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The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—NOVEMBER 10, 1917 NO. 2

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AFTER YOU have been kind, after Love has stolen forth into
the world and done its beautiful work, go back into the shade
again and say nothing about it.—Drummond.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 10, 1917

NO. 2

EDITORIALS AND COMMENTS

“Thy Will Be Done”

IF ever a phrase, detached from its context, was habitually so misused as to create a totally false impression of its meaning, it is that which appears at the head of this consideration.

Whenever anything goes sadly amiss, when a life is suddenly snuffed out (as we foolishly say), when sickness comes, when property is lost, when a church burns, when an army, battling for the right, suffers defeat, we are accustomed to talk of the inscrutable ways of Providence and to teach the sufferer or the mourner to assume the attitude of resignation and to say, “Thy will be done!” Several of our hymns admirably bear out this conception, and there will be few who read this who have not heard the phrase so expounded more than once in sermons.

Which interpretation, indeed, is a half truth. If it were wholly false it would be easy to overcome it. We quarrel, not with the degree of truth in it, but with the total eclipse of the greater meaning that these words clearly are intended to convey.

The ways of Providence *are* inscrutable. The finite never will be able wholly to understand the Infinite, and is further handicapped in this present life by limitations that will some day be partly overcome. “Now we see through a glass darkly.” Yet there are deductions which the finite can make as to the will of the Infinite that afford some considerable clew to the subject. God Himself respects the human intellect and clothes it with dignity. Instead of revealing to man the secrets of the universe He gave to the human mind the power of original discovery, leaving man to find out for himself so much as he needs to know. There has been direct revelation from God to man, but the limits of that revelation stand out even more prominently than its contents.

Man can discover very much of the will of God simply by knowing the nature and the attributes of God. God is just; hence, God’s will is that justice should prevail on the earth. God is good; hence, God’s will is that goodness shall prevail. God is merciful; hence, God’s will is that mercy shall prevail. God is love; hence, God’s will is that love shall sweep through all the earth and include in its scope every child of man. Whatever happens as a result of injustice, or wickedness, or the reverse of mercy, or hate, is not the will of God. God is not so inscrutable but that these deductions are certainly true. They may be reached by processes of the human mind, but they are processes that the human mind *knows* to be accurate. Up to the extreme limits of the human mind, man is conscious that things fundamental in human reasoning are true.

When we pray, “Thy will be done,” we are asking for something positive—not resigning ourselves to something that we cannot help. We are putting ourselves into alliance with

Almighty God, pledging ourselves to work with Him for the accomplishment of His will. That means that we must examine His will in order that we may seek intelligently to promote it. What is God’s will with relation to public questions to-day? With respect to this week’s election in New York? With respect to concrete issues before state legislatures? With respect to the canvass for the Y. M. C. A. war fund, to our work in the Red Cross, toward the conservation of food? We can answer these questions only in so far as we can examine and adequately visualize the nature of God, and that means that our answer must be relatively rather than absolutely certain; yet the answer is definite enough, notwithstanding, to serve as a balance wheel through life. He who tests each action as it arises by comparing it with the will of God may not always understand that will aright and so may not be kept effectually from mistakes, but yet will find himself, in the main, an ally of Almighty God and not of Satan.

LET US APPLY this principle to certain concrete cases.

A dearly loved one lies seriously ill. We fly, as we should, to our heavenly Father in our distress. We pray, “Thy will be done.” But what is His will?

Human experience tells us that one hundred per cent. of the human family die. Hence it is perfectly certain that death is a part of the divine economy. From whatever considerations, God wills that death should be the normal threshold from one stage of life to another. Experience shows, moreover, that death does not accrue at a fixed time for everybody, but that it may come at any time from infancy to old age. These considerations show us, first, that we cannot know positively that at any given time it accords with the will of God that the particular person should recover, and second, that there will certainly come a time, if it be not now, when it is the will of God that he should not recover. In recent years a manner of prayer has crept into our churches, though thus far without authority, which seems to proceed upon the assumption that death is foreign to the will of God; that in each case of illness it is legitimate to pray, with no conditions whatever, that the sick person may recover. Of course, this hypothesis proceeds from the absurd philosophy that matter is unreal, that sickness is a phantasy of mortal mind and does not exist, and, consequently, that there can be no sufficient cause for any one to die. The philosophy is disproved every time any one does, in fact, die—that is to say, one hundred per cent. of the times in which it is tested long enough. Yet not only does the philosophy thrive and grow but it is actually coloring newly found prayers that Churchmen are asked to use in the sick room. Perhaps the Christian who really appreciates that death is a normal stage in life, that it has lost its sting, that it has

been swallowed up in victory, may yet be obliged to go into court and ask a perpetual injunction against the Church and the clergy from seeking, by prayer, to set aside the will of God for him, if prayers of this nature are to be accepted as legitimate. We have the right to pray earnestly that our loved one shall live *if that be the will of God for him*; but we have no way of knowing that it is, and thus no right to omit the condition in praying.

Let us apply the principle to another concrete case.

The Italian army has suffered a tremendous defeat. The German armies have crossed the frontier and established themselves in Italian territory. Shall we talk submissively of an inscrutable act of Providence and say, "Thy will be done"? Not a bit of it! Who says that it is the will of God that what has been done in Belgium and France and Poland shall now be done in Italy? What indication has Almighty God ever given that He has such a preposterous will? The heathen deity who is worshipped in Germany and whose will is interpreted by the Kaiser may very likely have that sort of will. He is a reflection of the mind and the will of the Kaiser. That means only that as the Jews more than once in their history abandoned the worship of Jehovah for Baal, so the Germans have done the same thing to-day. But, "The Will of God be Done!" may well be the battle cry of the hosts of the Allies that are rushing to the assistance of the hard pressed Italians—a battle cry not of resignation but of determination. They who battle for justice and honor and righteousness may alone dare to take upon their lips the prayer of virility and triumph, "Thy will be done!" They are the allies of Almighty God in doing His will. But—and here is the other side of the picture of the divine will—in every assault of the modern Baal and his followers upon the forces of justice and righteousness there is a limit beyond which their success is impossible. A soldier of the army of justice is struck by a shell and his body shattered into a thousand pieces; the angel of God then speaks directly to his spirit and carries it triumphantly into peace, even the peace of God that passeth all understanding. Afar away a mother is breathing out her very soul in a prayer of agony to Almighty God to save her son—"nevertheless, Thy will be done." The will of God is *not* done when the soldier dies; he is killed by a force that is not of God; but the power of that force that defies the will of God is then at an end. God's will causes death to be swallowed up in victory, and the son enters upon that fuller, more beautiful life, where nothing withstands the perfect realization of the will of God. God wins.

So in all things human there is the immediate and there is the ultimate. In things immediate the will of God does not always prevail. Sin and evil abound contrary to His will. The world, the flesh, and the devil are an ever present force that wins many a victory. All who die preventable deaths die contrary to the will of God. All who are injured by powers hostile to truth and to justice and to honor and to love, suffer contrary to the will of God. Belgium has not been devastated by the will of God. France has not been, Poland has not. Serbia has not. Armenia has not. To look at these lands and piously to look up toward heaven and say, "Thy will be done!" is blasphemy. If His will is to be done, Americans must work harder, must pray harder, must give more lavishly, must raise and equip armies on a scale more vast than they have ever dreamed of before. When they have done this, when they have mobilized all the energy of a hundred million people into action, then let them take on their lips the battle cry of victory, let them shout as one people, "Thy Will be Done!"—and go ahead and *do* His will.

For "Thy will be done" is a watchword of action.

But it is only in things ultimate that we can be *sure* that His will will be done. We cannot say positively that the forces of evil will not prevail in this war contrary to the will of God. There have been crises in history when such forces did prevail. There are indications in the prophecies of revelation of a period in which Antichrist shall prevail. We may be entering into this period now. We do not know.

What is the ultimate will of God is that each one of us should so live here, in accordance with that will, that the riper life into which we shall expand when we have passed beyond the influence of the forces that do violence to the will of God shall be the very largest, the deepest, the most

blessed that life can be. "That they may have life more abundantly." God's will is perfectly done in heaven; it is not on earth. In every upward movement here on earth we are helping to bring about that for which we pray: "Thy will be done on earth as it is in heaven." We win out often in this warfare and sometimes we lose; but the perfect fulfilment of the will of God lies ahead of us in heaven, and some day, if we seek that fulfilment here, we shall enjoy its fruition there.

It is a strange philosophy; a philosophy of God so dignifying man with freedom of will as to permit the very foundations of the earth to rock and tremble when man rises in organized rebellion against the justice and the love of God. In these three years and more of war, God has seemed to hold strangely aloof. He has seemed to leave men to fight it all out by themselves, in their own strength. We have cried to Him in our distress and He has not shown that it is His will to intervene. Perhaps there is something yet to be accomplished before He can intervene; some discipline of the nations, some purifying as by fire, some added depth to prayer that is as yet unknown to us. Perhaps He was waiting for America; and America was slow. The times are in His hands. The important thing is to be so working as to lend force to our prayer, "Thy will be done"; to be working as agents of His will.

God may be defeated in this war; He often is defeated, omnipotent though He be. But His defeats are only in things immediate; He wins always in things ultimate.

The proof of it is given in our Lord upon the Cross. There is the revelation of divine defeat merging into ultimate victory. The nations are suffering their Calvary now; God suffered and endured first, and permits them to suffer and to endure with Him. Defeat came first; then victory. The will of God prevailed on Easter morning.

Americans, be this our enthusiastic watchword in the war: The Will of God be Done!

LAST week we denounced, as vigorously as we could, the shameful assault made upon Herbert S. Bigelow. Nothing ought to have been added to that statement that would seem to cloud the issue or to question the duty that rests upon the state to punish the guilty parties, and nothing was added.

The Limits of Immunity

But having said that, there is something else that may well be said.

Here is a case where one man, secure in his American citizenship, was going about the country speaking in opposition to the war and in the interest of the sort of peace that alone could be concluded now. Somebody might say that he had only a "technical right" to do this, but at any rate we have a government of law and order that insists upon the recognition of the "technical rights" of its citizens and no one else than the government itself was at liberty to abridge those rights.

While Mr. Bigelow was thus pursuing his more or less lawful avocation, a dozen men, more or less, were plotting to waylay and assault him, and were secretly arming and equipping themselves so that they could do this. When they were ready they made their attack, and he, being entirely unprepared, was at their mercy. They therefore did with him as they pleased.

That these dozen men should be severely punished for their treacherous deed everybody agrees. Pacifist and patriot, we are as one man, and the socialist papers, and the pacifist lecturers, are breathing the demand for vengeance as loudly as ever a Roosevelt or a New York *Tribune* has shouted for vengeance on others.

So then it is established by unanimous consent that when a dozen men treacherously commit such an assault upon one unarmed man they should be apprehended and punished. That is an excellent beginning. How far can that unanimity be retained?

If a dozen men should thus be punished for an assault upon one man, should two dozen be punished for an attack on two men?

Or two hundred dozen for an attack on two dozen?

Or two thousand dozen for an attack on two hundred dozen?

Or a whole strong nation, secretly preparing for years, upon a small, weak nation?

At just what stage does the unanimity with which we all begin, end? And why?

Why should the assailants of Bigelow be punished if the assailants of Belgium should go free?

The pacifists, the socialists, and all the rest of them, may well devote their most careful attention to the unravelling of this problem in higher mathematics and lower morality. If a cowardly assault upon one man should be punished, how many men, with women and children, must be assaulted in order to afford immunity to the assailants?

ANXIOUSLY, day by day, do we watch for the latest word from Italy. Suddenly the eyes of the civilized world have become centered there—for the first time since the war began.

The Emergency in Italy

THE LIVING CHURCH has ventured to cable a thousand dollars from our readers' WAR RELIEF FUND to the rector at Florence, the Rev. H. R. Wadleigh. A letter from Mr. Wadleigh is printed in this issue. It was written before the great Italian reverse, but, for the first time since the war began, the rector asks for assistance from the fund.

At Florence is located an American hospital. Both as Church and as hospital Florence is the nearest American post to the new scene of battle—unless, indeed, Mr. Lowrie's hope for an American hospital at Venice has been carried into effect, which probably is not the case. It does not require too vivid an imagination to picture how immediately pressing are the needs and the opportunities in Florence, and without this gift the American Church representative is helpless.

But in order to send this amount we have—for the first time since the beginning of the war—overdrawn our FUND. Not only was there considerably less than a thousand dollars in the bank, but what was there is chiefly allotted by the donors to other objects, chiefly French.

In recent months our good friends have so largely acquired the habit of designating their contributions for a particular field in the work of the American Church in Europe that we have had little money available in the fund for distribution according to our own discretion and for sudden calls. The result is that when a special call comes, such as this from Florence, we have very little in the way of undesignated money upon which to draw.

In the earlier part of the war Florence was less in need of assistance than most of our other churches on the continent of Europe. The rector felt, quite naturally, that so long as he could get along somehow, and keep the American center in Florence alive, he had no right to ask for large assistance from the fund. Asking for little, but little has been sent. As shown by the balance sheet printed in THE LIVING CHURCH of October 27th, the whole amount sent to Florence since the beginning of the war is considerably under \$2,000. "In these long three years," Mr. Wadleigh, the rector, now writes, "we have never had, save from yourself, one word of help or even inquiry from any one in authority in the Church or from any organization." Is it strange that Florence feels that America has not been over sympathetic?

American Churchmen have not meant to be niggardly in their sympathy. The very immensity of the problem of giving has worked disastrously to those whose needs were not so overwhelming that their magnitude lent picturesqueness to the story.

But now, to meet the immediate need, we have made this overdraft upon the Fund.

Will those who constantly come to the rescue whenever we present a need—and our readers have been simply magnificent—back us up now by either designating immediate gifts for Florence or, better still, leaving them undesignated, so that we may quickly restore the overdraft and be able to send other remittances to Italy? We are very anxious to cable a thousand dollars to Mr. Lowrie at Rome next week, but the overdraft must be made up first.

Too late we have all awakened to the fact that Italy, almost single-handed and alone, has nobly held on to a most vital part of the long battle line in the war for justice and

honor and democracy, until the downfall of Russian resistance has turned the full force of the German eastern army against her. Italy's needs for help from America may be said to be paramount today.

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

In memory of J. H. D.	\$ 1.00
C. B.	5.00
C. B. A., Hartford, Conn.	5.00
St. Matthew's Church, Hillsboro, N. C.	3.30
A communicant of St. Matthew's Church, Cleveland, Ohio *	5.00
St. Luke's Church, Cleveland, Ohio *	8.00
Rev. W. H. L. Benton, Santa Ana, Calif. *	5.00
M. C. P., Georgetown, Del. *	1.00
Children of Christ Church, Eureka, Calif. *	10.00
A member of Grace Church, Mexico, N. Y. †	5.00
St. Mary's P. E. Church, Haledon, N. J. †	1.81
Miss Halley Newton, Ooltewah, Tenn. †	7.00
A communicant of St. Paul's Church, Washington, D. C. †	15.00
Miss Anna F. McCullagh, East Orange, N. J. **	25.00
Total for the week.....	\$ 97.11
Previously acknowledged	51,141.84
	<hr/> \$51,238.95

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ \$5.00 for French relief work; \$2.00 for relief work in Italy.
- ¶ \$10.00 for *Case del Soldat*; \$5.00 for *Comitato pro Lano*, in Italy.
- ** For relief work in Italy.

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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 \$36.50 per year for two years.

270. Mrs. J. H. Edwards, Lake Forest, Ill.	\$ 73.00
271. B. C. A., Gardiner, Maine	36.50
24. Rev. and Mrs. Robt. Scott, Williamstown, Mass. —	
For clothing for child	5.00
36. G. H. S., Louisville, Ky.	36.50
113. H. H.	6.00
193. Mrs. Alice Guy Underwood and son Guy, Mechanicsburg, Ohio — Christmas gift	1.00
Total for the week	158.00
Previously acknowledged	13,973.32
	<hr/> \$14,131.32

[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. Bartholomew's S. S., Granite City, Ill.	\$ 1.57
Miss Flora E. Hill, Marquette, Mich.	5.00
Two school girls, Orlando, Fla.	10.00
A Daughter of the King, La Grange, Ill.	2.00
St. Agnes' Bible Class, Miami, Fla.	15.00
Christ Church, Raleigh, N. C.	30.00
Children of Christ Church S. S., Eureka, Calif. *	10.00
St. Martin's S. S., Charlotte, N. C. *	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
Mrs. Fred W. Glover, Charlotte, N. C. *	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
	<hr/> \$82.57

- * For relief of children.

SERBIAN RELIEF FUND

Miss Halley Newton, Ooltewah, Tenn.	\$5.00
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ANSWERS TO CORRESPONDENTS

M. N. M.—Commentators see in the imagery of our Lord as "a Lamb as it had been slain" (Rev. 5: 6) a suggestion of His perpetual offering of Himself and His death as an eternal sacrifice. Standing, as He is represented, He is alive for evermore, but yet bearing the marks of His Passion and death.

A SUBSCRIBER.—(1) The Church does not forbid the marriage of her children to baptized persons out of her communion; (2) nor must a marriage be performed by one of her clergy to be esteemed valid; and (3) it would be unusual, at the least, for a marriage "solemnized by a clergyman of another Church" to be "blessed by an Episcopal rector."

PRINCIPLES OF RIGHT and justice were never determined by war. Strength of numbers, equipment, and resources may be tested by war; trade supremacy may be won by war; domain may be extended and maintained by war; thrones may be seized and held by it—such issues as these may be settled by force of skill, of energy, or of arms. But principles of right and justice are above and beyond the contending forces of battling nations, as the serene sunshine ever beams above and beyond the storm-clouds. War obscures these principles and blinds us to them. Only the calm of peace can let the clear sunshine through to us.—*The Christian Herald*.

IT IS NOT yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast. *Disraeli*.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Twenty-third Sunday after Trinity	Proverbs 20, 8-21, 3 II Esdras 8, 6-36	Mark 12, 1-17	Isalah 45, 8-end	I Peter 2
Monday	Proverbs 5, 1-18	Luke 11, 1-13	Ezekiel 45	I Peter 3
Tuesday	Proverbs 6, 1-19	Luke 11, 14-28	Ezekiel 46	I Peter 4
Wednesday	Proverbs 6, 20-7, 3	Luke 11, 29-end	Ezekiel 47, 1-12	I Peter 5
Thursday	Proverbs 8, 1-21	Luke 12, 1-12	Ezekiel 47, 13-end	II Peter 1
Friday	Proverbs 8, 22-end	Luke 12, 13-40	Ezekiel 48, 1-20	II Peter 2
Saturday	Proverbs 9, 1-12	Luke 12, 37-end	Ezekiel 48, 21-end	II Peter 3
Twenty-fourth Sunday after Trinity	Eccles. 44 Deut. 15, 1-11	Matthew 19, 16-29	Habakkuk 3	I John 1 and 2, 6

ONE of the problems in the construction of a lectionary is how to deal with the closing Sundays of the Trinity season, since we may have anywhere from twenty-two to twenty-seven of them, according to the date of Easter. It is necessary to supply readings which will be worth while and which yet may be omitted without serious loss, or which will get read at some other time. The same principle applies to Sundays after the Epiphany.

In the arrangement of our Old Testament historical course, which runs throughout the mornings of two years, we have put the story of Solomon's death, and of the stirring up of Jeroboam to revolt which just preceded it, on the Twenty-second Sunday after Trinity, so that it would always get read (or might be read). That leaves five Sundays to be provided for, and that we have undertaken to do by the use (that is, for first morning lessons) of a summary of Old Testament history from Abraham to the death of Solomon, taken from the book of Ecclesiasticus, on four of these Sundays; and by a chapter from Proverbs, that book being associated with the name of Solomon, and relating also to the duties of kings, on the other Sunday, the Twenty-third.

The second lesson gives the Parable of the Vineyard and of the Son, of whom Solomon was type, and also our Lord's teaching on civil government—"Render to Caesar the things that are Caesar's"—but, of course, the coincidence of using material which is also the gospel for the day was an accident and a blunder which will require rectification. The Old Testament alternative, a prayer for God's mercy upon His Church, was selected as in line with the collect.

In the evening we have the second chapter of I Peter, that book being placed chronologically after St. James in the New Testament historical course. It is a chapter that rather curiously, in view of the topic of the story of Jeroboam's rebellion, exhorts to submit to the civil authority, while the prophet Ahijah actually fomented the rebellion. Secular obedience has its limits. The latter part of the chapter deals with the topic of redemption from a point of view that seems to have been almost lost sight of, *viz.*, redemption into service and not from it. Failure to recognize this is the weakness of the Reformation theology. Christ, in His death, is at once our redemption and our example. (Compare John 10.)

Redemption, too, is the theme of the Old Testament lesson. Noteworthy, in view of Mr. H. G. Wells and his *God the Invisible King*, is the union of the God of Creation with the God of Redemption. The religio-ethical note is also strong, as in St. Peter: "In the Lord have I righteousness."

Both selections are in line with the collect's prayer for the Church, while St. Peter brings together in one chapter

the topics of state and the Kingdom of God which are dealt with, respectively, by epistle and gospel.

Week-day course readings of Luke, Ezekiel, and Peter are continued, and Proverbs is begun for reasons already given above.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN.

HEAVENLY CITIZENSHIP

THE collect proclaims God as "our refuge and strength" and "the Author of all godliness," and prays that He, hearing the devout prayers of His Church, will grant those things which we ask faithfully. But it can hardly be of use to us, unless we are conscious of our need of a Saviour, and have had that Saviour presented to us as He is revealed in God's word.

How we need this refuge, this strength, and the godliness that belongs with them! How our anxious fears subside as we pray that He may hear the devout prayers of His Church!

The epistle is a warning against self-righteousness, and an exhortation to press forward to the full attainment of a glorified state with Christ; for "our conversation is in heaven."

"Brethren," says the Apostle, "be followers together of me, and mark them which walk so as ye have us for an ensample." And, why? "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."

Barry says this is a "glorious picture of our 'citizenship in Heaven,' and of our sure and certain hope of its perfection, in the perfect conformity to the image of Christ at His appearing;" and this is true, for the contrast is between our present body and the change that awaits it.

Here, there is earthliness, sickness, pain, sinfulness, and decay. There, a change awaits—necessary, wonderful, glorious, and divine.

Here, we experience a gracious sense of pardon, and a renewal of the heart. There, we are victorious over all the accompaniments of death.

The gospel is a part of our Lord's conversation with a deputation from the Pharisees and Herodians, when they tried to tempt Him concerning paying tribute to Caesar.

The Pharisees were directly opposed to the Roman supremacy; the Herodians had a direct interest in its continuance; but they now united, and it was expected that the deputies of one or the other of the parties would at once supply the witnesses by whom, according as our Lord should answer, He might be ruined.

Our Lord, in His reply, contrasts God as the heavenly King with Cæsar as the earthly sovereign. "The latter," we are told, "claimed only mammon, which was temporal and earthly, and only he whose heart clung round it would hesitate in resigning it to its original. But God, as a Spirit, requires that which is spiritual—the heart and the whole being. The inward man belongs to God, the outward to the world, and to Cæsar as its representative."

Here, then, we are taught our obligation toward government. The words of our Lord recognize two societies—the one civil, the other religious. The influence of each is to penetrate the other. But the law of God is higher than the law of the state. The state must meet morals only in their social application; it knows, and can form the citizen; it has not and ought not to have possession of the entire man. It must stop at the threshold of religious conscience.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

O God! our strength and refuge, Thou who art
The author of all godliness, do Thou
Be ready, we beseech Thee, to impart
Thy gracious hearing to the prayers which now
We children of Thy Church devoutly offer;
That those things which in faith we humbly crave
Thy goodness may effectually proffer;
Through Him who unto us this great hope gave.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS
By *Presbyter Ignotus*



I READ a rather silly article in the *Nation* recently, decrying all fiction of adventure as inartistic, and lauding the fiction of analysis as alone worth serious consideration. And my mind turned from memories of tedious motive-portrayal and character-dissection to the

open-air pages of Scott and Dumas, of Dickens and Cooper, of Buchan and many a lesser man to-day, with a fresh understanding of the contumelious phrase I found in an English paper about "Americans who read the *Nation*." Just then I happened on this, *à propos*:

"TREASURE ISLAND"

"Comes little lady, a book in hand,
A light in her eyes that I understand,
And her cheeks aglow from the faery breeze
That sweeps across the uncharted seas.
She gives me the book, and her word of praise
A ton of critical thought outweighs.
'I've finished it, daddie!'—a sigh thereat.
'Are there any more books in the world like that?"

"No, little lady. I grieve to say
That of all the books in the world to-day
There's not another that's quite the same
As this magic book with the magic name.
Volumes there be that are pure delight,
Ancient and yellowed, or new and bright;
But—little and thin, or big and fat—
There are no more books in the world like that.

"And what, little lady, would I not give
For the wonderful world in which you live!
What have I garnered one-half as true
As the tales Titania whispers you?
Ah, late we learn that the only truth
Was that which we found in the Book of Youth;
Profitless others, and stale and flat;
There are no more books in the world like that."

THERE ARE CERTAIN common little lapses in the use of words which irritate one perhaps unreasonably. I found in a respectable writer's article the other day the unpardonable "he suspicioned". Mrs. Katharine Tynan Hinkson, in her new book of personal recollections, refers to "the Grand Llama". I resent "sox" in an advertisement more than I can say. "Tot" as a headline word for child is almost unbearable; and the same headliner, who justifies that on the score of brevity, deliberately puts "donate" instead of "give". "Rev. Jones" or "the reverend", can not justify themselves by appeal to the French "*mon reverend*", or the Latin *Reverende*. "Episcopal Bishop" sets one to thinking of the reason for that hideous tautology. How few people know what "ilk" means! When I read of "grafters and others of that ilk", every drop of Scottish blood I have tingles in protest. A kindly reader of this page thought he had detected me in a fault the other day, when I used "meticulous" as almost synonymous with "over-precise", "fussy". But its etymological significance of "timid" has actually been passed over in favor of this acquired meaning: *vide* the *Standard* and *Century* dictionaries—or, greater authority, dear R. L. S. himself.

