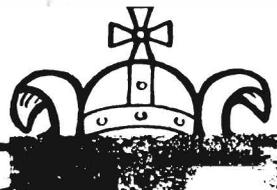


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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—NOVEMBER 3, 1917

NO. 1

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

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# The Living Church

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

VOL LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 3, 1917

NO. 1

## EDITORIALS AND COMMENTS

**A** PASTORAL of the Bishop of Sacramento which is printed, in part, on another page, is of much more than mere local import. Bishop Moreland declares that the outside calls for national purposes have led to an embarrassing condition in the Church. "Subscriptions for parish support have been diverted, vestrymen are too busy selling bonds to attend to the current expenses of the Church, even women's guilds are in many places in a state of suspended animation while the members knit and sew and collect funds for the brave defenders of the nation."

Bishop Moreland's  
Pastoral

This is a serious condition, and it prevails throughout the country. As the editor writes these words he remembers guiltily that a multiplicity of Red Cross and other immediate work has led more than once to the neglect of THE LIVING CHURCH since war began, and an equally guilty conscience will, no doubt, speak reproachfully to many who read these words.

To prepare and to equip the nation for war, to meet the sudden disarrangement of our whole economic system, to finance the Liberty Loans and the Red Cross, to respond to the simply enormous calls upon women workers for hospital supplies and knitted articles—these things have thrown our normal activities out of gear. Parish, diocesan, and general Church organizations have suffered sudden diminution of income. Our general missionary year is closing almost certainly with a considerable deficit. Parish obligations toward the Church Pension Fund and toward diocesan missions and other outside activities are forgotten and the funds are not raised, not intentionally but because other and newer needs and duties, vastly beyond any that have ever heretofore devolved upon the American people, have crowded these normal obligations to the wall. The nation has called the strongest men and women of every community into her service, if not in military activities, then for the Red Cross, the sale of Liberty bonds, the necessary canvasses for food conservation, and many another war activity. Thank God the call for the ablest men and women for the nation falls naturally upon great numbers of our most active Church people. As in and after the American Revolution and the founding of the republic, so now, the same men, on a very considerable scale, respond alike to the calls for the most distinguished service both in Nation and in Church.

But it is time now that we should all listen to the call to a *right perspective* that Bishop Moreland has sounded to his diocese. We must not divert funds that are needed for parish or diocese or national Church purposes to Red Cross or other new requirements. We can invest such funds in Liberty bonds provided we immediately turn those bonds over to the religious purposes that have the prior demand upon our generosity, thus killing two birds with one stone.

We must not permit the Church to suffer. An enthusiasm for the Flag that leaves the rector's salary unpaid is not

a godly zeal. The parish treasury must be kept solvent. The pledge to missions must neither be reduced nor forgotten. The care of the parish sick, the work of local relief, the support of accustomed local charities, these may not be suspended nor postponed. The call to save from starvation those victims of German frightfulness in Europe or Asia must not be met by cutting off subscriptions for the support of the aged or the infirm or the orphans or the unfortunate that are about our doors and in our institutions at home. The Church cannot and must not recall her missionaries nor close her schools or hospitals; these, then, must receive their accustomed support. No doubt it would be unfitting to take the present time for raising large funds for expansion of any work that can possibly be postponed; but we are not justified in retrenching upon current activities of Church and charity that are as much needed to-day as ever they have been in years past.

Yes, we echo the words of the Bishop of Sacramento. "I now earnestly recall you," he says, "to your primary obligation as Christians and Churchmen to maintain the institutions of Christ. Let nothing interfere with the sacred duty of supporting your clergyman, keeping up his pension, paying your assessments towards the diocese and the missionary work of the Church. *These things are fundamental.*"

We all needed the Bishop's reminder. And we thank him for it.

**S**OME criticism has been made in the columns of THE LIVING CHURCH and elsewhere in regard to the reported refusal of Y. M. C. A. huts in army camps for the purpose of celebrations of the Holy Communion by clergy of the Church.

The Y. M. C. A.  
and the Church

Inquiry has been made of the national office with the result that the following explanation of the matter is given.

It is the policy of the Y. M. C. A., which is enforced upon its own employees, not to allow the organization as such to be used directly for the purpose of a particular ecclesiastical body. Thus any priests of the Church who are officially appointed as secretaries of the Y. M. C. A. thereby forfeit the opportunity to exercise priestly ministrations such as the celebration of Holy Communion in the Y. M. C. A. huts. This becomes necessary because of their relationship to the organization.

But, it is added, the huts are invariably placed at the disposal of other clergy of the Episcopal Church for the privilege of celebrating Holy Communion for their own men in all the camps and cantonments or wherever these huts are erected. The distinction is that these other clergy, whether they be army chaplains or otherwise, being not recognized as the direct agents of the Y. M. C. A., do not involve the latter in a "denominational" use of its property by its own agents.

The distinction is a real and a valid one and may perhaps

be accepted as satisfactory by Churchmen generally. In the event that any of the clergy not acting officially for the Y. M. C. A. as secretaries or otherwise have been refused the courtesy stated above as generally accorded to visiting clergy in the Y. M. C. A. huts, THE LIVING CHURCH would be pleased to receive the information.

It should be remembered in this connection that Churchmen themselves would be among the first to demand that paid secretaries of the Y. M. C. A. should not also act as representatives of particular religious bodies while they are engaged in Y. M. C. A. work, and must expect, therefore, that the same rule shall apply to our own clergy who accept such appointments. Whether a priest of the Church ought to accept an appointment that makes it impossible for him to administer the sacraments is a question that we shall not try now to determine.

The Y. M. C. A. is about to undertake a nation-wide canvass for a war fund of some \$35,000,000. It is well that Churchmen should realize that they can contribute to that fund without the slightest compromise of their principles. The social work that the Y. M. C. A. is doing in the army is invaluable and could be done by no other existing agency. It does not and it should not clash with the work of the chaplains. It does not obviate the need for supplementary work by Church agencies such as the War Commission and the Brotherhood of St. Andrew have undertaken. In short, it is work that is of value in itself, social rather than religious, and therefore neither clashing with nor superseding the religious work that devolves upon other agencies altogether.

Let Churchmen do their part in making that work successful.

**I**N this issue are printed the Appeal of President Wilson for the Armenian and Syrian Fund and the Memorial of the American Committee on behalf of that Fund to the House of Bishops, which Memorial received the endorsement of that body.

**Armenian and  
Syrian Distress**

As we read the other day of the Kaiser's visit to Constantinople and of his toast to his ally, the Sultan, the memory of those hundreds of thousands of Christian men, women, and children done to a lingering death by orders from the Turkish government rose before us as though these were kneeling before the Throne of God, pointing downward to that scene, and pleading with their Father to judge their cause. These are beyond any need of our further service, except for our prayers and our thanksgivings for their steadfastness in the faith even unto death. But the two million desolate survivors, among whom are four hundred thousand orphans, still living to suffer and barely alive on the little that can be obtained in the land of their desolation, cry out to us for help. That the whole resources of the nation are pledged to the cause of disarming the Kaiser and his faithful allies is not enough; America cannot permit this remnant of ancient Asiatic Christianity to be exterminated as it will be if we do not find the way to feed them. The Red Cross is doing much from its war fund; but a need so vast that the President has deemed a proclamation to the American people necessary cannot be laid aside as not concerning any one of us.

THE LIVING CHURCH recognizes the generosity of its readers, who have for so long entrusted their gifts for this purpose into our hands, that they might become the gift of a free Church to a persecuted Church. These funds are ultimately passed into the fund named by the President, though through the intermediate hands of the Church treasurer in New York, Mr. Woodbury G. Langdon. Thus contributions sent to THE LIVING CHURCH serve for Churchmen the double purpose of conveying the sympathy of Church to Church and of Christian to Christian.

Our readers have been generous beyond any expectations. We need now only to offer our services to them anew in carrying the appeal of the President, of the American Committee, and of the House of Bishops into effect.

**T**HE national day of prayer came at an exceedingly anxious period. An American army stood, for the first time, in the trenches. The brave Italian army, that had won so much,

was suffering a severe defeat—how far-reaching we do not dare to guess. And the indomitable Franco-British army was pushing on in the vicinity of Ypres and driving the enemy back from his conquered territory.

**The Nation's  
Day of Prayer**

All of this furnished a sombre surrounding indeed for the day of prayer. How well it was observed we have no way of knowing. But the nation recognized its dependence upon the Most High. It turned to Him in its distress. In every house of prayer throughout our land the earnest intercession arose to Almighty God to take our country into His keeping, to preserve the boys in our army and navy, to give us victory if such be His will, and to unite us in this country into a single people with a single will.

The events of these days give cause, indeed, for great anxiety. More and more does it appear that we wrestle not wholly against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Yet even so we need not be dismayed.

The Eternal God is our refuge; and underneath are the Everlasting Arms.

**L**ET us say frankly that the assault upon Herbert Bigelow was an outrage for which there is not the slightest color of excuse. There are, indeed, times when the breakdown of government does seem to justify resort to the elementary rights of mankind to maintain order by extra-legal methods. This is no such time. The government of the United States and of the state of Kentucky has not broken down. Self-appointed vigilance committees who intervene where the machinery of the state has not intervened are disciples rather of anarchy than of order.

**Sedition vs.  
Anarchy**

Mr. Bigelow's course since the outbreak of the war has been a bitter disappointment to men who have profited greatly by his utterances in happier times. He may even have crossed the border line between legitimate criticism and sedition. This is a question for the department of justice of the United States and not for individuals to decide. To denounce his views is within our rights and we do. To express disappointment in the man is legitimate and we do. But the offense committed by his assailants constitutes a new offense against the peace of the United States itself in time of war, and an outraged people call upon the state of Kentucky for redress.

We are at war. Sedition is hateful to all right minded American people.

So is anarchy. We shall not cure the first by means of the second.

**O**NE of our clergy has lately received an extraordinary proof of confidence, which he permits us to publish, all names being necessarily omitted. We are in position to guarantee the precise accuracy of the statement, however.

**An Unusual  
Trust**

Last summer he received a letter from a distinguished Roman Catholic priest in good standing, stating that the writer was drawing near to death and wished to dispose of certain possessions. In his library was a large collection of rare and important books on the Jesuit question, gathered abroad, and covering the period of the fierce controversies which raged about "the Society" in the seventeenth, eighteenth, and early nineteenth centuries. "If I do not dispose of these now," he wrote, "they will surely fall after my death into the hands of the ultramontane clergy and be consigned to utter destruction. Will you accept them?"

The offer was immediately accepted, and this library of books probably unique in America is now being catalogued in the house of the new owner. When the generous donor has entered into his rest, it is probable that the collection will be made available for special students, and the name of the giver associated with an alcove in a Church library.

**A** LETTER from Archdeacon Nies, rector at Munich, dated September 23rd, indicates that the services of the American Church continue to be held under his charge in

Munich and that the services of the Church of England in Berlin under the Rev. Mr. Williams, British chaplain, also continue without cessation. Amidst all the bitterness of war it is a pleasure to recognize this continuation of the opportunity without prohibition by the German government. Work among British prisoners, however, has not been resumed, though Archdeacon Nies continues to hope that permission for its resumption will still be given.

**Church Services in Germany**

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 29th:

Mrs. C. F. Garriques, Mt. Gretna, Pa. . . . .	\$ 20.00
Church of St. Mary the Virgin, New York City . . . . .	10.00
A reader—communicant of Grace Church, Louisville, Ky. . . . .	5.00
Rev. Dr. C. W. Löttingwell, Pasadena, Calif. . . . .	50.00
Thanksgiving Tithe . . . . .	1.00
St. John's Church, Los Angeles, Calif. † . . . . .	200.00
M. F. M. † . . . . .	14.00
Capt. Harrison Fuller, N. S. R., St. Paul, Minn. † . . . .	10.00
Mrs. C. A. Fuller, St. Paul, Minn. † . . . .	10.00
Miss Marina L. Purdon, New Rochelle, N. Y. † . . . .	1.00
Rev. V. W. Shields, Jacksonville, Fla. ** . . . . .	37.50
Mrs. Lydia B. Hibbard, Chicago, Ill. †† . . . . .	65.00

Total for the week . . . . . \$ 423.50  
Previously acknowledged . . . . . 50,718.34

\$51,141.84

- \* For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For French relief work through Dr. Watson.
- § For relief work in Italy.
- \*\* \$25.00 for French war orphans; \$12.50 for Belgian children.
- †† \$25.00 for relief work in Italy; \$15.00 for Dr. Watson's work.

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

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging \$36.50 per year for two years.

249. Mr. and Mrs. H. C. Angell, Grand Rapids, Mich. . . . .	\$ 36.50
237. In memory of Jessie Hornbrook Young—special Christmas gift . . . . .	2.50

Total for the week . . . . . \$ 39.00  
Previously acknowledged . . . . . 13,934.32

\$13,973.32

[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**

Evelyn M. Breslin, New York City . . . . .	\$ 5.00
Trinity Church, Jeffers, Mont. . . . .	4.05
Miss Marina L. Purdon, New Rochelle, N. Y. . . . .	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill. . . . .	25.00
Christ Church S. S., Glendale, Ohio * . . . . .	9.77
St. Paul's Church, Lakeland, La. † . . . . .	8.40

\$54.22

- \* For relief of children.
- † For relief of women and children.

Nos. 245 to 250, inclusive, have now been received from Paris on THE LIVING CHURCH Roll of Benefactors of the "Fatherless Children of France", and also Nos. 15 and 16 on *The Young Churchman* list. We will gladly furnish the name and address of the child assigned to any of these on the list up to 250, if benefactors have not already heard direct, and will advise us to that effect.

**ANSWERS TO CORRESPONDENTS**

SENEX.—An appropriate hymn should take the place of the *Gloria in Excelsis* at a requiem, whether it be at a funeral or at a commemorative Eucharist.

ENQUIRER.—The law of the Church admits of no authority to those brave Russian women of the "Battalion of Death" to take their lives when they are about to be captured; yet charity will undoubtedly restrain all of us from judging them should they do so. Almighty God has ways of dealing with His own that have not been told to us.

OVER THE FACE of the world lies a strange mist, bred by the lawlessness, sins, perversities of men, through which many radiant stars are invisible, and in which many things appear out of focus, distorted, misshapen; so that what we call progress is not so much rectification of knowledge by discovery of truth, as purification of knowledge by character and correction of the fancies of disease by the clear vision of health. The redemption of society is an intellectual quite as much as a moral process, and the end of it is the restoration of the race to health.—*The Outlook*.

**HALLOWMAS**

Our Hallowmas comes when the trees are bare,  
And autumn breezes moan where sweet birds sang,  
While in the atmosphere there is a tang  
Of coming winter, though some days are fair.  
'Tis meet and right: The saints that had their share  
Of crosses and of thorny crowns and fang,  
Of grief and pain and penitential clang,  
Of iron bells, would wish no summer glare  
On their feast day, but autumn winds and woods,  
And birds departing to another clime,  
And chilly chancels at the hour of Prime,  
And austere bushes that have lost their hoods.  
I'm sure they're glad that we their memory keep,  
As if we knew their penitence was deep.

CHARLES SANFORD OLMSTED.

**THE DAWN OF LIBERTY**

Around the world truth speaks in new-found voices;  
The darkness flees and all the world rejoices.  
The people's God has heard the people's plea;  
It is the dawn—the dawn of liberty.

God shakes all thrones; the jeweled crowns are falling.  
"To serve, to serve!"—this is the clear cry calling.  
The hosts of earth shall see a world set free;  
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;  
The end has come for darkness and for error.  
The light of truth shall rest on land and sea;  
It is the dawn—the dawn of liberty.

THOMAS CURTIS CLARK.

**WINNING THIS WAR IN OUR AMERICAN HOMES**

THE latest reports from Europe can leave no doubt that the people are suffering a serious deficiency in nutritious food. Our allies are in dire need of certain foods without which they cannot maintain their present splendid devotion at the battle front. America has the food they need and can send it to them by saving a part of our plentiful supply. Our own soldiers are going by thousands to share the tasks of the war. We must also send their food to them. All too slowly our people are awakening to this imperative need. Every true patriot must enlist in this home-base army and be as faithful as we expect our soldiers to be at the front, at whatever cost.

During the week of November 4th to 11th, the United States Food Administration will inaugurate a nation-wide campaign of food saving in order to meet this immediate need. Membership cards will be furnished to every home. Everyone is urged to enlist in this campaign. Their addresses will thus be secured and the Government will send them printed matter containing incentives to be faithful, recipes for substitute breads and various dishes in which the other foods can be used, thus releasing the special foods needed abroad.

We are asked to save white flour so that we may send wheat, using more of corn bread, rye, barley, oat-meal, bran foods, etc. We are asked to save beef, mutton, and pork, using other meats, with fish, sea food, eggs, etc. We are asked to save meat fats and butter fats, using oil fats for cooking and using less in our diet. We are asked to save sugar by using less candy, and by substituting fruit syrups, honey, etc. Every member of the Episcopal Church is urged to enter this campaign in a soldier's spirit of sacrificial service. Surely you will not fail your country in this crisis. Fidelity to the programme in every American home will mean victory and a larger liberty for all mankind.

Very truly yours,  
UNITED STATES FOOD ADMINISTRATION.

I HEARD MEN speak continually of going to a "better world" rather than of its coming to them; but in that prayer which they have straight from the lips of "the Light of the World," there is not anything about going to another world; only of another government coming into this, which will constitute it a new world indeed; new heavens and new earth: "Thy Kingdom come; Thy will be done on earth as it is in heaven!"—*Ruskin*.

## THE TWENTY-SECOND SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN.

### CONTINUAL GODLINESS

**I**F it was a special mark of piety among the ancients to praise one's mother, surely to-day the praise of our Holy Mother, the Church, is as sovereign a mark of piety.

But, if it is a special mark of piety to praise the Church, how shall we designate the Christian who prays for the Church?

Gracefully, indeed, does the collect bring this thought before us in a way, perhaps, which many of us have not before realized: "Lord, we beseech Thee to keep Thy household the Church in continual godliness."

Here the petition presents the Church before God as a household—one family in Christ. It is short, but comprehensive; and needs only Christian culture to appreciate it, and to use it in all sincerity and truth.

The epistle contains high words of praise for the Philippian Church for its steadfastness in the Gospel, and a sincere prayer that they "may be sincere and without offence till the day of Christ."

It was written by St. Paul when imprisoned in Rome, for he speaks of being in bonds, and gives expression of his deep affection for the Philippians, his joy in their fellowship, and his confidence that God will complete the work begun in them.

That, after all, was the main thing, that they should persevere unto the end. And it is the main thing with us.

If God has begun a good work in us, let us seek the blessedness of all the Gospel promises, not simply that we should be a vessel made to honor—that

both this present and future life should be to the glory of God and the good of our fellow-creatures.

A religion of "fits and starts" harmonizes with neither the precepts of our Lord nor with those of His Apostles.

We should not relegate perseverance to the background of truth. Emotional Christianity may be the order of the day, but it is disastrous. Let us remember that steadfastness, in its application to the Christian life of duty, constitutes the Church's plan of campaign, by which she keeps us out of and away from a pseudo-emotional Christianity; and perseverance to the end is the text which the Church persistently puts before us in her blessed rounds of fasts and festivals as well as in her doctrinal ordinances and sacraments.

The gospel presents the rule of Christian forgiveness in the parable of the king who would take account of his servants. It is this, that want of charity casts a man out of grace, even the grace of forgiveness: so that the burden of his former sins is again laid upon him.

We are told not to deceive ourselves because the various stages of this parable find no exact fulfilment in our own case. The worst case of this kind may take place in the heart only, scarcely, if at all, known by outward gesture, word, or deed, but only known to the great Searcher of hearts.

The great difficulty we find in forgiving deep wrongs against ourselves shows us how great must be God's love, who so freely forgives us. Those who refuse to forgive prove that they themselves are not forgiven, and not prepared for forgiveness. When we pray the Lord's prayer, "Forgive as we forgive," we should be sure that we are praying for mercy and not for our own condemnation.

A large sense of the fallibility of human nature is indispensable to charity. Love, then, must be the guiding star that shall help us cultivate the spirit of fair judgment and rational helpfulness; and Christian love, we are told, is just piety with its petals fully spread.

## THE NEW LECTIONARY

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

### KALENDAR FOR EIGHT DAYS

Twenty-second Sunday after Trinity	I Kings 11, 26-end Eccles. 36 : 1-17	Mark 12, 18-37	Job 28	James 1
Monday	Proverbs 1, 1-19	Luke 9, 18-36	Ezekiel 40, 24-end	James 2
Tuesday	Proverbs 1, 20-end	Luke 9, 37-50	Ezekiel 41	James 3
Wednesday	Proverbs 2	Luke 9, 51-end	Ezekiel 42	James 4
Thursday	Proverbs 3, 1-12	Luke 10, 17-24	Ezekiel 43, 1-17	James 5
Friday	Proverbs 3, 13-26	Luke 10, 17-24	Ezekiel 43, 18--44, 3	I Peter 1, 1-12
Saturday	Proverbs 4	Luke 10, 25, end	Ezekiel 44, 4-end	I Peter 1, 13-end
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

**T**HE first lesson for the Twenty-second Sunday after Trinity tells of the death of Solomon and of the previous stirring up of Jeroboam by the prophet Ahijah to revolt. On account of Solomon's sins, ten tribes were to set up the Kingdom of Israel in the North as distinguished from the Kingdom of Judah in the South. The second lesson was adopted as the correlative because, first, of its giving the fundamental law of God (love to God and neighbor) on which the security of the Davidic dynasty rested; and, secondly, because of our Lord's reference therein to His own Sonship in connection with the Messiah conceived as the Son of David (see II Samuel 7, 12ff). The Old Testament alternate is a prayer for God's Church in line with the collect and in particular for

unity, which was broken by the revolt, as well for deliverance from oppressors.

An idea which runs through collect, epistle, and gospel is perseverance. "Continual godliness," says the collect. "He who hath begun a good work in you will perfect it," says the epistle. The gospel tells of a man who never got further along than accepting God's forgiveness for himself.

The story of Solomon is a wonderful illustration of a man who started right but who did not persevere. But more than that: It is of the utmost importance for an understanding of the Bible that we know of the Division of the Kingdom and what causes, both primary and secondary, brought it about. It was necessary for God to weaken His Church by division to keep it from developing along false lines. The history is very suggestive in connection with the development of the Papacy and the rise of Protestantism.

In the evening we begin St. James; and the Old Testament selection (Job 28) was made on account of the idea of wisdom. Note also how the idea of perseverance comes up again in James 1, 25 (an echo, apparently, of John 8, 31). St. James' sledge-hammer blows on soldianism are also in line with the collect. Best of all, the concluding verse is an illuminating comment not only on the Temple and Temple worship but upon the idea some folks have to-day about "divine service", meaning thereby what goes on in church on Sundays. "Pure divine service and undefiled before God and the Father," wrote the Apostle, "is to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."

For week-day lessons in the morning we start on the Proverbs of Solomon, which we use until the history is resumed the first week in Advent. The Lucan lessons are wonderfully related to the themes of Sonship of the Christ, work and weakness of the Church, social service and perseverance. The Old Testament week-day evening lessons give the prophet-priest's idea of the restored Temple of God.

## THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Church, Thy household, by the living Word,  
Keep in continual godliness, O Lord!  
That under Thy protection it may be  
From all adversities or dangers free,  
Devoutly given, each day, to serving Thee  
In all good works through men devoid of blame  
To the sole glory of Thy hallowed name.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**A** PRIEST'S MOTHER writes, asking me to treat of offertory solos; but she has done it so well in her letter that I content myself with publishing her words:

"The abuse of offertory solos may not be so serious in large city churches; but my heart aches for rectors in coun-

try places, who are not always able to control the matter. For instance, a prominent member sends word to her clergyman that a fine singer is her guest, and may they not 'have the pleasure of listening to her next Sunday?' What is the poor man to do? I was present in a western church lately where the music is usually very good, and when I say the visiting singer during the offertory stepped forward facing the congregation and proceeded to give forth a truly awful series of shrieks, I am not exaggerating. On another occasion a young woman stepped out to the middle of the chancel and placed her music on the lectern. Even regular singers in our churches often turn to the congregation when they have a solo, thus showing that they have no idea of worship, but that their thoughts are only of personal display. And then the style of the vocalizing is often so agonizing—such tremoloing, quavering, and wriggling on every note, such forcing of the voice on the high notes, with the result, often, of flattening miserably. Cannot singers be made to realize that the church is not a concert hall, and that making the chancel a stage of 'showing off' is almost, if not quite, a blasphemy?"

IN A RECENT *Commonwealth*, Professor Scott Holland amuses himself at some length with the American lack of humor that could permit a man of distinction to be named *Elihu Root*. The combination tickles good Canon Scott Holland's sense of the incongruous, and he makes merry with more satisfaction than good taste. Associations count for much in judging of names. To the American ear a combination of syllables like *Huyshe Yeatman-Bigg* is vastly more discordant than the name of the illustrious statesman lately returned from Russia; yet I can hardly imagine an American professor jeering at England's failure to appreciate the ridiculous because so great a man as the Bishop of Worcester is so named.

When an English writer wants to invent a name for an American character, he almost always looks knowing and inserts a middle initial, as if that were a peculiarly American fashion. Our good friend *Viator*, in the *Church Times*, has lately exemplified that; and yet he surely should have known better. I picked up the *Sketch*, and in one issue found these names of Britons: Sir Rosslyn E. Wemyss, Capt. John M. J. Evans, St. John W. Havers, St. Chase S. Leafs, William T. Sutherland, and St. John F. Cope.

THERE IS A VERY significant paragraph in a recent *Church Times*, which I reprint. Commenting on the disuse by the King of England of all German titles, and his assumption of *Windsor* as an English surname for himself and his family, the editor says:

"Our native princes and princesses will hereafter, we trust, find wives and husbands without any reference to the *Almanach de Gotha*, and without inquiring too closely into the number of quarterings their armorial shields contain. The security of our royal family will depend, in the near future, on its contracting no new foreign taint. We are casting no slight on our allies, who, we venture to think, will appreciate the point that an infusion of British blood into our dynasty will best promote and maintain its vitality, and also prevent those unpleasant complications that result from close intermarriage among royal and princely Houses."

Well put! But to intimate that the royal family needs to have its security assured implies many things as to the changing old order. "New occasions teach new duties," and new methods of fulfilling old duties.

IN THE DELIGHTFULLY miscellaneous library of a Berkshire country house, I was browsing among the books of travel and adventure, and took down that standard work on Palestine, Thompson's *The Land and the Book*—still valuable after sixty years, despite Mark Twain's mocking of it. On page 199, volume I, is a picture of an inscribed sarcophagus, then lately discovered, containing the ashes of a Sidonian priest-king, Ashmunazer. The inscription contains a detailed curse upon any royal person who shall violate his tomb; that such an one be dethroned and deprived of offspring and succession. The author smugly adds: "These imprecations will scarcely be visited upon Louis Napoleon or the officers of the French corvette *La Sérieuse*, on board of which the sarcophagus was carried to France." But 1871, and the battle in Zululand, tell a different tale to the superstitious.

IN A KANSAS CITY "Christian" congregation a novelty has been introduced, which has proved very attractive:

"A. E. Brown, banjo soloist, plays at all services. Mr. Brown has traveled as a public performer for many years and is now in business in Kansas City. His skill as a banjoiist was known among members of the church and he was invited to play. At first the solemnity of the church services seemed to take a good deal of its native spirit out of the banjo, but the Brown professional experience enabled him to solve the problem by syncopating the hymns and church tunes. Now the banjo puts a 'punch' into the slowest hymn tune without hurrying the tempo—merely by filling the measures with flickering notes. By a strange wizardry, 'How Firm a Foundation' and 'Onward, Christian Soldiers,' become scintillant and attractive to youthful ears. At the young people's services the banjo is very much in demand."

SOME GROTESQUERIES are laughable, some shocking. Under which head does this come, which I cut from the *Christian Standard*, a "Campbellite" organ of Cincinnati? Any article "as necessary as the Bible" must be valuable indeed.

"MINISTERS, LOOK HERE!

"You need a pair of our Rubber Baptismal Pants, with boots attached. They are neat, they are convenient; you do not have to change clothing; they keep you dry; they are an absolutely indispensable necessity. By all means, every church should keep a pair for its minister. Why not? He needs them quite as much as he needs his Bible. Per pair, not prepaid, \$15.00."

OUT IN COLORADO SPRINGS (if we are to believe dispatches in reputable papers) some Pekinese spaniels have been used by their far worse-bred and more contemptible owners, in a shocking parody of the marriage service. The imbecile sacrilege outdid even the mockery of a "Tom Thumb" wedding. Comment is superfluous.

HERE IS A POEM by Martha A. Kidder, an old contributor:

"ON TO FRANCE.

"On, on to France! Who prates of peace  
With murders foul that never cease?  
We raise our flag on high.  
Midst brethren dear to take our place  
A brutal foe at last to face,  
A tyrant to defy.

"On, on to France! Our flag unfurled  
To help the allies save the world,  
For freedom we shall fight.  
Our honor must be free from stain  
Through bitter cost of toil and pain,  
Our cause is just and right.

