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The Living Church

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VOL. LVII

MILWAUKEE, WISCONSIN.—OCTOBER 13, 1917

NO. 24

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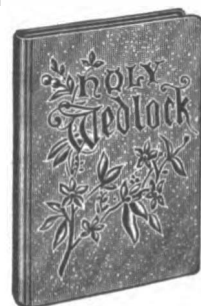
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A Weekly Record of the News, the Work, and the Thought of the Church

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CHRIST'S CONFIDENCE in us is unspeakably touching. .
 He felt the world was safe in our hands. He was away, but we
 would be Christs to it; the Light of the world was gone, but He
 would light a thousand lights, and leave each of us as one to
 illuminate one corner of its gloom.—*Drummond.*



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 13, 1917

NO. 24

EDITORIALS AND COMMENTS

The Open Diplomacy of the United States

THE thoughtful reader of Mr. Gerard's German experiences sees in those reminiscences very much more than the exhibition of German duplicity. It has hitherto been an unheard-of thing that an ambassador should return home and immediately begin to tell all that came to his knowledge while working in a diplomatic capacity. "White" papers and papers of various hues from many governments have, indeed, accustomed us to realize that with ultra-dignity and in a highly censored form the various foreign offices reserved the right to publish such excerpts of diplomatic correspondence as they deemed fitting; and comparison of various publications of this nature has often shown that foreign offices also reserved the right to withhold such sections of that correspondence as did not fit into the plans of those who published the information.

But all this has always been highly official and devoid of any touches such as would tend to popularize it. It requires almost a diplomat to digest and to correlate the papers which the several belligerents put out at the beginning of the war. For personal reminiscences of diplomats we have heretofore waited until long after issues had been determined and, generally, until after most of the players in the diplomatic drama were dead. The wily Bismarck gave us a graphic picture of the founding of the German empire, but it did not come until long after the empire had been founded and was in no sense a contemporaneous picture. So also we have an abundance of mid-Victorian English history in biography and autobiography, but not the reminiscences, as yet, of the last British ambassadors to Germany or Austria. Diplomacy, as a science, has been a highly dignified proceeding.

The war was not far advanced when THE LIVING CHURCH expressed the opinion that, back of kaisers and czars, secret diplomacy was the ultimate cause of the war. And when America became involved we expressed the hope that America would make war upon secret diplomacy and seek to end the conditions that, more than armaments, make for war. We frankly admitted that this programme might not be welcomed by all of our allies, nor did we intimate that reprehensible diplomacy would be found confined to the foreign offices of Berlin and Vienna. Diplomacy, as far back as it has been known, is, on the whole, an odoriferous history of scandalous intriguing. That "the end justifies the means", that it is legitimate to intrigue, to lie, and to steal for one's country, has been a part of diplomatic ethics on so large a scale that, though particular diplomats or even particular nations might now and then have risen above the ethics, it has been the general practice of the nations.

So also when, at the beginning of the war, we were challenged with the insistence that Christianity had failed, we denied the charge and maintained that what had failed

was an unchristian diplomacy; a diplomacy that was accustomed to play fast and loose with the moral standards of the nations and which recognized no obligation to the Christian law of justice and of love. Scarcely a nation of Europe has had a diplomatic history in which defiance of Christian ethics has not repeatedly been both practised and tolerated. If America, as we believe, has, in general, conducted her diplomatic affairs on a higher moral plane than has been customary abroad, we must remember that our national isolation has for the most part kept us out of temptation. Not because we were, as a people, more moral than other nations, but because we coveted no one's territory and assumed at least that no one coveted ours, and because we began our national life with no evil traditions inherited from centuries gone by, we have been immune from the intrigues, the alliances, and the ententes that have been familiar in older lands.

WE HOPE THAT we are right in believing that Mr. Gerard's disclosures are intended by our state department to mean a great deal more than appears on the surface. We hope that it is intended by means of these papers to convey to the foreign offices of the world the intimation that the United States does not recognize the right of any of them to negotiate in secret. We hope that we are right in believing that this is the beginning of a permanent policy which the United States intends to employ as a means of breaking down the world-menace of secret, unchristian diplomacy.

Nor is this only a hope. It is our firm belief. For the United States has declared war only incidentally upon Germany, but fundamentally upon war itself. It is the hope of the United States that by means of this war it may be possible to eradicate war.

Count von Bernstorff is an apt personification of loathsome diplomacy. Accredited to a friendly nation, with smooth words always upon his tongue, his career has been one of despicable intrigue. From the revelation of his attempt, by instruction of his equally despicable foreign office, to embroil the United States with Japan through Mexico, to the revelation of his attempt to use money for the purpose of influencing American legislation, von Bernstorff is the horrible example of unchristian diplomacy in action. Bernstorff was so awkward as to get caught. His duplicity has been published to the world. His master, not even dismayed by his stupidity, rewards him by accrediting him to another nation. Bernstorff therefore is German diplomacy personified. And that which is Bernstorff the American people loathe. Against it they have declared war.

The United States meets the secret diplomacy of Germany, which is Bernstorff, by the open diplomacy of Mr. Gerard. Mr. Gerard recognizes nothing confidential in what has come to his attention as ambassador. The publication

of his story is a challenge to all secret diplomacy. American diplomacy is open diplomacy. Mr. Gerard has told what transpired in Germany. If he has been guilty of any of the sort of intrigues in which Bernstorff was involved in this country, let Germany show it up. The diplomacy of the United States in Germany is an open book. Our ambassador had no secrets and respects none.

And we trust that the state department also means the world to understand that the open diplomacy of the United States in Germany is not exceptional. Mr. Penfield may be expected to be equally frank with respect to his experience in Vienna; but so also may Mr. Page be with respect to London, Mr. Sharp with respect to Paris, and Mr. Thomas Nelson Page with respect to Rome. The United States broke all precedents by entering into this war; and she enters upon her own terms, to fight according to her own ideals. She has not become Europeanized. She has proceeded to smash the precedent of secret diplomacy. The world may not like it. Our allies may be exceedingly uncomfortable because of it. But Europe has had a thousand years and more of civilization in which to find the way of peace and has signally failed to find it. If the United States is bound now to intervene, she will not be content to put down the latest crowned upstart who has run amuck, and then wait quietly for the next one to arise. She intends to put an end, if she can, to a system that all Europe has tolerated to the present time—the system of secret diplomacy, which is at the bottom of this war, and which is the direct parent of war.

And the United States is within her rights. For more than a century of her existence the United States appointed no ambassadors to represent her at foreign courts. She had ministers plenipotentiary in many nations; ministers charged by our nation to represent her at the capital of another nation.

An ambassador differs radically from a minister plenipotentiary. He represents a sovereign. As such, he has the perpetual right to personal relationship with the sovereign to whom he is accredited. A minister represents his nation and must deal with the foreign office of the nation to which he is accredited; an ambassador represents a sovereign and deals with the sovereign.

With great deliberation the United States changed her system, some twenty-five years ago, and began to accredit ambassadors to the principal powers. *Who is the sovereign whom the American ambassador represents?* It is not Mr. Wilson. It is not the senate. It is not congress. It is the American People.

When Mr. Gerard was received by the Kaiser, the Kaiser was receiving the American People. Two equal sovereigns were in conference. Whatever passed between them was the common property of both. When, therefore, Mr. Gerard repeats to the American People what transpired, he is betraying no secret; the American People are the sovereign who, through the ear of Mr. Gerard, heard the words that the Kaiser or his ministers were pleased to utter.

Europe, in spite of its experiments in democracy, is not familiar with this conception. The Kaiser is not the German people. He rules by his own alleged right and he tells the people what he will, and what he will he withholds from them. Mr. Gerard could not speak to the German people when he addressed the Kaiser; but the Kaiser could and did speak to the American People when he addressed Mr. Gerard.

Upon this sovereignty of the American People we shall insist. The ambassador that we appoint must represent his sovereign, just as von Bernstorff, in his contemptible intrigues, was the meet representative of the sovereign who accredited him. Between the secret diplomacy of Germany and the open diplomacy of the United States a great gulf is fixed. The one is represented by Bernstorff and his activities and the other by Gerard and his activities. Let history judge between them.

In entering war, the United States goes as she is. She enters with American and not with European ideals. She declines to conform to the traditions that have been making war intermittently for two thousand years and will continue, if unchanged, to make war intermittently for two thousand more.

The United States has declared war against war and against secret diplomacy as the parent of war.

When the history of the present war is written, we believe it will be found that the most far-reaching step which the United States has taken or will take is that which, by means of the publication of the Gerard papers, has shattered the time-long traditions of secret diplomacy, and has opened the way to a Christianized administration of a nation.

With that reform the advent of the Kingdom of God upon earth becomes possible.

WE learn with gratification that the special session of the House of Bishops to be held in Chicago next week for routine and perfunctory business is to be followed by an extended conference of the members of the House concerning their duties and their relations to the issues growing out of the war.

The House of Bishops

We question whether the bishops themselves always realize the earnest desire that the laity cherish for their collective leadership. Nothing but the strongest spiritual inspiration can bring the war to a successful issue. Great numbers of the clergy and laity are so deep in war work in its various phases, non-military quite as truly as at the front, that they become subject to a spiritual fatigue or atrophy which is as demoralizing as a physical breakdown. Even prayer seems crowded out by the multiplicity of the calls for service, yet the calls are such that they cannot be refused.

In the midst of all this activity, often in the face of that insidious weapon, a subtle sneer, wielded by the national enemy against the workers, it is difficult to live on the spiritual plane that alone is fitting in such a world crisis as that through which we are living. The workers are craving spiritual leadership. They are glad to work, glad to be able to endure physical and mental fatigue in accomplishing what must be done. But their spiritual leaders must rise to the occasion and give constant inspiration. No one knows better than those engaged in the greatest activity that material things will not win the war. Arrayed as we are against principalities and powers and all the hosts of the prince of darkness, our reliance is on spiritual forces. The war will last until Almighty God is ready to intervene to stop it, and He will choose His own time—as He has always done, in all history. He is calling for martyrs now, and martyrs will continue to offer themselves, confident that He doeth all things well. And when He is ready to intervene, it will be our highest joy that He may intervene through us, the American people.

Pending that time, our spirits are weary, our faith grows dim. We need the spiritual leadership of our bishops. We crave their guidance.

It would have been monstrous were they willing to enter into their first conclave after America's entrance into war without seeking to exercise that leadership. It was inevitable that the call should have gone forth to them to do so.

May God guide them in their deliberations, and show them the things He would have them say and do!

AT the request of Herbert Hoover, Food Administrator, an appeal to the churches for assistance in a proposed campaign for food conservation is printed in this issue. Our sense of the grave importance of the matter leads us to

The Food Administration

give place to the announcement, and to express the earnest hope that whatever can be done by Church authorities to impress upon the American people a sense of responsibility in the use of food, may be done.

But, naturally, many of our readers will recall that at Mr. Hoover's earnest solicitation a plan for utilizing the organizations of the Church, local, diocesan, provincial, and national, was presented at some length in an August issue of THE LIVING CHURCH, and that nothing came of it. It was received with real enthusiasm; but it fell through because the coöperation of Mr. Hoover's office that had been promised was not given. A statement of the facts may be useful.

Late in July the editor received from Mr. Hoover an urgent request that he would attend a conference of the lead-

ing religious editors in Washington at a date only a few days distant. At great inconvenience, and at his own expense, the editor attended.

Mr. Hoover first, and then some of his associates, presented in the most earnest manner the immediate need for food conservation, and with equal earnestness asked the assistance of the religious press in furthering a plan requiring local committees in the churches, which should report to diocesan, and so to provincial and national organizations in the Church, the plan being adapted according to the organization of the various religious bodies. Samples of blanks, etc., were shown, and it was promised that these would be supplied in suitable quantities for distribution.

It was with pleasure that the matter was proposed at some length in the earliest following issue of THE LIVING CHURCH. With photographic *fac similes* of the cards and literature, the plan was outlined.

A splendid response ensued. Not only rectors of parishes, but diocesan and provincial authorities, by telegraph and by mail, advised us of their willingness to cooperate. The Church had the necessary organization and was glad to put it at the disposal of a branch of the government for the service.

And so they began writing to Mr. Hoover's office for the material. They neither got the material nor—so far as we have been able to learn—any reply. They wrote again; and again they received no reply.

So, quite naturally, they began writing THE LIVING CHURCH. Why had we led them on such a wild goose chase? THE LIVING CHURCH wrote Mr. Hoover with some indignation; and received no reply.

But in the meantime a "section of cooperating organizations", with reference especially to churches, has been created in the Food Administration office, and the Rev. Henry C. Culbertson has been placed in charge. Mr. Culbertson—whose connection with the work does not go back so far as the ill-fated plan of last August—advises us that conservation activities among the churches have been placed in his charge. THE LIVING CHURCH begs to suggest that any of the clergy who are willing to forget the former rebuff will address any necessary correspondence on the matter to the Rev. Mr. Culbertson by name, at the U. S. Food Administration, Washington, D.C. Our experience is that he will reply to a letter. And that is saying a good deal.

And if the Honorable the Food Administrator knew what THE LIVING CHURCH thinks of the efficiency of one who summons men a thousand miles at their own expense at the hottest part of the summer (the said men summoned being among the busiest men in the country), and then has no organization ready to carry out his own plan and nobody to answer his letters, the said Food Administrator would not feel complimented. Mr. Hoover did a magnificent work in Belgium; but if there is any other office in Washington as inefficiently managed as his has proved to be during the summer, we shall hope that it is not charged with duties that are important in the winning of the war.

CLIPPINGS frequently come to this office in which marriages of divorced persons by clergy of the Church contrary to the canons of the Church are related in considerable detail. It is difficult to tell what policy THE LIVING CHURCH should adopt with respect to such reports. On the one hand we do not care to burden our pages with unsavory details of scandalous marriages nor do we care to mention the names of clergymen alleged to have performed such marriages without positive assurance of the facts. On the other hand, whenever, in General Convention, the attempt is made so to strengthen the canon as to prevent abuses we are always met with the positive assurance that the marriage of divorced people by clergy of the Church has been entirely stopped through the administration of the present canon.

Uncanonical Marriages

An exceptionally glaring abuse was reported in the New York papers last week as having been performed by one of our clergy in the diocese of Long Island. Because of the possibility of error we forbear to mention him by name. If the report was incorrect he will undoubtedly make every effort to clear his name from the odium that must necessarily be attached to it if the details reported are true.

And our own judgment is that it must shortly become necessary to make an example of an offending clergyman by resort to the canons of discipline. No function of the Church can be more important than the preservation of the home. The Church corporately, by her legislation, lays certain obligations upon the clergy as to their responsibility in the matter. If any of the clergy wantonly violate that legislation they not only forfeit the respect of the Church and the community, which, very likely, is punishment enough under ordinary circumstances, but they seriously compromise the Church itself. It is the latter consideration that seems to demand action when the canon law of the Church is contemptuously violated by one who has sworn obedience to it.

WISCONSIN is scandalized by her senior senator, and if anybody knows how he can be banished from the senate, and will apply the process, Wisconsin will be happy. Mr. La Follette's firm belief in the initiative and referendum suffered a most complete reversal when he was challenged, from all parts of the state, to resign his seat and permit the voters to say whether or not they would vindicate him.

Wisconsin's Senators

But when La Follette is cited as proving the disloyalty of a state, why is the splendid patriotism of the junior senator, Paul Husting, never mentioned? No one in all the senate has been stronger than he, in his staunch patriotism at all times and in his vigorous upholding of American rights and the American administration. If Wisconsin is ashamed of one of her senators she is, and ought to be, proud of the other. And Wisconsin repels with indignation the charge that as a state she is other than thoroughly loyal. Her Red Cross, her councils of defense, state and county, and her Loyalty Leagues are among the best and most active in the country. Even from her large German population, a considerable number of men have sprung into active service for their country, both military and non-military; and there has not been the first semblance of disorder in Wisconsin since war was declared.

Wisconsin has a glorious record of loyalty. She is guilty of no blemish on that record in the present issue.

PARTICULARLY blasphemous form, of the chain letter nuisance is in circulation in this country in the alleged interest of the Red Cross. It is unnecessary to say that any responsibility for the chain letter is disclaimed by the national authorities of that organization, and that persons receiving the letter should under no circumstances continue the "chain" as they are requested to do. The threat with which the letter concludes, as is customary with communications of that sort, is not of the slightest importance.

The Chain Letter Nuisance

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 8th.

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In loving memory of J. J.		10.00
St. John's S. S., Elmira Heights, N. Y.		1.00
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M. B. T., Salt Lake City, Utah †		10.00
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In memory of J. B. W. †		2.00
Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich. †		2.00
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The Bishop of Georgia †		5.00
St. Mary's Church, Haledon, N. J. **		1.16
Sale of Diamond Ring **		50.00
A communicant of the Church of the Epiphany, Chicago. ††		8.00
Total for the week	\$	172.16
Previously acknowledged		50,451.51
		\$50,623.67

* For relief of French war orphans.
 † For relief of Belgian children.
 ‡ For Belgian relief.
 † For Dr. Watson's work in Paris.
 ** For relief of Belgian and French children.
 †† For the "Little White Beds of France".

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

(Continued on page 763)

THE NINETEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN
THE NEW MAN

WHILE bad and good men, humanly speaking, are not on a level, they are of the same nature. To realize this fact would rid us of much self-conceit, make us less selfish and arrogant, and therefore make us more considerate in bearing with each other's frailties and faults, more ready to bear each other's burdens.

God's Holy Spirit is given at our Baptism; His seven-fold gifts are imparted in Confirmation. The Holy Ghost was promised for the guidance and comfort of the Church. We pray that He may direct and rule our hearts, that we may please God.

For this the Holy Ghost was manifested in this Last Dispensation; for this He abides with the Church, that we may be guided into all truth.

"The collect," according to Barry, "acknowledging our inability to please God in our own strength, prays for the grace of the Holy Spirit, both to guide the understanding by His Light, and rule the conscience by His Authority."

This makes the difference, humanly speaking, between bad and good men. They are of the same nature; but on a different level.

The epistle is a call to this higher level of life. In the first instance, it was addressed to a people just emerging from darkness to light, and surrounded by idolatry. They were known as Ephesians; and the Ephesian converts, about whom we read so much, had need of the admonitions of St. Paul that they henceforth walk in newness of life, and become new men in Christ Jesus.

For this cause the Apostle put the length and breadth of Christian duty before them. He gave them the law of purity, of righteousness, and of temperance; and exhorted them to fervent charity among themselves.

Thus, the great thought of the day is that of the new man coming through purity of life and conduct, which may be obtained through the Gospel of our Lord. It is an intensely practical picture of the contrast between a life of sinfulness and a life of righteousness, and finally warns us against grieving the Holy Spirit of God, whereby we "are sealed unto the day of redemption".