SPEAKING OF MRS. HINKSON'S *Middle Years*, I note phonetic German, printed as *Du bist ein Aisel*, and uncertain Latin, *rara aves*. The good novelist-poet is not an enthusiastic Americanophile, and is given to generalizing from too few particulars—as when, writing of some one she had met, she says:

"The American man is dried up in his youth, as though he had been mummified."

Or again, commenting on the fact that Mr. Howells and his daughter had apparently not cared to keep up an ac-

quaintance, she writes: "You never know about Americans, they are so dreadfully touchy."

I can excuse that sort of thing much more readily than her perpetual little insults at the Church of England—whose clergy and laity seem to have been peculiarly generous to her, on her own showing. Let one example of malicious ignorance suffice. She is careful to distinguish between "priest" and "parson", as if the one title belonged solely to the ministers of the papal obedience, while the other was the peculiar designation of the English clergy. Yet she should know that every bishop, archdeacon, dean, rector, and vicar, and most curates, are ordained priests; and that the good mediaeval law term parson applies strictly only to priests who hold bishoprics. Was Chaucer's "parson" a "Protestant"? It is a pity our Irish brethren of the Latin Rite so seldom have civility. Do they fear it would weaken their case, or is it a racial defect?

"SIMPLE" IS ANOTHER WORD which is shamefully misused, in accounts of weddings, funerals, and men's costumes. When a reporter wants to strike a personal note of wonder and admiration, writing about Mr. Bacon, the multi-millionaire pork-packer, he says: "Mr. Bacon was dressed very simply." This does not mean a G-string, or a toga; it means at least thirteen or fourteen separate articles of attire combined in a very complex fashion. Why, then, "simple"? Does he mean that the magnate in question has not emblazoned his bowler with the statement of his bank-balance, nor embroidered his waistcoat with ten-carat diamonds? I wonder. What is the opposite to "a simple funeral service" or "a very simple wedding"? And who can explain why the people who demand that the altar be vested in white at a funeral are the very ones who swathe themselves most punctiliously in black?

SOME WAR-VERSE ought to be more than "fugitive": so here I reprint *The Road to France*, by Daniel M. Henderson, awarded a prize of \$250 when submitted among four thousand others to the National Arts Club of New York.

"Thank God our liberating lance
Goes flaming on the way to France!
To France—the trail the Gurkhas found!
To France—old England's rallying-ground!
To France—the path the Russians strode!
To France—the Anzacs' glory road!
To France—where our Lost Legion ran
To fight and die for God and man!
To France—with every race and breed
That hates Oppression's brutal creed!

"Ah, France—how could our hearts forget
The path by which came Lafayette?
How could the haze of doubt hang low
Upon the road of Rochambeau?
How was it that we missed the way
Brave Joffre leads us along to-day?
At last, thank God! At last we see
There is no tribal Liberty!
No beacon lighting just our shores!
No Freedom guarding but our doors!
The flame she kindled for our sires
Burns now in Europe's battle fires!
The soul that led our fathers west
Turns back to free the world's oppressed!

"Alles, you have not called in vain!
We share your conflict and your pain!
Old Glory, through new stains and rents,
Partakes of Freedom's sacraments!
Into that hell his will creates
We drive the foe; his lusts, his hates!
Last come, we will be last to stay—
Till Right has had her crowning day!
Replenish, comrades, from our veins,
The blood the sword of despot drains,
And make our eager sacrifice
Part of the freely-rendered price
You pay to lift humanity—
You pay to make our brothers free!
See, with what proud hearts we advance—
To France!"

LEGISLATION FOR COMING DISESTABLISHMENT IN WALES

Includes Provision for a New Governing Body

BISHOP OF LONDON OFFERS A "PARSON'S AMBULANCE CORPS"

The Living Church News Bureau }
London, October 15, 1917 }

CO resume my report of the Convention of Welsh Churchmen at Cardiff:

The clauses of the scheme of a Governing Body for the Church in Wales were considered. It was proposed that the bishops suffragan and assistant bishops, the deans and archdeacons should be members of that body. All such bishops should vote with the presbyters, but retire with their own order for private debate. It was moved that the deans and archdeacons should not be *ex officio* members. The Irish Church practice was cited: that bishops only were *ex officio* members of the General Synod. The official reply to this was that if the deans and archdeacons were to be included as elected members the number of parochial clergy who could be elected would be correspondingly reduced. The amendment was rejected and the clause was adopted.

The Joint Committee had proposed that the representation of the parochial clergy should be proportional to numbers, and not an equal diocesan representation. This proposal naturally met with opposition from the North Wales delegates. It was argued on their side that each diocese was a distinct unit, and that was the rule of representation in convocation; that the less populated northern dioceses (Bangor and St. Asaph) should be as strongly represented in the management of the affairs of the Church as those in South Wales. The Bishop of Llandaff said that his diocese with the largest population (containing the great seaport towns of Cardiff and Swansea) did not desire to derive any advantage from that fact, and he did not resent the amendment. The President ("St. Asaph") supported the view that representation should be strictly diocesan. Further consideration of the subject was deferred until the next session.

It was decided to amend Clause 10 so as to admit women only after further consideration of the canonical question, and then only to the extent of twelve coöpted members. The proposal providing for a triennial election of members was adopted; and that for the presidency of the Governing Body was amended so as to lodge the presidency with the senior Welsh diocesan bishop.

It was resolved that, unless and until otherwise provided for, the Governing Body shall recognize and carry out a scheme promulgated by the Welsh diocesan bishops, subject to the approval of the Archbishop of Canterbury, for the continued observance and maintenance of the doctrinal statements, discipline, and ceremonial existing in the English Church. Mr. Justice Sankey said that the bishops were "the repositories of the faith"; and the presbyters owed obedience to the bishops and not to the laity. If and when the Church in Wales was severed from Canterbury, steps would have to be taken to maintain the standard of faith, and the Welsh bishops would have to do it. It would also be for the bishops to set up the ecclesiastical courts for discipline. They would probably require two courts—the diocesan court and an appeal court, which would probably be the Governing Body. Laymen would take part in order to find the facts, but the interpretation of the law would rest with the bishops. It was provided, *inter alia*, that the proceedings and minutes of the Governing Body, and the constitutions and canons, should be published both in the Welsh and English languages; and that the traveling expenses of its members should be paid out of the general fund, should any desire such payment.

At the fourth and last session the question of diocesan representation was further considered. Mr. Justice Sankey said he was now prepared to recommend the principle of equality of representation. The Bishop of St. David's, who seconded, said he agreed without the least hesitation to the North Wales demand for diocesan equality. He thought that the spirit in which this matter had been treated by the Convention in the debate showed that the Church in Wales "had something to teach the nation of the value of emotional sentiment of nationality when consecrated by the Divine Spirit."

The Bishop of Bangor expressed, on behalf of his diocese, grateful appreciation of the conciliatory spirit shown by their brethren in South Wales. And the Bishop of St. Asaph said that the solution would give extraordinary pleasure and satisfaction in North Wales. The amendment was adopted.

Each diocese is to be represented by twenty-five elected members of the parochial clergy and fifty elected members of the laity, making, with the *ex-officio*, nominated, and coöpted members, the total membership of the Governing Body 345. It was agreed that the Governing Body should increase the number of coöpted clerical members from eight to fourteen, including at least eight assistant curates. The clause providing for the control of the Representative Body by the Governing Body was adopted. The motion was adopted that both bodies shall be elected not later than December 1st next, and that their first meetings shall be held in London in the first week in January next, being of a formal character.

In the closing proceedings a vote of thanks to Mr. Justice Sankey was proposed. The President said that their tremendous task of carving out a new constitution for the Church in Wales had been eased and their perplexity dissipated by the most valuable assistance of Mr. Justice Sankey. (The members of the Convention rose and loudly cheered.) He had given continuous attention—work which had been proceeding for a long time—"had examined the constitutions of all the Churches in the world," and had presented the Joint Committee with the sifted result. The motion was adopted with great enthusiasm.

The Bishop of St. David's, who seconded the vote of thanks to the President, said that the Convention exceeded his most sanguine expectations. He was sure that "the brightest days of the most ancient Church in Europe [the British Isles] had yet to come." The Bishop of St. Asaph, in acknowledgment, said that his heart was never more full of confidence in the future of the Church in Wales. The Convention then proceeded to St. John's Church for a service of thanksgiving. The devotions concluded with the hymn, "O Frynian Caersalem."

The offer of what he terms a "Parson's Ambulance Corps" for the War front has been announced by the Bishop of London at a meeting held to celebrate the opening of the fourth year of work of the College of Ambulance, Vere street. The Bishop feels that there are numbers of his clergy who are longing to go and take their part in the line of battle as stretcher-bearers. He hopes his offer will be accepted by the authorities.

He said that a number of those who had been trained with him had died most gloriously and bravely in battle. He related the thrilling experience of his own chaplain whom he gave to the army two years ago, and who had won thereby the Military Cross. Twelve men had lain out for three days and three nights, and the rescuing of them was so dangerous a task that the Colonel was not prepared to give the order. He, however, permitted volunteers to go, and the Bishop's Chaplain went out with a party of fifty. They were gathered together in a sunken road and prayer was offered up. They then went out in a heavy barrage for four and one-half hours, and brought in safely the men they went to fetch, and not one of the fifty rescuers was hit. The Bishop of London was asked at this meeting of the College of Ambulance to become the first Honorary Fellow, and, in accepting, he said, "I think it a great honor."

The Bishop of London has addressed a message to the people of the metropolis, entitled Thoughts During an Air Raid.

A Message to
London's People

As a little maid-servant in East London said to the Bishop one night when the enemy aeroplanes were droning overhead:

"I am frightened, but I try and keep it down. Some say that there is no God, but I say there must be some One above the devil."

And so the world will find, says the Bishop. "Vengeance is mine. I will repay," saith the Lord; but, meanwhile, round each murdered child close 'the white wings of the Holy Ghost,' and angels bear them one by one to Paradise."

The Bishop's last thought is:

"This whole life on earth is but a moment in Eternity, and through life or death 'the Eternal God is our refuge and underneath are the everlasting arms.'"

The memory of the soldiers and sailors in the Liverpool diocese who have fallen in the War will be perpetuated by the erection of a transept in the Cathedral, now in course of erection.

Memorial Transept
in Liverpool Cathedral

It is estimated to cost £50,000, of which about £11,000 has already been contributed, and a reredos has been promised. It will constitute a complete chapel, where the names of the men will be recorded, anniversary services will be held, and the colors of local regiments displayed.

J. G. HALL.

BISHOP ISRAEL AT THE FRONT

Consults and Advises Regularly with Chaplains

MAKES MUCH USE OF Y. M. C. A. HUTS

THROUGH the kind courtesy of Dean Van Meter of the Cathedral at Erie, we are able to reprint parts of letters from Bishop Israel, which were written by him from his quarters in France.

"Paris, France, September 2, 1917.

"It seems scarcely possible that I have not written since my note from Havre ten days ago. But I have been very busy and the time has flown. Now I fear only a note is possible, as I must be packed up to-night ready to go to the front (but not the trenches) to-morrow morning.

"You should know that on arriving here, and reporting to headquarters, I found a decision had been made against volunteer chaplains, and so my arrangements were cancelled with the Engineers. As it appears now, it was for the best. Our chaplains crave sympathy, cooperation, oversight, and supplies. Several met me the Sunday after I arrived and advised with me. What I have done is to secure a military permit to visit our chaplains throughout the American army and hospitals. I shall advise with them and see what is best to be done. While doing this (France is not large like our country, you know, and every one comes to Paris) I hope to supply, with Murray's help, a hospital unit which is now without a chaplain and with our army.

"I wonder if you can realize how I felt when, after nineteen days without mail from America, two fat envelopes were pushed under my door Friday morning, while I was dressing. I did not dare open them at first, and indeed was so busy all day that I did not finish reading and re-reading until after midnight that night. It was certainly a feast after a famine.

"I have not been able to look up any one here in Paris. Once I get things settled in my own work, I think I can do better. The only regret that I have about the engineers is that at least a dozen Erie diocesan boys were among them."

"Thursday, September 6th.

"I came on Monday to the front among our soldiers. You must not confuse the front with the trenches, which is an entirely different situation. Nothing has been left undone to make us comfortable in this very quaint French village, which had been asleep for 300 years before our boys came. There is, of course, no hotel or inn, and every one is 'billeted' with the people and in temporary barracks. We 'mess' with some of the officers, and are in constant touch with the men. I wish I could describe the village, it is so quaint and picturesque, with ancient, low, stone houses with heavy tiled rooms, narrow roads or streets (some extremely narrow), the church with its steeple in the center of the nestling houses, with its old churchyard around it, all hidden away in this lovely valley. I sleep in a high single bedstead on one feather bed, with another over, in great heavy linen sheets. We live in our uniforms."

"September 7th.

"Until yesterday the weather was charming, but heavy showers have given us lots of mud. Fortunately, the floors have no covering. We may be thankful for rain and clouds, as yesterday and last night were the first day and night we have been free from airplane raids. We have seen battles in the air day and night, but so far have escaped the bombs. One noon fourteen enemy planes had a battle with a few of ours, and fled before our French boys. It was a wonderful but beautiful sight, and we felt very proud."

"September 18th.

"My time has been more than filled—incident has followed incident and experience piled upon experience, that, were it not for my little diary, I would lose all reckoning of time and association with the outer world. I wish I could tell you where I am; but this, of course, is not permitted, nor with what part of the army. It must suffice to say that I am still with another of our chaplains, having moved down the line on the 12th, and have heard the roaring of the great guns ever since we have been here. Yesterday all the chaplains on this 'line' gathered in my room to advise with each other and with me. We advised for nearly two hours, a colonel meeting with us, that we might have a clear understanding of military conditions. It is proposed to continue these meetings regularly now, and I think very greatly to the benefit of the work, from exchange of experiences and association, which will tend to relieve their feeling of isolation. This closes my work among the chaplains of this line, and we leave for Paris to-morrow morning, having taken twice as long as I had expected.

"Besides this work, I have spoken every night to hundreds of our boys in the Y. M. C. A. huts, and shaken hands with them afterwards, with a cheery word for each and many a private

conversation. On both Sundays I have held three or four services, with each chaplain, for the men, one at least being the Holy Communion. Last Sunday, in the Y. M. C. A. hut we had Holy Communion at 8:30 A. M. At 10:30 A. M. I was away off up the line at another camp, in another quaint, dirty little village, and at 3 P. M. held a service and preached at the Johns Hopkins Hospital Unit, twenty or thirty miles away on the loveliest hillside overlooking an exquisite valley. There I met a number from Baltimore, and one nurse from Reading who had known and loved Mrs. Israel in the Auxiliary work. At night I was at our Y. M. C. A. hut here, booked for a talk, but a moving picture machine cut up such pranks that it proved impossible.

"The Y. M. C. A. huts are simply invaluable, but utterly insufficient to meet the needs of the men, either in size, number of workers, or in supplies. An agreement has been reached by which the Red Cross may help out with money and supplies, but supplies are not coming over rapidly enough for either organization, and lumber for Y. M. C. A. buildings simply cannot be gotten for love or money. The present buildings, with only dirt floors, not enough chairs or seats, hastily constructed, will need large improvements and changes before they can be made comfortable for winter, while already two or three times the present number of Y. M. C. A. buildings are needed. The chaplains are renting houses or rooms wherever possible, and it is most difficult, owing to the other needs of the army. Then, too, the government provides no money for such a purpose, nor for books, magazines, games, furniture, etc., which are needed by the thousand already. I will have more to say about this later. You can judge what the need will be later, with the increase of numbers. We must all help."

On October 11th the Bishop left Paris for his second trip "on the line," which was to last about six weeks and cover a number of camps. After his first expedition, when he fell into addressing the men every morning at the Y. M. C. A. huts, it was proposed by their board that he should be enrolled as one of their special speakers to visit their huts and canteens and meet and address the soldiers.

Of war conditions he writes: "France is very weary but far from exhausted. England is just reaching her zenith. But our help will shorten the war, thank God, and redeem our name and character among the races, though as by blood. So let America hasten with her airplanes and her armies, that we may stand upright among the nations!"

CHURCH NEED IN FLORENCE

St. James' American Church,
FIRENZE, September 25, 1917.

I AM writing to you again in behalf of the Church in Florence, with the sole purpose of keeping the fact of our existence in your memory. This is the first time that we have really urgently needed financial help. My senior warden has just written me that if the liabilities of the church are to be met I must stop asking the congregation for offerings for charities. And this at a time in which the needs have very greatly increased. There is considerable acute suffering among certain classes—corresponding to Dr. Watson's "Pauvres Honteuses"—and it is among these that I have been chiefly directing our efforts. It is painful to have to abandon them in order to make sure of my own salary. Economic conditions have grown much more difficult in Europe after all these months of merciless cruelty on the seas. We Americans in Italy have been rather hardly hit by the prohibition of export of foodstuffs from home and from England. And with a sick wife and three young children, I can not easily relinquish any considerable proportion of my salary.

So you will understand my reason for asking for what aid you can give the Church from the Relief Fund. I realize from the shrinking list of contributions in THE LIVING CHURCH that you may not have much at your disposal, but my conscience is easy in laying the claims of Florence before you.

We have been left rather to our own resources since the war began. In these long three years we have never had, save from yourself, one word of help or even inquiry from any one in authority in the Church or from any organization.

With sincere regards and very grateful recognition of your past aid,

Faithfully yours,
HENRY RAWLE WADLEIGH.

CONSECRATION OF THE BISHOP OF ATLANTA

THE consecration of the Rev. Henry Judah Mikell, D.D., to be Bishop of the diocese of Atlanta took place in St. Philip's Cathedral, Atlanta, Ga., on All Saints' Day at 10:30 A. M., the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, presiding. The consecration service proper was preceded by a celebration of the Holy Communion at 7:30 A. M., and Morning Prayer at 9 A. M.

The Cathedral was crowded to its doors, and many, unable to find even standing room, remained outside during the service. Bishops, clergy, and prominent laymen from all over the South were present at the ceremony, the first consecration of a bishop in this diocese in thirteen years.

A large delegation of the members of Christ Church, Nashville, where Dr. Mikell had been rector for the past nine years, and members of other churches in the diocese of Tennessee, were present at the consecration.

The procession began at 10:20, the bishops joining the clergy at the front of the church. The order of the procession was as follows:

The crucifer, flag bearer, choir, master of ceremonies, chapter of the Cathedral, lay members of the Standing Committee, lay members of the diocesan Board of Missions, the treasurer, chancellor, registrar, and secretary of the diocese, visiting clergy, the clergy of the diocese, the clerical members of the Board of Missions, the clerical members of the Standing Committee, the deputy registrar of the House of Bishops, the Bishop-elect with attending presbyters, bishops, the presenting bishops, the preacher, the co-consecrators, the Bishop presiding.

The officiating clergy at the consecration were as follows:

Consecrators: The Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee; the Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida; the Rt. Rev. William Crane Gray, D.D.

Preacher: The Rt. Rev. William Alexander Guerry, D.D., Bishop of South Carolina.

Presenting Bishops: The Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky; the Rt. Rev. Frederick Focke Reese, D.D., Bishop of Georgia.

Attending Presbyters: The Rev. Samuel Alston Wragg, rector of Trinity Church, Columbus, Georgia; the Rev. John Francis McCloud, assistant at Christ Church, Nashville, Tenn.

Deputy Registrar: The Rev. Arthur Howard Noll, LL.D.

Master of Ceremonies: The Very Rev. Thomas Henry Johnston, Dean of St. Philip's Cathedral.

The procession formed in front of the church, and moved down the center aisle of the church, while the congregation sang Hymn 404, "I heard a sound of voices".

Bishop Guerry preached the consecration sermon, taking as his subject *The Revival of Religion through a Revival of Preaching*. In concluding his sermon the Bishop said:

"All I have said, my dear brother, has a very direct bearing on the solemn services in which we are engaged. There is no office in the Church which gives a man such unparalleled opportunities to preach the Gospel with power and authority to all the people as that of bishop. A large part of your influence will depend upon your ability to take advantage of this opportunity.

"I would remind you that when a man is consecrated a bishop he is not consecrated a bishop of the Protestant Episcopal Church, but in the language of the Prayer Book is made 'a Bishop in the Church of God'. This Church of God is none other than that Holy Catholic and Apostolic Church to which all baptized persons belong, and of which our Church forms but a small part. You are the Bishop of all the people whether they will accept you or not. You have a duty to perform to all of God's children beyond the borders of our Church. If there ever was a time when a bishop was called upon to exercise his Catholic heritage and to minister the word and sacraments to all the baptized members of his flock, that time is now. Both by word and good example I pray God that you may prove a wise and statesmanlike leader of your people.

"In the words of the Ordinal, 'Give heed unto reading, and exhortation, and doctrine.' May the angel of the Lord which Isaiah saw in the Temple take from off the altar this day the coal of fire of prophecy and touch it to your lips and endow you afresh with the Spirit of God and send you forth to preach the Gospel with new power and with a more inspiring message, that men everywhere may welcome your coming and flock to hear the saving

Gospel of Christ preached by your mouth, and look to you for that spiritual leadership which belongs to your high and holy office."

The Bishop-elect was presented to the Bishop presiding by the Bishops of Kentucky and Georgia, after which Bishop Gailor called for the reading of the testimonials.

The certificate of election was read by the Rev. Russell K. Smith, secretary of the diocese of Atlanta; then the canonical testimonial was read by Robert C. Alston, Esq., chancellor of the diocese of Atlanta; the Rev. W. W. Memminger read the certificate of ordinations; the Rev. C. B. Wilmer, D.D., president of the Standing Committee of the diocese of Atlanta, read the certificate of the consents of the standing committees; the Rt. Rev. Albion W. Knight, D.D., vice-chancellor of the University of the South, read the certificate of the consents of the bishops. Then followed the constitutional declaration of the promise of conformity by the Bishop-elect; the bidding to prayer, and the Litany, which was read by Bishop Winchester in the absence of the Bishop of North Carolina. Bishop Gailor examined the Bishop-elect.

After the examination and during the singing of Hymn 660, "Oh for a closer walk with God," the Bishop-elect retired to the vestry room to put on the episcopal habit. Returning to the altar, he knelt down while the *Veni Creator Spiritus* was sung, and the solemn service of consecration proceeded.

The congregation was dismissed with the singing of the recessional hymn, "For all the Saints who from their labors rest."

On Thursday evening in the new parish house of St. Philip's Cathedral a delightful reception was given for Bishop and Mrs. Mikell by the chapter of the Cathedral.

Bishop Mikell, whose home is at 627 West Peachtree street, already is well known and much beloved by the people of Atlanta. He was born in Sumter, S. C. He spent seven years at the University of the South, Sewanee, Tenn., was rector of the Church of the Holy Communion at Charleston for ten years, and rector of Christ Church, Nashville, for nine years.

His two brothers, Franklin M. Mikell, a well-known business man of Atlanta, and William E. Mikell, Dean of the law department of the University of Pennsylvania, were present at the service.

FREEDOM AND RESPONSIBILITY

IN a report presented in November, 1910, President Nicholas Murray Butler of Columbia University wrote as follows in regard to the relations between freedom of speech and responsibility for speech—a subject that recent events have brought into special prominence:

"Freedom imposes responsibility, and there are distinct limitations, which ought to be self-imposed, upon that academic freedom which was won at so great a cost, and which has produced such noble results. These are the limitations imposed by common morality, common sense, common loyalty, and a decent respect for the opinions of mankind. A teacher or investigator who offends against common morality has destroyed his academic usefulness, whatever may be his intellectual attainments. A teacher who offends against the plain dictates of common sense is in like situation. A teacher who cannot give to the institution which maintains him common loyalty, and that kind of service which loyalty implies, ought not to be retained through fear of clamor or of criticism. Then, too, a university teacher owes a decent respect to the opinions of mankind. Men who feel that their personal convictions require them to treat the mature opinion of the civilized world without respect, or with contempt, may well be given an opportunity to do so from private station and without the added influence and prestige of a university's name.

"To state these fundamental principles is, however, more easy than to apply them; for the answers that are made when these principles are urged are so specious and the appeals to prejudice that follow are all so plausible that their application requires courage no less than wisdom. No university can maintain its position if its official action appears to be guided by prejudice and narrowness of vision. Nevertheless, the historical development of the human race can hardly be wholly without significance, and there must be some reasonable presumption that what has been and is need not always take a subordinate and inferior place to that which is proposed for the immediate future, but is yet untested and untried. It ought not to escape notice, however, that most of the increasingly numerous abuses of academic freedom are due simply to bad manners and to lack of ordinary tact and judgment."

HEALTH IS one of the results of right thinking—the knowing of the truth about God and man. Purification of thought is necessary to the right understanding of God and man.—*Lillian De Waters*.

The Third Synod of New England

Boston, October 26, 1917.

THE third synod of the Province of New England convened in the Cathedral rooms of the Cathedral Church of St. Paul, Boston, on Tuesday, October 23rd, at 2:30 P. M., Bishop Lawrence presiding.

An expectant spirit was in the air, for an impressive array of Churchmen had gathered for constructive work of far-reaching importance.

It was a benediction to note the benevolent smile of Bishop Hall. He appears strong and well now. Bishop Lawrence seems to have an omniscient sort of parliamentary law inexhaustibly stored up in his mind. His decisions are instantaneous. Later he almost teases one by reading the canon law verifying his ruling!

No less impressive in the synod were the clerical and lay delegates. They represented the best that New England Churchmen have to offer. The result of this splendid gathering representing every shade of opinion in the Church was that some real work was done, and the future of the work of the synod seems bright.

The general committee on arrangements was composed of the Bishops of Massachusetts, New Hampshire, and Rhode Island, and the Rev. Parker C. Manzer. The local committee on hospitality were Messrs. J. Grafton Minot, Huntington Saville, and Charles H. Baldwin.

TUESDAY

After prayer by Bishop Lawrence, the reading of the minutes of the last synod was dispensed with, as they were printed. Mr. B. L. McDougal reported for the treasurer. The auditor's report was made by Mr. C. H. Baldwin. The Rev. Ernest J. Dennen was elected secretary, the retiring secretary, the Rev. Philip Schuyler, casting one ballot. The chair then appointed the Rev. A. C. Wilson as assistant secretary. Mr. B. L. McDougal was elected treasurer.