"On, on to France! For Lafayette  
And Washington are with us yet,  
In spirit bold and free.  
Our hearts are beating fast with love  
For Freedom's flag that floats above,  
On, on to liberty!"

## LONDON LETTER

The Living Church News Bureau }  
London, October 5, 1917 }

THE board of Trinity College, Dublin, has appointed the Rev. Alan Hugh McNeile, D.D., of Cambridge University, to be Regius Professor of Divinity in the University of Dublin in succession to the Rev. John Gwynn, D.D., deceased. The *Times'* Dublin correspondent telegraphs:

University of  
Dublin

"It is not improbable that the appointment of this distinguished English scholar will mark the opening of a new academic policy in Dublin University. The new charter which it received from the King some years ago gives the University a larger freedom than it possessed formerly to replenish its staff with distinguished scholars from the English and other universities."

Dr. McNeile was formerly Scholar and Exhibitioner of Pembroke College, Cambridge, took a second class in the Classical Tripos in 1891, and a first in the Theological Tripos in 1893 and in Part II of the same Tripos a year later. He won the Carus prize in 1892, the Jeremie in 1893, the Mason and University Hebrew prizes in 1894, and the Tyrwhitt Hebrew Scholarship and the Crosse Scholarship in 1895. He was appointed Fellow and Theological Lecturer of Sidney Sussex College, Cambridge, in 1897, and since 1911 he has been Examining Chaplain to the Bishop of Oxford, having been also his Lordship's Examining Chaplain when Bishop first of Worcester and then of Birmingham. He was ordained priest in 1897.

A new retreat house has been opened in London, St. Mary's House, in Regent's Park Road, N. W., and blessed by the Bishop of London. In his address the Bishop spoke of the work which he hoped would be done in the House, expressing the hope that the difficulties which confront souls to-day might be met there with sympathy and knowledge. He also looked forward to the possibility of many busy workers finding a renewal and deepening of their faith, hope, and love.

Retreat House at  
Regent's Park Road

The *Church Times'* special correspondent, in his closing impressions of the Woolwich Crusade, points out that this Mission has vividly revealed the undisguised hostility to the Church of the artisans of this country as represented by the workers at Woolwich Arsenal.

The Woolwich  
Crusade

In all the open-air discussions the Crusade speakers had to deal with the extraordinarily perverted point of view of hecklers, that Christ was on the side of the "working man" and "democracy" against His Mystical Body the Church. It appears that on Sunday week, when the Archbishop of Canterbury came down to take part in the Crusade, during the whole of the proceedings in the square a turmoil was caused by an opposition speaker a few yards away.

Miss Maud Royden, the well-known high priestess of Feminism, has taken up her position as "pulpit assistant" at the City Temple. She is described as appearing with "no headdress".

A Feminine  
"Pulpit Assistant"

This is not surprising when we consider that as a feminist she repudiates St. Paul's teaching and directions concerning the position of women in the Church. Last evening she conducted at the City Temple "a brief christening service".

J. G. HALL.

## THE OLD CROSS-ROAD SIGN

Where winding roads converge, a battered sign  
Stands solemnly, a sleepless sentinel  
Who waits the stranger's questioning to tell  
The farther way and mysteries define.  
Before, behind, beyond, the roads recline,  
The dreamless ways that lead to citadel  
Of gay Bagdad, the hermit's mountain cell,  
An Alpine castle and a Buddhist shrine—  
O'er all the leagues of earth and back again—  
Nay, more, the races of the earth pass here,  
From dawn to dark eternal tides of men;  
And this wind-beaten sign of truth austere  
Is but the Cross whose legend silently  
Points out the way to God's eternity!

ARTHUR WALLACE PEACH.

## CHRISTMAS GIFTS FOR ITALIAN SOLDIERS

Bobbio Pellice (Torino), Italy, September 6, 1917.

IN a previous letter I spoke of various ways in which, not as a nation, but as individuals, we may give aid to Italy at this time. I have said nothing about what we might do by way of providing surgical hospitals and motor-ambulances, for that, if it is to be done, will be thoroughly done by corporate action of the Red Cross. I shall not repeat here the plea for hospital supplies which are so necessary, for it is to be expected that the patient workers who have provided these things in such abundance since the beginning of the war will not be weary now in well-doing. Neither do I speak now of civilian relief, for I am fresh from a visit to the front and full of what we might do there. I have emphasized especially the need of extending moral support to the soldiers, by means particularly of the soldiers' homes. There is still another way of lending moral aid: that is, by sending individual packets as Christmas gifts to the soldiers in the trenches.

I imagine that this must appeal especially to Americans, and it has this in its favor, too, that every individual who will may take a hand in the work. Here the idea has taken a strong hold, notwithstanding that the festival of Christmas is not commonly associated in Italy with the giving of gifts.

Here again, as in the case of the soldiers' homes, it is a question rather of moral comfort than of material aid. The soldiers need to be cheered by the proof that somebody cares. And we, in responding to such an appeal, have a chance to knit a whole nation to us by friendly bonds which will long outlast the war.

What is wanted is little gifts—but a great many of them. To hear the need expressed in figures is staggering: 200,000 Christmas packets are needed, I was told, for only one army! This is a great many. And where are they all to come from? I had to reflect then that even this great number would provide for barely one-fifth of the soldiers in that army. To which reflection I had the response that, as it was clearly impossible to provide for all the soldiers, the aim was to carry the gifts only to those who were at that moment in the front positions. To accomplish this minimum aim in all the armies the above figure must be multiplied by five or thereabouts.

I have no idea where all these presents are to come from. The most of them, of course, will be given in Italy and by the Italians. If we are to have a hand in this Christmas giving, it is necessary that the many societies at home, which are already organized for providing hospital supplies, should dedicate one session to promoting this new cause. Each individual, then, who is moved to do so can prepare one or more Christmas packets and send them by parcel post to the American Relief Clearing House, Via Plebiscito 112, Rome. It need hardly be added that time presses. This shopping must be done before the contagion of the "Christmas spirit" prompts to such acts. It is necessary, too, that this appeal be spread far beyond the limits of THE LIVING CHURCH family. I shall be grateful to anyone who will spread it, and I am sure the editor will be content to see any part of this text filched from his journal. What I said in my last letter about the soldiers' homes might be treated in the same way.

It is pretty certain we should never get enough gifts if expensive gifts were wanted. It must be made plain that we ask only for trifles, and that generous persons must restrain themselves from giving bulky or valuable articles, lest there be too great a disproportion between the gifts. In this connection an Italian has said: "Our soldier is a big child that often prefers little things and simple ones." With the greater things, his necessities, the army must be trusted to provide him: we propose to win his heart by offering him superfluities—and trifling ones at that. A great philosopher has said that nothing is so necessary as the superfluous. Here is a list of some of the objects which might well be included in a Christmas package: a handkerchief, a piece of soap, a little mirror the size of a silver dollar (possibly made to hold pins), a few coarse needles with thread, buttons (especially the sort that can be mechanically pounded into place), a pencil (preferably indelible), a few sheets of writing paper, a note book, a small comb, a pair of

woolen socks, and three-fourth pound of candy. It would obviously be a dry Christmas gift for the front trenches if there were nothing in it to eat. A little bit of candy may be considered the minimum requisite. Not all of these articles need go into every parcel. There is room for choice, and there is further room for invention. I should like to add, if I were shopping, some simple but clever little toy, more especially a puzzle, which when passed from hand to hand would serve to wile away many a dull hour. Each package made up in America ought to contain a tiny American flag, in order to make clear its origin. It would be well also for the sender to enclose a card with his or her address. Some of the *uffici doni* make a practice of distributing postcards on which the soldiers can express their thanks, and the letters they write on them show how glad they are of the opportunity. Most of our people would find it difficult to compose in Italian a little note of greeting to poke into the package, but few will fail to find an interpreter to translate the grateful responses they receive.

Not only our Committee here in Rome but also the Red Cross Commissioners who are now in Italy are heartily enlisted in favor of this work, and we hope to get the matter speedily before the American public through the great centralized organizations for war relief. Italy has very nearly as many soldiers in the field as France, and taking them man for man they are as much in need of Christmas cheer as are the Frenchmen. It must now at last be obvious to all that they are doing as much for the common cause as are any others. And inasmuch as we have hitherto done so little to display our sympathy for our Italian allies, it would not be unreasonable if now we should do more for the Italians than for any others. I should not so much insist upon a point which seems to me so obvious were it not for the fact that the list of contributions to THE LIVING CHURCH WAR RELIEF FUND shows lately a rapidly progressing tendency to eliminate Italy and to concentrate all help upon France. I must suppose that this is indicative of a general tendency throughout our country. That would be a fact of ominous import were it not that we can rely upon the great organizations, such as the Red Cross, to show more judgment and discretion. But the Christmas gifts must be the work of individuals, and the success of our effort to get such gifts for Italy will be a measure of popular intelligence.

Time presses. One must reckon upon two months for freight to come from America to Rome, and our gifts should be delivered at the distributing stations for the Second and Third Armies by the 1st of December. The time is now too short. But it may be remembered that New Year's Day and Epiphany are in Italy the seasons more celebrated than Christmas for the giving of gifts, and if some of our gifts should arrive even later than that, they would be none the less welcome. The most sanguine hope cannot imagine that all the soldiers at the front will be provided with gifts next winter. And it would be physically impossible to distribute punctually on Christmas Eve even such a number of gifts as we may expect. If fifty *camions* in each army were each to travel a hundred miles a day, they could not accomplish it.

The military authorities desire that a number of Americans shall go to various parts of the front next winter to witness the distribution of our gifts and to help the soldiers to feel the friendly spirit in which they are given. I hope we shall have reason not to be ashamed.

WALTER LOWRIE.

THERE IS SUCH a thing as acquiring so great a momentum of faith, hope, and joy, as to carry one readily over the hard places of life that are encountered by so many so often. Paul of old, persecuted and buffeted though he was, acquired this habit of habitual hope and triumphant joy. Though often cast down he was never kept down. There was an acquired buoyancy to his life, which was more than a galvanized gayety, that lifted him up and over many a distressing experience which might otherwise have proved too much for his nerves.—*Rev. C. A. S. Dwight.*

THE ONLY kind of thing that is worth saying is the thing that is conceived in perfect sincerity. . . . If one does not originate it one must, at least, give it the impress of one's own inmost mind.—*A. C. Benson.*

## BISHOP RECALLS CHURCHMEN TO THEIR PRIMARY DUTY

AN important pastoral has been set forth by the Bishop of Sacramento in which he recognizes the intense patriotism of his people and commends them for their work in connection with the Liberty Loan, the Red Cross, subscriptions to war needs, and public service of every kind, and then proceeds as follows:

"But with this intense activity in the service of the nation has come a real danger to the Church itself. Clergy report that subscriptions for parish support have been diverted, vestrymen are too busy selling bonds to attend to the current expenses of the Church, even women's guilds, which are indispensable in our diocese for meeting parish needs, are in many places in a state of suspended animation while the members knit and sew and collect funds for the brave defenders of the Nation.

"The diocese itself is in financial difficulties, which a body of leading laymen is taking in hand, and upon which they will very soon issue a letter addressed to you. Obligations sacredly assumed and lawfully imposed upon the parishes and missions of the diocese are neglected, so that our missionary apportionments, due on November 1st next, are far behind, and speaking generally the whole Church is suffering because of the stampede which the war appeals have caused among our people.

"In view of this situation, I now earnestly recall you to your primary obligation as Christians and Churchmen to maintain the institutions of Christ. Let nothing interfere with the sacred duty of supporting your clergyman, keeping up his pension, paying your assessments toward the diocese and the missionary work of the Church. These things are fundamental. The war cannot be won without God. Christ is the source of the nation's hope, the inspiration of our faith and courage. Unless the hearts of the people are kept pure and dependent upon God, we cannot expect victory. Our prayers are of the greatest importance. Our churches should be open daily and the names of our boys and men at the front be presented to God continually by our people. Now is the time to show the communities in which we live how vital is true religion. This is your opportunity to magnify Christ, to draw citizens whose boys are in danger to the Saviour's feet, to find strength and sweetness in the holy sacraments and services of the Church. We wrestle not against flesh and blood but against spiritual forces, against the devil and his dark legions of evil. We must use our supernatural weapons with greatest diligence."

## PRAYER FOR MEN SERVING AMERICA

By BISHOP GREER

ALMIGHTY GOD, that sittest on Thy throne judging right; We commend to Thy fatherly goodness the men serving our nation at this time of peril, beseeching Thee to take into Thine own hand both them and the cause which they uphold. Be Thou their tower of strength and give them courage in peril and danger. Make them bold through life or death to put their trust in Thee, who art the giver of all victory, through Jesus Christ our Lord. Amen.

## WORLD DEMOCRACY AND THE CHURCH

THE WORLD never will be made safe for democracy, the world never can be made safe for democracy, unless and until democracy itself is made safe for the world. Let us not deceive ourselves. Let us not be beguiled by great words and high-sounding phrases. In our devotion to the battle-songs of the past generation and in our loyalty to the traditions of our fathers we in America, in the United States, and in Canada, often mistook outward forms for inward realities. We shouted the battle-cries of freedom even while in our own nations we allowed the oppression of the many by a few and the plunder of the weak by the strong. In our zeal for a great ideal of democratic self-government we stood by idle or helpless while the natural wealth and the resources which the God of Nature meant for the enrichment of all the people were exploited by organized selfishness to make harder the poverty of the poor and to make more damning the prosperity of the rich.

The Church cannot save the nation except through the sacrifice of herself. Like her Lord and Master, the Church saves her own life by losing it, lives by dying, becomes strong and victorious in the homelands by going out to die for Truth's sake and in Love's spirit at the ends of all the earth. "Service!" "Together!" "In Love!" These are the great words in the Christian creed which the Church must teach to the State. These are the revolutionary ideas the Church must set free in the mind of the nation.—*Dr. J. A. Macdonald.*

### A MEMORIAL PRESENTED TO THE HOUSE OF BISHOPS ON BEHALF OF WESTERN ASIA

"The American Committee for Armenian and Syrian Relief desires to express to you and to the Protestant Episcopal Church through you its deep gratitude for the cordial and helpful coöperation of your body in the indispensable relief work in Western Asia which the Committee has conducted for two years.

"Of the horrible condition of the Christian peoples of the Levant brought about by deportation, massacre, hunger, disease, and destitution, you are well informed. The oncoming winter threatens unprecedented suffering because of depletion of regular sources of supply and the consequent high prices. Refugees have exhausted their own resources and are completely dependent upon private American charity.

"More than one hundred brave, competent, American missionaries in Turkey, Caucasus, and Persia are standing by these wretched sufferers and are willing to lay down their lives to save them. The Syrian (Nestorian) Church of Eastern Turkey and Western Persia has been rescued by the funds from America. This ancient Church has especially close relations to the Archbishop of Canterbury, and American Episcopalians have an intimate interest in its welfare. The Bishops of New York, Pennsylvania, and others have their need close at heart. A cablegram just received reports the gratitude of the Patriarch, Mar Shimun, and his urgent request for appeal for further funds. In these two million Armenian and other Christians lies the hope of true religion and economic prosperity in Western Asia. They must be saved.

"America has many new and pressing needs, but she must not let the hope of Western Asia die because of diversion of her interest to other quarters. All these needs can be cared for adequately by our great nation.

"In view of the continued and enlarged demands of our brethren in Bible lands, the American Committee for Armenian and Syrian Relief earnestly desires and hopefully contemplates the continued coöperation of your body in this tremendous work. All of our operating expenses in America are privately met and competent American missionaries and consuls supervise the field work without expense to relief funds.

"With profound sense of the heavy burden, which we cannot and would not lay down, the Committee goes forward to its sad and necessary task, relying on the sustained support of Christian Americans. The House of Bishops, in council, will know how best to secure the adequate coöperation of the Church as a whole.

"On behalf of the Committee:

"JAMES L. BARTON, *Chairman.*

SAMUEL T. DUTTON, *Chairman Executive Committee.*

CLEVELAND H. DODGE, *Treasurer.*

CHARLES V. VICKREY, *Executive Secretary.*

"October 10, 1917."

The above memorial was brought to the House of Bishops by the Presiding Bishop, who appointed a committee composed of the Bishop of New York, the Bishop of Fond du Lac, the Bishop of Harrisburg, and Bishop Lloyd, President of the Board of Missions. The committee recommended the adoption of the following resolutions:

"Resolved, That this House commends to the sympathy and

generosity of the American people the continued and increasing need of the peoples of the Levant, especially the Armenians and Syrians, and refugees in the Caucasus and Persia, brought about by deportation, massacre, hunger, disease, and destitution."

This resolution was adopted.

A cablegram from Tabriz, dated October 25th, follows:

"Famine increasing. Wheat \$6 bushel. People dying at our gate of hunger. Many will die of cold without clothes or bedding. Forty thousand Christian refugees and as many Kurds. Few refugees arriving. Many others as needy. Previous estimates sent based on half present prices. Must have at least \$500,000 immediately and afterwards \$100,000 monthly.

(Signed) "SHEDD, VANNEMAN."

A cable from Urumiah, Persia, via American Consulate, Tiflis, Russia, dated October 9th, states that

### AN APPEAL TO THE AMERICAN PEOPLE

One year ago, in compliance with the resolutions passed by the Senate and by the House of Representatives, I appointed days upon which the people of the United States might make such contributions as they felt disposed for the aid of the stricken Armenian and Syrian peoples.

American diplomatic and consular representatives and other American residents recently returned from Western Asia assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of the continued effective distribution of relief and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last unless the survivors can be helped by further contributions from America.

Reports indicate that of orphans alone there are more than 400,000, besides women, and other dependent children, reaching a total of more than 2,000,000 destitute survivors. The situation is so distressing as to make a special appeal to the sympathies of all.

In view of the urgent need I call again upon the people of the United States to make such further contributions as they feel disposed, in their sympathy and generosity, for the aid of these suffering peoples. Contributions may be made through the American Red Cross, Washington, D. C., or direct to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, treasurer, One Madison avenue, New York City.

(Signed) WOODROW WILSON.

October 29, 1917.

[As heretofore contributions for this Fund may be sent to THE LIVING CHURCH.]

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.*

ON THE shoulders of the luxury-loving, the pleasure-seeking, the unproductive, the pampered, the extravagant, the morally calloused, the spiritually dead, who make laws yet recognize no law, who declare war and wage it not, who preach platitudinously of great things and live pettily, who love themselves much and patronize God a great deal—on the shoulders of such as these shall rest the responsibility for the treason that sneers at truth, mocks goodness, and destroys nations.—REV. EDWARD M. CROSS, in *St. John's Evangelist.*

THERE ARE two elements that go to the composition of friendship: Truth and Tenderness.—*Emerson.*

**JAPAN'S MOST DESTRUCTIVE TYPHOON**

**D**R. RUDOLPH B. TEUSLER, director of St. Luke's Hospital, Tokyo, has just returned to this country. He left Japan a few days after the destructive typhoon which swept over a large section of the country early in October. In an interview at the Church Missions House Dr. Teusler said:

"Perhaps the most destructive typhoon that has ever visited Tokyo in its entire history took place during the night and early morning of October 1st. We who live in Tokyo are well accustomed to severe storms and the wind has to climb well up around one hundred miles an hour before we even call it a 'real typhoon'. But the storm on October 1st was unprecedented and the destruction both to life and property terrific. As most of our mission property in Tokyo is down on the river front in Tsukiji we were in the center of the worst swept district of the city. I have never experienced anything like it.

"The storm began about eleven at night and by one o'clock the roar of the wind and the torrents of rain accompanied by the crash of falling timbers and breaking glass were deafening. By two o'clock the whole of Tsukiji was flooded, and under three feet of water, owing to the backing up of a tidal wave from the bay. The scene from my second story window, illuminated by constant flashes of lightning, was like looking over the sea from the decks of a ship. The water rose until it covered the lower halls of St. Paul's School and the hospital. At five o'clock the next morning people were going about Tsukiji in boats. Everywhere fences were flat and trees blown down. By seven the water had receded, thanks to the quick drainage afforded by the large canals in that section of the city, but across the river in Fukugawa ward and the lower lying districts of Tokyo the water remained. When I left Japan nearly a week later the authorities were still digging and pumping to hurry its removal.

"One of the most tragic happenings of the storm was the perishing of three hundred people on a small island in the bay near Tokyo when the island sank into the sea with the complete loss of all who were on it. Exclusive of this loss the death list in Tokyo reached about one thousand before I left and two thousand were rendered homeless. Sixteen thousand fishing boats were lost off the coast of China, the principal district whence nearly all of Tokyo's fish supply comes. This deprived the poor of the city of one of their chief articles of food. The damage to the rice and agricultural products in this district alone amounted to about \$3,000,000. The loss to property in Tokyo was about \$7,500,000.

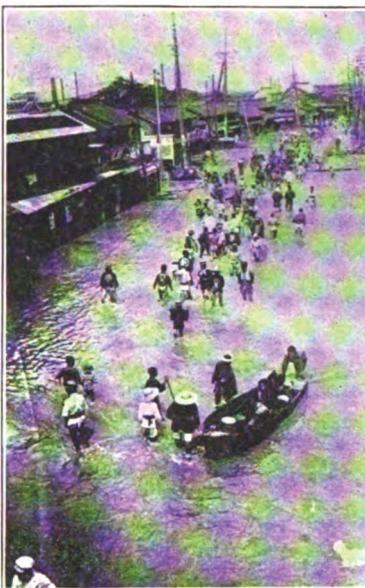
"Our own mission property suffered very severely. Roofs were ripped off, the sides of several buildings blown in, and many rooms in St. Paul's School and St. Luke's Hospital wrecked from falling timbers and chimneys. A careful estimate of the damage was made under Bishop McKim's direction, and when I left the immediate loss and damage to our property was put at \$10,000. The work of reconstruction had to be begun at once as the buildings in many places were completely unroofed and open to the weather. One of the operating rooms in St. Luke's Hospital was entirely destroyed.

"Fortunately no lives were lost in Tsukiji, but just across the river on the islands immediately facing our mission

property between two and three hundred lives were lost and practically the whole population of the islands, amounting to about fifteen thousand people, left homeless. Many of the charity patients of St. Luke's Hospital come from these islands, which form one of the busiest manufacturing districts in the city.

"All the charitable organizations in Tokyo at once did their best to relieve the suffering and thousands of pounds of hot cooked rice were distributed from great iron cauldrons which were kept boiling on the street corners in the most afflicted parts of the city. We have never before had such floods and suffering in Tokyo, and it will take months before the material damage done to the city can be repaired."

Bishop McKim and Bishop Tucker need immediate help in repairing the damage. They ask that generous gifts be sent quickly to Mr. George Gordon King, Treasurer, 251 Fourth avenue, New York, marked "Special for Japan Typhoon Fund".



FLOODED STREET IN THE TSUKIJI SECTION OF TOKYO



HOUSES DESTROYED NEAR OUR MISSION IN TOKYO

**FRENCHMEN AS SEEN BY A FRENCHMAN**

BY ROLAND RINGWALT

(Translated from *Duclos for THE LIVING CHURCH*)

**O**F all people the French is the nation of which the character has in all times shown the least alteration. We find the French of to-day in those of the Crusades, and in going backward to the Gauls we remark much of resemblance. That nation has always been lively, gay, brave, generous, sincere, presumptuous, inconstant, conceited, thoughtless. Their virtues flow from the heart, their vices merely hold to the mind, and, their good qualities correcting or balancing the evil ones, all concur perhaps equally to render the French of all people the most sociable.

The great fault of the Frenchman is to be always young, and almost never a man; therefore he is often lovable and rarely sure; he is scarcely ever of mature age and passes from youth to decay. Our talents announce themselves early, they may be long neglected through dissipation, and scarcely does one seek to make use of them when their time is passed; there are few men among us who are able to rely on their own experience.

They are the only people whose habits may be depraved, without the heart being corrupted and the courage altered. They ally their heroic qualities with pleasure, luxury, and indolence; their virtues have little firmness, their vices have no root. The character of Alcibiades is not rare in France. Irregularity of morals and of the imagination do not injure the frankness and natural goodness of the Frenchman. His self-love contributes

to render him amiable; the more he believes himself to please, the more he has a wish to be loved. The frivolity which checks the development of his talents and his virtues preserves him at the same time from black and deliberate crimes; perfidy is a stranger to him, and his intrigue is assumed. If odious crimes have come, they have disappeared rather because of the national character than on account of the severity of the laws.

EVERY LIFE has its potentiality of greatness, and, as it is impossible to be outside God, the best is consciously to dwell in Him.—*Amiel*.

## Sessions of the Church Congress

CINCINNATI, October 23, 1917.

**A** LIBERTY BOND campaign, a state-wide fight for prohibition, and Red Cross meetings took a large share of the interest which would otherwise have attended the Church Congress in its thirty-fourth assembly in Cincinnati.

The opening service, the Holy Communion, was celebrated in St. Paul's Cathedral Tuesday morning, October 23rd, with Bishop Vincent as celebrant and Dr. Slattery and Dr. Carstensen, the other officers of the Congress, as gospeler and epistoler respectively. The music by the Cathedral choir was noticeably excellent.

The Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio, the preacher, said that when the history of this period is written it would be described as a transient age, an age of adolescence, marking a change from realism to idealism. The new age calls for a departure from the old policy of a choice of alternatives. The new programme demands that every truth yield its quota. Its characteristics must be coördination, correlation, synthesis. Every nation has gravitated either toward the freedom of the individual or the solidarity of society. China was his illustration of the latter, with its repellant stagnation. Greece with its galaxy of great men, but its lack of permanence, represented the former. The present age calls for both. America's contribution is that she is merging both. The selective draft and the Liberty Bonds show the correlation of the compulsory with the voluntary. In the industrial sphere mechanism and manhood, in the sphere of altruism idealism and pragmatism must coördinate.

In the thinking of the Church must we choose between absolutism and anarchy? No, we must have loyalty and liberty, with the maximum of both. We can believe that the Kingdom of God is within you and also that the Kingdom of God is among you. Christ declared His teaching in the terms of maximum appropriation. He discovered the individual and yet crystallized His Kingdom into corporate being.

The consummation of the Christian programme is the sacramental system with the sacrament of the individual, Holy Baptism, and the sacrament of human brotherhood, in the Holy Communion, the most complete divine and human coördination of alternatives welded and woven into one exquisite body.

At the opening session of the Congress, in the auditorium of the Sinton Hotel, Bishop Vincent presided and welcomed the guests. Cincinnati, he said, had entertained General Convention, the House of Bishops, the national convention of Church Clubs, the Brotherhood of St. Andrew, and other bodies, and this was the second visit of the Congress, the first being in 1878.

He spoke of the challenges of this hour. First, the challenge to national honor: Is the nation to exist under the principles of Christ or of Machiavelli? Second, to the Church, to satisfy the desire of man for the Living God, now that he realizes the failure of all human devices.

The topic for this session was: The American Home as Endangered by Modern Conditions and Agitations. The Bishop Coadjutor of Central New York, writer on this subject, said that the old-fashioned home is gone forever and its loss is a real tragedy. However, it had its limitations and its weaknesses. In the home too many vital questions were taboo. The home knew little of the agonizing struggles outside, it was too individualistic. All know its beauties and virtues, so it was necessary to point out its failures and limitations.

In the new home the new woman is able to make it a real training school for life. The modern woman emerges from a healthy, frank girlhood to open-eyed and unafraid maturity. Social conditions are no longer to her a sealed book. She knows and she feels and therefore she wants a change. She knows the temptations of her own sex and the predatory passion of men, and she wants to make other homes bright and a world safe and decent for her kind.

Woman's place is in the home, but that is not her only place. The demand for the suffrage rises from her new and larger interests and a desire to better the race.

We must be patient with the picketing of the White House just as we do not despair of manhood franchise because of the doings of five wilful men in the Senate.

He interpreted the feminist movement as an effort to make the home "not an aseptic asylum but a dynamic for service". There were *some* unlovely developments, he admitted, but they need not make us despair. His hope was that the new woman will fill the new home with new beauty and strength.

He wanted to see the conservation of woman's life and strength, "smaller families but better ones," the conservation of woman's health and nerves, the father bearing his share of the common task of training the child, husband and wife real partners, the husband no longer merely "an animated cash register."

The new home must be a religious home. There must the Christ be, and the touch of His divine personality is the surest way to bring out reverence for holy things, without which the home will go, with the home the country, with the country civilization, and with civilization the woman herself.

The Rev. C. G. Twombly spoke of one danger to the home. He characterized "the moving picture show and its false standards as the worst breeder of vice and loose morals in existence." It is the fifth industry in capitalization in the United States to-day. All children go to the movies, eighty-five per cent. of those in our Sunday schools go once a week, sixty per cent. twice a week.

Suggestiveness was the admitted policy of most of the producers. From 30 to 50 per cent. of the films deal with marital infelicities, illicit love, sexuality, and sensuality, 20 per cent. with murder and suicide, 20 to 30 per cent. are a regular school of crime in robbery, theft, kidnapping, blackmailing, poisoning, and gambling. In seventeen cities in England an increase in juvenile crime of 33 1-3 per cent. was attributed to the "movies". In Pennsylvania the censors cut out 25 per cent. of film as unfit for production.