It is a plain word to each of us. We must come to God in every way He has appointed; we must do what is lawful, according to the law of our Lord: we must come to Him to receive the new life, and we must eat His Flesh and drink His Blood to have this new life within us.

The thought is also brought out in the gospel. The faith of those who brought the palsied man into our Lord's presence was rewarded by his being raised up in perfect health and strength. He was a new man, and became from that time not only a witness of our Lord's ability to heal the body, but an illustration of the way turning from sin to righteousness should leave us. Even as our Lord then had power to say to the paralytic, "Arise and walk," so now He has power to forgive sins, both original and actual.

There are many lessons in this miracle for each of us. Not only has our Lord power to heal the body, but the soul. He remitted the sin of this man, not only as the Son of God, but as the Son of Man, thereby preparing the way for those who hear His commission to do the same.

Then we have the example of the friends of the Paralytic who brought him to our Lord, and this in itself is enough to inspire us with a determination to go and do likewise. If there be evil in us, there is also good in us; and He who caused the sick man to rejoice can draw praise and thanksgiving and prayer out of such hearts as ours.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Nineteenth Sunday after Trinity	I Kings 3, 1-15 Isalah 30, 1-21	Matthew 6, 19-end	Joshua 23, 1-11	II Timothy 3, 10-4, end
Monday	Wisdom 9	Luke 2, 40-end	Ezekiel 29	Revelation 2
Tuesday	I Kings 3, 16-end	Luke 3, 1-22	Ezekiel 30	Revelation 3
Wednesday	I Kings 4, 21-end	Luke 4, 1-15	Ecclus. 38, 1-15	Luke 1, 1-4
Thursday St. Luke	Ezekiel 47, 1-12	Acts 1, 1-8	Ezekiel 1, 1-14	Colossians 4, 2-end
Friday	II Chronicles 2, 1-3, 2	Luke 4, 33-end	Ezekiel 32, 16-end	Hebrews 3
Saturday	I Kings 5, 12-6, 14	Luke 5, 1-11	Ezekiel 33, 1-20	Hebrews 4, 1-13
Twentieth Sunday after Trinity	I Kings 8, 1-21 Deut. 12	Mark 11, 11-26	Ezekiel 3, 17-end	Hebrews 4, 14-5, end

SOLOMON has now succeeded to the throne and in a dream God gives him his choice of gifts; whereupon Solomon prays for "an understanding heart". And the speech pleased Jehovah, who thereupon promised to give what the King had not asked for, riches and honor; and, on condition of obedience, length of days.

The preceding Sundays in Trinity season have been devoted, on Sunday mornings, to selections from St. John's Gospel; but, beginning with this Sunday, the effort is made to take New Testament lessons more closely correlated with the Old Testament historical lessons. Hence, to-day, we employ that passage in which our Lord promises that to those who seek first the Kingdom and Righteousness of God all other

things will be added, thus bringing forward and applying universally the truth taught in the Old Testament passage.

The Old Testament alternate is keyed to essentially the same thought. Isaiah's speech against the proposed alliance with Egypt contains the spiritual principle of reliance upon God and not on man and matter (apart from God). The key to all Biblical teaching about Egypt is found in Isaiah 31:1-3: "The Egyptians are men and not God; and their horses are flesh and not spirit."

All three selections together make an admirable continuation of the teachings of the previous Sunday (withstanding the temptations of the world, the flesh, and the devil) by bringing out the necessity of a positive life, and also supplement the main thought of the collect, epistle, and gospel for the day, that the Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord; that is, through Him from whom we receive the Holy Spirit. The understanding heart that Solomon asked for; seeking first the Kingdom of God; the reliance upon spirit and not flesh that Isaiah urged and which in the epistle becomes a plea to put off altogether the carnal nature; all this is possible only through the Holy Spirit; and supplies the field in which we are to be guided by the Holy Spirit.

The two evening lessons are warnings against apostasy, a note which is also sounded in the epistle; while the reference to the Scriptures, which are able to make us wise unto salvation, adds the important thought to the collect that the Word of God is the truth by which the Spirit works in us.

The week-day lessons from St. Luke, continuing the story of One born of the Spirit, reveal the unfolding of the Spirit-born life in the Boy who was conscious of sonship and consecrated His will to the Father's service, received the further endowment of the Spirit for His Messianic work, and proceeded to teach and act "in the power of the Spirit". John's message of repentance goes with our Lord's plea to seek first the kingdom. The passages from Ezekiel likewise fit in harmoniously.

THE NINETEENTH SUNDAY AFTER TRINITY

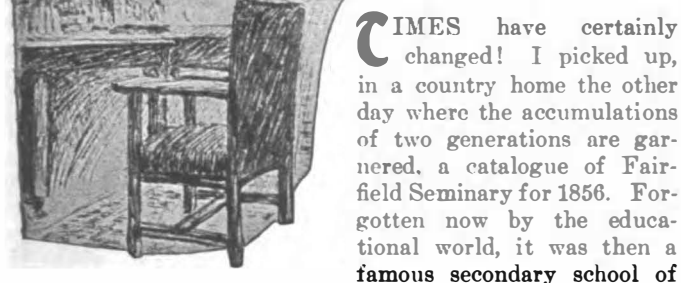
O God! without whose help we have no power
To please Thee, grant in mercy, we implore,
That in all things thy Holy Spirit may
Direct and rule our hearts and teach the way,
Through Christ our Lord, to please Thee and obey.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



TIMES have certainly changed! I picked up, in a country home the other day where the accumulations of two generations are garnered, a catalogue of Fairfield Seminary for 1856. Forgotten now by the educational world, it was then a famous secondary school of

Herkimer county, New York, whose five old-fashioned buildings look proudly out of the frontispiece at a gentleman in a top-hat, his wife in a poke-bonnet and crinoline, and his daughter, a tiny replica of the mother. Its chief interest for me is that a certain bright and venerable name adorns the list of senior students. But I note with interest that, after the good old-fashioned way, the principal and his wife were associated in the direction of the school. Besides the usual departments, a teacher of penmanship has a chair to herself and there are also teachers of intellectual and moral science, oil and Grecian painting, and ornamentals. Four hundred young gentlemen and ladies, as they are ceremoniously described, profited by the opportunities offered. "The government will be parental, while correct deportment and prompt obedience will be firmly insisted upon." "All clamorous noises, and smoking or chewing tobacco, profanity, the use of intoxicating drinks, playing at games of chance, and all conduct inconsistent with order and decorum, are strictly forbidden. On the Sabbath all assembling in each other's rooms, roaming over the fields, and all boisterous and rough deportment and dissipating practices, are entirely prohibited. Each student is required to attend church twice on the Sabbath. All carrying of firearms or deadly weapons of every kind is forbidden." Board and washing were furnished for \$1.75 a week; room-rent was \$3 a term, rooms being furnished; and tuition, including ancient languages, was \$6 a term. There were various extras, including "wax fruit and flowers, each \$5, Grecian painting, \$4, and Pellis work, \$3." Who knows what pellis work was? I find Butler's *Analogy* down in the senior course.

It is all very different from our present-day high schools and separate boarding-schools; but they made scholars in those days, beyond a doubt, even if the boys split their own wood to burn in the stoves that heated their bedrooms, and the girls spent more time on "ornamental" branches than nowadays.

ONE OF THE MOST CONSPICUOUS champions of intoxicants in our country, the head of the Model License League of Louisville, Ky., has been writing to Congress opposing the laws against selling liquors to soldiers:

"I believe that a good drink to each soldier before a charge will insure that steadiness of nerve that wins battles. The man who rushes a rapid-fire gun should be given the relief from terror that alcohol imparts."

Doesn't that sound like a voice from the eighteenth century? A young French officer told me of capturing a German trench where he found machine gunners chained to their guns, with a great tank of coffee heavily laced with sulphuric ether by their side. The unspeakable outrages wrought at Louvain and elsewhere were largely the work of men who had had "a good drink", and "the relief from" humanity "that alcohol imparts." Set over against Mr. T. M. Gilmore's whiskyfied brand of heroism the testimony of a British colonel, himself not a total abstainer, lately published in an English paper:

"We will have to purge ourselves of the drink evil in the army and navy before we can hope to end this war successfully. Drink is responsible for more of our inefficiency as a nation than anything else. It is also often the indirect cause over here of inefficiency that leads to only partial success, or failure, when whole success might have been realized. Over three-quarters of

the courts-martial I have seen published or have had anything to do with are due directly or indirectly to drunkenness. I have known cases where liquor was used during an action by officers in very responsible positions, on whose decisions much depended, and into whose hands were entrusted many precious lives. Such officers should have the use of every faculty, and you cannot make me believe that drink, at such times, is necessary, or helpful. I have never been a teetotaler, and have been rather opposed to radical temperance agitation; but I am now changing my views as I see our success hampered and our progress toward victory retarded so obviously by drink."

I NOTE WITH PLEASURE that an English tavern-keeper demanded the exemption from military service of her cellarman, on the ground that "he was a teetotaler, and a perfect godsend to me."

I REFERRED HERE not long ago to Bouck White, the New York agitator, who served a prison sentence for burning the American flag. Let me reprint a recent utterance of his, showing what benefit his imprisonment brought him. He has learned not to blaspheme; and now, in the presence of treason and sedition disguised under the names of "Socialism" and "Pacifism", he utters himself manfully:

"I am making a plea to the radicals of America patriotically to support the conduct of the war, because the war was voted legally. If the radicals set the example of sedition and destroy the foundations of the political government, chaos will result. A political government in which the majority yields to the minority is ever at the gates of sedition. Both the majority and the minority should be united when the enemy is at the gates of the country. While the enemy is battering at the gates, sedition is inexcusable."

HOW TOUCHING IS THIS, from the *Westminster Gazette*, by R. Gorell Barnes:

"TO THE LITTLE CHILDREN, FATHERLESS

"Children, little children, the inheritors unknowing
Of a mighty spirit blowing
With a fragrance rich and rare
Through the many-peopled air,
Are you puzzled at the riddle, weighed with shrinking wonder
At the strange, apparent blunder,
Sudden end to strength of man,
Which has vexed the very wisest since the world began?"

"Long was father absent: now you feel a silence stirring
Vaster than the silence, blurring,
Like a cloud across the sun,
Gladness as you race and run:
You can throw away remembrance, gather a forgetting,
All your mind to laughter setting,
But it cannot linger long
With a stillness in the home to hush your little song.

"Out of reach of tiny fingers berries now are thronging:
Listless lie the toys for ever longing
For the playmate who could build
Whatever thing he willed,
Fortresses or palaces or houses queer and clever:
How can he be gone forever?
Where and why? The questions fall
Just as hard for big to answer as they are for small.

"He is resting, your big soldier; he is quietly sleeping
In the blessed angels' keeping;
All the noises of the war
Will not wake him any more;
He was weary, he is resting—still your heart is beating
With the little thought repeating
Dolorous for all we say,
'Will he never come again to teach me how to play?"

"Wait a little longer till your vision has been ended
Of the earth as playground splendid
And the radiance is rare
(It is there, though, always there),
When the path is steep, and fills you with a drear misgiving,
Look and you will find him living,
Knowing, showing how to play:
Forward on the fields of duty he will point the way."

TRAINING FOR ENGLAND'S MINISTRY

Report Recommends That Changes Be Postponed

FURTHER DISCUSSION OF DIVORCE STANDARDS

The Living Church News Bureau }
London, September 10, 1917 }

A REPORT has been issued of the work of the Central Council of Training for the Ministry (of the Church) during the first four years of its existence. The Council was established in 1912, and consists of ten Bishops, five theological professors, seven heads of theological colleges, and seven laymen, the Bishop of Truro being the chairman.

Among other matters the Council has considered, at the request of non-graduate colleges, is the rule made in 1909, to come into force this year, that a degree should be required from all candidates for ordination, with special reference to the case of candidates who had already begun their training, and a postponement of the operation of the rule until 1920 was agreed to. Subsequently it has been found necessary to apply for a further extension till a definite period after the War. Though the inspection of theological colleges has had to be suspended, owing to the reduction in the number of students, since War broke out, the Council has been able to supply to the bishops a list of colleges which it recommends for recognition by them.

The report also states that the Council has, at the request of the bishops, taken over from other committees the control of the preliminary theological examination and the central entrance examination for non-graduates about to begin a two years' course at a theological college.

In his letter to the *Times* newspaper in denunciation of the new divorce movement Lord Halifax naturally appealed to Christian tradition as upholding the doctrine of the indissolubility of marriage. In reply Sir Arthur Conan Doyle (President of the Divorce Law Reform Union) and Lord Gorell, the two most prominent agitators for increased facilities of divorce, have taken up an extraordinarily strange as well as untenable position.

They actually appear to be quite shocked and grieved that Lord Halifax should so unkindly attribute to their proposals an un-Christian character; in fact, they seem anxious to claim Christian tradition on their side. The Rev. Professor Whitney, of the chair of Ecclesiastical History in King's College, London, intervenes to point out that the facts are against them, and quotes the report of the Royal Commission on Divorce in support. There is no ground, he says, for supposing any departure by the English Church from the general Christian teaching; neither Parliamentary legislation nor the private opinions of some lawyers and theologians affect this fact. He shows that Sir A. Conan Doyle deals as inaccurately with his other facts as he does with the Christian tradition, in his sweeping statement that "all Christian nations are more liberal than ourselves in dealing with this subject." But the Royal Commission report here also says: In Italy no divorce is permitted; in Austria it exists only for Protestants and Jews; in Newfoundland there is no law of divorce, and in Quebec, Ontario, and Manitoba, and the newer provinces, it is possible only by private Acts of the Dominion Parliament. It is quite true that at the Reformation the Christian teaching and tradition was in some quarters deserted. But in any case, adds Professor Whitney, "the teaching of the Christian Church remains plain, and will doubtless influence many in spite of Lord Gorell's national irritation or Sir Conan Doyle's indignation at not being accepted as 'a representative of true tradition'. The facts are against them."

The Dean of Lincoln has done the case against the Chaplain-General's department a good service by giving it more publicity in a letter to the *Times*. From many quarters letters reach him that appear "convincing on this point," that sooner or later, when perhaps existing "vested interest" allows, "a complete change should be effected in our methods of appointing and controlling Church Chaplains for the Army"; perhaps even in the principle of giving them official rank and so of importing a military system into the relationship of chaplain and chaplain and of chaplain and men. The Dean asks leave to say in the *Times* that he is anxious to begin right action as to this.

Chaplains and the
Military System

The Dean of Windsor (Dr. Eliot) has tendered his resignation owing to advanced age and ill health. He has been connected with St. George's Chapel, Windsor Castle, since 1866, then being appointed to a canonry.

Resignation of
Dean of Windsor

In 1891, on the election of the present Archbishop of Canterbury, then Dean, to the see of Rochester, the deanery was conferred upon him by Queen Victoria. He has thus been Dean of Windsor for twenty-six years. He resigned his position as prolocutor of the lower house of convocation of Canterbury some time ago, having occupied it for nine years. It will now be interesting to see what kind of an appointment King George will make personally to this superlative "royal peculiar".

The homily in last Saturday's *Times*, from its religious writer, was a particularly impressive one, on Paganism: The Ideal Attained, by which was meant contentment with what the world has to give to its votaries.

Homily on
Paganism

A man who is content to live in the present and the visible, with no thought either for the unseen or the future, may find life most pleasant. But inevitably "the life of such an earth bound man sets in the gloom of that failure which always attends paganism." For it knows nothing of the Spirit. Paganism has "no acquaintance with God." If men would reach their highest they must put their trust in something higher than this world. They must seek God. Without the recognition of that which is spiritual, "man's strength shrivels into impotence, while beauty and chivalry and the pride of life die down into a darkness, in whose bosom there lies the doom of eternal silence; for, being without God, paganism is without hope."

The Rev. R. J. Campbell has (according to the *Christian World*) denied the rumor that he is returning permanently to London. In undertaking a preaching engagement at St. Peter's, Vere street, in the West End, he is not severing his connection with Birmingham Cathedral.

Rev. R. J. Campbell
Again

J. G. HALL.

ANNOUNCEMENT ON FOOD CONSERVATION

HERBERT Hoover, Federal Food Administrator, makes the following announcement:

"The week of October 21st to 28th has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

"The harvest is now in hand, and we can measure the world's food resources.

"The available supplies this harvest year are less than last year; the demand upon us is greater than last year; and from the last harvest we exported more than we could really afford. We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

"The Allies are our first line of defense. They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owes his country in food consumption. although the world depends upon us to guard and provide its food supply.

"This is a duty of necessity, humanity, and honor. As a free people we have elected to discharge this duty, not under autocratic decree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the issue of the war.

"We are asking every householder, every hotel, restaurant, and dealer in foodstuffs in the nation to become a member of the Food Administration for conservation, and to pledge themselves to follow, insofar as circumstances permit, the suggestions that will be offered from time to time as to measures of food savings.

"For us there is no threat of privation. We wish only that our people should eat plenty, but wisely and without waste. Wisdom in eating is to make possible such adjustments in our food consumption, shipping, and war necessities as will allow us to fulfill our duty in exports to our Allies. By elimination of waste we serve ourselves economically and morally.

"I therefore appeal to the churches and to the schools for their assistance in this crusade; to all the organizations for defense, local and national; to all the agencies, commercial, social, and civic, that they join the Administration in this work for the fundamental safety of the Nation.

(Signed)

"HERBERT HOOVER."

PRAYER IS more than verbal petition; it is communion, oneness of spirit. "Pray without ceasing."—Henry Wood.

THE WAR COMMISSION AT WORK

WAR sometimes accomplishes even in the Church what peace cannot.

On Tuesday evening of last week there met in the Church Missions House for the first time, we believe, in the history of the Church representatives of different Church organizations in order that they might come to some mutual understanding as to the division of their fields in war work and to coordinate their different interests in such a way as to enable the Church to do a strong work, using its varied instrumentalities most effectively.

For instance, what is more needed by the boys and men of the Church, as they enter camp life and feel the strain and loneliness, than the personal touch of some strong layman who is in the camp for the particular purpose of helping these boys to keep in touch with the Church and the home? By an arrangement with the Y. M. C. A. the War Commission expects to place, through the Brotherhood of St. Andrew, such men as secretaries in the great cantonments.

The nation is gradually becoming aware of the fact that the drawing of hundreds of thousands of men from home and gathering them in great masses and putting them into unnatural conditions brings with it moral risks to themselves and to the surrounding communities. The Secretary of War is alive to these conditions and is working actively for the protection of the men and for such active recreation as will keep them normal. The communities, however, have their very large responsibilities, and in the communities the churches have their special work.

What duty therefore can be more congenial to the members of the Social Service Commissions, the Girls' Friendly Society, the Church Mission of Help, than that of arousing in the communities and parishes near the camps a sense of responsibility for the girls in the communities and for the men in the camps? This is true not only of communities where there are the larger camps, but throughout the country, of the little groups and squads of men who are guarding aqueducts and bridges, and of the boys in our coast towns, all of whom would appreciate the hospitality and courtesy of the people of the community. The best work is not done in masses but through the personal touch. When the wife of a vestryman asks two or three sailor boys to supper, or the people of a parish give a little social entertainment for a group of men a mile away, they are "doing their bit" of patriotic duty.

