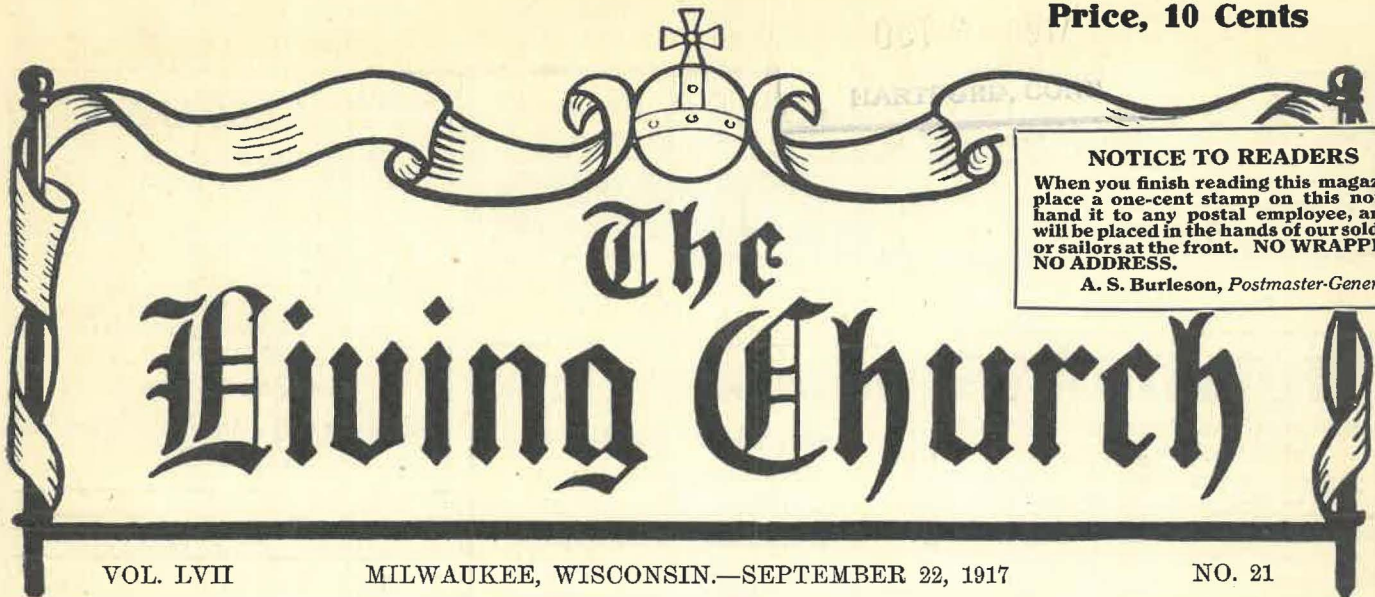


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VOL. LVII

MILWAUKEE, WISCONSIN.—SEPTEMBER 22, 1917

NO. 21

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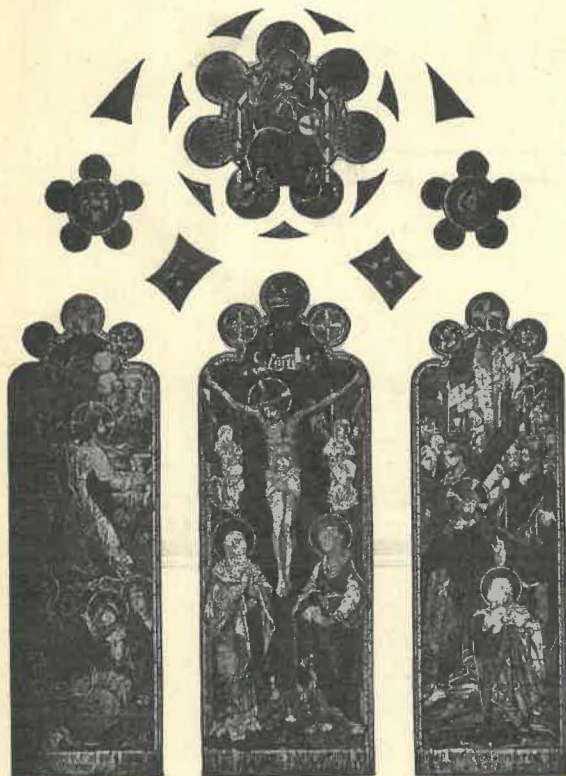
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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**PRINCIPAL CONTENTS**

THE WORLD-FLAG. By the Rev. Louis Tucker. (Poetry.) . . .	659
EDITORIALS AND COMMENTS: “Our Sacred Heritage”—The War Commission—“Deans” and a Dean—War Relief . . .	660
ANSWERS TO CORRESPONDENTS . . .	662
WAR-TIME PRAYERS OF TRINITY CHURCH, NEW YORK. . .	662
THE CHRIST MILITANT. By Thomas Curtis Clark. (Poetry.) . . .	662
SEPTEMBER. By Donald A. Fraser. (Poetry.) . . .	662
THE SIXTEENTH SUNDAY AFTER TRINITY. By the Rev. Wm. H. Bown. . .	663
THE SIXTEENTH SUNDAY AFTER TRINITY. By Thomas Wm. Parsons. (Poetry.) . . .	663
THE NEW LECTONARY. By the Rev. C. B. Wilmer, D.D. . . .	663
BLUE MONDAY MUSINGS. By Presbyterian Ignotus. . .	664
STATEMENT BY THE WAR COMMISSION. . .	665
MESSAGE FROM BISHOP LAWRENCE. . .	665
THE WAR COMMISSION ORGANIZED. . .	665
KEBLE COLLEGE, OXFORD, SEEKS ENDOWMENT. London Letter. By J. G. Hall. . .	666
“FORWARD AMERICA.” By J. H. Dillard, in the <i>Lafayette Gazette</i> . (Poetry.) . . .	666
SALVATION BY CHARACTER. By the Bishop of Iowa. . .	667
THE SHADOWS. By Joseph U. Harris. (Poetry.) . . .	669
DANGERS IN OUR DEMOCRACY. By the Very Rev. Walter S. Pond. . .	670
THE OUTCAST. By Samuel Bailey, M.D. . .	671
CHOPIN'S FUNERAL MARCH. By Christopher Braithwayte. (Poetry.) . . .	671
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. . .	672
CORRESPONDENCE: The Music in the Communion Service (Rev. R. C. Ten Broeck)—Revision of the Catechism (Rev. Thornton F. Turner)—Priests as Y. M. C. A. Secretaries (Rev. H. P. Scratchley)—Mission Preachers (Rev. J. Attwood Stansfield)—Colored Soldiers at Little Rock (Ven. D. E. Johnson, Sr.) . . .	673
RELIGIOUS EDUCATION. Rev. W. L. De Vries, Ph.D., Editor. . .	674
RECOMMENDED TRACTS AND LEAFLETS. . .	675
PERSONAL MENTION, ETC. . .	676
GENERAL PERSHING WRITES GREETING TO U. S. TROOPS. New York Letter. . .	678
BISHOP LAWRENCE ADDRESSES TROOPS AT CAMP BARTLETT. Boston Letter. By the Rev. J. H. Cabot, Ph.D. . .	679
ANNIVERSARY OF PROMINENT PHILADELPHIA MISSION WORKER. Philadelphia Letter. By the Rev. Edward James McHenry. . .	679
HOUSING CONDITIONS AND TUBERCULOSIS IN CHICAGO. Chicago Letter. By the Rev. H. B. Gwyn. . .	680

TRUTH REMAINS true, the fault's in the prover.—*Browning.*





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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 22, 1917

NO. 21

## The World-Flag

The jewels of America a constellation are,  
Each star a free-born commonwealth and every state a star.  
As, in the sky, the stars on high swing orderly and free,  
So every state, both small and great, has law and liberty.  
Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on a world-flag.

The children of America are born in every land:  
Whoever longs for liberty and has the strength to stand,  
Briton or Hun, he is her son and hears his brothers call;  
Imperial America is mother of us all.  
Sons of the stars, break through all bars, let no man lag,  
Win every nation a constellation on a world-flag.

The riches of America are Liberty and Peace.  
They greater grow when shared by all and, scattered, still increase.  
The father of America for Freedom lived and died.  
To help all men be brethren her Lord was crucified.  
Sons of the stars, break through all bars, let no man lag,  
Win every nation a constellation on a world-flag.

The dream of free America's a brotherhood of day,  
Where swords are changed to plowshares and where war is done away;  
Her sisters free democracies and a new flag unfurled,  
The Union of all nations, the Republic of the world.  
Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on the world-flag.

LOUIS TUCKER.



# EDITORIALS AND COMMENTS

## "Our Sacred Heritage"

THE title is that of the closing address of the Moderator to the General Assembly of the (Presbyterian) Church of Scotland at its session of 1917, which is issued in pamphlet form by Messrs. William Blackwood & Sons. Dr. James Cooper, the Moderator, has produced a really remarkable address, which ought to go far in paving the way for Christian reunion.

Scottish Presbyterians, indeed, are setting the Christian world a fine example of the spirit in which the question of reunion should be approached. The conferences between committees of the Church of Scotland and the United Free Church had made great progress before the war, and though they have been interrupted, but not abandoned, their spirit is preserved in this notable address.

For the essence of real desire for reunion is love in Christ for all men whom He came to redeem, and love seeks first to understand and appreciate, rather than unnecessarily to controvert, another's viewpoint. The visible unity of Christians is the manifestation to the world of the Church which is the Body of Christ, the Incarnate Love of God. That Church can never be seen and known of men in its entirety until love rules every word and act of Christians in their individual and corporate relations to each other.

After a century and a half of protest within the Church of Scotland against the interference of the civil power with the spiritual jurisdiction of the Church, a decision of the House of Lords, and unfavorable answers from the Crown and the House of Commons to petitions for the redress of grievances, had convinced part of the Church that schism was the only remedy, and the Great Disruption occurred in 1843, at which about one-third of the Church seceded and established the Free Church, known since its union with the United Presbyterians in 1900 as the United Free Church of Scotland. Feeling ran high after the separation, and there were many years of bitter controversy until a few years ago, when the two Churches appointed committees to seek a reunion which should preserve not only their common principles but the permanent value of the principles which had been thought to justify the original separation and its continuance. The first thought of each committee has been to discern and preserve the essential value of the distinctive principle of the other Church without surrendering the value of its own. The negotiations seemed to be reaching a successful conclusion when the war hindered, for a time, their vigorous prosecution.

But, as we have said, their fruit is seen in this admirable address of Dr. Cooper. We have not space for quotations sufficient to do real justice to its excellence, but a few may be given.

"I believe," says Dr. Cooper, "that in the Church of Scotland there have come down to us certain assets, material and moral, intellectual and spiritual, of immense value (were they but fully realized) not for our own members only, or for Scotland alone, but for other countries also, and other Churches, and indeed for the whole Church Catholic. I submit that at this moment there has come to us, partly through the War and the deep and manifold human needs which the War has been revealing, a divine call, and a no less divinely-given opportunity and responsibility, to turn these assets to far better account than we have ever done, alike for our own spiritual profit and for that of our fellow-members in the Body of Christ; remembering always that no gift, and no opportunity, to any part of His Body mystical is ever given for that part alone." Claiming that the Church of Scotland, as Bishop Gore claimed for the Church of England, is "only a portion of a larger whole which embraces and controls it," namely, the One Holy Catholic Church, Dr.

Cooper presses that claim with firmness, yet in the spirit of humility and conciliation which is the mark of real scholarship and Christian love, and, in that spirit, pointing out the contribution which the Church of Scotland has to offer. Then the address goes on to point out some of the precious things which that Church might well regain—the Christian Year, devotional practices, the weekly Eucharist, the further development of the Order of Deaconesses, the reversion "to the Apostolic Diaconate, and the no less Apostolic *Laying on* of hands in confirmation of the baptismal gift and vow". "There is a mine of devotional treasure in the Catholic past; and as Catholics we should feel ourselves entitled to dig for it in other gold-fields than those of Scotland. *All things are yours.*"

"Above all," he continues, "it is in the Church Catholic, as the one Body, that we are authorized to look for the teaching, the guidance, and the power of the One Spirit—God the Holy Ghost, the Spirit of the Father and the Spirit of the Son, 'the Lord and Giver of Life.' The wind, I know, bloweth where it listeth. He 'filleteth the world', to convict the world. But it was on the Apostles that He came. It is in their fellowship that He abides and dwells as in a temple, to direct and to coördinate, as well as to energize, the work for Christ, the Head of the entire organism. It is the unity of the Spirit—the unity taught us by the Spirit—that we are bidden give all diligence to keep."

After pointing out clearly the value and the dangers of National and Established Churches, Dr. Cooper expresses his confidence in reunion with the United Free Church as the necessary first step toward other reunions, speaking affectionately also of the Scottish Episcopal Church, and appreciatively of the Church of England, the Lambeth tenders toward unity, and the American movement for a World Conference.

"Scotland," he says, "is not a world by itself; she is an integral, and a very influential, part of an Empire, the vastest, freest, and with all its faults surely the most beneficent the world has ever seen. Imperial unity is the political question of the day. The Premiers of the King's self-governing dominions have met to consider how it may be best consolidated. Shall the Church, the Divine Kingdom, for whom unity is an essential law, lag behind the State? Is not the very least that we can offer to our Blessed Lord a United Church for the United Empire—a United Church that shall combine all that is best in our two systems? In the making of the Empire, England and Scotland have been the two chief partners. They have worked loyally together; nor has either lost in the process its individuality or its local patriotism. Why may not the two National Churches do the like? We hear some foolish things sometimes from England; but is it charitable to gloat over these? I have no words of reprobation strong enough for those on either side of the border who try to put ill-blood between us. I well remember a sentence which in 1869 I heard Dr. Norman Macleod utter from the Moderator's chair: 'I will be no Old Mortality cutting into fresh distinctness the records of decaying animosities.' I doubt, however, if we in the Church of Scotland have given anything like adequate consideration to the latest utterance on this very question of the entire Anglican Episcopate, at the Lambeth Conference of 1908: 'That, in the welcome event of any project to reunion between any Church of the Anglican communion and any Presbyterian or other non-Episcopal Church which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on



lines suggested by such precedents as those of 1610.\* This is cautious enough; but have we ever said as much to them? Or have we pondered the other fact, that from the Episcopal Church of America there has since emanated the proposal for a world-wide Conference on Christian Unity? Both we and the United Free Church have entered into this project; and operations will doubtless be resumed as soon as peace has been restored."

From his vision of a United Church for the United Empire, Dr. Cooper proceeds higher still: "A yet wider union already opens to our sight, the one union of which our Saviour speaks—a union of all who believe in Him. We can no longer think of omitting from the hope of it either the Orthodox Church of the East or the great Roman Catholic communion of the West, which has all along been missionary, and of whose great work in Scotland—educational, charitable, and among our immigrant populations, Irish, Italian, Polish, Lithuanian—we ourselves are witnesses. Be these Churches ever so much in error, yet we are not bound to suppose that error will endure for ever. And both (we see more clearly every day) have more in them than errors. Thank God, neither has ever swerved from the great fundamental truths of Christianity!"

We have completed the reading of this pamphlet with real joy. We should be the last to say that questions at issue between Churchmen and Presbyterians are easy of solution, but neither would we say that they are incapable of solution. Dr. Cooper sees rightly that unity will eventually consist in all parties seeking to realize the fulness of the life of the Catholic Church. Reminding his fellow-Presbyterians of rights that are theirs "as Catholics"—a phrase that must have struck many of them as strange—he called them to that largeness of vision that makes for unity.

It will be a happy day for the Christian world when all of us are permeated by the spirit the Scottish moderator has shown in this closing address to the General Assembly.

\* "Conference of Bishops of the Anglican Communion, holden at Lambeth, Aug. 5, 1908, p. 65. Following up this Resolution, two English bishops invited me to visit them and speak to their clergy in the spring of 1909. At the request of Bishop Browne I addressed in the hall of his palace at Bristol a meeting of the clergy of his diocese on 'The Precedents of 1610'; and at Salisbury, Bishop Wordsworth asked me to lecture on the Scottish Reformation to the students of the Theological College; and at the meeting of his diocesan Synod assigned me a chief place on the platform."

THE Church will appreciate the courage with which its newly constituted War Commission has entered upon its task. The boys that have gone and are going into service are the boys from our own homes. Great numbers of them are also sons of the Church. And because the Church is a serious factor in the lives of her sons, it is her duty to go out, even into the shadow of death, with them.

The War Commission

We are especially glad to learn that a bishop is to be sent out in charge of all the work in the direct war zone. We suspect that not one but several bishops will be needed before long, and we are confident that as they are needed they will be sent.

Let it be always remembered that the regimental chaplain represents the authority of the nation rather than that of the Church. His work is of very great importance; but even where he is one of our own clergy his ministrations do not fulfil the responsibility of the Church. He receives his orders from the War Department.

There will undoubtedly be every precaution taken to prevent duplication of effort. What the nation will do organically through its chaplains, what the Y. M. C. A. will do through its splendid efforts, the Church will not duplicate. Every factor that already stands for the protection of the moral and the feeding of the spiritual nature of the men will be utilized gladly by the Church. Yet over and above all these comes the overwhelming duty of the Church to be the mother of her own sons when these are in need of her. That duty the Church will fulfil, through this commission.

It is a pleasure to feel that our brief editorial on the subject last week awoke a hearty response. One correspondent wrote as follows:

"I want to thank you for your editorials this week, and par-

ticularly from my heart for the one on the Church's War Commission. You have hit upon something which lies very near to the heart of everyone who loves the Army and the Navy. You have caught the vision. I wonder if you see as far as it goes. I hope so, for then will come still stronger editorials, perhaps in time to accomplish some good.

"What does *one* Bishop amount to among a hundred thousand men in France? This number will soon be augmented. In France, and wherever our troops are, the spiritual life of the future of this country will be determined. What can a diocesan do with a cantonment of fifty thousand men in his diocese, with all his other diocesan work to do? If there be any virtue in the Episcopate, get it to the men in the Army and the Navy. If we can't take a sufficient number of diocesans, then suffragans, and if there are insurmountable obstacles in the way of having a sufficient number of these, create new ones.

"Of course we appreciate that the Church is a constitutional Church. What's the constitution when the safety and security and the saving of souls are concerned? I am writing this to you personally to express the fervent hope, and I may add prayer, that you will put this over. The Presiding Bishop has ventured. Let him be braver and more venturesome still. Spur them on!"

We believe the Presiding Bishop never took a step that was more generally commended than when he appointed his War Commission. Let those also throw precedents to the winds and *draft* bishops, if need be, for foreign service.

The nation is not playing at war; neither can the Church.

REFERRING to the editorial entitled "Deans" which was recently published in these columns, a number of correspondents have sent us copies of a leaflet emanating from the Cathedral at Denver and containing extracts from a sermon preached by the Dean on the Thirteenth Sunday after Trinity in which insulting statements are made in regard to the "Catholic party" such as would be libelous in law if individuals were named; and our correspondents have asked the question whether the facts connected with the Denver Cathedral do not disprove our statement that the American Cathedral is free from defects of the similar institution in England.

"Deans" and a Dean

To which we reply in the frankest manner that on a local scale they undoubtedly do. The Denver Cathedral has for years been a notorious example of a foreign exotic, utterly un-American and out of touch with the best life and thought of the American Church. It is the standing warning to other dioceses of how not to establish a Cathedral, and has probably done more to prevent the establishment of like abuses elsewhere in this country than anything else could do. Thanks to the experiment there made, it is wholly improbable that another American diocese will ever make the same mistake.

And so far as we know that Cathedral stands alone in this country. The view of the Bishop of London may wisely be adopted in the diocese of Colorado.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 17th.

A communicant of St. Paul's Church, Washington, D. C. . . . .	\$ 2.00
Christ Church, North Brookfield, Mass. . . . .	5.00
Cash, Philadelphia . . . . .	40.00
Araby for September . . . . .	1.10
M. M. B., Los Angeles, Calif. . . . .	2.50
B. T. B., Los Angeles, Calif. . . . .	2.50
A thank offering, St. John's Church Lancaster, Pa. . . . .	5.00
A member of the Woman's Auxillary, All Saints' Chapel, Upper Red Hook, N. Y. . . . .	5.00
"Marina," New Haven, Conn. . . . .	10.00
A Churchwoman, Trinity Church, Ossining, N. Y. * . . . .	10.00
Mrs. F. M. Small and daughters, Cambridge, Mass. * . . . .	15.00
St. John's S. S., Clinton, Iowa * . . . .	4.65
R. K. K., Brookline, Mass. † . . . .	10.00
S. P. M., St. John's, Georgetown Parish, D. C. ‡ . . . .	5.00
Miss E. C. Fessenden, New York City ¶ . . . . .	5.00
Mrs. A. D. Harris, Chicago, Ill. ** . . . .	9.00
M. P., Brookline, Mass. †† . . . . .	2.00
Total for the week . . . . .	\$ 133.75
Previously acknowledged . . . . .	49,976.74
	\$50,110.49

\* For relief of French war orphans.  
 † For relief of Belgian children.  
 ‡ For Belgian relief.  
 ¶ For the "Little White Beds" of France.  
 \*\* \$2.00 especially for the wounded; remainder for women and children.  
 †† For relief work in Florence, Italy.  
 [Remittance should be made payable to THE LIVING CHURCH WAR



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

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

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

258. Ladies of Hotel Dixie, Shelbyville, Tenn. . . . .	\$ 36.50
29. Rev. Storrs O. Seymour, Litchfield, Conn. . . . .	9.50
115. Children of Mercy, Gardiner, Maine . . . . .	3.00
120. Mrs. E. H. C. . . . .	36.50
123. Keynee Club, Bangor, Maine . . . . .	9.18
254. Children of St. Andrew's-by-the-Sea, Rye Beach, N. H. . . . .	.50
Total for the week . . . . .	\$ 95.18
Previously acknowledged . . . . .	12,964.08
	\$13,059.21

[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

M. and M. E. and R. S. Rayne, Springfield, Mass. . . . .	\$ 10.00
St. Andrew's Memorial Church, Detroit, Mich. . . . .	13.33
Rev. W. H. Tomlins, Granite City, Ill. . . . .	1.00
A thank offering, M. N. P. . . . .	5.00
Rev. Jas. H. Clarke, St. Paul's Church, Sistersville, W. Va. . . . .	1.00
S. P. M., St. John's, Georgetown Parish, D. C. . . . .	5.00
St. Peter's S. S., Park River, N. D. * . . . .	1.95
Henry Story, Shelbyville, Tenn. * . . . .	.50
	\$37.78

POLISH RELIEF FUND

Rev. W. H. Tomlins, Granite City, Ill. . . . .	\$1.00
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ANSWERS TO CORRESPONDENTS

M. E. P.—An altar guild could make its own wafers. Any Church supply house would give information as to the cost of the necessary articles.