His conclusions were based on five carefully made, distinctly separate, investigations. He concluded by quoting the secretary of the Child Labor Association of Pennsylvania as saying that the most important piece of social service that can be done for the children is the redeeming of the moving pictures.

Mr. Fletcher Dobyns of Chicago denounced the liquor traffic as one of the greatest influences against the Kingdom of God, standing squarely across the pathway of the Church and endangering the home, creating an evil environment which robs the individual of his birthright, to know God and to serve Him.

The Rev. Robert Rogers said the demoralization of the child to-day is due to lack of control in the home. The woman with her varied outside activities and the man absorbed in club and business are to blame for this.

Dean Purves regretted the lukewarmness of the Church in opposing the saloon. He urged greater activity in teaching temperance.

The Rev. George C. Dunlop told how in Springfield the Church had combatted the moving picture evils by establishing its own machine and giving better movies. He did not believe as much in state or federal censorship as in local public opinion developed through the churches and the women's clubs. Regarding the liquor question he thought the Church should take the absolutely dry position.

Dr. William S. Keller of Glendale spoke of the danger from venereal diseases to the home of the future. He pleaded for the teaching of continence and the denial of any necessity for a double standard of morals.

Bishop Fiske, in closing, remarked that the new woman had surely arrived, as in the old days she would have been turned out during such a discussion and the doors locked. Whatever the vagaries of the new woman, surely, when she faces facts, she is going to be a better woman and a better mother and make a better home.

### WEDNESDAY

Continuity in the Ministry, The Essentials Thereof, was the topic for the second day. The writer, the Rev. Frederick A.

Wright, said the Church and the ministry were parts of one great whole. The ministry is representative, all Christian men are priests. In the Eucharist Christ Himself is the celebrant. Note the language of the Prayer Book: "We, Thy humble servants, do celebrate," etc., "We offer and present," etc. While Christian unity was based on the episcopate according to the fathers, yet Christ came not to fulfil a political kingdom but an evangelical destiny. His credentials were: "I bear witness to the truth." His commission to His disciples was prophetic, not sacerdotal. The New Testament is silent on the governmental ideals of the Church; they were unwritten, and perhaps included in the phrase, "the things pertaining to the Kingdom of God."

Ancient Rome was a sink of vice and cruelty. The pagan thought the state, not the individual, divine. The people existed

for the glory of the government, not the government for the welfare of the people. This pagan doctrine is taught in Germany to-day. Christ brought into the world an entirely new idea, that God was a personal Father of every single soul and therefore the soul was the most precious thing in the world and consequently democracy was inevitable. This was the reason the state persecuted the Christians. The Church fighting a highly organized body adopted an organization herself not for being but for well being. It was as the armor of the warrior. It should be maintained not because essential but because it works well.

The Holy Spirit, the divine life in the human soul, is the power of continuity. The Gospel is the essential, older and more authoritative than the Church. This spirit is expressed in love, which is ever free, ever faithful, never faileth. Love is the spirit of continuity in the world and in the Church which conquers time and makes the Church really a fearless Church militant.

The Rev. Albert L. Murray saw the essential of continuity in the personality of Christ. That ministry will continue through which Christ ministers Himself to the people.

The Rev. Selden P. Delany, D.D., did not accept the main teaching of the paper. He could not understand why we were afraid of the objective and external when we realize we are made up of both body and soul and that the fundamental fact of Christianity is the Incarnation, the Word made flesh. There is a distinction between the Kingdom of God and the Church. The Church is part of and in the Kingdom but is not the whole. The Kingdom of God is the rule of God wherever found. The Church is a divine institution placed upon this earth for the express purpose of bringing men into the Kingdom of God. As an illustration, he took the nation and the army. The army has a definite purpose but is much smaller than the nation. Even the foremost citizen of the United States could not go out and raise an army without a commission. The essentials to the continuity of the Church are the succession of teaching and the succession of persons. If love were the only necessity it would not be necessary to have any Church.

The Rev. John Mitchell Page said it had been suggested that the organization of the Church was due to the unfriendliness of the world. The day had not arrived when the world was so friendly that such an organization could be dispensed with. There must be institutional continuity, the structural element must be there. All the reformers, Luther, Calvin, Grotius, Zwingli, and others, greatly desired the continuity which the Church possesses.

The Rev. C. Malcolm Douglas and the Rev. Peter Langendorf contributed to the discussion and the writer closed by maintaining that the essential is not a succession of persons but of a Person, the Holy Ghost.

It seemed a pity that no one took the suggestion of Bishop Du Moulin's opening sermon to endeavor to harmonize both points of view, showing the necessity in this earthly state of the outward visible sign as well as the inward spiritual grace.

The third topic, The Religious Problem in the American University, was most interestingly presented. The Rev. John Mitchell Page, chaplain at the University of Illinois at Urbana, was the writer. No one is better acquainted with the fact or

**The Religious Problem in the University**

has a more interesting and concise way of presenting them. He showed the changes in the size, character, ideals, and personnel of the state colleges of the West which had grown into state universities. The old idea of education, the conservation of general culture with religion as a part thereof, had disappeared, and with the new system of electives it was arithmetically possible that no two men among five or six thousand students would take the same course. While there was much idealism, loyalty, and religious feeling, yet religion was in these institutions more or less a side issue.

The only method of approach was from without. In small communities the work may be done by the parish church, in large cities by groups of parishes, but in most places there must be a chaplain and a chapel.

Of those recorded as Episcopalians at most of these institutions, 40 per cent. of the faculty and 60 per cent. of the students are measurably loyal to the Church.

He gave many reasons for lack of religious interest among students, one of the most striking being that many regard life in the university as a sort of parenthesis between boyhood and manhood. These four years of apostasy were a tremendous loss. At a time when problems of decision are to be faced they need a strong and effective presentation of religion and a sanctuary where God may be worshipped and His Word preached. He stressed personal pastoral work, intellectual preaching, group conferences, and Christian fellowship as means to the end. Another point for the student pastor is the discovery of vocations to the ministry. Less than one per cent. of those in the larger universities are even thinking of the ministry.

The Rev. Irvine Goddard, familiar with Vassar College, thought influence ought to be brought to bear on the presidents,

trustees, and graduates of the college to restore religion to its rightful place and to give greater religious opportunities. We have swallowed German *Kultur*, hook, line, bait, sinker, and all, in our colleges. There is money in quantity for physical training or mental development but \$200 for the Y. M. C. A., good in itself, is the sole recognition of religious needs in some institutions. He would create a Morals and Manners Department, with a dean of ability and insight; with lectures on religion as related to life. There should be a great, visible building representing the sociological and religious interest. A forum, where the students might "blow off steam" and give a reason for their faith or lack of it, would be a safety valve. Music and other aesthetic attractions would make chapel attractive. He saw here a great field of Christian service and an opportunity to heal the disgraceful divisions of Christendom.

The Rev. Paul Roberts, chaplain of the University of South Dakota, football coach, militant, attractive, manly, simple, a man's man, has as equipment a little building 40 by 20 feet, which will hold ninety people, for his work among the thousand students at Brookings, S. D. They call it "the shoebox church". Such a place is one of the greatest strategic points in the field of the Church and deserves immediate backing from the whole Church.

The Rev. Paul Micou presented the aims and work of the College Department of the G. B. R. E. Over one hundred college pastors are at work and working well, but the opportunities are tremendous and help is needed.

The Rev. George P. Atwater sympathized with the fundamental difficulties in the student's religious path. The confusion of religious types, shyness, and lack of training are prominent obstacles. He would like to see "Christians at large" scattered through these seats of learning.

Professor Battell of the University of Cincinnati felt greatly encouraged by the presentation of the subject made by the speakers and writer. He pointed out that the students of to-day are the leaders of to-morrow, and at this impressionable period they are in a plastic condition. The Church must recognize her great opportunity, her pressing duty, and supply this much-needed religious training which, by reason of their very nature, state and municipal universities cannot supply.

The writer closed the discussion by saying that some of the suggestions made were partly realized. There are a dean of men and a dean of women, a hall of humanities and a chair of biblical literature, at the University of Illinois. One great obstacle was the indifference of parish clergy about commending the students who leave their parishes, to go to college, to the college pastor. He paid a hearty tribute to the work of the Y. M. C. A. and Y. W. C. A. in colleges and universities.

Social features of the Congress were the daily luncheon with the local clergy—once interestingly delayed by the large luncheon of business men at the same hotel, when Cincinnati rolled up subscriptions of thirty-eight millions of second Liberty Loan bonds—the automobile ride to the hilltops, the parks, and the Rookwood Pottery, and the reception at the Bishop's House, where the diocesan was in his happiest mood as generous host.

THURSDAY

The morning session of the third day of the Congress was marked by a discussion of experts on the question, Should Christian Marriage Ever be Dissoluble? The

**Christian Marriage**

Rev. Dr. C. F. J. Wrigley of Brooklyn, the writer, has long had experience in the

study of the subject and the legislation connected therewith. Dr. Wrigley quoted the law and the prophets and above all the Divine Master to bear out his emphatic statement that Christian marriage was indissoluble. In 1808 the General Convention of the Protestant Episcopal Church in the United States of America, attended by two bishops, fourteen clergymen, and thirteen laymen, passed a canon that marriage could be dissolved by adultery for one party only and that the innocent party might remarry. This is out of harmony with the Prayer Book and illogical. How can one of the parties remain married and the other unmarried? Speaking of the divorce evil he said it was a disgrace to our country. There were more divorces among our 75 million people than among the 400 millions of the rest of the Christian world. In 1916 there were 125,000 divorces and 100,000 children were thereby orphaned—and of these 50 to 60 per cent. went to Reform school.

He excoriated the modern school of liberal thought which teaches that to obtain happiness for all each must seek his or her own happiness utterly regardless of the social effect. The practical effect of such teaching would be to destroy the State, the Church, and the family. They call this self-realization. What kind of a self is realized? The lower self.

The Rev. R. T. Henshaw of Rye, N. Y., agreed with Dr. Wrigley on his conclusions but doubted whether legislation in regard to marriage were the proper function of the Christian Church.

For the first twelve centuries no priest had anything to do with the legalization of marriage. He believed in the complete separation of the ecclesiastical and legal functions. The marriage should be legalized by the officer of the state and the married parties should then come to the Church for the blessing of God. Marriage was a sacrament which the man and woman perform, the state legalizes it, and the Church blesses it. With such a condition the Church could restrict her blessing only to marriages which represent Christ's ideal.

The Rev. Peter Langendorf of Dayton, Ky., suggested that marriage might be made more difficult and divorce easier. The Church should take care beforehand not to solemnize marriages which are likely to be annulled or end in separation.

The Rev. Z. B. T. Phillips, D.D., objected to criticisms of the Church in this matter and comparisons with Rome which allowed nineteen causes for the remarriage of divorced people. He thought the Church's standards high and her ministry stoutly opposed to the divorce evil.

In closing, Dr. Wrigley said the Church needs legislation which will say "once you are married you must stay married." The very conditions which ruined ancient Rome are with us to-day. There is a crisis and the Church must lead the people out of it.

In the evening the question, Are Moral Values in the United States Deteriorating? was answered decidedly in the negative.

#### Moral Values

The Rev. Arthur J. Gammack, the writer, spoke of the Neo-Paganism which had endeavored to enthrall the world. From it writers had taken their cue, people who think they think, until it appeared as if there were a slump in morals, a relaxation into luxury, the breaking down of moral fibre in constant indulgences. The war has shown us to have better stamina. Temperance is wide spread, legalized prostitution is no longer recognized, the graft of twenty years ago in politics is a thing of the past. No one is taking advantage of the government in this hour of need. The prevailing motives are pure and idealistic. The question to the man of wealth has changed from what will you give? to How did you get what you have? As Ferrara says, the United States is a land of ideals and a country of ideas.

The Very Rev. Frederick Edwards said he had come to doubt the strenuous reformers who protest that the country is doomed. France was said to be weak, England was accused of flabbiness, but both surprised their critics with unexpected strength. And now the United States is surprising people.

We must lay hold on life and not substitute culture. Much may be forgiven if accompanied by vitality.

"Every able-bodied young man ought to be in the trenches. There is no higher army than the army of the United States," he said, pointing out the duty of young Churchmen and theologues.

The Rev. Dr. S. D. McConnell saw Washington in 1861 and again two weeks ago. Both times the city was thronged with soldiers. He contrasted the drunkenness on the public streets, the harlots in front of the White House, and the speculation everywhere in 1861 with the morality, decency, purity, and honesty of to-day.

From beneath have come the streams of purity cleansing the turgid waters of material sordidness and political corruption which for thirty years after the Civil War swept over the country.

To-day there is an exalted moral mood everywhere. We are asked to lay down our lives for humanity because it is humanity. He hoped the Church would keep ahead of the times and not allow the moral standards of the nation to be higher than those of the Church.

The Rev. Paul Micou testified to tremendous moral improvement in the student world. Great advances are being made in temperance, pure living, and the giving up of selfish aims to the service of the community. The student workers have pledged one million dollars for the work among prisoners of war and for the Y. M. C. A. and Y. W. C. A.

The Rev. Robert Rogers spoke of his experience at a meeting of the Academy of Medicine in Brooklyn, N. Y., addressed by a high medical officer of the government, who asserted that out of 40,000 students examined by his office but few were unclean. A finer set of fellows it would be hard to find.

In closing, Dr. Gammack spoke of the conditions as a challenge to the Church to recognize the moral exaltation of to-day and to lead this spirit into all righteousness.

#### FRIDAY

The last day of the Congress showed a considerable increase of interest, as some of the exciting events which had been transpiring had concluded.

#### Our Debt to Luther

The morning's topic was The Debt of the Anglican Church to Luther. The Rev. Stewart Means, D.D., read a scholarly paper on Luther as a man of faith, not a great theologian nor a great organizer, but a great inspiring force and a reviver of piety.

He showed the historical background of the age. Chris-

tianity had expressed itself first in martyrdom and then, when the days of persecution passed, in the renunciation of the world, monasticism. This had an evil effect in placing the secular on a lower moral plane than the religious. It put the laity in the background, encouraged a mechanical form of piety. The doctrine that the Church was holy, not necessarily its members, plunged the world into profound spiritual despair.

Luther's doctrine of justification by faith came as a light to illumine this darkness.

In England, Oxford was full of Lutheranism and John Tyndale, whose New Testament translation gave the people the Gospel in their own tongue, was indebted to Luther for encouragement and inspiration. He visited Wittenberg in 1535. Cranmer, author of the Articles, also felt this influence, visiting Nuremberg in 1532 and marrying a Lutheran wife. We may trace the influence of Luther in three great monuments of the English Church, the English Bible, the Book of Common Prayer, and the Articles.

The Rev. George Craig Stewart, D.D., said the Anglican communion was more indebted to Erasmus than to Luther. Although Luther was the greatest man of his century, and perhaps of all German history, yet he was the father of modern Protestantism, while the Anglican communion in its doctrine, discipline, and worship is Catholic. England had a Reformation of her own, intersected by that of Luther, and the identity was chronological, not theological. He was grateful to Luther for puncturing the drum of Tetzl, the peddler of indulgences, but yet Luther broke with Catholic faith and order, and spoke of bishops as "hobgoblins of the devil".

One stain on Luther was his abandonment of the cause of the people in the Peasants' Revolt. Yet, while not a democrat in politics, he made the ecclesiastical world free for democracy and before the German Emperor he was a true democrat when he said: "Here I stand. God help me, I can do no other"; words echoed by our President in stating this country's position: "Here she stands. God help her, she can do no other."

The Rev. Dr. St. Clair Hester said there was no question that a debt existed. Luther's stand was the culmination of a movement of two hundred years. Where princes, councils, universities, scholars, professors, and saints had failed, this obscure German friar succeeded.

The English Reformation did not break off connection with the Church but secured the continuity of the organization through her orders. The English Church in quitting her errors did not change herself any more than a man when he cleans his skin is a different man from what he was.

Luther must be credited with recognizing the differences between Church and State, in creating the scientific spirit, in dignifying marriage and the family, in purifying social life, and in that impetus to the general desire for learning, which made possible the public school.

In his closing remarks Dr. Means said the tragic part of the Reformation was that it ran to excess and men took the opportunity it afforded to plunge into error. In the choice between a living principle and an historic expression, Luther took the former. He was the first man to put the Apostles' Creed in the forefront of Protestantism.

In England, Henry's divorce came up a long time after the reforming literature of Luther and others had been at work, so that when Henry was ready for the Reformation he found agencies already existing.

Martin Luther was not a great thinker and he often contradicted himself, but he ever insisted that the Living Christ in the heart of man was the only true expression of religion.

The topic for the closing session of the Congress on Friday afternoon, Religious Conditions of the Middle West, was discussed in a paper by the Rev. George P. Atwater and in an address by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the diocese. The voluntary speakers were the Rev. George Craig Stewart, D.D., and the Rev. Frank Nelson.

Mr. Atwater's paper was seasoned with the grace of humor. Referring to the many tongues that are spoken in the Mid-West, he said that the Church was apparently sitting amid the ruins of the Tower of Babel. The adverse conditions with which the Church has to deal are mainly: (1) the constant shifting of the population, (2) the removals from country to city, and (3) from one section of the city to another, the removals from the city to the country of the well-to-do, (4) the stress of modern life, and (5) an epidemic of clubs, lodges, and organizations whose appeal to the imagination the Church has failed to utilize.

The writer drew attention to the fact that there are some twenty millions of unchurched people in the Mid-West, but that the trouble with most of them is that they are "Church-shy", and that the Church has lacked the delicacy of touch necessary to bring them in. Yet the Church would be the torchbearer to lead them out of darkness.

The dominant note of Bishop Reese's address was that a new

era had dawned upon the world, in which the old individualistic religion would give place to a social religion which the new conditions demand.

The forces which during the last twenty-five years have been throttling individualism in religion are the educational and the social. The Protestant denominations which captured the country in the early days were individualistic to the very core, and there are now some eight hundred closed rural churches in Ohio alone. In trying to save itself, the denomination lost its life.

In the end of the year 1916 we saw the curtain fall upon this old condition, and in this year of 1917 we have seen it rise upon a new background, the background of patriotism. Through this unifying principle the spirit of corporate life is everywhere dominant, and all sectional differences are merged in the one great purpose which the war has made imperative. And when the war is over, and the boys come back with their new view of life, it will be with a challenge to the Church, as a social organization, to sustain and perpetuate this spirit of service.

The Rev. Dr. Slattery, the general chairman, in his very graceful closing address, warmly thanked the hosts of the Congress for their delightful entertainment. He spoke of the Congress as about the best that he had ever attended, the papers and addresses all being marked by careful preparation and deep thinking. He answered the question, What is the use of Church Congresses? by saying that they are a call upon the Church to think, and that a Church which does not think will die.

### GIRLS' FRIENDLY SOCIETY ANNUAL MEETING

THE annual event in the Girls' Friendly Society is the meeting of the Central Council, which is charged with the direction of the work of this great organization. Its sessions for the present year were held in Utica, N. Y., from October 18th to 23rd, and were even more largely attended and more useful than usual.

The chief business before the Council was the first formal vote on a new Constitution, which must again receive an affirmative vote in 1918 before it becomes effective. It provides for biennial meetings of Central Council and for Provincial Conferences.

Protective work among girls during the war was one of the chief subjects of discussion. The need for such work in the vicinity of army camps and cantonments was thoroughly recognized, and in order to meet that need it was determined to provide a special committee, with an organizing secretary who shall be a trained worker, with field secretaries, supervisors in each of the eight provinces, and a comprehensive plan of work for girls and with special G. F. S. headquarters in the places of greatest need. For the purpose of carrying this plan into effect, subscriptions were invited and enough money was pledged at the meeting to insure its success. Within a few days after adjournment the fund had reached \$12,210, but still more will be needed. Mrs. Harold Brown, of Newport, R. I., is chairman of the committee.

The sessions began with an early celebration of the Holy Communion in Grace Church, followed by the first business meeting, at which the Rev. Dr. Coley made an address of welcome. The unfortunate absence of the president, Miss Sibley, owing to illness, resulted in the first vice-president, Miss Sara B. Hopkins, presiding. Miss Cornelia E. Marshall presented the plan already outlined for war preventive work.

The report of the department of missions was presented on the first evening. It showed an excellent response to the appeal that had been made to the members for missionary work and a long list of missionary contributions was shown.

The report on social service followed, being presented by Miss Marshall. It showed the success of the plan adopted a year ago whereby the American society contributes a sum to pay the rent for a lodge for girl munition workers in England. The success of lunch and rest rooms was shown, together with the fact that deficits are only trivial, the work being practically self-supporting wherever it is attempted. The value of these rooms, and especially of G. F. S. lodges, was discussed. A new lodge has been established at Fitchburg, Mass., and the offer of Bishop Page to turn the Church School for Boys in Spokane over to the G. F. S. for a lodge aroused enthusiasm. Pittsburgh also is establishing such a work. The increased cost of living and the resultant problems for the girl upon a small wage makes it especially important that these lodges should be provided in cities wherever possible. Red Cross work has been undertaken in many

places, and the surprising result of an addition of more than 4,000 members to the roll of the Red Cross, as the result of the work of a group in Western Massachusetts, was reported.

Features of the second day were papers entitled Learning to Love Pictures by Miss Mary A. L. Neilson and Girls and Books by Miss Mary H. Wilson. Miss Antoinette Greely, of Washington, spoke to candidates on The Teaching of Thrift. The subject of Commendation of Members from branch to branch was discussed at some length, especially through addresses by Miss Katherine Jackson of Utica and Miss Ellen Horner. A report in regard to Traveler's Aid was submitted by Mrs. Warren H. Shattuck. There was a conference of senior members in the afternoon and a reception for all members and associates later, while on Saturday evening a devotional hour was held at Grace Church, conducted by Professor Edmunds of the General Theological Seminary.

The corporate Communion was held on Sunday morning, when about 500 women and girls received. Bishop Fiske was the celebrant. A festival service was held in the evening in Grace Church, when Bishop Stearly preached. A long procession of members and associates, including some seven hundred persons, entered the church in a body.

Important questions relating to the constitution were discussed on Monday, when some changes were made, and an Extension Department was under discussion. Officers were chosen as follows:

President: Miss Frances W. Sibley, Detroit, Mich.

Vice-presidents: First Province, Miss S. B. Hopkins, Worcester, Mass.; Second, Miss Cornelia E. Marshall, New York City; Third, Miss Marian Oliver, Washington, D. C.; Fourth, Mrs. T. P. Noe, Wilmington, N. C.; Fifth, Mrs. R. B. Gregory, Chicago; Sixth, Miss F. F. Campbell, Denver; Seventh, Mrs. J. A. Seddon, St. Louis; Eighth, Miss M. K. Jacobs, Los Angeles.

Secretary: Miss Mary M. McGuire, New York.

Treasurer: Miss Mary B. Anthony, Providence, R. I.

### WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MARYLAND]

THE FEAR of the Lord has always been the beginning of wisdom and we should recognize that fact now as never before. God is at present universally manifesting Himself as the Master of the world through the medium of every contending force, and supremely so in the attitude and expression of those who are doubting His goodness, questioning His justice, and denying His mercy, for in their very condemnation of His failure to correct and control they accord Him the power to do so if He would. The hero Cardinal Mercier most powerfully emphasizes this thought in his war utterance, *The Voice of Belgium*, when he says:

"Many are the thoughts that throng the breast of man to-day, and the chief of them all is this: God reveals Himself as the Master. The nations that made the attack, and the nations that are warring in self-defence, alike confess themselves to be in the hand of Him without whom nothing is made, nothing is done. Men long unaccustomed to prayer are turning again to God. Within the army, within the civil world, in public, and with the individual conscience, there is prayer. Nor is that prayer to-day a word learnt by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form, at the feet of God, of the very sacrifice of life. The being of man is a whole offering to God . . . And even those who murmur, and whose courage is not sufficient for submission to the Hand that smites us and saves us, even these implicitly acknowledge God to be the Master, for if they blaspheme Him they blaspheme Him for His delay in closing with their desires.

"But as for us, my Brethren, we will adore Him in the integrity of our souls. Not yet do we see, in all its magnificence, the revelation of His wisdom, but our faith trusts Him with it all. Before His justice we are humble, and in His mercy hopeful. With holy Tobias we know that because we have sinned He has chastised us, but because He is merciful He will save us."

Let this closing perfect paragraph of the good Cardinal be our honest confession and also, our sufficient absolution for assurance of God's present mercy and the exercise of His future justice in the day of His own wise choosing. And let us not for a moment question the reasonableness of complete confidence in divine authority and absolute faith in ultimate human happiness through the merits of our crucified Lord, whose sufferings for a world's salvation are now being shared by many martyrs upon myriads of crosses of sacrifice for God and country and right in the battle-fields of the world.

## The Influence of Martin Luther

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

Bishop of Delaware

### II

#### III. RATIONALISM

THE effort to trace Lutheran influence in the positive teaching of a modern German reformer has inevitably suggested its negative aspects. Luther's adoption of the theory of knowledge which divorces faith and reason is one which tends more to make men reject an irrational faith than to make them shrink from an infidel rationalism. When choice has to be made between faith and reason, assumed to be contradictory, men choose reason which seems to belong more obviously to this world, rather than faith, assumed to be concerned solely with an uncertain world to come. Agnosticism, infidelity, have always been the consequences of assuming the irrational character, or the lack of interest in the scientific and the practical, of faith and the things of faith. Luther's disparagement of works, as the opposite of faith, led both to immorality on the part of many, like the Zwickau prophets, who reasoned, "So long as we believe right, it makes no difference what we do," and also to reaction in the interests of a sincere and practical Christianity.

It has been frequently noted that there was a disingenuousness in Luther closely akin to Jesuit casuistry, that Luther and Loyola had many things in common. The reason is that Luther's insistence on justification by faith only is very like Jesuit emphasis on justification by motive only, with the consequence in each case that motives assumed to be of faith were too ready to justify the use of immoral means. "Faith only" disparaged both reason and morality: and an irrational faith was often an immoral faith as well. The reaction from this is of course always disastrous to faith itself.

Luther was most emphatic in repudiating reason, if it seemed to conflict with faith. "It is a quality of faith," he said, "that it wrings the neck of reason and strangles the beast, which else the whole world with all creatures could not strangle. But how? It holds to God's Word, lets it be right and true, no matter how foolish and impossible it sounds. All faithful men who enter with Abraham the gloom and hidden darkness of faith . . . strangle reason and offer to God the acceptable sacrifice that can be brought to Him." Statements like these provoked men to choose the light of reason rather than "the gloom and hidden darkness of Faith", and alienated them from thought of a God who wished them to strangle reason. Reaction from such teaching has caused much unbelief; but even more has resulted from following Luther's example. It is strange that a champion of faith should be direct precursor of a destructive rationalism; but such is the case. Luther repudiated reason in other people, if it criticized his faith; but he trusted solely to his own reason for demolishing other people's faith. His practical application of his doctrine of private judgment has been a classic illustration of destructive rationalism.

"Against certain manifest abuses in the Church he quoted the authority of St. Paul. He was reminded that opposition to established usages was virtual repudiation of the authority of the Church as represented in the Pope. This led him explicitly to declare that the supreme and final authority in the Church is not the Pope but Holy Scripture. And this raised at once the question of authoritative interpretation. The Pope had his views of the meaning of Scripture, and quoted Scripture against Luther. Luther would not hear of that. The only interpretation of Scripture he recognized was his own; and this led him to elaborate the doctrine of the sufficiency of private judgment. By this he meant only his own private judgment, since he treated all divergent private judgments in whatever quarter they appeared with indiscriminate denunciation. It was thus that he addressed himself to some of his disciples in Wittenberg: 'Satan has been busy during my absence and has sent you

some of his prophets. He knows whom to send; but you ought to know, too, that I am the only person you should listen to. Martin Luther is the first man in the Reformation; others come after him; he therefore should command and you should obey. It is your lot. I am the man to whom God has revealed His Word. I know Satan and am not afraid of him; I have hit him a blow that he will feel for a long time.' So also to the Zwickau Prophets, who, declaring that Luther was being converted to their understanding of Scripture, began to cry, 'The Spirit! the Spirit!' he tersely replied: 'I slap your spirit on the snout.' Nor did the eminently Scriptural Zwingli please him. 'What a fellow is this Zwinglius! ignorant as a block of grammar and logic and every other science. . . . I regard him as having drawn upon himself the hatred of all good men by his daring and criminal manner of teaching of the Word of God.' Moreover, Luther's difficulties were not confined to expositors of Scripture; he encountered difficulties—even opposition—in the Scriptures themselves. And when the Scriptures dared to say things other than what, according to his private judgment, they ought to say, so much the worse for them! Luther's confidence in his own infallibility became conviction of his own direct and unique inspiration. 'I will go,' he said, 'to the Council of Trent; and may I lose my head, if I do not defend my opinions against all the world. What comes from my lips is not anger of mine but God's.' Or again, 'I have the Gospel not from man, but from heaven through our Lord Jesus Christ.' This was the first practical application of the Lutheran doctrine of private judgment, and is of necessity its classical illustration. It has been the fact, as was perhaps inevitable, that the working out of the principle in history should conform more or less closely to its exemplification in Luther himself. His rough and ready methods of criticism by applying all authority to the touchstone of his own opinion, his virtual confining of truth to the suggestions of his own intellect, were obviously applicable in more ways than one, and might be, as they have been, used in defending denials of what Luther held most dear.