The Church Periodical Club believes less in distributing tons of literature than in limiting the amount but making the distribution a matter of personal sympathy and interest. A chaplain writes that he would like such and such things, and the Church Periodical Club, instead of dumping upon him a mass of material which they have received, takes pains to send him what he wants.

The St. Barnabas Guild, riddled as it is with its exodus of nurses, has its beautiful work of keeping the nurses in touch with each other and their common religious life by correspondence.

The Board of Missions and the Woman's Auxiliary, with their networks of organization over the whole Church, may be the means of carrying the messages and work of the War Commission over the whole Church.

The General Board of Education, believing rightly in the lasting quality of true education, has its thought upon the welfare of the nation when the war is over, and is laying its plans towards the building up of the youth in right character, that they, as citizens of the country, may do their patriotic work in the coming years of peace.

This, then, is one of the purposes of the War Commission. Even if nothing else is done, it is well worth while to coordinate the various work of the Church to prevent overlapping, and to stimulate each in its own chosen path of action.

Think what an enormous stimulus and safeguard it will be to a boy of the Church who has left his home and parish for the service of the country, to know that his name is on the Honor Roll at the door of his parish church, that that name has been gathered by his bishop or the diocesan War Commission into a card catalogue with the names of all the other boys and men of the diocese in the service,

and that the representative of the whole Church, the central organization, is to take that name and bring that boy into touch with the chaplain of his regiment or with some volunteer chaplain of the Church. While there will be many slips and failures of connection, this is one of the hopes of the War Commission.

BISHOP BRENT CHOSEN FOR WESTERN NEW YORK

THE third adjourned council of Western New York met in St. Paul's Church, Buffalo, on Tuesday, October 2nd, for the election of a Bishop. At a celebration of the Holy Communion at eleven o'clock the Rev. C. M. Sills, D.D., the Rev. Charles A. Jessup, D.D., and the Rev. Walter North, L.H.D., officiated.

Following the organization the delegates were guests of the wardens and vestrymen of St. Paul's at luncheon at the Iroquois Hotel. The council went into committee of the whole at two o'clock, when nominations were at once in order.

Bishop Brent of the Philippine Islands was elected on the second ballot, and the election was made unanimous. The notification committee includes the Rev. Charles A. Jessup, D.D., the Rev. Charles H. Smith, D.D., and General Edmund Hayes.

The ballot was as follows:

	—1—		—2—	
	Clerical	Lay	Clerical	Lay
Bishop Brent	37	28	48	29
Rev. David L. Ferris.....	21	12	24	14
Rev. C. F. J. Wrigley.....	17	11	9	7
Rev. C. J. Davis.....	6	4	4	1
Rev. J. C. Ward.....	4	1	1	1
Rev. William P. Niles.....	1	1	1	1
Rev. G. C. Stewart.....	1	1	1	1
Total vote	87	58	87	53
Necessary to choice.....	44	30	44	27

It is believed that Bishop Brent will consider the election very favorably. He was at one time assistant in the parish where this election was held. Consecrated in 1901 as Bishop of the Philippine Islands, he was twice elected Bishop of Washington, in 1908, but declined. He also declined election as Bishop of New Jersey in 1914.

DISASTERS IN THE MISSION FIELD

TYPHOON DESTROYS PROPERTY OF THE CHURCH IN JAPAN

NEW YORK, October 4, 1917.

To the Editor:

THE Board of Missions has received a cable from Bishop McKim announcing that the typhoon which swept over Japan on October 2nd has destroyed Church property to a value of about \$15,000. The Board announces with gratitude that all the missionaries are reported as safe.

Very truly yours,

JOHN W. WOOD.

CYCLONE IN THE ISLE OF PINES

BISHOP HULSE, at present in New York, writes: "Word has just been received that a cyclone in the Isle of Pines has demolished our church and blown the roof off the rectory at Santa Fe. The missionary and his family have no protection from the weather. Repairs must be made at once. It will cost \$1,500. Who will help put a roof over the head of this representative of the Church?"

"Contributions can be sent to Mr. George Gordon King, Treasurer, 281 Fourth avenue, New York City, marked *Special* for the Bishop of Cuba to repair rectory and church in Santa Fe."

MEETING OF THE BOARD OF MISSIONS

A MOST interesting meeting of the Board of Missions was held in the Church Missions House, New York, on October 3rd.

According to the new order of business a large part of the time was given to reports from the field and to other things of missionary interest. Dr. Reifsnider, President of St. Paul's College, Tokyo, was present, together with members of the New York Laymen's Missionary Committee. He presented a most interesting proposition. The Ministry of Education in Tokyo, being very favorably disposed toward the establishment of an American University in Tokyo, has officially approached the authorities of St. Paul's, requesting them to take over the Nihon Medical School, making it a part of the great University plan. This offer seems to show a complete confidence in St. Paul's on the part of the government and the people, as it assumes that the standing of St. Paul's is quite high enough to satisfy both. In offering this school to St. Paul's, the government offers therewith a license which avoids the necessity of its students taking the State examination and places the school in the highest class of government educational institutions.

The Board expressed the greatest interest in this proposition and referred it to the executive committee with power to act.

Dr. John W. Wood, who had just returned from an extended tour of our missions in Alaska, gave a most interesting account of his trip.

Bishop Thomas of Wyoming reported to the Board the splendid mission stations he is establishing on the Wind River Reservation for the benefit of the Arapahoe Indians.

The Rev. J. A. Van Hoose, a business man of Birmingham, Alabama, and greatly interested in St. Mark's Colored School in that city, told the Board about the condition of the school for some years past, its great misfortune from a fire which occurred some years ago, and its need for an appropriation at the present time to enable them to save its existence. Happily the undesigned legacies when distributed at the December meeting will enable the Board to care for this and many other splendid enterprises which would otherwise suffer greatly.

Owing to the rise in the cost of necessities in Cuba, the Bishop, who was present at the meeting, expressed great concern for his clergy, both native and American, and a slight revision of the pay table was made to care for them.

An even worse condition prevails in China. The rise in the price of silver and also the rise in the cost of commodities has reduced the purchasing power of the missionaries' salaries in the last three years at least 37½%. Our foreign missionaries are paid in gold, but the currency of the country is silver. Three years ago \$1 American gold would buy \$2.40 in Chinese silver. At the time of the Board meeting \$1 gold would buy only \$1.16 in Chinese silver. At an earlier meeting of the Board it felt obliged to guarantee the salaries and running expenses of the native Chinese work in silver. It now seemed imperative that the Board should guarantee for the American missionaries \$2 silver for \$1 gold, which was done. Most of the other missionary organizations and many business firms have done the same or more for their workers.

An interesting letter was received from the Bishop of Shanghai giving the resolutions of the Bishops' Conference held May 8th to 10th in Shanghai. It represented the three missions in China. Among the various recommendations was an urgent request that the Foreign Secretary visit the China Mission in the near future. This was referred to the executive committee.

After the May meeting of the Board two vacancies occurred owing to the death of Bishops Edsall and Nelson. Bishop Brown, Coadjutor of Virginia, was elected in place of Bishop Nelson, and Bishop Lawrence of Massachusetts was reelected in place of Bishop Edsall. Bishop Brown accepted his election and was present at the meeting. Unfortunately Bishop Lawrence, owing to the many demands upon his time, felt unable to accept his reelection. Bishop Reese, Coadjutor of Southern Ohio, was unanimously elected in his place.

A letter from the Bishop of Western Michigan was read to the Board in which the convention of the diocese had

voted to relinquish \$940 of the \$2,940 grant given to the diocese. This action was taken to assist the Board at the present time, and also to prepare for the final relinquishment of the appropriation in entirety. A resolution of appreciation was adopted for this substantial evidence on the part of the diocese in cooperating with the work of the Board.

The treasurer's report showed that the Church must send to the Board at least \$486,000 between now and the 31st of October, to avoid a deficit.

DAYS OF INTERCESSION FOR RELIGIOUS EDUCATION

THE General Board of Religious Education, through its secretary, the Rev. Dr. Gardner, publishes its usual call preceding the annual Days of Intercession:

"In accordance with our annual custom we appeal to the parishes of the Church for the observance of the third Sunday in October, the 21st, and the following Monday, as days of intercession for Religious Education. These days have been observed by the Church of England and in the United States for many years.

"Our call is most pertinent this year, for the reaffirmation of religion is more clearly seen to be the prime necessity of the hour. The need is expressed in this statement:

"Only Religious Education can bring permanent order into the chaos of the present, for things never can be right until people are right, and people will not be right until they are right at heart—in ideals, motives, will, and habits.

"The youth of the world, which is the hope of the world, is always threatened in war times. Not only are the young men and young women mobilized for actual war service, but boys and girls have their imaginations filled with successes that come because of brute strength and material power. The world calamity must be the call to the Church for the propagation of spiritual things with greater vigor.

"Would urge that the days be marked with special services and sermons; that every rector make an appeal for the emphasis of religion in the home and the support of the Church school, and that intercessions be made for institutions of higher learning for those young men and women who have left the parish for life in colleges and universities, and for the increase of the ministry.

"In the Province of Washington not only are the two days observed, but the Provincial Board of Religious Education urges the setting apart of the entire week.

"Wherever possible, contiguous parishes are urged to unite in the observance of Education Week, and wherever at that time there are meetings of convocations or archdeaconries it is hoped that the subject of Education will find a place on the programme and in the periods of intercession.

"The Service of Intercession for Religious Education recommended by the Board will be found very helpful in arranging the services for Education Week. It is published by George W. Jacobs & Co., Philadelphia.

"Religious Education is the most important contribution to the programme for enduring, righteous, world-wide peace, for it seeks to insure that the new generation shall learn the life of the common, divine family."

"Signed: WILLIAM E. GARDNER,
General Secretary for the General Board of Religious Education.
New York, September, 1917."

THE GIFT OF HEALING

IT IS QUITE beside the mark for any one to fall back upon the stock cry of most Christian apologists, that the power of healing the sick was given to the Church only for a time, when signs and wonders were needed to convince and convert the people. The average Christian of to-day has long since come to the conclusion that that form of apologetics is simply one invented to cover the Church's faithlessness.

. . . Never was there a time when "signs and wonders" were more necessary in the Christian world than to-day. That the power to heal is with the Church is manifest to all who will see; and if only we had that essential—a corporate faith restored instead of faithlessness—that strange, mysterious, silent influence which is now a sort of pull one experiences rather than defines (the result of corporate faithlessness) in restricting the results of the faithful few, I verily believe we should have in its place an immense, immeasurable, spiritual force at work that would mean a speedy return of the day when the Church met and triumphed over physical as well as moral ills.—Rev. P. Garan Duffy.

CONSECRATION OF BISHOP COADJUTOR OF DALLAS

ON Thursday, October 4th, the Very Rev. Harry Tunis Moore, D.D., Dean of St. Matthew's Cathedral, Dallas, was consecrated Bishop Coadjutor of the diocese of Dallas in the Cathedral of which he had been Dean for twelve years. Large deputations came from every parish and mission in the diocese, and prominent clergymen and laymen represented the other Texas dioceses. The large Cathedral was crowded to its fullest capacity, and numbered with the congregation were ministers of many denomination, city officials, and representatives of numerous Dallas organizations.

At an early celebration of the Holy Eucharist the Rev. Lee W. Heaton, rector of Oak Cliff, was the celebrant. Morning Prayer was read by the Rev. Edwin Wickens, senior presbyter of the diocese, assisted by the Rev. John T. Foster, rector of All Saints'.

The consecration service, which lasted nearly three hours, commenced promptly at 10:30 A. M. The Rt. Rev. D. S. Tuttle, D.D., Presiding Bishop, was chief consecrator, and the co-consecrators were the Rt. Rev. Alexander C. Garrett, D.D., Bishop of Dallas, and the Rt. Rev. T. P. Thurston, D.D., Missionary Bishop of Eastern Oklahoma. The presenting bishops were the Rt. Rev. G. H. Sherwood, D.D., Bishop of Springfield, a classmate of Dean Moore at the Western Theological Seminary, and the Rt. Rev. W. T. Capers, D.D., Bishop of the neighboring diocese of West Texas.

Bishop Thurston was the epistoler and the gospeller was the Bishop of Dallas. Perhaps the most impressive part of the service was the recitation of the gospel letter perfect and with clear, resonant voice by Bishop Garrett, who has been blind for several years. The Litany was read by the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas. The attending presbyters were the Rev. John Power, of Brownwood, and the Ven. H. J. Ellis, Archdeacon of Dallas. The Rev. J. C. Black, of St. Andrew's Mission, Dallas, was chaplain to Bishop Tuttle, and the Rev. Edwin Weary, of Texarkana, was the deputy registrar. The Very Rev. F. L. Carrington, LL.D., Dean of St. Mary's College, Dallas, was the master of ceremonies.

The Rt. Rev. A. L. Williams, D.D., Bishop of Nebraska, was the preacher. His sermon, practical throughout, stressed the modern need of the recognition of proper authority in departments secular and religious. Authority was indeed vested in the episcopate, but for its power to be effective there must be full recognition of humanity's needs and of the Holy Spirit as the source of grace. Bishop Williams paid a high tribute to Dean Moore's life of work and consecration in the many years he had known him, and he prayed for him as many years of broad usefulness and Christian influence as had been granted to the saintly and beloved first Bishop of the diocese.

The certificate of election was read by the Rev. Dr. Carrington, president of the Standing Committee, and Judge John L. Terrell, chancellor, read the canonical testimonial. The Rev. J. K. Black, D.D., rector of Paris, Texas, read the certificate of ordinations, the Ven. F. C. Berry, of Dallas, reading the statement of the grounds of the election. The Rev. W. J. Miller, of Sherman, read the certificate that all canonical requirements had been met, Mr. E. A. Belsterling certifying to the consents of the standing committees. Bishop Fawcett read the consents of the bishops.

The music used throughout the entire service was composed specially for the occasion by the Cathedral organist, Mr. David Grove, Jr.

After the ceremony Bishop Garrett entertained the visiting bishops at dinner, the clergy dining in the refectory of St. Mary's College.

Bishop Moore's robes were presented to him by the congregation of St. Matthew's Cathedral, Bishop Garrett giving him his episcopal ring. The gift of the diocesan clergy was a handsome robe case.

On Thursday evening a public reception was held in honor of Bishop Moore at the parish house of St. Matthew's Cathedral.

Bishop Garrett has handed over to his coadjutor the administration of all diocesan affairs, he retaining for him-

self his throne in St. Matthew's Cathedral and the presidency of St. Mary's College, to which he has appointed Dr. Carrington as active head.

THE GREAT TEST

BY THE RT. REV. C. D. WILLIAMS, D.D.

FOR the last three years the American nation has been apparently the favorite of Providence. God has given us our desire; He has fed us according to our lust. We have enjoyed unprecedented prosperity and unbroken peace, while distress of nations has covered the face of Europe and the horrors of a war such as history has never known have overwhelmed her people.

What has been the effect of this tremendous experience upon the nation? Particularly, how have our exceptional and unique blessings affected our national spirit and character? Has our experience prepared us morally and spiritually for the test now come upon us? Has it quickened our national conscience and sensitized our national spirit to the heroic demands of the hour, or has it made us callous, apathetic, and irresponsible toward those demands?

That remains to be seen when we shall really have passed under the test. But never in all her history, I believe, did the conscience and soul of America so need to be awakened as at this hour. Perhaps nothing but the calamity and distress of this war will so arouse us. As a wealthy man of large affairs said to me, "America has been dying of an apoplexy of wealth and luxury. Nothing but blood letting can save her."

I have tried to show that our national situation demands a solemn consecration of that prosperity—in the patriotism of property as well as the patriotism of person, the sacrifice of profit and the renunciation of greed, the devotion of wealth for the sake of the high ends we seek in this war, and ultimately such an equitable distribution of our present lopsided prosperity as shall unify our people and build up that foundation upon which alone the security of a nation can rest surely—the loyalty and patriotism of the toiling masses. In a word, we must substitute the spirit of coöperation for the common weal in place of the greed and selfishness of a rank and frank individualism such as hitherto largely prevailed, especially among our Anglo-Saxon peoples.—*New York Herald.*

THE LIVING CHURCH WAR RELIEF FUND

(Continued from page 757)

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:

265. St. Stephen's Sunday school, Racine, Wis.	\$ 36.50
266. The Emily Pritchard Memorial	73.00
267. John Sears Baldwin, Kent, Conn.	75.00
268. A member of Woman's Auxillary of St. Paul's Church, Peoria, Ill.	50.00
1. St. Alban's School, Knoxville, Ill.	3.00
3. Mr. and Mrs. J. F. McKenzie, Pittsburgh, Pa.	10.00
72. Mrs. E. O. Chase and Miss Mary Julia Chase, Petoskey, Mich.	9.00
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
94. Mrs. W. H. Harrison, St. David's, Portland, Ore.	3.00
128. M. H., Cedar Rapids, Iowa.	18.25
237. The Jessie Hornbrook Young Memorial	36.50
264. St. James-by-the-Sea S. S., La Jolla, Calif.	36.50

Total for the week \$ 353.75
Previously acknowledged 13,510.46

\$13,864.21

[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

Rev. Wm. N. Wyckoff, Grace Church, Holland, Mich.	\$ 3.00
Helen A. Pratt, Minneapolis, Minn.	2.00
Miss Flora E. Hill, Marquette, Mich.	5.00
A member of the Church in Charlotte, N. C.	4.00
M. B. T., Salt Lake City, Utah.	10.00
Mr. Du Bose Murphy, Atlanta, Ga.	5.00
Anna A. Ambridge, Chicago, Ill.	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C.	2.00
Mrs. John L. Jackson, Charlotte, N. C.	2.00
St. Martin's S. S., Charlotte, N. C.	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.	1.00
Mrs. Mary S. McKay, Franklin, Tenn.	3.00
Mrs. L. H. Gordon, Franklin, Tenn.	3.00
Mrs. Warfield, Franklin, Tenn.50
Mrs. A. C. Killeffer, Franklin, Tenn.	3.50

\$50.00

* For relief of children.

The Preaching Mission in War Time

FIRST REPORT OF PREACHING COMMISSION

THE Commission on Preaching Missions appointed by the last General Convention has been endeavoring for many months past to secure from the clergy of the country an expression of their willingness to cooperate in the extensive plans of the Commission. The secretary of the Commission has received, in response to a questionnaire, an expression of the willingness to serve, of those whose names are hereto appended.* It is the unfailing judgment of the Commission that never before in the history of our Church in this country has the time been so opportune for an aggressive and progressive preaching mission as the present. Not only within the Church itself, but beyond its immediate borders, wherever opportunity affords, the word of God should be heard to-day.