It was moved and carried that the secretary cast one ballot for the Bishop of Vermont, the Rev. Alexander Mann, D.D., Mr. Charles G. Saunders, Mr. Edward C. Niles, and Hon. C. C. Mumford as members of the court of review.

The Rev. J. Eldred Brown and the Rev. R. W. Plant were also elected to this court. The Rev. Arthur W. Moulton reported as chairman of the Social Service Commission. The report of a committee on health exhibits was of especial interest. (Copies of it may be obtained from the secretary of the Commission, the Rev. Malcolm Taylor, Taunton, Mass.)

The Rev. George L. Paine offered a resolution, which was adopted, urging that Congress submit to the State legislatures a constitutional amendment, "providing against the manufacture, importation, and sale of alcoholic liquors."

At the suggestion of the president, a resolution was passed that the synod urge upon Congress the passage of a resolution now pending providing for an increase in the number of chaplains.

Mr. Robert H. Gardiner reported as chairman of the commission on religious education, including in his report a communication from the Rev. William E. Gardner, D.D., General Secretary of the General Board of Religious Education.

Dr. Gardner recommended more definite lines of communication and a greater unification of work between the general and provincial boards. As tentative methods he suggested the interchange of reports between provincial and general boards at their meetings. Referring to the condition of the funds of the General Board, he said that on October 1st there was a deficit of \$2,032; and that a study of the tables would show that the smaller dioceses are carrying the larger, and the South and West are paying better than the East; e. g., the Province of Sewanee paid 97% of its apportionment, while New York and New Jersey paid but 32%; the Province of the Mid-West paid 88%, the Province of Washington, 36%. "All the well-known communions of the Christian Church raise and spend far more money for education than we."

The report of the General Board of Religious Education told (1) of the cordial reception given to the *Christian Nurture Series*, which was evidence of the soundness of the Board's programme for unifying and developing the educational life of the Church; (2) of the day school maintained by the Board for three years at Gary, Ind., to test out methods of coöperating with the public schools; (3) of help given to rectors and student workers in college communities, in their efforts to reach the indifferent and perhaps disloyal; (4) of the Programme of Patriotic Service, which organizes the Sunday schools to help soldiers in training and at the front; (5) of the study the Board has initiated of the

methods of training men for the ministry; (6) of coöperation with other organizations in their educational programmes and plans; (7) of speakers furnished for over five hundred meetings for education; (8) of leaflets published on important topics.

The General Board also offered some observations and suggestions:

(1) The world crisis must not destroy our sense of values. Democracy is the modern expression of the Gospel of Jesus Christ, as it influences the life of the State. Who should stand for the depth and height of this conception if not the educational agencies of the Church? There can be no curtailment of expenditure, no lessening of effort, no reduction of officers during this world crisis. Should there be, the world will pass judgment and the supreme opportunity of our day will be lost.

(2) We must speed up the agencies for Christian Education among our youth and adults, in their normal environment, made abnormal by war. The Church has important war tasks, but these must not hinder an enlarged emphasis on the Church's educational work. Homes, schools, and guilds must call to the Christian soldier to mobilize for the war with indifference and sin.

WEDNESDAY

The devotional services were held in the Cathedral, the plan each day including a celebration of the Holy Communion at 8 A. M.; intercessions at 12 M.; and evening prayer at 5 P. M.

The Bishop of New Hampshire, as chairman of the Commission on Missions, presented a thorough study of the New England field.

Bishop Parker offered, in connection with his report, resolutions that the General Board of Missions be earnestly requested to base apportionments on current expenses as soon as possible, and not on total receipts or expenditures. "and that the General Board be requested to draw up and publish the number of workers in the domestic and foreign fields which each diocese of the Province of New England should furnish as its quota."

He also offered a personal resolution that the bishops be requested to consider the possibility of organizing the work among foreign people, in congregations not canonically connected with the different dioceses, which shall be under the authority of the bishops of the province, though using the liturgical services to which they are accustomed.

He also presented a resolution amending Canon 8, giving provincial possessions power to fill vacancies in their number, and also to increase their membership.

The committee to which was referred the question of presenting a memorial to General Convention, in favor of enlarging the powers of the Provincial Synods, reported a resolution desiring General Convention to give full consideration to the question of enlarging the powers of the provincial synods, so that:

"1. The election of missionary bishops may be committed to the synod of the province in which a vacancy occurs, with the safeguard of confirmation by the House of Bishops collectively or individually.

"2. Confirmation of the election of the bishop of a diocese may be committed to the synod of the province within which the diocese is situated; or, if the synod cannot be assembled within a reasonable time, to the standing committees and bishops of the province."

The resolution, which was carried, also recommended (1) that the Social Service Commission be regulated by canon of the General Convention, as are the General Board of Missions and the General Board of Religious Education; and that under this arrangement the several provinces be fairly represented, and (2) that the several provincial synods be given the right to require that the annual appropriation of the Board of Missions for a province be made in gross for subdivision by the provincial synod.

Mr. Robert H. Gardiner introduced a resolution that the secretary of the synod be instructed to request the provincial board of the Brotherhood of St. Andrew to make a report on its work at each meeting of the synod.

The Bishop of New Hampshire offered a resolution that the chairman of the Commission on Religious Education be requested to confer with the Committee on the Cambridge Conference, which is interested in securing a permanent site for that Conference and other Church organizations. Carried.

The Rev. J. S. Littell, D.D., moved that the Commission on Religious Education be instructed to report on progress made in the introduction of the *Christian Nurture* courses. Carried.

The Rev. G. W. Davenport offered a resolution that the Commission on Religious Education be empowered to select a traveling secretary for work in colleges and schools. Carried.

The Bishop of Vermont presented a resolution, which was adopted, that all grants made by the province be made for the

year January 1st to December 31st, the amounts already voted to be calculated on that basis.

The Bishop of Connecticut presented the report of the Budget Committee.

"For some time it has been apparent that this synod is not likely to rest satisfied with discussions, but is deeply desirous of practical and effective action. This committee anticipates that the synod will hear with relief the present recommendation of the committee that we here and now cross the line from academic discussion to practical action. As soon as the synod is fully convinced that this advance work must be done, it will become possible for the individual members of the synod to return to their respective dioceses and convince their respective diocesan conventions of the justice of these provincial claims and the necessity of responding to them."

The report recommended: (1) that the treasurer of the province be authorized to honor for the year ending October 1, 1918, drafts of each of the three commissions for travelling expenses, and for printing and incidental expenses, not to exceed \$150, for each commission; (2) that \$500 be appropriated to the work of the sub-committee of the Commission on Missions on Various Races until October 1, 1918; (3) that \$100 be appropriated to the Commission on Missions for traveling and incidental expenses; (4) that \$2,500 be appropriated for the Commission on Religious Education for a traveling secretary for school and college work, this sum to include salary, traveling, and all other expenses in connection with such a secretary until October 1, 1918; and (5) that the treasurer be directed to communicate with the secretary of each diocesan convention, asking for a diocesan appropriation to meet the total of the appropriations (\$3,550) made by the synod.

THURSDAY

The last session of the synod was called to order Thursday morning by the president.

A resolution was adopted of hearty thanks and gratitude to the Bishop of Massachusetts, the Cathedral Chapter of St. Paul, the hostesses from the Cathedral, the Hospitality Committee, the Episcopal Theological School of Cambridge, and the Episcopalian Club.

The Bishop appointed as a committee on coördination, "to coördinate and outline the several departments of the synod's work", the Bishop of Vermont, the Rev. A. M. Hilliker of Rhode Island, the Rev. George L. Paine of Connecticut, Mr. R. H. Gardiner of Maine, and Mr. Charles G. Saunders of Massachusetts.

The Rev. R. K. Smith offered a resolution for the election of a provincial secretary, accepting a proposition made by the General Board of Missions. The resolution was lost by vote of 29 to 14.

Bishop Parker, chairman of the Commission on Missions, accepted the change of \$1,000 for \$500, as called for in the original resolution, asking for a grant from the General Board of Missions, and it was moved and carried that the chairman of the Commission on Missions present to the Board of Missions the resolution of the synod asking for \$1,000.

The Rev. Mr. Hilliker offered a resolution, which was adopted, that a committee of three be appointed to confer with the proper officials of the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King, concerning the advisability of holding their provincial meetings simultaneously with and in the same place as are held the meetings of the synod.

The Rev. Mr. Meader moved that the synod constitute each of its diocesan delegations a committee to promote, by conference and all other agencies possible, information, discussion, and education in the matters the synod has entrusted to the provincial commissions. The motion was carried.

At this point the order of the day was called for. Chaplain C. H. Dickins, U. S. N., of the Philadelphia Navy Yard, addressed the synod. Dr. Mann spoke on work for soldiers and sailors in the homes of Churchmen. Bishop Perry spoke on the War Commission.

Bishop Acheson, chairman of the Committee on Place of Meeting, reported that a hearty invitation was extended from the Bishop of Connecticut to meet at St. Paul's Church, New Haven, in 1918.

On motion of the Rev. Mr. Davenport, it was voted that the synod urge upon the parishes of New England in towns and cities adjacent to military and naval camps the necessity of extending the hospitality of Church homes to soldiers and sailors in such camps.

The minutes of the session were read and approved.

After prayer by the Bishop of Connecticut, the synod adjourned.

THE SOCIAL SIDE

Two social events honored the delegates to the synod.

On Tuesday evening the Episcopalian Club entertained the synod at a dinner at the Copley-Plaza Hotel. In addition to the synod, its special guests, the club had as its guests the clergy of the diocese of Massachusetts and the faculty and students of the Episcopal Theological School, Cambridge. On Thursday the synod

took lunch in Cambridge as guests of the Episcopal Theological School. The hospitality of the Churchmen of Boston in generously entertaining the delegates was warmly appreciated.

PERSONAL IMPRESSIONS

Two prominent delegates of the synod, one clerical and one lay, were asked to give their personal impressions of the Synod for THE LIVING CHURCH.

From a New Hampshire clerical delegate:

"Like uneasy parents awaiting the birth of an heir, the Synod of New England hoped and feared the events time was bound to bring. A deep undercurrent of anxiety has run in the synod as business time after time has pointed to the expenditure of funds while the good and fair way of raising them was still undiscovered. Logic, working in attentive and earnest minds for the past two years, has brought the anxiety to a termination—in the synod. It has yet its work to do in the diocesan conventions and in the vestries and congregations. The development was certain from the first. It found a natural beginning in the fine studies of emigrant life made by Bishop Parker, Mr. Burgess, and Mr. Robert Keating Smith in the Committee on the Various Races. They were the first to do a work of wide publicity, they presented a report of fascinating interest, and called for a large sum of money. The synod, with but frail machinery for raising funds, made them a generous grant, but not more than was required, and rested two years upon the good deed.

"Early in this synod, Bishop Parker stirred the delegates with his description of achievements delayed, and a bunch of resolutions appeared, calling for appropriations in support of work proper to the province. They went to a budget committee, and meanwhile opinion appeared to be setting in a direction opposed to the new course which the committee regarded sympathetically from the first. Mr. Robert H. Gardiner went to the committee to say: 'You might as well plan a large thing as a small one.' The recommendations of the committee carried a budget four times as large as the synod had passed in former years. After some fine speeches by men, notably laymen, in close touch with the larger needs of the province, the recommendations were adopted with great enthusiasm. The committee said that the synod had held its breath as it approached this inevitable expansion of its work. Now, at least the synod has, to add a new metaphor, crossed the line from academic discussion to practical effort. The manner chosen to raise the funds was by application to the diocesan conventions. The synod trusts its members to persuade if not to convert the conventions; and the conventions must approach their constituencies. As the work is great and the distribution will effect no palpable hardship, there is no doubt of the ultimate success of the undertaking. I regard this as the outstanding achievement of the synod.

"I cannot close without praise of the surprising results in the work for men of the army and navy due to the alertness of Bishops Lawrence and Perry, and others; of the fine friendships created in the synod, the unity of heart and mind, the love we all bear for Bishop Lawrence, and the splendid hospitality of the Boston men."

From a Rhode Island lay delegate:

"I came home from the third synod of the Province of New England with three telling impressions: First, of the personnel of the delegates; second, the synod is still in the process of finding itself; and third, through it, an unusual opportunity was offered to hear a brilliant address, and clear statements of what Episcopals are beginning to do for their own in the service.

"The personnel of bishops, clergy, and laity, representing with full delegations the seven New England dioceses, embodied unusual power. The earnest effort of every one present through discussions of the reports and introductions of motions evidenced keen interest and a real power to accomplish some definite service to the Episcopal Church in the province, if only the definite service might be formulated. A most encouraging note was the appointment of a committee to coördinate the various commissions, and in some way to correlate the work of the synod to the various dioceses represented. The power was certainly present, but the synod has apparently to have an experience of perhaps several more meetings before it can really find itself and create useful legislation. The Committee on Various Races has shown the possibilities.

"The stimulating address of Dr. van Allen on Tuesday evening and the stirring revelations on Thursday morning of the work being really accomplished for the ministrations to our boys in the service must have aroused an optimism and a patriotism which would be carried home to the dioceses with real effectiveness. These the synod made possible."

IF WE CAN learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer, and by degrees the same mind will be in us that was also in Christ Jesus.—E. V. H.

The Religion of the Tommy

By H. P. ALMON ABBOTT, D.D.

Dean of Trinity Cathedral, Cleveland

HERE could be no more important matter for discussion for the Christian Church at the present time than The Religion of the Tommy. Somehow or other the Church must adapt herself to the religious outlook of the men who are engaged in this present war, in order that when this war is over the Church may have a message and a programme—a vital message and an attractive programme—for the manhood of the nations. The Reconstruction Period lies before us, either in the immediate or the less immediate future, and the Church, together with all the departmentalized activities of society in general, must walk with firm step and seeing eyes into the maze of assured uncertainties.

The constructor, or the reconstructor, whether individual or organizational, must have some plan in mind, some more or less defined propaganda in view, if he would expect to accomplish results at all commensurate with the opportunities at his disposal. Atmospheric intention—praiseworthy as such atmospheric intention may happen to be—is not enough. It is essential that there should be a measure of definiteness in expectation, and so in procedure.

The Religion of the Tommy! It is a difficult subject. It abounds in seeming paradox and in apparent contradiction; but it is a subject which must be considered, and even unfounded conclusions are better than no conclusions at all—as indicative of awakening interest, and as provocative of searching interrogations.

The Religion of the Tommy is, of course, the Religion of the Average Man; for Tommy is not a professionalized soldier—he is neither more nor less than the civilian in khaki. He is the ordinary man in the throes of a temporary "job"—a "job" which he is engaged in for the moment, because he considers it to be the bounden and the necessary thing to do; but which he fully intends to lay aside, and to lay aside for all time, so soon as the circumstances of world politics permit of such relinquishment.

It is necessary to bear this fact in mind, for its realization enlarges the discussion, so far as the Church is concerned, to the circumference of the entire male constituency, or possible male constituency, of the Church, rather than to the soldier in particular.

The Religion of the Tommy is, then, the Religion of the Average Man. To formulate the one is to formulate the other, and if the Church proves herself wise enough to scheme the reception of the former she will also, at the same time, scheme the reception of the latter.

What, then, is the Religion of the Tommy? In a sense, and that the accredited conventional sense, the Tommy has no religion at all. That is to say, and one would avoid misconception in this connection, the Tommy is not a believer in institutionalized religion. He is altogether undoctrinal in his religion, and he has no patience with, and less appreciation of, theology—as we understand that all-inclusive term.

In Tommy's estimation the Church is suspect. The Church is suspect for many reasons—among them the following: Tommy has no admiration for the man who is playing safe. He is not playing for safety himself—far from it, for he is risking his health and his life at every turn—and he has no regard for the man who is playing for safety in matters eternal; who is preëminently interested in the salvation of his own individual soul. It seems to Tommy that the Church is thronged with people who are running for shelter from the barrage of Satan, and who are desirous above all else of saving their spiritual skins from unpleasing perforations.

Tommy is, of course, less than right here. As a matter of fact organized Christianity has been largely diluted of its individualism in recent years, and the social note has been sounded in no uncertain tones. The truth is, however, that Tommy is laboring under the impression that most people go to church, and associate themselves with the life of the Church, because they are afraid that otherwise they might not be assured of their safe passage to the Eternal Blighty.

I have seen soldiers come into a hut canteen during the progress of a religious service, walk stolidly over to the newspapers hanging upon the customary screen, and stand there brazenly reading, with hats on and the inevitable cigarette in their mouths, throughout the course of the entire proceedings. I admired them for it. They had their convictions, and they were honest enough to live up to them. At the bottom of their behavior there was the permeating thought: "These fellows are scared about the welfare of their souls. I am not scared about the welfare of mine. Let me do my piece of work, and salvation will take care of itself."

Then, Tommy has been through an experience which has changed his ideas as to the relative merits of the professing and the non-professing Christian. He has found it impossible to distinguish between the ordinarily religious man and the ordinarily unreligious man in the hour of crisis. As an illustration of what I mean: In one platoon there was a cosmopolitanism of membership which would do justice to the proportionated cosmopolitanism of population of an American city. There were—amongst the totalled number—two professional thieves, a bank clerk, a lawyer, a saloon keeper, and a divinity student. One day three volunteers were called for to undertake a piece of work fraught with exceptional danger. Who responded? Why, the thieves and the saloon keeper! I do not suggest for a moment that the lawyer, the bank clerk, and the divinity student would not have responded at all—I like lawyers and bank clerks and divinity students—but the fact remains that they did not respond quickly enough. The thieves and the saloon keeper got ahead of them! Now, such things as this, and they are happening every day, make Tommy think. He is far from being sure that Church affiliation, or even a reputation for morality, differentiate his fellows in the quality of inherent manliness. He finds that when put to the test "a man's a man for a' that".

In this connection Tommy is rather under the impression that the Church turns out the goody-goody young man, and the prig. In other words, that the atmosphere of the Church is harmful to the production of robust character. He may be wrong, and I believe that he is wrong, but Tommy is a crass person, an unconscious pragmatist in every sense of the word; he judges men as he finds them; and he has come to the conclusion that the man who is forever talking about his soul, and his brother's soul, and the life of the world to come, is not altogether to be trusted. He has sensed the fact, and through flagrant illustration, that these men do not always fortify their profession in their deeds, and he is illogical enough to be logically prejudiced against an institution which harbors hypocrites within its fold.

Yes, rightly, or wrongly, the Church is suspect in Tommy's eyes, and so his religion—whatever his religion may happen to be—is of a different brand from the conventionalized religion of the Church.

It follows from this—and I have already hinted at the fact—that there is no theology in Tommy's religion. He is, for example, strong on works; his acts are oftentimes religious to a pronounced degree; but he has no conception of Justification by Faith. He repudiates with a fervor of masculine honesty the suggestion that the sufferings of Christ were a substitution for his own sinfulness. He tells you, and with a courage of selfhood which wins your latent admiration, that he does not want anyone, God or man, to stand between him and the consequences of his misdeeds. He is man enough to take his own punishment when punishment is due, and he would consider it an impoverishment of his self-respect to permit anyone else to pay the price for him.

As to his conception of the Person of Christ—Well, he has, I believe, no intelligent conception in the matter. But of this much he is fully persuaded: That Christ was not a man in the sense in which Tommy Atkins is a man; that He did not have to face life with the limited kit with which he has to face life; and that in all circumstances calling for

extraordinary self-control Christ had "something up His sleeve". This is, of course, an unconscious testimony to the deity of the Master; but it removes Christ from the similitude of a militant example or pattern of conduct.

No, Tommy has, in common parlance, "no use" for theology, for the niceties of theological distinctions. If he must have the Gospel at all, then, let it be the Gospel untrammelled with the defined speculation of the schools.

What, then, is Tommy's religion? It is a vague religion; in a large measure, an unconscious religion; an inarticulated code of feeling and behavior which leads him to do and to think noble things without fully understanding the why and the wherefore of his thoughts and his deeds. It seems, however, to centre about the Golden Rule. "Do unto others as ye would that others should do unto you"—a hopelessly incomplete formula of behavior so far as God is concerned, but, when all is said and done, not a bad formula to follow out, in all its inferences and applications, in daily life.

Tommy is living for his comrade—aye, and dying for his comrade, and without the slightest display in the matter—every day. He is forever sacrificing himself for the other fellow, and, of course, he is gloriously surrendering his happiness and his mortal being for the comfort of his own country, and for the safety of the world at large.

The truth seems to be that Tommy is doing his "bit" in and for the moment. He is energetically forwarding the task at his feet, and he has little interest in, and less understanding of, the apparently minor matters of the soul. The world, and the things of the world, occupy his whole concern, and his leisure moments, which are few and far between, are engaged in other things than "the love-wood dreams of the Land that is afar off".

Such, then, negatively and affirmatively, is the Religion of the Tommy; of the English soldier, aye, and of the American soldier of to-day; the religion of the civilian in khaki; the *Credo* of the Average Man.

It may be that the foregoing seems unsatisfactory to the Stay-at-Home who has been fondling the presumption that there is a marvellous religious revival being wrought through the agency of this present war, and that such revival was reaching its climax of ecstatic proportions among the rank and file of our fighting forces.

If such be the case two things must be borne in mind, and with emphasis unqualified. The first thing is this: The Church dare not say anything derogatory to the character or the religious outlook of the soldiers of to-day. These men are fighting our battles. These men are standing between us and the greatest disaster which has ever faced humanity in the history of the world. These men are playing the Twentieth Century Christos—laying down their lives that we may live. Any hint of patronage on the part of the Church towards these men should be repudiated, and with withering scorn, by all right thinking people.

The other thing is this. These men are—for the most part—young men. The clamorous blood of youth is shouting in their veins. They are engaged in a great adventure—the accomplishment of which possesses their minds to the relative insignificance of all else. Their faults, if any, are the faults of youth, and absorbing occupation. Their virtues—and they are many—are the virtues of the doer and not the thinker in every age.

How may the Church, in the Period of Reconstruction, in the peace-robed years which lie before us, expect to enlist such men in her support, and to enroll them as professed followers of the King of Kings?

Candidly, I do not know. These men are, for the most part, so whole-souledly out of sympathy with the Church that an effective reconciliation between the Church and the Average Man would seem to partake of the stuff of which dreams are made.

All that one may do is to advocate certain changes of attitude which might, in practice and in time, induce the Average Man to throw in his lot with the Religion of the Church.

(1) The Church must be as manly and as masculine as the man to whom she caters. She must permit a human latitude of behavior even whilst she adheres to a divine longitude of character. Little sins must not be magnified into big sins, and piety must be saturated with the breath of reason.

(2) She must be honest. The Church has not always been honest in the past—either in her system, or in minor matters of procedure. She has inveigled men into her membership, and into attendance at her services, through means which have almost amounted to trickery. There has been a string attached to association with almost every Church society—from the Sunday school upwards. Men have looked on and seen these things—and they have forever passed by on the other side.

(3) The minister must be unworldly, and the Church constituency must "perform in their lives that which they profess with their lips". We must "walk in wisdom"—that is, in sincerity—"towards them that are without". Hypocrisy must—despite the human nature of us all—be reduced to the minimum. We must produce a character which is obviously better than characters produced elsewhere.

(4) We must be real. This, it seems to me, is the prime necessity. If we are real—genuine in speech and deed—we shall ultimately appeal to the Average Man. Sincerity always "wins out" in the long run. Truthfulness is, by its very nature, irresistible.

Finally: We must depreciate theology, and we must magnify religion. Definition is, of course, necessary in all things; but let us see to it that we do not over-define the Gospel of Good News, nor play the pettifogger with the Person of Christ. The Average Man is tired of formularies of faith, and he would find peace and rest for his soul in the profound simplicities. The day for theology is past, and the day for religion has come. The Church must be abreast of the times.

Manliness—honesty—consistency of life—reality—and simplicity! There you have the recipe, and in broadest outline and ingredient, for the Church's appeal to the Average Man of the post-war days of the future.

THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH

BY ERVING WINSLOW

HERE are not wanting signs of a sane and wise return to the cult of the regal poet of England, so foolishly dethroned in the common passion for novelty. After these "many voices" of the moderns—strident, tuneless, and perplexed—many now-a-days that seek will be surprised to find that in *Tennyson* there is offered so vast a treasure of peace, beauty, wisdom, and everlasting hope. Seer and prophet, too, how strange it is that for our guidance this treasure has been disregarded, its pearls swinishly trodden under foot for a generation.

Take to heart, for example, a couplet of one of the lovely songs in the *Idylls*:

"Faith and unfaith can ne'er be equal powers,
Unfaith in aught is want of faith in all."

Have we influence over the young, the lad who sets forth on the battle of life—how best exert it, so as to keep him true to the high standards he has adopted and to the courage and determination necessary to attain them? Surely, first and foremost, by our faith in him and by its cordial expression.

It is worse than idle to say that, considering the inevitable stumbling falls, and soilure of the struggle, it were better for the youth if he had never been born or should escape it by suicide. He is here, is enlisted, and must be beaten or conquer. Our faith in him may be his best weapon for victory.

To-day a battle is on, a Crusade undertaken with the highest profession. Similarly futile it is, to declaim a conviction that the war should never have been undertaken, or that its life and purpose should be ended by suicide. The Crusade must be beaten or conquer. Our faith in it is the one great means to keep it true to its profession and to furnish it with weapons for victory.

To those who carp and doubt about irrelevances and trivialities, or give lukewarm, hesitating support and belief to the Crusade and its noble young Crusaders, shall we not at least say, in view of the great "all" which is their profession, "Be silent!" since:

"Unfaith in aught is want of faith in all"?

CONFISCATION OF PRIVATE PROPERTY BY BULGARIANS IN SERBIA

IT is very difficult for those who are far from the theater of the European War to picture the heartrending condition of those peoples who have become its victims; particularly of the Serbian people, conquered and divided between two of its enemies. The news which comes from Serbia, even through the German and Bulgarian newspapers, is such as to cause great anxiety for the future of the Serbian race.