"Modern religious history has exhibited an undue confidence in human reason to fathom mysteries beyond its scope, and an unnatural tendency to deny whatever cannot be immediately proven or understood. There has been an exaltation of reason, which is strikingly irrational; and dogmatic denial of the dogmas of faith on the strength of dogmatic assertion of all dogma's irrational character. Fear of superstitions of faith has often led to greater superstitions of incredulity. It is true that irrational faith in God is imperfect; but it is also true that some sort of faith in God is more rational than no faith, and less harmful than irrational skepticism. The rationalistic element in Protestantism has often neutralized the evangelical, since the net result of Protestant influence in some places has been not justification by greater faith, but the justification of little or no faith at all. The opposition to the overdogmatism of scholastic theology led first to new exhibitions of overdogmatism on the part of Protestant scholastics, and then to repudiation of the dogmas of Scripture, whose authority Protestantism in theory accepts."\*

In the eighteenth century three influences creative of rationalism reproduced something of the spirit and methods of the arch rationalist of the sixteenth century. These were the philosophical teachings of Wolff in Germany, the teachings of the Deists in England, the teachings of Voltaire and the Encyclopedists in France, whence they were imported into Germany by Frederick the Great. Voltaire was to the eighteenth century what Luther was to the sixteenth, and there is not a little in common between the two. Voltaire

\* Kinsman: *Principles of Anglicanism*, pp. 140-144.

defended deism and immortality but attacked all "superstition", meaning thereby any form of definite Christianity. The thought of Wolff and Voltaire prevailed in German universities in the eighteenth century; and during the nineteenth Germany produced a school of critics whose influence tended chiefly to establish Voltairean principles. The first of these was Semler, the precursor of Eichhorn, DeWette, Kuenen, Reuss, and Wellhausen; the most noted were the leaders of the Tübingen school, Strauss and Baur. Strauss in his *Leben Jesu* maintained that the Gospel miracles are all myths, sometimes unconsciously, sometimes consciously, invented; that the central truth of Christianity is only the union of an impersonal God with mankind, the transitory products of His evolution. The criticism of Ferdinand Christian Baur, the chief doctor of the Tübingen school, was of the same type as that of Strauss, and was known chiefly for its estimates of the value of documents. These were all judged by internal evidence tested by Baur's own preconceived theories. Though he usefully called attention to many neglected aspects of Church History, his criticism was warped by his fancies, and the soberer estimates of subsequent critics have reversed most of his conclusions. This method of criticism by imagination, distortion of testimony and objective facts to make them conform to individual notions, is merely a supreme instance of private judgment. The prejudiced character of much nineteenth century criticism is now seen; and many modern critics are tending to maintain traditional positions, not as received from authority, but as discoveries resulting from their own investigations into historical evidence. It is only necessary in this connection to notice that extremes of private judgment in matters of criticism owe an impulse to insistence on private judgment in matters of faith. Baur owes much to Luther, prince of individualists.

Insistence on private judgment inevitably ends in the assumption that religion is wholly a matter of the evolution of self-consciousness, a series of guesses of which each individual need only heed those of his own mind. The ideas of a personal God and revelation are eliminated; and religion is to consist merely of one's own imaginations. The Christian Creed begins with "I believe in God"; the individualist creed is simply "I believe in myself." Self-consciousness alone has authority; all ethics consist of selfishness. At most the individual can subordinate himself to the larger individual, the family or state. This sort of theory, now best known or most talked about as exemplified in Nietzsche and Treitschke, has its counterpart and prototype in Luther. The supreme individualist only limited himself by his conviction of the perfection and superiority of the Germans.

Luther was emphatically a German of Germans; and his popularity was largely due to his self-satisfied devotion to his race. It was as German pitted against wily Italians that he was admired and followed by his fellow-countrymen in his quarrel with Rome. His *Table Talk* is full of expressions of Teutonic self-complacency. "I was born for the good of my dear Germans, and I will never cease to serve them." "The German language is superior to all others; and the German people are more honest, true, and right than all other peoples." "We are all jolly fellows, we Germans; we eat and drink and break our glasses, and lose at one sitting an hundred or a thousand florins." In other words, whatever was German was right; whatever Germans did was admirable. Individualism is patriotic in so far as national interest and consciousness is self-interest and self-consciousness; but a patriotism which is only an expanded selfishness will always narrow, if it does not stifle, Christianity. Luther only expressed in his day what General von Bernhardt, for example, has expressed in ours. "The proud conviction forces itself upon us with irresistible power that a high, if not the highest, importance for the entire development of the human race is ascribable to this German people. This conviction is based on the intellectual merits of our nation, on the freedom and universality of the German spirit, which have ever and again been shown in the course of its history. There is no nation whose thinking is at once so free from prejudice and so historical as the German, which knows how to unite so harmoniously the freedom of the intellectual and the restraint of the practical life on the path of free and natural development."

Luther would have been wholly in sympathy with the spreading of *Kultur* by Krupp guns, since his individualism, either in its personal or in its national form, was so intensive as to blind him to the personal interests of any others. Von Bernhardt is able to quote Luther as one of his authorities for the goodness as well as necessity of war. Luther considered it "a business divine in itself, and as needful and necessary to the world as eating or drinking, or any other work." He defended it not as an occasional necessary evil, but as normal to the life of mankind—as Bernhardt puts it, "a biological necessity." He believed in any action or any method which furthered his own or his people's interests. No German in the past provided a better background for the practical philosophy of Bismarck and Treitschke.

None perhaps, too, has in the long run contributed more to the decay of faith in modern Germany. Luther was exponent of the evangelical principle of personal religion; but he so expounded it as inextricably to entangle it with the principles of heresy and schism. These principles, the names of which we do not like, but the essence of which we ought to avoid, may be reduced, as contrasted with the evangelical principle, "None of self and all of Thee", to versions of "All of self, and none of Thee". Heresy is wilfulness in belief, choosing just so much of our Lord's teachings as one happens to approve and rejecting all the rest. Schism is wilfulness in action, doing just what one pleases without regard to the effect on the society to which one belongs. The Christian accepts the Gospel principle that "grace and truth were given by Jesus Christ", that His Church is the home of grace and truth, which the individual may appropriate through union with the Divine Society. Grace and truth exist in God, by whose gift the individual may appropriate them. Heresy would invent, or at least choose, its own truth; schism would restrict itself to its own self-evolved grace. Neither has use for a Church except of its own making, which may in consequence always be susceptible of its own marring. At best its conception of the Church is that of an accumulation of like-minded individuals; it has no hold on the theory of an organic body of the ascended Christ. Both principles were exemplified in Luther.

In doctrines he held most of those of the Christian faith, because it suited him to do so; he had no hesitation in rejecting what did not suit his fancy. He was pleased to wish to continue in Saxony much of the system of the mediaeval Church; but he rejected what did not suit his purposes, the historic ministry for example, and rent the unity of the Christian body except that he was willing to provide a new principle of unity, *viz.*, unconditional submission to himself. No individual Pope ever claimed personal supremacy as Luther did; no Pope ever made more absolute claims to infallibility. On the whole it would appear that in its ultimate developments his negative influence has predominated over the positive.

This appears in the religious condition in modern Germany. Lutheranism in the strict sense has disappeared, although it survives in some corners of America, whence missionaries are sent to Lutheranize the land of Luther. The Evangelical established Church of Germany represents very little in the way of definite Christianity or practical efficiency. Two-thirds of the people of the German states are classed as Evangelicals, since every subject of the State is so classed except those who have enrolled themselves as Roman Catholics, Jews, or professed infidels. The great majority of those reckoned as members of the State Church are indifferent to religion, many of them open infidels, though not legally enrolled as such. The clergy and theological professors are state-appointees, who, for the most part, seek positions for a living and have often little religious, and usually no pastoral, instinct. As Phillips Brooks once noted: "Modern German Protestantism is the driest thing. It seems to have had no power to develop any poetry or richness. At present it seems to be ground between the upper millstone of a military state and the lower millstone of the learned universities. It was almost a relief to be with the Catholics again this morning."

Church attendance is very poor, though behavior in church is reverent, largely because of love for the music. Children have to take "religion" in school, though this

amounts to little until Confirmation. Lutheran Confirmation has nothing to do with Bishops—Luther abolished them. It is not a divine blessing, a means of receiving strengthening grace, but a sort of graduation from religion, at best an opportunity for an individual boy or girl to exhibit his or her own self-evolved religious views.

"What does Confirmation mean?" asks a governess of the Kaiser's daughter.

"Why, for the boys it means permission henceforth to smoke cigarettes; for the girls freedom to go to balls and parties—that's what Confirmation means in Germany."

Or, as General von Bernhardt notes: "The children as a rule are glad after their Confirmation to have done with this unspiritual religious teaching; and so they remain, when their schooling is over, permanently strangers to the religious inner life, which the instruction never awakened in them."

Pastoral visiting is practically unknown: only one-third of the funerals have any religious service. Yet, as in America, the average person is probably more religious than would appear from outward religious observance.

Theoretically, the Evangelical Church combines Lutherans and Reformed; but, although in "orthodox" circles Lutheranism prevails, the most influential leaders of religious thought are classed as Liberals, the majority of whom are virtually Unitarians in their beliefs. The following extract from the inaugural sermon of Dr. Schwartz in Berlin is typical: "We believe in Christ as an historical personage, whose image has been obscured by fantastic tradition, but whom we reverence as the pure and noble founder of the Church. We believe in the Gospel and in its all-embracing love as taught by Christ. We deny miracles, knowing the universe to be governed by fixed laws; but we recognize the force of love and hope beyond the grave. We protest against the assumptions of our adversaries, that in denying the arbitrary interference of God in the progress of mundane affairs we have abandoned our belief in a living God."

At present there is a tendency among many Liberals to see that, if the historic basis of Christianity be rejected, the whole of it must be abandoned as more than an ethnic religious romance. On the one hand, many are working back toward definite Christianity; on the other, many have adopted a frankly pagan position.

The negative aspect of the sixteenth century revolt was stamped on German Christianity at the outset. "Protestant" is the typically German name. In the beginning, the protest was directed against some authority in the Church and against some aspects of the supernatural: in the end, it has often opposed all authority and all that is supernatural. The result has been increasing disbelief and a chaotic condition among German Protestants. The Evangelicals, although established, exercise comparatively little influence in the State. The Jews are influential, largely owing to their use of the universities: the Roman Catholics are aggressive and gaining strength and political power, in spite of being out of touch with centers of learning. The chaos of Protestantism drives to Romanism many who wish for a definite Christian faith. In Germany, the choice seems to lie between ultramontane Romanism and a nebulous Protestantism gradually drifting away from a really Christian base. The future of German Christianity is uncertain. It is altogether likely that the present crisis in European history marks the end of an epoch, and that within fifty years we are likely to see the clearer definition of issues in the cradle of the Reformation and the revival of a stronger German Catholic Christianity.

To sum up, the figure of Luther is one of the colossal figures in history; and his influence shows many ramifications during the past four centuries. The religious world into which he was born presented Christianity in a form of which formalism, fetichism, and clerical tyranny were marked characteristics. Many constitutional efforts to effect reform had failed. Luther was the chief instrument in inaugurating a movement which has served in many ways to release and exalt the ideal Christianity of the Gospels. The outward expression of faith had become so hardened as often to stifle inner experience of it. Luther stood forth as a doughty champion of the truth that "with the heart man believeth unto salvation." This message was an apostolic message; and he may be considered as one of the first in a line of

modern apostles, which includes not only Cranmer, Spenser, Wesley, and Schleiermacher, but also men like St. Francis Xavier, Andrewes, Dupanloup, Newman, in all of whom appeared in modern form the evangelical spirit.

To all who hark back to the Christianity of the New Testament does the world owe a debt of religious obligation. But Luther's rough and ready methods of attack were over-destructive in their first effects and have been radically disastrous in some of their ultimate consequences. From an extreme of objectivity in religion he swung violently to an extreme of subjectivity, and in recklessly hacking away superfluities of religiousness made deep gashes in the roots of religion itself. In tracing lines of continuity, Luther must be connected not only with the pious army of Evangelicals, but also with the aggressive hosts of skeptics, with Semler, Voltaire, Toland, Bauer, and Nietzsche. If he was largely responsible for deepening the spiritual experience of many, he was also chiefly responsible for the religious chaos in Germany, for many divisions in Christendom which have resulted from private judgments clashing in public. His method of protecting the individual was at the expense of the life of society; and the many social disorders which result from unbridled individualism must be ascribed to influence of his type.

The legacy of the sixteenth century to the modern world was of a mixed character, a bequest of very heavily encumbered blessings. We seem to have come to the end of the era which it inaugurated. May God guide us to preserve all good things gained by our fathers, and prevent perpetuation of their errors with transmission of sad consequences to our posterity.

[THE END]

#### GOD SAVE AMERICA

Land of our fathers, from ocean to ocean

Proudly extending in beauty and might,

Worthy art thou of our fondest devotion;

Thou art our Mother, our service thy right.

Fear not, O Mother, thy sons will not fail thee;

Never more true than when dangers assail thee,

Living or dying, their faith will avail thee.

God save America, land of our love!

Land of our fathers where liberty reigneth,

Fair as the morning and clear as the sun;

Land where the will of the many maintaineth

All that the blood of those fathers hath won!

Health and prosperity ever attend thee!

God the Almighty forever defend thee!

Perish the foe that would mock at and rend thee!

God save America, land of our love!

Shame to the son of our country who falters,

Fears to defend her and play a man's part!

Woe to the son by adoption who palter,

Masking the serpent that coils in his heart!

Shame to the one, and thrice woe to the other!

But to the son who would die for our Mother

Honor supreme as a man and a brother!

God save America, land of our love!

Hail to America, Motherland glorious!

Hail to her banner, for freedom unfurled!

Strong in her God, be she ever victorious,

Striking for right and the peace of the world!

Fear not, O Mother, thy sons will not fail thee;

Never more true than when dangers assail thee,

Living or dying, their faith will avail thee.

God save America, land of our love!

REV. CHARLES F. LEE, in *New York Times*.

THE POWER which thinks and works within us is, according to its nature, a power as never-dying as that which holds together suns and stars. . . . Its nature is eternal as the divine mind, and the supports of my being (not of my corporeal form) are as firm as the pillars of the universe.—Herder.

## On Reunion\*

By the Bishop of Vermont

### II. Moral and Spiritual Qualifications for Dealing With the Question of Reunion

**I**F we are to have a part in the blessed work of bringing about the reunion of estranged members of Christ's body, there are certain moral and spiritual qualifications which are absolutely necessary and must be sedulously cultivated.

1. First, there must be a spirit and attitude of *Penitence*. We must humble ourselves before God in the acknowledgment of the lost ideal. The Church has failed to realize her Lord's design of the One Body bearing its united testimony and so convincing the World and guiding her own members.

(1) Sometimes we can see the faults which have led to divisions. The Church or her rulers have been worldly, ambitious, or arbitrary—provoking if not justifying rebellion—over-stiff and conservative in refusing to adapt her rules or statements to varying circumstances.

(2) Sometimes the causes of division are more obscure. Different sets of Christians have drifted apart. Each must take its share of responsibility. None are free from guilt in the matter in one way or another. This we can always recognize: The loss of Holiness has led to the loss of Unity. As with the individual, so with the body, we cannot rely on the presence and guidance of the Holy Spirit for one purpose, if we are not submitting to His control for other purposes. There is One Spirit of Love, of Truth, and of Purity. If the Church is not inspired and led by Him to Holiness, she cannot expect His illumination for Truth or His control for Discipline and Unity.

(3) In our personal speech and attitude we have to repent of a schismatic temper, shown oftentimes in disparaging, contemptuous, or insulting expressions concerning other bodies of Christian people. The more grave their errors, the more we ought to lament them before God, to humble ourselves before Him "for our sins and for the sins of our people." "We—all of us—have erred and strayed from Thy ways." Common penitence and acknowledgment of wrong is a first requisite for the restoration of the Church's oneness.

2. Along with *Penitence* for the past and for actual conditions, there is need of *Humility* in seeking to remedy them. There must be open-mindedness with regard to views and practices other than those to which we have been accustomed. The Apostle's question applies to us as to the Corinthians, "Came the word of God to you only? Or came it forth from you" as its source? Whatever has proved of real value in the life of large bodies of Christians must represent some element of truth to be regarded with respect, however it may need balancing and guarding. It is this *balance* which the One Church, embracing people of different races and ages and temperaments, is intended to secure, while separated sects tend to exaggerate and distort their peculiarities in isolation.

The more sure we are of our position of privilege and the possession of truth, the more cause there is for Humility (1) in welcoming contributions from all quarters, and (2) in acknowledging how much more spiritual progress our advantages should have brought about.

3. Along with this Humility—regarding every man not only his own interests and attainments, but every man also those of others—there will be *fairness* in judging—making allowance for lack of opportunity, for ignorance, for prejudice—and in *facing facts*, *e. g.*, the presence and exuberance of spiritual life where, in the lack of normal conditions, we might not have looked for it. We shall learn to distinguish between what is *essential* (about which we shall be

chary to lay down the law) and what belongs (as we believe) to the *integrity* of the Christian religion according to our Lord's design. While insisting on the latter, and seeking everywhere to restore what is wanting, we shall never dare to deny or disparage the manifest working of God's Spirit, however this may be beyond ordinary or guaranteed lines. There must be a generous recognition and appreciation of good points wherever exhibited.

4. At the same time there is need of *Courage* in contending earnestly, while humbly and lovingly, for what we believe to be elements of God's plan for His Church, part of His declared mind and will, whether in truth revealed, or means of grace ordained, or discipline enjoined. We must not shrink in cowardly fashion from bearing witness to what has been entrusted to us for the common good, and from making our contribution to the common treasury of the Church. A weak compliance and concession to all vagaries of belief and practice is a denial that ought has been revealed. This applies to Christian morals, *e. g.*, the law of Marriage in its widest extent, as well as to matters of belief or devotion. Comprehension rather than compromise must be our motto. The yielding of every positive and distinctive feature, agreeing only upon a lowest common denominator, is a poor sort of reunion. It surrenders all that is valuable, leaving only a weak residuum of religious sentiment, which will attract few and hold still fewer.

5. This leads to the suggestion of another qualification, *Patience*. Divisions of long standing, involving inherited and cherished prejudices, cannot be healed in a moment. It has taken a long time to get into the present tangle; we can't get out of it quickly. *Short cuts* to reunion, as by ignoring differences or disregarding existing rules, are likely to lead to fresh troubles and complications. It is not a patched-up peace that we want, but a solid and enduring reconciliation based on a common recognition of God's mind and will, and a common surrender thereto.

6. Since the task is of great difficulty, it is clear that we can only hope for its accomplishment by the aid of God, and therefore we must be diligent and earnest in *prayer* for Him to direct and prosper our efforts. But there is a further and deeper need than this for a *Prayerful Spirit* in our undertaking. With regard to every matter we must get rid of, or rise above, the idea of prayer as a calling in of God's power to bring about the accomplishment of our plans or desires. Prayer is much more truly thought of as the putting ourselves at God's disposal that He may work through us for the accomplishment of *His* will. Then of course it involves the lifting up of our hearts to learn of Him, to see all things, so far as possible, from His point of view and in His light; this carries with it the surrender of all self-will and prejudice, and our *waiting upon God* not in idle passivity but with alert readiness to follow His guidance in the execution of His designs. It is by calling forth the aid of the Holy Spirit of truth and love, and by yielding ourselves to His inspiration, that the reunion of Christians is to be brought about. As all the members of the Body are really animated and governed by the One indwelling Spirit, so will its wounds and rents be healed. For a spiritual work spiritual means must be employed.

7. So—for a last word—*personal devotion to our Lord Jesus Christ* must be the ruling motive of all our endeavors. Love for Him, and in Him for all who belong to Him and acknowledge His Name, with a desire for their highest good, will raise us above all merely controversial aims or petty ecclesiastical rivalries. It is *His* honor which is sought; *His* truth which is to be propagated; *His* desire which is to be fulfilled—"that they all may be one, . . . that the world may believe." [THE END]

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

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## ORGANIZING A LABOR CLEARING HOUSE

THE first endeavor on the part of any city or state in the United States officially to organize a labor clearing house is being made under the auspices of the State Defense Council of the State of New York. This council, of which the governor is chairman, appropriated the sum of \$10,000 for a clearing house for employment offices. The Mayor's Committees of New York City are contributing a like sum. The actual organization of the clearing house will be conducted under the auspices of the Division of Industry of the council and in close cooperation with the State Bureau of Employment, which is part of the Industrial Commission. The organization of this clearing house was made possible, to a great extent, by the previous organization formed among the non-commercial employment offices and has been greatly strengthened by the fact that U. S. Commissioner of Immigration Howe, of the port of New York, has discontinued the Federal Employment Service in this district, in the realization that the council, in conjunction with New York City, was the proper body to perform the proposed functions. The entire budget for the clearing house is approximately \$20,000, of which three-fourths will be spent in the form of salaries and the balance for fixtures, supplies, and other expenses. The business is practically all conducted by telephone, and already about half a dozen trunk wires are being used. The work is divided into a men's and women's department, and the number of cooperating offices to which the daily labor bulletin is sent is over a hundred. The laws of the State of New York do not allow the clearing house to cooperate with any agency which charges a fee for employment service.

The method of operation of the clearing house is as follows: The clearing house receives, by telephone, from all the non-commercial employment offices in the city, a complete daily record of unfilled orders from employers. A bulletin is published every evening and distributed by mail to all of the cooperating agencies. In this bulletin is published a resumé of the day's unfilled orders as turned over to the clearing house by the cooperating offices. The cooperating offices use the clearing house by requesting that orders which appear on the bulletin be transferred to them. In short, an employer telephoning either to the clearing house or to any one of the cooperating offices receives the advantage of having his order placed before all the non-commercial employment offices in this city, in the event that the office to which he originally gave the order can not fill same. It is now proposed that this work also be reversed, so that any special applicants who register at the employment offices may have their applications sent in to the clearing house, and effort made to distribute that information also to all cooperating offices.

Samples of the forms used at the clearing house can be obtained by writing to Morris L. Ernst, manager, 44 East Twenty-third street, New York City.

## NEW BABY-SAVING STATION IN PHILADELPHIA

A baby health center and dispensary, which will be one of the largest baby-saving stations in the country, is shortly to be established by the Babies' Hospital of Philadelphia. A site for a large four-story "airolite" building and yard that will involve an expenditure of almost \$100,000 has been selected, and work will begin at once.

Among many distinctive features will be a roof garden, where mothers may take their babies on hot summer nights to sleep on comfortable cots. Daily clinics for sick babies, prenatal clinics, prophylactic clinics, a lecture hall to accommodate 150 people, who will be taught baby hygiene, and laboratories are among other features of the plan. Home supply and social service departments will be important branches of the work to be done by the center. The need

for intensive social work in saving babies was pointed out by Sydney G. Davidson, the executive secretary of the Babies' Hospital. The home supply department will provide bed-clothing, cribs, cradles, and everything pertaining to baby comfort, to poorer people in the congested section of the city.

"We must keep down the death rate of babies," said Mr. Davidson. "And the only way to do it is by preventive work, and that is to be done by this center. When it is realized that there are annually twenty thousand to twenty-two thousand sick babies and that one-fourth as many die, the tremendous need for proper medical attention of the little tots is understood."

## SCHOOL CENTERS AND DEMOCRACY

In America for a hundred years the public school and teacher have been in closer touch with families and neighborhoods than even the local politician. According to the *Community Center*, the teacher in most neighborhoods reaches 75 per cent. of the people through the pupils. The wonderful assimilation of millions of immigrants to American ideals through the American school system has been the marvel of Europeans, no less than of ourselves.

A finishing touch to that system is being added by making the school and its adjunct, the play field-house, the educational home for all of us, adult as well as juvenile, who need education in any or all of the arts of life—physical, intellectual, social, and civic.

In the words of the editor of the *Community Center*: "Especially now in war time, as reports on other pages show, what a powerful agency is here at hand that did not exist twenty years ago—school centers by the thousand to reach entire neighborhoods, across all barriers, and prepare them to cooperate with the government in the greatest struggle democracy has ever had to make."

## SURVEY OF NORTH CAROLINA PENITENTIARY

Governor Bickett of North Carolina (who by the way is a Churchman) shortly after assuming office had a survey made to ascertain concerning the prisoners in the state penitentiary the crime for which each was committed; the term of sentence; the time served; behavior while a prisoner; age and physical condition. He then made a careful study of the results and personally conducted an investigation in regard to the circumstances under which each person was convicted of crime. As a result he has granted a number of pardons to those who, in his judgment, either had expiated their crime or concerning whose guilt there was a reasonable doubt. He paid particular attention to those who appeared to be friendless or to have been forgotten by their friends and relatives.

MINNEAPOLIS recently celebrated a Health Week. All agencies of publicity were enlisted to impress the message of public health on the minds of the people. Health films and slides were shown in the motion picture theatres, the feature film being "The Street Beautiful". Similar cooperation was obtained from the churches, October 7th being proclaimed as Health Sunday. Local pulpits were filled by physicians, social workers, and Red Cross nurses who gave messages of health. Fifty "Minute Men" visited the schools, shops, and factories and spread the gospel of care of the teeth as a means of staving off disease.

THE BISHOP OF MASSACHUSETTS and John M. Glenn represent the Episcopal Church on the Executive Board of the War Time Commission of the Federal Council of Churches.



# 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.

## SUNDAY SCHOOL INSTRUCTION AND WORSHIP

[ABBRIDGED]

To the Editor of *The Living Church*:

SO much of interest in the matter of religious education has been written by Canon De Vries and Dr. Gwynne, that it might seem to be superfluous to attempt to add anything in defense of Sunday schools in general or the G. B. R. E. course in particular.

From one, however, who has introduced the G. B. R. E. course in its entirety, a bit of personal experience may be helpful.

First, as to personal experience with what the Sunday school does. This school for the past thirteen years has had an enrollment of between 350 and 400 members, not counting cradle roll or adult Bible class work. This, so far as children under sixteen is concerned, is the average size of the denominational school for those ages, their large enrollment being the result of adult classes.

The school has in all of its history been under the supervision of a clergyman and his responsibility has always been entire and absolute.

In that time (thirteen years) the school has either directly or indirectly contributed about one-third of the present active communicant list. Directly, it has furnished the material for a large choir of boys and men. Out of the six lay readers of the parish, five are graduates of the Sunday school, four are ex-choir boys, one is a division secretary of the school, and two are Sunday school teachers. Out of a teaching staff of some thirty-eight teachers for the current year, all but three are graduates of the school and the larger part are graduates of the normal class. In other words, thirty-five out of thirty-eight teachers are the direct products of the school. This has been done in the midst of a very shifting population and so far as the observation of the writer is concerned it is about the normal average result of any Sunday school under a continuous pastorate extending over a reasonable term of years.

The G. B. R. E. course was not introduced because of any doctrinaire theory, but in order to make a successful school more efficient. With all due respect to the Massachusetts Federation of Churches, I greatly doubt that it is a correct statement to say that the average Roman Catholic child receives 480 hours of religious instruction per year. This means over an hour of classroom instruction a day and I know that this does not obtain in this city except possibly in some few parochial schools.

With equal respect again to the Massachusetts churches, I would say that in my judgment it is perfectly possible for the average church to have "both a teaching force, an organization, a financial budget, and adequate time to instruct every American child belonging to it in the Christian religion." That is to say, it can give the child a working knowledge of who Christ is, what He said, and what He did while on earth and it can train him *how* to pray, worship, and work in the Church of God. It cannot, of course, make him fulfil his baptismal promise and continue in the same all the days of his life.

Religious training cannot be done in the classroom as can the teaching of arithmetic, for it is not merely teaching *per se*, it is training in the art of Christian living. This each individual congregation must do by many kinds of contacts, each tending to drive home to the child the fact that he is a member of the congregation and that he will be expected to take his part in the same when he arrives at adult age. The Roman Church does not accomplish its results in the classroom but in the Roman atmosphere with which it manages to surround each Roman Catholic family, and the same is true of the Jewish Church.

It is perfectly possible for the average church to give the child between the age of nine and sixteen from three to eight hours of weekly contact with the Church as an institution and so to cultivate loyalty to it as something that has touched all sides of his life. This is more easily done in the small town than in the large city.

The reasons why we introduced the G. B. R. E. course are as follows:

1st. It gave the maximum amount of information in the minimum amount of time.

2nd. It stressed Church loyalty all the time.

3rd. It gave the teacher adequate helps which applied directly to the lesson in hand.

4th. It made an attempt to create a Church atmosphere at home by giving the parent something definite to teach the child.

5th. It made an attempt to give him some idea of the Church as a continuous institution in a way he might possibly grasp.

6th. It attempted to teach the child how to read the Bible and how to pray and worship.

7th. It put all these things in a practical form which the busy clergyman could easily obtain.

8th. As a result the teachers are working harder this year than ever before.