In an age that is pulsing with great movements, movements that are as yet undefined and uncrystallized, the Christian Church must assume its supremely important place and make its contribution, that these new movements and enterprises may be made Christian in character. It is impossible that a "let-well-enough-alone" policy should continue if the Church is to hold its place and increase its power in the days that are to follow. The lament of Joshua, "Would God we had been content and had dwelt on the other side Jordan," must not be heard in our churches to-day. The power of the Christian pulpit is challenged and the need for the presentation of the claims of the Gospel is appallingly evident.

We cannot but believe that presently a universal cry will be heard, "What must we do to be saved?" Shall we believe that a mere formal and perfunctory discharge of our duties will answer this question? The great movements that have witnessed to the regeneration of the world have proceeded through the exercise of the prophetic ministry. The Commission believes that every priest of the Church to-day should, by prayer and careful preparation, make himself ready to meet the mighty challenge of the hour. Narrow parochialism, which is congregationalism at its worst, has failed. This is no time for insularity or the expression of selfish exclusiveness. We believe our Church has the polity and the system to minister to the crying needs of the time, but both polity and system call for the interpreter. It is in the hope that the exigencies of the hour will compel the Church at large to present the high claims of Jesus Christ for the salvation of mankind that the Commission submits this, its first statement.

It would be wise, for those who are contemplating missions, to remember that experience has proven that proper preparation constitutes the most essential part of the mission's efficiency. The mobilization of all the parish agencies and of its individual members is absolutely indispensable if the mission is to produce more than ephemeral results.

For the convenience of the missionaries who have volunteered to serve, it would be in the interests of economy to have them undertake missions within reasonable reach of their present parishes. On the other hand, it will prove of great profit to the Church at large if the clergy who serve in this capacity will seek to widen their own horizons by going to fields unfamiliar to them. We submit that this will be in the interests of a finer catholicity of spirit and of a larger fellowship.

JAMES E. FREEMAN,

Chairman Executive Committee.

BISHOP BURTON'S REPORT

OF one thing I am more and more convinced, the older I grow: it is that, if there is any loss of power in the pulpit, it is the pulpit's own fault. It is not because the people who go to church are indifferent to its deliverances. While I do not think that preaching by itself will fill our churches, I am not sure but that some clerical under-estimation of the duty of preparing for the pulpit has helped to empty our churches.

I find that the people not only enjoy good preaching,

* See next page.

but that also they yearn for helpful preaching; and I am pretty well persuaded that what they mean by a good sermon is a helpful sermon. A sermon which they call "good", is one that sets them to thinking, inspires them to better things, gives solution to their problems, and strengthens them for the burdens and conflicts of life. And what may seem to some a strange thing, but what ought to seem to us a delightfully natural and proper thing, is, that the people desire that the sermon should draw its sweetness and light, its solace and tonic, from the Bible.

The power of the pulpit lies in its translation of Scripture fact and doctrine into terms of modern life, and in its applying this everlasting Gospel to the deep needs of the universal human heart. There has been no waning in the opportunity for the exercise of this power, even though our churches are not so full as they used to be.

The General Convention Commission on Parochial Missions is vitally concerned about the preaching in the Church, as its very title indicates. The Commission carefully and fully organized itself in St. Louis, immediately after its appointment. Its movements are necessarily slow, because its members are exceptionally busy men and it has no funds for secretarial assistance and printed propaganda.

At the time of organization, I justly, and results will show that I wisely, insisted upon the chairmanship of the executive committee being given to the Rev. Dr. Freeman of Minneapolis; and, with a membership spread over the country, the Commission necessarily made the executive committee its agent plenipotentiary.

Dr. Freeman is the Apostle of the Nation-wide Preaching Mission, that so widely moved the Church and so effectively stirred up its spiritual life.

In St. Paul's list of the links in the vital chain between human salvation and the divine gospel, the preacher is mentioned as a prime essential. Dr. Freeman has, at the cost of no little labor, though with the help of some others of the Commission, prepared a list of those who are willing to serve as preachers in parochial missions. I have asked Dr. Freeman to preface the list with all necessary explanations and practical recommendations.

With the rest of the Church I thank him and his co-workers for their labor, and rejoice in this long step that has been taken by our Commission.

LEWIS W. BURTON,

Chairman Commission on Parochial Missions.

August 11, 1917.

BISHOP WEBB'S COMMENDATION

NOW when this country is facing a great crisis, when it is giving its best in men and money for the cause of freedom and true democracy, men's hearts are being stirred and their consciences awakened as they have not been for fifty years. It is a great opportunity that the Church should seize. She must preach the message of the Gospel as she never has before. Men are longing for an answer to their many questions, for a message that will solve their problems. What an opportunity for mission work in our parishes!

The great value of a mission, I am convinced by experience, is not to galvanize a dead parish into life, simply to have it die again, but to raise on to a higher spiritual plane any parish that will make a mission with earnestness, devotion, and prayer.

A new voice with a new point of view, and the old message preached with another personality back of it, with different experiences, will win many souls, arouse those who have grown careless, convert those who have fallen into sin, deepen the penitence of many, and, by a fresh presentation of the faith once delivered to the saints, make many souls realize their needs and satisfy their longings.

We want to take advantage of the opportunity now, that the Church may help souls that are anxious to be helped, and win back to our blessed Lord souls that have strayed away or have grown careless or indifferent.

The Commission on Preaching Missions has secured the

names of those who are willing to preach missions, and certainly among these names, or among the members of these orders that make a specialty of preaching missions, will be found some one willing and glad to preach a mission that may convert many souls, and bring to the Church and sacraments many sorely in need of help and strength.

WILLIAM WALTER WEBB,

September 17, 1917. *Bishop of Milwaukee.*

VOLUNTEER MISSIONERS

THE following list, referred to in Dr. Freeman's report, is of clergymen who have volunteered for service as missionaries. Their addresses follow, and, in most instances, the season when calls can most conveniently be answered.

- A. A. Abbott, 2021 E. 22nd St., Cleveland, Ohio; Lenten season.
 E. H. J. Andrews, 311 Bayway Ave., El Mora, Elizabeth, N. J.
 Floyd Appleton, Harrisburg, Pa.; any time except when Confirmation classes are being held.
 Winfield S. Baer, 127 W. 17th St., Oklahoma City; April or November.
 Thos. B. Barlow, 1008 McClure St., Homestead, Pa.; fall—before Advent.
 Wm. H. Barnes, Purdy's Station, Westchester county, N. Y. P. O. Box 73. Any time almost, with a month's notice.
 F. B. Barnett, Ridley Park, Pa.; once a year—first week in Advent.
 F. M. C. Bedell, Shamokin, Pa.; October or November, between Epiphany and Septuagesima.
 Henry Bedinger, Gloucester, Mass.; any time.
 Bernard I. Bell, Fond du Lac, Wis.; Advent or Epiphany.
 Thos. J. Bigham, 159 LaBelle St., Pittsburgh, Pa.; any time.
 Paul H. Birdsall, Grace Rectory, Albany, N. Y.; any time except Lent and summer.
 Karl M. Block, St. George's Church and club for enlisted men, Camp Dix, Wrightstown, N. J.; Lent.
 Arnold G. H. Bode, 515 Locust Ave., Long Beach, Cal.; any time if notified about three months before.
 Samuel S. Booth, Huntington and B Sts., Philadelphia; May or October.
 Harold L. Bowen, St. Paul's Church, Peoria, Ill.; spring, after Lent, or early fall.
 R. E. Boykin, Brunswick, Ga.; summer or fall.
 Wyatt Brown, Ellsworth and Neville, Pittsburgh, Pa.; after Easter.
 John S. Bunting, 5551 Clemens Ave., St. Louis, Mo.; February.
 S. Andrew Chapman, St. James' Church, Cleveland, Ohio; Pre-Lent.
 W. J. L. Clark, St. Paul's Church, Chattanooga, Tenn.; any time.
 Thos. S. Cline, 224 Gowen Ave., Mt. Airy, Philadelphia.
 J. J. Clopton, Cape Girardeau, Mo.; no preference.
 L. F. Cole, 807 Southern Ave., Pittsburgh, Pa.; between Easter and Philip Cook, 1933 St. Paul St., Baltimore, Md.; fall.
 H. C. Dana, 83 Warren Ave., East Providence, R. I.; Epiphany season or early Lent.
 J. M. D. Davidson, Macomb, Ill.; no choice.
 J. H. Dennis, 415 S. Main St., Salt Lake City, Utah; Advent or Epiphany.
 Joseph H. Dodson, 517 Adair Ave., Zanesville, Ohio; Advent or Lent.
 L. M. Doud, Monticello, Fla.; any time.
 E. Duckworth, 4946 Washington Ave., St. Louis; November.
 Arthur M. Dunstan, Tilton, N. H.; between Christmas and Lent.
 H. E. A. Durell, East Mauch Chunk, Pa.; latter half September.
 Evan A. Edwards, 1013 Vermont St., Lawrence, Kans.; first two weeks of Lent or Advent or January.
 E. D. Evans, 222 N. Carrollton Ave., Baltimore; fall or before Lent.
 Paul Faude, Detroit, Mich.
 F. L. Fitchbaugh, 3780 Clifton Ave., Cincinnati, Ohio; Epiphany season.
 Homer A. Flint, 60 Lincoln Ave., Crafton Station, Pittsburgh, Pa.; any time except Lent.
 J. William Foster, Marianna, Fla.; October to Easter in South, any time in North, November to February or April to July.
 Herbert H. H. Fox, 344 Woodward Ave., Detroit, Mich.; early fall.
 James E. Freeman, Minneapolis, Minn.
 A. J. Gammack, Fitchburg, Mass.
 A. W. S. Garden, Box 318, San Antonio, Texas; any time.
 Roy R. Gilson, Brunswick, Maine.
 F. R. Godolphin, Grace Church, Oak Park, Ill.; fall.
 A. J. R. Goldsmith, Box 193, Barnesboro, Pa.; any time except Advent or Lent.
 George C. Graham, Carbondale, Pa.; any time except Lent and last half Advent.
 John J. Gravatt, Jr., Frankfort, Ky.
 Otis E. Gray, Atchison, Kans.; October or November.
 Wm. M. Green, Jackson, Miss.; fall, after September.
 G. D. Griffith, Carnegie, Pa.; any time.
 Vincent C. Griffith, King Hall, Norman P. O., Okla.; in warm weather.
 J. H. Griffith, St. Mary's Rectory, Kinston, N. C.; any time except July and August.
 F. H. Harding, Camden, S. C.; fall or Advent.
 Emile S. Harper, 792 Carroll St., Brooklyn, N. Y.; late fall or early winter.
 E. F. Hayward, Chippewa Falls, Wis.; any time.
 Wm. Hellman, Ypsilanti, Mich.; before Advent or after Easter.
 Fred'k Henstridge, Grace Church, Elmira, N. Y.; any time except Lent or Advent.
 Douglass I. Hobbs, Tullahoma, Tenn.; in south, October or November.
 W. S. Howard, 155 W. 4th St., St. Paul, Minn.; Advent or October.
 Frederick B. Howden, Albuquerque, N. M.; early Advent or Lent; depends upon place.
 A. C. Howell, Sewickley, Pa.; autumn.
 H. E. Hubbard, Waterloo, N. Y.; spring or early fall.
 R. F. Humphries, 709 Park Ave., Baltimore, Md.; any time before Easter.
 Chas. S. Hutchinson, 2013 Appleton St., Philadelphia, Pa.; January or February.
 F. C. James, Englewood, N. J.; not in Lent.
 Wm. Johnson, 1010 Milledge Rd., August, Ga.; November or Epiphany.
 A. C. Jones, Punxsutawney, Pa.; autumn or Epiphany.
 J. C. Jones, 230 Classon Ave., Brooklyn, N. Y.; fall, spring, or summer.
 J. Courtney Jones, Webster Groves, Mo.; any time except Lent or Christmas.
 Walter E. Jones, 412 Douglas St., Syracuse, N. Y.; autumn or Epiphany.
 W. H. W. Jones, Port Clinton, Ohio; Advent or Lent.
 W. E. Johnson, La Crosse, Wis.; no choice.
 C. H. Jonlan, Williamston, N. C.; June to August, inclusive.
 N. Kellogg, Portsmouth, N. H.; autumn.
 B. T. Kemmerer, 4301 Olive St., St. Louis, Mo.; would have to plan to go.
 A. B. Kinsolving, 24 W. Saratoga St., Baltimore; autumn, Advent.
 W. Kleinschmidt, Duluth, Minn.; any time.
 Fred M. Kirkus, Wilmington, Del.; if possible during Advent or Epiphany.
 Chas. S. Klitchin, Blossburg, Pa.; any time with notice.
 Ed. R. Laine, Jr., 304 Union St., Springfield, Mass.
 Geo. W. Lamb, Jeanette, Pa.; November or Epiphany.
 T. N. Lawrence, Hertford, N. C.; any time except Lent.
 Henry B. Lee, Jr., Weston, W. Va.; any time except Lent.
 Wm. B. Lusk, Ridgefield, Conn.; between November and beginning of Lent.
 Wm. A. McClenthen, 816 N. Eutaw St., Baltimore; fall.
 Wm. McCormack, 523 S. Olive St., Los Angeles, Cal.; January.
 Wm. R. McKim, Onelda, N. Y.; after Easter or Epiphany.
 C. W. MacWilliams, Geneva, Nebr.
 K. Mackenzie, Westport, Conn.; May, September, or October.
 Albert Martin, Yazoo City, Miss.
 R. K. Massie, Lexington, Ky.; November.
 Douglas Matthews, 204 Highfield Lane, Nutley, N. J.; spring or fall.
 John B. Matthews, Barnesville, Ohio; throughout the year.
 James M. Maxon, Margaret College, Versailles, Ky.; October, November, or February.
 H. J. Mikell, Nashville, Tenn.
 A. W. Moulton, Lawrence, Mass.; any time.
 S. E. Nelkirk, Pittston, Pa.; almost any time.
 E. J. Norris, Leechburg, Pa.; before Advent, or Easter.
 R. deOvles, Box 326, Clarksville, Tenn.; July 1st to September 1st.
 G. L. Paine, 478 Orange St., New Haven, Conn.; October 15th to November 30th, January 10th to March 1st.
 H. Parrish, 56 Bayard St., New Brunswick, N. J.; winter.
 W. E. Patterson, Claremont, N. H.; November or December.
 E. S. Pearce, Clark Memorial Hall, Rome, N. Y.; spring.
 Fred'k S. Penfold, Racine, Wis.
 J. B. Pengelly, 412 E. Kearsley St., Flint, Mich.; May or June.
 E. A. Penick, Jr., Columbia, S. C.; January.
 G. L. Pennock, 3 Bayles St., Bloomfield, N. J.; Advent season.
 R. D. Pope, Westbury, L. I., N. Y.
 Wm. Porkess, 317 Sycamore St., Pittsburgh, Pa.; early part October and February.
 H. B. Pulsifer, Marietta, Pa.; any time with notice.
 S. B. Purves, 223 W. 17th St., Cincinnati, Ohio; December.
 C. R. Quinn, Whitehall, N. Y.; September 1st to December 15th.
 R. S. Radcliffe, Ridgway, Pa.; once a year if expenses are paid.
 Chas. E. Rasay, Little Falls, N. Y.; between Christmas and Lent.
 W. P. Remington, 2012 Aldrich Ave. So., Minneapolis, Minn.; Advent or Epiphany.
 Alban Richey, 2300 Boulevard, Wilmington, Del.; any time except Lent.
 B. C. Roberts, Westboro, Mass.; Sunday evenings save Lent.
 Paul Roberts, Brookings, S. D.; Epiphany season.
 R. Rogers, 306 McDonough St., Brooklyn, N. Y.; Advent.
 Ed. L. Roland, 1523 Portland Ave., St. Paul, Minn.; between September and Advent and after Lent.
 M. W. Ross, Superior, Wis.; autumn or before Lent.
 G. P. T. Sargent, Grand Rapids, Mich.; fall or Epiphany.
 R. E. Schulz, 7507 Kelly St., Pittsburgh, Pa.; October, November, or after Easter.
 Karl Schwartz, 302 Hawley Ave., Syracuse, N. J.
 Herbert Sharpley, Corry, Pa.; not in Lent.
 Wm. C. Shaw, Alliance, Nebr.; winter.
 E. V. Shayler, Seattle, Wash.; first week in December.
 Wm. Smith, Crompton, R. I.; from Ascension to Whitsunday.
 J. Attwood Stansfield, 281 Fourth Ave., New York, N. Y.; throughout the year.
 C. R. Stetson, 116 B St. N. E., Washington, D. C.; before Lent.
 Geo. C. Stewart, Evanston, Ill.; Advent.
 Sidney E. Sweet, 20 Boyd Ave., Jersey City, N. J.; Advent.
 W. E. Tanner, New Berlin, N. Y.; spring, after Lent.
 Harold Thomas, Florence, S. C.; not Lent or mid-summer.
 L. B. Thomas, Carson City, Nevada; January, June to October, inclusive, sixteen days at a time.
 F. W. Tomkins, Philadelphia, Pa.
 C. Townsend, Rosemont, Pa.; before Advent or after Easter, before June.
 L. N. Tucker, 1118 S. Union Ave., McKeesport, Pa.; any time.
 E. C. Tuthill, Dorranceton, via Wilkes-Barre, Pa.
 F. D. Tyner, 2726 Colfax Ave. So., Minneapolis, Minn.
 Wm. H. van Allen, 28 Brimmer St., Boston, Mass.; after Easter.
 S. D. Van Loan, Georgetown, Del.; Advent.
 J. M. Walker, Jr., Cordele, Ga.; any time except Lent.
 J. W. Walker, 1253 S. 19th St., Philadelphia.
 T. T. Walsh, York, S. C.; any time.
 J. T. Ward, 167 Hanover St., Wilkes-Barre, Pa.; November, half December, before Lent, Epiphany.
 Fred'k A. Warden, Moorestown, N. J.; Advent.
 Jonathan Watson, Grand Forks, N. D.; October or November or early September.
 H. W. Wells, Woodville, Miss.; not Christmas, Holy Week, or Easter.
 S. E. West, Buffalo, Wyo.; between Christmas and Lent, after Easter.
 H. C. Whedon, Clark Mills, N. Y.; fall, before Advent.
 W. C. Whitaker, 413 W. Cumberland Ave., Knoxville, Tenn.; Epiphany.
 Richard Wilkinson, Lexington, Ky.; any time with due notice.
 G. C. Williams, 12 Judith St., Charleston, S. C.; fall.
 F. E. Wilson, 726 11th St., Wilmette, Ill.; fall.
 D. C. Wright, 1443 St. James Court, Louisville, Ky.; Lent.
 C. H. Young, Oakmont, Pa.; any time except Lent.