The economic life of the Serbian people under the Bulgarian rule is seriously endangered as a result of the lack of equipment, so that the population is suffering from a food shortage. The agricultural production of this country, which was very prosperous before the war thanks to the use in agriculture of perfected tools, is now completely ruined. The Agricultural Coöperative Union used every year to distribute to the Serbian farmers several thousand plows, sowers, harvesters, threshers, and other agricultural machines; also industries in which a great deal of national and foreign capital was invested, especially mining industry, had advanced by leaps and bounds. At present almost nothing of all this is left in that part of Serbia occupied by the Bulgarians, who have carried away all industrial and agricultural equipment, so that the Serbian peasants have not even ordinary carts in which to haul stove wood to the towns to be sold. At the very beginning of their occupation of Serbia the Bulgarians proceeded to pillage everything which fell into their hands; not only those things belonging to the Serbian government, but the property of the individuals as well. The Bulgarian government decided to confiscate all personal property of citizens absent from Serbia, either those interned, prisoners, or soldiers in the Serbian army then fighting at Saloniki with the Allies. This decision of the government was later legalized by the National Assembly Sobranje. But the Bulgarians did not stop there. In the pillage of private property they go so far as to insist that every Serbian citizen still in the country shall present to the Bulgarian authorities proof that he is the legal owner of the property in his possession. If anyone is not able to do this—a thing which during the war time is absolutely impossible—his property is immediately seized and sent to Bulgaria. What is still more amazing is that the Bulgarians have not only pillaged things which can be of immediate use, but have actually carried off tombstones from the cemeteries.

Examples of Bulgarian depredations in Serbia may be taken from their own newspapers. Thus the Bulgarian newspaper *Dnevnik* of February 9, 1916, says: "The Minister of Agriculture has decided that all personal property of Serbian citizens absent from the country shall be sold at auction for the benefit of the Bulgarian treasury." The same newspaper of February 11, 1916, states: "The Minister of Public Instruction has appointed a commission whose duty it shall be to receive the books from the library of the University at Belgrade and those from any other Serbian libraries which have already been brought to Sofia and to place them in the National Bulgarian Library." In the issue of the 12th of February, 1916, appears the following: "Every day many carloads of household goods belonging to Serbian families arrived at the station in Sofia, more especially household utensils, objects made from metal, etc., which have been collected in Serbia." Further on this paper asserts: "All agricultural implements brought from Serbia are to be distributed among our farming populations in Bulgaria and Macedonia." In the *Mir* (peace), the newspaper of the liberal party, in its issue of February 16, 1916, we note that all the household utensils of the Serbian Legation were seized and carried off. *Dnevnik* of the 9th and 11th of March says: "The King has confirmed the fourth decision of the Council of Ministers by virtue of which all personal property of absent Serbian citizens is confiscated for the benefit of the Bulgarian treasury."

The Bulgarian authorities have seized the gold crosses and other precious insignia belonging to the Serbian Bishop of Nich. *Narodna Prava*, semi-official newspaper, of April 25, 1916, says that the Minister of Agriculture ordered that the furniture in the Serbian legation at Sofia belonging to Madame Olga Konchakovitch, wife of the Serbian military attaché, be sold at auction. The Bulgarian newspaper *Outro* (Morning) of August 27, 1916, calls attention to this: "By

order of the Council of Ministers, all agricultural implements brought from Serbia belonging to Serbian citizens shall be handed over to the Bulgarian Agricultural Bank to be put up for sale at prices decided upon in advance."

In the *Dnevnik* of February 24, 1916, we read the following: "There have been brought from Serbia to Sofia two carloads of glassware to be used in certain Bulgarian institutions. This glassware was taken from a private concern belonging to a stock company."

A Bulgarian correspondent of Presrende publishes in a Viennese newspaper, the *New Free Press*, of January 9, 1916, that the Bulgarian authorities seized the library of the Serbian theological seminary at Presrende, which includes more than four thousand volumes. All the books from this library have been brought to Sofia. The Bulgarian authorities have taken from this city the table service belonging to King Peter, which is worth, says the correspondent, "more than a hundred thousand francs." *Dnevnik*, of February 24, 1916, states that a carload of tombstones taken from Serbia arrived at the railroad station at Sofia.

DOING ONE'S PART

By THE REV. W. T. MANNING, D.D.

SOME of you may know the story of Harry Lauder, which I heard told the other day. The news came to him that his only son, the pride and hope of his life, had been killed at the front. Aged and shaken, he went to the minister of the church which he attends, and said:

"It will be one of two things now: Drink—or else I must give my life in the cause for which my boy died."

"Of course," said the minister, "there must be no doubt as to which it is to be."

They knelt and prayed together, and shortly after he went to France to give concerts for the troops, but first to visit his son's grave.

When he arrived the troops received him with a great demonstration. They cheered him as he passed along between their ranks. When he reached the quiet spot where his son lay he found the grave marked by a little cross and covered with a British flag. He knelt, and then lay down on the grave and sobbed and shook with a grief that could not be controlled. After a time he got up and said:

"I am ready. Show me where the concert is to be."

"But," they said, "you can't do it! You must not try! You are in no condition to sing to the men now."

He said: "Yes, I am. I am ready to do anything that will give any help to our boys in the ranks."

And he gave the concert without a tremor.

That is the spirit in which you and I are now called to do our part in the war.

THE WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MARYLAND]

THE WORLD-WAR is still waging, and in it now we are taking our legitimate and righteous part. Our commission is the establishment of God's will and the maintenance of human rights from center to circumference of the earth. The only possible justification for war is that it is being prosecuted to procure and perpetuate righteous peace. All righteous peace is absolutely dependent upon full recognition of God's supremacy and the equal rights of man. Our present action is in defence of this principle and for the enforcement of this truth. And now that we have openly declared for universal human liberty, and absolute divine authority, we cannot stop short of their positive realization and permanent establishment. A treaty of peace upon any other basis would be to advocate anarchy and arson, abet treason and deception, justify the rape of women and the torture and murder of little children, and to establish among civilized nations rules of warfare so barbaric and devilish that the simple thought of them chills the heart and freezes the blood. Such a truce with Satan would only encourage and continue a condition where no matter how loudly and longingly men might cry "peace, peace," there would be no peace, for the originators of the present war would soon again develop the power to prosecute further their nefarious purpose, and would exercise that power more perfidiously and perseveringly in the future than have they done in the past, or are they doing in the present. There was war in heaven until Satan and his hosts were cast out, and there will be war upon earth until the wickedness directing and controlling vicious human power is worn out. Let us not be deceived by any other thought.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

IN PHILADELPHIA'S FIFTH WARD

OVER the signature of the Bishop of the diocese and the chairman of the Social Service Commission the following statement with regard to the "Fifth Ward" situation in Philadelphia has been sent to all the clergy in that city:

"The fifth ward shame and tragedy has a social phase and significance that must not be overlooked. While in no wise underestimating the importance and significance of its political phases, its social aspects are equally important and far-reaching. Government is established for the good of the whole community and not for any faction or party, no matter how large or how respectable or powerful. The modern idea is that the great power of government must be used not to advance the aims of any group, but to develop the community as a whole. Wherever an organization exists which utilizes the vast and growing powers of government for any other end, there we find a situation constituting a menace of untold proportion to the body politic, whether that body politic is a city, state, or nation, or the world itself. We cannot hope to attain the ends which have been set before this country in the great international war in which we have been participating if any portion of it is untrue to its ideals.

"While it is no part of the function of the Social Service Commission of the diocese of Pennsylvania to participate in any political campaign or undertaking, its members feel that it would be untrue to its purpose if it were to fail to call public attention to the grave danger which has been revealed and which calls for action as vigorous and as heroic as service on the battlefield. No spasmodic effort will solve the problem. There must be continued and unremitting endeavor on the part of every socially-minded Churchman and citizen of Philadelphia until a new order of affairs is permanently established, and a new social order created that will represent the utilization of the great powers of government for the highest political and social ends."

FOOD CONSERVATION IN FIRE PREVENTION

One of the greatest items of waste in food is our annual loss by fire. This has been considered so important in food conservation that the National Board of Fire Underwriters working with the Council of National Defense has made a complete study of the situation with a view to fire protection in flour mills, grain elevators, storage warehouses, and other places where food is kept in quantities. Advisory committees of insurance officials were appointed to cooperate with state officials in ten great divisions of the country. Arrangements were then made for detailed inspections of property where food is stored to discover fire hazards, point them out to owners, show how the rate of insurance could be reduced through eliminating dangerous features in construction, and emphasizing the importance of fire prevention, cleanliness, and watchfulness. Two engineers were detailed on the emergency construction committee which is building large food storages to provision our troops. These engineers are specialists in fireproof construction and fire prevention, and they will eliminate fire risks as far as possible. This fire prevention work has been one of the quietest voluntary services of the war, but it has been carried on with great enthusiasm, enlisting tens of thousands of insurance men, fire chiefs, and state officials, property owners, and others concerned in the storage of food, and represents a real social service.

RECONSTRUCTION IN FRANCE

One of the most interesting and congruent exhibits of the Exposition of the Reconstituted City at Paris, which Prof. Patrick Geddes describes in the *National Municipal Review*, was that of the English Society of Friends (Quakers), whose war victims' relief committee has for the past two and a half years been engaged in reconstruction work in the departments of the Marne and Meuse, from which the Germans were driven back in September, 1914. This exhibit took the form of a wooden hut of three rooms, such as the Friends

have been building in great numbers for the inhabitants of the villages and small towns wrecked by the Germans. Inside the little dwelling were plans of these villages and towns, indicating the houses totally or partially destroyed (in some cases scarcely a single one was left standing), and those rebuilt by the Friends' committee. There were also photographs showing other branches of their work, such as medical relief, distribution of agricultural implements, seeds, etc., of clothing and other necessities, temporary schools and work rooms, with specimens of needlework for sale.

THE CHURCH AT CAMP DIX

The War Commission of the diocese of Newark is cooperating with the committee representing the dioceses of New Jersey and Pennsylvania in the work being done at Camp Dix at Wrightstown. An old farmhouse on the edge of the camp has been secured and renovated so as to provide living accommodations for the chaplain and his family and sleeping rooms for a number of helpers. A small chapel is being erected and a clubhouse will be established where a canteen will be managed by committees of women from various parts of New Jersey. With this equipment it is expected that the commission will be able in the Church's name to engage in such ministry to the soldiers' needs as will be a "joy to those who support the work and a blessing to those who are touched by it".

CHICAGO COUNCIL LIMITS TAG DAYS

The Chicago city council has taken steps to curtail tag day privileges, the evils incident to them being far greater than the resulting benefits. It has adopted a rule that permits shall be given for only two tag days a year, at least five months apart. One is to be for the benefit of children's charities under the general auspices of the Children's Benefit League. The other is to be organized along general lines and for general charities. In each case the permit must be issued by the council and the list of beneficiaries submitted before the permit is issued.

WAR INTENSIFIES the need of protective standards for the workers. In this war, as the American Association for Labor Legislation is constantly pointing out, the industrial workers constitute our first line of defense. The efforts of five persons in shops and factories, fields, etc., are required to sustain one man in the trenches.

THE DESIRABILITY of the counties employing public health nurses is being urged upon the counties of Montana to make up for the lack of medical advisers when the surgeons and physicians are called into service in the medical reserve corps.

THE PENNSYLVANIA LEGISLATURE at its recent session authorized the authorities having control and supervision of the county jails and prisons to permit the employment of their inmates on county farms.

A VISITING HOUSEKEEPER is the latest suggestion as a war vocation. It was proposed by Miss Mary Bartelme of Chicago Juvenile Court at a meeting of social workers of that city not long since.

AN EIGHT-HOUR DAY for women employees has been re-established in the Bureau of Engraving and Printing, largely due to the efforts of Jeannette Rankin, Congresswoman from Montana.



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.

QUOTING FROM HOLY SCRIPTURE

[ABBRIDGED]

To the Editor of *The Living Church*:

WHY quote Holy Scripture at random without regard to the meaning of the context? In the October 20th number of THE LIVING CHURCH Presbyter Ignotus says: "And we should do well to remember how it was the Prince of Peace Himself who said: 'Let him that hath none sell his garment and buy a sword.'" *Μάχαρπα* does not mean a sword originally, but a large knife; a short sword or dagger; or a razor. War is foreign to our Lord's meaning. Well might He have meant it for the cutting of the sacrificial animal—certainly some domestic purpose, as danger among robbers. The whole phrase, however, is highly figurative, to bring out the contrast of their coming dangers and different life. Plummer, on St. Matthew, says:

"Christ implies that His Apostles will have to rely upon their own resources and to confront deadly hostility. Christ does not mean that they are to repel force by force; still less that they are to use force in spreading the Gospel. But in a figure likely to be remembered He warns them of the changed circumstances for which they must now be prepared."

"Here are two swords" and "It is enough," explain the meaning. Plummer adds:

"Peter had one of them and may have been the speaker here. It is one more instance of the Apostle's want of insight, and of the Evangelist's candor: (comp. Mk. 8: 17). . . . But even if it means that two swords are a sufficient quantity ('They are enough for you,' Syr. Sin.) it intimates that the subject is dismissed. . . . If the words apply to the swords, they are spoken with a sad irony, as meaning, not that the two weapons will be sufficient for the protection of the company, but that none at all are required: they have grievously misunderstood Him."

Alas! How many to-day have misunderstood Him!

Faithfully yours,

Chicopee, Mass., October 23rd. GEORGE BURGESS.

THE GOVERNMENT OF ENGLAND

To the Editor of *The Living Church*:

REV. DR. VAN ALLEN is no doubt a typical American in his views as to monarchy; and in particular as to what the people ought to do, and therefore will do, in the near future, in Great Britain, as to their form of government.

Will you kindly give me space enough to direct attention to the following from the *London Observer* of September 23rd:

"We have no quarrel with those who consider a republic the ideal form of government, but they will have much to do before they can override this country's experience of constitutional monarchy as an organ of stability which also nurtures the growth of freedom. The great majority of Englishmen feel that they enjoy the typical advantages of both a republican and a monarchical régime. Those who say that the latter are imaginary forget, perhaps, that imagination is no small fraction of life. The English temperament would feel a strange void if kingship, with all its symbolism and associations, were to disappear. There is no nation in the world that insists more strongly on having its ideals personified. We always prefer the man to the idea, the principle, or the institution. It may be a strength or a weakness, but there it is. The spectacle of their Majesties giving honor to the valiant or comfort to the stricken is in point of fact a greater stimulus to moral energy than the most impressive labors of organized government. The mental picture of the Prince of Wales doing his service in France is a symbol of universal fellowship that has uplifted the hearts of many an anxious home where there are vacant chairs. Republics have their own moral economy, but we may doubt whether any of them has the means of reaching that susceptible humanity which is our own peculiar dower like the time-honored gestures of the royal hand. A British sovereign is not only himself the fountain of honor, but his sceptre can evoke the hidden springs of what is noblest and most generous among his people. It is a sacred and wonderful power, and the nation's trust and affection go forth to a King wielding it with faithfulness and a single mind."

JAMES SIMONDS.

PLAN FOR JOINT MISSIONARY SERVICES

To the Editor of *The Living Church*:

AS a missionary on tour in this country may I call the attention of your readers to a most excellent missionary custom that has just come under my observation?

On the night of All Saints' Day I was in Worcester, Mass., and there in All Saints' Church, the mother parish of the city, they have an annual service on the evening of All Saints' Day for all of our congregations in the city. The combined choirs unite in the short service and sing Gaul's *Holy City*, and there is always an address by a missionary. The offering goes to the missionary for his expenses and his work.

If the object of sending the missionaries around speaking is to get their message heard by as many of our people as possible, I would commend this Worcester custom. There must be many such special services in cities throughout the country when the general duty of the Church could be made known to the Church of those cities. I was tremendously impressed with the service last night, the large congregation, and the missionary possibilities.

The same custom might be applied to Woman's Auxiliaries. Not long ago I went especially to a city to speak to one Woman's Auxiliary. As my hostess remarked, "Why weren't the ladies of the other two churches in the city invited too?" A mission meeting or a tea for all the Woman's Auxiliaries in such a place would not only give the mission work a wider hearing but also make the various parishes realize the common purpose of all their work.

If parishes would in some such way unite they would help the Board and very much encourage the travelling missionary.

J. ARMISTEAD WELBOURN.

New York, November 2nd.

Of the Japan Mission.

APPRECIATION FROM SERBIA

To the Editor of *The Living Church*:

IAM instructed by the Metropolitan-Primate, who can not at present conveniently find a secretary to write for him in English, to tell our American friends that he is ever mindful of the thoughtful contributors to the fund for the destitute Serbians in Southern Europe. Most Reverend Demetrius, still in Corfu with the cabinet and others, is particularly anxious to extend his fraternal greetings and profound gratitude to his brother in Christ, Dr. Darlington the Bishop of Harrisburg, who is chairman of the committee. The acknowledgments published from time to time by THE LIVING CHURCH are a little relief to our ever devoted treasurer, dear Mr. Charles G. Saunders of Boston.

Before I close this communication, I, too, am anxious to express not only my personal appreciation of Bishop Darlington's wonderful service, but to extend the heartfelt thanks of many of my people throughout the United States. I wish in this connection to make mention at least of one such noble service and sacrifice. It was only last Sunday, at ten o'clock at night, after a long day's activity of several appointments in different more or less distantly located places, that the good Bishop found his way to a hall in New York City, where Serbian and Yugoslav people were gathered at a benefit entertainment, and addressed the gathering. It was a splendid uplift, which we needed, and which shall never be forgotten. The Bishop interested Dr. Catlin of Brooklyn, who also was there with his wife and daughter. Dr. Catlin, who was in the field hospital service during the Civil War in the early sixties, spoke to us, greatly cheering all present—who, by the way, represented more than one hundred homes in mourning.

New York, October 31st.

SEBASTIAN,

Serb-American Archimandrite.

ST. MARY'S, KNOXVILLE

To the Editor of *The Living Church*:

IN your issue of October 27th, a correspondent expresses a doubt if there is more than one college (junior college?) for women under the official control of the Church in the United States. Besides the school named by him I would mention St. Mary's School, Knoxville, Illinois. It is ranked as a junior college in the United States Reports of Education, and is controlled by the bishops and other trustees of the three dioceses of Illinois. Next June it is to celebrate its jubilee.

C. W. LEFFINGWELL,
Rector of St. Mary's School.



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.

I WONDER how many of us are giving *till it hurts*—as the Bishop asked us to?" This query was put at Red Cross the other day and was followed by a little silence. Even patriotism is not going to compel a woman to tell all her secrets. It seems too much like boasting to tell what one does without. But one fine girl who has won her cap as a Red Cross worker and who works from nine o'clock every day, and sometimes Sunday too, said quite merrily:

"Well, I just *have to* get a new hat—to attract attention away from my shabby coat."

This was deemed quite allowable and even diplomatic. Others thought it a great thing that they had given up silk hosiery, whereupon others replied that this was a very small and vain self-denial, as cotton and lisle hosiery were as beautiful as silk.

"Yes, but our mothers and even our grandmothers wore silk; and that, too, in Revolutionary times."

"They wore silk because the fine cotton hosiery of to-day was not to be had."

"As far as Revolutionary times go," said another, "I have seen an historic paper—it hung in the home of the late Mrs. Benjamin Gratz of Lexington, Kentucky—in which the women of Philadelphia pledged themselves not to buy anything imported during the time of the Revolution. That meant much, for this country was not then making the beautiful fabrics for which it is now famed."

"I don't mind a plain wardrobe—I think it is distinguished nowadays—but there is one department of my housekeeping which has ever been a fad—a serious one."

Everybody waited to hear what it was, but we might have known she would say:

"Linen!"

She said it in that voice reserved for this consecrated article of household use.

"My linen closet is steadily emptying. Those things I love to handle! Every week sees some of them discarded and—"

She looked about with anguished eyes:

"Yesterday I bought sheets—with seams down the middle! 'Give till it hurts!' That is what I am doing."

DURING THOSE TROUBLOUS TIMES in the early sixties when many families in the Southland suffered discomfort from sudden change of abode, a young cavalry officer in the Federal army was on duty near Nashville. Riding along one day, amid a quantity of household goods lying on the ground he spied a big square book. It was large but not thick and the officer leaned over and speared it with his saber. This book was sent north into a household of children and to-day, faded and well-conned, but still with its saber-cut, it fills an honored place in the library of the writer. It was a book called *Picture Sketches*, and was filled with the rather crude pictorial art of that day. The pictures were from Scripture or gentle delineations of maidens with lambs, flying doves, often a verse or quotation from the Bible. A safe and sweet companion for childhood was this little book, bearing on its flyleaf, in the delicate younglady-fied handwriting of that era, the name "Amelia Peters". Right gladly would this book be returned to Amelia Peters did one know where she might be found, for she must have grieved over the loss.

This book and its romantic history were recently recalled by a visit from the sender of the book, General Richard Henry Pratt, retired Brigadier-General in the U. S. Army. This young soldier enlisted from my father's household where he was then making his home. At the close of the war he entered the regular army and became the founder of the Carlisle Indian School. He was most successful in his management

of Indians, working assiduously for their welfare and studying their needs and possibilities so that to-day there is probably no better authority on Indian matters than General Pratt. He believes that the Indian is capable of becoming an excellent citizen, but doubts if the policy of isolation is going to give him a chance to do it very rapidly. General Pratt was well acquainted with the late Bishop Hare and considers his work among the Indians richer in results than any other special work among them. He had consulted with Bishop Hare many times over puzzling problems and considers that a serious, religious, sincere policy with this people will be prolific of good results. The work of our Church and missionaries instituted by Bishop Hare if adhered to, he thinks, will give to the Church and to the nation a body of loyal, capable citizens.

It would be very gratifying to claim kin with this fine old soldier, but truth compels us to say that the name is just a coincidence. General Pratt is as straight and soldierly at seventy-five years as some of the young officers out at Fort Harrison. He wears no spectacles and uses no tobacco. He has a voice like a rolling drum, cultivated, he thinks, somewhat by the good old Methodist hymns he sang in his youth. He was but just returned from a visit to certain camps and cantonments. Said he: "There never was such an army on earth as the training of this day is giving us. I have seen thousands and thousands of this army of American manhood. The sun never shone on such."

MANY INQUIRIES come to this page asking about specific things done by the United Offering and its workers. A very casual reading of the Church papers might result in a collection of data about this feature of our Auxiliary work which would keep United Offering parish officers supplied and enable them to have something ready for use in their societies. A letter has just been sent from a Swiss woman living in Geneva who happens to be the recipient of a retiring fund from our United Offering. At one time she was a helper in the Church school in Athens, Greece, and on this account this stipend is paid to her. It lends added interest that Dr. Hunter, of St. Augustine's, Raleigh, when a young man, studied for a time in this Greek school and so continues to be a friend of this lady. She writes late in September as follows:

"For us, in Switzerland, the question of food is becoming very difficult. We have cards for bread, butter, sugar, macaroni, and I do not know what. Bread is little in quantity and bad in quality. I cannot digest it, so I eat as little as I can, only for breakfast and tea-time. Butter we have none, sugar very little. We are said to expect to be worse off in the winter. Very little coal and so awfully dear. I shall live in bedroom and kitchen to save fire. I am so afraid of the cold. But we have had a beautiful September month—warm and sunny. To-day is so beautiful I enjoy writing beside the open window.

"I do not trouble myself too much for what is coming. I do what must be done to be all right towards the rules established by the government. I leave the rest with my Father in Heaven, who will provide what He thinks best for me. It is also necessary to do what we can to encourage the persons round, in not showing anxiety, but confidence in God. Our Swiss government has a tremendous task; all fear of Germans getting over our borders is not over. The questions of wheat and food on the one side, of coals on the other, are to be discussed with each of the belligerents in turn. The number of bad people taking refuge in our country and bringing troubles on us is great. No, we are not on a bed of roses; we have our part of the war, if not in the same way as the belligerents."

And again in October:

"The cold weather has come, with the snow thick on the mountains last night. I want to try to go as far as possible without lighting a fire. I have been obliged to stop several times my

letter, but now I am going to send it, asking you to excuse my mistakes. I follow in the papers all that is said about your army in France, with much sympathy. I trust that my letter will go to you safely, and find you well. Again I thank you for your last, and I join to you in prayer to God that the peace may come soon according to right and justice, the only way to finish forever with war."

THOSE WOMEN who were in St. Louis on the morning when Bishop Tucker spoke on the needs and prospects of St. Agnes' School, Kyoto, Japan, will well remember the wave of coöperation which swept over the audience when gifts for this important work were solicited. The secretary on the stage, whose business it was to note down the amounts contributed, could barely keep pace with the swift announcement of gifts from individuals, guilds, auxiliaries, and Sunday schools. Before one woman sat down another arose, and it certainly was a pleasant half hour for Bishop Tucker. The amount needed was \$70,000, and of that sum \$21,000 remains to be given. This especial task was accepted as the year's work of the Auxiliary. At the same time, by the suggestion of Miss Emery, we planned to enter on the Pilgrimage of Prayer. Now this Pilgrimage is ending and it is suggested that it would make the year rich and complete should these two beautiful ideas be finished together—that we lay our offerings for St. Agnes' school on the altar on the 25th of November when the corporate Communion of the Auxiliary will be made, at the concluding service of the Pilgrimage of Prayer.

Miss Lindley has sent letters to all presidents of Auxiliaries asking that the rector of the parish be consulted and a corporate Communion planned for either this date, St. Andrew's Day, or any day that will suit locally. This great act of devotion and thanks will doubtless result in the completion of the sum needed by this important school, and will round out the year beautifully, leaving the Auxiliary with a joyful feeling of achievement and ready for the work of the new year. Officers of societies are earnestly urged to form plans at once for this "drive", as Miss Lindley calls it, and are instructed when the offering is made to forward it at once to Miss Harriet P. Houghteling, Winnetka, Illinois.

BEFORE WE ARE corrected by any California Churchwoman we want to say that a mistake was made in our quotation about the California House of Churchwomen. Instead of the "hub which holds the spokes together," the House of Churchwomen was said to be like "the outer rim of the wheel, which holds all the spokes together." This has been found to be the case, that the House is a binding and cementing agency; and may it prove to be such in its newly organized work in the province of the Mid-West.