With regard to the much vexed question of training the children to worship, I fear we must begin with ourselves. There are three well-recognized types of public worship, the non-liturgical and informal type, the type represented by Morning and Evening Prayer, etc., in our Prayer Book, and the Eucharist. The first of these requires the minimum of mental concentration, the last demands the maximum. To use the last for educational purposes, coupled with catechetical instruction, places upon the children a very heavy mental burden.

We ought to realize, also, that it is educationally impossible to train anyone to like both a formal and an informal system of worship. If trained in formal worship, worship of an informal nature, except for special occasions, will lack depth; if trained only to use informal worship, a formal system of worship will seem irksome and full of restraint. In other words, to take the child to a formal service in the morning and then to take him to a "brighten-the-corner-where-you-are" service, in the same building, at night, is utterly confusing to his religious experience. It is like learning two different systems of shorthand at the same time. The child learns his method of worship not from the Sunday school but from the Church. The Church, therefore, must determine its method before it can teach the child. If it has no method then it cannot teach any. The Roman Catholic, the Jew, and the Protestant alike have consistent methods of worship which they teach their people. We are so eclectic that it adds greatly to the task of teaching the pupil how to worship. This is not intended in any way as criticism of any method of worship but only to emphasize that in the present chaos the G. B. R. E. has handled this question with remarkable clearness and breadth.

Washington, D. C.

CORNELIUS S. ABBOTT.

[ABBRIDGED]

To the Editor of *The Living Church*:

IN the discussion of the Children's Eucharist by Dr. De Vries, which takes up the Religious Education department this week, it seems to me that one of the essential objects of the service is not even mentioned, namely, the impressing upon the children that their first duty on Sunday is to assist at the Holy Eucharist. Ideally a children's Eucharist would not be needed for this purpose, for parents would take their children to church and make it clearly understood that the Sunday school was for instruction, not a substitute for church. But as a matter of fact the majority of our children are not brought to church by their parents and are encouraged to believe that Sunday school is the children's church. It would seem, then, that the best thing we can do is to make it the children's church. With simple instruction, simple music, the children enjoy the service, and they know from the very beginning what their duty is on a Sunday morning.

It seems to me, moreover, that much may be said against the arguments advanced by Dr. De Vries. Taking the several headings used in the article:

(1) "The Eucharist for trained Christians". The exclusion of the catechumens in the early Church was not on intellectual grounds, but because they had not been baptized. The question of reviving the practice of excluding the unbaptized is not germane. Our children presumably have been baptized and have the inalienable right to be present.

(2) "Primary Department usually excluded". Why? Those who saw the tiny children at the children's Eucharist which closed

a children's mission recently conducted by a priest of the Order of the Holy Cross would scarcely advocate excluding them. It is true that they fail to understand most of the service; but neither do they understand the Sunday school devotions which your department editor believes "should be shared by the entire student body from the youngest to the oldest."

(3) "Unconfirmed should be excluded." Again, and more vociferously, why? Never, in the history of the Church, has Confirmation been made a requisite for attendance. Half of my acolytes are unconfirmed. They all begin their work in the sanctuary long before they are confirmed. Shall our Lord's baptized children be prevented from worshipping Him in the Blessed Sacrament? The idea is monstrous.

(4) "The Problem of Order." I wonder whether the lay workers mentioned in the article tried to keep order in the school-room fashion, by demanding order and rebuking disorder, or whether they tried to lead the children in worship and prevent disorder simply by keeping the children's minds filled with the work in hand, the worship of God.

As to the three other sections of the article, the contention that premature familiarity leads to irreverence is a matter of personal opinion. My experience with my own children and those of my Sunday school leads me to reject that supposition. That the children's Eucharist is advantageous at intervals, rather than weekly, might be true apart from the first point which I brought out above; but here, again, my experience leads me to think otherwise. Finally, I agree entirely with your department editor that the children's Eucharist is not the only pedagogical instrument, but should certainly be supplemented by other methods of instruction. In fact, to my mind, it should not be thought of as instruction at all, but as the worship of the children. Of course the children must be led in their worship, must be taught how to worship; but they should not be told that they are being taught. Their instruction in Holy Scripture and the doctrines of the faith should be an entirely separate affair. An hour and a quarter will amply suffice for the Eucharist and for an instruction period, whether the latter be carried on by classes or catechetically.

Mechanicville, N. Y.

FRANK DAMROSCH, JR.

[ABRIDGED]

To the Editor of *The Living Church*:

**D**R. GWYNNE'S letter advocating "drill in united worship" as the first item in religious education, and Canon De Vries' article on the difficulties of the Children's Eucharist, move me to divulge the use in my Church school.

At the suggestion of the teachers, the school service was changed from the end of the session to the beginning, the idea being that something more substantial and compelling than mere "opening hymn and collects" was needed to wean the pupils' minds from the secular interests they bring in with them to the religious interests which are to be offered them.

We use the following schedule for "opening services", securing something more than that expression connotes, introducing the children and accustoming them to all of the Church's services for regular use: First Sunday, Matins (one lesson); second Sunday, Litany; third Sunday, Eucharist; fourth Sunday, Evensong (one lesson); fifth Sunday, Baptism or altar service.

To throw more light on this plan but keep this letter within limits, I add the following undeveloped notes. 1. The school meeting at the close of the 10:30 service, the parish choir stays and serves, with enjoyment. 2. The hour being rather late for communions, the eucharistic side is the one accented. 3. The services for the second and fifth Sundays being quite short, there is an instruction, usually on worship. 4. The school assembles in the church, congregation-wise, for the service, and at the close adjourns to the schoolroom for the lessons. 5. The plan worked badly at the beginning, owing to restlessness and inattention, so that I nearly gave it up. But on the second and third rounds there was perceptible improvement, increasing familiarity and interest after instructions being the apparent reason.

Faithfully yours, HENRY ERSKINE KELLY.

Bridgeport, Conn., October 20th.

#### ENGLISH VISITOR IN LENT

To the Editor of *The Living Church*:

**T**HE Rev. Bernard M. Hancock, vicar of St. James' Church, Southampton, England, hopes to spend next Lent in this country, giving missions, quiet days, and special sermons and addresses, in course or singly. He is already tentatively engaged for Passion and Holy Weeks; but I shall be glad to transmit to him invitations for other dates. He means to devote offerings received to the work which he is doing in the poorest part of Southampton among 9,000 residents, besides the sailors

and soldiers, American as well as British, who find St. James' the nearest church to the docks. The Bishop of Winchester writes to me:

"The Rev. B. M. Hancock is a priest of good standing and entirely blameless character, of an eager and intrepid spirit, who is gallantly battling with a tremendously difficult position in the poorer part of Southampton, with no helper and with very little funds. I can heartily commend him."

I am asking you to reprint with this an article lately published in the *Commonwealth*, which gives a vivid idea of the work at St. James'. I may add that the vicar was formerly a Winchester diocesan missionary:

"Let us now come into a Sunday Agape at St. James'. The parish Eucharist, which began at 10 o'clock, is ended. *Nunc Dimittis* has been sung, the choir has returned to the vestry, the last private prayer and thanksgiving have been said. The congregation rises from its knees, the children march out to the school, some of the elders go straight home—those who made their Communion and who now seek to 'break their fast', and others who can spare the time, pass by another door into the small lean-to iron room next the church. It is a poor room for a parish of 9,000 souls; and, like the rooms of the poor, it plays many parts. The toys that are heaped together on the top of a low cupboard remind us that during the ten o'clock service it has been a 'crèche', where babies have been cared for while their respective mothers have been worshipping with angels and archangels at the holy service. Down the room is a long table with a white cloth and a goodly array of cups and saucers; in the center is a money-box into which folk place pennies to pay for the cost of the meal.

"The folk who are now taking their places are a mixed assembly, old and young alike: but none sit 'below the salt'. For some it is a first visit, but they are not allowed to feel shy for long, for the partaking of a common meal soon leads to the making of friends and the realization of fellowship. That old lady at the top has just come out of the workhouse infirmary; the lady who has been given the nickname of 'mother', and who is always the soul of the gathering, is welcoming her back; two Australian soldiers, just passers-by, receive a specially warm welcome, for they, too, are of the body. In a corner, a little apart, is a group of mourners, a mother, three small children, and her friends; the husband is at sea. He has not heard the news yet. It is long since some of this group have been to any kind of religious service, but they must come on the Sunday after the little child's funeral, and though it was a struggle they must be at the ten o'clock service, for they had been told that at that service the names of those whose bodies had been buried during the week were read out. Such a personal touch reveals more than many sermons that we are all one family. The spoken and the silent sympathy of those who are partaking with them of this simple repast helps to lighten the burden of sorrow. A young engaged couple next attract attention. Good-humored chaff is made about them. At the top end is a group of men, of the older sort, increasing a fellowship already begun, and drawing into it others who are here for the first time. One of the marked features of these gatherings is the way in which the regular attendant considers himself as a part host who must make the stranger and newcomer welcome. Watch that young man effecting an introduction by offering some newcomer a cigarette.

"The thing that strikes a stranger is the atmosphere of good fellowship. This atmosphere has been largely produced by this Agape, following upon the Eucharist.

"On one memorable occasion the Bishop of Winchester and his lady were with us: as he left he remarked to one of the officials, 'This is very humanizing.'"

Yours faithfully, WILLIAM HARMAN VAN ALLEN.

28 Brimmer street, Boston, Mass., October 10th.

IN THE day of gloom is there not somewhere to be found a bright spot or a cheerful corner? Said an invalid to her physician: "I simply don't know what to do with myself when the wind is from the east." To which her sensible physician replied: "You can't stop the wind, but you surely can get into a cosy south room as far away from it as possible, and find some pleasant employment." It was good advice for a nervous little body, and it is good advice for spiritual natures which may be needlessly shivering in the east winds of raw depression. Seek the pleasant spot; do the pleasant work; cultivate the pleasant disposition; and—let the east wind blow.—*Biblical Recorder*.

BE NOT uneasy, discouraged, or out of humor because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge!—*Marcus Aurelius*.

# RELIGIOUS EDUCATION

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

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

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

**Growing Fees of Church Preparatory Schools**

THE increased cost of living and the rising scale of salaries for masters are making the problem of the maintenance of Church preparatory schools for boys more difficult every year. To meet these increases in expenses, the tuition and boarding fees have steadily advanced until they are about twice what was charged in our best schools twenty-five years ago. They are getting to the point where only the rich can send their sons to our schools of greater reputation and cost, and where there are several sons in a family it becomes a very serious matter for all but the very richest men.

**Debars Pupils from Best Sources**

The problem is magnified by the fact that it is generally recognized that the present charge of say \$1,000 a year is the maximum that should be charged for schooling. Yet war conditions and the labor outlook would indicate that expenses are to go still higher. Furthermore, the very salt of such schools has always been composed of the sons of men of moderate means, especially clergymen, lawyers, physicians, and teachers, whose incomes are modest. And the prices of these schools have already become prohibitive for them.

It has been in the mind of some leaders in our Church preparatory schools to provide a large number of scholarships, each to cover a pupil's school expenses either in whole or in part, chiefly the latter. But, after all, this is only a partial solution of a widespread need, for it is inconceivable that sufficient scholarships can be established to meet the situation in any large way. Of course, our universities, colleges, and technical schools are doing their work very largely on the basis of income from endowments rather than tuition fees. But again, at the present outlook it would be a long and hard pull to secure sufficient endowments for our preparatory schools to solve this problem with any approximation to the need.

**Father Sill's Solution**

As is known to many, Father Sill of the Order of the Holy Cross, some ten years ago, devised and worked out at Kent School, Connecticut, a practically new solution of this problem. The boys of the school do all the domestic and out-of-door work of the school except the cooking and the laundering, including, under the supervision of an expert farmer, the farm and garden work. Consequently, Father Sill is able to give his patrons the educational and religious privileges of a first rate Church school at a very low rate. And so many seek to profit by it that the school has grown to one hundred and fifty pupils, and many more could be taken if there were room and if it were adjudged advisable to admit them. Wealthy people are seeking, too, to have their sons profit by the discipline, morale, and training involved in working for themselves, and if these were accepted the school would doubtless have little room for others.

The Loomis Institute at Windsor, Conn., Mr. N. H. Batchelder, headmaster, is not a Church school but a non-sectarian preparatory school for boys, of the first order, and has adopted the same principle, with eminent success. It is evident that this plan not only enables many to get a first-rate secondary education who could not otherwise do so but also is of distinct value in the training of boyhood for life. Furthermore, the boys are very happy to feel that they are helping their parents to give them their education. It is not found that the boys in any way lose caste by doing what is often regarded as menial work, and they are themselves very proud of doing it. Certainly, visitors to Kent School find the work extremely well done, and the boys, as waiters at the table and in their contacts with the guests, are very natural, very obliging, and exceptionally hospitable,

feeling, evidently, a responsibility for the school's guests, as though they were their own personal guests.

At the conference of masters in Church schools at Kent in September, this plan in its details of working was a subject of great interest and of frequent discussion to the sixty or seventy headmasters and other masters in attendance. Father Sill read to the conference a list of some ninety jobs in the school, attended to by the boys and supervised by the prefects. It was evident at the conference that the secondary schools of the country are confronting a very serious problem because of greatly increased expenses and inability to procure servants, and it was again and again suggested at Kent that the real solution is the taking over of much of the domestic and outside work of the school by the boys, and that the war offers an exceptional opportunity for the introduction of this democratic and thoroughly American plan into a great many of our schools in which hitherto it has been regarded as impossible. The Rev. Dr. Drury, rector of St. Paul's, Concord, N. H., was evidently very sympathetic to the whole plan and stated his purpose of introducing certain parts of it into St. Paul's as speedily as possible.

**Vassar's Contribution**

A recent announcement that twelve girls of Vassar had raised sufficient garden stuff this past summer to supply the whole college faculty, the student body, and the servants with the necessary garden food to last until next summer, indicates the feasibility of like reductions in expenses in many of our Church schools, and especially those with sufficient grounds to make gardening on a large scale practicable.

**Better Results Achieved**

Besides the economic and ethical values of this method of school management, it would appear also that efficiency looks in the same direction. The boys under supervision get better results than the modern servants. For years the student bodies of West Point and Annapolis have done their own bedroom work under the supervision of officers, and have done it well. It is not often that rooms are as well taken care of and as neatly kept, and beds as well made, as the visitor observes in the U. S. Military and Naval Academies, and it can surely be made the same at our great schools, where the boys are American boys in no fundamental respect different from the pupils of West Point and Annapolis. In fact, at a certain house where one son is at Annapolis and the other at one of our Church schools, and where both are given the privilege during vacations of bringing many of their companions as guests, it has been noticed right along that not only in their rooms but in all their ways the school-boy son and his friends are rather slipshod, easy-going, and careless, while the boys from the national military school are quite the reverse in all respects and at all times.

In the introduction of this plan into a school, not only can the foregoing reasons be presented to the boys, but also their love of their school can be pleaded. What they can do for *alma mater* is always a powerful force with loyal school-boys, and their ability to make their school still more efficient and still more American, and the beneficiary of many other boys who otherwise could not profit by its privileges, will appeal to the best element in every student body.

On the religious side it may be observed that such honest toil and simple tasks will put the boys on a level with the humble home of their Master at Nazareth, and will bring them into practical and effective sympathy with His heart and mind. The training and the experience will also doubtless lead our sons in the next generation to a love and maintenance of a simple and wholesome home life that will add greatly to the purity of manners and the development of character in America.

Furthermore, this plan of school management would surely be likely to bring the young men of our more favored classes into a better understanding and fuller sympathy with all labor, and would bring them to realize that the working man is engaged in a calling that has its own dignity and worth.

Now it may seem to some of the readers of this editorial that the writer on this occasion has gone far afield from the proper domain of religious education, but the Church preparatory school is a region of education for which our Church has shown special gifts, and the boys of many American families are obtaining their education, their ideals, and their training for life in these institutions. The editor believes that Father Sill in the development of this plan at Kent has made a very valuable contribution to the training of young Americans for the service of the Church and the nation, and he has presented some of its features on this occasion, hoping thus to lead some who are engaged in this work to study the Kent plan and to introduce it into their schools. Father Sill also follows wise and sane and thorough methods of religious instruction at Kent, and it would be very helpful to the cause of religious education in America if his methods in this field also were widely followed. Then the Church would be receiving from the Church preparatory schools in very large measure what she now receives but scantily, namely, a body of young men thoroughly trained in Christian principles, and thoroughly loyal to the Church, desiring to serve her in the ministries both of the laity and of the priesthood.

### ON THOSE THAT DIED YOUNG

(In mem. H.B.R.; D.A.G.B.R.)

Within this wind-swept, lonely hill,  
That never peasant-plough shall till,  
In alien lands beyond the foam,  
Afar from all that made them Home—  
Sharing an unmark'd, common grave,  
Here sleep the young, the free, the brave.

The veteran of a score of wars  
May fight again, and boast his scars,  
May add fresh laurel to the wreath  
Which crowns the brows that fronted Death:  
But these—so young, so true, so dear,  
These gallant boys—why lie they here?

They joined their shout to the battle-cries!  
They faced their foe with laughing eyes!  
Wounded and torn, they set at nought  
The agony that on them wrought;  
Defied the pain, and flouted Death,  
Exulting with their latest breath.

When all the battle-noise is still,  
Our feet shall visit that far hill;  
Pause on this later Calvary,  
Where spreads God's acre, fair to see;  
Our eyes shall shed, where heroes died,  
One only tear—the tear of pride!

HAROLD RYLEY.

### ALL SAINTS' DAY

For all Thy saints who dwell this day with Thee,  
When Nature with a brilliant pencil paints  
The world with symbols of Eternity  
For all Thy saints,

I make this prayer; for everyone who faints  
Beneath the burden of what Life should be  
And is not—feels the clay's restraints:

O Lord, grant that we walking faithfully  
'Mid worldly struggles, free of worldly taints,  
May win the joy that waits eternally  
For all Thy saints.

NORREYS JEPHSON O'CONNOR.

### THE Y. M. C. A. IN THE CAMPS

BY NOLAN R. BEST

THE religious problem of the camps is not a case for handling indirectly at polite arms' length. It is a case for close grips. It is a case for direct application of immediate measures. It is a case for straight talk, naming names—naming the things that ruin, naming above all the one Name that helps. And there is no time to lose. These men are summoned by their country to learn a terrible art, to risk a manner of living all exposure and peril, to venture everything—no less exposure and venture for the souls of them than for their bodies. Something must be done quick in moral training as well as physical, not simply to support their courage but also to stiffen their ideals and harden their determination against the thousand and one subversive influences that beset the whole rough march of the soldier from peace to war and back again.

Under pressure of this consciousness which experience has taught with startling promptness and inevitable emphasis, the evangelic impulse at the core of the Christian heart is challenged as it has seldom been challenged heretofore in either the Church or the Christian Association. To be sure, many of the conventional ways of evangelism are in the nature of the circumstances inapplicable in camp. Honest regard must be had to the fact that the army cuts a complete cross section through the whole diameter of American life and includes therefore every stratum of religion imaginable—Catholic and Jewish as well as Protestant along with all the nondescript sorts and the rankest forms of irreligion. And the army is certainly no place for trying to beat down one kind of dogma with another.

But it is a joy on the other hand, in this atmosphere which magnifies the common denominators of religious faith, to find dogmatic prejudices crumbling to nothing which have heretofore built sound-proof walls in front of the Gospel. When you see Catholics and Jews thronging Y. M. C. A. religious services, and hear Catholic priests and Jewish rabbis advising their co-religionists in the ranks to appreciate the Christian work which the Y. M. C. A. is doing—as you may in almost any camp—the conclusion to be drawn is not that the Y. M. C. A. has weakened down its message but that men who once imagined something obnoxious in the evangelical offer of Christ have come to think differently. And they think differently because in the stress of army experience any religion becomes precious which speaks to men of a Helper. Camp, let us say again, is a place where everybody needs help.

There was never such a pull before to tell men about anything and everything that one has relied on in his own life, and the sheer blunt truth is that a man who doesn't turn an evangelist of some kind or another, when he gets in contact with this multitude of youths, has little or no religion of his own—one can hardly help saying, little or no character.

Certainly the forthright men whom the Y. M. C. A. has sent into the camps can not be guilty of any failure in that line. And the strong ministers of the Gospel and outstanding Church laymen whom the Association is inviting into every one of its hundreds of buildings and tents every Sunday will not fail—they are not failing—to speak for Christ every time—for a Christ able to save a man from temptation and to keep him pure and true in the country's service and in the honor of his own manhood. A Saviour all-loving, all-sympathizing, all-powerful to sustain—practically everybody listens greedily to that story; and the old sneers as well as the old dismissals—"no consequence to me"—have disappeared. It is of consequence now. And, most wonderful of all, the "offense of the Cross" seems to have ceased. In soldier audiences, where all alike have made some tremendous sacrifice, it no longer sounds foolish for men to be talking of One who made it the supreme business of His life to sacrifice and who taught men that sacrifice is a man's supreme glory and his noblest fate.

I VALUE MORE and more every day the signs of simplicity, the people who say what they mean and as they mean it: who don't think what they think is expected of them, but what they really feel; who don't pretend to enjoy what they don't enjoy, or to understand what they don't understand.—A. C. Benson.

# 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.
- 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. JOHN R. ATKINSON has been elected rector of Holyrood Church, in succession to the Rev. Dr. Stuart Crockett, lately deceased.

THE Rev. W. H. ATKINSON has resigned the rectorship of St. Matthias' Church, Detroit, to serve as chaplain of the Fifteenth Michigan Infantry, and is now in Texas with his regiment.

THE Rev. H. C. ATTWATER has accepted the call to the rectorate of St. Matthias' Church, Detroit, Mich.

THE Rev. WILLIAM BEDFORD-JONES has accepted a call from St. James' Church-by-the-Sea, La Jolla, Calif., and will also serve as chaplain of the Bishop's School for Girls. He enters upon his new duties after the first Sunday in November.

THE Rev. HENRY BEDINGER should now be addressed at Queens, N. Y.

THE Rev. HARRY INNES BODLEY, for more than eighteen years rector of St. Mark's Church, New Britain, Conn., has resigned, to take effect November 1st. The Rev. Mr. Bodley has been elected rector emeritus, and will reside in Springfield, Mass.

THE present address of the Rev. C. MONTGOMERY BUDLONG is Colville, Stevens county, Wash.

THE Rev. E. E. COBBS will be instituted as rector of Christ Church, Nashville, Tenn., on Sunday, November 4th.

THE Rev. GEORGE H. CORNELL, D.D., has resigned as rector of the Church of the Ascension, Sierra Madre, Calif., and on November 1st retired, for reasons of health, from parochial work. Until further notice his address will remain unchanged.

THE Rev. GEORGE F. DEGEN has accepted a position on the staff of St. Alban's parish, Washington. He will be vicar of St. David's and St. Patrick's chapels, and his address will be 5401 Sherrier Place, Washington, D. C.

THE Rev. ROSCOE C. HATCH has resigned the vicarship of All Souls' Chapel, Waterbury, Conn.

THE Rev. CHARLES H. HOLMEAD has accepted the call to Christ Church, Toms River, N. J., and goes into residence December 1st.

THE Rev. MEADE BOLTON MACBRYDE has accepted a unanimous call to become rector of Grace Church (S. W.), Washington, D. C., and expects to enter upon his work there on the first Sunday in November. Mr. MacBryde's address for November will be in care of Edward R. Padgett, *The Evening Star*, the Star Building, Washington, D. C.

THE Rev. FRANK J. MALLET, rector of St. Paul's Church, New Albany, Ind., has sufficiently recovered to officiate in his parish since the Nineteenth Sunday after Trinity.

THE Rev. CHARLES L. MALLORY has resigned the rectorship of St. Paul's parish, Nantucket, Mass. After November 1, 1917, his address will be 25 Chestnut street, Boston, Mass.

THE address of the Rev. SAMUEL A. B. MERCER, D.D., is again 2738 Washington Boulevard, Chicago.

THE Rev. J. T. MURRISH, D.D., has accepted charge of the Church of the Redeemer, Avon Park, Fla., and of adjacent missions.

THE Rev. JOSEPH RUSSELL PECKHAM, D.D., became curate of Epiphany Church, Lexington avenue and Thirty-fifth street, New York City, on October 1st.

THE Rev. CHARLES REAGH has become a member of the clerical staff of the Church of the Advent, Boston, Mass. His address is 21 Cedar street.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has been appointed by Governor Manning as a special agent to assist in the promotion of the second Liberty Loan in South Carolina. Mr. David R. Coker, federal food administrator for South Carolina, has also appointed Mr. Way as one of the special agents for the United States food administration.

THE Rev. W. W. WILLIAMS has accepted a call to St. Peter's Church, St. Petersburg, Fla., taking charge of his new work the first of November.

THE Rev. W. J. WILLSON has not relinquished his ministry, as stated in this column on October 13th, but is still active in his field at Sackett's Harbor, N. Y. The Rev. J. H. Wilson is the clergyman who has been suspended temporarily at his own request.

THE Rev. MARDON D. WILSON, after a long illness, is now able to resume his duties as rector of St. Phillip's Church, Fruitvale, Oakland, Calif.

## ORDINATIONS

### DEACON

EASTON.—Mr. LEIGHTON HOWARD NUGENT, who was graduated from the General Theological Seminary in June, was ordained to the diaconate in St. Paul's Church, Centerville, by Bishop Adams on September 9th. The candidate was presented by the rector, and the Rev. V. H. Filkins, rector of Trinity Church, Arlington, N. J., preached the sermon. The Rev. Mr. Nugent will serve at Lyndhurst, N. J.

### DEACON AND PRIEST

BETHLEHEM.—At Trinity Church, Pottsville, on Thursday morning, October 25, 1917, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, ordained to the diaconate CHARLES ALFRED BENNETT, of Renovo, and advanced to the priesthood the Rev. ALFRED QUINTIN PLANK, of Morgantown. The former was presented by

the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, who also preached the sermon. The latter candidate was presented by the Rev. Harry Howe Bogert, rector of St. Michael's Church, Birdsboro. The office of Morning Prayer was read by the Rev. Warren Randolph Yeakel, and the Litany was sung by the Rev. John Porter Briggs. The Rev. Mr. Bennett has returned to the Philadelphia Divinity School to complete his course. The Rev. Mr. Plank will continue in charge of St. Paul's Church, Minersville, and St. Stephen's Church, Forestville.

The Rev. Alfred Quintin Plank celebrated his first Solemn Eucharist at All Saints' Church, Shenandoah, on Friday, October 26th. The Rev. Harry Howe Bogert, of Birdsboro, was deacon, and the Rev. Robert F. Kline, of Ashland, was sub-deacon. The rector, the Rev. John Porter Briggs, was thurifer. The candle-bearers were the Rev. Warren Randolph Yeakel, of Pottsville, and Mr. Isaac Severn.

## 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, chormasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## BORN

RUCK.—On Sunday, October 21, 1917, THOMAS, Junior, son of the Rev. and Mrs. Sidney Thomas Ruck of Lake Placid, N. Y.

## DIED

BENSON.—On October 19, 1917, SARAH W. BENSON, widow of the late Dr. E. C. Benson of Kenyon College, Gambler, Ohio.

EICHBAUM.—At Jackson, Mich., October 2nd, of Bright's disease, the Rev. JOHN H. EICHBAUM. Mr. Eichbaum was graduated from Nashotah in 1873, and served in Michigan for nearly thirty years most acceptably. "Faithful unto death."

HUMPHREY.—On Saturday, October 20th, at the home of her nephew, Nelson L. Robinson, in Canton, N. Y., ADELAIDE OLIVE (Buck) HUMPHREY, in her ninety-first year, widow of the late Rev. Frederick Humphrey, D.D., some time rector of St. John's Church, Havre-de-Grace, Md., professor at the University of Iowa, rector of several churches in Iowa, and professor at the Seabury Divinity School.

PATTEE.—At Ruth Hall, Asbury Park, N. J., ALBERTA E. PATTEE, sister of the late Rev. David C. Pattee of Ashland, Nebr.

## WANTED

### POSITIONS OFFERED—CLERICAL

PRIEST OR DEACON wanted as assistant curate, unmarried, under 30, for old established parish in Eastern city. Staff of four; progressive work among the young and non-church goers. Catholic religion the essential thing. Rector offers and asks first-class references. Stipend \$600 with board and lodging. Address STEWARD, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

#### POSITIONS OFFERED—MISCELLANEOUS

**ASSISTANT WANTED (WOMAN)** to teach and do active work in mission field. References. Address INDIAN MISSION, Amherst, Va.

#### POSITIONS WANTED—MISCELLANEOUS

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

**ORGANIST 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.

**SOCIAL SERVICE WORKER** of ability desires position as head of children's home or industrial school. Long experience, good disciplinarian. Sanitation and reorganization specialties. Address ELCOTT, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST INVITES DETAILS** of good position. Expert solo and chorus trainer. New York and Boston testimonials unsurpassed. Disciplinarian. Cantatas. Recitals. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED** in domestic service for mother with young child within commuting distance of New York City. References required. Apply to CHURCH MISSION OF HELP, 2 East Twenty-fourth street, New York.