To TRY to be happy at the expense of other people is to be bad.—Margaret Deland.

ALL SOCIAL SERVICE

CLINTON ROGERS WOORDUFF, EDITOR

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

WILLING WORKERS AND NEIGHBORHOOD SPIRIT

THE Willing Workers' Club, a rural club of women in Andrew county, Missouri, expended \$2,300 in less than a year on road building. It is preparing now, according to the *Kansas City Star*, to build a consolidated high school with agricultural department. It has inaugurated an annual potato day in the schools, when vegetables of all kinds are brought together for those who have none. It has an annual canning day when members bring their surplus apples to make into apple butter for those who have none. It has indoor picnics in winter, and outdoor picnics in summer, with lectures by inventors, engineers, and editors. No Willing Worker gossips or listens to gossip, the *Star* declares.

"There is no unkind criticism. There are a good many secrets in Andrew county since the Willing Workers came into existence. Neighborhood spirit brought the club into existence, but a genuine family spirit has been born, and to this spirit, working with delicate tact, is due the secret acts—the Willing Workers will not have them called charity or philanthropy, but just the little lifts—that enabled one Andrew county invalid to go to a hospital for treatment long needed; another to undergo an expensive operation, a whole family to be shod and clothed and perhaps fed over a crucial period in the family's finances; a boy to receive surgical help following an accident. The dues of the club are five cents a month if the member can afford it, but if she cannot no one ever knows.

"Why, no," said a member of the Andrew County Club, "we haven't done very much—just developed the neighborhood spirit that is lying more or less idle in every country district."

UNIVERSITY ORGANIZES DEPARTMENT OF CHILD WELFARE

The University of Kansas has organized a Department of Child Welfare in the Division of Extension, which has attempted to enter a unique and relatively unworked field of social service. The central aim has been that of arousing and organizing the community to act as a distinct and centralized authority in the interest of its children, and to furnish guidance and safeguards for the young of all ages while acting outside of the home and the school.

Some problems being attempted by the department are: To bring the home, the school, the Church, and the community into closer coöperation in their service of the young; to provide wholesome play and cultural industry for every child during the summer vacation period; to direct the motion picture business so that every minor shall be provided with clean and instructive entertainment; to provide that every community shall have a central organization authorized to serve and safeguard the moral needs of the young; to assist in the organization and management of mothers' clubs, parent teachers' associations, and kindred societies; to furnish plans and programmes for picnics, play festivals, juvenile social centers, the community Halloween, the celebration of Christmas and Independence Day, and the like; to render private assistance to parents and others who are dealing with peculiar and difficult problems of juvenile training.

COURT AND PROBATION RULES

The Committee on Criminal Courts of the Charity Organization Society of the City of New York has published the new Court and Probation Rules recently adopted by the Children's Court of New York with regard to their probation work. In forwarding the editor a copy, Lawrence Veiller, the secretary of the committee, says:

"We are informed that this is the first printed and indexed compilation of this kind adopted by any children's court in the country, though we appreciate that we may be in error in this statement. In any event we are sure that you will find these rules of the greatest interest and that you will agree with us

that they indicate a high-water mark in the conduct of probation work and the development of children's courts in this country.

"In this connection we are sure that you will be very deeply interested in the results that have been achieved in recent years by the Children's Court of New York. Since the establishment of a paid probation service for that court in New York City five years ago the number of children committed to institutions by this court has been reduced by over 25 per cent., while a consequent saving in expense to the city of many hundreds of thousands of dollars has resulted. This accomplishment has been brought about in spite of a very rapidly increasing population.

"The number of children during the past year brought before the New York Children's Court has decreased from 14,135 in 1915 to 12,425 in 1916, the arraignments for juvenile delinquency having been reduced from 7,927 to 5,970."

LEGAL REGULATION OF MARRIAGE

Concerning eugenic marriages the Social Service Commission of the diocese of Los Angeles had this to say in its recent report:

"Your Commission notes with much satisfaction the passage of legislation looking to the regulation of marriage in this state, based upon a standard of physical fitness.

"Aside from the strictly scientific aspect of such a measure, we feel that its enforcement will prove to be a deterrent to the precipitate marriages all too common and, above all, that it may be productive of a consciousness in the mind of the public at large—

"(a) of the inevitable deterioration consequent upon a widespread disregard for the divinely constituted principles fundamentally affecting the human race;

"(b) of the lamentable, and in many cases tragic, consequences of such hastily assumed, and indiscriminate, alliances; not only to the participants themselves, but also to those affiliated with them through ties of kinship and affection;

"(c) of a well-nigh criminal negligence due to a disregard for the rights of the generation still unborn."

ANTI-INJUNCTION LAWS

California has passed an anti-injunction bill similar to the Minnesota law. Organized labor was back of the measure. The act prohibits injunctions where the plaintiff has a remedy at law. No person can be prevented from persuading others from terminating a condition of employment, and no injunction shall be issued against any person or persons from going on a strike, or doing any other thing that would be lawful if no strike existed.

THE PENNSYLVANIA LEGISLATURE has appropriated \$400,000 to carry out the provisions of the act of 1913 providing for monthly payments to indigent, widowed, or abandoned mothers and for the partial support of their children in their own homes. This legislation was entirely due to the efforts put forth by the labor unions of Pennsylvania at the recent session of the legislature, a lobby of forty men having been maintained by them during the entire session.

THE RECREATION COMMITTEE of the Committee of Public Safety in Philadelphia has issued a leaflet entitled *Philadelphia's Soldier, Sailor, and Marine Guests*, which contains information about various amusements, clubs, religious services, and generally the information which young men, strangers in the city, want to have. This committee is doing splendid work along intelligent lines.

THE LA CROSSE CHAMBER OF COMMERCE carries on its letterhead and literature this statement: "I will not condemn the Chamber of Commerce for failure to secure results unless I, myself, have personally given time, thought, and diligent effort to help secure those results." This thought might be well borne in mind by Church workers, especially those interested in social work.



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

PORTO RICAN LACE AND DRAWN WORK

To the Editor of *The Living Church*:

I WANT first to thank you for the insertion, in your paper, of the notice of the Porto Rican Lace and Drawn work, then I want to ask you to allow me to tell a little story to the readers of your columns. I know that it is a time of war, but even in such a time women, I know, give some thought to dress.

Last week an old lady came into our workrooms asking for work. We enquired what she could do, and she said: "Fine sewing." She told us that she had been making waists—ladies' waists—which are sent from the states by the hundreds to be made up by the workers here. Later she brought one of these waists, which she had just finished, for us to see. I want to describe it for the benefit of your women readers. The waist was of fine, sheer material; there were thirty tiny hand-made tucks and four long hemstitched tucks; the entire waist was put together by hand, the whole thing was beautifully done, and the finished article was perfect. It required three days to make it, working all day long; it is the kind of thing that any of us have had to pay six or seven dollars for in the shops at home. This woman received just *sixty cents* for making it!

Upon inquiry we find that a very great number of these waists are sent to this town by firms and individuals at home. The waist described is one of the simpler ones; some are elaborate with embroidery and drawn work. The workers are poor and malnourished and, in many cases, sick. The consumer pays a price for these waists which would look like a fortune to the poor women who do the work. We have promised some of these women to ask the interest of Church people in the states, and to make a proposition to them which may prove mutually beneficial. It is this:

If there are those who desire to help this work and at the same time secure a beautiful, well made article, if they will send to me (Box 615, Ponce, P. R.) the material for a waist (linen, voile, crepe, or whatever desired), together with a description of the kind and quantity of work desired and the size required, we will have one of these waists made for them at a cost of \$4.00, and twenty cents additional for postage and insurance. It will be necessary for the money to accompany each order as these women need the money for their daily needs and can not wait until the article is sent to the states and the returns received here. It is just for this reason that they are forced to accept sixty cents for work worth six dollars.

In our own workrooms we do not do plain sewing or make up any garments, but for the sake of these people we will undertake to attend to the business end of the transaction if there are any who desire to help in this way. We will inspect the work and see that it is properly done before it is paid for. I am quite sure there are some women and girls who will take advantage of this offer.

Thanking you very much for allowing me space for this letter, I am

Very faithfully yours,

SISTER EDWARDINA.

St. Luke's Memorial Hospital,
Ponce, P. R., September 15th.

A "CLEAR-CUT CHALLENGE"

To the Editor of *The Living Church*:

IT is reported that some of the leading newspapers of Germany indignantly resent President Wilson's effort to "drive a wedge between the Kaiser and the German people," and they declare that the Germans will wage war against the United States "until the latter liberates itself from its corrupt and plutocratic dictatorship."

Here, then, is a clear-cut challenge. Each side sees the other in the grasp of a tyrant. Has Christianity the wisdom and power to decide the issue impartially? Undoubtedly it has, and if all nations would rise above the blinding clouds of controversy, and view the situation from Heaven's clear blue, they would see that both sides are blameworthy, for the whole world lieth in wickedness. No intelligent observer can deny that all the leading nations are guilty of gross injustices both toward their colonists and toward their own people at home. To cite instances

is superfluous, for when we attempt to enumerate the sins of these nations we are embarrassed by riches.

Therefore, while we view with unspeakable horror all the frightfulness of U-boat warfare on the one side, and the fabulous profits in death-dealing ammunition on the other, we may well ask ourselves: Are not these atrocities but the glaring recrudescence of Christendom's ante-bellum sins? We Christian nations have sown the wind and are now reaping the whirlwind. What can stop it? Nothing but penitence and prayer. Which side will be the first to play the hero with these unfailing weapons, wielded by the invincible arm of charity? This is the question upon which hangs the life of millions of men and the fate of countless women and children. It is not yet too late for the Church to urge the respective nations to pray for Christ's Kingdom to come on earth—a prayer infinitely more sublime and inspiring than the selfish petition for national victory. Adopting this Christlike method the nations will rise up from their knees determined to act constructively; Germany will dare to abolish Frightfulness, while America will be equally brave to dethrone Plutocracy.

Very respectfully,

JAMES L. SMILEY.

Annapolis, Md., September 14th.

"PACIFISM AND PEACE"

To the Editor of *The Living Church*:

COMMENTING upon your excellent article published September 15th last. Having frequently occupied your column as a true pacifist (albeit, a loyal American and staunch advocate of national preparedness) and pressed even for the government's ultimate terms of peace, may I now acknowledge some change of my heart?

I want to express my entire concurrence with your exhortation, "Righteousness first, Peace second". I have already, in previous letters, stated my confidence in President Wilson and my approbation of his every step, and I deem his reply to the Pope's message to the belligerents fills my greatest expectation. Now I want to say that, though I still abhor war as I hate sin, I am so strongly convinced that Prussian autocracy must be thoroughly purged of its satanic elements, before peace can be made secure, that the war has assumed to me the status of a most holy war.

May God give us strength and courage and use our arms as the instrument of His most holy Will; may He prevent our soldiers in all their actions and mark their foreheads with the sign of His righteousness, thereby teaching them honor and mercy, covering their feats with unblemished glory and preserving our flag unstained by the abominations of the very enemy of His righteousness. In His mercy, also, may the sacrifices we are called to make purify even our own national life.

Referring to A Sermonette on Peace, by the Rev. Thornton F. Turner, in your same issue: Would we had a Jonah to send to Berlin!

Yours faithfully,

Chicago, September 23rd.

F. TUPPER-WHITE, SR.

VARIATIONS IN PRAYER BOOK LANGUAGE

To the Editor of *The Living Church*:

RATHER recently I heard the Prayer Book office for the Burial of the Dead at which the priest officiating substituted the words "a stranger" for "another", in the second of the three scriptural sentences (the one from Job, page 294, P. B.).

While "marginal readings" of scripture, in the lessons, are permissible—though, personally, I despise them even there—I fail to understand that there is the least authorization or permission for substituting a single word of the scriptures' revised or any other version for what is in any of the Prayer Book offices.

It seems to me that if this sort of thing is allowed to go on we may soon find (what might be considered, as it were, more unlicensed liberty taken) the King James or the Revised Version of the scriptures used at the Communion office in the Commandments, the offertory Sentences, and the Comfortable Words (pages 222, 223, 225, 226, 227, 228).

WILLIAM STANTON MACOMB.

West Philadelphia, Pa., St. Matthew's Day.



SARAH S. PRATT, EDITOR

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

ONE sees a great many demonstrations of practical things nowadays, but not often one such as was witnessed the other day in Red Cross headquarters when an old lady who was returning some knitting showed a young surgeon how lint was scraped during the Civil War.

"I've read about it and heard about it," he said, "but I never knew how the thing was done."

"Give me a knife and I will show you." And as the knitting had been wrapped in a piece of thin old cotton goods she sat down and scraped assiduously for a few minutes until a little pile of delicate, fleecy lint appeared. "It doesn't seem to come so easy as it used to—the cotton is not so good or there is some chemical that interferes with the lint, but this is the way it was made. You came from the South—they must have made it there."

"Yes, I suppose so—they did everything heroic. But I came North to study medicine when I was only a youth. The war was over long before I was born, but it is a fascinating subject to me."

"This lint," resumed the lady, taking out some knitting from a huge bag, and beginning work, "was really the ancestor of absorbent cotton, but it was found to adhere to wounds and instructions came that we were to ravel the worn cloth instead of scraping it. You see I knew much about it for I was appointed the head of the Sanitary Commission in our county and had many societies and individuals working under me."

She glanced at the Red Cross helpers moving quickly among their shelves, giving out things, taking them in, making careful memoranda of everything they did.

"We were just as busy as these women, but not so scientific or methodical because it was impossible. For instance that telephone over there has not stopped a minute, and our telephone had to be the weekly newspaper—and the courthouse bell in emergency. When a lot of women were needed or a box was to be packed, some one rang the courthouse bell. I have done it many a time—for a half hour without stopping. The women who heard it—on the farms lying at the edge of town—got on their horses and rode to adjoining farms and the country women packed up their supplies—their bacon, hams, fruit, and knitting—and brought them to the courthouse where the boxes were packed. They came in two-seated wagons over rough winter roads. Oh, my dear young man! Don't imagine that women are being brave and helpful for the first time!

"Everybody scraped lint. It was great work for children, for there was not so much knitting done, as nothing was required but socks—no sweaters, wristlets, nor helmets—and the long winter evenings in many a family were given to scraping lint, the men often helping after they had finished reading the *New York Tribune*, maybe. I remember I was scraping lint one evening when one of my friends came flying in with a new piece of music—war-songs were all that were sung and each new one was eagerly welcomed. This one was called *Somebody's Darling*. It was very pathetic and began:

"Into a ward of whitewashed walls
Where the dead and the dying lay,
Wounded by bayonets, shells, and balls,
Somebody's Darling was borne one day,
Somebody's Darling so young and fair—"

"I don't remember the rest." She stopped a moment and seemed to look back. "We both cried as we sang it, for her brother was fighting with the South and mine with the North. Oh, that was an infinitely sadder war—as far as our own country was concerned."

"I have heard the stories the women at home tell," her listener said. "I have listened to stories of their brave

endurance, their poverty and many woes—more than you northern women knew: but I have sometimes wished that patriotism could be taught to children without inculcating hatred of some other country. Listen!" He stood very straight before the old lady and shook his skilful fore-finger almost under her nose. "My two children are not going to learn to hate any land—Germany or any other. My mother belonged to a society which was formed after the war, and she never taught me to love my country any further north than the Ohio river; and the D. A. R. are handing down their traditions of war to the very babies, and the children of this generation, many of them, are absorbing hatred of Germany. It is deplorable not to be able to love one's country without hating some other—"

"And have you learned to love your whole country and your Government?"

"I love it all from the tip of Alaska to the uttermost end of Florida and from one ocean to the other. And I refuse to hate."

"Dr. W— wanted at the phone!" called an attendant.

Good surgeon, that! One would trust him with an operation!

ONE PIECE of last season's work on the part of the Honolulu branch of the Woman's Auxiliary was the sending of a box valued at \$268.66 to St. Elizabeth's Hospital, Shanghai. In addition to the box, three of the parish branches contributed \$45 in cash for the same work. In response the accompanying letter came from Dr. Fullerton, the missionary physician and United Offering worker in charge of St. Elizabeth's:

"2 Avenue Road, Shanghai,
July 6, 1917.

"My dear Mrs. Restarick:

"I am writing in behalf of our hospital staff to thank you and the Honolulu Auxiliary for the very generous gift that you sent our hospital. We have had various boxes sent us since I have been in China—but never before have we had one that fitted our needs so exactly. Everything in it was something that we actually stood in need of. This year, on account of war prices and gold exchange, we have had to be very economical in running the hospital, and have not been able to spend what we usually do in replenishing ward supplies. The day the box arrived we actually had no clean sheets in reserve in the linen room—and that in a hospital of seventy-five beds is quite a serious condition. Towels, too, were very much needed. We thought we would have to buy towels whether we could afford it or not. So we were overjoyed when your box was opened and we saw that fine supply. Surgical dressings and bandages are always welcome, as well as clothing.

"Please tell all the Auxiliary members who so kindly contributed to the box that their gifts have gone into immediate use and have helped us out enormously in caring for our constantly increasing number of patients. Bishop Graves showed me your letter, in which you asked whether money would be more acceptable than supplies. Ordinarily we say we prefer money because so many people do not know what to send, but when a box like yours arrives we are much more delighted with it than we would be with a check, because everything is available for use.

"Thanking you for your help, I am,

"Very sincerely yours,

"E. C. FULLERTON."

THE EDITOR of this page has a friend who calls himself a farmer-priest. And this is what he really is on a small scale—not a priest on a small scale, by any means, but a farmer owning and operating a demesne of ten fertile acres in the midst of which stands the farm-house, in this case a pretty and convenient bungalow. His congregation may be called semi-rural, and with a beautiful stone church the

environment is much like that of an English village. Lately in writing of his success with crops—his barrels of potatoes and fine vegetables—he said that he lived almost entirely out of his garden, and he thought that sometime the wisdom of the American Church might see its way to an innovation such as the glebe-lands of England. It might result in a class of farmer-priests who with the sustenance gained from these glebes could afford to live in very small villages; and thus the Church might exist in hundreds of places where now it is not known. Perhaps the return to the soil so much talked of and beginning to be practised may result in something of this kind. Theoretically it is a beautiful idea and would be still more beautiful could it ever come to pass. There are many priests, no doubt, who would be glad to find themselves in the freedom of a small village with a few acres of ground at their disposal, and there are very many women who would be contented and happy to bring up their children in this country style. Preaching and farming are rather complementary anyway: many a good sermon has come from contact with the soil.