C. B. N.—It is perfectly proper to make the sign of the cross while the hand is gloved.

WAR-TIME PRAYERS OF TRINITY CHURCH,  
NEW YORK

Let us pray for our country and for those to whom is committed the responsibility of government, that they may act with wisdom, courage, and right judgment:

**O** MERCIFUL Father, we beseech thee at this time to look down in mercy upon our country. Guide and protect the President of the United States, and all others in authority. Give wisdom and courage to those who bear command in our Army and our Navy. Grant to us, and to our Allies, if it be thy will, victory and success. Preserve our land from bloodshed, and remove the horrors of war from other lands. Stay, we beseech thee, the pain and the misery, the sorrow and the want, the fierceness and the cruelty, which now desolate the earth. Look down in compassion upon those who are our enemies in this war, especially upon their sick and wounded. And speedily, if it be thy will, send forth upon the nations of the world the blessing of thy peace; through Jesus Christ our Lord. Amen.

Let us pray for our Soldiers and our Sailors:

**O** ALMIGHTY and merciful God, we commend to thy fatherly care those who through the perils of war are serving their country by land and by sea. Thou knowest the places where they are, and the dangers which beset them. Be thou to each one a shield and a defence. In times of waiting, or of action, in sickness or in health, in life or in death, grant unto him the comfort of thy presence. Put into his mind holy thoughts of thee, his Heavenly Father, and of Jesus Christ, his Saviour. Help him to pray. And if it be thy will, keep him in safety and bring him back to his home in peace; through our blessed Saviour and Mediator, Jesus Christ. Amen.

Let us pray for those called to tasks of special peril in the air, or beneath the sea:

**L**OOK in thy mercy, we beseech thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the sea. Even there also shall thy hand lead them. Help them to do their duty with prudence and with fearlessness, confident that in life or in death the Eternal God is their refuge, and that underneath them are the Everlasting Arms. Grant this for Jesus Christ's sake, thy Son our Lord. Amen.

Let us pray for the souls of all who have laid down their lives during this war:

**O** LORD Jesus Christ, who by thy death didst take away the sting of death, grant rest, we beseech thee, in the place of light and refreshment, to those who have died in battle, or through sickness, in this war; receive their souls into thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Let us pray that we may all do our duty to God and to our country:

**A**LMIGHTY GOD, who hast made us citizens of this land, enable us though we remain in the safety of our homes to do our country service. Make us calm, unselfish, and ready to give according to our means. Give us grace to bear the burdens of others, those known to us, and those unknown. Keep us from being at any time cast down by anxiety, and enable us to cheer and comfort those about us. Shew us at all times what is our duty and strengthen us to do it, and grant that we may with a ready will learn the lessons which thou art teaching us; through Jesus Christ our Lord. Amen.

THE CHRIST MILITANT

We serve no weak and timid Christ,  
We would not heed a futile Lord;  
The Man we follow unto death  
Was not afraid of rod or sword.

He asked no pillow for His head,  
He sought no luxury of ease;  
The tides that swept His daring soul  
Were dauntless as the mighty seas.

The little town of Nazareth  
Could never bound His spirit's aim:  
He dreamed that every zone of earth  
Should know the wonder of His name!

A soldier of the truth was He;  
His anger flamed at vested wrong;  
He challenged kings to fateful war,  
And sounded clear His battle song.

Against the cruel lords of pride  
He stood a warrior, strong and sure,  
And whipped the greedy temple thieves  
Who sought to cheat His helpless poor.

He ruled the stubborn hearts of men,  
And yet disdained the tyrant's rod—  
The mighty Captain of the Right,  
The Saviour of the World of God.

THOMAS CURTIS CLARK.

SEPTEMBER

Beneath the orchard's spreading boughs she stands,  
September, rosy-cheeked, so like the fruit  
She gathers from the heavy-laden shoot  
Into her apron with her eager hands.  
The autumn sun darts rays like golden bands  
Down through the boughs, as though to check the loot,  
And prison the fair thief at her pursuit;  
But gay she laughs and mocks at his demands.  
The grass, and trees, and shrubs begin to lose  
Their vivid green, and slowly turn to gold,  
And brown, and crimson; as though fain to choose  
A brief resplendence e'er Death's arms enfold;  
But sweet September sings her harvest song,  
And Death's forgotten as she trips along.

DONALD A. FRASER.

JUST AS you now play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose, you will learn the law of kindness in utterance so perfectly, that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*



THE SIXTEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

SEEKING GOD'S COMPASSION

**A**MONG the attributes of God is compassion; and when we ask Him in the collect to let His "continual pity cleanse and defend" His Church, we appeal to His love; which is so beautifully illustrated in the epistle and gospel.

The epistle, taken from the Epistle to the Ephesians, is an exhortation, a prayer, a benediction, and an ascription. It exhorts the Ephesians to "faint not at his tribulations." It prays in a wondrous way that they may "be filled with all the fulness of God." It blesses them, and ascribes unto God "glory in the Church by Christ Jesus throughout all ages, world without end."

Three things are very important:

First, the Apostle's prayer, "That Christ may dwell in your hearts by faith." We must make no mistake about this indwelling of Christ. It is not nominal, figurative, imaginary, or emotional; but it is the result of realizing faith, of His manifested love, and His communicated Spirit.

Second, the Apostle's prayer, "that ye might be filled with all the fulness of God." But what is this filling of the heart? Its former lusts driven out; a gracious character imparted; and a personal God in possession. And how may it be effected? By becoming sensible of our emptiness; by panting after God; and by the exercise of faith and love.

Third, it will be well to notice the Apostle's prayer that "their hearts may be strengthened." This is because he considers faith to be the strength of the soul. Saving faith, true, realizing faith, is that in the soul which apprehends, and lays hold of Christ, the unseen Saviour.

It would seem, then, to be within the possibility of all the members of the Church to obtain "all the fulness of God"; and the possibility of it is shown in the fact that the Apostle prayed for its attainment, guided by the Holy Ghost. And what one can do, another can do, for all the doctrines of religion are in harmony with sound human philosophy, and must appeal to the unprejudiced intelligence of each of us.

The gospel for to-day is a further illustration of seeking God's compassion. It is a history of the raising of the widow's son at Nain.

The "next day", we are told, Jesus went into Nain with many of His disciples and a multitude of people. As He approached the gate of the city a dead man was carried out, the only son of a widowed mother. And our Lord had compassion and said unto her: "Weep not." And He came and touched the bier; and whilst the bearers stood still, He said to the corpse: "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak. And there came a great fear on all the multitude, and they glorified God.

This is one of the three recorded accounts of our Lord's raising the dead; namely, that of Jairus's daughter, then that of the widow's son, then that of Lazarus. As it has been well said, these are illustrations of degrees of spiritual death. But perhaps the best suggestion lies in the words we use at the graves of friends, when we ask God to "raise us from the death of sin unto the life of righteousness."

The mighty works of our Lord which have been done and duly certified are fit expressions to us of the fact that He can do for us all that we want. Or as Bushnell has well said: "He that touched the blind eyes, and commanded the leprosy away, He that trod the sea, and raised the dead, and burst the bars of death Himself, can tame the passions, sweeten the bitter affections, and roll back all the storms of the mind. Assured in this manner by His miracles, they become arguments of trust, a storehouse of powerful images, that invigorate courage and stimulate hope."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sixteenth Sunday after Trinity	II Sam. 15, 1-12 Pr. of Man.	John 15	Deut. 29	Colossians 1
Monday	II Sam. 15, 13-29	Mark 13, 1-13	Ezekiel 12	Colossians 2
Tuesday	II Sam. 15, 30-16, 4	Mark 13, 14-23	Ezekiel 13	Colossians 3, 1-17
Wednesday	II Sam. 16, 5-14	Mark 13, 24-end	Ezekiel 14	Colossians 3, 18-4, end
Thursday	II Sam. 16, 15-17, 14	Mark 14, 1-11	Ezekiel 15	Philemon
Friday	II Sam. 17, 15-26	Mark 14, 12-31	Job 38	Hebrews 1, 13-2, 10
Saturday	Genesis 28, 10-end	Acts 12, 1-23	Daniel 12	Rev. 14, 1-14
Seventeenth Sunday after Trinity	II Sam. 18, 9-end Isaiah 5	John 16	Ezekiel 37, 15-end	Philippians 3

**A**BSALOM'S Rebellion (first morning lesson) may be said to have been the direct result of David's own sins, and was part of the penalty which Nathan told the king would come upon him notwithstanding the divine forgiveness. The second lesson is in continuation of St. John's inspired portrait of the Son, but it has intimate connection with the first lesson. Not only is there the detail that God's dealing with His servant David is an illustration of the "purging", or "cleansing", of the "branch" (for David, though a great sinner, lived in communion with God), but the great questions of authority and obedience involved in the Absalom story receive full treatment by our Lord in John 15.

"Henceforth I call you not servants but friends; for the servant knoweth not what his lord doeth; but I have called you

friends; for all things that I have heard of my father I have made known unto you." Those are the two stages in the establishment of the rule of right upon earth: first, the establishment of rightful authority and of enforced obedience; second, passing from law to spirit. This is the divine model for parents, rulers, and all in authority, including employers of labor. Those in command must aim at winning those under their control to the position of friends: a shared intelligence, mutual sympathy, and oneness of aim. This is true democracy, political, industrial, and ecclesiastical. The Old Testament alternative is Manasse's Prayer of confession and thanksgiving while being purged for and from his sins.

The points of contact with collect, epistle, and gospel are important. In the story of Absalom's Rebellion, continued during the week, God is both cleansing and defending His Church. Again, Absalom's Rebellion was threefold: against family, Church, and state. The family, in the gospel vividly brought before us in our Lord's raising the son of the widow of Nain, in the epistle is given its utmost expansion in both the visible and the invisible world. The secret of all obedience is realization of sonship. That comes through, first, the revelation of God the Father in and through the Son, but, secondly, through the Spirit of the Christ dwelling in us. The second lesson is occupied largely with the promise of the Spirit.

In the evening, the first chapter of Colossians reinforces these fundamental ideas. Jesus Christ is the Eternal Son through whom the Father has both created and redeemed the world; He is exalted over all things and is the Head of the Church (cf. the collect); and also is within us, reconciling and transforming us. The second lesson brings out from the Old Testament point of view the ethics of redemption, and the closing verse is especially noteworthy, with its insistence upon the limitation and practical character of Revelation, in keeping with the fundamental ideas of Colossians and the needs of the Church to-day (Col. 2, 18).

THE SIXTEENTH SUNDAY AFTER TRINITY

Have pity, Lord! and let Thy constant care  
Defend Thy Church, to keep it clean and fair  
From every error, that ourselves may be  
Under its guidance from delusions free;  
And since without Thy help it cannot stand  
In safety, succor it with Thy strong hand,  
And by Thy grace preserve it evermore  
Through Jesus Christ, its Head, whom we adore.

THOMAS WILLIAM PARSONS.

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## BLUE MONDAY MUSINGS

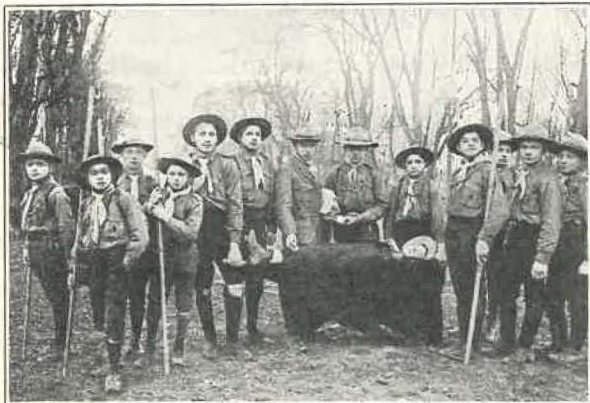
By Presbyterian Editors



I HAVE just been reading a very strange story of the War, vouched for by a great metropolitan newspaper. The French Foreign Legion has a child-mascot, saved from the wreckage of God knows what home—chateau, apartment, villa, or cot. She is possibly ten years old, thin, plain, solemn, silent—indeed, dumb when found and only just learning to speak again—and endowed with second-sight, the legionaries believe. The picture I have seen of her shows her surrounded by a group of eight soldiers each representing a different race—Greek, Bohemian, Italian, Corsican, Swiss, Russian, Breton, Luxembourgeois—serenely unconscious of their interest, looking out into the future. The Legion found her in a shell-blasted wood, with only a deer-hound for a companion. The hound, having seen her safe with the soldiers, vanished. She carried herself with such dignity that they named her “the little Duchess”, and, though the horrors she had seen had taken away her power of speech, she showed all the fruits of gentle breeding. At table, she knew how to use her napkin; at the piano, she played fragments of children’s études. But of her name she could remember nothing; and all her words are new-learned from her strange guardians, to whom her devotion has meant deliverance not once or twice only. For it seems that she forecasts disaster and tries to avert it. The Bohemian, Turov, wouldn’t wear his helmet: it gave him the headache, and, besides, he had a lucky star and couldn’t be hurt. One day the child followed him to the very trenches, bringing his helmet, insistent that he should wear it. To please her, he put it on; and that day, for the first time, a fragment of shrapnel shell struck his head. Except for the helmet, he would have been killed. Several times men, planning to spend their leave in some near-by cottage, have been detained by her tears—only to find the cottage itself that night destroyed by the enemy. The cook disregarded her warning and went off despite all her lamentations; but he never came back. An enemy shell crushed him as he was examining the grave-marker of a namesake.

All over France her picture has been published, in hope of finding some one who will recognize it. But it is probable that her home is ruined, her name clean put out, and her only “family” henceforth the Legion. Well, she has God for her Father, and the Church for her mother, notwithstanding German frightfulness.

WITH ALL ITS HORRORS, war has many by-products of merit. Who that has read of “St. Antoine” in the French



BOY SCOUTS OF ST. ANTOINE

Revolution but will rejoice to see this picture, just sent to me from France, of the “Boy Scouts of the Christian Union

of the Faubourg St. Antoine”, Paris, out for a field-day in Fontainebleau? Discipline, fellowship, service, are transforming these *gamins* into the stuff of heroes and loyal citizens.

THE ALLIANCE draws the ends of the world together. After these Parisian lads, let me show you an Antipodean product, Frank, *aet.* 14, acolyte, sailor in the Australian Navy, and priest-to-be, God willing.

He lives in Orielton, N. S. W. Ah, small boys are the dearest creatures in the world—with one exception.



AN AUSTRALIAN SAILOR

IT WAS UP in the green seclusion of the old Greeley farm at Chappaqua that I re-read his *Recollections of a Busy Life*, the other day: there where all the good traditions are preserved, the great name lives, and the wide humanity of the elder generation survives in the generations following. *Les morts vont vite*, the French proverb tells us too truly; and our busy newspaper-readers of to-day have little time to think of the past and its outstanding figures. But it will be bad for American Democracy if ever the frank simplicity, the genuine indifference to all merely conventional standards, the unselfconsciousness, which this delightful book reveals, shall wholly vanish from our people. Customs change with the times, of course; but the essential spirit should remain unaltered if it is good.

Two passages I cannot forbear quoting—the first, doubtless, written with deliberately humorous exaggeration, the second worthy serious thought in this critical hour when too many, in Congress and elsewhere, would acquit Beer while convicting his accomplice Spirits.

“The chewing, smoking, or snuffing of tobacco has seemed to me, if not the most pernicious, certainly the vilest, most detestable abuse of his corrupted sensual appetites whereof depraved man is capable.”

Doesn’t that make my gentle *caveat* against nicotine seem timid?

“While I look with interest on all attempts to substitute American wines and malt liquors for the more concentrated and maddening decoctions of the still, I have noted no such permanent triumphs in the thousand past attempts to cast out big devils by the incantations of little ones as would give me reason to put faith in the principle.”

A BELGIAN FRIEND sends me this sketch of a hamlet near Ostend, which I knew in happier days. They pay a price for Freedom, those Belgians; and they deserve this admirable tribute of Helen Grey Cone’s, recently published.

### “TO BELGIUM, CROWNED WITH THORNS

“Thou that a brave, brief space didst keep the gate  
Against the German, saving all the West  
By the subjection of thy shielding breast  
To the brute blows and utmost shames of Fate;  
Thou that in bonds of iron dost exult  
Thy nobleness as crime! Even thus oppressed,  
Is not thy spirit mystically blest,  
O little Belgium, marvellously great?

“Thou that hast prized the soul above the flesh,  
Dost thou not, starving, eat of angels’ bread?  
With every sunrise crucified afresh,  
Has not this guerdon for all time sufficed—  
That thou shouldst wear upon thy haggard head  
The awful honor of the Crown of Christ?”



### A STATEMENT BY THE WAR COMMISSION

FROM the day War was declared, clergy and laity, men and women, parishes and organizations of the Church, have been giving themselves heart and soul to the service of the nation.

Our young men were quick to enlist, to enroll in Officers' Training Camps, to offer themselves for every branch of national service.

At all great centers Churchmen and Churchwomen have been forward in all that makes for the comfort, health, and general well-being of our soldiers and sailors. The clergy in considerable numbers have taken the Church's ministrations into Training Camps, Navy Yards, and across the ocean.

So great has the Church's task become that the Presiding Bishop has assumed authority to appoint a Church War Commission, to which he commits "the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, Army and Navy chaplains, and suchlike matters." He appointed as members of this Commission the following:

The Bishop of Massachusetts, Chairman; Bishop Knight of Seawane, the Bishop of Western Michigan, the Bishop of Washington, the Bishop of Rhode Island, the Bishop Coadjutor of Southern Ohio; the Rev. W. R. Bowie, D.D., of Richmond, Va., the Rev. J. E. Freeman, D.D., of Minneapolis, Minn., the Rev. W. H. Milton, D.D., of Wilmington, N. C., the Rev. John Mockridge, D.D., of Philadelphia, the Rev. C. L. Slattery, D.D., of New York City, the Rev. George Craig Stewart, D.D., of Evanston, Chicago; Messrs. W. D. Cleveland of Houston, Texas, Louis F. Monteagle of San Francisco, Arthur E. Newbold of Philadelphia, Whiteford Cole of Nashville, Tenn., Charles D. Dickey of New York City, John M. Glenn of New York City.

The Commission held its first meeting in Washington, as was fitting, and after making careful plans for the vigorous carrying out of its work, sends out its first message to the Church.

The duties of the Commission are outlined in the words of the Presiding Bishop in creating the Commission.

1. The watchful care and direction of Church work in connection with camps and cantonments.

There are many excellent organizations already at work providing for the general physical and moral well-being of our soldiers and sailors. With these agencies the Commission will hope to cooperate. It recognizes, however, certain definite and solemn responsibilities which belong to the Church, and which she cannot delegate to any other body. The Sacraments must be administered, and it should be possible for every son of the Church to feel and to know her loving, watchful care and presence through her accredited and accustomed representatives. The Commission will seek to make this possible—

(1) By seeing to it that in all military establishments there are clergymen of the Church responsible for this work; assisted, wherever it is necessary and feasible and consonant with camp regulations, by qualified lay workers as assistants.

(2) By providing adequate equipment and moral support to the chaplains of the Army and Navy, whose hands the Commission will strive to strengthen in every possible way.

(3) By giving such assistance as may be deemed expedient to parishes and resident clergy adjacent to military camps.

2. The coordination and direction of all existing agencies of War service within the Church.

In order to avoid overlapping and the wasteful confusion of effort, the Commission, through its Executive Committee, in conference with other Church boards, will seek to coordinate the various organizations already at work, general, provincial, and diocesan. It calls upon the whole Church to give it loyal and cordial support in this effort.

3. The Commission proposes to provide for the extension of its work over-seas as the occasion may demand. It already has plans on foot looking to the appointment of a bishop to take episcopal oversight and care of the Church work among the American forces abroad.

4. For this and "suchlike matters" the Commission asks for an immediate sum of \$500,000. Its financial needs are based upon the *policy of reinforcement*, especially that of the

spiritual activities and equipment of chaplains in the Army and Navy. It does not propose to finance from its treasury all the War work of the Church, but rather to stimulate and supplement work already undertaken, or about to be undertaken by Churchmen. It assumes that material construction and local enterprises of various kinds will be financed, as far as possible, by the several localities, but will hold itself in readiness to augment and strengthen these efforts.

In a word, the Commission proposes that every son of the Church in Army or Navy, that every daughter of the Church in hospital or ambulance service, shall be looked after. It is a great vision, a great responsibility, a great task. It is also a great opportunity.

Mr. Henry Newbold of Philadelphia is Treasurer of the Commission, and checks for this work may be sent to him, care of Drexel, Morgan & Co., Philadelphia.

WILLIAM LAWRENCE, *Chairman.*

GEORGE CRAIG STEWART, *Secretary.*

### A MESSAGE FROM BISHOP LAWRENCE

OUR boys and men are leaving our homes and parish churches for the war. Our hearts follow them with solicitude. Will the Church follow them, too, through the camps, into the trenches, with messages, Sacraments, and pastoral care? I believe she will.

The chaplains of the Army and Navy are commissioned to serve the men, to gather them in worship and social comradeship. Surgeons have instruments, paymasters have desks and account books, chaplains have nothing, for equipment. Will the Church equip them for effective service? I believe she will.

Through the War Commission the people and clergy of the Church will follow up the boys.

WILLIAM LAWRENCE.

### THE WAR COMMISSION ORGANIZED

THE foregoing statement by the War Commission, followed by the Message from Bishop Lawrence, its chairman, places directly before the Church the undertaking which has been launched. The distinguished bishops, clergy, and laity of that Commission recognize the responsibility of the Church and intend that that responsibility shall be fulfilled. They ask at the outset that they be entrusted with the sum of \$500,000, and it is a foregone conclusion that the Church will heartily respond to that call.

The first meeting of the Commission was held in Washington on Thursday and Friday of last week, when organization was effected by the election of the Bishop of Massachusetts as chairman and the Rev. Dr. George Craig Stewart as secretary.

The courtesy of the floor was extended to Mr. B. F. Finney of the Army and Navy Department of the Brotherhood of St. Andrew. Mr. Finney presented to the Commission the war work of the Brotherhood already organized, and asked for definite action of the Commission in relation to the Brotherhood work. The Commission, therefore, resolved:

"That the Commission, having heard from the Brotherhood of St. Andrew of its plan for laymen's work, welcomes the zeal and energy shown by the Brotherhood in initiating this work."

The Commission undertakes to supplement the amount raised by the Brotherhood up to \$25,000 with the assurance of further aid as the work develops. It is understood that the Commission is to have the general direction of this, as of all other War work in the Church, and that definite arrangements as to this are to be made between the Brotherhood and the executive committee of the Commission.

The executive offices will be opened in New York City, and an executive secretary elected. Between meetings of the Commission the executive committee will be empowered to fill vacancies and to exercise all the powers of the Commission.