**ORGANIST EXPERIENCED WITH mixed** and boy choirs would like position where there is opportunity to teach. Has had good success. Address HILL, care LIVING CHURCH, Milwaukee, Wis.

**CAPABLE, PAINSTAKING, INSTITUTIONAL MATRON** desires position. Address CHICAGO, 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

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

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Grey is the glamour of sunshine  
Far on the distant hills;  
And the morning owns in its coming  
A calm for earthly ills—

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#### NOTICES

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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.

#### THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

#### LOANS, GIFTS, AND GRANTS

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

#### THE BOARD OF MISSIONS

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

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

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#### MEMORIALS

##### MOSES VEALE

Again the House of St. Michael and All Angels and its friends are called to mourn the loss of a faithful friend, generous benefactor, and trustee. Major MOSES VEALE, a veteran of the Civil War, departed this life July 27, 1917. Major Veale was a lifelong Churchman, having been confirmed at St. Mark's, Locust street, Easter Even, 1867. He was for a number of years an active worker in the Sunday school of the Church of the Good Shepherd, Kensington. In later life he became connected with St. Philip's Church, West Philadelphia, of which he was rector's warden at the time of his death. Major Veale was a warm friend of the colored people and a trustee of the House of St. Michael and All Angels for about fifteen years. Advancing age neither dimmed his faculties nor diminished his interest in the welfare of our institution, and at his last appearance at our board meetings, at a time of depression by reason of the burning of the home, his earnest advocacy of an aggressive, hopeful policy will not soon be forgotten by those who heard him. Grant him, O Lord, eternal rest and peace.

#### RETREAT

CONNECTICUT.—The Rev. Dr. McClenthen, rector of Calvary Church, Baltimore, will conduct a day's retreat at Christ Church, New Haven, Conn., on St. Hilda's Day, November 17th. Those desiring lunch or entertainment over night are asked to apply to the DEACONESS IN CHARGE, St. Hilda's House, 80 Broadway.

#### CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

The prices here given are for any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.  
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 Sunday School Commission, 73 Fifth avenue.  
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 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:**

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R. J. Seldenborg, Ellicott Square Bldg.  
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A. C. Lane, 57 and 59 Charles St.  
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 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.  
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 The Cathedral, 117 Peoria St.  
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 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. (England agency of all publica-

tions of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

**INFORMATION AND PURCHASING BUREAU**

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

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

**BOOKS RECEIVED**

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

Century Co. New York.

An Historical Introduction to Social Economy. By F. Stuart Chapin, Ph.D., Associate Professor of Sociology and Economics in Smith College; Author of An Introduction to the Study of Social Evolution. \$2.00.

Arthur H. Crist Publishing Co. Cooperstown, N. Y.

Visual Representations of the Trinity. An Historical Survey by John Brainerd MacHarg, Ph.D. \$1.25 net.

**PAPER COVERED BOOKS RECEIVED**

Rockefeller Foundation. New York.  
 Annual Report 1916.

**PAMPHLETS**

University of Wisconsin Extension Division. Madison, Wis.

Desirability of Vocational Education and Discretion for Disabled Soldiers. By Elizabeth G. Upham, Director, Art Department, Milwaukee-Downer College. General Information and Welfare Vocational Series No. 2. Serial No. 876; General Serial No. 669. 10 cts.

**NEW YORK'S OBSERVANCE OF NATIONAL DAY OF PRAYER**

More than General Heed is Given —  
 Bishop McCormick's Plans —  
 Death of Rev. H. P. Seymour

New York Office of The Living Church }  
 11 West 45th Street }  
 New York, October 29, 1917 }

THE proclamation of the President of the United States, designating Sunday, October 28th, "as a day of supplication and prayer for all the people of the nation," was more than generally heeded in the metropolitan district. Special forms of service were used and the congregations were larger than on ordinary Sundays. The text of the proclamation was publicly read in many places and sermons and addresses appropriate to the day were delivered from hundreds of pulpits and platforms.

It seemed as though people had adopted the language of the Psalmist as their own: "Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God."

**BISHOP M'CORMICK**

The preacher at the mid-day service in Trinity Church on Sunday, October 21st, was the Rt. Rev. Dr. McCormick, Bishop of

Western Michigan. Dr. McCormick was about to sail for France, where he will inspect our Church work there in the United States army. After the service, a portable altar with all of its proper appointments was given to the Bishop by two members of the congregation for use in the field. Mrs. McCormick and one of the Bishop's sons, Augustus McCormick, who is a gunner's mate, were present at this service.

It is expected that the Bishop will open an office in Paris, and there direct the work of all Church chaplains. He will have spiritual oversight of all Church workers engaged in Red Cross, Y. M. C. A., Y. W. C. A., and hospital unit activities. Mr. Henry C. Ross, a Churchman from Boston, accompanies the Bishop as his private secretary.

Dr. McCormick will make the rounds of all the encampments in France and expects to go into the trenches preaching and administering the sacraments. He has been advised to report directly to General Pershing, and has been assured that he will receive every courtesy as the accredited representative of the Church in the United States. He will be in France for at least six months.

**DEATH IN FRANCE OF REV. H. P. SEYMOUR**

A cable message received in New York City on Friday brought the sad news of the death of the Rev. Henry Platt Seymour, somewhere in France, on Wednesday as the result of a fall.

Mr. Seymour left New York City early in September to do Y. M. C. A. work. For more than seven years he was rector of Christ Church, Piermont, N. Y., and was for these years also in charge of a neighboring parish, the Church of the Holy Communion, Norwood, N. J. The vestries of these parishes had granted him an indefinite leave of absence. The people of his congregations, the communities, and his many friends in the dioceses of New York and Newark, were greatly shocked at the news, for he was true man, of scholarly tastes, diligent in all kinds of ministerial service and an affectionate and lovable priest.

Henry Platt Seymour was born in East Orange, N. J., forty-eight years ago, the son of Samuel E. and Julia M. Seymour. He was educated at Hobart College, and was graduated from the General Theological Seminary in 1897. Upon his ordination he did mission work at Port Henry and Mineville, N. Y. Subsequently he served at the Church of the Transfiguration, New York City; Holy Cross Mission, Brooklyn; Church of the Incarnation, Dallas, Texas; and on the Cathedral staff, at Portland, Me. Before going to the Piermont parish in 1910 he served seven years as Archdeacon of the

Kennebec. Mr. Seymour was unmarried, and is survived by two sisters and a brother. He was a member of Sigma Chi Fraternity, the Society of Colonial Wars, and the Sons of the American Revolution.

#### ARCHDEACONRY OF RICHMOND

On Thursday, October 25th, the archdeaconry of Richmond had one of the largest meetings in its history.

At four o'clock the members of the Woman's Auxiliary assembled in the parish hall of the Church of the Ascension, West New Brighton. After a business session, Mrs. A. Hacker, the president, introduced Dr. John W. Wood, secretary of the Board of Missions, who gave an interesting account of his experiences and observations in Alaska last summer.

Upon adjournment, the Auxiliary was joined by the delegates to the annual session of the Richmond archdeaconry.

At eight o'clock Bishop Burch called the archdeaconry to order and made an opening address. The Rev. Thomas J. Crosby and Mr. C. S. French were re-elected secretary and treasurer respectively. The Rev. Dr. E. A. Dodd, by request, gave an account of the interesting work at his parish house for the sailors on the ship guarding the torpedo net anchored near-by.

The Rev. William Wilkinson gave a brief report of his preaching services at the beaches last summer. He declared that he had personally conferred with more than a thousand soldiers and sailors visiting the beaches.

Archdeacon Pott read his annual report. It was deemed so excellent and stimulating that, by unanimous vote, it will be printed.

The chief speaker of the evening was the Very Rev. G. Lothrop Starr, D.D., Dean of Ontario, and sometime chaplain with the British forces in France. He wore his army uniform and thrilled his large audience with graphic descriptions of experiences at the battle front. The speaker made earnest appeals to patriotism, and urged the need of supplying efficient, manly, affable chaplains to minister to our boys "over there".

#### PREPARATION FOR PROVINCIAL SYNOD

A committee, of which Bishop Burch is chairman, is actively engaged in planning for the annual meeting of the Synod of New York and New Jersey. The opening event will be a public meeting in Synod Hall on Tuesday evening, January 8th. Business sessions will continue on Wednesday and Thursday.

In several recent meetings too much excellent matter in reports and discussions has been provided. An effort has been made to curtail the programme without impairing the usefulness of the synod. Archdeacon Duffield of Garden City, N. Y., is the secretary.

#### RELIGIOUS EDUCATION

The Provincial Board of Religious Education met in Synod House on Monday, October 22nd, and continued in session all day. Reports and papers were discussed.

The members attended Evensong in the Chapel of the Good Shepherd, General Theological Seminary, and dined in the refectory. Later they were addressed in the seminar room by Dean Fosbroke, Dr. Brown (the Seminary librarian), and the Rev. Dr. Gardner.

The diocesan Board of Religious Education has engaged Miss Eleanor B. Forman, a trained educator, to visit Sunday schools in the diocese, particularly those in the rural districts. The object of these visits is to raise the standards by suggesting new and better methods.

#### TRINITY'S HONOR ROLL

Nearly four hundred names, comprising the honor roll of the nine congregations of Trinity parish, were posted in the porch of Old Trinity at the eleven o'clock service, Sunday morning, October 28th. The tablets containing the names, being presented in the chancel, were there blessed by the clergy. The architect then took them to the porch of the church and with his mallet fitted them into the wainscoting. The list includes those in the service of the army, navy, flying corps, hospital and ambulance work, and a number of nurses now on their way to the front. Only those in active service, and who have already left the city, are included.

#### BIBLE AND PRAYER BOOK SOCIETY

An excellent work is being done by the New York Bible and Prayer Book Society in the distribution of large numbers of Bibles, Prayer Books, and Testaments, well printed, substantially bound, and fitted to soldiers' needs. Mr. R. M. Pott, at 214 East Twenty-third street, is the agent.

#### LECTURES ON PASTORAL CARE

By the request of friends, the rector of Grace Church will give four informal lectures on Pastoral Care in Grace House, 802 Broadway, at half-past eight on the following Friday evenings, The Pastor's Duty, November 9th, To Youth; December 14th, To the Unfortunate; January 11th, To the Wicked; February 8th, To the Good. Any seminarians or younger clergy who care to come will be welcome.

#### RESCUE WORK IN THE CITY

The needs of rescue work will be brought forward at a special service in the Cathedral of St. John the Divine on Sunday evening, November 11th, at eight o'clock. At this service the Rev. Harvey Officer, O. H. C., will preach and attention will be drawn to the different institutions, among which the offertory will be divided. It is hoped a very large congregation will be present to learn more of this work for which there is such an increasing need.

## PENNSYLVANIA AUXILIARY INCREASES UNITED OFFERING

Membership Also Grows — Sunday  
School Association — Christ  
Church, Germantown

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

**A** MOST enthusiastic meeting of the treasurers of the United Offering of the diocese was held in the chapel of the Church House on Thursday morning last. The parishes reported receipts of \$1,300 more than last year. More parishes were represented than at any previous autumn meeting. The full amount received was \$3,808.21 in cash, and \$407 in checks. The total amount received from November, 1916, to October, 1917, was \$14,280.30. The report also stated that there has been an increase of 2,000 women in the membership in three years.

#### SUNDAY SCHOOL ASSOCIATION

The forty-ninth annual meeting and teachers' institute of the Sunday School association was held in the parish house of the Church of the Holy Apostles on Monday afternoon and evening, October 22nd, with large attendance. The chairman for the afternoon session was Bishop Suffragan Garland. After the reports and election of officers, a conference was held on The Junior Auxiliary and the Sunday School, Miss A. M. Hubbard speaking for the Juniors, and Miss Withers for the Sunday school. After a word from the alumnae of the Deaconess' House, Possibilities for the Sunday school along Patriotic Lines were discussed by Dr. Toop, the Rev. Mr. Groton, and Chaplain Dickens. Dr. Mockridge, who has been actively interested in the soldier boys, told what our Church is doing for the soldiers and sailors. In the evening Bishop Rhinelandt presided, opening the session with intercessions and hymns. Report of the teachers' training committee was read, and certificates and diplomas were presented to thirty-six young ladies. Mr. Longstreth told of the work of the Sunday School Superintendent's Association, and Dr. Gowing of the Fundamental Aim of the Sunday School.

#### CHRIST CHURCH, GERMANTOWN

A large number of parishes have offered to entertain sailors and marines either on

Sunday after one of the services or on some week-day evening. Such an entertainment was offered by Christ Church, Germantown, on Friday evening, October 26th, when fifty of the boys went to the parish house. It is the intention of Mr. Arndt, the rector, and the committee which he has appointed, to continue this each month. As he says in Christ Church *Chimes* many of the boys from Christ Church are in the army and navy, and any such attention to them is much appreciated by their parents and the parish.

A reception was tendered to the Rev. Charles Henry Arndt and Mrs. Arndt on Thursday evening, October 25th on the occasion of the twenty-fifth anniversary of the association of Mr. Arndt with that parish. Mr. Arndt went to Christ Church as assistant to Dr. Falkner after his graduation from the Philadelphia Divinity School, in 1892. The year following he was made associate rector, and upon the resignation of Dr. Falkner he was unanimously elected rector. With the exception of one year abroad, when he was on leave of absence, at the American Church in Nice, France, he has continued in charge.

Christ Church is preparing for a mission beginning with the second Sunday in Lent. The missionary will be the Rev. Harvey Officer, O.H.C.

The Rev. J. L. Ware, son of the Rev. James P. Ware, rector of the parish in Drifton, Pennsylvania, has been appointed assistant, with special work among the men and boys.

#### THE WAR COMMISSION

The War Commission of the diocese has sent a letter to the clergy and congregations reminding them that many young men of the Church have offered themselves to the country, and prayers of the congregations are needed for these young men. It also informs the congregations that about \$150,000 is required to provide workers and clergy to take care of the spiritual life of the boys. An urgent appeal is made for this amount.

#### FAMILIES AS SOCIAL SPONSORS

An excellent idea has been worked out by the vicar of the Chapel of the Mediator.

In order that a great spirit of comradeship may be developed throughout the parish, he has formed a sponsorship committee. The parish is divided into thirty-six groups, and over each group is placed a family which is responsible for bringing together the various members and making them better acquainted. It is also arranged that during the season about two, general social meetings of all groups shall be held in the parish house, when the members of each group shall have opportunity to get acquainted with each other, and with the other groups.

PHYSICAL TRAINING FOR CLERGY

The rector of the Church of the Holy Apostles has sent a letter to the clergy inviting them to come to the gymnasium of that parish each Monday morning at 10, when a meeting will be held, after which they will have opportunity to enjoy an hour and half of physical training, for a nominal fee, under a competent director. At one o'clock luncheon is to be served at about twenty-five cents. At 1:45 some book is to be discussed.

EDWARD JAMES McHENRY.

women are accomplished knitters, and we are providing a way by which they can do work for the soldiers and yet be at no expense for materials. In fact they will have remuneration for their work.

"The Boys' Brigade is seeking a way to be of service in the great military growth of the country. There is an enrollment of 54 boys.

"The domestic science work will be on the lines of conservation, a working knowledge of which is sadly needed in our neighborhood. The Center Gardens at Fifty-sixth street and Stony Island avenue yielded crops to 104 families this summer.

"Vigilance will be the word this winter, as the conditions make for juvenile delinquency, where in many cases the mothers are working harder than ever away from home and family to make up for withdrawn incomes. The Center hopes to shelter and serve as many as possible, feeling the need is particularly great just at this time."

CHURCH OF THE ASCENSION

The sixtieth anniversary of the Church of the Ascension is being observed with special services All Saints' Day and throughout the octave. There will be special preachers at the solemn Eucharist and solemn Evensong on Sunday, November 4th.

H. B. Gwyn.

# BISHOP ANDERSON WRITES OF CHICAGO'S WAR FUNDS

## Which Are Chiefly for Volunteer Work—Brotherhood Holds Post-Convention Meeting

The Living Church News Bureau }  
Chicago, October 29, 1917 }

THE Bishop has sent a letter to the clergy advising them of the amount to be raised within the diocese of Chicago for the Church's special war work, which is about \$15,000. He asks that clergy and vestries do all they can to raise their quota in each case. "The greater part of this," he says, "will be needed for work within the diocese of Chicago, for salaries, and for equipment of voluntary chaplains. The balance will go to the War Commission of the Church to reinforce the weaker dioceses. I have visited personally Great Lakes and Camp Grant, and am convinced of the urgent need of experienced clergymen well supplied with literature and with equipment for public worship. Our clergy will be cordially welcomed. Our programme is in line with the splendid plans which have been set on foot by the Church's War Commission. The situation is urgent and the money is needed at once."

POST-CONVENTION MEETING OF THE BROTHERHOOD

The diocesan local assembly of the Brotherhood of St. Andrew held a most enthusiastic post-convention meeting at the Church of the Redeemer, Chicago, on Wednesday evening, October 24th. The meeting began at 6:15 P. M. with the giving of reports by several laymen who had attended the convention. The field secretary for this district, Mr. F. H. Spencer, in writing of these reports says they were intensely interesting, indicating that the men who spoke had been helped by no convention so much. The meeting adjourned for supper in the Harvard Hotel, after which a service was held in the church. Fifteen of the diocesan clergy were present, many of whom told of their impressions of this great annual spiritual assembly for men.

DAUGHTERS OF THE KING

The sixty-first local assembly of the Daughters of the King was held at St. Thomas' (colored) Church, on Thursday, October 25th. There was a celebration of the Holy Communion at 10:30, with a sermon by the Rev. J. R. Pickells, priest in charge of St. Edmund's Church. The business meeting with the annual selection of officers was held at noon. Mrs. E. E. Wade of St. Peter's chapter, was elected president; Mrs. O. Sullivan of the Epiphany, vice-president; Dr. Johnston of the Epiphany, secretary; and Mrs. F. H. Spencer, of the Apostles, treasurer. Luncheon was served by the

members of the St. Cecilia chapter. In the afternoon reports were read from various chapters and a conference was held on the work of the order. Nearly sixty members were present.

ECHOES OF TAG DAY

The Sisters of St. Mary's Mission House have sent out a card of thanks to all, taggers and tagged, who got them a collection of \$2,000 on Tag Day, October 15th. This generous offering will be a tremendous help to the Sisters this winter in carrying on their nursery and kindergarten work among the poor. The largest amount collected in a single box was \$77; the second largest was \$69, and the third, \$61. Besides this, \$1,700 was received by the Sisters for their work at the Home on Jackson Boulevard. A most successful bazaar and dinner were held at the Home on Wednesday, October 24th.

SOCIAL SERVICE WORK OF ST. PAUL'S, KENWOOD

Chase House, the social settlement managed by St. Paul's, Kenwood, at 543 West Forty-third street, has undergone many changes and improvements since the spring. A new front on the first floor gives the two houses the appearance of one. All of the rooms are newly decorated. The new welfare station has been open since June. A new trade school, which will teach typing, multigraphing, etc., has been added to the activities of the House. Both day and evening classes will be held and orders for form letter work will be filled.

There are already more girls who work during the day registered for the evening housekeeping classes than one teacher can care for. The salary of the director of the housekeeping center is going to be one of the problems to be met very soon. So necessary a work must not be neglected.

The Saturday Sewing School opened in October. The school is located in the east half of the building—a light, well ventilated room. St. Paul's supplies the teachers for the Saturday morning school.

Hyde Park Center is another social service work in which the members of St. Paul's are interested. The director, Miss Zelma Davidson, in making an earnest appeal for meeting the present needs there, says:

"Hyde Park Center has a busy season ahead. When the playground is closed in October the free kindergarten will start in with a larger enrollment than ever. In addition to the usual classes in manual training, domestic science, and gymnasium, there will be knitting classes for the little girls and Red Cross sewing for the older girls and women, who are anxious to 'do their bit' if we will open the way.

"There is quite a Belgian settlement or colony in the community. Some of these

DESOLATION IN BIBLE LANDS

THE TERRIBLE condition in Western Asia was considered at a remarkable conference in New York City on September 11th and 12th. This meeting was attended by 139 persons, including consuls, ambassadors, and other American officials, teachers from American colleges in Turkey, business men, physicians, and missionaries, many of whom had returned to America since the beginning of the war, and some within the past few weeks. After a comparison of facts personally known, with the contents of official cablegrams, the following conservative estimate was published of those destitute and in need of daily food.

	DESTITUTE	ORPHANS
	SURVIVORS	
Asia Minor .....	500,000	200,000
Syria, including Palestine..	1,200,000	75,000
Caucasus .....	350,000	100,000
Persia .....	90,000	25,000
Totals .....	2,140,000	400,000

It was agreed at this meeting in New York that the average cost of sustaining life throughout the entire field will be not less than \$5 per month. The majority of the people are barely existing, some on local charity, some on roots, leaves, and carrion.

The American Committee for Armenian and Syrian Relief is convinced that, to prevent widespread death by starvation and disease during the coming six winter months, not less than \$30,000,000 will be needed. In addition, for repatriation and rehabilitation, an additional \$15,000,000 should be planned for, of which \$3,500,000 is needed at once in the Russian Caucasus, Persia, and Mesopotamia.

TWO RUSSIAN METROPOLITANS

THE LIVING CHURCH had hoped to receive before this direct information concerning the late Council of the Russian Church which was so momentous a happening in the history of the Eastern Churches. Thus far the expected report is not at hand. A cablegram to the North American Ecclesiastical Consistory, however, states that Archbishop Tikhon, who was formerly in America, was elected Metropolitan of Moscow, and Archbishop Platon, also formerly in America, Metropolitan of Kiev. Many American Churchmen came in contact with these prelates while they were in this country.



BISHOP DARLINGTON AT GETTYSBURG

Group photo taken in front of the Church of the Prince of Peace, Gettysburg, Pa. Among those pictured are, in the front row, first, Rev. Charles Stuart Kitchin, special chaplain; second, Archdeacon William Dorwart; third, Col. B. W. Atkinson, of the Fifty-ninth Infantry; fourth, Bishop Darlington; fifth, Rev. William B. Hooper; sixth, Rev. Herman G. Keyser. Second row, Lieut. Frederick G. Dorwart, to the left of his father; and the Rev. W. M. Parchment. Last row, behind the Rev. Mr. Hooper, the Rev. G. S. B. Darlington, chaplain in the U. S. Navy. (See Harrisburg notes of last week.)

long spared to exercise his fatherly care over their spiritual and diocesan needs. The Bishop kept the anniversary with his clergy on Monday, October 29th, in Trinity parish, New Haven, celebrating the Holy Communion and making an address in the morning and presiding at a conference on diocesan welfare in the afternoon.

#### CORNERSTONE LAID FOR CALIFORNIA CHURCH

THE CORNERSTONE of the new St. Luke's Church, Long Beach, Cal. (Rev. Arnold G. H. Bode, rector), was laid by the Bishop of Los Angeles on St. Luke's Day, October 18th, with the usual impressive ceremonies, in the presence of a congregation of nearly one thousand persons. The architects are Messrs. Mayberry and Parker and the building will take the place of the old edifice which had become too small for the rapidly growing congregation.

The church buildings are located upon a lot one hundred and fifty feet square, and, in addition to the double street frontage, have an alley on both the north and west sides, giving light and air on all four sides. The ground plan shows a connected group of buildings around three sides of a square, the church being adjacent to the north alley while the parish hall is next to Seventh street, the two being connected by guild hall and chapel. Just back of the parish hall is the rectory building.

The church building with its graceful tower and spire on the corner has been emphasized by setting back the parish hall some twenty feet, and, in addition, the treatment of the latter building is much simpler. This arrangement gives the cloister court a more open and inviting appearance.

The architectural treatment is Tudor-Gothic, as evidenced by the buttressed walls and low pointed arches, with a suggestion of English half timber on the parish hall. The main entrance to the church is through the tower building.

The cornerstone itself did not contain a cavity in which the usual copper box of records and papers could be deposited. The box, in this instance, was placed in an opening left for that purpose in the wall behind the stone. The rector deposited the box in this place after reading a list of its contents, which included Church papers, the daily newspapers, and other documents, including the names of officers and members of the church.

The Church in Long Beach was established some nineteen years ago by the Rev. Octavius Parker, who was present at the laying of the cornerstone of the new building, as were also two other former rectors, the Rev. Charles T. Murphy and the Rev. Robert B. Gooden. The Rev. Messrs. Leslie T. Learned, A. J. G. Dowie, W. Kincaid, G. R. Messias, C. E. Webb, and W. Benton of Los Angeles, Augustus R. Hoare of Point Hope, Alaska, and the Rev. H. Clark Smith of Jerome, Ariz., also assisted in the service. The music was furnished by the choir, assisted by an orchestra.

#### RESIGNS FROM LIBERIA COMMISSION

THE BISHOP OF INDIANAPOLIS has resigned from the commission to visit Liberia and the Soudan owing to the fact that as chaplain of the Indianapolis base hospital his duties will not permit him to go on the former mission even should the opportunity arise.

This probably means that the opportunity for sending commissioners from this country to investigate the condition of the Liberian mission and the opportunity of establishing work in the Soudan is hopelessly lost, at least until the war is over. The commission

#### FROST BRINGS FAMINE IN MEXICO ALSO

WORD HAS come from Mexico of a disastrous frost which has killed the crops throughout a large area. Archdeacon Mellen estimates that at least five hundred persons in our mission will be affected by the resulting famine, besides thousands outside of the mission.

#### PATRIOTIC IMPETUS IN LOS ANGELES

St. JOHN'S CHURCH, Los Angeles, Calif. (Rev. George Davidson, rector), was able to take the lead in patriotic work in that city on a recent occasion, when James W. Gerard, former Ambassador to Germany, made an address at a Sunday morning service. An offering of \$200 was made, to be divided equally between children suffering from the war in France and those in Belgium, both being sent to THE LIVING CHURCH for the purpose. As a result of this service it was determined that Wednesday shall be a wheatless day and Friday a meatless day, and the lead taken by the parish is being followed generally throughout the city. More than seven hundred people arose during the service to indicate their intention to observe the suggested programme.

#### WORK AMONG THE DEAF

THE SOCIETY for the Promotion of Church Work among the Deaf in the Province of Washington and in the dioceses of West Virginia and New Jersey has issued its first annual report, which fully describes the work the Church is doing for the 10,000 deaf mutes of the province. The object of the society is to aid in providing the deaf with ministers of God, both clerical and lay, who are able to speak to them in their own language, who understand their needs, and who will lead them to their Saviour and into the paths of happiness, joy, and peace. It is an absolutely necessary work. The salvation of thousands of deaf mutes depends upon its maintenance and extension.

The names of those who so generously responded to the appeal issued by the society last year are recorded in the report with grateful acknowledgment. There are a number of illustrations of missionaries

and other workers among the deaf, and some groups of congregations and choirs. The Rev. Oliver J. Whildin, of number 220 East Lafayette avenue, Baltimore, Md., is the secretary-treasurer.

#### BISHOP BREWSTER'S TWENTIETH ANNIVERSARY

THE RT. REV. CHAUNCEY BUNCE BREWSTER, D.D., was consecrated Bishop Coadjutor of the diocese of Connecticut in Trinity Church, New Haven, on the Festival of St. Simon and St. Jude, October 28, 1897, having been elected at the annual convention held in St. John's, Waterbury, the previous June. Of the ten bishops uniting in the act of consecration only three are now living. Owing to the ill health of Bishop Williams, Bishop Brewster was practically in charge of the diocese from the first.

The world has moved rapidly during these twenty years and many changes have taken place in the diocesan life, the most important of these being the election of a Suffragan Bishop in 1915. Growth has been intensive rather than extensive. To the 151 fully organized parishes in 1897 have been added only four, but the missions and chapels have increased from thirty-six to seventy-three. The communicant list has grown from 30,140 to 47,472. Confirmations have increased about fifty per cent. Contributions for all purposes have also increased at about the same ratio. The creation of the diocesan Board of Religious Education by the convention of 1915 was an enlightened move in touch with the deepening sense of responsibility in regard to this matter that has come to the Church. The Social Service Commission and that on work among boys and young men mark also aggressive movements along present-day needs, and are even developing and strengthening the diocesan life and responsibilities. The diocese is awake to the spiritual needs of the incoming emigrant, and missions to the Italians in Hartford and Bridgeport are well established and many others in the diocese.

All these good works and efforts and many others in the diocese have had the consecrated leadership of Bishop Brewster. At the close of the twentieth year of his episcopate the Bishop retains the warm affection and loyal devotion of his clergy and people and their prayers that he may be

was appointed by the House of Bishops at the late General Convention and it was hoped that it could start almost immediately. The refusal of the clerical member to serve and the illness of the lay member made that impossible. The chairman, the Bishop of Indianapolis, was ready to go. By the time a presbyter ready to make the adventure could be secured the new conditions on the ocean furnished a further handicap and the commission was unable to leave. It is unlikely now that the plan can be carried out until after the war. In the meantime the Liberian mission is left without a head at a most critical time, and the Church at home seems powerless to prevent it.

**MARYLAND DIOCESAN CONVENTION**

THE ONE HUNDRED AND THIRTY-THIRD annual convention of the diocese of Maryland was held in Old St. Paul's Church, Baltimore, October 24th and 25th, Bishop Murray presiding. The attendance was good, the sessions were harmonious, and much progress was reported.