NEVER WAS THERE such an abundance of beautiful short poems and special prayers as one finds in magazines now. The October number of the *Royal Cross* is especially rich in good things, the trend of them all being toward the kindness and sweetness of life which the Daughters of the King make their life motive. A year ago this society inherited a legacy of \$1,800, which has just been received and put into Liberty Bonds. One of the poems is signed "Grace W. Castle," and reads:

"If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose ere one's eyelids close,
He must read the day's record through,
Then wouldn't one sigh and wouldn't one try
A great deal less talking to do?
And I more than half think that many a kink
Would be smoothed in life's tangled thread
If one half we say in a single day
Were left forever unsaid."

THOSE WHO make for righteousness in their inner lives—the lives not uttered at all, perhaps, to their neighbors—do more to make a community equable, contented, healthful, prosperous, cultivated, open-handed, and honest, than all the teachers and orators put together. They are the silent, earnest, constant power for good, and even over the lives and fortunes of those only casually associated with them they continue a settled agency.—*Cora Linn Daniels.*

SIMPLE SERMONS

BY THE REV. A. L. MURRAY

ONCE "a noted divine from Aberdeen", a scholarly man of beautiful character, was brought to our college town to give five public lectures on Christianity. Increasing audiences heard the addresses. At the conclusion of the last address a young Scotsman turned to me and said: "Hoots, mon! The idee of bringing a mon like that all the way from Aberdeen, when any Sabbath school lad could understand every word he spake!"

The fortunate faculty of expressing great truths simply is not as common as it should be, since the Master of the disciples and the Prophet of prophets spoke plainly, in the language of the people.

The Pittsburgh diocesan open-air service committee have this year distributed each Sunday simple messages that have in several instances struck home. Part of them may have been over the heads of some, as such words as "miscalculating" and "inseparable" are rather long, but the thought in each message is clear enough. The language used is a little more dignified than street preaching seems to demand, but so are the street services in Pittsburgh; and that seems to be one of the elements of their success. They retain that sense of reverence essential to impressiveness.

Clergy and laymen doing street preaching or city mission work, who have not seen any of the Pittsburgh messages, may be interested in the following selected from this summer's series:

I. MAKING THE ESTIMATE

Wherefore let him that thinketh he standeth take heed lest he fall.—I Corinthians 10 : 12.

We ought to learn to estimate ourselves correctly. Only as we do this can we determine where we are. There is grave danger in exaggeration when trying to estimate our lives. It is always in the same direction—that of miscalculating our strength. We think we are stronger than we are. It is then that sin has a chance to bring about our downfall. To keep in mind that we might be as bad as the other fellow who has fallen so low, if similarly tempted, is a far better safeguard than self-congratulation.

II. THE GREAT INVITATION

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—St. Matthew 11 : 28.

The very things that develop life have to be grappled with. Temptation often meets us and stands in our way. If we conquer an advance has been made. But the period of conquering means struggle—labor. We are, at times, weighted down by the struggle, and discouragement will creep in. There is a rest of assurance. There is a guarantee of victory. The Saviour ever seeks to be in the center and supplement our efforts with his strength.

III. LEAVING SIN

For I am not come to call the righteous, but sinners, to repentance.—St. Matthew 9 : 13.

Most men make no special claim to righteousness. They do, however, readily acknowledge their imperfections—their sins. There is more to do than mere acknowledging, if we would get anywhere. The acknowledging must be closely followed by constant and attentive listening. The Voice of the Master is calling. Do we hear? Do we heed? His calling is not mere noise. It is rather a leading out of the very sins that we acknowledge. The Saviour's objective is to win man's repentance. When that is done it robs evil of its deadly grip.

IV. HOLDING OUT BY HIS GRACE

He that endureth to the end, the same shall be saved.—St. Matthew 24 : 13.

Many overlook the important fact that religious endurance is as much at the basis of salvation as physical efficiency is an inseparable part of the athlete's winning the prize. Every step of the way of salvation is marked with difficulty. If there be not victory there can be no advance. And victory can only come as we endure. Through the channel of religious endurance Christ gives His greatest gift of salvation. The athlete has his exercises to add physical strength. The Christian must follow the same course if he would be religiously strong.

Church Kalendar



- 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. 13—Synod. Province of Sewanee, Charleston, S. C.
 " 13—New York Dioc. Conv., Synod House, New York City.
 " 14—Quincy Dioc. Conv., Warsaw, Ill.
 " 20—Albany Dioc. Conv., All Saints' Cathedral, Albany.
 " 20—New Hampshire 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.

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 Hendricks (address direct; 5845 Drexel avenue, Chicago).
 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

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. F. E. BRANDT has accepted a call to St. Martin's Church, Austin, Chicago, Ill., and has already begun his work.

THE REV. JOHN S. FAIR has been promoted to top sergeant of the ambulance corps in which he is serving. When he found that the War Department did not provide for chaplains in the medical department he enlisted as a private in the ambulance corps.

THE REV. R. H. FORTESQUE GAIRDNER, rector of St. Martin's Church, Austin, Ill., has resigned because of ill health, to secure a much needed rest. He will reside in Chicago.

THE REV. ANTHON T. GESNER should now be addressed at All Souls' rectory, 27 Hewlett street, Waterbury, Conn.

The address of the REV. ARTHUR GOODGER is 279 Twenty-fifth street, Milwaukee, Wis.

THE REV. W. A. GUSTIN has returned to his work at the Church of St. Michael and All Angels, Berwyn, Ill., much stronger after three months in Canada.

THE REV. S. E. HANGER has resigned the parish of St. John's, Chew's Landing, N. J., and should be addressed at 203 Cottage avenue, Haddonfield, N. J.

THE REV. LEE W. HEATON, for the past year rector of Christ Church, Oak Cliff, Dallas, has removed to the diocese of West Texas for work under Bishop Capers.

THE REV. GILBERT LAIDLAW became rector of St. James' Church, Pullman, Wash., on November 4th. He is to be editor of the *Church News*.

THE REV. FREDERIC LEEDS assumed charge of St. Philip's Church, Putnam, Conn., on November 4th, and should be so addressed.

THE REV. WILLIAM F. LIVINGSTON, rector of St. Matthew's Church, Hallowell, Maine, and secretary of the diocesan convention, is very ill at the Augusta Hospital.

THE REV. JOHN LLOYD has accepted a call to the rectorship of St. Mark's Church, Chicago, and preached his first sermon as rector on November 4th.

THE REV. JOHN LYONS has been appointed missionary in charge of St. Luke's Church, Georgetown, and St. Paul's, Fairview, rural parishes in Beaver county, Pa.

THE REV. H. M. MACWHORTER has been appointed priest in charge of St. Andrew's Church, Downer's Grove, and of St. John's, Naperville, Ill.

THE REV. ERLE HOMER MERRIMAN has accepted a call to become the rector of Emmanuel Church, Rockford, Ill., and will shortly enter upon his new duties.

THE REV. L. C. MORRISON has resigned his work at Smithfield and Duke, N. C., and will go to Brooklyn, N. Y., at the end of November.

THE REV. H. O. NASH has returned to his work at Southern Pines, N. C., for the winter.

THE REV. G. ASHTON OLDHAM was instituted rector of St. Ann's Church, Brooklyn, N. Y., by Bishop Burgess, on November 4th. Mr. Oldham and family will reside at 125 Pierrepont street.

THE REV. HENRY ATWELL POST has accepted a call to St. Andrew's Church, Harrisburg, Pa. He will begin his work there at once.

THE REV. ALFRED NUGENT SAMWELL has resigned the rectorship of St. George's Church, Pittsburgh, and expects to leave next week for duty in France.

THE REV. ALBERT E. SELZER has, at the request of Bishop Anderson, assumed charge of the services at St. Andrew's Church, El Paso, Ill.

THE REV. WOOD STEWART, chaplain of the Coast Artillery, at present stationed in Butte, Mont., is supplying St. John's Church, the rector being absent on sick leave.

THE REV. CHARLES E. TAYLOR, returning after a nine months' residence in Porto Rico, should now be addressed at St. James' Church, Lafayette avenue and St. James' place, Brooklyn, N. Y.

THE REV. JAMES W. VAN INGEN, rector for eighteen years of St. Stephen's Church, Millburn, N. J., will on December 1st become chaplain of the State Reformatory for Boys at Rahway, N. J.

THE REV. W. E. WARREN, who for a time has been doing secular work in El Paso, Texas, has again taken up priestly duty, and been transferred to the diocese of Florida.

THE REV. FREDERIC WELHAM took charge of Christ Church, Indiana, and St. Peter's, Blairsville, Pa., on the first Sunday in November.

THE REV. D. W. WISE has been officiating temporarily at the Church of St. Michael and All Angels, Berwyn, Ill.

NOTICE is given by the board of trustees of the Ohio Widows' and Orphans' Society of the election of the Rev. JOHN M. WITHEYCOMBE as secretary of the society to succeed the late Rev. Francis M. Hall. All communications should be addressed to him at No. 1548 Wagar avenue, Lakewood, Ohio.

ORDINATIONS

QUINCY.—ROBERT HALL ATCHISON, for some three years a candidate for orders, and until last summer dean of the college of oratory at Highland Park College, Des Moines, Iowa, was ordained deacon in Trinity Church, Houston, Texas, by the Bishop of Quincy, October 25, 1917. The sermon was preached by the Rev. Thomas J. Sloan, rector of St. Andrew's, Houston Heights, and the presenter was the Rev. Clinton S. Quin. Dean Atchison enlisted as a private in Co. B., Fifth Illinois Infantry, in order to secure assignment as assistant to the chaplain. He now belongs to Co. A., Machine Gun Battalion, 33rd Div., but is still detailed to the chaplain's staff.

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

MOSES.—In Seattle, Washington, October 15th, LUCIUS L. MOSES, son of Emma Richardson and the late Lucius Moses of Syracuse, N. Y., and nephew of the late rector of St. James' Church, Philadelphia, Pa., the Rev. William C. Richardson, D.D.

NEAL.—Entered into life eternal at Sunset Plantation, Scotland Neck, N. C., October 15th, Miss SALLIE SMITH NEAL, for several years a teacher at the Hannah More Academy, Relsters-town, Md.

WANTED

POSITIONS WANTED—CLERICAL

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.

YOUNG PRIEST, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, UNIVERSITY, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG and energetic, contemplating change for valid reasons desires parish in or near Eastern large city. Rectorial and livable salary necessary. Address H.C.L., care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED BY PRIEST, highly educated, exceptionally good preacher, hard worker, successful. Married—no children. Small salary sufficient. Address ENERGY, 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

WANTED.—A YOUNG MAN of sterling qualities and capable of teaching elementary classes in boarding school. Apply to R.S.T., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER will soon desire new appointment. Twenty-five years' vested choir experience. References, present rector and vestry. Last appointment fourteen years. New England states preferred. Address CHORAL, care LIVING CHURCH, Milwaukee, Wis.

AN EXCEPTIONAL OPPORTUNITY is offered to a priest desiring efficient assistance in his immediate parish work, or within his jurisdiction, by a deaconess. For particulars and references, address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES WIDER field where forceful, devotional, and congregational uplift results are requisites. Unstinted endorsements, several bishops, New York rectors, musicians. Address GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Boy voice expert. Excellent references. Address X.P., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—CONTRACTS SECURED by Austin for nine months of 1917 include eighty organs to be placed in twenty-four different States. Twenty-eight of these of large capacity. Fifty contracts for two-manual organs. All information by writing factory. **AUSTIN ORGAN CO.**, Woodland street, 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.

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 pr fit.

HYMNS FOR CHURCH SCHOOL AND Church, new edition with National Anthems, seventieth thousand, 111 hymns with music. \$6 per 100; after December 1st, \$10. **PARISH PRESS**, Ft. Wayne, Ind.

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.

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.

UNLEAVENED BREAD—INCENSE

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

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

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

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 \$7.30, 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**.

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.

FOR SALE—MISCELLANEOUS

FOR SALE. EIGHTY THOUSAND ACRES in Eastern North Carolina. A timber and drainage proposition; seven dollars an acre, \$560,000. Address **CHARLES E. LYMAN**, Asheville, North Carolina.

GRAND PIANO FOR SALE. High grade make, in good condition. Price \$300. Address **CATHEDRAL CHOIRMASTER, CHICAGO**, care **LIVING CHURCH**, Milwaukee, Wis.

MAGAZINES

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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**, 231 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, 231 Fourth avenue, New York.

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MEMORIALS

JAMES COSSLETT SMITH

(Memorial resolution, passed by the vestry of Christ Church of Detroit, upon the death of James Cosslett Smith.)

Resolved: The rector, wardens, and vestrymen of Christ Church, sensible of the loss the parish has sustained in the death of **JAMES COSSLETT SMITH**, would make record of the following minute:

Mr. Smith became a member of the vestry in 1892 and served continuously thereon until his lamented death on September 7, 1917; acting for several years as treasurer of the parish and since 1905 as secretary of its vestry. His official relations to the parish and to the vestry were marked by conspicuous fidelity to duty; his love of the Church and his reverential regard for its public worship were sincere and unflinching; his personal relations to his fellow-vestrymen and parishioners were those of a Christian gentleman.

His character and services have been of inestimable value to Christ Church and it is fitting that a just tribute of respect to his memory and of gratitude for his Christian example be inscribed on the records of this parish.

It is especially ordered that this minute, fittingly inscribed, be sent to Mrs. James Cosslett Smith with the assurance of the deep sympathy of the members of the vestry for her in the great affliction she has been called to endure.

- WILLIAM D. MAXON**, Rector.
- HENRY B. LEDYARD**,
- WM. J. GRAY**,
- HENRY M. CAMPBELL**,
- J. B. FORD**,
- RICHARD E. JAMISON**,
- CHARLES H. HODGES**,
- SIDNEY T. MILLER**,
- J. HARRINGTON WALKER**,
- LEWIS H. PADDOCK**,
- Wardens and Vestrymen.*

MARTHA H. FIELD

The death of **MARTHA H. FIELD**, which occurred at Oconomowoc, Wis., October 22nd, at

the age of eighty-two years, deserves more than passing notice. A real mother in Israel has gone.

Born in Petersham, Mass., in 1835; married to Charles R. Field of Greenfield, Mass., in 1854; confirmed in St. James' Church of that place; she was during her long life a faithful and helpful worker; a devout, devoted, consistent follower of her Lord and Saviour.

The inscription written in her Bible at the age of sixteen illustrates her Christian character: "Prepare ye the way of the Lord and make His paths straight."

Early in life she commenced to prepare the way of her Lord and ever endeavored to make His paths straight.

Kind, affectionate, generous, hospitable, in life beautiful to look upon, possessing those virtues and graces that mark the true woman, unselfishly devoted to her children, three of whom have grown to mature manhood, conscious of the deep influence of her life upon theirs, she has left them the blessed heritage of a devout, Christian mother.

Her remains were placed in their last resting place in the family lot at Greenfield.

"Her children rise up and call her blessed."

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

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

TROY:

- A. M. Allen**.
- H. W. Boudley**.

ROCHESTER:

- Scrantom Wetmore & Co.

BUFFALO:

- R. J. Seidenborg**, Ellicott Square Bldg.
- Otto Ulbrich**, 386 Main St.

BOSTON:

- A. C. Lane**, 57 and 59 Charles St.
- Old Corner Bookstore, 27 Bromfield St.
- Smith and McCance**, 38 Bromfield St.

SOMERVILLE, MASS.:

- Fred I. Farwell**, 106 Highland Road.

PROVIDENCE:

- T. J. Hayden**, 82 Weybosset St.

PHILADELPHIA:

- Educational Dept. Church House 12th and Walnut Sts.
- Geo. W. Jacobs Co.**, 1628 Chestnut St.
- John Wanamaker**.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz**, 1405 Columbus Ave.
- A. J. Neir**, Chelton Ave. and Chew St.

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

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LOUISVILLE:

- Grace Church**.

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

MILWAUKEE:

- The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

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EDITION B. French Seal, red edge. Price, 2.50; by mail 2.68.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free 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.]

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

Sunday Gospels. Studies for the Christian Year. By the Rev. J. H. B. Masterman, M.A., Rector of St. Mary's-Le-Bow, London; Canon of Coventry. \$1.00 net.

Macmillan Co. New York.

White Shepherds Watched. By Richard Aumerle Maher. Decorated by Charles R. Stevens. \$1.25 net.

Century Co. New York.

American Adventures. A Second trip *Abroad at Home* by Julian Street. With pictorial sidelights by Wallace Morgan. \$3.00 net.

More Power to You. Fifty Editorials from Every Week. By Bruce Barton. \$1.00 net.

Edwin S. Gorham. New York.

The Mystery of Character. By Herbert Parrish. \$1.00 net.

Association Press. New York.

The Conduct of Brief Devotional Meetings. By Paul Micou, B.D., Secretary for Theological Seminaries, Student Department, International Committee Young Men's Christian Association. 50 cts. net.

Psalms of the Social Life. By Cleland B. McAfee. Everyday Life Series. 60 cts. net.

Thomas Y. Crowell Co. New York.

How to Get What You Want. By Orison Sweet Marden, Author of *The Victorious Attitude, Peace, Power, and Plenty, The Miracle of Right Thought*, etc. \$1.25 net.

Longmans, Green & Co. New York.

Thrice Through the Dark Continent. A Record of Journeys across Africa during the years 1913-16. By J. DuPlessis, B.A., B.D., Professor in the Theological Seminary of the Dutch Reformed Church, Stellenbosch, South Africa; Author of *A History of Christian Missions in South Africa, A Thousand Miles in the Heart of Africa*, etc. With map and 60 illustrations from photographs. \$4.50 net.

Means and Methods in the Religious Education of the Young. With Special Reference to the Sunday School. By John Davidson, M.A., D.Phil. (Edin.), Master of Method, St. Andrews Provincial Committee for the Training of Teachers; Examiner in Education in Edinburgh University; Formerly Examiner in Education in the University of Aberdeen and in the University of St. Andrews. \$1.00 net.

The Mystery of Gabriel. By Michael Wood. \$1.40 net.

Sherman, French & Co. Boston.

East by West. Essays in Transportation. A Commentary on the Political Framework within which the East India Trade has been carried on from very early times, starting with Babylon and ending very near Babylon. By A. J. Morrison. \$1.25 net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

And Was Incarnate. A Companion to the Christmas Festival. By Gertrude Hollis, Author of *Mine Hour, The Land Where Jesus Lived*, etc. 40 cts. net.

Fleming H. Revell Co. New York.

The Bible in English Literature. By Edgar Whitaker Work, D.D., Author of *The Fascination of the Book, The House of Chimham, The Folly of the Three Wise Men*, etc. \$1.25 net.

Houghton Mifflin Co. Boston.

"Crumps". The Plain Story of a Canadian who went. By Louis Keene, Canadian Expeditionary Force. With a Prefatory Note by General Leonard Wood. Illustrated by the Author. \$1.25 net.

Our Square and the People in It. By Samuel Hopkins Adams. Illustrated by J. Scott Williams. \$1.50 net.

All in It. "K (1)" *Carries On*. By Ian Hay. \$1.50 net.

Frederick A. Stokes Co. New York.

The Unpopular History of the United States By Uncle Sam Himself. By Harris Dickson. 75 cts. net.

E. P. Dutton & Co. New York.

The Blessed Birthday. A Christmas Miracle Play. By Florence Converse. 75 cts. net.

THE POET from the scythe
Had saved a clump of weeds,
They flourished on the lawn
Like some unrighteous deeds.

But when the autumn came
In purple splendor stood
The aster, and, behold!
The critics said, " 'Tis good!"

—*Ida Ahlborn Weeks*.

The Magazines

THE ARTICLES that appear in the religious magazines are seldom—we regret to admit it—pleasant to read, however profitable they may be. They tend towards either a bitterness of party feeling that it is impossible to read without pain or a dry academicism that it is difficult to read at all. The fact is inevitable: the priest is seldom also the man of letters, and even the professor often cannot write. But the *American Church Monthly* is to be congratulated on having at least two contributors who disprove this rule. One of them is—it need scarcely be said—Dr. Lucius Waterman, the other is Mr. Charles D. Fairman, whose article in the current number is instinct with the spirit of true Catholicism, beautifully expressed. Under the title, *Problems at St. Hilary's*, he describes in simple and moving language the work of a city mission. "The basis of all our parish life is," so he writes, "faith in God. That is why the Church's work has not swamped the Church's worship, as so often happens." And he goes on to show that this is so. "I went the other day to see one of our men who was dying of consumption. The room was mean and dirty; it smelled of disease and medicine.

There was nothing beautiful about this death. It was squalid, mean, nauseating. Even the grief of the mother was marred by the sordid worry of how she was to get on when Jimmy was gone. Before he died I had talked with him and anointed him; and I confess to wondering how in the world the blessed oil and the hackneyed words about faith in God could be more than cruel mockery in such a case. And yet, his last conscious words were to ask that I offer the Holy Sacrifice for him in the morning. Hideously gasping for breath, in a room unfit for an animal, his mind was on heavenly things. Heaven was opening before him, but his vision was of the only bit of heaven he ever knew in this sad, grinding world; his vision was of the Christ over our bright altar at St. Hilary's, of the lights and the incense, the scarlet and the silk, of the silver bell, and his 'white and ruddy Saviour' lifted up to draw all men unto Him."

IN THE *Harvard Theological Review* for October Dr. Kirsopp Lake discusses American, English, and Dutch Theological Education. In the English theological colleges "third-rate theology is taught by second-rate men to ill-educated hearers." The American and Dutch methods are more successful in making scientific students and teachers. But "none of us is succeeding in making ministers who can maintain the influence of the churches as they ought." Good theological training is essential. Doctrinal preaching is needed to-day. "Unfortunately both in Holland and in England clerical opinion does not recognize this fact, and the young minister is constantly warned not to preach theology. Terrible stories are told of men who emptied their churches by preaching sermons on the *Communicatio Idiomatum*. No doubt the church was emptied, but the reason was not because the man preached theology but because he spoke a jargon unknown to his congregation and probably unintelligible to himself." But the candidate for the ministry should have besides something which corresponds to the hospital training open to the medical student. Dr. Lake would find this in work in prisons and penitentiaries as well as in the opportunities which might be given a student assistant in large parishes for dealing with the "spiritually sick."

JOINT COMMISSION ON SOCIAL SERVICE MEETS IN NEW YORK

Discussing War Problems — Consecration of Holyhood Church — Anniversary of Bronx Church House

New York Office of The Living Church }
11 West 45th Street }
New York, November 5, 1917 }

THE semi-annual meeting of the Joint Commission on Social Service was held in the Church Missions House on October 31st.

Among the important matters considered were the coöperation of the Joint Commission in the National Food Conservation Campaign; the maintenance of industrial standards during wartime; public health in wartime; the extension of appeals for war relief, especially in Armenia, where the need is perhaps greatest; and the care of soldiers and sailors, not so much in training camps, but in the cities and towns where they spend their daily and weekly leaves of absence. To facilitate this last work, it was voted that a further conference should be sought with the Church War Commission to reach a more definite agreement concerning the spheres of activity of the War Commission and the Joint Commission, and to urge the War Commission to finance a field secretary, employed either directly under its own supervision or under the Joint Commission, whose function would be to endeavor to link up the local forces of the Church with the various agencies now working on this problem. By vote, the local coöperation of the churches in the problem of our soldiers and sailors was also to be brought to the attention of the various diocesan social service commissions.

The preparation of an additional War Service Bulletin (of which three numbers have already been issued), on The Maintenance of Industrial Standards in Wartime, was authorized, and a sub-committee was appointed to advise with the secretary in the matter.

A report was also made by Dr. Peters, as chairman of the sub-committee appointed two years ago to consider the question of training lay workers for social service, urging the appointment of a new committee (some members of the old committee having become unavailable) to collect further information as to what the Church is doing. Dr. Peters was made chairman of this committee.

The secretary also reported that social service apportionments had been voted for 1917 by fifty-three dioceses and missionary districts in amounts aggregating \$6,239.75. This represents an increase of 100 per cent. over apportionments voted in 1915, when the Joint Commission's appeal was first made, and of 50 per cent. over those voted a year ago. Despite war conditions the Commission's income during the current year has been one-half again as much as during any previous year. This is one of the most significant facts in connection with the Commission's recent work. It is hoped that by another year practically every diocese and missionary district may vote the requested 'one per cent.' apportionment.

CONSECRATION OF HOLYHOOD CHURCH.

The imposing Church of the Holyhood was consecrated by the Bishop of New York on

All Saints' Day. Bishop Greer also celebrated the Holy Communion; Bishop Burch preached the sermon. The instrument of donation was read by the senior warden. Mr. E. T. Cockey; Archdeacon Pott read the sentence of consecration. The gospel and epistle were read by the Rev. John A. Atkinson and the Rev. Dr. George F. Nelson.

The clergy and other guests were entertained at luncheon in the parish house.

The consecration was made possible through the generosity of Mrs. Stuart Crockett, widow of the first rector of the parish.

ANNIVERSARY OF BRONX CHURCH HOUSE.

There were over 1,300 paid admissions to the Bronx Church House on Monday evening, October 29th. The occasion was the tenth anniversary of the institution.

Soon after his consecration as Bishop Coadjutor, with special care of Church interests in the Bronx, Dr. Greer conceived the building of a great Church center for recreation wisely directed. For ten years the Church House has done an incalculable amount of prevention work, by giving men, women, boys, girls, and children opportunities for innocent pleasures and wholesome instruction.

On the anniversary night the founder—Bishop Greer—spoke cheering words to the great company of adults and children. Addresses were also made by the Rev. John R. Atkinson, vicar of the Church House, and the Rev. Kenneth A. Bray of Geneva, N. Y., formerly associated with the institution.

During the evening the Bishop and many other interested friends and guests saw "the House in action." The activities of the House were presented on the stage as a moving-picture of what is done day by day. It was a real moving-picture because there was no film or camera; the actors were real workmen. Beside the exhibitions of skill in the bowling alleys and gymnasium (which preceded the entertainment in the hall), there were songs, play-time games, dances, marches, two boxing bouts, and two wrestling bouts. Of the fifty-three men connected with the House and now in the nation's service, five were present in uniform and a service flag with fifty-three stars was carried on the stage.

At present there are about three hundred men, six hundred women, sixty kindergartners, fifty Red Cross members, and forty junior Red Cross members enrolled.

Perhaps it is needless to say that Bishop Greer received a rousing ovation on anniversary night.

GENERAL THEOLOGICAL SEMINARY.