(Continued on page 669)



KEBLE COLLEGE, OXFORD,  
SEEKS ENDOWMENT

At the Observance of Its Jubilee

NEW EDUCATION BILL BEFORE PARLIAMENT

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

HERE has been published in the columns of the *Times* newspaper an appeal which is being made on behalf of Keble College, Oxford, with a letter from the warden, the Rev. Dr. Lock, stating the reasons which have induced the signatories to make this appeal to a wider circle than that of members of the College.

Keble is approaching the jubilee of its foundation, next St. Mark's Day, April 25th. The laying of the foundation-stone was on St. Mark's Day, 1868, just about two years and one month after the passing hence of John Keble, the immortal author of the *Christian Year* and the true father of the Catholic Movement, to whom the "New Foundation" at Oxford was raised as a most worthy and noble memorial, and being the seventy-sixth anniversary of his birth.

Under any circumstances, we are told, those interested in the welfare of the college would have desired to make the jubilee an occasion for raising an endowment fund which would help it to continue its work on a securer basis and with a better equipment for its task. But, now that the War has affected the college in so many ways, an appeal will come with greater cogency and emphasis. It is added that the college has amply justified its existence; it has always been full, it has brought a University education within the reach of many whose lack of means would otherwise have deprived them of it, its rapid growth has proved the wisdom of its founders, "it has been faithful to their aims and to the memory of Mr. Keble", and its members have rendered good service alike to Church and nation. To carry out the declared aims the sum of £100,000 would not be more than is needed, and for the above reasons the appeal is made to all those who are interested in the ideals for which the college was founded. Donations should be sent to the bursar, Keble College, from whom copies of the appeal can be obtained. The appeal is signed by all the members of the council, by representatives of the past tutors of the college, and of each generation of undergraduate members. The Archbishop of Canterbury and the Chancellor of the University have written warmly in support of it.

The new Education Bill was brought in and read a first time last week. The Minister of Education, in introducing the measure, seemed anxious to disarm criticism on the part of Churchmen at the present moment by lending a hope that later on the State would take in hand the reconstruction of religious education in the national system.

Mr. Fisher said he did not wish at this stage to raise what is known as the "denominational" question in any shape or form. He was not proposing to supersede the educational "settlement" of 1902. He was aware that grievances under it were still felt, that some of its principles were sharply contested in many quarters. But he thought he was representing the general feeling of the House of Commons and of the country when he said that at this particular moment "it was especially to be desired that the embers of the old religious controversy should not be fanned into flame." At the same time, he would not desire the impression to go abroad that the Government "ignore the spiritual aspects of education," or are indifferent to the strongly held views of those who, from whatever point of view, find fault with this or that feature of the existing system.

The Bishop of Peterborough is spending the August holiday season in really a unique and most commendable way: officially visiting and holding services in twenty-nine parishes in outlying parts of the diocese.

The itinerary will last three weeks, and, what is so particularly noteworthy and refreshing about it, the Bishop will walk from village to village. This is indeed an excellent example to set his brother bishops who visit their dioceses in motor cars, and is exactly the apostolic way St. Swithun is said to have gone about his diocese of Winchester.

The Dean of York, who preached at Hampstead Garden

Suburb, in connection with the summer meetings held there, said that any attempted reconstruction of society based on purely economic grounds was foredoomed to failure. Organization was always attractive from the scientific standpoint.

The task immediately before the nation was the reorganization of industry. It could not be done by legislation, but it could be done successfully by the adoption of the Christian principles of the equal value of every human soul in the sight of God, the recognition of the importance of human personality, and of the universal duty of service. So long as we were out merely for economic efficiency there was an end to regeneration.

One of the most interesting and valuable addresses in this course at Hampstead Garden Suburb was by Canon Lyttelton (late Headmaster of Eton), on Religion in Education. He mentioned the case of a man who claimed that he could worship God in contemplation of the beauty of nature rather than in orthodox religion.

"The two are, of course, not incompatible," said Dr. Lyttelton, "but the contrast, as if they were opposed to each other, is distinctly harmful." What was aimed at by the orthodox Christian mind was the tracing back of all beauty in the natural world—beauty of form and of law—to a Divine Creator. The reflection he proceeded to make upon the old Puritans has naturally disturbed Protestant Dissenters, who are their descendants in religion. The Puritan Reformation, in its absurd attempt to repress human nature, had tried, he said, to destroy those indestructible things—music, cricket, and humour. Erasmus spoke of the English as a musical nation. They were essentially so in pre-Puritan days, and in spite of the means adopted to stamp it out music played a large part in our national life since then, and would play, he trusted, a still larger part.

The Intercession Paper of the Confraternity of the Blessed Sacrament affords from month to month an indication of the revival of Catholic doctrine and practice, especially as regards that most holy sacrament.

This month there are thanksgivings for the Reserved Sacrament at Holcott, and Chesterfield parish church; for the restoration of a weekly Eucharist in a parish church; for a sung Eucharist at churches in two places; for the use of vestments and wafers in a West London church, and wafers in a village church; for the restoration of a chalice and paten long misused as ornaments; for vestments at Aidan's, Leeds, and incense in five Leicestershire parishes (diocese of Peterborough).

J. G. HALL.

"FORWARD AMERICA"

Thy vales and planes are very fair,  
America, America!  
Thou art endowed with blessings rare,  
America, America!  
Thy God has given much to thee,  
That thou a sign to nations be  
In blessing all humanity,  
America, America!

The nations bow to rule of might,  
America, America!  
What land shall teach the rule of right?  
America, America!  
True glory lies in noble life—  
Not in the conqueror's envious strife,  
Nor where oppression's law is rife,  
America, America!

America shall lead the way,  
America, America!  
Democracy shall have the sway,  
America, America!  
No man shall claim another's toil,  
Nor wrong his brother on thy soil,  
Each land shall haughty rulers foil,  
America, America!

Thy gleaming stars shall lead the world,  
America, America!  
Till warlike banners shall be furled,  
America, America!  
Some day the battle-cries shall cease,  
The fighter's trade shall find release,  
And all thy voice shall be for peace,  
America, America!

—J. H. DILLARD, in the *Lafayette Gazette*.



## Salvation by Character

By the Rt. Rev. THEODORE N. MORRISON, D.D.

Bishop of Iowa

IN a book on the war by Donald Hankey, *A Student in Arms*, there is a chapter dealing with the attitude of the average English soldier towards religion. The author in trying to make this attitude clear says:

"They certainly did believe in unselfishness, generosity, charity, and humility. But it was doubtful whether they ever connected these qualities with the profession and practice of Christianity.

"It was not much, but enough to convince me that the soldier, and in this case the soldier means the working man, does not in the least connect the things that he really believes in with Christianity. He thinks that Christianity consists in believing the Bible and setting up to be better than your neighbors. By believing the Bible he means believing that Jonah was swallowed by the whale. By setting up to be better than your neighbors he means not drinking, nor swearing, and preferably not smoking, being close-fisted with your money, avoiding the companionship of doubtful characters, and refusing to acknowledge that such have any claim upon you."

Is it not sad that men do not instinctively connect the highest and best in themselves—unselfishness, generosity, justice, and righteousness—with religion and especially with the Christian religion? Christians have for nearly 2,000 years been preaching Jesus Christ, His teaching about God and man, man's duty here, his destiny hereafter. One would have thought that by this time the average man would have some knowledge of what religion really is and what our Lord Jesus requires of His disciples. Evidently there has been a failure in either the character of our teaching or in our method of teaching.

There have been, generally speaking, two distinct interpretations of Christianity, the one the Catholic, the other the Protestant, which have widely influenced the thought of the world. Both have much in common and yet they differ radically. Like all forms of teaching and training they have to be formulated and taught by human beings and so, in spite of the highest human wisdom and the best intentions, they are sometimes perverted and abused. Men often get ideas from preaching which the more spiritually minded would disclaim, but sooner or later we have to do with the results of these teachings on the popular mind.

The interpretation of the Catholic Church is that salvation is a salvation by character, and the Protestant interpretation is that salvation is by faith and by faith only. The Catholic interpretation is based upon the teaching of Jesus Himself. Anything that St. Paul may say is, in the Catholic interpretation, to be subordinated to and interpreted by the teaching of our Lord Jesus. The Protestant interpretation is based upon St. Paul's apparent teaching, and the words of Jesus which seem inconsistent with St. Paul's teaching are either ignored or interpreted in the light of what St. Paul seems to say.

Let us see what our Lord Jesus says of salvation: In the fifth, sixth, and seventh chapters of St. Matthew's Gospel we have what is known as the Sermon on the Mount. It is probable that we have here not a continuous discourse, but that, in oriental fashion, St. Matthew gathered into one discourse the sayings which our Lord was continuously repeating in His many talks with the people; hence their aphoristic and disconnected character. If one reads the Sermon on the Mount one gets a summary of our Lord's reiterated teaching. Here are found not rules for conduct, but great principles of universal and age-long application. They relate to a man's attitude towards life, his duty to God and to his fellow-men.

Our Lord is said to have concluded with these words:

"Every one therefore which heareth these words of mine and doeth them, shall be likened unto a wise man, which built his house upon the rock:

"And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.

"And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof."—Matt. 7: 24-27.

In these words our Lord declares that every man is building a house—that is, forming a character, developing a personality. There will be a time of testing. The wise man will therefore build a personality by putting into practice His precepts. The test will determine whether the man has said, "Lord, Lord", or whether he has done God's will.

Again take our Lord's description of the final and universal judgment:

"But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

"For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in;

"Naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink?

"And when saw we thee a stranger, and took thee in? or naked and clothed thee?

"And when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

"For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.

"Then shall they also answer, saying Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me.

"And these shall go away into eternal punishment; but the righteous into eternal life."—Matt. 25: 31-46.

Here is our Lord's own statement that the basis of the judgment of men will be the deeds done in the body—and, specifically, how they have treated their fellow-men. There were those who went to His right hand who were surprised. They had only out of the goodness of their heart ministered to human need.

I need not point out such passages as the parable of the talents, or of the words of our Lord to the rich young man: "If thou wilt enter into life keep the commandments", where, giving him an *individual* test, the Lord bids him, if he would be perfect, make sacrifice of what was holding him back from discipleship—to go sell all that he had and give to the poor.

Recall the question of the lawyer: "Master, what shall I do to inherit eternal life?" Our Lord replied: "What is written in the law?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Our Lord Jesus Christ said unto him: "Thou hast answered right. This do and thou shalt live." Our Lord



knew and He answered directly and sincerely. Our Lord's teaching is ever an appeal to will, to effort, to obedience.

Now, according to Catholic teaching, there are two factors in this salvation by character—a man's own choice and effort and God's grace. If a man accepts our Lord Jesus Christ he accepts the attitude of Christ towards God and man as his ideal, the thing God wants a man to be and to do. Such a man pleads not his own performance but the perfect performance of the Lord Jesus; he is accepted by God for the sake of Him who did perfectly that which the man is trying to do perfectly, but as yet does imperfectly. The obedience of Jesus caused Jesus conflict and suffering and death. Yet He was not shaken nor did He yield; He was true and loyal even unto death. And the Christian man to be true to righteousness will sacrifice worldly interest and prosperity—he will die commercially and to success. A Christian is true to love—that is, to justice and righteousness, to mercy and benevolence, to the need of his brother man, and takes the consequences. He has in his sphere of life the mind that Christ had in the circumstances in which He had to live. Because of this mind, this attitude, he is one with Christ. God sees his good works, his obedience, imperfect as they are, in the light of what Jesus did. God accepts the man in the beloved, in Christ. Accepting Christ—that is, Christ's spirit and perfect obedience, even unto death—as his conviction as to life and its meaning, the man's sins do not stand between him and God. He is at peace with God. He must suffer the consequences of many of his sins, either here or in the next stage of spiritual experience; for forgiveness does not free a man from the consequences of his sins, but puts him in such a relation to God that he may be at peace with God and saved from sin itself. God accepts the man in Christ to make another son of him, such as Jesus was, in whom He can be well pleased. The man must work out his own salvation, and it is for the Christian a joyous thing, when once he is at it, to become at once forgiving and self-respecting, to be merciful and just, righteous and benevolent. Living in that desire and effort his good works give him greater joy than making or accumulating money. God works with him and in his consciousness, thinks in his thinking, feels with his feeling, wills in his purpose.

There are two factors, the personal effort and God's grace.

The Catholic teaching is that this gift of grace, God's presence and His influence on the consciousness, is conditional on the sincerity of the man. If he commits deadly sin—and the deadly sins are these: Pride, anger, covetousness, lust, gluttony and drunkenness, envy, sloth—and there is not repentance and amendment, he shuts God out of his consciousness. The Catholic teaching is that while God's grace is always and immediately given, yet for our sakes He has linked by promise, and in harmony with the Incarnation, certain gifts of grace to the Sacraments, particularly to the Holy Communion; yet the Catholic Church teaches that if one receives the Holy Sacrament while living in deadly sin he does not receive the grace.

The good work begun in this life is carried on in the next stage of spiritual consciousness unto such perfection that at the judgment the man is disclosed to be righteous. "We shall all stand," *i. e.*, be made manifest, disclosed to be what we are, "before the judgment seat of Christ." The judgment is only the revelation of personal character, and heaven is only the peace and joy, carried to the *nth* power, which we find in an act of love, righteousness, justice, benevolence, here and now.

It is perfectly apparent that any man who is showing by his ideals, by his actions, that he loves his neighbor, that he is heroic and unselfish in hours of trial, that he is just and merciful, that, whether or not he can think about God in the terms which the Church has formulated, he does reverence God as in his best moment he knows God, is just so far pleasing to God. In every nation, and we may add in every religion, he that feareth God and worketh righteousness is accepted of Him. Such a man ought without question to perfect himself, he ought consciously to relate his life to God; but so far as any man is just, righteous, benevolent, self-sacrificing, loving, he is a Christian. It is too bad that such a man should not recognize that he is so far a disciple of the Lord Jesus, seek inspiration and help from God in worship

and sacraments, and give his personal help toward making the Church a brotherhood and the membership of the Church a body of people determined to realize in human affairs the Kingdom of Heaven.

The Catholic idea is certainly attractive, as well as true, but somehow the clergy of the Catholic Church have failed so to teach that the average man who is not a Catholic understands what the Church teaches. Well, I said that the Church, though a divine institution, is to be administered by men. So it happens that there are multitudes of people, many within the Church, who think that there is salvation in assenting to a true faith—a form of words—or in attendance upon worship or the receiving of sacraments. They make a magic of these things. The great spiritual teachers of the Church have never taught them after such a fashion.

So far as the Church has failed to preach that holiness is the end that God desires and that obedience to the Lord Jesus is the test of discipleship; so far as an idea has been given that there is no salvation for men unless they are members of the Church—unless they give assent to theological statements which may be true, but which have no meaning for them—unless they go to church or receive sacraments—so far have the teachers of the Church been responsible for this astounding separation of moral obedience from religion, have made it possible that what a man instinctively knows is of the highest and best, is not discerned to be of God and acceptable to God.

But this sundering of the moral and religious, this failure to see that good works form the Christian character, has been encouraged by the abuse of the great principle upon which Protestantism rests, namely, that a man is saved by faith and faith only.

There are many passages in the letters of St. Paul which seem to teach this doctrine. St. Paul was a mystic. He had personally, in consciousness, known the living Christ. The experience had changed his life, as such mystic experience always does. For him old things had passed away, all things had become new. He counted as dung his former place and influence in the world. Wealth and position were nothing to him. To him to live was Christ. He died with Christ to sin; he rose with Christ to righteousness. Christ lived His life over again in his experiences. Faith to St. Paul was not mere assent to certain theological truths about Jesus—His divinity, His death, the atonement—faith was vision, an immediate knowledge of Christ, of God in Christ, of his own acceptance with God because he had become one with Christ. St. Paul did not put love and purity and justice and righteousness and benevolence in opposition to faith. He did, however, declare that man could not find peace by the works of the law, by the observance of forms and ceremonies, by keeping all the ceremonial precepts of the old Jewish law. The righteousness which God offers was not in these things, but God's righteousness was the righteousness which was in Christ Jesus, the righteousness which Christ exhibited in His own character, and which He commended to His disciples in the Sermon on the Mount.

Now whenever a man has this mystic experience he certainly exhibits its transforming power, but all Christians do not have that experience. St. Paul seems to account for this by declaring a doctrine of election and predestination to salvation. God had a choice few—an elect—whom He had arbitrarily selected for this marvelous experience. "So He will have mercy on whom He will have mercy." If any man was disposed to protest, St. Paul's rejoinder was: "Nay, O man, who art thou that repliest against God? Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor and another unto dishonor?"

The modern Christian is not a Calvinist and he says God has no such right. Men are not clay. God is a moral being. Man is a moral being. Their relations must be moral relations.

But perhaps we do not understand St. Paul, clear as his language seems to be. Let us hope that we do not in this matter understand him. At any rate, whatever his meaning, the clear, precise, and easily understood words of our Lord are to be our guide. St. Paul's words are to be subordinated to our Lord's words and interpreted in the light of what our Lord says.

Be that as it may, the Protestant churches have empha-



sized salvation by faith, this mystic experience, and no one can question that a multitude of men have had that experience and that many of them have been the salt of the earth.

Nevertheless in popular Protestant teaching it seems too often as though Christ's own teaching in the Sermon on the Mount had to be ignored or explained away. St. Paul as a teacher has sometimes seemed to supersede Jesus Himself, and then in popular teaching faith as vision has given place to assent to formulated statements about Christ and His death. The statement, to be understood mystically, that God imputes Christ's righteousness to the sinner, has been in the past so preached that there seemed no spiritual significance in good works or in the gradual development of character by obedience.

Salvation by faith and by faith only is not preached to-day as it was in years gone by, but the results of much of the preaching in Protestant pulpits have been to separate in the popular mind morality from religion, and make men think that—unless they at least assented to things which were taught about the nature of Christ and His death on the cross—their good works, their truth and love, their mercy and their justice, their benevolence and their righteousness, had no religious significance and gave them no claim to be considered Christian.

Finally, much of the preaching that men have heard has been of a negative character. Men have been told that if they were Christians there were certain things they were not to do. A Christian will not drink. A Christian will not smoke. A Christian will not dance. A Christian will not play cards. A Christian will not go to the theatre, or read plays or works of fiction. Perhaps a Christian will not do any of these things; let us not discuss the question. There is a more important issue. Have the revivalists, the ordinary preachers, so preached the positive duties of a Christian that every one knows that all "nots" are merely to clear the ground, that the Christian life is affirmative, positive, that something is to be done, that there must be achievement, that Christians are to be a peculiar people, zealous of good works?

Has not the time come to preach love and truth and righteousness and justice and benevolence as the end of all religion, that God's grace is given to assist our efforts, and to let the world know that Christians are bent upon reconstructing all human institutions on the basis of Christian love and righteousness?

Possibly if this were done the world might see more than the world sees at present in Christ's teaching about human responsibility and about heaven and hell, about the straight and narrow way into love, into justice, into righteousness, into unselfish ministry—that is, into the Kingdom of Heaven.

Possibly a consciousness of sin, of failure to follow the light and to live above the flesh, might grow in the consciousness of the modern man if he realized that to be saved he had to live the life of love, and that what he believed about Jesus Christ was not so important as that he should have the spirit of Jesus and live the life of Jesus—even if it cost him earthly prosperity and security. At any rate we would not have the sad spectacle of men conceiving of religion as merely going to church and *not* doing certain things, while failing to connect with religion all that they found in themselves of unselfishness and loyalty to truth and righteousness, of ministry to others and sacrifices for the common good.

### THE CHIEF THING

Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.—St. Matthew vi: 3.

**O**UR prayers are largely for material blessings; these are what the human heart is prone most to desire, and with the belief in the omnipotence of our heavenly Father goes the impulse to ask earnestly for what seems to us the best thing to have. We plead not only for daily bread, but for other pleasant food, and if it is not given to us are apt to repine and lose faith. The trouble is that we do not put God, but self, first.

"The kingdom of God and his righteousness"—food for the spiritual nature that will nourish it and develop it to its full measure of strength and efficiency, so that we may

do our own part in the bringing in of the kingdom for whose coming we are taught to pray—this is what is implied in the thing to be desired most of all. We cannot ask amiss in praying for spiritual blessings. But in praying for material things, it is more than likely that we, like children, shall ask ignorantly for what a higher wisdom knows is not the right and best thing for us. We have the sure promise of having all that we really need, but not of having all we think we need. No wise parent gives to his children everything they desire, even though it be in his power to do so; for he knows that with no wish ungratified while under his care they will be but poorly fitted to find for themselves later on, when the prop is withdrawn. So God, in His infinite wisdom, withholds from His children many of the things for which they ask, knowing that these things will not be for their good.

It is quite possible to acquire a spirit of loving trust in God that will enable the words "Thy will be done" to be said freely and sincerely; not with the idea that God's will necessarily means trial and sorrow, but with the knowledge that if God's will were done perfectly on earth, as it is done in heaven, there would be no sickness, no quarreling and fighting, no injury from one man to another, and death would be only the peaceful, natural transition from one stage of existence to another, in God's own good time and way. Following the admonition of the text brings this state of mind, and it is well worth while to do this, for the sake of present as for future happiness.—*Waterbury American*.

### THE SHADOWS

The fog is denser than the night,  
The night is denser than the sea;  
Yet with the morning comes the light,  
Once more the waves dance laughingly.

The shadows crowding on my soul,  
Denser than sea, or night, or fog,  
Must likewise in their season roll  
Away; and all the fears that clog

My pathway to the rising sun  
Shall in their season pass away.  
God never saw a night begun  
That did not live to find the day.

The fog is lifting from the land,  
One after one the stars peer through.  
Be still, my Soul, and understand  
The shadows shall depart from you.

The night is lifting from the sea,  
The waves lift up their hands in prayer,  
Hope in his warlike panoply  
Comes forth to battle with Despair.

The fog is captive to the night,  
The night is captive to the sea;  
And Day shall hold with fearless might  
The shadows in captivity.

JOSEPH U. HARRIS.

### THE WAR COMMISSION ORGANIZED

(Continued from page 665)

The House of Bishops is being addressed and respectfully requested to consider at their meeting in October the work of the War Commission, and to take such action as may commend the work of the Commission to the whole Church.

The presidents of the various Provincial Synods are asked to provide a prominent place in their programmes for the consideration of the War Commission, which will undertake to send a representative to each Synod to represent the cause.

Mr. Norman H. Davis of New York was elected an additional lay member of the Commission.