But little new legislation was enacted and attention was chiefly occupied with administrative and social questions. The Bishop in his address reported the condition of the diocese as satisfactory and encouraging, all its activities being energetic and well sustained. The number of clergy is 128, candidates for orders 6, ordinations 4, clergy instituted 3, churches consecrated 2, parish houses dedicated 3, persons confirmed 1,429. He announced that all indebtedness upon the Cathedral property had been paid and that there is now a surplus of \$100,000 in cash and securities. Plans are ready and funds in hand for the completion of the Synod Hall, but work has not been begun because of the war.

A strong report was presented by the Social Service Commission, dealing with the evils and needs of the day. After some discussion its recommendations were agreed to, pledging the convention to work for the prohibition by law of race track gambling in Maryland and to endorse the efforts of the Maryland Association for the Relief and Prevention of Tuberculosis, especially amongst the negroes.

The convention pledged its support to every effort to increase the number of chaplains in the army and navy and to care for the best interests of the soldiers in the training camps. An effort to change the time of meeting to the last Wednesday in January was defeated, and the next convention will meet in the Memorial Church, Baltimore, on the last Wednesday in October, 1918.

The election of officers resulted as follows: Standing Committee, the Rev. Messrs. William M. Dame, D.D., Edward T. Helfenstein, D.D., Edwin B. Niver, D.D., and Peregrine Wroth; Messrs. Herbert M. Brune, Henry D. Harlan, Joseph Packard, and Charles O. Seull.

Secretary of the Convention: Mr. A. DeR. Sappington.

Treasurer: Mr. Blanchard Randall.

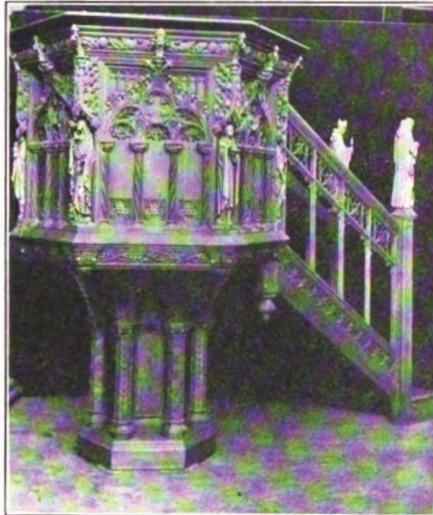
**MONEY RAISED FOR FORT YUKON**

IN A SUMMER ISSUE THE LIVING CHURCH published a telegram signed by Bishop Rowe and John W. Wood relating the necessity for the erection of a missionary residence at Fort Yukon, Alaska, at a cost of \$7,500. Dr. Wood now asks that information be given that the full amount has been raised and he believes there will be a sufficient balance to make it possible to provide adequate water supply for the house and for St.

Stephen's Hospital. It was found impracticable to erect the house this autumn and the work necessarily has been laid over until spring. In the meantime the missionaries occupy a portion of the hospital.

**NEW PULPIT IN ST. PAUL'S CHURCH, BROOKLYN**

ON SUNDAY, October 21st, in St. Paul's Church, Brooklyn, N. Y., a new pulpit was blessed and the first sermon preached from it by the rector. The oak pulpit is colored, in the medieval manner, with red, blue, green and gold. A carved canopy does not appear in the illustration. The pulpit was designed by Ralph Adams Cram and art critics say it is the most beautiful carved pulpit yet executed in America. The carving was done by the craftsmen of Messrs. Irving & Casson, under the constant direction of Mr. Cram, who himself painted in the lovely coloring which makes it a daring return to the



NEW PULPIT IN ST. PAUL'S CHURCH, BROOKLYN

medieval use of the primary colors, with gilding to enhance the values of the delicate Gothic tracery.

There are two noble Carthusian statues of St. Bruno, Abbot of the Grande Chartreuse, and St. Hugh, Bishop of Lincoln. These are unusually large for the posts of a pulpit stairway, being two feet in height. St. Bruno is reading the summons to preach the First Crusade and St. Hugh, with his swan, holds the chalice where he saw the vision of the Christ Child. Mr. Cram has revived the ancient method of finish for these carved figures, which gives them the appearance of very ancient ivory.

The inscription within the pulpit reads:

"In Memory of  
JOSEPH NEEFUS LIMBURNER  
erected by his wife and daughter  
The Feast of the Assumption, 1917."

The statues on the outside of the pulpit are St. John the Baptist, St. Andrew, St. John the Evangelist, St. Thomas Aquinas, St. Vincent de Paul, and St. Francis de Sales.

**OKLAHOMA'S ANNUAL CONVOCATION**

THE TWENTY-THIRD annual convocation of the missionary district of Oklahoma opened with evening prayer, October 2nd, in St. Paul's Cathedral, Oklahoma City. The Bishop of Eastern Oklahoma preached a forceful sermon calling the Church to service in the national crisis, and in the opportunity afforded by the many soldiers now training within this state.

On Wednesday morning Bishop Brook celebrated the Holy Communion, assisted by

the Very Rev. F. J. Bate and the Rev. A. S. Freese. The Bishop in his annual address called attention to the great lack of priests in the Southwest, and especially Oklahoma. He asked that lay workers be trained to assist the clergy in their large fields; and that the clergy be provided with better support.

Immediately after divine service convocation assembled in the parish house. The Rev. J. M. Pettit was elected secretary, and Mr. C. J. Shapard, treasurer. Convocation ordered cooperation and payment of assessments from the General Board of Religious Education and the Social Service Commission. On Wednesday morning after Holy Communion and Morning Prayer, convocation decided to make the effort to install uniform lessons in the Church schools of the district and to arrange for meetings at convocation and other times in the interest of Religious Education. The work among the soldiers at Fort Sill was given much attention, and the Rev. A. S. Freese was placed in charge.

The following resolution was adopted, in regard to the new State Law which affects the use of sacramental wine:

"That it is the sense of the convocation that the new law relating to the manufacture, consumption, and transportation of alcoholic beverages, as its interpretation affects the time-honored usage of this branch and other branches of the Catholic Church, is an infringement upon religious liberty guaranteed American citizens by the Constitution. Those who would observe the law are constrained either to modify an ancient practice which they believe to possess divine sanction, or, for its continuance according to centuries of Christian usage, are tempted to resort to methods of evasion and subterfuge incompatible with a wholesome respect for law. We protest against the action of the State that places its law-abiding citizens in that equivocal position. In the long run, such action is bad for both State and Church. We recommend the appointment by the Bishop of a committee to aid him in securing such amendment of the present act as, without detracting from its value as wise temperance legislation, may leave all Christian people free to observe the greatest Christian rite according to the dictates of conscience."

The Bishop announced the resignation from active service of the Rev. A. B. Nicholas, rector of Trinity Church, Guthrie, for twenty-two years. The convocation took great pleasure in honoring Mr. Nicholas by suitable resolutions, and by rising. At the evening service Mr. Nicholas preached, telling many reminiscences of the work of the Church in Oklahoma in the early days, immediately after the opening to settlers.

The Secretary of War was petitioned to appoint more chaplains for the regiments of larger size.

The following officers were elected and committees appointed:

Chancellor, Hon. H. G. Snyder.

Council of Advice: Rev. A. B. Nicholas, Rev. V. C. Griffith, Mr. J. B. McClelland, A. C. McColl.

The twenty-fifth anniversary of the consecration of the Bishop occurs on the Feast of Epiphany and a committee was appointed to make arrangements for proper observance.

Upon motion convocation decided to meet in April next year in Christ Church, El Reno.

The Woman's Auxiliary held meetings at the same time with convocation and much was done for the advancement of work in the district. Mrs. F. K. Brooke was chosen president for the year, and Mrs. J. P. White, secretary-treasurer.

### REV. JOHN C. SAGE ACCEPTS ELECTION

THE REV. JOHN C. SAGE, rector of St. John's Church, Keokuk, Iowa, who was elected Bishop of the missionary district of Salina at the recent meeting of the House of Bishops in Chicago, has written to the Presiding Bishop accepting his election subject to the canonical requirement of confirmation.

### ANOTHER SPECIAL CONVENTION FOR MARQUETTE

ONCE MORE a special convention is called to elect a bishop coadjutor for the diocese of Marquette. It will assemble in Grace Church, Ishpeming, Mich., on November 6th.

### PROFESSOR AT BERKELEY BECOMES RECTOR OF PARISH

THE REV. ANTHON TEMPLE GESNER, Muetter Professor of Ethics and Evidence with charge also of the chair of Pastoral Theology at the Berkeley Divinity School, Middletown, Conn., assumes charge as rector of All Souls' Church, Waterbury, in the same state, on the Twenty-second Sunday after Trinity. He will move to the rectory in Waterbury sometime this month, but will continue his connection with the Berkeley Divinity School until his successor shall be found, going to Middletown once or twice a week to conduct his classes.

Before he began his work in the diocese of Connecticut Prof. Gesner did missionary and parish work in the farther West for seventeen years. He was rector of St. Peter's Church, St. Paul, Minn., from 1895 till 1897, and later at Grand Forks, N. D., and Billings, Mont. He was assistant at Shattuck School, Faribault, from 1902 until 1907, and in 1904 became Professor of Ethics and Apologetics at Seabury, in which chair he remained until 1910, when he became a member of the faculty at Berkeley.

### THE PRESIDENT TO THE BISHOPS

IN RESPONSE to the message sent to President Wilson by the House of Bishops at its recent session in Chicago the Bishop of Tennessee has received the following letter: "The White House,

Washington. October 22, 1917.

"My dear Bishop Gailor:

"I am warmly obliged to the House of Bishops of the Protestant Episcopal Church for the very kind action taken at their meeting in Chicago, and I hope that you will accept for yourself and for your colleagues this assurance of my grateful appreciation of your support.

"Cordially and sincerely yours,

"WOODROW WILSON.

"The Right Rev. Thomas F. Gailor, D.D., Chairman, House of Bishops."

### HISTORIC NEW JERSEY PLATE

THE DIOCESE of New Jersey is rich in the possession of ecclesiastical plate. Among the most valuable is a set composed of a chalice, paten, and flagon presented to St. Peter's Church, Perth Amboy (Rev. W. Northey Jones, rector), by Queen Anne in 1708. It has been in constant use for over two hundred years. Around this chalice many sacred memories cluster. It was used to communicate those who attended the first diocesan convention, which assembled in St. Peter's in May, 1786. It was used again by Bishop Provoost of New York on July 9, 1788, when George Hartwell Spieren was

ordained to the diaconate, the first ordination in the diocese. Another notable occasion in the parish was when Governor Franklin (son of Benjamin Franklin) and Lady Franklin came to reside in Perth Amboy. "They went to the Parish Church where His Excellency and his Lady made their communion."

It has played a conspicuous part in the lives of those who have gone forth to battle for the republic. When Washington retreated into Delaware many of the patriots were refreshed and strengthened at the altar before leaving Amboy. The British entered the town but the records show "that as the priest lifts high the chalice in invitation, twenty communicants only came forward to receive." "The Patriotic side claim the younger men and only those on the King's side are present."

St. Peter's Church has given her men freely to the army of the nation. Her sons were in the Mexican, Civil, and Spanish Wars. Now, day after day, the young men are marching away to join the colors in the world's war. Mr. Jones sees to it that before leaving the young men come to the altar to receive the Divine Mystery from the chalice made holy by its association with other men in other ages who have fought for the righteous cause.

### DEATH OF REV. J. H. EICHBAUM

AT JACKSON, MICH., after nearly thirty years of service in the state, the Rev. John H. Eichbaum died of Bright's disease on Tuesday, October 2nd. His entire active ministry was passed in Michigan.

Graduated from Nashotah in 1873, Mr. Eichbaum was ordered deacon that year by Bishop Robertson, who in 1874 advanced him to the priesthood. His last work was as rector of St. James' Church, Dexter, from which he retired some two years since. Previously he had served as rector of All Saints', with St. Michael and All Angels', Brooklyn, and at Escanaba, Menominee, Henrietta, and Alma.

### SERIOUS ILLNESS OF THE BISHOP OF MISSISSIPPI

AFTER FOUR MONTHS of enforced rest on the Gulf Coast, Bishop Bratton had just taken up diocesan work again when he found it necessary to go into a sanitarium at Jackson, Miss., to submit to an operation. The result of this operation left him so physically weak that, after consultation with his physician, the Standing Committee met on October 24th and requested that the Bishop put aside all diocesan duties for an indefinite period—until such a time that his physician should think it safe and expedient for him to resume active work. The Standing Committee also requested the Bishop that, in the event of his incapacity next January, he postpone the meeting of the diocesan council until he had completely recovered his strength.

Bishop Bratton is very much incapacitated and his physician recommends his leaving the diocese indefinitely. At present he is at Battle Hill, the episcopal residence, recovering his strength. Three years ago Bishop Bratton asked for some form of assistance. The matter of a Coadjutor is to be reported at the next council, the council of 1917 having taken action thereon.

### BEQUEST

THE WILL of Miss Catherine L. Mills offers a bequest of \$1,000 to Christ Church, Corning, N. Y.

### MEMORIALS AND GIFTS

AMONG RECENT gifts to Christ Church, Middle Haddam, Conn., was the private Communion service of the late, Dr. Samuel Hart, Dean of Berkeley.

THROUGH THE generous gift of Judge and Mrs. Cornwall, members of Christ Church, Bradentown, Fla. (Rev. W. L. Blaker, rector), a mortgage upon this church amounting to \$3,500 has been paid to the Church Building Fund Commission. The church is a substantial stone structure, with rectory adjacent.

A PAIR OF brass and oak candelabra, seven feet tall, to stand on the east side of the altar, were given by the Thomas Bailey family to St. James' Church, Sault Ste. Marie, Mich. The gift is a memorial to the late Alfred C. Bailey, and was blessed by the rector, the Rev. Stephen H. Alling, at a service on October 2nd.

ANOTHER MEMORIAL window in the north gallery of Holy Trinity Church, Philadelphia, was dedicated Friday, October 19, 1917, the rector, the Rev. Floyd W. Tomkins, D.D., officiating. The subject of the window is The Redeemer of the World. This is a passion window, a symbolical expression of God's love for men in raising up from the fall of the first Adam the last Adam, a Saviour who is Christ the Lord. In the predella stands Moses with the Old Law; Adam and Eve are at his feet prostrate and helpless—a type of all mankind who have broken God's covenant, and are spiritually blind to the wonderful promise of the Almighty, that the seed of the woman should bruise the serpent's heel. Roots grow out of this predella which develop into an olive tree, significant of Christ's passion at Gethsemane. Growing up out of this tree and a part of it, is the cross of Calvary, upon which is uplifted the great Sin Bearer. The scroll beneath the figure bears the final words *Consummatus est*, emphasizing the triumphant moment of the passion. At the foot of the cross Mary Magdalene is bowed with grief as she embraces the cruel tree and dries her repentant tears with her hair. In the upper part is shown the lamb with the banner of the cross, regnant, upon the Book with the seven seals, suggesting the Lamb, slain from the foundation of the World.

The memorial tablet bears this inscription:

"To the Glory of God  
and in Loving Memory of  
JOSEPH HARRISON, JR.  
1810—1874  
and SARAH HARRISON  
1817—1906."

The conception of the design and the execution of the window is the work of William Willet and Annie Lee Willet, whose studio is at Chestnut Hill.

### ALBANY

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

Woman's Auxiliary—Churchmen's League—  
Chapel at Lake Delaware

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held in St. George's Church, Schenectady (Rev. B. W. R. Tayler, D.D., rector), on October 17th and 18th. The attendance was very large, between 250 and 300 delegates being present. The first service was held Wednesday evening, when the Rev. H. Percy Silver, chaplain of the United States Military Academy at West Point, was the speaker. The Holy Communion was celebrated the following morning, the rector officiating. At 10:15, the president called the business session to order in the parish house. The meeting adjourned temporarily to hear Mr.

Silver again, this time on Prayer and Study for Missions. After noonday prayers for Missions, Bishop Nelson spoke in the interest of the Liberty Loan. A resolution was offered that an offering be taken immediately and the proceeds be used for the purchase of a Liberty Loan certificate. Fifty dollars was realized and the president ordered the purchase of a certificate. Business was resumed in the afternoon, reports from the various branches being read by the delegates. After debate on the Year Book, the meeting adjourned.

THE FALL meeting of the Churchmen's League of Troy and vicinity was held in the parish house of Christ Church, Troy (Rev. George Carleton Wadsworth, rector), on Monday evening, October 22nd. About 140 Churchmen were present, the largest visiting delegation being from Trinity Church, Watervliet. After hymns and a short devotional service conducted by the rector, Mr. Henry M. Farmer, called the meeting to order. Mr. Louis S. Crandall was elected president, Mr. J. Roy Collier, secretary, and Mr. Howard J. Seaman, treasurer. The speaker of the evening, the Rev. Creighton R. Storey, gave a strong address on The Church's Opportunity and Responsibility during the Present World Crisis. The Rev. Mr. Storey recently lost his only son on the fields of France. A roll being called, it was found that one hundred Churchmen from the parishes in the League are now in the service of our country and that one has already made the supreme sacrifice. The winter meeting will probably be held in one of the Troy parishes.

THE REV. H. R. FREEMAN, D.D., rector of St. John's Church, Troy, is chairman of the clerical committee appointed to secure subscriptions for the Liberty Loan from the clergyman of the city, and the Rev. George Carleton Wadsworth, rector of Christ Church, spoke in two of our churches on Sunday, October 21st, on Liberty Bonds or German Bondage. All of the clergy are responding to the government's appeal and a large sum will probably be realized from the Churchmen of the diocese. The Bishop authorized a special service, which was used Sunday, October 28th, in many of the churches in accordance with the President's proclamation.

ON THE TWENTIETH Sunday after Trinity Bishop Nelson confirmed a class of six, in the Chapel of St. James, Lake Delaware (Rev. William A. Long, chaplain). This chapel was fitted up and a chaplain provided, through the generosity of Miss Gerry. Since the work was started on Palm Sunday, 1914, forty-five have been baptized and thirty-two confirmed. The average weekly attendance is eighty-one. As there are only ten houses near, most of the congregation come from a distance, although the traveling in the winter is very hard. Stages are run, every Sunday, from two neighboring villages. Miss Gerry has also fitted up a parish house, supplied with magazines and papers, and there are amusements and entertainments to pass the long winter evenings. The Red Cross auxiliary has over one hundred subscribers, whose willing members meet to make comfortable articles for our soldiers and sailors.

#### CALIFORNIA

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

Old Ladies' Home—Pilgrimage of Prayer

THE ANNUAL donation and reception day of the Protestant Episcopal Old Ladies' Home, San Francisco, was held on Thursday, October 11th. Through the generosity of several Churchwomen many improvements

have been made, and an outstanding debt paid. Sister Alice, who was matron of the home for twenty-two years previous to her years of service in the Cathedral Mission of the Good Samaritan, is now an honored member of the home family.

THE QUARTERLY meeting of the Sunday school teachers' association of the convocation of Oakland, in the Chapel of the Holy Innocents on the evening of October 8th, was largely attended. The address was by the Rev. W. H. Cambridge, the subject being the Sense of Vocation in a Sunday school Teacher.

THE WEEK of the Pilgrimage of Prayer was very generally observed, particularly in the larger centers. There was much shifting of the clergy for the time being, and many congregations heard new voices. The opening service in Alameda county was held in St. Paul's Church, Oakland, on Sunday evening, September 30th. The church was well filled, and all the choirs of the East-Bay cities were in the procession with their crosses and flags. The preacher was the Rev. David Charles Gardner, chaplain of Stanford University.

#### CONNECTICUT

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

Trinity *Tripod*—Twenty Years a Superintendent  
—Honor Roll—Cornerstone

THE REV. DR. WILLIAM H. VIBBERT has been elected first vice-president of the Berkeley Divinity School alumni association to succeed the late Rev. Dr. Samuel Hart.

THE FIRST issue of the *Trinity Tripod* for the new academic year is out, and a change in date of publication from bi-weekly to weekly, with an increase in size from four to six pages, is announced. Under the direction of the managing editor lists of all Trinity men serving in any branch of the national service are being prepared, and it is intended to give each man a free subscription to the *Tripod*.

THE COMPLETION of twenty years of service by Mr. Henry E. Rees as superintendent of Trinity Sunday school, Hartford. (Rev. Ernest deF. Miel, rector), was fittingly observed on Friday evening, October 19th, when Mr. Rees was guest of honor of the officers, teachers, and pupils of the school. After an address by the Rev. Mr. Marshall, assistant minister, who spoke of the twenty years of continuous and earnest labor, Mr. Rees was the recipient of a large electric reading lamp and a gold-lined sugar bowl, gifts of the present and former officers and teachers of the school.

AT THE annual meeting of the laymen's association of Christ Church, Hartford, Dr. Dwight W. Tracy was elected president and Wyville H. Peabody, secretary.

AN HONOR ROLL, bearing the names of forty odd members engaged in the military service of their country has been placed in the vestibule of St. Mary's Church, South Manchester.

THE BISHOP laid last month the cornerstone of the building at West Morris which is to be erected as the diocesan center of work for boys. This promising work is made possible by the munificent generosity of Mrs. Gustoria Deuff.

#### EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.  
Southern Convocation—New Parish at Ocean City—Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held October

17th and 18th at St. Paul's parish house, Centerville. Delegates were present from nearly all of the parishes and missions and reports showed increasing interest in the missionary work of the Church. Mrs. H. A. Pilsbry of Baia, Pa., conducted the Bible classes, which were enthusiastically attended and very helpful. The services of meditation and intercession were conducted by the Rev. Alban Richey, D.D. The Rev. W. M. M. Thomas, a missionary of Brazil, told of his work there. Plans were also discussed for furtherance of the Junior work in the diocese. Many delegates pledged themselves to organize, with the aid of the clergy, efficient Bible Classes.

THE FALL meeting of the Southern convocation was held in St. Andrew's Church, Princess Anne (Rev. H. E. Spears, rector), Tuesday and Wednesday, October 16th and 17th. At Evening Prayer the Rev. J. A. Brown preached a missionary sermon based on St. Matthew 22:39. Wednesday morning the proposed diocesan paper was discussed at length. The proposition which has been accepted is to publish, weekly, a page in the *Witness* with the diocesan news. The Rev. Dr. Walter Archbold has been appointed editor. At the celebration of the Holy Eucharist the sermon was preached by the Rev. E. S. Hinks. The afternoon meeting was given to a discussion of the Vestry Act of 1798, Chapter 24, Laws of Maryland. The discussion was led by the Rev. Louis L. Williams. Many requirements have long since fallen into disuse. He called special attention to Section 2, which provides that a vestry shall annually assess white male members, above twenty-one years of age, a sum not exceeding two dollars, and Section 19, which requires the register of the vestry to enter and keep all records of baptisms, marriages, and burials within the parish. General discussion showed that repeal of the act was favored. At night a sermon calling for more loyalty to the Church was preached by the Rev. G. M. Galarneau. Convocation adjourned to meet in St. Paul's-by-the-Sea, Ocean City, next January.

LAST MAY the vestry of Worcester parish (Berlin) gave conditional consent to St. Paul's-by-the-Sea, Ocean City, becoming an independent parish. On the 10th of October the members of the proposed parish formed a provisional organization which it is thought will soon become a self-supporting parish. The Rev. Walter Archbold, D.D., was elected priest in charge and will remain with the new organization.

FOR THE thirty-first time Bishop Adams is making his annual visitations to all parishes and missions. Despite the burden of his age he is covering even the rural parishes and missions, preaching frequently three times each Sunday. The number of confirmations has been good in all the parishes. The diocesan journal just issued shows 174 confirmations for the past year.

#### GEORGIA

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

The Apportionment—Bishop Visits Military Camps—Archdeaconry of Savannah

THE DIOCESE has a splendid showing this year in paying its apportionment to the Board of Missions. Nearly every parish and mission has paid its apportionment in full, the result being that in all probability, the diocesan apportionment will be paid, for the first time in Texas.

THE BISHOP OF GEORGIA is one of our hardest worked bishops, but he found time this month to do "his bit" for the soldiers. Sunday, October 7th, he visited Camp Harris at Macon and held service. In the evening

the officers and men of the camp were invited to a service in Christ Church, Macon, the Bishop preaching the sermon. The Bishop also visited the officers' reserve camp of the First Georgia Regiment, now the One Hundred and Thirtieth U. S. Field Artillery, at Camp Wheeler, at the invitation of their chaplain, the Rev. Robert White, Jr., son of a former rector of Christ Church, Savannah. October 14th the Bishop visited Camp Hancock, at Augusta, where he held service and preached to the men of a regiment of Engineers from Pennsylvania on the invitation of their chaplain, the Rev. F. P. Houghton. In the afternoon he confirmed one enlisted man presented by the Rev. Robert McFetridge, chaplain of a Pennsylvania regiment of field artillery.

On the evening of October 21st the Bishop preached at the reserve officers' camp, at Fort Oglethorpe, Chattanooga, Tenn. This was a very enthusiastic service. The Y. M. C. A. building in which it was held was crowded to the doors. The Rev. William J. Loaring Clark, D.D., rector of St. Paul's Church, is the unofficial chaplain there.

ARRANGEMENT will be made for the use of the reading-room of St. Paul's parish house, Augusta, by the officers and men, periodicals and facilities for writing letters having been provided. The Church has placed a victrola in the room. All our churches in Augusta give periodical entertainments for the men.

THE ARCHDEACONRY of Savannah met in Savannah, October 29th to 30th. The opening service was held in Christ Church, with an address by the Bishop and short talks by the diocesan missionaries. On Tuesday the Bishop was the celebrant at Holy Communion in St. John's Church. After the meeting for organization the Rev. H. E. Boykin gave an address on Prayer Book Revision. The Rev. G. S. Whitney gave a review of *God, the Invisible King* at the afternoon session. The Rev. John D. Wing was the preacher at the closing service in St. John's Church.

### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.  
G. F. S. Council

THE FALL meeting of the Girls' Friendly Society Council was held in the Cathedral House on Thursday morning, October 24th. Encouraging reports were given from the various departments, that of the Social Service Department being especially notable. It was unanimously decided to send a strong protest to the Mayor against the practice of permitting dance halls to remain open on Sunday, such dances being held weekly on the Lord's Day by the War Recreation Board, primarily for the benefit of the soldiers at Camp Zachary Taylor. It was pointed out that this practice is wholly unnecessary and was having a most unhappy effect upon the soldiers and young women attending, teaching them to disregard the sacredness of Sunday. It was also pointed out that such dances could as easily be held on Wednesday and Saturday afternoons when all enlisted men are free, and that on Sundays many of the churches are making an effort to provide wholesome recreation by inviting to dinner with various members all men in uniform who attend the morning services. Four vacancies occurring in the council by reason of deaths and resignations, four new members were duly elected.

### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop  
New Altar at El Centro

ST. PAUL'S CHURCH, El Centro, is rejoicing in a new altar dedicated by the priest

in charge, the Rev. J. Rankin Barnes, on October 14th. The altar, of Oregon pine, was designed by the architect of the church, Mr. Samuel B. Zimmer. This church has been rebuilt since the former edifice was burned last year, having been completed in February last.

### MAINE

BENJAMIN BREWSTER, D.D., Bishop

Patriotism—Church Extension—Services According to the Greek Rite

THE STATE OF MAINE, as ever in the past, is showing her patriotism in every possible way. She has given two regiments of militia to the army, one of which, there is excellent reason for believing, is already in France; probably two thousand, if not more, of her sons are serving in the regular army and navy, in the naval reserve, and in the national army in course of training; and a third regiment of militia for home duty is in course of formation. St. Stephen's, Portland (Rev. George C. DeMott, rector), has contributed fourteen young men—ten of them from the choir—to various branches of military and naval service, and their names are posted on a bulletin in front of the church. St. Philip's, Wiscasset, one of the small parishes, has five confirmed men—former members of the choir—in the army and navy. St. Mary's-by-the-Sea, Northeast Harbor, has three whose names are on its communicant roll and one baptized man at Plattsburg; St. Barnabas', Rumford (Rev. J. S. Warren, rector), has six young men in the army—one a devout communicant—and one in the navy. St. Paul's, Brunswick (Rev. R. R. Gilson, rector), has three of its vestrymen in the service, two of whom, Philip W. Meserve, assistant professor of chemistry, and Henry C. Bell, of the department of history, are members of the faculty of Bowdoin College. Fourteen other men of the parish, which is not a large one, are also serving their country at this time.

THE CLERGY generally have been exerting themselves in behalf of the second Liberty Loan. At the Cathedral, Portland, on Sunday, October 21st, Dean Vernon preached a sermon on the subject, and at the close of the service \$13,400 in subscriptions was secured.

SERVICES HAVE been regularly held at Southwest Harbor, Mt. Desert Island, for some time, being held in a hall; but now the Rev. W. F. Forsythe, priest in charge of the work in the southern part of the island, who resides at this point, is planning for the erection of a church. A lot has been paid for, and the church is to be built, if possible, this coming winter. The designs, kindly donated by Mr. R. C. Sturgis of Boston, Mass., provide for a modest edifice in colonial style. Southwest Harbor is much in favor with summer visitors, and a suitable place of worship will much further the interests of the Church.

