee on Church and State is to be found in the September number of the *Contemporary Review*. The writer is the Rev. J. R. Cohu, a well-known Evangelical. He states very clearly his objections to the report, which, it will be remembered, urged that the Church of England be given legislative independence, subject merely to an ultimate veto on the part of the State. The scheme is, he says, reactionary, obscurantist, narrowing; it cuts across the contract between Church and State; its franchise qualification for electors and representatives to Church councils is too narrow; only nominal power is given to the parochial councils. But one suspects that Mr. Cohu's final argument is the one that seems to him most convincing. The House of Bishops is to have an unfair amount of power and the Bishops are for the most part High Churchmen. The report,

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he thinks, is in reality aiming at Disestablishment and attacking the fruits of the Reformation. Whether he is right or wrong the partizan spirit betrayed by his article is most unfortunate. Mr. Theodore Dodd writes briefly but convincingly and with a sense of humor on the advisability of appointing women as judges. In a short historical survey of the question he reminds us that Deborah the prophetess judged Israel, and the children of Israel came up to her for judgment; and he mentions too the case of Queen Eleanor, "who sat as judge in the *aula regia*, beginning her sittings on the morrow of the nativity of the Blessed Virgin Mary in 1253." "As, however," continued Mr. Dodd, "this lady upset London, and nearly caused a rebellion, she cannot be quoted as a satisfactory administrator." Women police officers and women probation officers are very generally coming to be recognized as beneficial to the community, but even in this country there is only one woman police judge. Yet women on the bench would undoubtedly help toward the carrying out of the ideal that reform, not punishment, should be the magistrate's first object. In the Little Commonwealth, the English equivalent of the George Junior Republic, it has been found that "a girl judge concerns herself more than a boy does as a rule with the welfare of the accused". Preventive jurisdiction is as valuable as preventive medicine, and no better method of securing it can be devised than the appointment of women as judges. "The American Aviation Programme" is the subject of an article by Mr. T. Farman, who corrects the general impression that the 22,000 aeroplanes to be constructed by the American Government during the coming year will all be available at once. On the contrary, as the average length of life of a military aeroplane in active service is only four months, the American grant will provide only between 7,000 and 10,000 which can be in service at the same time. And as each pilot must have, at the lowest computation, two machines at his disposal, that means an aerial reconnoitering and fighting force of not more than 5,000. This will be, of course, an extremely valuable addition to the fighting forces of the Entente Allies, as it becomes increasingly clear that mastery in the air will be the decisive factor in the great conflict. "No one," says Mr. Farman, "need feel disappointment because the Americans cannot hope to maintain in actual active service in Europe an aerial fleet of more than 5,000 aeroplanes during the coming year. That number, or even half of it, with the increased power of the British and French aviation corps, would almost certainly place the enemy's aerial forces in a position of marked inferiority." In this connection an extraordinarily interesting extract is given from a German official document found on a prisoner. It is a general report of the causes leading to the German failures in the Battle of the Somme, and closes with the striking words: "Nothing but the presence in useful time of a great aerial force can insure success."

SUN AND AIR

ONE MORNING I put out a square of linoleum to sun and air on the lawn. It was just after refreshing rains and the grass was especially lush and green. Some time in the afternoon the linoleum was taken in. It was not till some days later that I noticed a square of withered grass. I was puzzled, but presently recalled the square of linoleum, identical in size with this blighted spot. Heavy, impervious to light and air, it had in a few hours withered the grass. That conspicuous yellow patch impressed

me. I looked at it and felt as never before the life-sustaining value of sun and air. I felt, too, that in the inner life of man there must be something that corresponds to sun and air. God is love; and "in Him we live, and move, and have our being," even as we live, and move, and have our physical being in the all-embracing air. And as the sun rises on our earth so on the human soul does "the Sun of righteousness arise with healing in his wings". With such conditions we can but flourish unless we allow selfishness to shut us away from them and to make us a blighted area on God's fair landscape.—*Ida Ahlborn Weeks.*



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