## Dangers in Our Democracy

By the Very Rev. WALTER S. POND

Dean of the Cathedral of SS. Peter and Paul, Chicago

IT is well that a king mention the danger, from expected quarters, that threatens his kingdom. It is even more important that he mention danger from unexpected quarters. And just as worldly kingdoms are affected by foes without, as well as within, so also, in our spiritual kingdom, our work is jeopardized not only by indifference in our midst, but also by the evil tendencies reflected from "neighboring kingdoms". Our staff workers at the Cathedral in Chicago ministered to about 180,000 souls this past year. The majority of them were met in our five penal institutions. They were not only Episcopalians but also the "output" of all the larger denominations, Catholic, Jewish, and Protestant, in these United States. Of the thousands that I handled personally, only two individuals claimed to be out-and-out unbelievers. Therefore, all the rest were, in general, the wrecks of the feeble grindings of our "ecclesiastical mills" in this day. As one makes the rounds of our penal and eleemosynary institutions (excellent as they may be) he cannot help but be persuaded of the awful waste because of the wrong ways in which we persist in ministering to our people in this day. In this country the Church of Christ is proceeding, seemingly, on the upside-down Christian principle of stuffing the (spiritually) well-fed and starving the (spiritually) hungry. Because the clergy do have a kingly sway over men's bodies, souls, and minds, the indifference of the clergy (of most of the denominations) to present-day evils of society is all the more appalling. A very popular book is the Rev. Dr. Figgis' volume entitled *Some Defects in English Religion*. If there be any American clergyman who would like to write a very unpopular book, for the next year, he might take the title, "Some Defects in American Christianity." And if that American writer was so fortunate as to "live and move and have his being" in a cesspool (so to speak) of an industrial community for seven years, and if he had spent at least two years in going in and out of our over-populated reform schools and hospitals and alms houses, he would note at least three defects that might be laid at the door of American Christianity in general, as well as charged up to the unchristian ways in which the authorities of most of the Christian sects persist in doing their Christian business.

(1) A great mistake is being made in not giving more emphasis to the play interests of the children. There is much hope in the fact that there are better tendencies in our Sunday school systems of to-day. But the three children's penal institutions that I am going in and out of monthly prove to me that the boys and girls of our big cities are being lost largely because we are unwilling to make the investments that are necessary for us to win the children through wholesome recreations. It will take money. But the amount will not equal the expenditures for the upkeep of these reformatories. Judge Harry Dolan (who speaks from experience in the Chicago Boys' Courts) says that one out of every ten boys between 17 and 21 years of age, in Chicago, has been arrested and brought before his Boys' Court during the past year. At our Monday night Boys' Reform School service, in the past few weeks, some half a dozen boys have been returned to the school after they had been released as "cured" members of society. The right training seems to have begun too late for some of these repeaters. Our 1,426 Chicago churches are "going" pretty faithfully on Sundays, and their club rooms, etc. (where these churches have such provisions), are closed most of the time during the week. Our saloons, our vicious pool-rooms, and our liquor-selling dance halls are going with generous faithfulness Sundays and week days, by day as well as by night. (That statement will be questioned with regard to the Chicago saloons being open on Sundays. But I am inclined to believe what I see with my own eyes.) A dependable volunteer worker or a consecrated paid one can still draw a crowd of the youth, from the city streets, in a dug-out church cellar room or in a well-lighted guild hall. What if

the club does cost \$98 annually? The club members, who were formerly irreligious, have been converted through this Church club. It has cost the local church \$98 to realize \$318 in paid-in-pledges from these new Church members. Why will not more of our city churches make investments of this kind?

(2) When Christ walked this earth, He was heard by multitudes because His message refreshed those who were heavy laden. I am not ridiculing our Social Service boards. They are rendering a magnificent service with their triennial or annual or semi-annual or quarterly or monthly meetings. Between the sins of Capitalism and the sins of Labor a great gulf is fixed. That abyss is dangerously deep of waters of real troubles. Therefore, I shall not even attempt to be a "tight-rope walker" over the issues involved. I should have no fears—even if it were seen that I "tipped first to one side and then to the other"—as I endeavored to find my balance in order to be safely over the wide chasm. The rich are not hearing all that they ought to hear about the evils of sweating, over-work, underwork, underpay, etc. The poor can be practically helped out of their poverty, in many cases, with a "word in season" about the lazy and the intemperate. The Church is not doing her duty if she fails to speak, understandingly, to her more fortunate and to her less fortunate children of these wrongs that are seen plainly. And because the Church will not speak out more frankly, in these matters, the sins of the rich are unwittingly persisted in and the lot of the poor is reluctantly endured. Take that important topic of Tenements. Our own city is said to have 2,700,000 people. It is said to be the most wicked large so-called "civilized" city in the world. That city's problems of poverty are disheartening. To-day, in our city, an immense gem of an art museum is being erected at an expense of about \$10,000,000. Now the glory of a big city is not so much in the architectural achievements in her public buildings, as in the healthy habitations of her poor. It were better that those relics and fossils were kept in an unattractive building and that ten model tenements were erected, in as many parts of the city, to the praise of our city's consideration for her people. In that museum, in the years to come, gloved lackeys will eye the museum visitors to see that these visitors do not gaze too long at the stuffed animals or the polished bugs! There will be sufficient money for all this work. Yet there is not one reputable large tenement for the poor anywhere in Chicago to-day. You may be able to recall health bureau statistics as to the alarming growth of the Tuberculosis evil in our midst. The psychological study of the "mind" of a big city is indeed interesting. The citizenship, in general, will not understand that this terrible plague is first hatched in our dark, damp, dirty-alley tenements. But when the plague is once started, its big harvest of victims also includes those citizens who dwell in our boulevard mansions. What will the pulpit of Christ's Church say, on this issue of poverty, as the preacher has time to note this tendency in the attitude of a mature city? It is inconceivable that God intended that modern prophets should be anything less than a Hosea or an Amos. It must have been of neglectful ministers, as kings, fully as much as of the other wicked kings, that Emerson wrote when he penned:

"God said, I am tired of kings;  
I suffer them no more—  
Up to my ears each morning brings  
The outrage of the poor."

(3) American Christianity ought to be severely denounced for the unhealthy kind of spiritual meat that the Church, or the Churches, have persisted in serving. It is said authoritatively that syphilis has increased 300 per cent. in England since the present war began. Where do you suppose God intended that those young men should hear something understandable about the seventh commandment—if not when they were at church? As our young Ameri-



cans have not been shepherded as carefully as their English "cousins", our war toll shall probably be far worse than England's in this one matter. Go into our City Mission hospitals and see the pain-racked victims of the labor world on beds in those wards for incurables. How did the Church fight for them on their guaranteed rights under the fourth commandment? What did the Church do when their Church-member employer denied them their Christian privileges under that commandment? Our insane asylums would be well-nigh empty did the Church once begin to preach effectively the first and the second commandments. Our orphanages, homes for aged, reformatories and jails would be quite depopulated had the ministers been spending more time on the fifth, sixth, eighth, ninth, and tenth commandments. Were men like cats in that they had nine lives, this wrong way the Church persists in doing her Lord's business would not be an important issue. But in our City Missions work we are finding that even a little experience in sin has been fatal.

For the highest type of practical world service, to-day, I know of no more handsome opportunity than the kingly work of Christ's minister, as the Christian clergyman undertakes to ease the burden of suffering humanity. When Joseph once got his high office he used that office to alleviate, after a skilful fashion, the suffering of his fellowmen, as he had observed that suffering before his own elevation. Exodus 1:7 says that it was when the "children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceedingly mighty" that there were disordered state affairs, because "the new king knew not Joseph." It is not strange, therefore, that in the enlightened and rich and puissant year of 1917, the world at home, as well as abroad, is bleeding at well-nigh every pore to her last breath. God chose to save this world by human leaders, spiritual as well as regal, who combine the frank but the sympathetic characteristics of a Joseph. Where the clergy fail, there will be internal affairs, the equal of the race riot murders or the famine resulting from an industrial strike. If the clergy are failing to do their whole duty, with the result that their parishioners fall, too, then it is not surprising that kings forget the very purposes for which they were made kings, and stage affairs, external or internal, as regards their own kingdoms like the indescribable world war abroad! The position of the kingly ruler is great. The viewpoint of those who are ruled is important, too. But the Christian minister who is pastor of both the king and the king's people is more important.

Both the prince and his people have God's Law at the mouth of God's minister.

### THE OUTCAST

By SAMUEL BAILEY, M.D.

I AM writing to call attention to some great movements recently made against alcohol as a beverage, medicine, or even as a remedy.

The United States Pharmacopeia, the greatest authority in the world on medicines of all kinds, their uses, doses, etc., in its last revised edition totally eliminates alcohol (intoxicants) from its pages as not being a medicine in any form. This book, the U. S. P., is recognized the world over as one of the greatest authorities on medicines, their uses, doses, action, etc. It is revised every ten years by a large group of eminent and highly educated doctors, chemists, and pharmacists.

After years of deep study and careful and scientific investigation, it has now been decided to eliminate intoxicants as medicines or remedies. This action was taken about a year ago, so now, for the first time in the history of this book of over one hundred years, it comes out with no mention of alcoholics as medicine.

There was a desperate effort made, and colossal amounts of money were spent by the distillers and brewers, to defeat this action by this board of revision, but all to no purpose. This great body of men were working for the good of humanity, and the work stands.

Again—at the last meeting of the American Medical Association in New York City last June, the following pre-

ambles and resolutions were introduced and unanimously passed and adopted:

"WHEREAS, It is the unanimous opinion of the Council on Health and Public Instruction of the American Medical Association that alcohol has no drug value, either as a stimulant, as a tonic, or as a therapeutic agent, and that it has no food value; and

"WHEREAS, Its use as a beverage or as a therapeutic agent is detrimental rather than beneficial to the individual; therefore, be it

"Resolved, That the House of Delegates of the American Medical Association, at its sixty-eighth annual session, declares it is opposed to the use of alcohol by individuals either as a medicine or as a beverage; and be it further

"Resolved, That its use in medicine is permissible only in the preparation and preservation of pharmaceutical products."

The American Medical Association is composed of about seventy-five thousand doctors, its members being in all parts of the United States and Canada. This membership includes all of the leading doctors and especially all the professors and instructors in our medical colleges and schools of pharmacy, and all the leading surgeons in the United States army, navy, and marine service.—*Central Christian Advocate.*

### CHOPIN'S FUNERAL MARCH

(AN INTERPRETATION)

Listen! Along the deadened air there comes  
The throb of drums.

\* \* \*

Now winding through the misty hills is plain  
A funeral train;

Where black-swathed women chant as on they go  
A dirge of woe,

And, sobbing low, the violins make moan  
In undertone.

Now o'er the marching dirge sounds gloriously  
Pealing of trumpets, as for victory.

Now pure and passionless boy-voices sing  
A funeral hymn, as for a mighty king.

"Nobly he fought the fight, he kept the faith;  
Hail to the victor!" so the trumpet saith.

Then violins, pulsing with utter woe:  
"He is gone from us; and we loved him so."

Be he or king or serf upon the bier  
His meed of tears, his crown of praise, is here.  
Here all the dignity of Death; and here  
Triumphant trumpets blare to crown a king.

\* \* \*

Listen! Along the deadened air there comes  
The throb of drums.

CHRISTOPHER BRAITHWAYTE.

LIVES of superior usefulness are usually lives directed toward the achievement of one end or at most of a few ends, and impelled by a simple belief in some great effective object. Many fair intellectual gifts and splendid opportunities are of little avail without concentration of purpose and energy. Want of right direction, self-knowledge, and discipline result in the wreck of multitudes, who might prove useful servants of mankind, in the Church, and of the world, were they trained to exalt some few genuine beliefs as the steadfast stars to lead and guide them through the world, and forgetting wandering orbs and fleeting meteors be contented to follow those from the beginning to the end of their mortal journey.—*Rt. Rev. C. S. Olmsted, D.D.*

'E NEVER done the accidents and the trouble. It was us as went out of the light into the dark. 'If we'd kep' in the light all the time, an' thought about it, an' talked about it, we'd never 'ad nothin' else. 'Tain't punishment neither, 'tain't nothin' but the dark—an' the dark ain't nothin' but the light bein' away.—*Frances Hodgson Burnett.*





CLINTON ROGERS WOODRUFF, EDITOR

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

## INADEQUATE PROVISION FOR INSTITUTIONAL REQUIREMENTS

**C**ONCERNING institutional work in northern New Jersey the Social Service Commission of the diocese of Newark declared in its latest annual report:

"The Church in New Jersey is ill equipped in institutions for the carrying on of a social ministry. Our two hospitals are doing excellent work in Jersey City and Newark. The Sisters of St. Margaret have done a fine work at St. Katherine's Home in Jersey City and the Sisters of St. John the Baptist carry on St. Anna's and St. Marguerite's Home at Ralston. . . . These institutions are admirably conducted and worthy of all praise. With the exception of the two hospitals, they are not institutions of our diocese and we are in no sense responsible for them. We are glad to have them doing such good work within the diocesan boundaries, but it only goes to show how little we, as a diocese, have done for those that need care in New Jersey."

In the care of dependent people the function of the Church was described by the Commission as threefold: First, assisting private organizations already in the field and doing needed work. Second, assisting in the formation and stimulation of public opinion to the end that governmental agencies, the state, the county, and the municipality, may undertake such work or rightly carry it forward. Third, the establishment of institutions by the Church itself.

The report continues:

"The field is so great that there is always abundance of work to be done by voluntary agencies, if it is to be done at all, as the State is either unable or unwilling to do it. There is as yet no clear understanding of what is the proper field of governmental agencies and what is the proper field of voluntary agencies, including under voluntary agencies, of course, the work carried on by the Church. It may be that any clear-cut defining of the field of activity is impossible and perhaps not desirable. It may be that in institutions other than penal, where the predominating thought is character building and not physical care and comfort, the work can best be done by the Church and not by the State. We must take these questions into consideration in formulating what shall be the policy of the diocese in the development of its social work.

"Besides the care of prisoners, the state has accepted the task of providing for the insane, the epileptic, the feeble-minded, the blind, the tubercular, the permanently dependent children, the widows in the care of their children, the aged poor in the almshouses. This is an enormous and ever increasing burden borne by the state or county. And with all that is done, and the millions of dollars expended annually, our hospitals for the insane are cruelly overcrowded. About one-fifth of the feeble-minded needing custodial care are provided for and the provision for the tubercular is entirely inadequate. The state and the counties will be obliged to increase enormously their expenditures of money to provide properly for the classes of people needing their care in the work already begun under governmental auspices.

"In addition to this great work there are needs which are not at all met in New Jersey; for example, we have no provision for incurables; there is no provision, save in institutions requiring a considerable payment of money, for our own aged poor, who ought not be sent to almshouses; and there is not provision for that class of boys not proper candidates, as paupers under the law, for the care of the State Board of Children's Guardians, and who ought not be sent to a penal institution. This is by no means an inclusive list."

## GIRLS' CLUB IN MINNEAPOLIS PARISH HOUSE

A Noon-day Club composed of girls working in just four of the industries within one block of the Settlement House is maintained by St. Mark's parish, Minneapolis. They are the low-wage girls, but the girls who are making as brave a fight for life as any soldier on the field of battle. In the words of Dr. Freeman, the rector:

"Only the Recording Angel knows of their trials and temptations. We invited these girls to eat their luncheon at the Settlement House, and soon, very soon, we saw what we could do besides giving them our friendship if we only had a little money. Members

of our Board of Managers were quick to respond to this wish, and gave us enough for a start. None of you can imagine the looks on the girls' faces the first day that hot coffee was served to them. The hour of rest and recreation has brought happiness into hearts that were fast growing bitter and hopeless. A number of well known musicians, men and women with understanding hearts, give of their noon hour to entertain these girls, and the beauty of it all is that entertainers and entertained are like one family, with no shrinking reserves. A play was given for the benefit of the coffee fund and interested friends have generously donated. What we now need is more space, for it is hard to crowd fifty people into our library, the only available place in the house at that hour of the day."

## SOCIAL SERVICE EXCURSIONS

The Chicago Social Service Commission is conducting a series of excursions for all who are interested in social service matters to various institutions within its jurisdiction. The following postcard sent out early in August will give some idea of the plan followed:

## "EXCURSION FOR SOCIAL SERVICE REPRESENTATIVES

"Thursday, August 9th, to the Wells School (where classes in English are held for Immigrant Mothers), and to the 'Home for Destitute Crippled Children'.

"Meet at the Wells School, corner Ashland avenue and Walton Place, at 1:30 P. M. Ashland Avenue No. 9 Car convenient to School.

"W. C. GRAVES, *Chairman*,

CARRIE MENGE, *Acting Field Secretary*."

## COÖRDINATION OF CAMP COMMISSIONS

One of our Church chaplains at one of the training camps who is also connected with his diocesan Social Service Commission writes as follows:

"I fail at present to see what a Social Service Commission can do until some order is brought out of all the agencies that are suddenly arising to help. Every day, almost, it seems that some new person arrives, sent up by some agency to improve the situation. It might, of course, being the only body which would know anything of the actual facts of the district, succeed in coördinating and giving direction to the different commissions on Training Camp Activities, Y. M. C. A., etc. If the chaplain tried to do all the things quoted as his function he would have the whole camp about his ears."

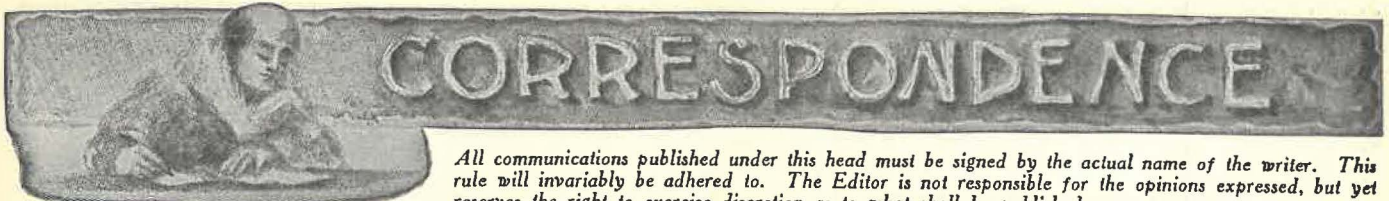
## CANTONMENT LIBRARIES.

The American Library Association has undertaken to provide libraries at the various cantonments to be erected for the new army. Its committee has been recognized by the commission on camp activities, a government body, as the principal agency through which the books are distributed to the soldiers. Other distributing agencies located in the buildings of the Y. M. C. A., the Knights of Columbus, and the Red Cross, and possibly others, will be related to the main building of the camps somewhat as deposit stations in schools and industrial houses are related to the central public library of a city.

THE REV. PERCY R. STOCKMAN of Old Swedes' Church of Philadelphia, a member of the diocesan Social Service Commission, has been elected secretary of the Church Temperance Society of the diocese of Pennsylvania. Old Swedes' parish presents a number of exceedingly difficult social problems.

THE CATHEDRAL CHAPTER of Chicago is endeavoring to establish a garden in the neighborhood. Those familiar with the city will know just what this means.





THE MUSIC IN THE COMMUNION SERVICE

[CONDENSED]

[ABRIDGED]

To the Editor of The Living Church:

THE writer has been trying to break away from the worn conventionalities of music in this service in order to make this feature of the service fresh, suggestive, and helpful. He puts forth the following suggestions, as something that he has found helpful to himself and which may, perhaps, prove so to others.

Instead of Hymns 225 or 228, suggestive of a theology which has shed oceans of blood, 143 is used (verse 2 omitted) in order to bring out the idea of personal devotion, so needed to-day: "And here we offer and present unto Thee, O Lord, our souls and bodies to be a reasonable, holy, and living sacrifice".

"Jesus calls us, o'er the tumult  
Of our life's wild, restless sea,  
Day by day His sweet voice soundeth,  
Saying, 'Christian, follow Me.'"

Instead of the *Gloria in Excelsis*, which can well be reserved for Christmas and then sympathetically strike its glorious, angelic message of peace and goodwill, some hymn, especially 363, is used:

"O Lamb of God still keep me  
Near to Thy wounded side;  
'Tis only there in safety  
And peace I can abide."

There is a beautiful and grand climax of devotion in this hymn, altogether appropriate to the spirit of the Communion service. Or, in the Easter Season, we sing Hymn 118:

"At the Lamb's high feast we sing  
Praise to our victorious King,  
Who hath washed us in the tide  
Flowing from His pierced side!"

Immediately before (or after) the final benediction of the Peace of God, Hymn 674 is used, suggested by the symbolic kiss of peace among the more demonstrative orientals, wholly forbidden by occidental conceptions:

"Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within."

Sung softly, kneeling, this brings the service to a beautiful close, as the great service of atonement and reconciliation.

R. C. TEN BROECK.

REVISION OF THE CATECHISM

To the Editor of The Living Church:

PLEASE do not abolish "my betters"! I am willing to grant all the historical mis-accent your correspondent pleases, in this as in belief in "the resurrection of the body", and so forth; but what should I do without "my betters"? I have grown to love them so, and I have so many of them—to go no farther, in my congregation—from the infant class with its one hundred per cent. to certain elderly persons in whose footsteps I am trying to tread.

What is the truth about equality? Surely we are equal in being in the "image" of our Father, in needing redemption by the Son, in having the opportunity for sanctification by the Holy Spirit, if we will; but beyond these and like things have we no "betters"? "Betters" in wisdom and culture, in courage and ability, in sweetness and purity? What a wonderful experience it is to be conscious that this person or that, at our side, has some quality so gracious and strong that thereby we have known more of the love of God and of man! Then let me uncover, sit at their feet to learn, and pray God that I may "order myself lowly and reverently to all my betters".

Having been accustomed to teach my Sunday school to recognize their "betters", to emulate them, and follow this injunction of the Catechism, I hope the privilege may not be curtailed.  
Bennington Vt.,  
September 7th.

THORNTON F. TURNER,  
Rector St. Peter's Church.

To the Editor of The Living Church:

HERE is a suggestion that I would like to bring to the notice of the Committee on the Revision of the Catechism:

Question: What desirest thou of God in this Prayer?

Answer: We pray unto God our Father in heaven, and praise him as Christians should; with the homage that is due him. We pray that the kingdom of heaven may rule here upon earth; that God will give us our daily food and spiritual grace; that we be forgiven as we forgive others; that we be shielded from the dangers and temptations that surround us; and finally that Christianity may win the world and last for ever and ever. Amen. So be it.

I have had some experience in Sunday school work, and I know that it is hard to get children to understand the present explanation. Many others would welcome a change. Whether my idea finds favor, or not, something must be done to put the thing in a simple form.

Yours truly,  
St. Louis, Mo., September 8th. JOHN A. DOORIS.

PRIESTS AS Y. M. C. A. SECRETARIES

To the Editor of The Living Church:

IN a circular letter from the Rev. A. J. Gammack, voluntary chaplain at Camp Devens, in regard to the men of the national army and the work of the Church, I find these words:

"The Y. M. C. A. is splendidly efficient. It is the expressed aim of this organization to lend its machinery and its workers to support the regimental chaplains and to help other clergymen to reach and minister to the men of the Church. Among the secretaries are three fine young clergymen of our Church, but they must work as Y. M. C. A. secretaries and they may not celebrate the Holy Communion in the camp." (Italics mine.)