THE REV. W. E. PATTERSON has begun his duties as rector of St. Saviour's Church, Bar Harbor. The vestry of the parish, early in the season, placed the parish hall, with its gymnasium, bowling alley, reading and other rooms, at the disposal of the Naval Reserve, and the building has now been leased to the government for a year or longer if necessary. The members of the Reserve make good use of the privileges thus accorded them, and many of them attend the church services.

ARRANGEMENTS have been made for services according to the Greek rite at St. Mark's Waterville (Rev. F. H. Stedman, rector), on the last Sunday in each month. There

are numerous Greeks here and in neighboring towns, and this privilege will be appreciated by them. In St. Mark's Sunday school are many Greek and Syrian children.

MISS L. B. WILLIAMS, a communicant of St. Paul's Church, Brunswick, Maine (Rev. R. R. Gilson, rector), has given the church, in memory of her parents, a costly oak reredos, with eight lights. The reredos, which was designed by J. and R. Lamb of New York, is gothic in character, with a canopy over the altar cross, tabernacle, and two gradines, together with painted panels with decorations of Easter lilies and Passion flowers. Miss Williams has also given to St. Paul's a sanctuary lamp and sanctus bell.

CHRIST CHURCH, Biddeford (Rev. G. B. Wood, rector), has been presented by the Rev. Charles LeV. Brine, of Christ Church, Portsmouth, N. H., and certain of his parishioners, with a pair of standard candlesticks, in memory of a visit paid by them to the George Washington Society of the Biddeford parish.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Patronal Festival Services at St. Luke's, Baltimore—Liberty Bonds and Honor Roll

ST. LUKE'S CHURCH, Baltimore (Rev. Edward Dering Evans, rector), celebrated its patronal festival in an elaborate manner through the octave. The parish is seventy years old and the church edifice is perhaps the best specimen of Church architecture in Baltimore. It is situated in a once fashionable community that is now given over largely to boarding houses and residences of working people. A little beyond is a new development of small workingmen's houses which will afford a fine field for Church extension work and it is the ambition of the rector to build a chapel in an appropriate center. The parish has already one chapel, the Chapel of the Holy Spirit. It is expected that a fourth curate will soon be added to the staff.

The feast began on St. Luke's eve with solemn evensong and sermon by the rector. On St. Luke's day there were three celebrations. There is a day school connected with the parish and the children were taken on a picnic at ten o'clock. On Friday there were two celebrations and a solemn intercession and sermon at night, the preacher being the Rev. Dr. Jenks of the General Seminary, when, despite a heavy downpour of rain, there was a large congregation. On Saturday there was the usual daily celebration and a sung requiem for the benefactors of the parish. In the afternoon the rector led a large company of parishioners out to the grave of the Rev. Dr. Charles Woodruff Rankin, a former rector, where appropriate prayers were said and the choir sang a dirge.

The principal part of the celebration came on Sunday, the 21st. There were the usual early celebrations, a Children's Eucharist at 9:30, and a high celebration at 11. In the procession the American flag was carried by three sailors in uniform. A sermon was preached by the Rev. Dr. Manning, rector of Trinity Church, New York, on What the Parish Stands For. In the afternoon there was a procession around the church and children's vespers. Another crowded congregation attended in the evening for solemn evensong and solemn procession, when Dr. Manning again preached—this time a patriotic sermon which deeply stirred the congregation. The usual services were continued. On the following days there were services in addition to the usual schedule: on Tuesday night there was a

choir concert; on Thursday evening solemn evensong and *Te Deum* and a reunion of old choristers.

THE MEN'S CLUB of the Church of St. Michael and All Angels, Baltimore, formed a savings association for the purchase of Liberty bonds. Each member purchasing a bond will pay \$1 or more weekly at the parish house, with a fine of five cents for delinquency. The parish has ninety-seven men on its honor roll, all but thirteen being confirmed. The roll contains a major, eight captains, sixteen lieutenants, two commanders, two ensigns, and a surgeon.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Return of Bishop—Archdeaconry of Detroit—Clericus—Sunday School Institute

THE BISHOP OF MICHIGAN, who is now in France serving as a member of the Red Cross Commission, is expected home early in November.

THE FALL meeting of the Detroit archdeaconry recently held at St. Paul's Cathedral, Detroit, was largely attended and evidenced much interest in the missionary development of Detroit and its environs.

THE NEW mission at Virginia Park, founded by the Reinforcement Fund, has a portable steel church and is growing very rapidly.

THE FIRST fall session of the Detroit clericus had on its programme a paper by the Rev. H. H. H. Fox on H. G. Wells' book, *God, the Invisible King*.

THE DETROIT Sunday School Institute held a session in St. John's parish, Detroit, on October 15th, inaugurating the new diocesan School of Religious Education which meets weekly.

ST. MATTHEW'S PARISH, Detroit (Rev. R. W. Bagnall, rector), has placed a contract with the Austin Organ Co. for a new \$4,000 pipe organ, to be installed by Christmas. This parish is also making plans for extensive decorations and the installation of new windows.

MILWAUKEE

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

Patriotic Service at St. Mark's, Milwaukee

A PATRIOTIC SERVICE in which all the city parishes participated was held on Sunday afternoon, October 28th, at St. Mark's Church (Rev. E. Reginald Williams, rector). Representatives from the several city choirs, members of the Soldiers' Home band in vestments, with boy scouts and the clergy, made up the procession, in which five American flags were carried. After rendering *Onward Christian Soldiers* as a processional, the *Star-Spangled Banner* was sung and a special office followed, the plaintive Psalm 74, "O God, wherefore art Thou absent from us so long", being said. The sermon was preached by the Bishop of the diocese.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

A Patriotic Hymn Book

THE REV. L. F. HALEY, missionary for the Teton county mission field, ordering new hymnals for his Sunday school at St. Stephen's mission, Choteau, had the publishers attach to the hymnal several hymns and prayers for our country. The hymnal now includes *The Battle Hymn of the Republic*, *The Star-Spangled Banner*, *America*, and *Eternal Father, Strong to Save*. Mr. Haley will use this hymnal at several of his school-

house services where there are very few Church people, and many not acquainted with the Prayer Book.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

On Y. M. C. A. Service—Diocesan Convocation—Removal of Church Building

THE REV. CHARLES ROWLAND TYNER, rector of St. Luke's Church, Lincoln, has been granted an indefinite leave of absence, and departed from Omaha, October 25th, for New York City, from whence he sails November 3rd for France to serve with the Y. M. C. A. His address will be 31 Avenue Montaigne, Paris. His parish will be served for the present by the clergy from near-by stations. Mrs. Tyner will be the guest of her parents, Mr. and Mrs. George W. Sprague, Omaha.

CONVOCATION of the diocese will meet at Christ Church, Beatrice (Rev. William A. Mulligan, rector), November 13th to 16th. The Bishop will advance three deacons to the priesthood; and the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, will deliver a series of lectures.

MOST of the clergy of Omaha, together with the rectors of Blair, Plattsmouth, and Nebraska City, meet in clericus once a month, usually at St. Barnabas' Church, Omaha. The programme consists of a celebration of the Holy Communion, breakfast, matins, a meditation, book review, discussion of present-day problems and conditions which confront the clergy, and a very simple luncheon.

ST. ANDREW'S CHURCH, Omaha (Rev. John F. Flockhart, vicar), has been moved from its old location to Forty-second and Hamilton streets. It has been reconstructed, and is practically a new building. There is a full basement fitted with rooms for various church activities; the exterior has been stuccoed, and a complete new roof added. The building stands on one of two full-sized lots purchased about six years ago during the incumbency of the Rev. Frederick D. Tyner. The old lot has been sold to Mr. Charles G. Trimble, a layman of the mission, and the proceeds applied on the improvements.

ST. PAUL'S CHURCH, Omaha (Rev. Arthur H. Marsh, vicar), has had a thorough renovation during the past summer; the outside walls have been stuccoed, and the woodwork repainted. The improvement is marked.

THE MEETING of the Woman's Auxiliary of the northwestern district was held at Christ Church, Central City, October 19th. The Rev. George L. Freebern, rector of Christ Church, made the address of welcome; Mrs. George Biller, wife of the late Bishop of South Dakota, delivered an address; and Miss Alice Fry of the parish of the Good Shepherd, Omaha, spoke on the work of the Junior Auxiliary.

OHIO

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

Church Extension Plans

SOME MONTHS ago, the diocesan Board of Missions appointed a committee on Church extension in Cleveland. The committee has been making careful survey of conditions and needs, and should its forthcoming report be put into operation important changes will be effected in the Church's methods of securing funds for its institutions and missionary work in the city. There are in the city three institutions, the Church Home, Holy Cross House, and St. John's Orphan-

age, and two organizations, the Board of Missions and the Cleveland City Mission, each soliciting funds in its own way and at times of its own choosing. To systematize the solicitation of funds and to create solidarity of effort, it is proposed to federate these interests by the formation of a central committee on which each institution and organization will have representation, and from which all solicitation of funds will be directed. The report will also contain recommendations that the Church in Cleveland engage in definite work among foreigners, and will suggest ways and means.

CHURCH PEOPLE of Ohio learned with much gratification of the recent action of the House of Bishops in electing to the episcopate of Salina the Rev. John C. Sage of Keokuk, Iowa. He is well known and has many devoted friends in Ohio, having spent some time in study at Gambier. He was ordained to the diaconate by Bishop Leonard, was rector of Grace mission, Willoughby, 1891-92, and of St. Paul's parish Toledo, 1892-93.

BISHOP LEONARD has gone into temporary residence at Gambier for his autumn lectures at Bexley Hall.

THE REV. LOUIS E. DANIELS conducted a mission in Trinity Church, Coshocton, from October 11th to 21st. It was a splendid success, and a great inspiration to the congregation. Many resolution cards brought in at the last service of the mission indicate a definite forward advance in the spiritual life of the parish. Another helpful result is better understanding and appreciation of the Church and her ways among the people of the community.

PITTSBURGH

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

Anniversary—Clerical Union—St. Margaret Memorial Hospital

ST. MATTHIAS' CHURCH, Ambridge (Rev. H. L. McClellan, priest in charge), celebrated its twelfth anniversary, on Sunday evening, October 21st. After choral evensong, the sermon was preached by the Rev. H. L. Drew, a former pastor.

THE OCTOBER meeting of the clerical union took place at the Church of the Nativity, Crafton, when its members were the guests of the Rev. Dr. H. A. Flint, rector of the parish. At the business meeting some discussion was had concerning the campaign about to be inaugurated in Pittsburgh in behalf of the St. Margaret Memorial Hospital. The Rev. Dr. J. R. Wightman read a paper on *The Training of the Priest*.

BEGINNING at ten o'clock on Tuesday morning, October 23rd, the sixth semi-annual all-day sewing in behalf of the St. Margaret Memorial Hospital was held in the large dispensary room, under the auspices of the woman's auxiliary to the board of trustees of the hospital. About one hundred and fifty women took part. Before the meeting members had cut out large piles of garments for the patients, bed linen, towels, and other hospital supplies, and had provided numerous sewing machines for the workers. During the day 247 articles were completed. A light luncheon was served, each paying for her own, and the surplus money after paying costs was used to help pay for the material made up. This sum was augmented by special donations from the churches represented. During the luncheon, the Rev. E. S. Travers spoke of the campaign just about to be inaugurated for the hospital.

CHURCH PEOPLE of Pittsburgh have begun a campaign to secure \$200,000 for the St.

Margaret Memorial Hospital. The fund is to be used for the building and equipment of the nurses' home and for additional endowment. The campaign will extend from the 2nd to the 10th of November. Appeal is being made to the general public, and prominent people from all the churches are serving upon the executive committee under the chairmanship of the Rev. Dr. J. R. Wightman. The hospital, situated in one of the manufacturing districts, gives the largest free service in the city, and one-third of its capacity is devoted to children. A large number of incurables are provided for free of charge, and its maternity service is noteworthy.

**QUINCY**

**E. FAWCETT, D.D., Ph.D., Bishop**  
Harvest Home—Church Advertising

HARVEST HOME services have been held during October in several churches in the diocese, the food conservation and patriotic mobilization of the resources of the nation at this time being especially emphasized. In several of these services, the donations in kind were sent to the Orphanage of the Holy Child at Springfield.

THE REV. DR. HARTLEY, rector of St. John's Church, Kewanee, has solved the problem of the children's church, as follows: The Church school meets at 10; after a hymn and collect, the class work is taken up; then, while the choir is vesting, the rector preaches a short sermon to what he calls his junior congregation. At 11 the regular service begins; the children attend until the hymn before the sermon, when they are permitted to leave, if they wish. St. John's parish continues the policy of no bazaars or suppers, instituted under the former rector four years ago, having found it entirely satisfactory. The following communication recently appeared in the local paper:

"Editor Star-Courier:

"I crave courtesy of your columns to help locate and recover my missing valuables. Kindly insert the following:

"STOLEN, STRAYED, LOST, OR MISLAID

"Missing—Last Sunday, many families from church at service time.

"Stolen—Several hours from the Lord's day by a great number of people.

"Strayed—A hundred lambs went in the direction of no Sunday school.

"Mislaide—A quantity of silver coins due the treasury of the Lord.

"Lost—A young man, supposed to be wandering in Husk Road, Prodigal Town.

"Wanted—At St. John's Church, Central boulevard and South Chestnut street, at 7:30 to-morrow evening, scores of young people from Sabbath Breakers Lane, which leads to No Good. Sermon subject will be: 'Does It Pay?'

"The morning congregation will listen to a sermon addressed 'To the Empty Seats': text, I Samuel 20: 18, 'Thou shalt be missed, because thy seat will be empty.'

"JOHN HARTLEY, Rector."

This "adv." produced "results".

**RHODE ISLAND**

**JAMES DEW. PERRY, JR., D.D., Bishop**  
Conference of Provincial Auxiliary

THE WOMAN'S AUXILIARY of the New England Province held a profitable conference in Providence, October 24th and 25th. On Wednesday afternoon there was a reception and registration at the Bishop McVickar House, and in the evening a special service in Grace Church at which the rector, the



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Rev. Philemon F. Sturges, made an address of welcome and the Very Rev. E. S. Rousmaniere, D.D., also addressed the congregation. "The contribution which the Church woman should make to the nation at this time is to maintain the spirit of the nation," said Dr. Rousmaniere. "When the United States troops received that great reception in France, what did the people see in these troops but the representatives of this nation across the water? Our contribution to the spirit of the nation must be that of common sacrifice. Is there the common spirit of sacrifice among us as among the soldiers and sailors? We who must remain at home should sacrifice with them, whether it be in food conservation, Red Cross, or Liberty Loan." A violent rain storm prevailed all day and prevented a large attendance.

On Thursday there was a corporate Communion at St. Stephen's Church with the rector, the Rev. George McC. Fiske, D.D., as celebrant. Until noon there were conferences in Grace Church parish house. At 12:30 P. M. Dean Rousmaniere conducted a class in personal religion in Grace Church. A general conference at 3 P. M. was followed at 5 o'clock with tea for delegates in Grace Church rectory. A missionary mass meeting at 8 P. M. in Grace Church was well attended. Bishop Perry presided. Favorable weather Thursday helped to make the conference a success.

**SOUTHERN OHIO**

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

Church Consecrated—Cornerstone Laid

CHRIST CHURCH, Xenia (Rev. E. T. Jillson, rector), was consecrated by the Bishop Coadjutor on Sunday morning, October 21st. The Rev. H. J. Simpson, who built the church some years ago, was the special preacher.

TRINITY CHURCH, Columbus (Rev. E. F. Chauncey, rector), recently transferred \$6,000 from its parish house fund to the St. Andrew's building fund. This sum, together with about \$1,100 already in the fund, has been used in the erection and equipment of a brick chapel and parish building, in the southeast part of the city. The new church, a mission of Trinity parish, has a seating capacity of about 150 persons. Services were conducted in the new building for the first time on Sunday, October 7th.

THE CORNERSTONE of the Emery Memorial parish house for St. Philip's parish, Circleville, was laid by Bishop Reese, assisted by the rector, the Rev. David McDonald, on Sunday afternoon, October 7th. The parish house was given by Mrs. Emery, of Cincinnati, as a memorial to her father and mother, who lived and died in Circleville.

BISHOP REESE'S address has been changed to the Cumberland Apartments, Parson's avenue, Columbus.

THE PARISH at London recently suffered a great loss in the death of Mrs. Sarah Holway Farrar, at the advanced age of eighty-four years and three months. Mrs. Farrar was a noble character, an ardent Churchwoman, and beloved by the entire community.

**TENNESSEE**

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

New Organ at Mt. Pleasant—Farewell to Dr. Mjckell—Convocation

THE CHURCH OF THE HOLY CROSS, Mt. Pleasant (Rev. J. C. Mitchener, minister in charge), has just ordered a pipe organ

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costing \$1,000. The congregation, although small, decided they would pay cash for it—which they have done.

ON SUNDAY NIGHT, October 21st, the Bishop preached in the Methodist church at Covington. All the ministers closed their churches to have their congregations hear Bishop Gailor on the duty of citizens at this time of the country's need.

THE CHURCH in Nashville gave Dr. H. J. Mikell a farewell service at Christ Church on Sunday night, October 28th. Dr. H. C. Tolman was the preacher and all the other city clergy were in the chancel and assisting. The congregation of Christ Church presented their beloved rector, who was leaving for his new duties in the diocese of Atlanta, with his episcopal robes, also his ring and vestment case. The Rotary Club presented him with a travelling bag. Expressions of regret upon his leaving and good wishes for his future were showered upon Dr. Mikell from all sides.

THE CONVOCATION of West Tennessee met at St. James' Church, Bolivar, on October 23rd and 24th. Dr. Buckner of Calvary Church, Memphis, presided as Dean, and one feature of the meeting was the splendid attendance of the laymen and Churchwomen as delegates. The Church Pension Fund, The Board of Religious Education and Its Work, and The Effect of the War on the Church and Missions were the subjects discussed.

### TEXAS

Geo. H. KINSOLVING, D.D., Bishop.

The Bishop at the Camps—New Church at Tyler—Training School

THE BISHOP recently visited Camp Logan at Houston where 35,000 soldiers, mostly from Illinois, are training for active service. Writing of this visit the Bishop says: "I found among the chaplains a real live Bishop of this Church [Bishop Fawcett of Quincy] and two or three priests, and, singularly enough, one chaplain of another religious body who wishes me to receive him as a candidate for holy orders, and still another who has applied to my examining chaplains for examination, so that at the proper time he may be ordained either by his own bishop, or by some one appointed by him, possibly in France, if his regiment is ordered to the front this winter." Writing a few days later of a visit to Camp MacArthur at Waco, the Bishop says that the Church in Waco seems to have solved the problem of how to reach the soldiers. He found six Church chaplains in the camp and a special dinner was given in his honor by the rector and vestry of St. Paul's, Waco, with the chaplains as special guests. The following morning the Holy Communion was administered by the Bishop to a large number of the officers and men. A reception is given for the soldiers every Friday evening at St. Paul's parish house.

A NEW CHURCH is being built in Christ Church parish, Tyler (Rev. C. E. Snowden, rector). The cornerstone was recently laid by the Bishop. This enterprise will include building a substantial church, parish house, and rectory. The buildings are of brick with stone finishings.

ON OCTOBER 30th, 31st, and November 1st and 2nd, an institute is being held in Christ Church parish house, Houston, the sessions being conducted by experienced educational secretaries sent for that purpose by the Board of Missions. These secretaries will be Mrs. Scott of Lexington, Ky., and Miss Dorothy Giles of Cold Springs, N. Y. Miss Giles will teach her own book, *The Call of the King*. Three separate courses will be

offered and the main object of the institute is to train missionary leaders who will help to inaugurate the new plan of the Junior Auxiliary. An unusually large number of delegates have registered.

### VERMONT

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

Revival of Work in Fairfield Center—Other Parts of the Mission Field

THE REV. M. K. CRAWFORD, priest in charge at St. Barnabas', East Fairfield, is making an effort to renew the work in Trinity Church, Fairfield Center, which has been closed for several years. This is one of the old parishes in the diocese, having been organized in 1803. The church building, first consecrated in 1868, was reconsecrated by Bishop Bliss on Sunday, October 14th, having been thoroughly repaired and made ready anew for the worship of God. It is expected that a weekly service will be maintained throughout the winter.

CONDITIONS in Fairfield Center are illustrative of those in other sections of the diocese. Vermont has furnished Churchmen for the rest of the Union, but too often their migration has left old parishes desolate. In the parish at Montgomery, which has suffered in this manner, the priest in charge has instituted an annual observance of Old Home Sunday. Thus on two occasions the church has been filled with an enthusiastic congregation of returning worshippers, mindful of the old days.

THE WORK at St. Paul's, Wells, and St. Margaret's, Middletown Springs, is in charge of a devoted lay reader, Mr. W. J. Brown, since the retirement of the Rev. Henry Bell to enter the military service.

THE MISSIONARY COMMITTEE calls attention to the great need of increased contributions for diocesan missions.

### VIRGINIA

ROBT. A. GIBSON, D.D., Bishop  
WM. CABELL BROWN, D.D., Bp. Coadj.

Bishop Gibson's Anniversary—Piedmont Convocation—Cornerstone to Be Laid—Woman's Auxiliary

BISHOP GIBSON celebrated the twentieth anniversary of his consecration as diocesan on Friday, November 2nd. There was a celebration of the Holy Communion in the Church of the Holy Trinity, Richmond, with a sermon by the Rev. Berryman Green, D.D., and a reception at the parish house for the Bishop in the evening.

THE PIEDMONT CONVOCATION held its semi-annual meeting October 22nd to 24th, in Trinity parish, Manassas (Rev. J. F. Burks, rector). On Monday evening the Rev. W. G. Pendleton preached a sermon on the Dangers of Formalism revealed by the war, and the rector read prayers. Tuesday morning the Rev. R. A. Castleman read the service, and the Rev. R. A. Goodwin preached on the Sacrifice Underlying Missionary Effort, and the missionary's character as a witness. At the evening service the Rev. Berryman Green, D.D., described The Permanent Value of the Bible. On Wednesday the quiet hour was conducted by the Rev. W. E. Rollins, D.D. He read a thoughtful and strong paper on Martin Luther's contributions to Christianity, and showing how very far from his position and influence was Germany's religious position to-day. The Dean of the convocation celebrated the Holy Communion, at which the Rev. E. B. Burwell preached on The Burden of the Cross in the Christian Nation and Man. The missionary service was held in the evening, the Rev. Dr. Gray of the Board of Missions making the ad-



PROF. JAMES M. GRAY, D.D.

## The Millennium What, When and Where?

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"THE Mountain Peaks of Prophecy", Prof. Gray's first series of articles, which has just ended in the Christian Herald, has brought forth such a number of inquiries from students and Bible readers all over the country, that an additional series has become a necessity.

They will be contributions of the most valuable character to the prophetic literature of the times in which we are now living—a period which, in the opinion of all of the best Bible expositors, is one of prophetic fulfillment.

The new series by Dr. Gray will be closely linked in relation with "The Mountain Peaks" series just concluded, and will bear the following titles:

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The Millennium: What, When and Where?  
The Present War and Coming Events

It will be seen at once by all who have the slightest acquaintance with prophecy, that these four topics are of the most vital interest to the generation now living. They should be read in conjunction with and as a continuance of the series just closed, but more especially of the last three articles in that series, namely:

The Place of the Church in the Plan of Redemption  
The Antichrist, Who He is and When He Will Arise  
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The three articles named above, together with the four additional new articles, will constitute a list of seven contributions in which the Bible searchlight is turned on the great prophetic mysteries and the spiritual interpretation applied by one of the greatest living expositors.

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THE WITNESS. A Serial Novel by Grace Livingston Hill Lutz.

HOWARD CHASE. A New Novel by Rev. Charles M. Sheldon, D.D., Author of "In His Steps," to begin in the late Fall.

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dress on Missions in Latin America. At the business sessions the Rev. W. G. Pendleton was appointed delegate to the diocesan missionary society in place of the Rev. W. H. Burkhardt, who moved to Richmond. The members of the convocation volunteered for service in vacant parishes, and their help was referred to a committee to be scheduled and used. The diocesan council's resolution on clerical support was endorsed. Professor Rollins made a report on the Theological Seminary. The convocation adjourned after accepting an invitation to hold its spring meeting in Leeds parish at Hume.

THE CORNERSTONE of Grace Church, The Plains, will be laid on November 13th, after unavoidable delay.

THE WOMAN'S AUXILIARY of the diocese meets in Charlottesville, November 7th and 8th.

WASHINGTON

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

Sunday School Institute

IN SPITE of very bad weather the Sunday School Institute held its annual convention on Wednesday, October 24th, at St. John's Church, Georgetown, the attendance being most gratifying. St. John's is not the very best place for such a gathering, but owing to unexpected difficulties it was impossible to meet at Epiphany parish hall as in past years. The Bishop celebrated at the service preceding the convention and was assisted by the Rev. C. P. Sparling, rector of St. John's, the Rev. Canon W. L. De Vries, executive officer, and Canon Austin, a member of the Board of Religious Education for the diocese. The Rev. Dr. Mitman gave one of his splendid talks, his subject being The Importance of Religious Education to American Citizenship. He gave a graphic description of what others thought of our citizenship, our commercialism, and dollar idolatry; he reminded his hearers that the aristocracy of the United States came from commercialism, that there was no cause for worry on that account so long as people had a deep realization of their religious heritage. The convention ratified the action of the diocesan convention in regard to the constitution of the institute, which now becomes a part of the diocesan organizations. In the afternoon, at the general conference, there was a lively discussion of the question, What are we trying to do in the Sunday school? The exhibit was very good, though not as elaborate as in past years. The usual department conferences were held. At the evening session deaconess Hart of Hankow, China, gave an address on Religious Education in China and Miss Mary A. Wilbur spoke on The Value of Old Testament Stories in Religious Education.

WESTERN NEW YORK

Laymen's Missionary League

THE LAYMEN'S MISSIONARY LEAGUE of Buffalo held its annual meeting at All Saints' parish on Friday night of last week. Reports showed that more than five hundred services had been held by the laymen in the archdeaconry of Buffalo, at the city jail, penitentiary, at the Cattaraugus Indian Reservation, and at some of the country missions. These laymen, business men or professional men, give up their Sundays to this work without any financial remuneration, except in some cases when the traveling expenses only are accepted. Announcement was made that furnishings of the late Bishop Walker's private chapel had been given by Mrs. Walker to the Indian Mission at Irving. Mrs. Walker also gave to the League nearly

100 books, mostly sermons, from the Bishop's library. Officers elected for the coming year includes Dr. F. A. Ballachey as president and Charles J. Burton as secretary.

Educational

ST. MARGARET'S SCHOOL, Tokyo, Japan, is forty years old this year of 1917. The alumnae association has 580 names on its roll. Of these, 275 are known to be Christians and undoubtedly others have become Christians since graduating, without the fact being known at the school. One hundred and twelve have done direct mission work as Bible women, kindergartners, teachers, etc., thirty-two have become wives of clergymen or catechists, twenty-five are now working for the missions, and five are in training at the Sendai Training School for missionaries and kindergartners. *File 10, 1-17*

tell nothing whatever of the hearts and lives of those 205 non-Christians, nothing of the waves of influence that have gone out from the lives of those 275 Christians, and nothing of the daily lives of service and self-sacrifice of 112 missionaries or of 32 missionaries' wives.

THE LIGHT OF LIFE

I know not what shall be,  
But fear dwells not with me,  
For in Him  
When earth-lamps all are dim,  
The light of life I see—  
Love  
Above  
All things this earth upon;  
And I follow Him  
Trustingly  
On and on.

THOMAS CURTIS CLARK.

DIOCESAN HISTORY LEAFLETS

Readers of the *Spirit of Missions* will recognize the value of the series of papers that have been running through that magazine during the past two years entitled

How Our Church Came to Our Country

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- II. *How Our Church Came to Massachusetts.* Lydia Averell Hough.
- III. *How Our Church Came to Connecticut.* Rev. Samuel Hart, D.D.
- IV. *How Our Church Came to Maryland.* [Delayed. About December 1st.]
- V. *How Our Church Came to New York.* Rev. Arthur W. Jenks, D.D.
- VI. *How Our Church Came to Pennsylvania.* Rev. Llewellyn N. Caley, D.D.
- VII. *How Our Church Came to New Jersey.*
- VIII. *How Our Church Came to Ohio.* Elizabeth Matthews.
- IX. *How Our Church Came to Illinois.* Rev. Francis J. Hall, D.D.
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- XIII. *How Our Church Came to Missouri.* Rev. E. Clowes Chorley, D.D.
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- XVIII. *How Our Church Came to Oregon.* Rt. Rev. Walter Taylor Sumner, D.D.
- XIX. *How Our Church Came to Vermont.* Kathleen Hore.
- XX. *How Our Church Came to Dakota.* Bishop Burleson.
- XXI. *How Our Church Came to Long Island.* Rev. T. J. Lacey.
- XXII. *How Our Church Came to Mississippi.* Rev. Nowell Logan, D.D.
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