The annual matriculation services at the General Theological Seminary began with evening prayer in the Chapel of the Good Shepherd on Wednesday, October 31st. The sermon was preached by the Rev. William Austin Smith, editor of the *Churchman*. His text was St. Luke 10:20. The theme of the sermon was that a man should be judged by what he is, rather than by what he does or accomplishes; his character rather than his reputation for efficiency. In the work of the ministry he is best fitted to influence men spiritually who has himself cultivated the spiritual nature.

On All Saints' Day morning prayer was said, immediately followed by Holy Communion. Professor Jenks was the celebrant; Professors Denslow and Shepard read the

gospel and epistle. Dean Fosbroke made an appropriate address

Twenty-three students were matriculated, twenty being college men. Last year's entering class numbered twenty-five.

The Seminary is taking its part in the Great War. Students and alumni alike, leaving their posts of responsibility, have responded to the call of patriotism and humanity, and responded in such a manner as to show that they regarded the call as imperative. The forms of service in which they are engaged are various, but the spirit in which they have entered, it is one. The Seminary is proud that this is so, says the current *G. T. S. Bulletin*, and holds them in high regard, and hereby inscribes their names on a roll of honor. The record thus far is incomplete, but additions and corrections will be made in future issues. Then follows a list of undergraduates and alumni, their rank, arm of service, and present mailing address being indicated. Of the student body, eighteen men are in the nation's service; of the alumni, thirty-one clergymen are serving as chaplains in the army or navy; also, fifteen alumni are serving as Y. M. C. A. workers and one as an active member of the Emergency Aid Association of Pennsylvania, now stationed in Paris. The total of Seminary men now in national service is 64.

On the evening of matriculation day the faculty and students had an entertainment. Among the noteworthy incidents was the presentation by the students of a service flag to the Seminary. It is now displayed every day over the main entrance on Ninth avenue, and reminds observers of those seminarians who have gone to the war.

DEAN STARR AT OLD ST. PAUL'S.

The Very Rev. G. Lothrop Starr, D. D., Dean of Ontario, and sometime chaplain in the British forces in France, was the preacher at St. Paul's chapel, Broadway and Fulton street, at noon service on Friday, November 2nd. He spoke with particular reference to his experiences at the battle front.

In possession of the Chapel House is an interesting book, or rather an autograph, which contains names of American, Canadian, and French soldiers and sailors who have dined in the little room at 29 Vesey street. Among the names of those who have been under fire are as follows: James E. Fisher (sergeant), Fifth Battalion Canadian Ex. Force, Eighteenth Irish Rifles, B. E. F. Sixteen months in the trenches at Souchez, Grenay, Ypres, Vimy Ridge, and Albains. At present enlisted in Medical Reserve, United States Army.

Robert Smith, A. B.; George Legg, A. B., and George V. S. Houchin, English, H. M. S. *Achilles*. Fought in the battles of Helgoland, Falkland Islands, Jutland, and sunk raider on March 16, 1917.

Horace P. Salmon, late of King's Rifles, B. E. force, France, 1915; Balkans, 1915-16; Ypres, Revells, Armens, Marseilles, Alexandria, Salonica, Malta, and Blighty.

Charles E. Barker, America, gun crew S. S. *Wilmore*, torpedoed September 12, 1917.

TRINITY CHURCH SERVICE OF INTERCESSION.

In a reference to the service of intercession used at Trinity Church, New York, the authorship of the prayer for those in special danger in the air or beneath the sea was recently attributed in the columns of THE LIVING CHURCH to the rector of Trinity Church, the Rev. Dr. Wm. T. Manning. Dr. Manning writes to disavow the authorship, stating that the service is adapted from various sources, this particular prayer being

taken from a form in use in a similar service in the Church of England.

SPEAKING FOR THE LIBERTY LOAN.

At a meeting held during the last Liberty Loan campaign, when the speakers addressed the people from the steps of the sub-treasury building, the Rev. William Wilkinson said the opening prayer. He has recently received from the assistant director of publicity of the Second Federal Reserve District a picture taken at this meeting. The director states in a letter accompanying the picture that Mr. Wilkinson took part in the only public occasion upon which addresses had been made from that spot since the inaugural address of George Washington, when he became the first president of the United States.

DR. SHIPMAN REJOINS HIS REGIMENT.

The Rev. Dr. Shipman said goodbye to his parishioners in the Church of the Heavenly Rest on All Saints' Day, leaving immediately after for Spartanburg, S. C., to rejoin his regiment, the 104th U. S. Field Artillery. Dr. Shipman's last official act in his parish was the dedication of the new chapel in memory of the Rev. Dr. D. Parker Morgan, who was rector of the parish for many years. The chapel is situated on the Forty-fifth street side of the church edifice.

NEW DEAN AT DALLAS

THE REV. J. H. RANDOLPH RAY, rector of St. Andrew's Church, Bryan, Texas, has been unanimously elected Dean of St. Matthew's Cathedral, Dallas, to succeed the Rt. Rev. Harry T. Moore, the Bishop Coadjutor, who has been Dean of the Cathedral for the past ten years. He has resigned his rectorate at Bryan, and will assume his duties at the Cathedral on the first Sunday in January.

Mr. Ray was educated at Emory and Henry College in Virginia and Columbia University, and was graduated from the General Seminary in 1911. He was ordained to the diaconate that same year in the Cathedral of St. John the Divine on Trinity Sunday by the Bishop of New York and advanced to the priesthood by Bishop Greer at the same place the following year. Immediately upon being made deacon he became a curate in the Church of Zion and St. Timothy, New York City, in which parish he remained until the spring of 1914, when he became rector of St. Andrew's Church, Bryan.

BISHOP GIBSON'S ANNIVERSARY

THE TWENTIETH anniversary of the consecration of the Rt. Rev. Robert Atkinson Gibson, D. D., was celebrated in Richmond, Friday, November 2nd. About forty clergymen from the diocese, and some others, gathered with the congregation in Holy Trinity Church in the morning. The Bishop was celebrant at the Holy Communion, assisted by the Bishop-Coadjutor; some senior clergymen, including the editor of the *Southern Churchman*; the Rev. A. Stuart Gibson and the Rev. Churchill C. Gibson, his sons, his son-in-law, and a cousin. The Dean of the Theological Seminary of Virginia, the Rev. Berryman Green, D. D., preached the sermon from the text: "He served his generation by the will of God." As he gave credit where credit was due he offered his good wishes and those of the clergy and laity to the Bishop. He then spoke of some characteristics of the present age, and concluded with the lesson of an irresistible call to duty from irresistible facts.

In the evening a well-attended reception was held for the Bishop in the city Y. M. C. A. building; a social gathering at which re-

freshments were served and many friends had opportunity to congratulate him. Addresses were made by Judges R. Carter Scott of Richmond and Wallace of Fredericksburg and Mr. Stuart Bryan of Richmond. The Rev. J. J. Gravatt, D. D., read letters of

greeting with regret at their inability to be present from the Presiding Bishop and others. Bishop Gibson's response, brief, but warm and heartfelt, asked earnestly for further coöperation in diocesan work and especially the prayers of his people.

STATE AID FOR DENOMINATIONS AN ISSUE IN MASSACHUSETTS

Proposed Constitutional Amendment —Dr. Cabot on Staff of London Parish

The Living Church News Bureau }
Boston, November 5, 1917 }

THE annual state election takes place in Massachusetts this week. The only element of special religious interest in the campaign has just cropped out at the close. The Constitutional Convention which has been in session for the past six months is offering part of its work for ratification by the citizens of the state on Tuesday. The most important amendment to the Constitution is the so-called Anti-Aid Amendment, whose one purpose is to prevent public money being spent for sectarian purposes. Everyone has taken it for granted that the amendment would be unanimously carried until suddenly Cardinal O'Connell made a speech absolutely opposing the amendment, calling it "an insult against religion and God." The Cardinal stated that he spoke as a private citizen and not as a Cardinal representing the Roman Catholic Church. Many Catholics since the Cardinal's address have taken positions against his view and in favor of the amendment, which will undoubtedly be carried provided there is no unusual secret work against it, for it undoubtedly expresses the best sentiment of Massachusetts among men of all creeds and no creeds.

Dr. Mann of Trinity Church, Boston, gave the following message to his congregation on Sunday:

"It is not too soon to call the attention of citizens to the State election which will be held on Tuesday, November 6th, and particularly to the amendment to the constitution relative to appropriations for educational and benevolent purposes (commonly known as the Anti-Aid Amendment) which will be voted upon at the time.

"I cannot state too strongly my own conviction that this amendment should be adopted. It is commended to the citizens by the Constitutional Convention, which voted for it 275 to 25. Ninety per cent. of the Roman Catholics, ninety per cent. of the Protestants, and all the Jews in the convention voted for it. Only the extremists on both sides seem to be against it. It reaffirms the American doctrine of the separation between Church and State. It forbids the use of public moneys for private institutions, or for denominational schools or charities. It safeguards the dignity and the independence of the Church. And it takes an irritating and dangerous question out of politics. It is a great opportunity for every voter to do a bit of lasting patriotic service."

DR. CABOT WILL WORK IN LONDON.

The Rev. John Higginson Cabot, Ph. D., senior curate of the Church of the Advent, Boston, has accepted an appointment on the clergy staff of St. Mary's Church, Graham street, London, W., of which the Rev. H. Whitby is vicar. This is the parish of Lord

Halifax and the Duke of Argyle. Dr. Cabot is to assist in work among soldiers and sailors and is to assist in Y. M. C. A. work in London and Southampton among American soldiers and sailors. He hopes to sail within a few weeks, and will be gone a year. Dr. Cabot's London address will be care Brown, Shipley & Co., 123 Pall Mall, London, S. W., England.

EPISCOPALIAN CLUB DINNER.

War and Christianity was the subject of a remarkable address which the Rev. William Harman van Allen, D.D., gave to over five hundred men—bishops, priests, and laymen—at the Copley-Plaza Hotel, Boston, on October 23rd. The occasion was the annual dinner of the Episcopalian Club of Massachusetts. The invited guests were the bishops of New England, the delegates to the Provincial Synod, the clergy of the diocese, and the faculty and students of the Episcopal Theological School—the most representative gathering of New England Churchmen for several years.

As men saw on the printed menu the announced address of Dr. van Allen on War and Christianity, their interest was considerably quickened. During the delicious dinner many groups of men discussed what Dr. van Allen would have to say; for many recalled the fact that Dr. van Allen was the first prominent clergyman in Boston to denounce neutrality.

At the close of the great address the whole audience, as if by a pre-arranged plan, again stood and cheered the speaker with the warmest enthusiasm and approval that New England Churchmen have probably ever given to any priest in the Church.

At the Episcopalian Club dinner Bishop Lawrence made the announcement that just before the dinner he had wired J. P. Morgan in New York to invest \$500,000 of the Church Pension Fund in Liberty Bonds. The Bishop also said that every need of the country in war, every calling, had been mobilized with the maximum of efficiency except the Christian forces. Our country simply commissions an inadequate number of chaplains, and then neglects to furnish them with tools to carry on their work. "I find," continued the Bishop, "one very encouraging trend, however, and that is the magnificent way in which Protestants, Catholics, and all religious organizations have been working together to make the best of existing conditions."

BISHOP M'CORMICK'S SECRETARY.

A mistake was made in the Church papers in announcing that the man who has gone to France as Bishop McCormick's assistant is the Rev. Henry Ross. He is a layman from Boston, Mr. Henry Ross, an architect from the firm of R. Clipston Sturgis. Mr. Ross was superintendent in the restoration of Christ (Old North) Church, Boston.

AT WEST NEWBURY

The rector of All Saints' Church, West Newbury, announces that the parish has just purchased a chapel and a substantial brick building for a school in Georgetown.

RALPH M. HARPER.

PENNSYLVANIA'S BISHOPS OBSERVE SIXTH ANNIVERSARY

Bishop Matthews Speaks — Building Operations — Matriculation at Divinity School

The Living Church News Bureau }
Philadelphia, November 5, 1917 }

THE sixth anniversary of the consecration of the Bishop and Bishop Suffragan was observed at the Church of the Advocate, on Monday, October 29th, with about one hundred and twenty of the clergy of the diocese present, and about one hundred receiving at the communion. Bishop Rhinelander was the celebrant, Bishop Garland assisting. The Rev. Henry M. Medary acted as marshal and server. After the celebration the clergy repaired to the chapel, where addresses were made by both Bishops. Bishop Garland made some remarks upon the war, its influence on religion, and the influence of the Church upon the lives of the men in the field. He said that war is making for unity of the nations, and should have a like effect upon the religious systems of the world. Bishop Rhinelander emphasized what Bishop Garland had said, and then suggested three searching principles of personal examination for the clergy. 1. The danger threatening the clergy by ignoble dependence. Humility, he said, is the door of all graces, but a spurious dependence is to be condemned. 2. Defective loyalty. He said that he had found much more of this than he had believed existed. 3. Carelessness toward truth. He spoke at length on each of these suggested principles. At 12:30 a bountiful repast given by the Bishops was served in the parish house. The speaker, who was introduced by Bishop Rhinelander, was Bishop Matthews of New Jersey. After congratulating the Bishops upon the occasion

for the gathering, he described the work of the Church at Camp Dix, Wrightstown. Immediately before the benediction, which was pronounced by Dr. Perry, chairman of the Standing Committee, a resolution of congratulation and gratitude was unanimously adopted.

BUILDING OPERATIONS

The rector of the Church of the Epiphany, Sherwood, reports splendid progress in building the new church. The vicar of the Mediator announces that the builders have promised that the new church will be ready for services by Easter day. The Bishop is making a call for larger contributions for the building of the Epiphany and St. George's Church. The rector of St. George's Church, West End, reports that several memorials for the improved building have already been offered.

PHILADELPHIA DIVINITY SCHOOL

The matriculation service in the Divinity School was well attended last Thursday afternoon. In the absence of the Bishop, Bishop Garland made the address. After the service a reception was held in the deanery. Eleven men were matriculated, and five expect to matriculate later.

WOMAN'S AUXILIARY

A devotional service under the auspices of the Pennsylvania Branch of the Woman's Auxiliary will be held in St. James' Church, Twenty-second and Walnut streets, on Thursday, November 15th. There will be a corporate celebration at 10 o'clock followed by a devotional service conducted by the Rev. Dr. Drury, rector of St. Paul's School, Concord, N. H. All women of the diocese are earnestly invited to attend.

EDWARD JAMES MCHENRY.

PARISH OF THE ASCENSION, CHICAGO, KEEPS ANNIVERSARY

Has Upheld the Church's Principles for Sixty Years—Bishop Anderson Preaches on Salvation through Self-Abnegation

The Living Church News Bureau }
Chicago, November 5, 1917 }

THE parish of the Ascension, since 1857 the uncompromising leader in the Middle-West in the teaching, worship, and practise of Catholic principles, celebrated its sixtieth anniversary in a series of services and social gatherings which began on the eve of All Saints' and lasted until the following Sunday. Many of the former members and friends of the parish joined with the present parishioners and made the anniversary notable. On Wednesday evening there was a reunion of former organists, choir members, and acolytes, followed by solemn evensong and benediction, with sermon by the Rev. E. A. Larrabee, D.D., the beloved former rector. Before the service former organists played selections. On All Saints' Day there were low celebrations at 6, 7, and 8 A. M. At 11 o'clock there was solemn high celebration with procession, the Bishop of the diocese being

present in cope and mitre. A number of the clergy were in the congregation and some in the choir. The rector, the Rev. W. B. Stoskopf, was the celebrant, assisted by the Rev. Dr. Larrabee as deacon and the Rev. A. E. Johnstone, curate, as subdeacon. The music, Gounod's *St. Cecilia Mass*, with organ and orchestra accompaniment, was particularly fine.

The Bishop, who was the preacher, took advantage of the occasion to preach an unusually strong sermon on Salvation through Self-abnegation, taking as his text, "Who-soever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (St. Matthew 16: 25). After speaking gracefully of the anniversary of the parish he said that his theme was as true for the Church to-day as it was for the nation. To-day is the testing time, the greatest of days. The world is never going to be the same as it was before August, 1914, diplomatically, socially, industrially, or religiously. The pregnant pains of a growing world announce wonderful issues. The Church must stake all on God to save her soul. The early Church is our example in self-forgetfulness and lack of self-consciousness. The early Church had convictions; we have conventions. There was a

day when, as it was said, the Church had golden priests and wooden chalices. There came a day when the Church had golden chalices and wooden priests. The Church with time acquired a certain fatal self-consciousness, which resulted in revolt and schism. But revolution did not save her, for the separated churches were possessed by the same self-consciousness which had poisoned the mother Church. The sin of self-consciousness has persisted in the Church to-day, so that the Church needs liberators from mere traditions, customs, and habits. Men should regard the Church as a granary, and not as a golden casket. Is the Church, which is facing the greatest crisis in twenty centuries, going to lead the world? Is Christian civilization going to dominate the world? Humanly speaking, the only thing to save the Church is for the churches to get together as the nations are getting together. The Church must learn the lesson that the world has learned, that in unity is success and in disunion is failure.

What is unity? A condition of life within the body where churches lose their lives in the Church. The prospects for unity are not bright. In the Anglican communion the matter of unity has been kept alive, but we have been timid in our practice of unity as we have been bold in our feelings for it; our attitude has been simply academic. In both the Roman Catholic Church and in the Protestant Churches little has been done. But something must happen, for the Church is responsible for the world revolution and she can't be static. Christ is the Christ of the twentieth century, and must have a Church which has recovered herself. Are her leaders willing to accept positive principles as distinct from negations? The Bishop said that he was. By positive principles are meant such universal, permanent things as Conversion and Liberty, emphasized by Protestantism, and the Faith, including such realities as the sacramental principle, and Apostolic Succession, and the Papacy, signifying order and government, as distinct from papalism, which is synonymous with Kaiserism.

To bring this question of unity home to local conditions, are we willing to lose our life to save it? After having witnessed here in the Church of the Ascension a service of signal stateness and beauty, a form of worship which might be defined as the *terminus ad quem* of the Oxford Movement, are we willing to make sacrifices in worship to save the Body? Worship is not enough, and we must save the Catholic movement from mere ritualism. Referring to the Church in this diocese, the Bishop described it as being asleep and nearly dead. Half the congregations are religiously dead or bankrupt. The matter is that our parishes are too self-conscious, too concerned with themselves as parishes. They must lose their lives to save them. He deliberately urged the clergy present and the laity to tell his message abroad. He asked the people to get into the trenches, to climb over the top of bad habits and conventions. The Bishop ended by asking if the Church is large enough in these days when our Lord's last prophecy is being fulfilled, "That nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences and earthquakes, in divers places . . . for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be."

After the service the clergy were entertained by Mrs. John De Koven at luncheon at her home. There was a parish reception in the evening for former members and their friends.

On All Souls' Day there were low requiem celebrations at 7 and 8. At 11 o'clock there

was a solemn high requiem, and sermon by the Suffragan Bishop, under the auspices of the Guild of All Souls. The services were concluded on Sunday. The preacher at the 11 o'clock service was Dr. Larrabee. Special offerings were made for the endowment fund of the parish. The rector had a touching letter from the Rev. Arthur Ritchie, D.D., long connected with the Ascension as rector, greatly regretting his inability to be present and to preach at the anniversary.

ILLNESS AMONG THE CLERGY

The Rev. Canon H. G. Moore, rector of Calvary Church, Batavia, for the past eight years, has resigned on account of ill health. His resignation will take effect January 1st. Until that time the Rev. F. V. Hoag will take the services. Canon Moore, one of the most faithful priests of the diocese, has served here continuously since his coming from Ontario, Canada, nearly twenty-seven years ago. His daughter, Miss Kathleen Moore, a graduate of Northwestern University and of the Chicago School of Civics and Philanthropy, has been appointed superintendent of the United Charities of Evanston.

The Rev. H. W. Schniewind of St. Bartholomew's is seriously ill at St. Luke's Hospital. Prayers for this able priest, who has done such good work in a hard field, were asked for at the Ascension on All Saints' Day.

The Rev. A. H. W. Anderson, D.D., of All Saints', Ravenswood, is just recovering.

CHANGES AT THE CATHEDRAL SHELTER

Christopher J. Balfe, well-known in Chicago as "Lucky Baldwin" for his rescue mission work among men in the slums of the city and in prisons and penitentiaries, has left the Cathedral Shelter for war work in the East. Mr. Balfe, who has been at the Shelter since it was opened nearly three years ago, and has done an aggressive work, gave his farewell address there on Wednesday evening, September 30th. Mr. Balfe is succeeded by Mr. Charles L. Monroe, who took charge on November 1st. Mr. Monroe was converted at the Galilee Mission in Philadelphia in September, 1916. Soon afterwards he was asked by Father Hall, the superintendent there, to serve as his assistant, which he did for nearly a year. June of this year Mr. Monroe took charge of the parishes at Heathsville and Fleeton, Virginia. He is a postulant for holy orders and came to Chicago on September 1st to prepare for his seminary course.

ON DOMESTIC RELATIONS

The Rev. John Henry Hopkins, D. D., and Judge John Stelk, spoke at a meeting of the Women's Protective Association, in Stevens' Italian Room on Saturday, October 27th. Dr. Hopkins' address was on The Home Horizon. Judge Stelk in his address threatened to reverse the usual order of things during the coming winter and give the worthless husbands of the city a taste of what their wives and families hitherto have suffered.

"At present I am obliged to send the non-providing husband to the bridewell, where he is housed, clothed, fed, and given a little work to do," said the judge.

"I intend to do my part toward reversing this order of things. I shall begin by sending the inoffensive wife and children to the bridewell and let hubby shift for himself for a spell, unless something is done whereby I can obtain the passage of an ordinance that will make the husband's earnings while in the bridewell go to the support of the family he leaves behind."

PARISH HOUSE DEDICATED AT OAK PARK

On the evening of All Saints' Day, Bishop Anderson dedicated the new parish house of

Grace Church, Oak Park (his old parish). The new building, together with some recent improvements made in the church edifice, will represent an expenditure of \$65,000. The Rev. F. R. Godolphin, the rector, is celebrating his fourth anniversary at Grace Church, and the building of this splendid parish house is one of the many evidences of an able and devoted pastorate in Oak Park.

H. B. GWYN.

WORK AT FORT OGLETHORPE

ARCHDEACON CLAIBORNE of Sewanee, Tenn., has spent four months in work at the army camp at Fort Oglethorpe. Among his charges are many of the mountaineers concerning whom so much has been written in recent years. Mr. Claiborne states that the loyalty of these is beyond question, but they are people who never have submitted to discipline and it is exceedingly difficult to make them understand the necessity for the strict discipline of an army camp. The chaplain is of much service in dissuading these from lawless acts such as leaving the camp without permission, to which they are prone.

CHAPLAINS DECORATED FOR GALLANTRY

NINE BRITISH CHAPLAINS were recently decorated for exceptional gallantry. Of these four had already received the Military Cross and now receive an additional bar to that cross. The five others received the Military Cross.

In addition to these, posthumous honors have been conferred upon Captain Noel Godfrey Chavasse, V.C., M.C., R.A.M.C., son of the Bishop of Liverpool, whose death from wounds was recently reported. He is the first man since the beginning of the war to receive a bar in addition to the Victoria Cross. This honor was conferred for conspicuous bravery in rescuing and attending to wounded men under heavy fire, he himself being wounded at the time. His death from wounds followed shortly after. Thus the son of a bishop has, up to the present time, the highest war honor that has been conferred in England.

STATISTICS OF THE G. F. S.

THE GIRLS' FRIENDLY SOCIETY IN AMERICA, according to figures reported at the recent meeting in Utica, N. Y., has a total membership of 51,755. Last year it gave for the society's purposes \$21,178.23, and its gifts for purposes external to itself amounted to \$25,307.17.

WORK AMONG THE DEAF

DURING OCTOBER the Rev. Oliver J. Whildin, secretary-treasurer of the Society for the Promotion of Church Work among the Deaf, travelled extensively throughout the diocese of Maryland, Bethlehem, Harrisburg, and Pittsburgh to interest deaf mutes and their friends in the work of the society. A number of lectures were delivered and many sermons were preached to large congregations of deaf mutes. During November the tour will be resumed. The Rev. Mr. Whildin was accompanied by the missionary in charge of the work in Pennsylvania, the Rev. F. C. Smielau.

BROTHERHOOD WORK IN CAMPS

AS HAS ALREADY been stated, the Brotherhood of St. Andrew has taken up enthusiastically its work among the men of the army and has made provision through its Army and Navy Council to carry this work

on to the best of its ability. Representatives have been appointed in several camps as follows: Mr. John T. Price, Camp Meade; Mr. Percy J. Knapp, Camp Lee; Mr. Bernard Suttler, Camp Gordon; Mr. Doyle Hinton, Camp Cody, also covering the territory in the immediate vicinity, including Fort Bliss. Mr. Walter McPherson is now in active service as field secretary with the Southern Department, with headquarters at Waco, Texas, and Mr. Alexander M. Hadden, after completing a most useful and profitable summer at Newport, will probably continue his work in other naval stations on the Atlantic Coast.

The Council has appointed an executive committee consisting of its officers with E. H. Bonsall, President of the Brotherhood. Committees have been appointed to care for different phases of the work. The great need at the present time is for men of the right sort who will offer themselves to serve in the camps. These men must be not only consecrated laymen, impressed with the spiritual value of the work, but must be men of originality and executive ability, who will be able to inspire and organize men for service.

A central office has been established in the Church House, Philadelphia, where a card catalogue of all enlisted Churchmen so far as their names can be discovered will be kept with information as to their parish, home, etc. It will be the aim to foster correspondence with these men and minister to their wants by cooperating with all agencies available for the purpose, such as distribution of literature and the like. The central office will also endeavor to keep correct census of all Church chaplains, clergy attached and unattached to the ranks, census of all Y. M. C. A. secretaries in the field, and the names of all officers in the camps above rank of captain.