We are continually told of the broadness of the Y. M. C. A.; yet here is a restriction of very vital importance. A priest of the Church because he is working for the Y. M. C. A. is not allowed to exercise his office as priest. He can not administer the Bread of Life to communicants just because he has given himself to the work of the Y. M. C. A. This is rank bigotry and nothing else, however much it may be explained away. I can teach and preach anything as a Y. M. C. A. secretary from Unitarianism to Catholicism, but if a priest I can not give devout communicants the Sacrament as long as I am a secretary. I wonder what these "fine young clergymen" think they are doing when they so handicap their work as priests.

H. P. SCRATCHLEY.

Poultney, Vt., September 13th.

MISSION PREACHERS

To the Editor of the Living Church:

THE writer hopes to secure a list of priests of the American Church who have given up parish work to devote themselves wholly to preaching missions. It may be possible to coördinate their work in the interest of more efficient service for the Church, and to find a way for fellowship and mutual counsel. Will you kindly allow me through your columns to ask for names and addresses of missionaries? If any of them will kindly write to me I should appreciate it.

Yours in His service,

J. ATTWOOD STANSFIELD.

281 Fourth avenue, New York.

COLORED SOLDIERS AT LITTLE ROCK

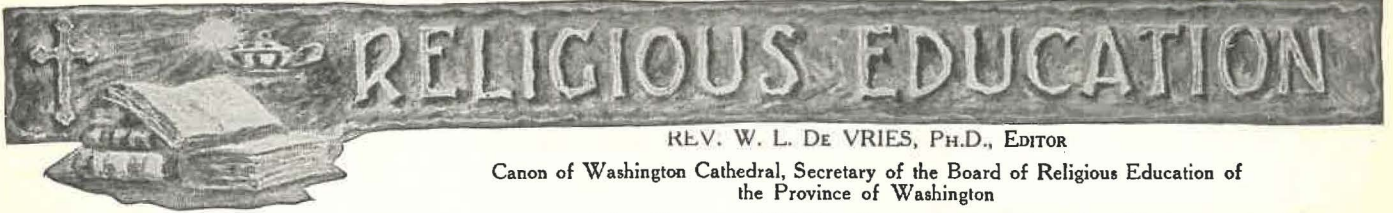
To the Editor of The Living Church:

THE clergy will do me a great favor if they will send me the names of young (colored) men whom they know and who are to be sent to the cantonment at Little Rock, Ark.

923 Gaines street,  
Little Rock, Ark., September 11th.

D. E. JOHNSON, SR.,  
Archdeacon.





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

IN the letter referred to in the last editorial, the writer says: "If I had sufficient clerical help, I should probably do away with the Sunday school entirely and turn it into a Children's Church. It results in indifference to the Church and in estrangement from the Church." In a later letter the same clergyman states: "I have just had a letter from New York, telling of a meeting interested in religious education, where one of the best informed said that all Sunday schools should be abolished, and that the real way to teach children was through worship. This shows which way the wind is blowing."

In a word, then, this rector desires to restore the catechetical system of instruction by the ministry, and to give up our present all but universal system of instruction through lay teachers in the Sunday school.

The objections to his plan are so many and so cogent that it cannot be expected that many will adopt it, and there is little danger that such a project will become rooted in the Church or even widely prevalent for a limited period. Yet because in some places it is strongly advocated and some who know it in theory rather than in practice feel that it is the better way, and also because the arguments against it will bring up to our minds definitely some of the advantages of our Sunday school system, therefore the objections to the catechetical system conducted by the ministry alone, except for help on the business side of the management of the system, will now be summed up.

In the first place, the catechetical system as conducted with marked success by Bishop Dupanloup of Orleans is one which few have the inborn qualities to make effective. Just as poets are born and not made, so successful catechists would seem to be born and not made. It is true that considerable proficiency in this method may be acquired by specific study and training. Father Officer of the Order of the Holy Cross, both by natural gifts and his acquirements, has made himself signally effective in this method of instruction, and his catechisms for children, conducted in connection with parochial or preaching missions, are marvelous means for inculcating the principles of the Christian faith, ethics, and worship. But not many with either his talents or his opportunities of training are to be found in the American Church, or likely to be found very soon.

The fewness of the clergy is yet another objection to this plan, seeing that there are some two thousand or more positions vacant at the present time in the Church, and the supply of clergy does not increase correspondingly to the enlarging number of our communicants and baptized persons. Therefore we cannot spare clergymen for tasks which can be done, and well done, by lay persons.

The transiency of the clergy in an average parish is another objection to this plan. For the best results, the Christian instruction in a parish or mission must continue with a definite aim through a long series of years, in order to give that complete equipment for the life and work of a layman in the Church which is the Church's ideal for all of her people. The full course of instruction to bring in all the elemental themes of the Christian's creed and duty, his worship, the history of his Church, the Bible story and the explanation of its principal books and teachings, requires every bit of twelve to fourteen years. It is not often that rectorships continue so long, and inexperienced curates, to whom the work of Christian instruction is usually and unfortunately committed at the present time, are much shorter still in their stay.

The impossibility of fitting the instruction to the average ages in a Sunday school is a fundamental objection to

the catechetical system. It is feasible for the catechist to instruct all the children of the primary age or all of the junior or senior ages, but it is impossible for any man effectively to instruct all three at once; and then where is the place for the instruction of the adults whom we all believe should be gathered into our Sunday schools that they may receive teaching in the great principles of Christian truth and practice, now so little known among vast numbers of the people? In a word, subject-graded instruction is the great gain of all of our modern methods of religious education, and subject-graded instruction is absolutely out of the question with one catechist teaching children from the primary department up to the eighth grade and into the high schools.

Then again, as has already been suggested indirectly, a course of instruction by one catechist cannot be complete, covering all the elementary topics of the Christian faith and practice and worship that should be imparted to every well-trained layman. Catechetical instruction does not lend itself either to thoroughness or to adaptability to varying needs.

The wise leaders of the Church are seeking all the time to find fresh ways to use the laity of the Church. A good many outside of our Church feel that one of our great strengths is the large number of the laity we employ in connection with our vested choirs. The employment of the laity on the teaching and administrative staffs of our Sunday schools is one of the oldest and most effective ways in which the modern Church has been employing her communicants. To abolish this would be a most unfortunate loss both to the children and the workers, who by serving gain much development both in faith and devotion and knowledge. In this connection, be it remembered that an intelligent, educated laity, such as ours, possesses great gifts and great acquirements, and these gifts and acquirements would be lost to the service of the Church, in very large measure, if not exercised in the work of Christian instruction. Not infrequently lay men and lay women in a parish are better fitted than the clergy of the parish, both by natural gifts and by training, to conduct the work of religious education. The editor would not find it difficult to name numerous instances of this.

Yet again, the catechetical system would prevent the Church using to the fullest measure the influence of personality. This is one of the most profound, far-reaching, and permanent benefits of Sunday school work. Teacher touches pupil, soul touches soul, torch lights torch, and many of the best of our clergy and lay workers to-day trace whatever of character, vision, and ideals they possess to the influence of some Christian man or woman faithfully working in one of our Sunday schools.

In very large measure the efficiency and the fruitfulness of our Sunday schools are due to the labors and devotion of the women of the Church. And the large use we make of our women communicants is one of the glories of our Church. Abolish the Sunday school, set up the catechetical school, and in very large measure we shall fail to give the rising generation the benefit of the character and instruction of the womanhood of the Church, which has done so much to offset the handicap that the present generation owes to the lack of religious influences and instruction in the average American home.

Again, be it remembered that a catechetical school substitutes the personal power of the character of one man for that of a staff of thirty or forty teachers. This is practically saying in another way what has already been suggested; yet it takes a different angle and indicates factors that should



not be neglected in estimating the value of our Sunday schools.

Another objection the editor desires to urge. The catechetical system would fail to connect up the children of the Church with the mind and thought and experience of our leaders in religious education. We have made great gains in securing leaders, in their equipment and aptness for their tasks. One of the most remarkable developments of our Church in the last decade has been the raising up of a really remarkable number of men and women who have shown rare power for leading the Church onward in her great mission in behalf of the Christian instruction of the people committed to her care. They have become our parochial and diocesan directors, our field secretaries; our summer school instructors, and heads of diocesan departmental work and of the various activities of general, provincial, and diocesan boards of religious education. A series of groups of these leaders have worked out an admirable system of religious instruction in the *Christian Nurture Series*, and other courses and methods of imparting religious education have been published both in America and abroad, and have had a more powerful effect in instructing the rising generation than contemporaries can well gauge. Of course, a catechist can study all these books and develop the very best methods, but one man alone can never equip himself with the fulness that is possible in the case of a whole staff, nor can he bring the children into relation with the best developing thought of our Church leaders.

As his final word in this editorial, the writer desires to say that the catechetical plan is indeed an excellent and much to be desired addendum to the Sunday school, but it is no substitute for the work of religious instruction as given in a well-conducted school, and, if adopted generally, would soon issue in a very incomplete and inadequate training of the people of the Church.

RECOMMENDED TRACTS AND LEAFLETS

THE Board of Religious Education of the diocese of Central New York has supplemented the list of books recently recommended for the use of the clergy by issuing a list of tracts and leaflets, "either for distribution or as suggesting lines along which courses of instruction can be given by the clergy for their evening congregations."

The list is as follows:

- Worship and the Prayer Book:
  - Parish Leaflet No. 28: *He Kept No Sunday.*
  - Parish Printery Leaflet No. 3: *Church Going.*
  - Thwing: *The Sunday-Stay-Away.*
  - Y. C. Co. Church Booklets No. 101: *The Book of Common Prayer.*
- Christianity and Church Loyalty:
  - Parish Leaflet No. 59: *Church Membership and Obligation.*
  - Parish Leaflet No. 40: *What Shall I Believe?*
  - Y. C. Co. Church Booklets No. 26: *Faith and Opinion.*
  - Parish Printery Leaflet: *Some Thoughts for Honest Doubt.*
  - Parish Leaflet No. 1: *Responsibility.*
  - Y. C. Co. Church Booklets No. 32: *A Change of Heart.*
  - Parish Leaflet No. 73: *The Four Apostolic Marks.*
  - The Rev. H. M. Ingham, Keene, N. H.: *Simple Answers to Plain Questions About the Church.*
  - Parish Leaflet No. 17: *What Is Lent?*
  - Y. C. Co. Church Booklets No. 55: *Lent Is for All Christians.*
  - Parish Printery Leaflet: *The Crucifixion.*
  - Parish Leaflet No. 45: *The Church of the Christian Year.*
- On Church Support:
  - The Rev. H. M. Ingham, Keene, N. H.: *The Sacred Dime in Every Dollar.*
  - Y. C. Co. Church Booklets No. 126: *Support the Parish.*
- The Sacraments:
  - Parish Leaflet No. 32: *Baptism.*
  - Parish Leaflet No. 4 (Tractate): *Let Him Choose for Himself.*
  - Parish Leaflet No. 20: *Baptized, but Not Confirmed.*
  - Parish Printery Leaflet No. 7: *Confirmation.*
  - Y. C. Co. Church Booklets No. 39: *The Seven Gifts.*
  - Parish Leaflet No. 30: *The Holy Communion.*
- The Apostolic Ministry:
  - Parish Printery Leaflet: *The American Church of Apostolic Origin.*
  - Y. C. Co. Church Booklets No. 100: *Church Facts.*

Y. C. Co. Church Booklets No. 119: *Who Founded the Church of England?*

The Future Life, etc.:

Parish Leaflet No. 23: *Fellowship with His Sufferings.*

Parish Leaflet No. 24: *Easter.*

Y. C. Co. Church Booklets No. 170: *Everlasting Life.*

Churchman's Penny Library (Y. C. Co.) No. 12: *The First Five Minutes After Death.*

Y. C. Co. Church Booklets No. 128: *When a Good Man Dies, Where Does His Soul Go To?*

Y. C. Co. Church Booklets No. 36: *The Intermediate State.*

For Children:

Churchman's Penny Library (Y. C. Co.) No. 22: *The Puzzle of Prayer.*

The committee of the board, together with Bishop Fiske, have gone over a large number of tracts, and have selected these as being reasonably satisfactory for parishes of varying shades of Churchmanship. The chairman of the committee is the Rev. E. S. Pearce, of Zion Church, Rome, N. Y.

THE CHURCH AND PEACE

WHEN religion shall cease to have a voice that may be respected in the matters of peace and war and in the composing of social and economic ills, it will have ceased to be the medium of the Almighty for the hastening of the coming of the kingdom of peace. Back of oft-tracked fields of materialism lies the vast unexplored realm of mysticism. At base the mystical appeal of religion must be the appeal that will hold over all material incentives and carnal provocations. Love, the luminous word that meets the novitiate as he passes the portals of mysticism, is the word above the altar lit by the shekinah of the perpetual presence of the Almighty. This is the word that must prevail in the counsels of men and overcome the inducements to strife.

Lombroso, the celebrated Italian alienist, pictured war as homicidal insanity, and that without regard to the justice of its causes. The facts and acts of war he held in mind in this characterization. With this definition religion is in agreement. Its great object is not to relieve the world of contests and of conflicts. Religion says, in the words of the hymn:

"Sure I must fight if I would win,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word."

But it would remove forever the weapons of carnal strife and of physical injury and reduce the swords to plowshares and the spears to pruning hooks. The contests of life that are worthy are spiritual. The only residual of justification for war is the presence of the spiritual element in the contest. But as the concerns of society and of nations can best be taken care of without bloodshed, the removal of the causes of strife between nations to the realm of adjudication and of creditable contest is the thing for which religion labors.

And this is religion's mystical motive in society. For as mankind is lifted above the tooth and fang demands of the shouting captains and the militant armies, and is brought into conformity with the higher laws of action, it is thereby removed from the animalistic and the carnal up to the spiritual and the mystical plane of performance. It does not so much matter whether the word mystical is or is not the best descriptive term, it is the term in essence of the religious motive. All the better elements of human nature, all the incentives to the better expression of human ideals, all the truest insights into the realm of the invisible, are derived from the presence of the mystical temperament. It was this temperament that created the prophets, that provided the Saviour.

What are the Churches doing to preserve this mystical spirit and to develop its potency over the issues of the times? Do they see more deeply into the political movements of the day than the diplomats who must act upon material motives? Do they perceive the mind of the Almighty in the framing of human hope for peace? There is ground to believe they do. . . .

Only the mystic can keep an undeviating eye toward that great far-off divine event toward which the whole creation moves. Only religion can carve the ideals of the race into reality.—*Baltimore American.*



## Church Kalendar



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

### CALENDAR OF COMING EVENTS

- Sept. 25—Convention of the Diocese of Milwaukee, Cathedral Guild Hall, Milwaukee.  
 " 27—Consecration of Suffragan Bishop of Southern Virginia, Trinity Church, Portsmouth, Va.  
 Oct. 2—Adjourned Council, Western New York, St. Paul's Church, Buffalo.  
 " 4—Consecration of Bishop Coadjutor of Dallas, St. Matthew's Cathedral, Dallas, Texas.  
 " 9—Synod, Province of the Mid-West, Fond du Lac, Wis.  
 " 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.  
 " 17—House of Bishops, Chicago.  
 " 20—Synod, Province of the Northwest, Pueblo, Colo.  
 " 23—Synod of New England, Cathedral Rooms, Cathedral Church of St. Paul, Boston.  
 " 23—Church Congress, Cincinnati.

## Personal Mention

THE REV. WILLIAM HENRY BARNES has accepted the rectorship of the joint parishes of St. Luke's, Somers, and St. James', North Salem, Westchester county, N. Y. Address Purdy's Station, Westchester county, N. Y., P. O. Box 73.

THE REV. PERCY M. BINNINGTON has accepted a call as rector of Christ Church, Middletown, Conn., and will commence his duties on September 3rd. Address, Christ Church rectory, Middletown, Conn.

THE REV. CHARLES F. BOURSCHIEDT is religious director for the Y. M. C. A. at Camp Paul Jones, Great Lakes, Ill.

THE REV. FRED. T. DATSON should be addressed at 605 St. Louis avenue, Fort Worth, Texas.

THE REV. WILLIAM WESLEY DAUP, rector of St. John's Church, Elkhart, Ind., who was operated on for appendicitis in St. Joseph's Hospital, Fort Wayne, Ind., on August 22nd, will return to his work the latter part of the present month.

THE REV. EDWARD S. DOAN has been appointed chaplain of the New Mexico Military Institute at Roswell, N. M. The school has an enrollment of nearly three hundred, the largest in its history.

THE REV. FREDERIC EVENSON has accepted a call to the rectorship of the Church of the Redeemer, Flandreau, S. D., effective October 1st.

THE REV. FRANCIS J. HALL, D.D., should once more be addressed at 8 Chelsea Square, New York City.

THE REV. HOYT E. HENRIQUES, rector of St. John's Church, Salt Lake City, has been appointed chaplain of the Emery Memorial House at the University of Utah.

THE REV. THOMAS HORTON has resigned the chaplaincy of St. Katharine's School, Davenport, Iowa, which he has held for the past two years, and hopes shortly to take up permanent parochial work. His present address is the Russell-Lamson Hotel, Waterloo, Iowa.

THE REV. JOHN W. HYSLOP, who has accepted the rectorship of the Church of the Good Shepherd, Ogden, Utah, enters upon his new work the early part of October.

THE REV. JOHN KELLER has been appointed locum-tenens at Christ Church, Piermont, N. Y., during the absence of the rector.

COMMUNICATIONS for the secretary of the missionary district of Salina should be addressed to the Rev. L. W. MCMILLIN, St. John's Military School, Salina, Kan.

THE REV. G. WHARTON MCMULLIN has accepted charge of several missions in the diocese of Long Island. His address after October 16th will be Mineola, N. Y.

THE REV. T. S. OCKFORD has resigned from St. Mary's Church, Northfield, Vt. His address after September 1st will be Port Leyden, N. Y.

DEACONESS PROPPER has been granted a leave of absence of six months by Bishop Beckwith and the priest and vestry of St. Michael and All Angels' parish, Anniston, Ala., and will spend the winter in Glen Ridge, N. Y.

THE REV. LEONARD BURBANK RICHARDS has accepted a call to become rector of Christ Church, San Antonio, Texas, effective October 1st.

THE REV. H. P. SEYMOUR, rector of Christ Church, Piermont, N. Y., has been given leave of absence from his parish to enter war work, and goes to France as a Y. M. C. A. war work secretary.

THE address of the Rev. THOMAS J. SHANNON, associate secretary of the Church Temperance Society, will be No. 1 Madison avenue, New York, the headquarters of the society.

THE REV. H. MONTGOMERY SIMPSON has accepted a call from the vestry of Christ Church, Island Pond, Vt., to become rector of that parish, and will take up his new duties about the middle of October.

THE REV. D. R. WALLACE, priest in charge of St. Augustine's mission, Oakland, Cal., has changed his address to 814 Thirty-fifth street.

THE REV. THOMAS J. WILLIAMS has accepted the Bishop's appointment as chaplain of St. Katharine's School, Davenport, Iowa, with charge of Christ Church, Davenport, and Trinity mission, Washington. After September 28th he should be addressed at the school.

THE REV. CHRISTIAN M. YOUNG has accepted the rectorship of Trinity Church, Takoma Park, Washington, D. C., to begin October 1st.

## ORDINATIONS

### DEACONS

ALASKA.—Friday, August 31st, at All Saints' mission, Anchorage, Alaska, the Rt. Rev. Peter Trimble Rowe, D.D., ordained THOMAS PAUL HOWARD to the diaconate. The candidate was presented by the Rev. E. W. Hughes, priest in charge of All Saints' mission, and the sermon was preached by the Bishop. Mr. Howard was formerly a missionary of the Presbyterian Board. He will continue his work in the mining and construction camps along the new government railroad.

EASTON.—The Rt. Rev. William F. Adams, D.D., Bishop of Easton, ordained to the diaconate Mr. LEIGHTON HOWARD NUGENT, a recent graduate of the General Theological Seminary, on Sunday morning, September 9th, in St. Paul's Church, Centerville, Md. The candidate was presented by the Rev. J. D. Cummins, rector of the parish, and the sermon was preached by the Rev. Warren V. H. Filkins. The Rev. Mr. Nugent will become minister of St. Thomas' Church, Lyndhurst, N. J.

### PRIEST

ATLANTA.—On Tuesday, August 28th, the Feast of St. Augustine of Hippo, in St. Luke's Church, Atlanta, Ga., the Rev. EDWARD LLOYD BRAITHEWAITE, deacon, was advanced to the sacred order of priesthood by the Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida. The sermon was preached by the Rev. George Hendry Harrison, and the candidate was presented by the Rev. Leonard Burbank Richards, secretary of the Standing Committee. The Rev. A. A. Hewitt joined with the two priests above named in the laying on of hands. Mr. Braithwaite will continue in charge of the colored mission at Griffin, Ga.

## DIED

IREMONGER.—In Brooklyn, N. Y., September 10th, Mrs. SARAH IREMONGER, an active worker for the American Red Cross Society, and for many years head of the altar committee of St. Stephen's Church, Brooklyn.

READ.—On Sunday, September 2nd, at his home on Clinton street, Brooklyn, N. Y., HENRY NASH READ, M.D., in his 70th year. Funeral services were held at St. Paul's Church Wednesday, September 5th.

SMITH.—On September 7th at Detroit, Mich., JAMES COSSLETT, beloved husband of Virginia Ferguson Smith. Burial service at Christ Church, September 10th.

WILLIAMS.—In Brooklyn, N. Y., September 1st, GRACE PELHAM WILLIAMS, daughter of the late Rev. Pelham Williams and Helen M. Williams. Burial at Oak Hill cemetery, Washington, D. C., September 5th.

WILLS-SANDFORD.—GEORGINA MAUDE, youngest child of Mr. and Mrs. Reginald WILLS-SANDFORD, entered into life eternal at St. Luke's Hospital, San Francisco, Cal., on September 9th. She had been graduated as a nurse from St. Luke's Hospital nine days before. In the plain white uniform and cap of her chosen profession, worn for the first time, with a gold cross and chain sent as an affectionate memorial by the students of St. Luke's, the body was laid to rest in Sunset View cemetery.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

### POSITIONS OFFERED—CLERICAL

**PRIEST WANTED AS LOCUM-TENENS** for period of war in country parish in Connecticut. Stipend about \$1,000 and furnished rectory. Address RURAL, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST WANTED TO CARE** for two parochial missions in western city. Churchmanship moderate. Salary and house satisfactory. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

**UNMARRIED PRIEST**, experienced worker with boys, wanted October 1st to supply Trinity Parish. Good stipend. Address Prof. W. A. GRIFFITH, 1201 Louisiana, Lawrence, Kans.

**CHRIST CHURCH, SPRINGFIELD, MASS.**, desires a third member of the staff for pastoral work. Young or middle-aged priest acceptable. Salary moderate. Apply to the rector.