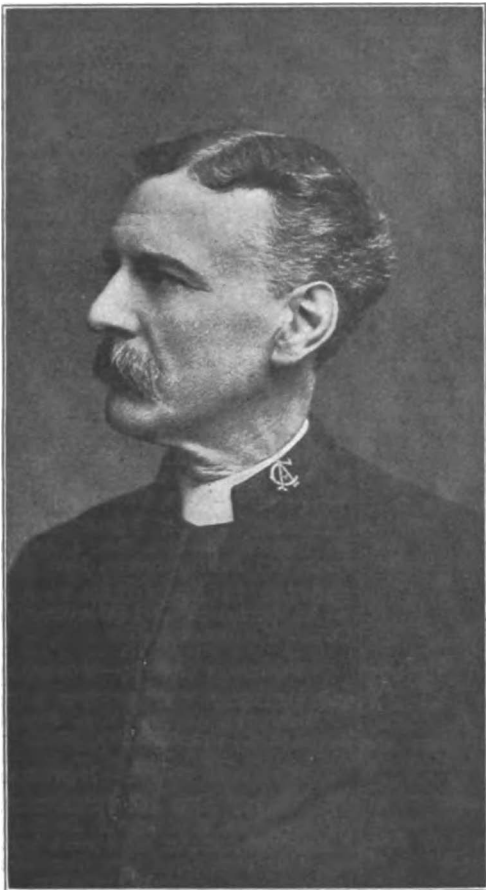
CHURCH ARMY WORK IN ENGLAND*

A LETTER BY THE REV. LYMAN P. POWELL, D.D.,
President of Hobart College.

London, England, September 3rd.

I AM only beginning to realize the full significance of this rare privilege of being the first American to make a first-hand study of the educational experiments and prospects in England and France in war time, and I am glad to pass on to you some of the impressions while still vivid.

My first week was given to the re-education experiments



REV. PREBENDARY CARLILE
Founder of the Church Army

among the blind, paralyzed, legless, and armless in the hospitals all over London; and, before I pass on to the study of Oxford and Cambridge and their prospects, I am giving a few days to the Y. M. C. A. and Church Army work.

Through the kindness of the American Ambassador I was at the formal opening to-day of the Eagle Y. M. C. A.

* This letter is the second in a series by President Powell and other Americans in England and France on special duty in connection with the war.

“hut” for Americans. It was a notable occasion. Dr. Page was at the church and the Y. M. C. A. Madame Paulsen and Lady Forbes-Robertson sang. The work of the Y. M. C. A. at the front was elaborately explained by the secretary for the American Expeditionary Force, and he brought the good news directly from France that in addition to the hundreds of “huts” already in operation at the front for the succor and good cheer of soldiers, there will be before winter opens 120 new “huts” for our boys in France, as well as many hotels open in Paris under Y. M. C. A. control for as many American soldiers as come.

But my primary interest as a Churchman was in the Church Army, still under the leadership of the noble Prebendary Carlile, who organized it thirty-five years ago and is still “going so strong” that, if only Americans as well as British will give him financial and moral support, he looks good for another generation. Before meeting him I fortified myself with literature, even proof sheets of a report not yet published. I had thus visualized the thousand Church Army centers, tents, and huts, from the far north near the Grand Fleet to the trenches on the west and the hot sands of Egypt south by east. I could see its fifty ambulances bringing in the freshly wounded, that “hut” in a Belgian prison vault, the rest “huts” even for the women who are substituting for their fighting men, the hostels for the men on leave, and the places where the war-made motherless and fatherless children receive Christian care.

To reading and preliminary discussion here and there, I added a visit to Hyde Park, to which the Church Army alone is ministering and helping the newly appointed women police to improve that vast vacation ground and redeem it from its earlier uses. I talked with soldiers, police, educators, and others. Everywhere the same story was told of such an illustration given by the Hyde Park recreation “hut” as makes the Army worth support.

But the best fortune came when Prebendary Carlile asked me to lunch with him when Lady Becket, with her appealing story, told with modesty and charm of her hospital at Dixmude. Chaplain Anderson, just back from the front, convinced us that the Christian message the Church gives must be added to all recreation work; the secretary of the S. P. G., with her happy recollections, pleasingly spoke of her own visit to the “States”; and then the all too brief talk with Miss May Doney, whose book of verse about to be republished in the States seems to have established her kinship with Crashaw, Vaughan, and all who have sung the mystery of life and the glory of the divine in the common-place. One English critic gives her next place to Mrs. Browning, and few lines Mrs. Browning ever wrote are more meaningful than such as these I have just read from Miss Doney’s pen:

“Take me, O world of sisters and of brothers!
Eat, drink my life’s slow-ripened utterings:
Give me the heaven of being a loaf for others,
A pitcher of the Everlasting Things.”

If any one still doubts the new strength of the kinship between English-speaking peoples he need only have had my experience to-day with this rare group. I wanted to hear about the religious work the Army does among the soldiers; I found out for myself quite incidentally, before the luncheon ended, that while religion is not forced on anybody it is never overlooked. Even during the meal Dr. Carlile read a passage from his well-worn Bible, simply to get our casual opinion as to its meaning. I wished to know about the farm out Hempstead way where many disabled soldiers are trained close to the soil and in part fitted for a better living; but first interest was for the time in America, our preparations for the war, how much help we can give, what our problems are. Then when the expert manager of the Church Army had me started telling stories of American interest in the war he transferred us all to the chapel for a continuation of the talk. Fortunately, I had the chance to give up some of the time allotted me to Chaplain Anderson, also set down to speak, and in his few minutes he made it evident that, beyond all other concerns of the Church Army, Prebendary Carlile has made supreme “that a man will be a better soldier of the King if he is also a good soldier of the King of Kings.”

There are many great days before me in England and in France; but no day can possibly be greater than this illuminating day has been.

LYMAN P. POWELL.

Church Kalendar



- Oct. 1—Monday.
 " 7—Eighteenth Sunday after Trinity.
 " 14—Nineteenth Sunday after Trinity.
 " 18—Thursday. St. Luke.
 " 21—Twentieth Sunday after Trinity.
 " 28—SS. Simon and Jude. Twenty-first Sunday after Trinity.
 " 31—Wednesday.

CALENDAR OF COMING EVENTS

- Oct. 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.
 " 17—House of Bishops, Chicago.
 " 23—Synod of New England, Cathedral Rooms, Cathedral Church of St. Paul, Boston.
 " 23—Church Congress, Cincinnati.
 Nov. 13—Synod. Province of Sewanee, Charleston, S. C.
 " 13—New York Dioc. Conv., Synod House, New York City.

Personal Mention

THE Rev. Dr. ALFRED W. ARUNDEL should be addressed at 145 West Twelfth street, New York City.

THE Rev. HARRY A. BARRETT has been appointed priest in charge of the religious and social work of the Seamen's Church Institute, New York City.

THE Rev. C. H. BASCOM has been called to succeed the late Rev. Scott Kidder, D.D., as rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y. It is understood that the Rev. Mr. Bascom has accepted his election and will enter into residence shortly.

THE Rev. R. F. BLACKFORD, who joined the Virginia hospital unit, has been in training at Fort Myer, Va.

THE Rev. A. M. EWERT has changed his address to 1086 Cherry street, Galesburg, Ill.

THE Rev. ERNEST WALTER FOULKES has accepted the rectorship of Christ Church, Rochdale, diocese of Western Massachusetts.

THE Rev. LATA GRISWOLD has accepted the rectorship of Trinity Church, Lenox, Mass., succeeding the Rev. William Lawrence Wood, who resigned in July to become chaplain of a Red Cross base hospital unit in France. He has entered upon his work and should be addressed at Grey House.

THE Rev. JOHN S. HAIGHT has accepted a call to Calvary parish, Bayonne, N. J., and will begin work in November.

THE Rev. FRANK R. JONES, for some time in charge of the Church of the Holy Comforter, Eltingville, Staten Island, has resigned and closed his work there on Sunday, October 7th. Mr. Jones retains his chaplaincy at the Willard Parker Hospital, New York City.

THE Rev. E. B. JOYCE, D.D., is assisting the Rev. T. A. Conover, rector of St. Bernard's Church, Bernardsville, N. J. His address is Basking Ridge, N. J.

THE Rev. JOHN L. LANGHORNE has been appointed to the charge of St. Paul's Church, Martin's Ferry, Ohio, and will begin work November 1st.

THIS Rev. FRANCIS F. LEE of Franklin, Va., has been elected president of the county Sunday school association of Southampton, which embraces all of the Sunday schools of each denomination in the county.

THE Rev. J. HOLMES MCGUINNESS, D.D., has resigned Grace Church, Monroe, N. Y., after a rectorship of twenty years. He still remains director of religious, educational, and social work on the estate of E. H. Harriman and rector of St. Paul's Church, Chester, N. Y.

THE Rev. JOHN S. MOSES, by appointment of the Bishop and the Dean of the Cathedral, has become the representative of the Cathedral and the diocese of Massachusetts at Harvard University.

THE Rev. F. C. RANDOLPH will have charge of the Mission of the Holy Spirit, Columbus, and St. Luke's, Granville, Ohio, after November 1st. Mr. Randolph will also work among the students at the Ohio University.

THE Rev. H. LANDON RICE will spend the winter in St. Petersburg, Florida, on account of the illness of a relative. During his absence from St. Alban's Church, Newark, N. J., the Rev. William Whiting Davis of New York City will be in charge.

THE Very Rev. HOWARD C. ROBBINS, D.D., Dean of the Cathedral of St. John the Divine, New York City, may be addressed at The Deanery, Amsterdam avenue and One Hundred and Tenth street.

THE Rev. JOHN G. ROBINSON has accepted a call to become assistant at St. Paul's Cathedral, Detroit, Mich., and takes up his work there early in November.

THE Rev. GEORGE S. VEST moves to his parish in Goochland and Fluvanna, Va., this week. Mr. Vest has for two years been financial agent of the Chatham Episcopal School, but returns to parochial duties, which for twenty-two years he has performed with great efficiency.

THE Rev. J. WALSH has taken charge of the Indian work in North Dakota which has been under the care of the Rev. A. McG. Beede.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., who spent his vacation at Waynesville, N. C., has returned to his work. During his absence the Rev. C. H. ASHLEY, of the Church of the Good Shepherd, Raleigh, N. C., carried on the work at Grace Church.

THE Rev. ARCHIBALD SPIERS WINSLOW has accepted a call to St. John's Church (not Calvary, as reported last week), Bayonne, N. J., and entered upon his duties as rector.

ORDINATIONS

DEACONS

SPOKANE.—At Grace Church, Ellensburg, Wash., at the close of the sessions of the Yakima deanery, Mr. W. A. SHARP was ordered deacon by Bishop Page. The Rev. Floyd J. Mynard presented the candidate, and also preached the sermon. The Rev. Mr. Sharp came to Ellensburg from England about twelve years ago, and has rendered singularly effective service as Sunday school superintendent, Church treasurer, and organist. A devout Catholic Churchman, his years of faithful service and much self-sacrifice, together with the clear consciousness of a definite call to the ministry, naturally led him to ordination. He has been lay reader at Roslyn and Cle Elum, and will continue his work there.

MICHIGAN CITY.—At St. James' Church, South Bend, on the feast of St. Michael and All Angels, MR. NICOLÒ ACCOMANDO, formerly a Methodist minister, was ordained to the diaconate by Bishop White. The candidate was presented by the Rev. Wilbur D. Elliott. The Bishop was the preacher and also the celebrant at the Holy Communion. Among the clergy who assisted in the services were the Rev. Messrs. Victor von Kubinyi, Wm. J. Cordick, and L. C. Rogers. Mr. Accomando will continue his work at the Italian mission of San Antonio, Gary.

PRIESTS

CENTRAL NEW YORK.—On Friday, October 5th, in the Church of the Good Shepherd, Binghamton, N. Y., the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of the diocese of Central New York, advanced to the sacred priesthood the Rev. JOHN DE LANCEY SCOVILL. The Bishop celebrated the Holy Eucharist assisted by the Rev. Charles B. Scovill, rector of St. Martha's Church, New York City, who acted as deacon, and the Rev. Theo. J. Dewees, rector of Christ Church, Binghamton, who acted as sub-deacon. The candidate was presented by the Very Rev. Henry C. Staunton, rector of the Church of the Good Shepherd, Binghamton, and the Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, preached the ordination sermon. The Litany was said by the Rev. T. R. Jones, priest in charge of St. Paul's Church, Endicott, N. Y., and matins was said by the Rev. John W. Crowell, rector of the Church of the Evangelists, Oswego, and the Rev. Frederick W. Dickinson of Groton. Mr. Scovill will take charge of St. John's Church, Cape Vincent, N. Y., on October 21st. While serving the term of his diaconate he has been in charge of the missions at Willowdale, Kendaia, and Romulus.

WEST TEXAS.—On Tuesday, October 2nd, in Grace Church, New York, the Rev. CLARENCE H. HORNER was advanced to the priesthood by the Rt. Rev. Hugh L. Burleson, D.D., acting for the Bishop of West Texas. The Rev. Charles

Lewis Slattery, D.D., rector of Grace Church, was the preacher, and the Rev. Francis B. Blodget, Professor of Old Testament in the General Theological Seminary, New York, was the presenter. The Litany was said by the Rev. Cedric C. Bentley, assistant at Grace Church, while the Rev. Edmund H. Carhart, Jr., read the epistle.

The Rev. Messrs. Slattery, Blodget, and Bentley united with the Bishop in the imposition of hands. The Rev. Mr. Horner sailed on October 3rd for France to engage in army Y. M. C. A. work.

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

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DEACON, NEW YORK.—Master of Arts (Pedagogy). Available now. Liberal, tactful, conservative English minister; preparatory, academic teaching, tutoring, or with Church work. Address **THE LIVING CHURCH**, 11 West 45th street, New York City.

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

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.

PRIEST IS AVAILABLE for Sunday supply work, in or near New York. Address **N.Y.P.**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

COMPETENT CHILDREN'S NURSE. References. Address Mrs. KUSTERER, 1860 Robinson E., Grand Rapids, Mich.

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ORGANIST AND CHOIRMASTER, Mus. Bac. (Durham, England.) F. R. C. O. (London) desires appointment with good organ. Reverent accompanist and keen Churchwoman. Accustomed to Choral Eucharist. Successful choir-trainer. Rectallist. Excellent testimonials. Address **M. G. V.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Exceptional experience as choir-trainer; boy voice expert; rectallist. Communicant. Accustomed to choral Eucharist. Highest references clerical and musical. Address **CHOIRTRAINER**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED as parish helper by young lady who has had some training and experience in Sunday school teaching and parish visiting. Best references. Eastern parish preferred. Address **G. F. S.**, 194 Washington street, Middletown, Conn.

POSITION WANTED AS COMPANION—housekeeper, mother's helper, or position of trust in household or school. References. Address L. K., care LIVING CHURCH, Milwaukee, Wis.

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

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

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NEEDLEWORK MAGAZINE

PLAIN AND FANCY NEEDLEWORK, 12 months for 35 cents, stamps; trial copy for 2 two-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

APPEALS

ALTAR HANGINGS NEEDED

The Altar Guild of St. Ambrose' Mission, Chicago Heights, Illinois, would like to receive donations of altar hangings. Any altar hangings would be appreciated. Address Miss ETHEL M. GREENFIELD, President, 1428 Schilling avenue, Chicago Heights, Ill.

FOR KINDERGARTEN SCHOOL

WHO WILL assist in good cause? The Rev. S. N. GRIFFITH of St. Augustine's Church, Kinston, N. C., is making an effort to establish a kindergarten school in connection with his church in Kinston and desires anything in the line of kindergarten work.

RETREAT

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

MEMORIALS

SCOTT KIDDER

Obit August 17, 1917

A letter addressed to his widow, Mrs. Scott Kidder, by the vestry of St. Luke's Church, Saranac Lake, N. Y., in accordance with a resolution adopted at a meeting of the vestry held August 25, 1917.

"Dear Mrs. Kidder:

"We, the vestry of St. Luke's, wish to express to you in some way our appreciation of all your deceased husband and rector of our church, the Rev. Dr. SCOTT KIDDER, stood for in this parish and community.

"His fine feeling, as a scholar and a gentleman of unusual attainments; his help and guidance, as a priest, whose faith was so pure and simple, that no argument could either shake or enhance it; his unselfish and unswerving devotion to the task he had set himself to, all combine to leave, in our hearts, respect and admiration for his person, and, in our community, a lasting thankfulness for his legacy to his parish of a sure foundation to build upon, far into the future.

"If the fact that we feel, too, in full measure, the great loss we, personally, and this parish have sustained, is of some solace to you in your deep affliction, we beg to extend it to you with open hearts and expressions of sincerest sympathy.

"Furthermore, just as you shared so intimately his life and work, so we cannot separate now our feeling for him from you, and beg that always, wherever you may be, you will rest assured of our most heartfelt respect and admiration, and of our best wishes and prayers for your future welfare.

"ARTHUR D. MANNING,
J. WOODS PRICE, M.D.,
STANLEY J. APPLEYARD,
CHARLES J. STICKNEY,
SEAVER A. MILLER,
FRANCIS B. TRUDEAU, M.D.,
JOSEPH L. NICHOLS, M.D."

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EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38. EDITION A. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.13. EDITION B. French Seal, red edge. Price, 2.50; by mail 2.68. EDITION B. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.18. ORGAN EDITION. Large type, size 12 x 8 1/2 inches, red or black leather. Price, 5.00; by mail 5.45.

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Sunday School Commission, 73 Fifth avenue.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

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

ROCHESTER:

Scrantom Wetmore & Co.

TROY:

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

BUFFALO:

R. U. Seldenborg, 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.

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Wm. Ballantyne & Sons, 1409 F. St., N. W.
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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.

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.

BOOKS RECEIVED

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

Thomas Y. Crowell Co. New York.

The Soldiers' Diary and Note Book. Containing useful information invaluable to the Soldier at Home and at the Front. 50 cts. net.

Fleming H. Revell Co. New York.

What the World Owees Luther. By Junius B. Remensnyder, D.D., LL.D. 50 cts. net.

Lothrop, Lee, & Shepard Co. Boston, Mass.

Anne of Brittany. The Story of a Duchess and Twice-Crowned Queen. By Helen J. Sanborn, Author of *A Winter in Central America.* With Introduction by Katharine Lee Bates, Professor of English Literature, Wellesley College. Illustrated from Photographic Reproductions. \$2.00 net.

PAPER COVERED BOOKS RECEIVED

Longmans, Green & Co. New York.

The God of Battles. A Soldier's Faith. Being an Attempt to Reveal the Power of God in War. By E. C. Crosse, C.F., D.S.O. With a Preface by General Sir Hubert de la P. Gough, K.C.B. 40 cts. net.

The John C. Winston Co. Philadelphia.

The Gospel of the Kingdom. An Outline for Missionary Study of the Bible. By Philip Mercer Rhinelander, Bishop of Pennsylvania. Paper, 35 cts.; cloth, 50 cts. net.