AFRICAN NATIVE BISHOP DEAD

ONE OF THE two native assistant bishops in the diocese of Western Equatorial Africa, the Rt. Rev. James Johnson, D.D., is recently deceased. Bishop Johnson, a full blooded African negro, was born of Christian parents in Sierra Leone, and worked there first as a catechist. Since his consecration in 1900 the late Bishop's official charge had been the episcopal oversight of the work in the Niger Delta and the districts round Benin. The *Missionary Review of the World* speaks of him as follows:

"A man of deep evangelistic zeal, of passionate love for Africa, and he had seen many signs of success both in his pioneer work and in his quiet leadership of the Church among his people. He was a whole-hearted man of God, and has left a distinct mark on the Church in West Africa, by the saintliness of his life, and by his rigid adherence to his principles, combined with a deep sympathy with African thought and African aspirations."

SUFFERING OF ASSYRIANS

COMMENTING upon the telegram printed last week from Assyrian and Armenian centers in Western Asia, and relating the dire needs of the moment, Paul Shimon, the representative in America of the Assyrian Church, states that the places mentioned in those telegrams are those which he has known from childhood, and the intensity of the suffering there is greater than at any time in the past. "We had not faced starvation in Urumia," says Mr. Shimon, "even in the blackest days of that fearful siege by the Kurds and Turks. If Christian America intends to save the Christians in

the East it is up to them to send relief quickly, for it is now or never."

In connection with the work and the appeals of the American Committee for Armenian and Assyrian Relief it is stated that the expenses of the national campaigns have been paid practically by one man, that another person has paid \$20,000 to meet the expenses of the New York City Committee, and that the sum of \$20,000 has been paid by another person to defray the expenses of advertising the needs of these people in the New York papers. Thus there is no deduction from the receipts for relief purposes for expenses of this nature.

CONVERT TO ROME RETURNS

ON A RECENT DAY, at the Church of the Advent, Boston, the Rev. Dr. van Allen received back from the Papal obedience a man who had made his submission to Rome several years ago and has been since then a student at a Roman Catholic college for two years and a novice in one of the greatest Benedictine monasteries in England. Upon America's entrance into the war he felt constrained to return to his American allegiance in Church and State and is now undertaking war work under his own flag.

COMMISSION TO VISIT LIBERIA

SUPPLEMENTING the information printed last week, it is stated now that at the urgent request of the Presiding Bishop, the Bishop of Indianapolis has reconsidered his resignation from the commission to visit Liberia and the Soudan and continues to be its chairman.

THE CHURCH AT CAMP GRANT

THE CHURCH has a resident representative at Camp Grant, Rockford, Ill., in the Rev. Frank E. Wilson, who writes that he would be glad to receive the names of Churchmen who may be in training there—regiment and company number being given if possible. Mr. Wilson holds three celebrations of the Holy Communion every Sunday morning, and speaks to the men two or three times every week, besides doing much visiting. He places himself at the service of clergy or parents who may be interested. His address is 828 Peach street, Rockford, Ill.

WOMEN AT THE SYNOD OF WASHINGTON

THE SYNOD of the Province of Washington will meet in Philadelphia from November 20th to the 22nd inclusive. At the same time the Woman's Auxiliary will meet in the guild house of Holy Trinity Memorial Chapel, Twenty-second and Spruce streets, holding mission study classes and sectional conferences. Even the diocesan officers' monthly conference, usually held at the Church Missions House, New York, has been changed to meet in Philadelphia on Wednesday, November 21st, at 10:30 A. M. The discussion will be on the Woman's Auxiliary and the Board of Missions, and all delegates to the women's provincial meeting are expected to attend.

CORNERSTONE LAID IN BROOKLYN

ON SUNDAY, October 28th, the cornerstone was laid for a new parish house in Christ Church parish, Bay Ridge (Rev. J. H. Fitzgerald, rector). The house, which was designed by Bertram G. Goodhue, will be one of the most attractive in the diocese, being of architecture similar to that of the

church, constructed of Princeton stone with limestone trimmings. The seating capacity of the auditorium will be about 400, besides which there is a men's clubroom and rooms for the women and boys.

MORE OF BISHOP BREWSTER'S ANNIVERSARY

THE BISHOP OF CONNECTICUT fittingly observed the twentieth anniversary of his consecration to the episcopate. He met with his clergy in Trinity parish, New Haven, in the church in which he was baptized and in which he was consecrated, on Monday, October 29th. The observance began with the Holy Communion at 11 A. M., at which the Bishop made an address *ad clerum*, his general subject being Personal Relationship to the Christian Ministry. Stressing certain ministerial shortcomings, the Bishop spoke particularly of an observed lack of punctuality at times very apparent in some men, both as to paying one's debts and as to the value of time; of the neglect of certain duties by parish priests, in respect to the kind of music used in the Church services. "Don't," he said, "abrogate your duty in this respect, at least in choosing hymns." The Bishop advocated strongly services of intercession, brief, and devotional in character, and warned the clergy against any temptation to an officialism that might in any way prove a menace to personal spirituality.

After luncheon a conference was held, of which the following was the programme:

1. What can we do for our young men in the national service at home and abroad? Rev. Arthur J. Gammack, Rev. William O. Baker.
2. How can our diocesan missions be made more effective? Bishop Acheson, Archdeacon Henry S. Harte, Rev. Charles A. Marks.
3. How a Cathedral may help the diocese. Rev. Samuel R. Colladay, Rev. Stephen F. Sherman, Jr.

A most pleasing incident was the presentation to the Bishop immediately before the beginning of the afternoon conference of a sterling silver Communion service for use in his private chapel. This service, the gift of the diocesan clergy, was presented on their behalf in words of most gracious and marked feeling by the Rev. Dr. Seymour, president of the Standing Committee, whose pleasant duty it had been to welcome Bishop Brewster on behalf of the clergy on the day of his consecration, twenty years before. In the evening of the same day the Bishop was the guest of honor at a dinner given by the Church Club of the diocese in New Haven.

WOMAN'S AUXILIARY WORK

EXPLAINING the new division of work in the national office of the Woman's Auxiliary, Miss Grace Lindley states in a letter that the staff of Auxiliary officers at the Church Missions House is now complete. Mrs. Biller came last winter and many branches already know and love her, and others will have the opportunity of meeting her soon, for she expects to be visiting constantly through the winter and spring, in the Sixth, Seventh, and Eighth Provinces. Miss Tillotson, who had to give up her work more than a year ago, is able to come back and is now ready to take charge again of the educational work. To the joy and profit of all Junior leaders Miss Frances Withers came on November 1st to take care of the Junior work. Miss Withers has carried out in her own parish every detail of the new Junior plan and will be ready to promote it. "It would seem," concludes Miss Lindley,

"that I ought to add at least a word on the need of faithfulness in these days. I hope we have been reading Bishop Lloyd's editorials in *The Spirit of Missions*. If we have we shall understand the spirit in which our work must be done. In the years to come what shall be written of us? That we thought only of war relief work and so let our missionaries and their work suffer? Or that while as citizens we did our full duty in these days of war we remembered that the end for which we are all longing and working—liberty and brotherhood—could only come to the world through Christ, and so we were faithful (i. e. doing and praying and giving *more*) to the mission of the Church. We all know that these days will be days of testing both of the Auxiliary as a whole and of each of us as individuals—let us make them days of victory."

DEAN ABBOTT HAS RETURNED

Dean Abbott of Cleveland has returned to this country and to his home city, having visited all the Canadian military camps in England.

WORK AMONG NEGROES IN SOUTH CAROLINA

ARCHDEACON BASKERVILL has sent out his annual appeal for aid in supporting the work among negroes in South Carolina. He says that funds are urgently needed for relief of the missionaries, who are poorly paid; also for the maintenance of industrial training in the schools and for extension of evangelistic work in the black belt. Ministers and people are doing all they can towards self-support and it is hard to find more faithful Churchmen. During the last year they have given between \$6 and \$7 per capita to Church purposes. Governor Manning has become one of the diocesan committee of reference for this colored work.

BEQUESTS

ST. PAUL'S PARISH, Stockbridge, Mass., has received a legacy of \$10,000 from the estate of the Hon. Joseph H. Choate. The will provides that this sum be devoted to the building of the parish house, soon to be erected.

THE WILL of Almira Phelps, recently probated in the Orphan's Court of Baltimore, divides her property into several shares, one of which goes to the Domestic and Foreign Missionary Society of the Church, another to the convention of the diocese of Maryland, and a third to the convention of the diocese of Vermont for Foreign Missions.

MEMORIALS AND GIFTS

A FRAMED BULLETIN, to be inscribed with the names of those serving in the war, has been placed in St. Ann's Church, Amsterdam, N. Y., by William H. and Edward G. Davey. Thus far it bears the names of twenty-one men of the parish who are serving in the armies and navies of the United States and Great Britain.

ST. MICHAEL'S CHURCH, Naugatuck, Conn., has recently been enriched by a number of generous gifts. A jeweled processional cross of original design was blessed on All Saints' Day. It carries the inscription:

"To the glory of God and in loving memory of JOHN MERRIAM PAGE, for 35 years warden of St. Michael's Church, Naugatuck, Conn. 1838-1912.

Presented by his widow, 1917." On the same day a lecturn Bible was blessed, being the gift of Mrs. Everest, in

memory of the late Rev. Haynes Lord Everest, for many years devoted priest of the diocese. A garage just finished adjoining the parish house completes the parish equipment of buildings. Cement walks have been laid about the rectory and parish house.

IN MEMORY of Washington A. Roebbling, who perished when the steamship *Titanic* went down, his father, Mr. C. G. Roebbling, has given Trinity Church, Trenton, N. J. (Rev. Hamilton Schuyler, rector), a series of carved statues of the twelve Apostles and stained glass for three doors. The glass in the center door represents St. James and St. John, St. Paul and St. Peter, and the glass in the side doors pictures the founders of the Church in England and in the United States. The American founders portrayed are Bishop Seabury of Connecticut and Bishop Doane of New Jersey, during whose episcopate Trinity Church was built. Panels carrying symbols have been placed between these statues. Larger statues of Moses and St. Paul are above the doors at either side of the center figure, which represents Christ as the door of the sheep.

ON ALL SAINTS' DAY another memorial window was added to those commemorating saints of our Mother Church in St. Alban's Church, Washington, D. C. The new window is a gift in loving memory of Miss Euphemia Helen MacLeod, a faithful member of the parish, from her family and friends, including many of her former pupils in the Incarnation Church school. It represents St. Margaret of Scotland, ancestress of the Bruce clan, from which on the maternal side Miss MacLeod was descended. It will be remembered that this Saxon princess, fleeing with her brother from the Norman conquerors, was shipwrecked on the coast of Scotland and hospitably received by the King, Malcolm Canmore, who afterwards married her. By her gentleness and devotion she did much to civilize and Christianize the rough Scots, aided by the monks of the Abbey of Dunfermline which the King built at her request. The window represents her clasping her Book of Hours, symbolizing her piety and devotion, while the loaves of bread at her feet remind us of her bounty to the poor. A brief service of dedication was said on the afternoon of All Saints' Day by the rector of St. Alban's, the Rev. C. T. Warner, assisted by the other clergy of the parish. The Bishop, Dean Bratenahl and Canon De Vries of the Cathedral, and the rector of the Church of the Incarnation were also present.

ALBANY

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

Annual Convention—Conference of Woman's Auxiliary—National Day of Prayer

THE ANNUAL convention of the diocese will be summoned to meet in the Cathedral of All Saints on Tuesday, November 20th, at 10 A. M., when there will be a celebration of the Holy Communion. The convention of 1916 approved a change in the constitution which when ratified and approved will designate the first Tuesday in May as the regular date of the annual convention.

The Bishop has decided that two conventions in so short a period are inexpedient. To meet the case he will call the convention for the day appointed, but transportation and entertainment will not be provided. Should a quorum be present only necessary business will be considered. Should there be no quorum the convention will adjourn.

A CONFERENCE will be held in the guild house of All Saints' Cathedral, Albany, under the auspices of the diocesan branch of the Woman's Auxiliary, on Tuesday, Wednesday, and Thursday, November 6th, 7th, and

8th. The opening service will be held in the Cathedral Tuesday morning, when the Holy Communion will be administered. Normal classes will be formed for both Woman's Auxiliary and Junior Leaders, and it is hoped that from this beginning classes will be formed in all parishes having branches of either society. Special services have been arranged for each day. On Tuesday, the Rev. Edward Dudley Tibbits, D.D., will speak on Prayer and Work. In the afternoon an open conference will be held. On Wednesday a devotional hour will be conducted by one of the diocesan branch officers. In the afternoon a model study class will be conducted. Thursday morning a quiet hour will be given by the Bishop, who will resume his meditations in the afternoon. Last year at this time a quiet day was arranged and Bishop Fiske, gave the meditations. This venture was so successful that it was determined to have something similar each year.

THE REV. HENRY R. FREEMAN, D.D., who represented the Church in Troy and its vicinity in the recent Liberty Bond campaign, reports that the manner in which churches, Church organizations, Church institutions, and Church clergymen responded was highly satisfactory.

IN RESPONSE to the President's Proclamation, a special order of service was authorized by Bishop Nelson for use in the churches on Sunday, October 28th. Copies were printed in large numbers and mailed to various parts of the diocese by the Rev. Paul Birdsall, rector of Grace Church, Albany, at a nominal cost. In some parishes, there was a late celebration of the Holy Communion, but in nearly every parish the Litany authorized by the Bishop was used and the special prayers were inserted in the usual office of Morning Prayer. That the people are glad to avail themselves of wartime prayers is perfectly plain. The Rev. George Carleton Wadsworth, rector of Christ Church, Troy, upon invitation of the Rev. Thomas Bellringer, Jr., preached at a special patriotic service in Grace Church, Waterford, Sunday evening.

THE TWO HUNDRED AND FIFTH anniversary of the founding of St. Ann's parish, Amsterdam (Rev. Edward T. Carroll, D.D., rector), which is the oldest in the diocese, was observed on Sunday, October 28th. In the afternoon, there was a special service at which the vestry and the organizations of the parish followed in the procession after the choir and clergy. Evening prayer was read by the Rev. Thomas Bellringer, Jr., who was a candidate from St. Ann's, and the lessons were read by the Rev. Wolcott W. Ellsworth. The sermon was delivered by the Bishop of Central New York. The rector of the parish spoke briefly of the founding of old Queen Anne's Chapel, in 1712, by the Society for the Propagation of the Gospel.

ARKANSAS

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

Bishop Winchester Holds Services for Soldiers

BISHOP WINCHESTER celebrates the Holy Communion in the Eighth street building of the Y. M. C. A. at Camp Pike, Little Rock, every Sunday morning, and speaks in the various houses of the Y. M. C. A. quite frequently during the week.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Archdeaconry of Scranton

THE ARCHDEACONRY of Scranton was entertained by Grace Church, Honesdale, and Christ Church, Indian Orchard (Rev. A. L.

Whittaker, rector), on Tuesday and Wednesday, October 30th and 31st. On Tuesday evening, at Grace Church, there were three addresses: A Clergyman's Work in a Training Camp, by the Rev. Robert Nott Merriam; Tokyo, a Fascinating City, by the Rev. J. Armistead Welbourn; and A Bishop's Message to His People, by Bishop Talbot. The Bishop celebrated the Holy Communion on Wednesday, and the Rev. W. B. Beach and the Rev. R. N. Merriman gave personal reminiscences of training camps, which were followed by a conference on What the Church Can Do for Our Soldiers and Sailors, under the leadership of the Rev. W. B. Beach. The business session was held in Christ Church, Archdeacon Coxie presenting his report. After luncheon the Rev. J. Arthur Glasier reviewed H. G. Wells' book, *God the Invisible King*. The Rev. J. Armistead Welbourn delivered an address on The Duty of Christian America to Japan. At vespers, Bishop Talbot consecrated a bell given to Christ Church by the woman's guild, the Bishop also making the address.

CENTRAL NEW YORK

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

Among the Soldiers

BISHOP FISKE has sent a personal letter to every man in the diocese who is enrolled in national service, so far as the names appear in the diocesan roll of honor. The parishes of the diocese have also sent their men Prayer Books and a two-color certificate of enrollment on the honor list. Bishop Fiske confirmed a class of officers and men at Sackett's Harbor October 30th, at Madison Barracks, the men being presented (on the eve of their departure) by the Rev. W. J. Willson, who has done splendid work at the camp. The Bishop also has an appointment at Fort Niagara.

CONNECTICUT

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

Liberty Bonds for French Orphans—Woman's Auxiliary

THE SUNDAY SCHOOL of St. Stephen's Church, Ridgefield (Rev. William B. Lusk, rector), last summer bought two \$50 Liberty Loan bonds on the installment plan with offerings taken at the weekly services. The rector then brought before the children the question of the disposition of the bonds, showing how it was possible, instead of hoarding their money, to relieve some distress in the world. After brief discussion it was unanimously voted to supplement the amount in hand with sufficient to support for the coming year two French orphans. As a result \$146 was forwarded. Every penny given through the Sunday school for the past few months has been devoted to this noble work.

AT THE annual meeting of the diocesan branch of the Woman's Auxiliary, to be held in St. James' parish, Danbury, on Wednesday, November 14th, Miss Helen A. Littell will tell the story of the Church General Hospital in Wuchang. The Rev. Charles B. Carpenter will give a devotional address. Missionary addresses will be given by the Bishop of Porto Rico and the Rev. J. C. Welbourn of Tokyo.

AT A RECENT meeting of the vestry of Trinity Church, Hartford, it was voted to accept from members of the parish an automobile for the use of the assistant minister, the Rev. Robert E. Marshall, and to assume the maintenance of the same.

WORK AMONG the Italians in Stafford Springs has been started by the Rev.

Nile W. Heermans, and Mr. Vespuccio Petrone has been licensed by the Bishop as a lay reader for that work.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, Bp. Coadj.

Daughters of the King

FROM FRIDAY, October 26th to Sunday, October 28th, delegates from the sixteen chapters of the Daughters of the King in the State of Texas held their annual meetings at the Church of the Incarnation, Dallas (Rev. Charles Clingman, rector). The notes of the conference were Personal Consecration and Personal Service. Devotional addresses were given by the Rev. F. T. Datson, and the Rev. Charles Clingman, Bishops Garret and Moore being the preachers at two special services. The officers of last year were re-elected. The order in 1916-17 showed a considerable increase in membership and two new chapters were formed.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Rolls of Honor—Debt Liquidated—Improvements—Red River Valley Convocation

ST. JOHN'S CHURCH, Moorhead, has furnished her quota of young men for military service. In Company C, Ninth Battalion, nearly all the officers are young men of the Church, boys who have been in St. John's Sunday school in the days past.

THE DEBT of \$65,000, which has burdened the congregation of St. Paul's, Duluth, since the new church was finished, has been liquidated, and the church now stands free from money obligations.

ST. ANDREW'S CHURCH, Moose Lake, has been beautified by a number of gifts; an altar and credence table from Christ Church, Minneapolis; a silk flag from Mrs. C. P. Hart, Moose Lake; choir stalls, altar rail, and pews from the woman's guild.

ST. LUKE'S CHURCH, Detroit, has furnished four young men for the new national army.

ST. PAUL'S CHURCH, Virginia, during the past summer has placed a full stone basement under the rectory, installed hot water heating plant, added a kitchen and a sleeping porch, remodeled and renovated the entire interior, and built a garage, at a total cost of \$2,300.

THE CONVOCATION of the Red River Valley met in St. James' Church, Fergus Falls (Rev. S. J. Hedelund, Dean and rector), October 24th and 25th. The sessions opened with evensong on Wednesday evening. Bishop Morrison preached on Prayer. Thursday the sessions opened with the Holy Eucharist, the Rev. D. J. Gallagher, the celebrant, being assisted by the Rev. E. S. Murphy. After the business session the Bishop gave a devout meditation on the Study of Holy Scripture. At the afternoon session the Rev. S. J. Hedelund was recommended for reappointment as Dean and the Bishop confirmed the same. The Rev. D. J. Gallagher was re-elected secretary-treasurer. The Bishop then gave a meditation on Personal Religion. The women of the parish, members of the Woman's Auxiliary and guild, and girls of the Junior Auxilliary, convened and listened to a helpful missionary address by the provincial secretary, the Rev. C. C. Rollit, D.D. The sessions closed with a grand patriotic service, the Rev. D. J. Gallagher holding the large congregation spellbound with his eloquent and earnest patriotic address. The offerings were devoted to the Red Cross. Large congregations marked both evening services.

EAST CAROLINA

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

Roll of Honor—Christ Church, New Bern

SIXTY-THREE men from St. James' Church, Wilmington, have enlisted voluntarily in the service of their country, and their names appear on the honor roll hanging in the vestibule of the church. Dr. Milton, rector of the parish and a member of the War Commission, has organized the men and women of the parish to make the men, wherever they go, feel that they are still members of the Church, and missed from their spiritual home.

THE VACANCY in the rectorship of Christ Church, New Bern, N. C., has been filled by the Rev. Daniel G. MacKinnon, D.D. Dr. MacKinnon is at present rector of St. Bartholomew's Church, Philadelphia, but will take charge of his new cure about December 1st.

GEORGIA

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

Archdeaconry of Savannah

MEETINGS of the archdeaconry of Savannah commenced on Monday evening, October 29th, with a missionary service in Christ Church, Savannah. The speakers were the Bishop of Georgia, Archdeacon North-Tummon, the Rev. H. W. Robinson, and the Rev. S. Watson-Winn.

Tuesday the Holy Communion was celebrated in St. John's Church, Bishop Osborne preaching a sermon on the words, "My Witness is in heaven, my record is on high."

The archdeaconry being called to order, the Bishop of the diocese gave an address on The Proposed Changes in the Prayer Book. After luncheon came a paper by the Rev. W. T. Dakin, on The Administration of the Holy Eucharist. The Rev. G. S. Whitney read a review of H. G. Wells' *God the Invisible King*, which brought forth much discussion. In the evening Bishop Osborne preached in St. Paul's Church. The meeting next October will be in Brunswick.

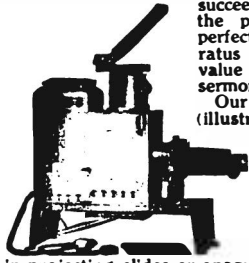
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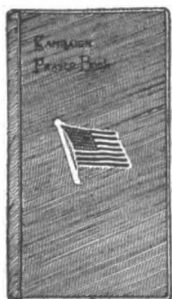
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INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Former Rector Returns—A Community Thanksgiving—St. Stephen's Parish, Terre Haute

THE CELEBRANT and preacher at the second service on All Saints' Day at St. Paul's Church, Evansville (Rev. A. L. Murray, rector), was the Rev. William Northey Jones of Perth Amboy, N. J., rector of St. Paul's from 1894 to 1897. Mr. Jones was called to assist the rector at the burial of the late Mr. S. S. Scantlan, who was senior warden during Mr. Jones' rectorate and for many years a prominent citizen of Evansville.

A COMMUNITY Thanksgiving Day service will be held in the new Coliseum at Evansville. Every religious body is invited and a programme representing the Jewish, Anglican, and Roman Churches, as well as various Protestant denominations, has been arranged. The people of Evansville are mainly of German descent and this service is being promoted to "compel the people to come out" patriotically as a unit to give thanks to God. The rector of St. Paul's, who is a "Four Minute Man," is one of the prime movers in the civic Thanksgiving idea. At an earlier hour service will be held in St. Paul's, as usual on Thanksgiving Day.

ST. STEPHEN'S CHURCH, Terre Haute (Rev. John E. Sulger, rector), has invested \$5,000 in a Liberty bond of that denomination. In addition, two of its guilds have each taken a \$200 bond. Its societies are undertaking to fill a large order of socks, sweaters, etc., as well as to prepare 150 "comfort kits" for one of the local companies at Camp Shelby, Hattiesburg, Miss. In the Liberty Loan campaign just closed the Boy Scouts of Terre Haute secured 1,358 subscriptions amounting to \$1,100,750. Of this, Troop 10 of St. Stephen's Church obtained 613 subscriptions totalling \$952,150. Remarking upon this achievement, a "leader" in one of the local papers observes: "Troop 10 of St. Stephen's Church is the leading troop of Terre Haute and, it is hoped, of Indiana, having an average of 47 sales for each boy. Fred McWhinney holds individual honors with 122 sales to his credit amounting to \$460,100."

AN ANNUAL "event" in St. Stephen's parish is the All Saints' Day celebration, and the conference of women which follows. Added interest was given the conference this year by the presence of Mrs. Stevens of Detroit, president of the Woman's Auxiliary of the diocese of Michigan, and Mrs. Peck of Indianapolis, president of the Woman's Auxiliary of this diocese. The subject before the conference was The Work of Women. Mrs. Peck spoke for the diocese, and Mrs. Stevens for "the world".

FORTY-FOUR men of St. Stephen's parish are on the honor roll of the church, having entered the service of their country.

KENTUCKY

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

Preparation for Every-Member Canvass in Louisville

INTENSIVE work has been begun in preparation for the every-member canvass throughout the city of Louisville on Sunday, December 9th. The Rev. Louis G. Wood, field secretary from the Board of Missions, addressed a mass meeting of city Churchmen on Sunday afternoon, October 21st, and also addressed the congregation of St. Andrew's Church and of St. Stephen's Church on Sunday morning and evening. Monday afternoon at a special called meeting of the Woman's Auxiliary Mr. Wood spoke and outlined the general plans. Most hearty

coöperation of the Auxiliary women is assured. Monday and Tuesday evenings Mr. Wood spoke at St. Paul's Church and at Calvary Church, at the Church of the Advent and at St. Mark's Church respectively, there being in each place a responsive group of men and women. Owing to change of dates, Mr. Wood was able to spend only three days instead of his customary two weeks in Louisville; nevertheless the most was made of the opportunity and a strong central committee has been appointed to continue the preparation for the visit of the Rev. Robert W. Patton, D. D.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Plan for Greater Efficiency

AN INFORMAL meeting of clergy and laity, called by the Bishop, was held at Portland on October 29th, to consider a plan to arouse the parishes and missions to greater activity and efficiency. The plan of sending deputations of one clergyman and one layman, to meet the men of each parish or mission, was approved. A committee was appointed, including the Bishop, Rev. Canon Schuyler, Rev. G. C. DeMott, Mr. Fred H. Gabbi, Mr. Robert H. Gardiner, and Mr. Sidney Thaxter, to plan the details of the campaign, and arrange the visits of the deputations.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Aged Churchman—Working Among Boys

THE DEATH of Dr. J. W. Vance, of Madison, a leading Churchman of the past generation who had attained the advanced age of 85 years, occurred at his home in that city on Wednesday, October 31st. Dr. Vance was a leading figure in his parish and in the diocese a quarter century ago. He is survived by two daughters.