### POSITIONS WANTED—CLERICAL

**TO BISHOPS AND WARDENS:** Active priest with strong endorsement desires parish that values spiritualities above temporal things. Address TOBA, care LIVING CHURCH, Milwaukee, Wis.

**SUCCESSFUL COLORED PRIEST** desires work in the North, East, or West; reason for change, wife's health. Address SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PRIEST**, strong preacher, seeks position as archdeacon, or a parish. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

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

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

**PRIEST DESIRES CURACY** in the East. Experienced, capable, and loyal. Address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.



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

**P**RIEST IS AVAILABLE for a few months as locum-tenens. Address PAX, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

**C**OMPETENT, RELIABLE, young woman wanted for position as children's nurse in refined home. Must have experience with young babies and be willing to help in any way needed; good wages and other help employed. Address Mrs. WALTER IDEMA, 426 Washington street, Grand Rapids, Mich.

**R**EFINED YOUNG CHURCHWOMAN as helper in children's home. Sewing requisite. References required. Apply to THE SISTER IN CHARGE, St. Marguerite's Home, Ralston, N. J.

**A**BOUT THE END OF SEPTEMBER, in Detroit, Mich., a governess who can live at home. Address DETROIT, care LIVING CHURCH, Milwaukee, Wis.

**Y**OUNG LADY (French) of refinement and education wanted as nursery governess for one child. References required. Address Mrs. W. T. C. BATES, Wales Gardens, Columbia, S. C.

**O**RGANIST-CHOIRMASTER. SALARY \$600. Good teaching opportunities. Address OPPORTUNITY, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—MISCELLANEOUS

**O**RGANIST-CHOIRMASTER WOULD contract. Parish or schools; dependable; results, Churchmanship; mixed or male choir. Teaching field, self and wife. Secretarial employment acceptable, unsurpassed credentials. Address COMMUNICANTS, care LIVING CHURCH, Milwaukee, Wis.

**E**XPERIENCED ORGANIST AND CHOIRMASTER desires position. European trained. Recitalist. Successful with boys. References from prominent clergy. Good organ and prospects more essential than salary. Address BLUE, care LIVING CHURCH, Milwaukee, Wis.

**T**WO DEACONESSSES of several years' experience desire positions in a Church school for girls. References given and desired. Catholic Churchmanship. Address TEACHERS, care LIVING CHURCH, Milwaukee, Wis.

**E**NERGETIC BUSINESS WOMAN, slightly deaf, desires position in clerical work or anything not menial. Address D.C.W., care LIVING CHURCH, Milwaukee, Wis.

**D**EVOUT COMMUNICANT, TEMPERATE and reverent, desires position as sexton or janitor of a parish church. Address R. F., care Box 843, Middletown, Conn.

**D**EACONESS DESIRES Catholic parish or mission work. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

**H**ALL 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.

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

**S**AIN'T MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

**C**LERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-Measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—ATLANTIC CITY

**S**OUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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

HEALTH RESORTS

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

ROOM AND BOARD WANTED—NEW YORK

**R**OOM OR ROOM AND BOARD wanted in New York City for young Churchwoman, piano student. Address C. M. D., care LIVING CHURCH, Milwaukee, Wis.

CHILD OFFERED FOR ADOPTION

**E**XCEPTIONALLY BRIGHT and attractive little girl, six years. Episcopal home preferred. Details given by letter. Address HOME, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MISCELLANEOUS

**C**LERGYMAN'S LIBRARY for sale. Cheap. Some books old and rare. Write for list. Address Mrs. W. A. GOODMAN, 384 Edwards street, Elberton, Ga.

**W**HITE-COLLIE PUPPIES. Pedigreed stock; beautiful and affectionate. The best of companions. Miss J. MORRIS, Paces, Halifax county, Virginia.

REAL ESTATE

The riches of fabled Orient  
Are not so sweet as a field of maize  
Spread before our eyes in Autumn days.  
I offer four hundred acres for sale, mainly bottom land, preëminently adapted to war-farming, on the Asheville Plateau; altitude 2,200 feet; near Pisgah National Forest and Biltmore Estate. Railroad. Mansion, scenery, soil, health. Grain, stock-raising, fruit. Price \$35,000, or divided. I represent a friend; no commissions. Address CHARLES E. LYMAN, Asheville, North Carolina.

STORYTELLING

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board. Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." *The Spirit of Missions*, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

MEMORIAL

PERLEY HARTWELL BLODGETT

(Minute passed at the September, 1917, meeting of the vestry of St. John's Church, Passaic, N. J.)  
A familiar and valued friend has been removed from our companionship, in the departure of Mr. PERLEY HARTWELL BLODGETT, our parish treasurer. We desire to record our affectionate appreciation of his faithful service, his gentleness and patience, and hearty interest and sympathy in the work of St. John's. We tender to all who are especially bereaved by his death, our sincere sympathy. "Blessed are the dead who die in the Lord. Even so saith the Spirit; for they rest from their labors, and their works do follow them." "Grant him eternal rest, O Lord, and let perpetual light shine upon him."

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchases are offered. The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:  
New York:  
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue.  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St., above Madison Sq.  
Church Literature Press, 2 Bible House.



**BROOKLYN:**  
Church of the Ascension (Greenpoint), Kent St., near Manhattan Ave.

**ROCHESTER:**  
Scrantom Wetmore & Co.

**TROY:**  
A. M. Allen.  
H. W. Boudey.

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

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

**SOMERVILLE, MASS.:**  
Fred I. Farwell, 106 Highland Road.

**PROVIDENCE:**  
T. J. Hayden, 82 Weybosset St.

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

**BALTIMORE:**  
Lycett, 317 North Charles St.

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

**LOUISVILLE:**  
Grace Church.

**STAUNTON, VA.:**  
Beverly Book Co.

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

**MILWAUKEE:**  
The Young Churchman Co., 484 Milwaukee St.

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

#### BOOKS RECEIVED

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

Houghton Mifflin Co. Boston, Mass.  
Long Live the King. By Mary Roberts Rhinehart. With Illustrations by Arthur Becher. \$1.50 net.

The Inn of Disenchantment. By Lisa Ysaye. \$1.25 net.

Sherman, French & Co. Boston, Mass.  
Vagrant Visions. By Edith Fargo Andrews. \$1.00 net.

E. P. Dutton & Co. New York.  
The Spires of Oxford and Other Poems. By W. M. Letts, Author of Songs from Leinster, A Rough Way, Diana Dethroned; etc. \$1.25 net.

Under Fire. The Story of a Squad. By Henri Barbusse. Translated by Fitzwater Wray. \$1.50 net.

Small, Maynard & Co. Boston, Mass.  
On the Edge of the War Zone. From the Battle of the Marne to the Entrance of the Stars and Stripes. By Mildred Aldrich, Author of A Hilltop on the Marne, Told in a French Garden. \$1.25 net.

Thomas Y. Crowell Co. New York.  
The Pike's Peak Rush, or Terry in the New Gold Fields. By Edwin L. Sabin. \$1.25 net.

#### PAMPHLETS

From the Author.  
Why I am a Pacifist. Internationalism: The Doctrine of World Brotherhood. By Harold D. Carew, Cambridge, Mass. 5 cts. each.

## GENERAL PERSHING WRITES GREETING TO U. S. TROOPS

To be Reproduced in Army Testaments—Church of the Holy Rood Ready for Consecration

New York Office of The Living Church }  
11 West 45th Street }  
New York, September 17, 1917 }

GENERAL PERSHING has sent a message to the American Soldiers through the New York Bible Society as follows: "To the American Soldier: Aroused against a nation waging war in violation of all Christian principles, our people are fighting the cause of liberty. Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

This message, which will be reproduced in the handwriting of the General, will be inserted in each of the 100,000 Testaments to be given by the Society to our troops.

#### APPROACHING CONSECRATION OF HOLY ROOD CHURCH

The new and imposing Church of the Holy Rood having been fully paid for through the generosity of Mrs. Stuart Crockett, widow of the late rector of the parish, the extensive property will be consecrated on All Saints' Day. Bishop Greer will officiate and Bishop Burch will preach the sermon.

#### BOARD OF MISSIONS

Miss Frances H. Withers has been appointed Junior secretary by the Board of Missions, in succession to Miss Grace Lindley, now secretary of the Woman's Auxiliary. The appointment is to date from November 1st. Miss Withers has been for a long time a recognized authority and practical exponent in religious pedagogy. She has made a splendid record as superintendent of St. Paul's Church school, Yonkers, N. Y.; as

a lecturer, and as the only person thus far who has carried out completely the Junior Plan.

#### CLERICAL CHANGES

The near future will see several important changes in the clergy list of the diocese. Among these will be the transfer of the Rev. G. Ashton Oldham to the diocese of Long Island on account of his resignation of the rectorship of St. Luke's parish, Convent avenue, and his acceptance of the rectorship of St. Ann's parish, Brooklyn.

Mr. Oldham has accomplished the building up of the up-town parish both spiritually and financially. He has also done superior work as an efficient and active member of a number of diocesan committees and commissions. He has served as rector of St. Luke's since 1909.

The Rev. Edwin Jan van Etten will shortly close his work at Christ Church, Broadway and Seventy-second street, and become rector of Calvary Church, Pittsburgh, Penna.

Another change of cure is announced in the resignation of the Rev. Howard R. Weir from the clergy staff of Grace Church. Mr. Weir will become rector of Grace Church, Salem, Mass.

#### MISCELLANY

Bishop Greer, who has been recuperating on the Maine coast for several months, is expected to return early next week, and will make a parish visitation on Sunday, the 23rd.

The Cathedral choir-school has reopened and the full choir assisted in the services last Sunday. Bishop Gailor of Tennessee was the special preacher of the day.

Bishop Burch was in town last week and kept office hours in Synod Hall.

#### CONSECRATION OF ST. JOHN'S CHURCH, HUNTINGTON, L. I.

FOR THE third time in a history running through nearly two centuries, St. John's

Church, Huntington, L. I. (Rev. Charles E. Cragg, rector), is possessed of a consecrated building, following services held on Tuesday, August 28th, by Bishop Burgess, assisted by Archdeacon Duffield, Dean Treder, the Rev. Professor Wallace, and a large number of visiting clergy.

The instrument of donation was read by the senior warden, Mr. George Hewlett; and the rector read the sentence of consecration. The Rev. C. H. Snedeker, rector of the parent parish of St. George's, Hempstead, preached the sermon, which, largely historical, carried also an appeal for devotion to Christian faith and duty.

St. John's parish had its genesis in the missionary work of the Society for the Propagation of the Gospel. Such offices of the Church as were required in Huntington were administered by the rector of St. George's parish, Hempstead, or his assistants, as far back as 1727. The Rev. Samuel Seabury, rector at Hempstead from 1742 until 1744, was the first to lay real foundations for a parish here. He made frequent missionary visits, with the result that in 1750, with his son, Samuel Seabury, Jr., as catechist or lay reader, a church building was completed and occupied.

The first church to be consecrated attained that dignity in 1838 or 1839. The second, to replace which the present structure was erected, was consecrated in 1862, but later destroyed by fire. Its altar, however, was saved, and is set up in the present church, in the nave to the left of the chancel.

#### STUDYING EFFECT OF WAR ON COLLEGES

THE PRESIDENT of Hobart College, the Rev. Lyman P. Powell, D.D., is making a trip through England and France in order to study the effect of the war upon the universities and colleges of those lands as well as upon American college life. He is traveling at the request of the Association of American Colleges and will report his findings, especially as to England and France, at the annual meeting of that association to be held in Chicago next January. Dr. Powell, is hoping to present facts as a basis for a constructive programme on the part of the American colleges.



## BISHOP LAWRENCE ADDRESSES TROOPS AT CAMP BARTLETT

**In Impressive Service—British Military and Naval Veterans at St. Paul's Cathedral**

The Living Church News Bureau }  
Boston, September 17, 1917 }

**A**DDRESSING more than two thousand soldiers at the brigade service in Westfield (Western Massachusetts), on Sunday morning, September 9th, at Camp Bartlett, Bishop Lawrence said:

"My message to you is simple, direct, personal. The thought I want to leave with you is, Through discipline and concentration to effective force.

"In the first weeks of camp life discipline bulks large as if it were the end and purpose of a soldier's life. Through discipline, through repeated action, comes the force of automatic thrust. The football player, trained by habit, has made his play before he knows it. Through the discipline of repeated action the engineer, the rivet-driver, the soldier, meets each test as it comes, and with increasing tests bears the strain and carries the action through.

"A soldier's life gives free play for concentration. In civic life distractions, social, political, and personal, make concentration difficult. The keenest merchant rightly feels the pressure of other responsibilities and puts only eight- or nine-tenths of his thought into business. Concentration upon the job is the secret of success. The soldier puts ten-tenths of his thought and life into his work. He gives every bit of ingenuity, study, and strength, every hour of the day and ever minute of the hour, to the making of a better soldier.

"Behind the routine, the march, and the rifle is the man. It is he who, through discipline and concentration, makes the force of the nation and the army. Through the discipline of truth-speaking and truth-doing, through the repeated habits of purity and temperance, through moral discipline, he gains the power of a moral thrust. With the conviction that a true and strong character makes the soldier, he sets his aim for that, and in the routine of camp and the tests of campaign is content to be always and only at his best.

"Your religious habits in childhood and manhood, your simple prayer in boyhood, your worship in church, the concentration of your thoughts in crises of life have thrust you into, I trust, continually higher planes of character. These same habits, that same spirit of concentration, will, I am sure, be yours in the months to come.

"For their sakes I consecrate myself," said Christ, just before the great test of His life. For our sakes our fathers consecrated their lives in the name of liberty, of righteousness, and of God. For the sake of your brethren and your children you consecrate yourselves. True consecration is the complete surrender of ourselves to God, to Him who is all the Right and Truth and Love, that we may play our part with honor, and that whenever the supreme crisis comes we may face it with serenity."

The troops at the service were the One Hundred and Third and One Hundred and Fourth Regiments, U. S. Infantry, Maine heavy field artillery, ammunition train, motor-truck train, Second U. S. Cavalry, and machine-gun battalion.

The service was conducted by the Rev.

W. S. Danker, chaplain of the One Hundred and Fourth Infantry, a priest of the Church, assisted by two other chaplains. The service was most impressive, and the Bishop's words made a deep impression on the men.

### MEMORIAL SERVICE FOR BRITISH VETERANS

At St. Paul's Cathedral on Sunday afternoon, September 9th, the British Military and Naval Veterans' Association held its annual memorial service. The veterans, led by their president, Col. W. A. Menzies, and a fife and drum corps, paraded to the church.

A guard of honor, composed of blue-jackets from the Commonwealth Pier and a detachment of the Coast Artillery Corps, accompanied the British soldiers. At the church a special service for departed soldiers and sailors was used, the Rev. Edward T. Sullivan officiating.

In the parade were many English and Canadian officers who are here on furlough, and the French officers marched with the members of the British recruiting mission.

Among the veterans, who were clad in a variety of uniforms, were men who have served in the Crimea, Egypt, South Africa,

China, Burmah, and even in the Spanish-American War. The roll of honor shows that seven of the members of the association have died during the past year.

### REOPENING OF PUBLIC SCHOOLS

The Boston public schools a week ago reopened, with an enrollment of about 106,000. There will be much special work in the schools this year, Superintendent Dyer announced, along the lines of economy and conservation.

The school committee will lay emphasis in the coming year on the development of the intermediate or junior high school, on the extension of industrial work and household science, and on maintaining general seriousness and thoroughness of work as the best contribution pupils and teachers can make to their country at war.

### SERVICE FOR THOSE LEFT BEHIND

There was a special service "for those left behind" on Sunday evening, September 6th, at the Cathedral. It was for the mothers, fathers, wives, and friends of the soldiers and sailors who have gone, or are going to France. The address, by the Rev. E. T. Sullivan, was a message for "those who wait for tidings." The choir sang "Watchman, what of the night?" It was a service of comfort, cheer, and consecration for all who are related to the troops at the front.

J. H. CABOT.

## ANNIVERSARY OF PROMINENT PHILADELPHIA MISSION WORKER

**Superintendent of Galilee Mission Reviews Work of Nine Years — Home for Enlisted Men—Conference of Brotherhood Officers**

The Living Church News Bureau }  
Philadelphia, September 17, 1917 }

**C**HE Rev. J. J. D. Hall, superintendent of the Galilee Mission, kept the ninth anniversary of his coming to the mission on Sunday evening last. Invitation had been sent to superintendents of missions, Christian workers, and all friends of the mission, and hearty response was made. A report of the work for the past year shows that services have been conducted each evening and on Sundays. There were special services all night on New Year's Eve. All these services have been very largely attended. One result of the meetings has been the professed conversion of 1,650 men of the street. From this number ten men prepared to enter upon a course of study for the ministry. In the nine years of his work, Mr. Hall has persuaded thirty men from his converts to enter the ministry. Mr. Hall maintains office hours at the mission from 6 A. M. to 11:59 P. M., and announces that he is prepared to make appointments for other hours. For the men who come to the mission for aid, a clean bed, and bread and coffee is furnished for ten cents. Meals cost five and ten cents, and laundry five and ten cents.

### WASHBOARDS FOR SOLDIERS

Interested parishioners of All Saints' Church, Wynnewood, have sent to the Naval Reserve Corps, Wissahickon Barracks, Cape May, N. J., a dozen small washboards. One of the soldiers wrote: "You never saw things so sought after as those washboards. They are just the right size, as they fit very nicely in the sea bags."

### HOME FOR ENLISTED MEN

The Union League of Philadelphia has fitted up the old home of the Beth Aden Baptist Church, on South Broad street, as a home for enlisted men. The president of the Union League announces formal opening of the building at an early date. Prominent citizens of state and city will be present and make addresses.

The equipment of the building has cost about \$30,000. Close to the center of the city, it will make an admirable place for the boys to spend leisure hours. In its auditorium, holding about two thousand persons, the latest photoplays will be shown. On the first floor are reading desks covered with the current leading magazines and daily newspapers; writing desks, amply supplied with paper and envelopes; and a mechanical piano furnished with rolls of popular music. In other sections of this same floor are shower baths. On the balcony overlooking the auditorium are billiard and pool tables.

### BROTHERHOOD CONFERENCE

On Thursday evening at 6:30 the officers of the Brotherhood of St. Andrew will have a supper and conference in the Church House. The chief purpose of the conference will be to complete the arrangements for the coming National Convention, which will be held in this city. Special emphasis is being laid upon the Churchmen's dinner, which will be given in the Academy of Music. A committee is arranging entertainment for the clergy who may attend, and the clergy of the city are preparing to receive one or more of their brethren at their rectories.

### MISCELLANY

The Rev. J. J. Joyce Moore celebrated his eighth anniversary last Sunday, as rector of St. Andrew's Church, on Eighth street.



At the morning service he preached a special sermon and in the afternoon held a number of baptisms.

The Rev. Robert Winkworth Norwood began his work in the Memorial Church of St. Paul, Overbrook, last Sunday. The Church in this city feels that the coming of Mr. Norwood is a distinct addition.

The Educational Department and the foreign committee of the Woman's Auxiliary, held their first meeting for the fall and winter last Monday in the Church House.

A pair of Eucharistic candlesticks have been given as a memorial to the late Rev. Mr. Armstrong, in St. Mary's Church, Wayne. EDWARD JAMES MCHENRY.

## HOUSING CONDITIONS AND TUBERCULOSIS IN CHICAGO

### Investigation by Health Department Will Ascertain Vital Needs—War News

The Living Church News Bureau }  
Chicago, September 17, 1917 }

**S**Ocial service workers will find interest in the results of the survey being made by the City Health Department in its campaign against tuberculosis. The *Chicago Daily News* has given a summary of the results of the department work, which, it says, has been conducted on three lines: (a) the examination of persons; (b) the study of housing conditions in certain blocks; and (c) social service action in selected blocks. It is regarded as important to examine with particular care some of the blocks that have the largest number of tuberculosis cases.

What the bureau's investigators are finding out about housing conditions, says the *News*, is indicated by conditions in a small four-room apartment on the North side.

"The family consisted of eleven persons, father, mother, and nine children, although the father, a drunkard, had deserted, leaving the mother to pay the \$11 a month rent and the other living expenses. Five growing children slept in a cubicle of a bedroom containing only 486 cubic feet, scarcely enough room for one person. This room contained only one small window, opening into a passageway between two buildings. Even this window was shut. The room buzzed with flies, which voraciously attacked an infant that lay crying on the bed. Remains of the food from the last meal were exposed on the table for the swarms of flies to consume. There were no window screens and flies were thick in every room.

"Such conditions are not uncommon, according to the investigators. So these twelve persons are going about recording the essential facts. To what extent are rooms overcrowded; are they too small; how many are interior, dark rooms with virtually no ventilation; how many have some ventilation, but so little light that one must stumble through them; are the water closets used in common; are filthy receptacles used for expectorations; are the other spaces used in common kept clean? What are the dimensions of the open spaces between houses on which so many rooms open; how many apartments have their light from the alley or from a tiny middle yard or from a narrow open space at the side of the house? How much circulation of air can such interior apartments have? These and other questions are being answered for certain blocks in the area of the tuberculosis survey; some of the worst blocks and a few of the best, as disclosed in that examination. Blocks have been chosen that are on different sides of the city and are occupied by different nationalities. In some of the blocks the houses are high and long, and there are

many rear houses; good examples of the living conditions in the crowded river wards."

#### WAR NEWS

The Rev. Dr. Stewart of St. Luke's, Evanston, accepted the appointment of Bishop Lawrence to membership on the War Commission of the Church, consisting of eighteen clergy and laymen. Dr. Stewart has also accepted the appointment of Mr. Bonsall to be a member of the War Council of the National Brotherhood of St. Andrew.

Chaplain N. B. Clinch, who has gone with his regiment to Houston, Texas, this week, wrote as he was leaving, that the drafted men were beginning to come to Camp Grant (Rockford), and that the only religious work organized there was that of the Y. M. C. A. He reports several officers and men attending the Sunday services at Emmanuel Church of which he was rector for just twenty years. The Rev. A. B. Whitcombe is taking the services at Emmanuel for the present. H. B. GWYN.

#### CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE CHURCH WORKERS among Colored People will gather for their thirty-third annual conference at the Church of St. Mary the Virgin, Baltimore, Md., on the evening of October 9th, the session covering the following three days.

The Rev. Prof. William V. Tunnell of Howard University preaches the sermon at the opening service Tuesday evening. An address of welcome by Bishop Murray will be responded to by the Rev. Samuel W. Grice, Warden at the Bishop Payne Divinity School, who is also president of the conference.