WAR COMMISSION MEETS IN THE CHURCH MISSIONS HOUSE

Discusses Co-ordination of War Agencies—Dr. Manning Addresses Sailors—Deaconesses Meet

New York Office of The Living Church }
11 West 45th Street }
New York, October 8, 1917 }

UNDER the auspices of the War Commission of the Church a conference of members of the Commission, bishops of ten dioceses, and three to five officers and representatives of Church agencies and societies was held in the Church Missions House on Tuesday evening, October 2nd. The Board of Missions, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help, and other associations were represented, about seventy-five persons being present.

Bishop Lawrence of Massachusetts presided; the Rev. Dr. George Craig Stewart of Evanston, Ill., was secretary.

The object of the meeting was to discuss ways and means for coördinating and fostering all kinds of work done by the various agencies of the Church, through the executive committee of the Commission. To secure the most effective service the representatives were encouraged to specify what they most needed for their societies' work, and how much money was needed to carry on the work. During the discussion many practical suggestions were made.

The Rev. Dr. John Mockridge of Philadelphia related some of his experiences and observations in the soldiers' camps recently visited. Bishop McCormick of Western Michigan, who is going to France shortly, was also present.

This was the initial conference of a series; others are to be held as need requires.

Bishop Perry of Rhode Island is chairman of the executive committee of the War Commission. For the present he will reside in New York City in order to further the work of his committee.

AT THE CATHEDRAL

The Very Rev. Howard C. Robbins, D.D., the new Dean of the Cathedral of St. John the Divine, went into residence on Monday, October 1st. Dean Robbins preached in the Cathedral on Sunday afternoon, September 30th, and again on Sunday morning, October 7th. There were no formal installation ceremonies.

DR. MANNING ADDRESSES SAILORS

The Rev. Dr. William T. Manning preached to a great congregation of 6,000 young sailors at the Naval Training Station, Newport, R. I., on Sunday morning, September 30th. The sermon was preached out of doors from a boat, which served as a pulpit, and in which stood the chaplain of the Naval Station, the Rev. Stanley C. Hughes, the Rev. Everett P. Smith, and the preacher. Nothing could have been more touching than the eager response of the young men.

In the afternoon Dr. Manning preached again in the large hall of the Y. M. C. A. building. Every seat was filled by the sailors. At night, by invitation of the war committee of the Y. M. C. A., Dr. Manning preached to the soldiers at Fort Adams. When the eventful day was over the rector of Trinity parish said that he had been much impressed with the work the Y. M. C. A. is doing.

ANNUAL CONFERENCE OF DEACONESSSES

Forty deaconesses met recently at St. Faith's House, New York, for their annual conference and retreat. The new warden of the school, the Rev. William E. Gardner, D.D., was present throughout the meetings and made all the graduates of the House, as well as the other deaconesses in attendance, realize his very real interest in their problems. Deaconess Phelps, Deaconess Clark, and Deaconess Hart of Hankow brought greetings from China, Deaconess Hart acting as secretary of the conference; and the other deaconesses represented every sort of work at home—colored work, rural, parochial, educational, and institutional.

The meetings began Wednesday evening with a devotional service and address in the oratory. Thursday was a day of conference, when one subject of discussion was the formation of the central committee of deaconesses by those present at the meeting at the General Convention in St. Louis. It was explained that this committee (which was only elected to serve for three years) had no power to bind the whole body of deaconesses, but was an attempt to draw them closely together and especially to strengthen those working in lonely and distant fields.

There are 211 deaconesses at work in the American Church. It was suggested that it might be helpful in dioceses where a number of deaconesses live within visiting distance to form diocesan chapters, with the Bishop's approval. Such a chapter is organized in the diocese of Los Angeles, and a letter from its president was read.

Thursday was a day of retreat, and the deaconesses will not soon forget the warden's addresses on Working with the Worker, nor the opportunities for common worship and intercession.

GRACE PARISH

At Grace Church last Sunday morning and evening the preacher was the rector of

the parish, the Rev. Dr. Charles Lewis Slatery. In the evening there was used for the first time a service compiled for use in time of war with a musical setting which has been arranged for Grace Church. The Choristers' School was opened on September 14th, and twenty-five boys are now in residence. Miss Edith de Vigne is beginning her work as housemother this year, having come to Grace parish from Bradford Academy, Bradford, Mass. In addition to the summer nursery, the usual fresh air work in the country, and the vacation schools at the chapel and neighborhood house, there has been war relief work during the summer in several parish departments. Nearly seven hundred sets of knitted articles have been completed and sent to the navy department. And each Thursday evening a Red Cross auxiliary has met in Grace House, making surgical dressings. A similar organization has been working at the Chapel.

PAGEANT AT ST. MICHAEL'S

On the Sunday following St. Michael's Day, the children of the Demonstration School, at St. Michael's Church, gave a pageant to interpret what the spirit of St. Michael stood for in their lives. On the steps of the choir stood the young St. Michael, as if he had stepped down from the stained glass window above the altar, attended by the archangels Raphael and

Gabriel, and called for a report of the Church school. One by one the children representing the different guilds came forward to report on their achievements and shortcomings, and received words of commendation and encouragement. After a special inquiry from St. Michael about what the Church school was doing for the neighborhood and the country, the pageant closed.

TRAINING SCHOOL ALUMNAE

The annual election of officers of the alumnae of the New York Training School for Deaconesses was held September 26th, at Grace Mission House, New York City. The officers are: President, Deaconess Thompson; vice-president, Deaconess Woodward; treasurer, Deaconess George; secretary, Deaconess Hyde.

COLUMBIA UNIVERSITY

In the list of special preachers at Columbia University the following appointments are noted: Bishop Lloyd, of the Board of Missions, October 7th; Bishop Hall, of Vermont, December 2nd.

DEATH OF MISS EMILY D. CHAMBERLAIN

St. Paul's Church, Chester, has recently lost through death one of its founders and most devoted supporters, Miss Emily Durland Chamberlain. To the endowment fund of the parish Miss Chamberlain left \$1,000.

BISHOP LAWRENCE PAYS TRIBUTE TO MR. HUNNEWELL

An "Unusual" Churchman—Revising the Hymnal—Letter from a Chaplain

The Living Church News Bureau }
Boston, October 8, 1917 }

TUCKED away in an obscure corner of the Evening *Transcript* last week was a remarkable tribute by Bishop Lawrence to a remarkable Churchman. Would that this tribute could be an additional chapter to Dr. Gardner's *Winners of the World*, or some book yet to be written, revealing that the best men in our nation are giving more than routine moments to the work of Christ and His Church!

The funeral service of Mr. Hunnewell was conducted last week by the Rev. Dr. William H. van Allen. Early in the forenoon there were two requiem celebrations of the Holy Eucharist.

Society is so full of conventional people, monotonously uniform in habits of thought, dress, manner, and character, that the presence of an unusual man is refreshing. Francis Welles Hunnewell was unusual. He was brought up in a home of wealth, on perhaps the most beautiful estate of its time in the country. Simplicity, however, was the dominant note in the Hunnewell family. He himself was content to have a roof over his head, a suit of clothes, an old hat, and enough simple food to eat. He wanted neither horses nor motors nor most of the accepted accessories of life. He could walk and sit on the piazza and enjoy his friends and nature.

His was a manner which frightened and oppressed the stranger, but which won the love of children: hosts of beggars, humble and distinguished, entered his presence with awe and came away with big cheeks.

His religious inheritances were Unitarian;

for a generation he had been a most devout worshipper at the Church of the Advent, and was the successor as senior warden of Dr. Shattuck and Robert C. Codman. He was twice happily married and twice deeply bereaved; he quietly and cheerfully walked his lonely path these many years. Childless, he was the princely patron of the Children's Hospital, its president for many years. The House of the Good Samaritan, where the personal touch and spiritual sympathy have always accompanied the care of surgeon and nurse, owes a large part of its building to him.

When the diocese of Massachusetts was divided and the western half was set off, the eastern diocese determined to do an unusual thing—to make a gift to the western diocese of \$100,000. Mr. Hunnewell, who never used a stenographer, and at the same time disliked writing, who was chairman of the directors of the C., B. & Q. railroad, director of the Hospital Life Insurance Company, known for his business ability, passed a whole summer on the piazza of a hotel in the White Mountains writing with his own hand personal letters to Churchmen and Churchwomen, and in the autumn reported that the \$100,000 was in the bank. The diocese gave it; he raised it.

He was unusual in a way that ought to be usual. Capitalists in the East have made fortunes in the West, a generation ago in railroads, later in mines, and most of them have been willing to let the workingmen who have helped make their fortunes live in squalid towns, without hospitals and churches. Not so Mr. Hunnewell. Along the lines of the C., B. & Q. railroad are cities, villages, churches, and parsons who know him as their benefactor: and many there are who, having received gifts from him anonymously, know him not.

Some men grow old with years. Mr. Hunnewell's body weakened, but his temper

was always young. Nephew and nieces, grandnephews and nieces, friends' children and grandchildren hung about the lone man, unconscious that, while he was their ideal of kindness and bounty, they were his joy.

He died as he lived, quietly, with serenity and in the faith.

THE NEW HYMNAL

Mr. Richard G. Appel, organist and choir-master of the Episcopal Theological School of Cambridge, has been appointed a member of the advisory committee on the publication of the new Hymnal authorized by the last General Convention. The committee is meeting this week at University Club, Boston. Dr. Miles Farrow is chairman.

LETTER FROM CHAPLAIN SHERRILL

The Rev. Dr. Alexander Mann of Trinity Church, Boston, quotes in his calendar a letter from the Rev. Mr. Sherrill:

"We are well and comfortably situated. Our food is good U. S. Army food, and as a whole the unit is in good health. The men of the unit have formed themselves into a club, and now they will be a sort of 'Trinity Club,' to run their own affairs with Major Cabot and myself on the advisory board. They are all much interested in the plan, and the trips to the city with all that that implies are at a minimum. The Trinity equipment has made the start possible, and now they will support the club themselves. It has been very much worth while."

Mr. Sherrill writes that a number of base ball nines have been organized and the rivalry is keen. He expresses some anxiety as to the possible fate of a number of Frenchmen who are so interested to see the American game that they crowd round the catcher, and are quite likely to become hospital patients as the result of contact with a "foul tip!"

"He tells me," Dr. Mann continues, "that the Sunday services are well attended, and that the spirit of the unit is fine in every way. As chaplain, as postmaster, and censor, as the superintendent of amusements, as a Christian minister, a man and a friend, Mr. Sherrill is doing his work, just as we who love him knew that he would do it, in simple, manly, sane, and cheery fashion. May God bless him and keep him, and in good time bring him safely home again."

MISCELLANEOUS

The Rev. Artley B. Parson, formerly curate of St. Paul's Cathedral and chaplain of the student work of the Church in Harvard University, who went to the Philippine Islands in December, 1916, to assist Bishop Brent in special missionary work, has been called to become Dean of the Cathedral of St. Mary and St. John, Manila, following the resignation of Dean C. W. Clash. Mr. Parson spent three months assisting at the Cathedral in Manila and at St. Luke's, the native church, and has just completed four months' work in Zamboanga, Mindanao, the center of the Moro work in the Southern islands.

On Sunday, October 7th, Rev. George J. Prescott completed forty-three years' work as rector of the Church of the Good Shepherd, Cortes street, Boston.

RALPH M. HARPER.

DEATH OF CHANCELLOR OF MISSOURI

THE HON. FRANCIS J. McMASTER, chancellor of the diocese of Missouri, and member of the Court of Review of the Province of the Southwest, died at the home of his brother, E. W. McMaster, near Pocomoke City, Md., in the early morn of the 29th of September. The body was carried to St. Louis and was buried from the Cathedral on Tuesday morning, October 2nd.

DIOCESAN WAR COMMISSION GATHERS IN PHILADELPHIA

Approves Plans and Adjourns Subject to Call—Divinity School Opens with Attendance Reduced by War—Deaconess House

The Living Church News Bureau }
Philadelphia, October 8, 1917 }

THE proposed War Commission of the diocese of Pennsylvania was successfully launched on Monday, October 1st. Those present were the Bishop and Bishop Coadjutor, the Rev. Messrs. Harding, Lewis, Mockridge, Montgomery, Walenta, Walker, Washburn, of the Clergy Reserve Corps, and the Rev. J. A. Hart; Messrs. Edward H. Bonsall, Allen Evans, J. F. Fahnestock, Reed A. Morgan, Arthur E. Newbold, A. D. Parker, C. R. Woodruff. Others who were not able to attend this meeting but who have signified their intention to participate are the Rev. Dr. Tomkins and Messrs. S. F. Houston, Wm. H. Jefferys, M.D., Francis A. Lewis, Thomas McKean, Arthur V. Morton, C. L. S. Tingley, Charlton Yarnall. The present members of the Clergy Reserve Corps will become members of the Commission. Reports were made on the work of the Clergy Reserve Corps and on the demands upon the Church in the present war work. The call of the Church War Commission, which has been recently formed, for \$500,000 for the prosecution of this work over the country was discussed. The general project of the meeting was unanimously approved and adjournment was made subject to the call of the Bishop. The next meeting will probably be held on October 12th, when organization will be effected.

It is planned to merge the work of the present Clergy Reserve Corps into that of the new Commission, which will also take hold of the larger activities which are now coming upon the diocese in this enterprise.

PHILADELPHIA DIVINITY SCHOOL

The Divinity School opened formally on Friday, September 28th, with the Holy Communion and an address by the Dean. All the professors were in their places, and a larger number of students than had been anticipated.

The total enrollment in the undergraduate department is, of course, materially affected by the war. Twelve men had been formally listed for the junior class, but during the summer about half enlisted in some branch of the national service. There are at present thirty-three undergraduates enrolled; a falling off from last year of approximately 25 per cent.

There are no notable changes in the curriculum. Dr. Mitman, who acted as instructor in Religious Pedagogy last year, is resuming his work, to the great delight of the students and faculty.

The war is delaying the project for the removal of the school to its new site, but the committee in charge is hopeful that the plans may be fully realized in due time.

The faculty of the school through its chairman, announces the continuation of the courses leading to advanced degrees, which were so successfully inaugurated last year and in which over thirty of the clergy were enrolled for a part or the whole of the lectures. A brochure containing full information concerning post-graduate work has just been published by the school and may be obtained on request, from the Rev. Dr. Yerkes.

The lectures are to be given at the Church House on successive Mondays, on and after October 8th, as follows:

History of Religions—Religions of Greece and Asia Minor. Dr. Yerkes, 10:30 A. M.

Systematic Divinity—Constructive Studies in Doctrine of Atonement. Dr. Foley, 2 P. M.

Liturgics—Services and Service Books. Dr. Robinson, 3 P. M.

Each course consists of fourteen lectures, with an examination for enrolled students, and counts one-half unit of credit.

DEACONESS HOUSE

The Church Training and Deaconess House Philadelphia held the opening service of its school year in its chapel on Wednesday afternoon, October 3rd. Bishop Rhineland, in addressing the students, took for his text: "In your steadfastness ye shall win your souls." The timeliness of the subject was emphasized by reference to our soldiers who, by steadfastness to their duty, and high ideals, are finding and gaining possession of their better selves; as the nations also, which are engaged in the present war, by steadfastness to moral principles and purposes, are discovering and developing their real souls. The students were urged to apply this principle, and to attain this divine promise by steadfastness in study and work.

The new students form an unusually large and interesting junior class, and that these

twenty women come from ten different dioceses indicates the far reaching influence of this training house.

The Deaconess Retiring Fund Society held its annual meeting before the service. Trustees and officers were appointed for the year. The treasurer, Mr. Arthur E. Newbold, made an encouraging report, and suggested some improvements in financing the society. Six retired deaconesses are now receiving annuities.

OPENING OF DEVON MANOR

A new girls' school, known as Devon Manor, with Bishop Suffragan Garland as chairman of the board of directors, was opened at Devon last Wednesday evening. Senator Philander Knox acted as presiding officer, and was introduced by Bishop Garland. Among the speakers was ex-President Taft. There was a large gathering of the leading people of Philadelphia. Among the directors are the names of the leading financiers, business, and professional men. The patronesses, who acted with the board of directors as hosts for the opening evening, were among the foremost social leaders of the city. The school is starting with promise of great success.

PARISH RECEPTION AT OVERBROOK

The vestry and parish council of the Memorial Church of St. Paul, Overbrook, tendered a reception to the Rev. and Mrs. Robert Norwood, who have recently come to that parish. A large number of the clergy of the city, friends of the rector and his wife, and members of the parish wished them a successful career.

EDWARD JAMES MCHENRY.

CHICAGO PARISH INAUGURATES EFFORT TO ENROLL SLACKERS

Bulletins are Used—Display of Books and Designs for Church Embroidery—Deaths

The Living Church News Bureau }
Chicago, October 8, 1917 }

THE rector and the parish of the Church of the Epiphany are making an extensive and determined campaign to get hold of what they call the "slacker Episcopalians" in their closely settled district on the West Side. As an advertising method of the campaign, the parish is publishing a series of bulletins every two weeks for six months. The subject matter of these little pamphlets, the first of which has just been issued, is prepared by the rector (Rev. H. W. Prince), and edited by an advertising company. Bulletin number 1 begins with these compelling statements and appeals:

"There are 32,000 communicants of the Episcopal Church in the diocese of Chicago. The Bishop believes there are an equal number of Episcopalians not listed at all in the churches' records; where are they? Do you know any of them? Will you help find them, and place them?"

"First of all: Give this bulletin to a Church friend of yours who does not go to church; tear off the little blank on page 7; write his name and address—or hers—and mail it to the Church.

"This will cost you five minutes of time and a two cent stamped envelope.

"Will you do it?"

"We are after the 'Strayed Sheep'.

"The Bishop's belief constitutes a challenge to a live Church. We are taking up the challenge for the West Side. We are the largest Episcopal Church on the West Side. We have room for plenty of people. This bulletin is a medium for reaching them. "But it cannot work alone. It needs the human element of careful placing and genuine backing. This is what you can do in helping to reach the 'strayed sheep'."

The Epiphany has a publicity team, "boosters", the bulletin calls them, "ready to back the rector and the parish in progressive undertakings, who are pretty tired of the fellows who belong to a Church, but who do only one or two things—or both; stay away or knock." An extract from the rector's sermon of the Sunday before is printed in the bulletin, together with announcements of the Sunday services, of the meetings of the parish organizations and societies, and of plans for the children.

CHURCH EMBROIDERY AT THE CHURCH CLUB

Through the interest of the Rev. Luther Pardee there have been put in the Church Club rooms, under the care of the secretary, Mrs. Dingman, several books on Church embroidery, among them two rare volumes by the late Anastasia Dolby, and a large collection of designs for embroidery and laces. Many of these designs are full working size, and others can be adopted, or will further the motive for original designs to artistic workers. This collection is intended for the use of Church workers in the diocese of Chicago, who wish to provide embroideries for the churches of the diocese. There are also patterns for albs, chasubles, cottas,

Sunday school banners, etc. These designs may not be taken from the club rooms, but tracings may be made, and the books may be used there. It is probable that several books on lettering and illumination may be added to the collection.