A SOMEWHAT novel opportunity is given by the Milwaukee County Council of Defense which will be of much use to churches. At a meeting of workers among boys held recently at the Mayor's office it was decided to conduct a course of training classes to serve the double purpose of training men to act as leaders in groups of boys, and to give to those already at such work a varied programme of activities from which to select and a better knowledge of boys' work. Every church has been obliged to face the problem of working with boys, and, though many a rector has conscientiously tried to work out the problem, he is too often met with the reply from men whom he has invited to undertake such work: "I don't know how to work with boys." This course will consist of a series of ten weekly meetings to be conducted at the West Division High School, on Monday evenings, beginning November 12th, at 7:30 o'clock. These meetings will include three forty-minute periods, finishing at 9:30.

General lectures on boy life, influence of leisure time, work with different types of boys, gymnastics, games adaptable to either a club room or a parlor in the home, group or team games, low organized games, and table games, as well as Boy Scout activities and a programme of other club activities useful for any and every type of boys, will be presented.

The course is aimed to give a leader an insight into boy life and a working programme adaptable to any group he might come in contact with. Churches and others undertaking work among boys are invited each to send one or more young men, 18 years of age or older, to take this course. It is under the direction of T. F. Schroeder,



FRANK G. CARPENTER

IN every Chautauqua Association and in nearly every town and village of the United States, Frank G. Carpenter is known as the man who can come back from some place and then tell about it so that you think you have been there. After going into all the odd corners of the world, Mr. Carpenter has now turned his steps toward the farms and factories of his native land. Already he has told stories in the Christian Herald of steel and cotton, of sugar and of sulphur, of oil and lumber, and he has only just made a beginning. This exceedingly interesting series of articles, under the title of the

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Mr. Carpenter is making extensive travels throughout the United States, covering the great agricultural and industrial centers. He is taking up the great industries and is showing the new things that are taking place in them, especially drugs, dyes, etc. These articles deal with New England, with the newest South with its iron and sulphur, cotton and chemicals, and with the bread and meat lands of the Mississippi Valley. He will show what is going on in and about the Great Lakes, including the vast iron mines on which our manufacturing industry is founded.

Mr. Carpenter will visit and tell about the fast-growing Southwest, and also the Northwest and the Pacific Slope.

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MISSISSIPPI

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

At Camp Shelby—Rector Instituted

AT THE REQUEST of the Y. M. C. A., Archdeacon Smeade will go to Camp Shelby, Hattiesburg, and remain from November 5th through the 11th, directing religious work in the camp. The Archdeacon will have services at nights and on Sundays and his days will be spent in personal work, visiting and counselling the men.

THE REV. PHILIP DAVIDSON, rector of St. James' Church, Greenville, and state campaign director for the \$100,000 Y. M. C. A. War Fund, has been working very hard, traveling throughout the state and organizing his committees. Senator Le Roy Percy, a vestryman of St. James', is chairman of the state organization.

ON SUNDAY, October 21st, the Rev. J. H. Boosey and the Rev. John Gass instituted the Rev. Joseph W. Fulford as rector of St. John's parish, Aberdeen, and associated missions. Mr. Fulford has recently taken charge of this field.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Church Club Will Support Chaplain—Luncheon in Honor of Bishop Tuttle

AT A MEETING of the Church Club of St. Louis, held on October 30th, after a stirring presentation of the step by the Rev. Dr. Phillips, an appeal was made to the members of the Club for contributions to support a chaplain of the Church at Jefferson Barracks, a recruiting station near the city, for the period of the war. It was stated that the minimum expense would be \$2,000 a year. Within ten minutes the entire amount was subscribed, not for a year, but for the period of the war; and the Bishop and his Coadjutor were asked to take steps at once to procure the services of a chaplain to give his sole and exclusive attention to the work at Jefferson Barracks.

BISHOP TUTTLE was the honor guest of the Mid-Day Luncheon Club of Springfield on October 31st. The attendance was of representative men in business and in the Church, among those present being Bishop Sherwood, the Very Rev. Monsignor Timothy Hickey, V. G., the Rev. Dr. Eugene M. Antrim, district superintendent of the Methodist Episcopal Church, Rabbi I. M. Bloom, the Rev. William H. Nichols, Ensign Daniel Thomas of the Salvation Army, and the Rev. E. L. Pidgeon of Winnipeg, Canada. Bishop Tuttle told of his experiences in the West in the early days of his episcopate.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

New Construction

TRINITY PARISH HOUSE at Whitefish has just been completed and is now ready for use. It is a small building, but of ample size for all present purposes, and will answer the double purpose of church and social center for the little band of earnest workers who are quite delighted to have a place of their own after, for a number of years, using any place that they could find. And they are especially pleased to have a building that is so attractive and churchly. The plans were drawn by Bishop Faber.

THE LITTLE CHURCH at Troy still lacks quite a little of being finished. Troy is

growing quite rapidly and everyone is so busy that no one seems to have time to work on the church. Doubtless, however, it will be completed in the near future.

THE REV. FRANCIS R. BATEMAN preached his farewell sermon in St. Peter's Church, Helena, on November 28th, and on the 29th took departure for Seattle, Wash., where he has been called as rector of St. Clement's Church.

NEWARK

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

Diocesan Altar Guild

ABOUT FIFTY women, representing fourteen parishes, have formed an altar guild of the diocese. The object of the newly incorporated society is to provide furnishing for the ministrations of the Church in the public institutions of Essex county and missions of the diocese. The president is Mrs. Archibald Mercer; the secretary, Mrs. J. A. Williams.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Convocation in Joint Session

DEEP EARNESTNESS marked the joint session of the convocations of New Brunswick and Burlington which took place in St. George's Church and Club, Camp Dix, Wrightstown (Rev. Carl M. Block, priest in charge), October 25th. At the close Archdeacon Shepherd offered a resolution supporting Bishop Matthews in his effort to raise \$50,000 for work among the soldiers both in and outside the diocese and also formation of a War Council. This joint session savored more of a diocesan convention than a convocation. Besides a greater majority of the local clergy there were prominent lay representatives from the dioceses of Newark, New York, and Pennsylvania. Among the prominent speakers were the Rev. James A. Montgomery, D.D., the Rev. Karl M. Block, Chaplain E. L. Paugh, the Rev. Morton A. Barnes, and Mr. H. C. Clopper. At noon the Bishop spoke on the War Council. The afternoon was taken up with speeches by prominent women on How the Diocesan Organizations Can Help. In the late afternoon Mr. B. F. Finney spoke on the Brotherhood of St. Andrew. He was followed by Millwood Truscott, Canon Wells, and the Rev. Charles S. Lewis.

NEW MEXICO

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

Foreign Work at Gallup—Vacancies

IN THE coal mining region near Gallup there are foreigners of many kinds, the population being much more cosmopolitan than elsewhere in New Mexico, and the difficulties for Church work greater. The children of some of these foreigners, Syrians and Italians, are in our Sunday school, and the missionary also gives instructions to the children in a Korean family at one of the coal mining camps. At the annual convention, Bishop Howden said: "I felt convinced that a resident clergyman should be placed in charge of this mission, and by God's grace and with commendable zeal and courageous devotion, the Rev. Mr. Sanford has vindicated my convictions."

BY THE removal of the Rev. L. W. Smith from Santa Fé to the diocese of Kansas, and of the Rev. J. B. McClement from Farmington to Deming, two important fields of labor are left vacant.

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By Mary E. Rankin, Instructor in Kindergarten Education, Teachers College, Columbia University. Cloth, \$1.25 net.

The one thought constantly kept in mind has been to adapt the lessons to the thoughts, feelings, and actions of child life. The book is in itself a training-course for teachers of beginners. It contains chapters on Story Telling; How to Teach a Hymn; Teaching Beginners to Pray; Handwork; complete lessons and stories for fifty-two Sundays, and carefully selected songs, hymns, quiet music, and rhythms.

The Evolution of The Hebrew People And Their Influence on Civilization

By Laura H. Wild, Professor of Biblical History and Literature, Mount Holyoke College. Cloth, \$1.50 net.

This book furnishes the foundation which every student of Hebrew history must have if he is to understand the development of the life, literature, and thought of the Hebrews. It contains much interesting and valuable material not readily available to most students in colleges or to general readers. It is written in a clear, attractive style.

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NORTH CAROLINA
 JOS. B. CHESHIRE, D.D., Bishop
 Convocation at Oxford

THE CONVOCATION OF RALEIGH met in St. Stephen's Church, Oxford, on October 29th and continued in session until noon of October 31st. The Bishop and about twenty-five clergy and laity were present. The gathering was helpful, and the addresses were of exceptionally high order. On the first night the Rev. S. S. Bost spoke on the Christian justification for our entry into the war, and the responsibilities of the Church at this time. On Tuesday addresses were made by the Rev. W. W. Way on Sunday school work, by the Rev. R. M. Marshall on the work among the students at the State University, by the Rev. R. B. Owens on the cantonment at Charlotte, and what the Church was doing for the care of the men there, and by the Rev. I. W. Hughes and the Rev. Dr. G. W. Lay on the needs of St. Mary's, the diocesan school for girls. The reports of the missionaries showed good work.

OLYMPIA
 FREDERICK W. KEATOR, D.D., Bishop
 Nurses Buy Liberty Bonds

THE SEATTLE BRANCH of St. Barnabas' Guild for Nurses has invested \$900 in bonds of the second Liberty loan, having previously invested \$400 in the first issue. This money was earned through a bazaar two years ago, and a play, *Alice in Wonderland*, last December, which was the nucleus of a fund to provide a free bed for a sick nurse. The guild has been under the chaplaincy of the Rev. H. H. Gowen, D.D., since its inception in 1911.

OREGON
 W. T. SUMNER, D.D., Bishop
 Services at Fort Stevens—Religious Education—Improvements at Corvallis

GRACE PARISH, Astoria, is doing its part for the soldiers at Fort Stevens, ten miles away. Each Sunday morning automobiles leave the church and convey the rector, crucifer, and choir to the Fort, where the full choral service of the Church is rendered at nine o'clock. A prayer book bound in khaki has been sent by the vestrymen to each of the eight enlisted men from the parish, two of whom are now in France.

THE PORTLAND Institute of Religious Education held its first meeting of the year at the Pro-Cathedral the evening of Monday, October 29th, with a large attendance and gratifying interest.

MANY IMPROVEMENTS have recently been made in the church and property of the Church of the Good Samaritan, Corvallis. The Sunday school has also been reorganized into a Church school, with a staff of men and women trained in educational work, headed by Prof. Chas. Johnson of the Oregon Agricultural College. A students' Bible class is also included in the curriculum.

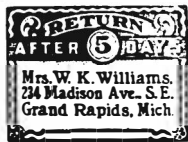
PITTSBURGH
 CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
 Italian Mission

SEVERAL MONTHS ago a mission for Italians was organized in connection with St. Mary's Church, Braddock, a lay reader, Mr. Luke D'Amore, himself an Italian, looking after the work under the supervision of the rector of the parish. On October 26th the Bishop made his first official visitation to the mission and confirmed a class of twelve. Bishop Whitehead in his address said that he hoped this work among our foreign pop-

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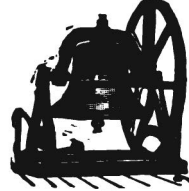
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ulation, the first in the diocese, would be largely increased and widely extended in the near future.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Fortieth Anniversary of Primary Synod—Children's Mission

THE PRIMARY SYNOD of the diocese of Quincy was held December 11, 1877. At the synod to be held in Warsaw next week, some note of the fortieth anniversary will be taken. At a service on the evening of the first day the Rev. E. H. Rudd, D.D., and others will make addresses. Dr. Rudd and the Rev. Dr. Leffingwell, the latter of whom is still attached to the diocese, are the only clergy living who were members of the primary synod. It is now expected that the Bishop of Quincy will be able to get away from his chaplain's duties at Camp Logan long enough to attend the synod.

A CHILDREN'S MISSION is to be conducted at St. Paul's, Peoria, by the Rev. H. L. Bowen, rector, November 18th to 25th. There will be Eucharists at 9:30 on the Sundays and week-day services at 4:30 P. M.

SOUTH CAROLINA

Wm. A. GUERRY, D.D., Bishop

A Parochial Mission

AN UNUSUALLY helpful mission has recently been conducted by the Rev. J. Attwood Stansfield in the Church of the Holy Communion, Charleston (Rev. H. W. Starr, Ph.D., rector). There were two celebrations daily, at each of which the missionary gave a devotional and instructive address dealing with themes connected with the Holy Communion. The young people's mission, held daily in the afternoon, was largely attended by the children of this and other parishes. Each evening there was an informal service of Song and Prayer with fervent preaching and constructive Churchly teaching. Virtually the whole congregation responded to the Missioner's invitation to come to the altar rail and renew their baptismal vows. The Mission was held for eight days, and at its close the rector received several written requests that if possible it be continued another week.

SOUTHERN OHIO

ROYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

An Evidence of Openmindedness

A FEW SUNDAYS ago the older scholars of the Methodist Sunday school of Bellevue, Ky., fifty in number, visited St. Paul's Cathedral, Cincinnati, to see how the Church worships. A number of student deaconesses of the same denomination visited the Kindergarten department of Christ Church Sunday school, and Miss Elizabeth was invited to deliver an address before the class at the Elizabeth Gamble Deaconess Home in Cincinnati on kindergarten methods as applied to the Sunday school.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop
B. D. TRUCKER, D.D., Bp. Coadj.
A. C. THOMSON, D.D., Suffr. Bp.

A Large Missionary Field

THE REV. GEORGE S. VEST has taken charge of a missionary field in James River Valley, with residence at Columbia, Fluvanna county. While his work lies in the diocese of Virginia it reaches into Southern Virginia in the counties of Powhatan and Cumberland. Mr. Vest will have charge of St. John's, Columbia, Grace, Brems Bluff, and

Ascension, Palmira, all in Fluvanna county, and St. Paul in Goochland county. It is a great missionary field and necessitates traveling from twenty to fifty miles to the various appointments. Mr. Vest is rebuilding the rectory at Columbia, putting in all modern improvements. The laymen of this parish are standing solidly behind Mr. Vest in working this large district, and their interest has been manifested by large congregations on Sunday. He is the only clergyman of the Church in the James River Valley from Albermarle county to Richmond.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Institution Service at Alton

ON THE Feast of SS. Simon and Jude, the Bishop instituted the Rev. Frederick Dunton Butler as rector of St. Paul's parish, Alton. The sermon was preached by the Rev. Henry W. Mizner. The newly instituted rector was celebrant at the choral Eucharist which followed, at which Bishop Sherwood pontificated. On the Saturday evening preceding a reception was given in honor of the Bishop and Mrs. Sherwood and the new rector and Mrs. Butler.

TENNESSEE

THEOS. F. GAILOR, D.D., Bishop

Parish House Opened at Clarksville—St. Raphael's Institute—Convocation of Memphis

ON FRIDAY night, October 25th, the parish house of Trinity Church, Clarksville (Rev.

Raimundo de Ovies, rector), was formally opened. It was built as a memorial to the Rev. John B. Cannon, who was rector of the parish for three years. The building is complete in every way, with rooms for the Sunday school, guilds, boy Scouts, and other organizations. One outstanding feature is that it is connected with the rectory and yet the buildings are separate.

ST. RAPHAEL'S INSTITUTE, Monterey, is still open and will soon have a resident priest who will continue this important work, which will be particularly for mountain boys and girls.

MUCH ENTHUSIASM marked the meetings of the convocation of Memphis on October 23rd and 24th in St. James' parish, Bolivar (Rev. C. S. Ware, rector). The Rev. Dr. Buckner of Memphis, Dean of the convocation, presided. During the sessions addresses were delivered on Improved Methods Proposed by the General Board of Religious Education, by the Rev. Frank van Vliet; The Church Pension Fund, by the Rev. Arthur Howard Noll, LL.D.; The Effect of the Church upon the War, by the Rev. Dr. Troy Beatty; The Effect of the War upon the Church, by Dean Devall. At the meeting of the Woman's Auxiliary of the convocation in the afternoon of the second day, Mrs. Tate, president of the local branch, welcomed the delegates. Addresses were made by Mrs. A. D. Taylor, president of the diocesan branch of the Juniors; Mrs. van Vliet of Jackson, and Mrs. Tarry of Keeling. Reports of various branches, of the Juniors, and of the Church Periodical Club were

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received with enthusiasm. Brief addresses were delivered by the Rev. B. B. Ramage and the Rev. Dr. Beatty. All priests attended except two. An aged colored deacon, retired, was present. The next meeting will be held in January at St. Mary's Church, Dyersburg.

TEXAS

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

Activity at Orange

ST. PAUL'S PARISH, Orange (Rev. Sidney Dixon, rector), has within the last year erected a modern two-story rectory, installed a vested choir, inaugurated a graded Sunday school, and organized a men's club and a kindergarten.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

County Convocation—Clergymen on Duty in France—Woman's Auxiliary

THE ANNUAL convocation of Worcester county met at Christ Church, Rochdale, on Saturday, October 20th. The Dean, the Rev. Walton S. Danker, was absent, being somewhere in France serving Massachusetts troops as chaplain. The Rev. S. Wolcott Linsley was elected Acting Dean. The sermon by the Rev. Arthur J. Gammack dealt with the spiritual aspects of his experiences at Camp Devons, Ayer, where he has been active among the soldiers stationed there. At a later hour Mr. Gammack addressed the convocation upon the practical and material side of his army work. Routine work included reports on the state of the Church in the jurisdiction of the convocation. That the Church was not to suffer during the war was apparent and new work was planned in the outskirts of Worcester. A message was sent to Chaplain Danker. The Rochdale parish was temporarily without a rector and the parishioners proved their worth by entertaining the convocation in the absence of such leadership.

FROM THE Rev. William R. Campbell, deacon, has come a stirring letter telling of his life at Neuilly-sur-Seine with the ambulance work of the American Hospital at that place. The Bishop has gladly extended his leave of absence from the diocese that he may continue this work.

THE WOMAN'S AUXILIARY of the Berkshire district has done notable work this summer for hospital and missionary needs of the Church. They have given an example which will stimulate the whole diocese.

THE REV. FREDERICK DANKER, rector of St. Luke's Church, Worcester, has been given leave of absence by his parish that he may go to France for work there. He is brother of Chaplain Danker, and by the time this note is published will be overseas.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Improvements — Patriotic Services — Military Work

DURING THE summer St. Mark's Church, San Antonio, was redecorated and new pews and choir-stalls of dark oak were installed, increasing by half the seating capacity of the church.

PATRIOTIC SERVICES to stimulate the sale of Liberty Bonds were held in the San Antonio churches. St. John's congregation bought three bonds as a permanent investment for the church; and in St. Mark's two patriotic evening services were held, one on October 21st, the other on October 28th. At the first service, a stirring address was

made by Judge W. S. Fly, while at the second the congregation of Christ Church joined with St. Mark's and addresses were made by both rectors.

SAN ANTONIO churches are much interested in caring for the soldiers at the camps in the vicinity. The Rev. Mr. Doud is doing a fine work among the men at Fort Sam Houston and at Camp Travis, where the Rev. Mr. Reese, formerly rector of Victoria, is a chaplain. At St. Mark's every Sunday after the mid-day service a dinner is served to all the men who will stay and the parish house is open at all times for their convenience.

CANADA

Need of More Clergy—A Quiet Day—Educational

Diocese of Algoma

ARCHBISHOP THORNELOE recently made an appeal for more missionaries. The war, and other causes, have lessened their number so much that in one district which formerly had seventeen missionaries there are now only five.—THE FIRST Indian Agricultural Fair ever held in the district of Algoma took place October 1st on the Garden River Indian Reserve. Among the speakers were Archbishop Thornloe and ex-Governor Chas. S. Osborn of Michigan.—THE CHANCELLOR of the diocese, Mr. A. C. Boyce, has been appointed a member of the Dominion Railway Board.

Diocese of Calgary

AT THE quiet day for the clergy, held in Calgary October 17th, the conductor was the Rev. R. H. Robinson, head of the Archbishop's Edmonton Mission.

Diocese of Columbia

BISHOP SCHOFIELD has returned to his home in Victoria after spending his summer vacation in Fredericton.

Diocese of Edmonton

THE QUIET DAY at the meeting of the archdeaconry of Edmonton was conducted by the Rev. A. L. Harkness. A paper was read on the Heavenly Priesthood of Our Lord, by the Rev. R. H. Robinson, head of

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the Edmonton Mission. Archdeacon Webb gave an address on The Corporate Life of the Church with special Reference to Diocesan Problems.—THE REV. F. E. MERCER, of St. Michael and All Angels', was elected secretary of the Trades and Labor Council of Edmonton.

Diocese of Fredericton

THE REV. G. A. KUHRING, rector of St. John's Church, St. John, N. B., preached a sermon on The Angels at Mons, on St. Michael and All Angels' Day. He was chaplain in France with a New Brunswick unit at the time of the battle of Mons, and expressed his belief that angels had assisted the British during that memorable retreat.

Diocese of Kootenay

THE CHURCH at Kelowna is to receive a handsome memorial gift of a set of oak choir stalls.

Diocese of New Westminster

ABOUT ONE HUNDRED teachers have enrolled for the Sunday School Commission teacher's examinations. The classes meet weekly in Christ Church schoolroom, Vancouver.—THE REV. OSCAR NURSE was inducted rector of All Saints' Church, Vancouver, recently.

Diocese of Niagara

THE NEW rector of St. Thomas' Church, Hamilton, begins his work in the parish about December 1st. After his ordination in 1905 he was for some time curate at St. Ann's, Dublin, with Dr. Paterson Smyth.—THE PREACHER at the annual thanksgiving service in St. Thomas' Church, Hamilton, was Canon Lofthouse, who gave an account of his work among the Indians and Eskimos of the far north, where he has been at work for some years.—AN INSTITUTE for the study of missionary literature will be held in the Cathedral schoolhouse, Hamilton, from October 30th to November 2nd. Dean Owen will have charge of the Bible study while capable leaders will take the mission studies.

Diocese of Nova Scotia

UNDER THE auspices of the diocesan Mission Board, four bishops from Western Canada occupied the pulpits of churches in Halifax and Dartmouth on October 14th, in the interests of the Missionary Society of the Church of England in Canada. The visiting bishops were Bishop Lofthouse of Keewatin, Bishop Harding of Qu'Appelle, Bishop Doull of Kootenay, and Bishop Gray of Edmonton.

Diocese of Ontario

A MEMORIAL window provided by the will of the late Canon Bogert was dedicated in St. Peter's Church, Brockville, by Bishop Bidwell October 7th. He also unveiled and dedicated a window in Trinity Church that morning.—THE Sunday school convention of the deanery of Leeds, held at Lyndhurst October 10th, was very successful. Rural Dean Swayne was in the chair. Next year it is intended to have a two days' conference at Athens.—THE WIDOWS' AND ORPHANS' FUND of the diocese has received a legacy of \$4,000 from the estate of the late Canon Bogert of Belleville. The church at Yarker has received a bequest of \$1,500 from the late Mr. O'Loughlin, of New York.

Diocese of Ottawa

GOOD ADDRESSES were given at the October meeting of the Woman's Auxiliary of the Lanark deanery at Perth. The rector, the Rev. D'Arcy Clayton, celebrated the Holy Communion in the morning. There were representatives present from nearly every parish in the deanery.

Diocese of Quebec

THE ANNUAL meeting of the Sunday School Institute was held in St. Peter's Hall, Sherbrooke, October 25th. A Sunday school conference was held at the same time.—CHILDREN'S DAY, October 21st, was observed by special services throughout the diocese. The sum asked as Quebec's share of the fund needed by the Sunday School Commission was \$434, which would be given by the parishes in the church collections on that day.

Diocese of Toronto

THE CORNERSTONE of the new parsonage at Longford Mills was laid by Bishop Sweeny on October 1st.—THE BISHOP gave the address at the memorial service for the late Gunner Thomas Allen, only son of Canon Allen of Milbrooke.—THE SPEAKER at the meeting of the Toronto General Ministerial Association, October 15th, was the Rev. Major Arthur Carlisle, rector of All Saints' Church, Windsor.—THE FUNERAL service for Flight Lieut. Harold Wilkinson was held in St. Peter's Church, Toronto, of which his father is rector, October 10th. The young officer died of wounds received at the front in September. His body was laid to rest in St. James' cemetery, Toronto.

Educational

ST. ALBAN'S SCHOOL, Knoxville, Ill., opened its twenty-eighth year with the largest attendance in its history. The coming of Mr. Harry Russell as headmaster has strengthened the faculty. The boys of last year passed the College Entrance Board examinations and from now on these examinations will be required. The wonderful Rogation Day service brought to the school from the farm a wonderful lot of produce. Just now the interest is all centered upon the war. Twenty-eight boys since the reorganization five years ago have enlisted. The rector cannot find the record of one boy who has been drafted. The school has a long list of patrons who are in the service. The boys have raised \$75 for Christmas boxes for their soldier boys. An equal amount has been pledged. Three \$50 bonds and one \$100 bond have been purchased by different groups of boys to be given to the school for the class scholarship of 1917. A special Eucharist is said each Thursday and a litany on Wednesday evening when each boy in the service is remembered by name.

A RACE OF CRIPPLES

THE MILITARY medical authorities have examined our citizens by the thousands. The results of this examination in many instances have been as follows: Out of every five examined, one is considered sound. The other four are cripples. Some part of their internal organisms is affected. The heart, stomach, lungs, kidneys, or some other vital organ or function is crippled. For generations the blind have been leading the blind. The physical body is of no special importance. The house in which we live needs no special attention. It "just grows". No matter how dirty it may be. So long as the dirt does not show on the surface, there is no occasion for complaint or criticism. That has been our attitude. It is about time for us to change. It is about time for us to give the body its proper appreciation. Learn to respect it, to revere it, to care for it as you would for your most precious possession.—BERNARR MACFADDEN, in October *Physical Culture*.

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