Following Holy Communion and Morning Prayer on Wednesday the conference will organize. The writer on the first topic, The Institutional Church in a Small Town, is the Rev. Ebenezer H. Hamilton. The speakers on the same topic will be the Rev. Sandy A. Morgan and the Rev. Joseph T. Jeffrey. At evening service two papers will be presented. On the Connection of Race Pride and Successful Work in the Church, the Rev. Charles S. Sedgewick will write, the Rev. E. W. Daniels and the Rev. George M. Plaskett being the speakers. Archdeacon Russell of Southern Virginia will present The Church and the Rural Community. The speakers following him will be Archdeacon Middleton of Mississippi and the Rev. Charles H. Male.

The first topic for Thursday morning is The Gospel Message and its Effectual Delivery. The writer will be the Rev. Edgar C. Young; the speakers the Rev. Joseph M. Matthias and the Rev. David J. Lee. The Rev. Shelton H. Bishop will present the second paper on The Church as a Social Center, and the speakers will be the Rev. Oscar L. Mitchell and the Rev. John N.

Samuels-Belboder. In the evening the Rev. Arnold H. Maloney is writer on The Value of a Periodical Promotive of Church Work among Colored People, and the Rev. Richard Bright and the Rev. James A. Russell will speak on the same topic. The Church and Southern Migration will be the subject of a paper by the Rev. Edmund H. Oxley, the Rev. William B. Southern and Archdeacon Demby being the speakers. Following these two papers the Rev. R. W. Patton will speak on Our Educational Institutions.

Friday will be Woman's Day. At a ten o'clock celebration of the Holy Communion the Rev. E. Sydnor Thomas will preach the sermon. Later in the morning the Woman's Auxiliary to the conference will hold its annual meeting. The business session will be in the morning, and reports and papers will be read in the afternoon. At an evening session the Rev. Maximo F. Duty, M.D., will read a paper on The Real Meaning of Choice and Fit Persons as Applied to the Ministry, Archdeacon Phillips of Pennsylvania being the speaker.

It is hoped that Bishop Lloyd may be present to deliver one of three missionary addresses, the other two proposed missionary speakers being the Rev. Eugene L. Henderson and the Rev. George F. Bragg, Jr., D.D. A large number of subjects have been designated for discussion at the pleasure of the conference.

#### ORIENTAL BEGGARS AGAIN

PERHAPS IT IS unnecessary to direct attention again to the Asiatic beggars who infest this country and, under the guise of collecting for various relief funds, have long maintained an excellent living for themselves, if they have not made much progress in the administration of such relief. For years THE LIVING CHURCH has periodically issued warnings against these people; only to find that the next crop of them bob up serenely with letters of recommendation from distinguished bishops and priests of our own Church, who give out those letters without the slightest attention to the words of caution that have so often been published.

We mention the matter again at the request of the American Committee for Armenian and Syrian Relief. It seems that 33 of these beggars were released from Ellis Island on June 14th, where they had been detained for two months by the Department of Immigration. Deportation is now impracticable. These professional solicitors are Chaldean Nestorians from Turkey and Persia who, according to this committee, have collected thousands of dollars from churches and Christians throughout this country, making capital of the suffering and need in their homeland. The Federal authorities found in their possession many forged credentials, fictitious letters, and rubber stamps (made in America) imitating the seals of Oriental bishops.

This group now on parole is only a part of the horde of Orientals preying upon American charity. They frequently masquerade as Armenian or Syrian clergymen, or relief workers, secure credentials from honorable but credulous American pastors, speak at Sunday services, take collections, solicit at residences, and live at ease here or at home, inspiring their fellows to enter this lucrative trade upon misguided philanthropy, and exchanging credentials among themselves.

One of these men has lately been reported to us from Massachusetts, where he is calling upon the faithful. He is said to carry a strong letter from the rector of All Saints' Church, Brookline, the Rev. D. D. Addison,



D.D., in addition to the usual paraphernalia of Oriental documents, said to be manufactured plentifully in New York for the benefit of the members of these various bands.

Benevolent people who desire to contribute to the support of these individuals will, no doubt, continue to do so. And those who desire to contribute to relief funds will very carefully abstain from giving contributions to these travelers but will send them to accredited national funds or to local representatives of those funds whose names carry with them a local guarantee.

THE LIVING CHURCH will hereafter make public the names of our own clergy who give letters to these travellers, and will assume that these will state publicly the basis upon which they are asking the public to give money in spite of the constant warnings that are issued. Will persons to whom these solicitors come kindly favor this office with such information?

CONFERENCE ON ARMENIAN AND SYRIAN RELIEF

AT A CONFERENCE held in New York, September 11th to 13th, in regard to the present condition among Armenians, Syrians, and Assyrians, Ambassador Elkus, lately returned from Constantinople, Mr. Jackson, Consul at Aleppo, Mr. Nathan, former Consul at Mesine, and his wife, with others, participated. A band of missionaries from Turkey, Persia, and the Caucasus had lately arrived and were able to speak minutely of every section from Constantinople to Mesopotamia and Persia. Every section was represented and practically every phase of the work was discussed. Among those present was an Armenian boy of seventeen, who had been deported with his parents to the region of the Euphrates and who had witnessed the death of his father and dear relatives, though he himself had escaped. He told in broken English of his thrilling experiences. Another refugee had come from Persia by way of the Siberian railway.

The condition shown is that practically 3,000,000 people, including Syrians, Armenians, Assyrians, Greeks, and even Moslem Turks and Kurds must be provided for. A telegram had been received asking for support for 30,000 Kurds, probably including many of those who had persecuted the Christians, although it is to be added that there were some at all times who showed kindness to these latter. The problem of support of the whole population, however, was before the committee. The chief problem is that of the orphans, of whom more than 150,000 must be supported.

There are still more than fifty missionaries working in Turkey in addition to those in the Caucasus and Persia. The Turkish government appears to be friendly to the relief work even when administered by Americans. Swiss, Dutch, and in some cases German missionaries are cooperating, as are certain members of the Turkish government. Famine threatens both Christians and Moslems in all Syria, and especially in the Mount Lebanon country. Olive trees have been cut down for fuel for the railroad since coal was unobtainable. Food and clothing have reached very high prices. Refugees in the Caucasus and Persia and the regions around Bagdad are easily reached for relief which can be given. There are some 250,000 refugees in Russian Caucasus, all of whom look to America for assistance. The funds there pass through the hands of the American Consul, as also they do in Persia. The society has administered relief funds aggregating more than

\$4,000,000 and the American Red Cross has promised about \$600,000 monthly for the remaining portion of the present year. Even those huge sums are wholly insufficient and every dollar that can be raised for the purpose is greatly needed.

CONSECRATION OF CHURCH IN ALABAMA

THE CONSECRATION of Trinity Church, Alpine, Ala. (Rev. Charles K. Weller, priest in charge), occurred on Sunday, September 9th, the ceremonies being performed by the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama. Approximately 175 persons attended, and a vested choir of eighteen voices added to the impressiveness of the services. Following the consecration the Bishop confirmed a class of three. Later the Holy Communion was celebrated.

The ladies' guild had arranged to serve dinner on the grounds, and nearly everyone remained to partake of this feast. A long table had been arranged in a grove adjoining the church.

The Rev. Charles K. Weller, priest in charge, to whom much of the credit for the building must be given, has been associated



TRINITY CHURCH, ALPINE, ALA.

with the Alpine congregation for only twelve months, but during that time he has gained the confidence of every one.

The work was started on June 20th. The cornerstone was laid on July 1st, and the work completed September 7th. The building represents a cost of \$1,525. No doubt the cost would have been at least \$2,200 had not the priest in charge acted as architect and foreman, and in other capacities as well, in order to hold down expenses. His "flivver" served as a truck on many occasions, and carried the lumber and cement needed a distance of fourteen miles.

The building is of concrete, marked off in imitation of stone up to the window sills, and pebble-dashed with crushed marble above the window sills. It is covered with asbestos-asphalt shingles, has leaded stained glass windows, and a seating capacity of 150. It is built on a solid flint rock knoll.

During the Communion service the rail was filled at one time by two representatives of each of the five churches under Mr. Weller's jurisdiction: Piedmont, sixty-five miles distant; Jacksonville, fifty miles; Sylacauga, twenty miles; Talladega, thirteen miles, and Alpine.

The Alpine congregation, which consists altogether of farmers and their families living within a five-mile radius, has grown from twenty-three to thirty-five communicants within the year.

THE LOCAL CHURCH AND ITS PRESENT RESPONSIBILITIES

THE BISHOPS of the diocese of Newark sent forth a Labor Day letter to the diocesan clergy which is reproduced here in large part, as being of more than local import:

"Labor Day has taken a recognized place in our country which should be accepted by

us all. A message recognizing the purpose of the day may well be delivered in all of our churches. While labor is not to be restricted to work with the hands, we ought to have a special interest in those who by manual labor earn their daily bread and do the world's hard work. The Church ought to be in full sympathy with every effort to make the conditions under which men work more favorable for them, as regard hours of work, wages, protection from injury, proper housing, and opportunities for getting as much as possible that is good out of life. The distinctions among men as regard occupations, conditions of living, education, ought to yield to a judgment of people on the ground of character and purpose in life. We ought to fight against class distinctions and never use the word "classes" when we speak of our fellow men. At a time when the greatest war the world has ever seen is being waged, that democracy may be safe in the world, we ought to make sure of the preservation of the democratic spirit in our own country. At a time when millions of our young men are giving themselves for the defense of their country, the protection of our ideals of liberty, and the right of all men to make the most they can out of life, we ought to have a new and finer sense of brotherhood and neighborly obligation than ever before. We ought to look upon the men going away for dangerous service, and the men and women who are working in the mills, factories, and fields, as our defenders, and have for one and all of them very real regard. In the presence of a common danger and the threatened destruction of all that is best in our civilization, we ought to make an end as far as possible of distinctions and differences and have a new sense of community, national, and world-wide brotherhood.

"This autumn brings such obligations to the Church as never came before; and if they are neglected the Church will lose greatly in the regard and confidence of the nation. The war, with the going out to dangerous service of young persons from all our parishes, the establishment of training camps of tens of thousands of our young men, the breaking up of home relations, the interruption of the progress of young men in their studies and in making places for themselves in business and in professions, the anxiety falling over innumerable homes, the hardships and dangers of war, make for the Church new opportunities of service and a demand which puts the Church to a supreme test as regards its spirit and efficiency.

"The outstanding duty of those who speak for the Church now is thought for those who are in the service of the government, whether at home or abroad, and for the families from which they have gone. Many of our cherished plans as regards the extension of our work in the diocese and parishes must yield to this present duty to minister to those who are called by the government away from their homes. They must be made comfortable and strong and safe from the ills of camp life and made to know our great regard for them, for they stand for a cause which must triumph, or the world will drift back into the control of brute force and disregard for the principles which make a world in which it is worth while to live.

"In the parish and mission church you ought to tell your people and especially the officers of the Church that the outstanding duty of the time is that just now presented. You ought to form at once a committee of your most capable and active men and women to help you in this work. They ought, with you, to make a complete and accurate record of all who have gone from



your parish or mission into the service of the government, that the names may be posted at the entrance to the church and a copy sent to the Bishop. It is the honor list of the parish and the men and women whose names are upon it, however far away, ought to be able to think of their names as inscribed there and of themselves as remembered and recalled in their home church whenever the people go up to the House of God to pray. There is a refuge in prayer for all of us and many of us come to feel that we cannot do much more than pray. This committee ought to follow by correspondence all those whom the war has called out, keeping as close knowledge of the places where they serve as possible, sending to them letters and assurances of remembrance at home, that they may feel what they have been taught, that the Church is the 'Mother of their Souls'. The families from which they have gone ought to have a place of special regard and remembrance, and the services of the Church, regular and special, ought to be ordered so as to give comfort and strength and courage in every community."

#### SPECIAL SESSION OF PITTSBURGH CONVENTION

DIOCESAN CONVENTION met in special session, after due notice, in Trinity Church, Pittsburgh, on Wednesday afternoon, September 12th.

The purpose of the call was to consider and provide ways and means for the further endowment of the St. Margaret Memorial Hospital, a diocesan institution. The convention decided upon the appointment of a general committee of seventy-five, composed of rectors and laymen of city and suburban parishes, together with the trustees of the hospital, to secure funds for installing a new heating system, the erection of a nurses' home, and additions to the endowment fund. The Rev. John R. Wightman, D.D., was named as chairman.

#### PROGRAMME OF THE CHURCH CONGRESS

THE CHURCH CONGRESS of 1917 begins its sessions in Cincinnati on October 23rd, under the general chairmanship of the Rev. Charles Lewis Slattery, D.D. The programme is now practically complete, and is set forth as follows:

Tuesday morning, October 23rd: Holy Communion; sermon, the Rt. Rev. Frank Du Moulin, D.D.

Tuesday evening, October 23rd: Address of welcome, the Bishop of Southern Ohio; topic I, The American Home as Endangered by Modern Conditions and Agitations; writer, the Rt. Rev. Charles Fiske, D.D.; speakers, the Rev. C. G. Twombly, Mr. Fletcher Dobyns.

Wednesday morning, October 24th: Topic II, The Essentials for Continuity in the Ministry; writer, not as yet announced; speakers, the Rev. Frederick A. Wright, the Rev. A. L. Murray.

Wednesday evening, October 24th: Topic III, The Religious Problem in the American University; writer, to be announced; speaker, the Rev. Irvine Goddard.

Thursday morning, October 25th: Topic IV, Should Christian Marriage Ever Be Dissoluble? writer, the Rev. C. F. J. Wrigley, D.D.; speakers, the Rev. R. T. Henshaw, Mr. Dunkin Van Rensselaer Johnston.

Thursday evening, October 25th: Topic V, Are Moral Values in the United States Deteriorating? writer, the Rev. Arthur J. Gammack; speakers, the Rev. Frederick Edwards, the Rev. E. J. Van Etten.

Friday morning, October 26th: Topic

VI, The Debt of the Anglican Church to Luther; writer, the Rev. Stewart Means, D.D.; speakers, the Rev. George Craig Stewart, D.D., L.H.D., the Rev. St. Clair Hester, D.D.

Friday afternoon, October 26th: Topic VII, Religious Conditions in the Middle West; writer, the Rev. George P. Atwater; speakers, the Rt. Rev. Theodore I. Reese, D.D., the Rt. Rev. John N. McCormick, D.D. Farewell address, the Rev. Charles Lewis Slattery, D.D.

#### CONSECRATION OF ST. PAUL'S CHURCH, BATESVILLE, ARK.

WITH CROWDED congregations, which included a number of distinguished guests from distant points, St. Paul's Church, Batesville, Arkansas, was consecrated on Sunday, September 9th. The Bishop of the diocese and Suffragan-Bishop Saphorè were met at the entrance of the church by the vestrymen and with the choir and visiting clergy proceeded to the altar railing, where the vestry, through their senior warden, on behalf of the congregation presented the church to the Bishop. Bishop



ST. PAUL'S CHURCH, BATESVILLE, ARK.

Winchester, assisted by Bishop Saphorè, read the sentences of consecration of the church and the following memorials and gifts: The marble altar, in memory of Sarah E. S. Albert, by her grandchildren; a brass altar desk, in memory of Sarah Jane Crown Warner, by her daughter; a marble credence, in memory of Theodora Albert Weaver, by her daughters; altar rail, in memory of Earl and Clyde, sons of James E. and Jessie Fraley Rosebrough; lectern, in memory of Emily Weaver Reed, by her children; pulpit, in memory of Maria Slater Ramsey Albright, by her husband and brother; Litany desk, in memory of Rosalie Virginia Archer; a silk national flag, with polished staff, surmounted by a brass eagle, in memory of Amelia Newbrandt, by her children, Mr. and Mrs. Sam Deener; a marble Celtic cross on the vestibule, given by Miss Mary Fitzhugh; marble inscription over the main entrance, "Reverence my Sanctuary," given by Mrs. Mary Morris; large marble cross on main gable, given by St. Paul's Sunday school; marble baptismal font, given by the Little Helpers of St. Paul's; and a thankoffering of twenty-five new hymnals, for a recovery from illness.

The rector of the parish, the Rev. M. W. Lockhart, assisted by the Rev. C. P. Parker, proceeded with Morning Prayer. The Rev. C. F. Blaisdell of Helena read the lessons. And the rector of the parish announced the further services in connection with the consecration, which continued through Wednesday, September 12th. Bishop Winchester, assisted by Bishop Saphorè, celebrated the Holy Communion. The sermon was delivered by Bishop Winchester.

The building is a stone structure of dignity and beauty, of early Gothic architecture, constructed of Batesville granite laid in broken ashlar, with marble trimmings. The large undercroft contains a comfortable auditorium and five separate rooms, and is well adapted for Sunday

school work, lectures, entertainments, etc. Through the untiring efforts of the building committee, the church was built free from lien or incumbrance. It was completed and turned over to the committee on August 21st.

St. Paul's is one of the old parishes of the diocese, as is shown by the following extract from the journal of Bishop Lay: "March 3, 1866, I organized the Parish of St. Paul's Church, Batesville. The vestry are: Wm. M. Lawrence and Allen D. Ramsey, Wardens; J. P. Clendenin, secretary and treasurer; Wm. Byers, H. F. Archer, and Thomas Cox. I told them that I expected to send the Rev. Mr. C. N. Albert, as missionary. All the best people declare their earnest desire for a church, and their purpose to sustain it. They say that they must build a stone church. God grant it."

Mr. Albert died July 17, 1868, and the following March the Rev. Caleb A. Bruce became rector of the parish. During his rectorship the long desired project of building a church in Batesville was realized through the consecrated efforts of rector and vestry. A frame church was consecrated by the Rt. Rev. Henry N. Pierce, Bishop of Arkansas, on May 20, 1873. Mr. P. P. B. Hynson is the only one of the vestrymen that built Old St. Paul's that is now living, and he and his wife were among the honored guests at the consecration of the new St. Paul's.

In addition to the memorials dedicated on Sunday, September 9th, some were transferred from the old church to the new one. The chancel window, given by the vestry and congregation that built Old St. Paul's, was restored to its original beauty by the present vestry and congregation. The Communion silver, a memorial to Mr. Bruce, in whose rectorate Old St. Paul's was built, made of old family silver and jewelry of the members of the parish, consists of a silver chalice with jeweled base, and a silver paten. A Venetian marble tablet, given by the parish in memory of the senior warden, Allen D. Ramsey, is also among the transferred memorials.

The services on Monday, September 10th, began with Corporate communion and intercession for the Sunday school at 7 A. M. The Boy Scouts assembled in the undercroft, to meet Commissioner Blaisdell of Helena. There was a Sunday school meeting with religious education exhibit; and at Evening Prayer an address on Christian Education was given by the Rev. Charles F. Blaisdell of Helena.

The special feature of the services on Monday, however, was the ordination, when Bishop Winchester advanced to the priesthood the Rev. John Linker Saunders of Little Rock. The candidate was presented by the Rev. C. P. Parker of Little Rock. Joining in the laying on of hands were the Rev. Messrs. Charles F. Blaisdell, M. W. Lockhart, and C. P. Parker. The Rt. Rev. Edward W. Saphorè preached the sermon.

The services on Tuesday, September 11th, were missionary. There was a corporate Communion for the Woman's Auxiliary and all the women of the parish at 7 A. M., and a devotional service of the Auxiliary and their friends in the afternoon with addresses by Bishops Winchester and Saphorè. This was followed by an informal reception in the undercroft, given by the Woman's Auxiliary to the parish and their friends. In the evening there was an illustrated lecture by the rector, on the Japanese missionary work.

Wednesday, September 12th, there was a devotional recital of sacred music by the choir and organist.

St. Paul's rejoices in the possession of a



new pipe organ, built by Pilchers' Sons, a gift of the parish guild.

DEAN ABBOTT GOES TO FRANCE

AS HE WAS about to sail from New York for the war region in France, Dean Abbott, of the Cleveland Cathedral, gave an interview to the *Cleveland Plain Dealer* in which he said:

"I'm naturally very anxious to get over to the front. My heart and soul are in this war. One of my wife's brothers has been killed and two others are in the army. So I want to do my bit. I'm going over under the auspices of the Canadian Y. M. C. A., one of four preachers selected to make a 'religious drive' on the front held by the Canadians. We're going to preach to the men when they come out of the trenches, and in moving up and down the lines we'll be within a few miles of the front.

"I'm very glad to be sailing on the *Orduna*. She has made thirty-two round trips without encountering a submarine, and as she is equipped with a smoke screen device I'm sure she'll get through again in safety. I was very much interested to find a complete pneumatic suit in my cabin instead of the usual flimsy life preserver. Every cabin is now equipped with these suits, which will keep one afloat for at least twenty-four hours.

"As soon as I get to Liverpool I'll hurry on to London and within a fortnight I expect to be with the Canadian troops at the front. But a year from now I hope to be back in Cleveland."

HARTFORD PARISH CALLS REV. S. R. COLLADAY

CHRIST CHURCH, Hartford, Conn., has called to the rectorship of that parish, made vacant by the death of the late Dr. James Goodwin last winter, the Rev. Samuel Rakestraw Colladay, for the past year rector of St. James' Church, West Hartford, who will enter upon his duties October 1st. Christ Church parish dates back more than 150 years and is one of the most important in New England. The present church edifice was built and consecrated in 1829 and will in all probability become shortly the Cathedral of the diocese. Mr. Colladay is a native of New York and was born September 16, 1868. He was graduated from the University of Pennsylvania in 1891 and studied at the Philadelphia Divinity School and the Berkeley Divinity School. He was ordered deacon in 1894 and advanced to the priesthood the following year. He was curate at St. James' Church, Philadelphia, from 1894 to 1896 and for the four years following was rector of the Church of the Messiah in that city. In 1900 he was asked to become professor of literature and interpreter of the New Testament at Berkeley Divinity school, where he remained until 1909, when he was called as Dean of St. Mark's Cathedral in Salt Lake City, Utah. He remained there for seven years, returning to Connecticut to become rector of St. James' Church, West Hartford, October 1, 1916.

THE FLAG AND THE CHURCH

ON SUNDAY, September 9th, there was a flag raising with impressive ceremonies at St. Luke's Church, Pawtucket, R. I. (the Rev. J. Linton Dwyer, rector). At 11 o'clock there was a Church parade participated in by Samuel Slater Lodge, Sons of St. George, Harmony Lodge, Sons of St. George, three lodges of Loyal Odd Fellows, Manchester Unity, and a lodge of the Ulster Volunteers. The flag was flung to the

breeze from a pole erected on the church lawn while the choir and assembled people sang *The Star-Spangled Banner*. The Rev. Mr. Dwyer made a patriotic address, and Mr. Clarence N. Woolley gave an address on the history of the flag.

A silk flag in memory of her father has been presented to St. Peter's Church, Spotswood, N. J. (Rev. W. E. Daw, rector), by Mrs. Garner DeVoe. The Rev. John Keller, secretary of the diocese of Newark, dedicated a flag at a recent service in St. Luke's Church, Paterson. It was the gift of parishioners. This parish has also received another flag for outside use. At Weequahic Park, Newark, on a Sunday in August, a flag 8x12 feet was presented to the Church of St. Mary Magdalene, by Eastern Star Council of the Junior Order United American Mechanics. The rector, the Rev. J. Fred Hamblin, spoke in acceptance. A smaller silk flag was previously presented for indoor use.

In Rugby, Tenn., a flag recently given as a memorial to Mrs. Sarah A. F. Fazakerley was blessed by the rector, the Rev. B. F. Bensted, in Christ Church.

Among other gifts to St. Paul's parish, Council Bluffs, Iowa, is an embroidered silk flag presented by Mrs. Macrae, whose husband, Dr. Donald Macrae, is at the head of a reserve unit. An only son is a commissioned officer in the army, and the husband of an only daughter is with a company awaiting orders to France.

Two anonymous members have given a silk flag to St. Thomas' parish, Terrace Park, Ohio (Rev. Guy Emery Shipler, rector).

At a patriotic service in the Church of the Good Shepherd, Lexington, Ky., the Rev. R. L. McCreedy was the preacher, and a flag presented by Mr. Archie Hamilton was dedicated.

A large silk flag has been presented to St. Stephen's Church, Terre Haute, Ind., by Mrs. George H. Wheedon, in memory of her brother, the Hon. F. C. Donaldson.

Bishop Parker officiated at the Church of the Transfiguration, Bretton Woods, N. H., when a flag was dedicated which had been given to the parish by Mrs. John Wanamaker.

BISHOP LONGLEY'S ELECTION CONFIRMED

NOTICE IS GIVEN that the necessary majority of bishops and standing committees has given consent to the election of Bishop Longley to become Bishop Coadjutor of Iowa instead of Suffragan in that diocese, and his election is therefore confirmed.

BISHOP VISITS MARYLAND SOLDIERS

BISHOP MURRAY visited the Maryland soldiers in Camp McClellan, Anniston, Ala., last week and is expecting to visit the camp again when additional units have arrived.

The First Regiment had lately gone into camp and the Bishop was permitted to address them as a unit.

"Men," he said, "I have made a special trip down here to tell the First Regiment that it is still at home. No matter where you go, be assured that you have never left the home state, for the spirits of the people at home are with you.

"If years had not restrained me I would be with you, praying and fighting. You men must answer for three things: the honor of your family names, the honor of your state and country, and the honor of your God. And you will need three things: a man's body—you will get that in spite of

yourselves—a mind to control it—you must develop that yourselves—and a spirit of sacrifice.

"I shall be satisfied if you get the seriousness of this thing as I see it, standing here and looking at you. If you conduct yourselves as though your success in this camp and your success in battle depend entirely upon yourselves individually, you will find studying easy and fighting easy and fighting easier.

"In a month when the two other Maryland regiments are here I shall come back and spend some time with you again. That is all. God bless every one of you."

The Rev. Carlton Barnwell, rector of Grace Church, Anniston, is especially interested in the work among the Maryland soldiers, having himself come to Alabama from a parish in Westminster, Md. Mr. Barnwell has written the bishops and clergy in every state from which troops have come to the camp asking for the names of soldiers from their parishes.

MISSIONARY WORK IN NEW GUINEA

NO MISSION POST anywhere seems more remote from us than New Guinea, where missionary work is in charge of a bishop of the English Church with a corps of ten English clergy and a number of native clergy under him. In spite of the smallness of that force the Bishop's report for the year ending March 31, 1917, shows that more than 1,000 have been baptized and 860 were confirmed within that year. This is a remarkable showing for so small a force of workers and far exceeds what has been accomplished in most parts of our own country by a like number of clergy. A great need for more clergy is expressed by the Bishop.

RECTOR FOR PITTSBURGH PARISH

THE VACANCY of almost a year in the rectorship of Calvary Church, Pittsburgh, has been filled by the calling of the Rev. E. J. Van Etten, of Christ Church, New York City. He will bring with him his assistant in Christ Church, the Rev. L. B. Whittemore, and they will enter upon the work on November 1st.

MEMORIALS AND GIFTS

THE MEMORIAL pulpit at Ascension Church, Fall River, Mass. (Rev. C. E. Jackson, rector), which was dedicated on Sunday morning, July 22nd, is a splendid addition to the church's beauty. It is of quartered oak, rests on a pedestal base, has eight sides, into one of which opens a stairway of three steps. At the right of the desk is an unusually attractive pulpit light. Carved on an outside panel is the following inscription:

"To the Glory of God  
and in loving Remembrance  
ANNO DOMINI  
MDCCCXVII."

On one of the panels inside an illuminated parchment bears the following inscription:

"In Gratitude to God  
For My Husband  
"DAVID FOSTER SLADE  
1855—1914.

"Greater love hath no man than this, that a man lay down his life for his friends.

"For My Father  
"WALTER CHALONER DUFFEE  
1816—1891.

"The just shall live by faith.  
For My Godson and Nephew  
"JONATHAN LAWRENCE DUFFEE  
1898—1916.

"Blessed are the pure in heart.

"This pulpit was placed in the Church of the Ascension, where they were all communi-



cants, by Annie Marvel Slade at Fall River, in the Diocese of Massachusetts, July, 1917.

"He that hath My word, let him speak My word."

The oak lecturn, dedicated the same day, carries the carved inscription:

"In Memoriam  
"MARY N. TRIPP—JENNIE A. RICKER  
MDCCLXXVII."

The lecturn is of the same wood and color as the pulpit, and both were made by Irving and Casson.

#### ALASKA

P. T. ROWE, D.D., Miss. Bp.

All Saints' Mission, Anchorage

ANCHORAGE, the new townsite at the construction point of the Government Railroad, has just had its second birthday. It now has over 6,000 inhabitants, with a floating population of about 3,000. From the beginning there have been a number of Church people on the ground, and through their efforts, with the aid of Bishop Rowe, the Church is well established. The first Sunday in May the Rev. E. W. Hughes, appointed by the Board of Missions for this particular work, held the first service in All Saints' parish house, which for the present is also used as a church. There are about fifty communicants in Anchorage, and a short time ago a class of four was presented to be confirmed. Of this class three were men. At the same time the Bishop ordained to the diaconate the Rev. T. P. Howard, a former Presbyterian missionary. Mr. Howard's present work is in the mining and construction camps outside of Anchorage along the railroad.

There is bound to be development in and around Anchorage. The railroad will open up a vast area of new country, rich in minerals and agricultural lands. Consequently the field for the Church is rapidly ripening.

#### ALBANY

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

Grace Church, Waterford—A "Knitting Unit"

GRACE CHURCH, Waterford (Rev. Thomas Bellringer, Jr., rector), has been made the recipient of a handsome and ecclesiastically correct mosaic pavement, the chancel and sanctuary, as well as the entire church, having been improved by marble and tile additions. The mosaic consists of a white field and a buff flex, with a vari-colored border on each separate part. The conventional Alpha and Omega and Chi Rho have been inlaid in the sanctuary, while the "I. H. S." is at the front of the chancel steps. In the vestibule a large star has been inlaid and the thresholds are of soft red Tennessee marble. A brass plate inserted in the marble at the Communion rail, bears the following inscription:

"To the Glory of God. Amen.  
In Loving Memory of  
FRANCIS BURR KAVANAUGH.  
1883-1892."

Sunday morning, September 9th, special services of a re-dedicatory character were held by the rector. This memorial is the gift of Mr. and Mrs. Charles H. Kavanaugh. While the church was undergoing improvements, extensive repairs were made to the parish house. A new cellar was built under the entire structure, and a hot-air heater installed, doing away with some huge and unsightly stoves. An addition was also made to the parish house, for the housing of the electric organ-blower, which had previously occupied a corner of the main building. Considerable new space is now available for the Church school and the guilds. A room has been fitted up, through

the generosity of one of the parishioners, as a kindergarten room for the Church school, with specially designed tables and chairs for the little ones, and a small reed organ. The Church school has become one of the strongest departments of the parish under the active leadership of the Rev. Mr. Bellringer, who recently entered upon his fifth year as rector. The property is in excellent condition and entirely free from debt.

THE "KNITTING UNIT", in connection with the Navy League, which was formed in Christ Church, Troy, during the summer, already has made a splendid showing. At the present time thirty scarfs, twenty-five pairs of wristlets, twenty-two sweaters and eight helmets have been made, in spite of the fact that the original idea was to knit but twenty of each article. The good work will go on as long as the generosity of the givers continues to match the enthusiasm of the workers. Miss Ruth Taylor is in charge of the "unit".

#### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Convocation of Morganton

THIRTY-FIVE visitors, laity and clergy, attended the fall meeting of the convocation of Morganton at Valle Crucis, from August 28th to 30th. This is the largest number ever present at a meeting of this convocation. Papers were read by the Rev. S. B. Stroup on Church Extension within the Convocation, and by the Rev. Floyd W. Tomkins, Jr., on Diocesan Organization. A large share of the programme was given to the Woman's Auxiliary, and out of the discussion grew a movement to secure a uniform programme for all Auxiliaries in this convocation and to secure a more general participation in the final week of the Pilgrimage of Prayer. A most gratifying feature was the attendance of a large number of the laity, were showing an increased sense of responsibility for the Church's work.

#### ATLANTA

A Proposed Home for Girls—Military Note

THE GREAT influx of girls who have come to Atlanta seeking work, thinking that with the coming of troops to Camp Gordon work would be plentiful, has resulted in many being here without work and without money. It is proposed to open a home for girls, to be known as the "Nelson Memorial Home", in honor of the late Bishop, probably located adjoining the Buford Memorial Home and operated in connection with it. Mrs. Sarah D. Atwood, superintendent of the Buford Memorial Home, and a communicant of the church, was greatly attached to Bishop Nelson, who solemnized her marriage, and after her husband's death she became a social service worker at South Bethlehem, in the Church of the Nativity, Bishop Nelson's old parish. A few years ago she came to Atlanta to manage the Churches' Home for Girls, now the Buford Memorial, which is sorely overtaxed. Mrs. Atwood and others are vigorously pushing the "Nelson Memorial Home" project, and it is hoped that very soon it may be ready for occupancy.

ELIOT V. GRAVES, son of Bishop A. R. Graves, was commissioned captain on the completion of his training course in the officers reserve training camp at Ft. McPherson. He has been assigned to the 326th Infantry at Camp Gordon as captain of the supply company of the regiment.

#### CONNECTICUT

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

Goodwin Memorial Parish House—Apportionments—Books from Dr. Hart's Library.

THE JAMES J. GOODWIN MEMORIAL PARISH HOUSE of Christ Church, Hartford, is practically completed and will be formally opened some time next winter. Both in construction and equipment it is second to none in the diocese and might be considered in many ways the model parish house.

CONTRIBUTIONS to the diocesan apportionments for the General Board of Religious Education and the Social Service Commission are on the increase and a much larger share of these apportionments has been met this year than in any previous year.

A NEW steam-heating plant has been placed in the Jarvis building, Berkeley Divinity School, and other necessary repairs are under way.

PLANS ARE under way and a permit has been taken out for the erection of a parish house for St. James' Church, West Hartford.

A SET of the works of St. Chrysostom from the library of the late Dr. Hart, which he requested might go after his death to the library of Berkeley Divinity School, has been received from his sister, Mrs. Melville K. Bailey, who has besides given from her brother's library several rare liturgical works and the parts so far issued of the Oxford English Dictionary.

ON SEPTEMBER 2ND, the rector of St. Matthew's Church, Wilton, the Rev. Charles A. Marks, preached his tenth anniversary sermon. Reviewing the work of the decade he compared its figures with those recorded since the organization of the parish in 1802. Of the baptisms, 22½ per cent. were performed in the last ten years; of the confirmations, 26½ per cent.; of the marriages, 31 per cent.; of the burials, less than 25 per cent. A contract has just been made with J. and R. Lamb of New York for the redecoration of the interior of the church.

THE REV. FREDERICK H. SILL, O.H.C., of the class of 1898, conducted a day of devotion and conference for the Connecticut Association of the Alumni of the General Theological Seminary, at Kent school, beginning at noon on September 5th.

#### ERIE

ROGERS ISRAEL, D.D., Bishop

Christ Church, Oil City

THE REV. J. E. REILLY, D.D., rector of Christ Church, Oil City, Pa., at the close of the eighth year of his rectorship, which took place recently, was notified by his vestry that his annual salary was increased by \$600. The parish is in prosperous condition. All apportionments are met, and large contributions have been made to the work of the Red Cross.

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

New Organ—Synod and Auxiliary

TRINITY CHURCH, Oshkosh, has signed a contract with the E. H. Skinner company of Boston, covering the delivery by December 1st, of a three-manual, electric-action organ of forty-nine stops, at a cost of \$10,000. During the eight months' rectorate of the Rev. Mr. Todd he has secured the erection of a parish house at \$35,000, a set of chimes for the church tower at a cost of \$15,000, the building of a new modern rectory costing \$10,000, and now a new pipe organ as



above at \$10,000; a total of \$60,000. Every cent is paid in and no indebtedness whatsoever has been incurred or is standing against the parish.

ON OCTOBER 8th and 9th the clerical and lay delegates of the provincial synod will meet in Fond du Lac. Coincident with this there will be the eighth meeting of the Woman's Auxiliary to the Board of Missions in the Fifth Province. As Fond du Lac hotels are not equipped to handle both the synod and the Auxiliary, Oshkosh, the sister city, has extended a cordial invitation to the ladies.

ON SEPTEMBER 18th and 19th the diocesan Branch of the Woman's Auxiliary will hold its annual meeting at St. Peter's Church, Ripon.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Condition of Rev. J. Howard Melish—St. James' Church, Brooklyn

ENCOURAGING reports have been received about the condition of the Rev. J. Howard Melish, who was so seriously injured at a Brooklyn elevated railroad station last June. It is now expected that Mr. Melish will be able to take up his duties as rector of Holy Trinity parish, Brooklyn, on or about Christmas Day.

ON SUNDAY, September 16th, St. James' Church (Rev. Edgar M. Thompson, rector), was reopened for worship, having been closed since June. The church has been extensively repaired for the first time since it was built. The interior has been tastefully redecorated in the same color scheme as before and many improvements have been added. The entire expense has been borne by a generous parishioner, as a thank offering. During the summer, the services were held in the parish house, and the summer attendance was the largest in the past five years.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

Religious Education Institute

MOST SUCCESSFUL sessions of the Religious Education Institute were held in St. Stephen's parish house, Portland (Rev. George C. DeMott, rector), on September 11th and 12th. Numerous parishes and missions were represented, and genuine enthusiasm was kindled. The Rev. Malcolm Taylor presented the advantages of the *Christian Nurture Series*; Canon Plant of Gardiner spoke on *The Teaching of the Bible and the Prayer Book*; Deaconess Lane of Massachusetts was particularly happy in her remarks on success in conducting the work of the Primary Department; *The Responsibility of Parents in Christian Education* was handled by the Rev. E. A. Pressy of Portland, and that of *Christian Loyalty* by the Rev. Mr. DeMott; while Mr. Frederic Gabbi of St. Stephen's Church dwelt on *Christian Service*, the Rev. A. S. Stray of Auburn on *The Devotional Life of the Child*, Miss Mary Burgess of Portland on *Teaching the Child about Missions*, and Miss Carrie Burgess of the same city on *The New Junior Plan*.

**OREGON**

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

Pilgrimage of Prayer—New Clergy Received Into the Diocese

THE PILGRIMAGE OF PRAYER reaches Oregon October 7th, and its observance begins with a corporate Communion of the Woman's Auxiliary at the various churches.

Three daily services will be held at two of the Portland churches, including a service for children in the afternoon.

A SPECIAL CAMPAIGN for summer evening attendance at St. David's Church, Portland, resulted in an increase of one hundred per cent.

TWO NEW clergymen have lately been welcomed into the diocese. They are the

**"Our Roll of Honour"**

"For those who have gone to serve our flag and country, by land and sea and air." To hang in church and parish house. Printed in two colors on Japan vellum. Artistic border. Size 20½ by 14½ inches. Ruled to contain fifty names. Framed in heavy carved oak and walnut, churchly design. Opening back for inserting names, price \$5.00, crating 50 cts. extra. Without frame, 50 cts.

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Churchman	.....No. 4, height 1	inch
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Price \$3.00 per dozen; 25 cts. each

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Clerical	.....No. 2, height 2	inches
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Price \$2.00 per dozen; 20 cts. each

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Eton	.....No. 3, 2¾	inches front
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Price \$2.00 per dozen; 20 cts. each

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**Double Style only**

Clergy	.....No. 1, height 1	inch
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Clergy	.....No. 3, height 1½	inches
Clergy	.....No. 4, height 1¾	inches

Price 25 cts. each; \$1.25 per one-half doz.

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Rev. J. C. Black, late of Chelan, Washington, who has assumed charge of Emmanuel Church, Marshfield; and the Rev. C. H. L. Chandler, recently of San Luis Obispo, California, who has entered upon his duties as rector of St. Paul's, Oregon City.

#### QUINCY

E. FAWCETT, D.D., Ph.D., Bishop  
Parish Workers Do Away with "Sales"

THE LADIES of Christ Church, Moline (Rev. A. G. Musson, rector), have resolved to dispense with Christmas and Easter sales, and to depend entirely upon pledges and money gifts for the support of their work. Taking all the cost and time and money involved in conducting commercial activities, they believe they and the Church will be largely the gainers by the new plan.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop  
Convocation of Nashville

THE CONVOCATION of Knoxville met in Rugby, beginning with Evening Prayer on Tuesday, September 4th, and continuing through Thursday. There was a good attendance of the clergy and the citizens of Rugby outdid themselves in kindness and hospitality. Each day luncheon was served for the delegates at one of the houses, and in the evening all assembled for songs and social intercourse. A feature was the trip to "The Meeting of the Waters" on the afternoon of Wednesday. Passing the cemetery, a short service of hymns and prayers was held and Dean Russell delivered an address. Mr. Bensted, the host, read Bishop Quintard's address on the occasion of the dedication of the cemetery. A helpful and stimulating discussion was held on Thursday, on the Preparation of Candidates for Confirmation, all the delegates taking part. Reports from parishes and missions showed the convocation in healthy condition. It was voted that the invitation to hold the next meeting in Chattanooga be accepted, and that Bishop Gailor be requested to meet with the convocation then and give a retreat of one day.

Rugby is a small town, in Morgan county, on top of the mountain, founded in 1880 by Sir Thomas Hughes, Q. C., of London. Our Church (Christ) monopolizes the field. This is the first convocation held, though the church was built about thirty-seven years ago.

#### UTAH

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THE BOARD of RELIGIOUS EDUCATION has sent a circular letter to the Sunday schools urging use of the *Christian Nurture Series*, so far as possible. The Board has drawn up a programme for small schools with but three to five teachers, and most schools will put this series into use in part at least.

THE PILGRIMAGE of PRAYER arrived in Utah the first week of September. In Salt Lake a daily celebration of the Holy Communion was held in the various churches,

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with prayers and intercessions for missions. Little bands of women daily gathered for prayers. During this week the quarterly meeting of the Auxiliary was held in Ogden, with a large attendance from Salt Lake City and other places. Seven branches were represented. In place of the usual sermon and charge by the Bishop, he led in intercessory prayers for the spread of the Gospel throughout the wide world.

WESTERN NEW YORK

Adjourned Meeting of Diocesan Council—Appreciation—In Their Country's Service

The next adjourned council of the diocese is called to meet at St. Paul's Church, Buffalo, Tuesday, October 2nd, at 11 o'clock, for the purpose of electing a Bishop. "The Standing Committee respectfully bids the clergy and people to earnest prayer that God will supply a pastor after His own heart."

WHILE MRS. W. BOWEN MOORE, president of the Woman's Auxiliary of St. Paul's parish, Buffalo, was on her summer holiday she was surprised to receive from the members of her branch a beautiful gold brooch set with an amethyst surrounded by pearls. This gift was sent from their annual meeting in grateful appreciation of Mrs. Moore's twenty-five years of faithful service as president.

THE Rev. J. B. HUBBS, D.D., chaplain of Hobart College, has two sons in the service of his country. Prof. Newton Hubbs of Hobart College is a lieutenant in the Third Regular Coast Artillery at Fort Totten. Dunsmore Hubbs is somewhere in France in the Red Cross ambulance service.

CANADA

Anglican Church Will Not Celebrate Reformation—War Notes—Death of Aged Communicant

Diocese of Montreal

AT THE meeting of the Montreal presbytery, September 11th, it was announced that the Anglican Church will not participate in the celebration of the four hundredth anniversary of the rise of the Reformation to be held October 31st. The celebration, which has been undertaken by a joint committee of the Methodist, Presbyterian, Congregational, and Baptist churches in Montreal, will probably be held in the American Presbyterian Church, Montreal. Bishop Farthing gave as one of the reasons why he did not wish to take part in the celebration that he feared the holding of such a commemorative meeting might intensify the strain and stress between the races and religions already existing in the province. The Bishop went to Toronto September 11th, to take a share in committee work of the Missionary Society of the Church of Canada and afterwards to act on the committee for the Revision of the Prayer Book. It was expected that he would preach twice in Toronto churches September 16th.

Diocese of Niagara

PREACHING in the Church of St. John the Evangelist, Hamilton, Canon Daw spoke most seriously of the carelessness shown by many people in Canada with regard to the War. He said that while the flower of Canadian manhood is bleeding on the battle fields of Europe the thoughtless were having a perpetual carnival at home. He urged his hearers to prepare for the hard times he believes are at hand.

Diocese of Ottawa

THE Rev. G. HALSTED was the only candidate for holy orders at the ordination by

Bishop Roper at Smith's Falls, September 1st.—A SON OF Canon Bliss, who enlisted as a priest in the first year of the War, has won his captain's commission in France. His sister who went over with the McGill unit in the beginning of the War, as a nurse, is now in charge of one of the wards of the large McGill hospital in France.—THE Rev. T. R. HENEAGE, who has been visiting Bishop Roper at Ottawa recently, comes from Victoria. He is one of the Scoutmasters for the West, and is at present in charge of about thirty-five branches of the Boy Scouts whose masters have gone to the front.

Diocese of Quebec

A CHAPLAIN invalidated home from France, the Rev. C. Reed, has taken charge of the discharge depot at Quebec for returned soldiers. The bishops throughout Canada have been requested to appoint men to cooperate with Mr. Reed so that the soldiers may be followed up as they are sent on to their homes, or to the various military hospitals, more than ninety in number, through the country.

Diocese of Toronto

ONE OF THE oldest communicants in the parish of Lindsay, perhaps the oldest in Canada, died when Mrs. James Hopkins was called away soon after celebrating her 100th birthday. She had worshipped in St. Paul's Church, Lindsay, for many years, having spent sixty in the parish.—BISHOP SWEENEY spent the first Sunday in September at The Island, Toronto, preaching at the harvest home service in Emmanuel Church, Hanlan's Point, in the morning.

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