RELIGIOUS EDUCATION

On behalf of the diocesan Board of Religious Education, the president, the Rev. Charles H. Young, has written to the clergy of the diocese asking their continued cooperation in furthering the *Christian Nurture Series* in their parish schools, and assuring them of the aid of the diocesan board. A large number of our schools are using the series.

The Church School of Religious Instruction opened on Thursday evening, October 4th, at St. James' parish house.

Conferences for primary teachers are being held in the second Saturday afternoon of each month in the Church Club rooms at two o'clock.

DEATH OF PIONEER CHURCHWOMAN

Mrs. John Milne, who helped organize St. Matthias' Church, Fairbury, Ill., and who worked for the mission until prevented by illness and old age, died on September 11th, and was buried at Fairbury on September 13th, the Rev. A. E. Selcer, rector of Grace Church, Pontiac, officiating. Mrs. Milne was one of the pioneers among Church women in this diocese.

A TRAGIC DEATH

Mr. Barton O. Allen, superintendent of the Church school of St. Andrew's parish, was killed in the recent daring raid on the Winslow Company's pay roll funds on the West Side. Mr. Allen's tragic death has been a sad blow to the parish. He was the son of the junior warden of St. Andrew's.

ST. AUGUSTINE'S, WILMETTE

The Rev. Frank E. Wilson, rector of St. Augustine's, Wilmette, is preparing to spend several months in Camp Grant, Rockford, Ill. At the Bishop's request the vestry have granted him leave of absence and he will go under special appointment of Bishop Anderson to represent the Church in the camp. Mr. Wilson has also been delegated by the Four Minute Men's organization of the state to organize a Four Minute Men's campaign among the soldiers.

CHURCH OF THE REDEEMER

On St. Cyprian's Day, September 26th, St. Cyprian's Guild of Acolytes of the Church of the Redeemer held its annual supper and meeting. The following Sunday at solemn Evensong ten new members were formally admitted before the altar by the rector, the Rev. Dr. J. H. Hopkins, and the sermon was preached by the Rev. H. E. Batcheller of Trinity Church.

UNIVERSITY PREACHER

The Bishop of Michigan will be university preacher at the University of Chicago on November 18th and 25th.

H. B. GWYN.

"ARMAGEDDON" IN MEMPHIS

A REMARKABLE spectacular pageant and drama entitled "Armageddon" was given for the benefit of the Red Cross in Memphis late in September and proved a wonderful success. The pageant is described as "a drama without words, in the conception of which idealism and realism, regardless of technical limitations, share equally." The author is a well-known Churchwoman, Mrs. Annah Robinson Watson. Hundreds of men and women participated, and so great was the enthusiasm engendered, that at the con-

clusion of the last performance the author was called before the foot-lights where, in the midst of thundering applause, she received an eloquent tribute of appreciation with flowers and a handsome loving-cup of silver.

The scene is the never ending conflict between good and evil, in which the forces that led to the present war are factors, and America entering the war is the introduction to the final scene in which the forces of evil waver and are conquered. National airs conclude the presentation.

It is understood that arrangements will be made whereby the drama can be staged elsewhere under local auspices. Applications should be addressed to Mrs. Watson at 132 Montgomery street, Memphis, Tenn.

SUPPLEMENTARY MEETING OF THE HOUSE OF BISHOPS

INFORMATION has already been printed as to the call for a special session of the House of Bishops to be held in Chicago beginning Wednesday, October 17th, for the purpose of filling vacant bishoprics and other routine business. A new call has now been sent by the Presiding Bishop on the suggestion of a memorial signed by all the bishops in the Province of Washington asking subsequent meetings "for spiritual counsel and conference." This memorial is understood to have been circulated in the expectation that it would be received by the Presiding Bishop before the formal call for a session of the House had been issued, and that it could therefore be made a part of the formal call. Having been received too late for the purpose, the Presiding Bishop has now requested informally of each of the bishops that he would so arrange his time that the important matters growing out of the war may receive the careful attention either of the House of Bishops formally or of the bishops in informal conference.

The memorial from the bishops of the Province of Washington to the Presiding Bishop is as follows:

"We, Bishops of the Province of Washington, believing that a meeting of the House of Bishops at this critical period in the history of the nation and of the Christian Church would be of great spiritual help and stimulus to ourselves and to the Church at large, do respectfully request:

"That you call together the Bishops of the American Church in special meeting for spiritual counsel and conference; For a period of not less than seven nor more than fourteen days; To be convened somewhere at your discretion in the middle West, and not later than the first week in Advent, Nineteen Hundred and Seventeen."

An explanatory statement from the Bishop of Pennsylvania gives the information contained in the first paragraph above and adds:

"These facts are all known to the members of the House of Bishops, but in order that we, at our session which will open in Chicago on Wednesday, October 17th, may have the benefit of the prayers of the whole Church on the preceding Sunday, and during each day of our session, I requested and received the permission of the Presiding Bishop that the Memorial might be published in the Church papers in the issue of the second week of October."

BERKELEY DIVINITY SCHOOL NOTES

THE SIXTY-FOURTH YEAR opened on September 18th with Evensong and an address by Professor W. P. Ladd, the Acting Dean. Sixteen students from eight different dioceses are in attendance, beside the six members

of the senior and middle classes who are on leave of absence and serving in the army or doing Y. M. C. A. work among soldiers or sailors. The faculty is strengthened by the inclusion of several new members. Dr. Dickinson S. Miller, of Columbia University and the General Theological Seminary, has undertaken to deliver two courses of lectures, The Church and Contemporary Thought, and The Christian Message and its Delivery, a study in homiletics. The Rev. George Israel Browne, of Lancaster, Pa., is alumni lecturer in Pastoral Theology. The Rev. Percy V. Norwood, holder of the John Henry Watson fellowship, who has spent the past year in postgraduate work in Oxford, beside doing some Y. M. C. A. work at army camps in England, will pursue his studies at the school and assist Dr. Duncan B. Macdonald, who is to continue his courses in Old Testament history and exegesis. As no men have elected Hebrew, special emphasis will be laid upon the study of the English Bible. More time than hitherto is also to be spent upon Homiletics, a thorough training in extempore speaking is being given in class, with an opportunity for extempore discourses from the students in chapel. Vacation has afforded an opportunity for extensive improvements in the buildings, the installation of electric light, a new steam-heating plant, etc. Professor and Mrs. Ladd have taken up their residence in the Jarvis House.

DEATH OF REV. DAVID HOWARD

THE DIOCESE of Easton met with severe loss on Monday night, September 27th, in the death of the Rev. David Howard, president of the Standing Committee, at the rectory in Salisbury.

Mr. Howard had been in failing health since early spring, and his last public service was held on Easter Day. He was born the 11th of April, 1850, and was ordered deacon by Bishop Scarborough in 1876, in Christ Church, Philadelphia. He was priested by Bishop Alfred Lee in Laurel, Del., on the 2nd of June, 1880, and afterward served parishes in the dioceses of Pennsylvania, New Jersey, Delaware, and Easton. Since 1902 he has been rector of St. Peter's Church, Salisbury, Md. He was a member of the General Conventions of 1889, 1907, and 1913.

Burial was from St. Peter's Church on the 27th ult., Bishop Adams officiating, assisted by the Rev. Louis L. Williams, rector of Pocomoke parish.

HOW ONE COMMUNITY EQUIPS A CLERGYMAN FOR WAR SERVICE

THE REV. WILLIAM B. LUSK, rector of St. Stephen's Church, Ridgefield, Conn., recently decided to accept work with the Y. M. C. A. among the American troops in France. Promptly as his decision was made known the parish granted him seven months' leave on salary, with supply provided in the interim. Mr. Lusk then asked them for a Y. M. C. A. army hut, costing \$10,000, and the amount was oversubscribed in three days. In the interest of Church unity and good fellowship the lists were opened to the whole community. As a result the Roman Catholic Church sent to our committee \$220, the Congregationalists sent \$57, and the Methodists \$29.75. The parish has contributed more than \$15,000 to take care of the work during the rector's absence, to pay his traveling expenses, maintain him on the field, procure comforts for those with whom he will be thrown, and erect and maintain for a year a Ridgefield army hut.



SECOND SYNOD OF THE PROVINCE OF THE PACIFIC, SEPTEMBER 19TH TO 23RD
Bishops, delegates, and members of the Woman's Auxiliary at St. Michael's Cathedral, Boise, Idaho.
[See THE LIVING CHURCH of October 6th, page 728.]

DEDICATION OF PARISH HOUSE OF CHRIST CHURCH, HARTFORD

WITH SIMPLE and yet dignified services the new parish house of Christ Church, Hartford, Conn. (Rev. Samuel R. Colladay, rector), was dedicated on Friday afternoon, October 5th.

When the hour appointed for the exercise arrived, the auditorium, which has a seating capacity of about four hundred and fifty, was filled with that number of invited guests. The procession of choir, wardens, vestrymen, parish clergy, Bishop, and Suffragan Bishop entered singing Hymn 483. Bishop Brewster pronounced the invocation. Prayers were then read by the Rev. John H. Rosebaugh, assistant minister.

Bishop Brewster in his address paid a fitting tribute to the late rector, the Rev. James Goodwin, D.D., whose earnest hope had been to make the finished parish house a centre of larger help in the work carried on by Christ Church, and to the late James Junius Goodwin, in whose memory the house is erected, characterizing him as a faithful Churchman and Christian gentleman. The Bishop then spoke of the parish house as an adjunct of the Church, that it stands for the thought that salvation means more than merely caring for one's own soul. The Church stands for the Fatherhood of God, the parish house for the brotherhood of man. It is the agency of social Christianity, and the proper place for innocent enjoyment and recreation. The parish house is expressive of a religion that is not shut up or confined in the Church. It is a symbol that the Church is not holding itself apart from the duty of a religion that is going to transfigure daily life, "bringing them together" upon terms of liberty, equality, and fraternity. It is a means of bringing the children of God nearer to each other, a witness of the brotherhood of man for the sake of the Great Elder Brother. At the conclusion of the Bishop's address, Miss Von Dresser, *prima donna* of the Chicago Opera Company and a protégé of the late Mr. Goodwin, sang.

The Rev. Dr. Luther, president of Trinity College and warm personal friend of the late Mr. Goodwin, made a feeling memorial address. "It is quite impossible for one man to tell the story of another man's life, and it is equally impossible to analyze another man's character. Beyond all our knowledge is the individual conscience whose workings are known alone to God. I might characterize him as the mighty dynamo, as power without noise, treasure hid in the silent hills which men may seek and find for many years to come."

Mr. Walter L. Goodwin, acting for his

mother, made the gift of presentation of the building to the rector, wardens, and vestry of Christ Church, stating that provision was being made with a building trust company for an adequate endowment which would take care of its maintenance.

The rector in suitable words accepted the building, referring in his address to the words used at the laying of the cornerstone by the late rector.

Then followed the act of dedication by Bishop Brewster, after which Prayers, the benediction, and a hymn brought the proceedings to a close.

The James Junius Goodwin memorial parish house of Christ Church, Hartford, is erected by his wife, Mrs. Josephine Sarah Goodwin, in memory of her husband, who for his lifetime was a member of Christ Church parish and for many years its junior warden. The building, erected of Portland sandstone, to correspond with the material in use in the church, is situated immediately west of that edifice on Church street. It was designed by Philip L. Good-



GOODWIN MEMORIAL PARISH HOUSE
Christ Church, Hartford, Conn.

win, the late Mr. Goodwin's son, who was associated with the architects of the building, Delano and Aldrich of New York City. Its cost with furnishings has been in the neighborhood of \$300,000. The entrance to the building is through a spacious vestibule, on one side of which is a small lecture room and on the other the rector's room and stairway. To the rear, the main floor is taken up with a large auditorium and gallery across the end. This is fully equipped with a stage, dressing rooms, toilets, etc. The basement is fitted up for a men's club, with a lounging room, billiard room, bowling alley, shower bath, lockers, toilets, and one room especially fitted up for the local Castle K. O. K. A. There is also in the basement a large dining room with sewing room and kitchen. On the second

floor the whole front is given over to a room 60 by 30, fully furnished and designed for the use of the several women's organizations of the parish. This room has also its own kitchenette, closets, toilet, etc. On the third floor are a suite of rooms for the curate, rooms for the janitor, etc. On the top of the auditorium there is a roof garden. The whole house is completely furnished in most excellent taste, under the direction of Miss Amy Fisher of New York City.

As one enters the vestibule the eye meets an impressive bronze memorial tablet which bears a clear-cut medallion of the late Mr. Goodwin and beneath it the inscription:

"THIS HOUSE IS ERECTED IN
LOVING MEMORY OF
JAMES JUNIUS GOODWIN
1835—1915
A LIFE-LONG MEMBER OF CHRIST CHURCH
THOSE WHO KNEW HIM AND MANY WHO KNEW
HIM NOT WERE BETTER THAT
HE HAD LIVED"

LETTERS OF BISHOP ISRAEL

BISHOP ISRAEL, who safely crossed the ocean and the English Channel, has written home a number of letters telling of his trip. Some of these are printed in a late edition of the Cathedral *Leaflet*, and make interesting war-time reading.

"This is a wonderful and curious experience," writes the Bishop on shipboard. "We talk of the danger, even joke over what may happen, but no one seems afraid—not even the ladies, of whom we have some ten aboard. From yesterday on we are instructed to hook stateroom doors ajar, in order that they may not jam and imprison us should we be torpedoed. From to-night on we are advised to sleep in at least part of our clothing, and to keep our warmest things ready to put on quickly. At the same time, we are told to 'take time to dress,' as 'the Baltic is likely to sink slowly!' All these instructions are given us at boat drill in a perfectly matter of fact way, and received in the same way. There is no bravado or boasting, but just simply a quiet recognition of the need for preparedness. I would not write you all this were it not that if you ever receive this letter I shall long since have landed, and you need not worry. As I write in this beautiful salon, passengers are reading, smoking, playing cards, and chatting as if no danger existed."

While in London, Bishop Israel saw the parade of American troops, and listened to the speech by Mr. Henderson in the House of Commons, and to those of Mr. Lloyd George and Mr. Asquith in reply. "Rural England," he writes, "looks as calm and

beautiful as if war had never been. You notice the predominance of older men at the stations, and women workers. A woman punched my ticket in the most matter of fact way at the Liverpool station gate. Old men were conductors on our train, but at one station I saw a woman porter handling luggage. Here in London soldiers and officers were everywhere in evidence, wounded and well alike. English and Highlanders and Canadians I saw everywhere to-day. The 'buses seem still to be driven by men, and there are still some male conductors, but for the most part young women in differing but attractive dress appear in charge. On one line I noticed the girls looked neat and attractive in short skirts and long black boots, and an 'ulster effect', brown linen or muslin, coat reaching to the knees and belted about the waist. A broad-brimmed felt hat completed a really very attractive costume. On the railroad I saw also young girls employed in cleaning cars, in trousers, overalls, and smocks. We met girl 'messengers boys' on the street here also, and a young woman was running the elevator at Brown's Hotel. The hotel menus are very simple, and the portions small and the prices high. The streets are not nearly so crowded as when Mrs. Israel and I were here, and tourists are noticeable by their absence."

A letter from Havre is dated August 23rd. "It is very interesting here, and yet life moves on much as usual, except for soldiers everywhere, and many, very many, signs of bereavement. We reach Paris to-night. Met children parading with French, English, and American flags, a dear, solemn little bugler in front, who, with all the others, saluted us in our uniforms. "Am well. Love to all."

AT THE CHURCH CONGRESS

THE REV. PROFESSOR LEWIS has been obliged to cancel his appointment as essayist at the coming Church Congress on Essentials for Continuity in the Ministry. His place will be taken by the Rev. Frederick A. Wright. Bishop Francis has been asked to take Bishop McCormick's place as speaker on Religious Conditions in the Middle West.

The secretary of the Congress announces that visitors from New York can most conveniently travel on Monday morning by way of the Pennsylvania railroad. Particulars as to free accommodations, etc., may be obtained from the Rev. G. A. Carstensen, D.D., Riverdale, New York City.

PATRIOTIC SERVICE AT EPIPHANY, WASHINGTON

A PATRIOTIC SERVICE, described especially as a "Military Service", was held in Epiphany Church, Washington, on Sunday night, September 30th, to which the soldiers and sailors of the United States were especially invited. Dr. McKim, the rector, spoke sympathetically of the work lying before the military forces of the United States and gave them words of encouragement. General W. C. Gorgas, Surgeon-General of the United States, also spoke, while Sergeant Walter F. Smith, assistant leader of the Marine Band, assisted in the music, which was of a patriotic nature. There was a large attendance.

REPORT OF RELIEF IN SERBIA

THE SERBIAN RELIEF COMMITTEE OF AMERICA, of whose honorary committee Bishops Nelson, Brewster, and Lawrence are members, has presented a report of its work

for the thirteen months ending July 31st. It has received \$103,439.72, with an additional \$225.40 in gifts in kind. In addition it estimates at about \$15,000 the free transportation of its supplies to Salonika, while its expenses, including those of its representatives abroad, amount to \$16,467.22. The report also narrates the methods by which the relief provided has been transported to its destination, and urges generous response to the ever-growing demands of the work among this most unhappy people.

AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE September meeting of the board of trustees of the American Church Building Fund Commission, the Ven. R. Bowden Shepherd was elected a trustee to fill the vacancy caused by the death of Bishop Nelson. Gifts, grants, and loans amounting to \$22,695 were made to parishes and missions throughout the Church. Further consideration was made of the revision of the constitution and by-laws, with a view to extending the usefulness of the commission, final action deferred to the November meeting.

ILLINOIS CLERGY VISIT MEN IN AVIATION CAMPS

OUR CHAPLAIN at the University of Illinois, the Rev. John M. Page, is doing all that he can for "the boys" in the aviation camp at Rantoul and the aviation school at the University in Champaign. Church people having sons or friends attending this camp and school are requested to send their names to Mr. Page, who will be glad to minister to them. The Rev. William H. Tomlins is the priest in charge of St. George's, Belleville, where the other aviation field in Illinois is situated, and he will be glad to receive the names of any Church boys who are attending that camp. His address is Granite City, Illinois.

SENATE ASKS DAY OF PRAYER

THE PRESIDENT has been called upon to appoint a national Day of Prayer by a resolution unanimously passed by the United States Senate, September 13th. The resolution was introduced by Senator Henry L. Myers of Montana:

"Whereas, The people and government of the United States are now engaged in the greatest war of history, which, in its determination is fraught with great results for good or evil, not only to the people of this country, but to the people of the whole world, and which is the greatest undertaking upon which this country has ever embarked; and

"Whereas, This country is about to engage in preparing for war and will soon be sending abroad to the theater of war great numbers of our young men, there to take part in the sanguinary conflict and offer their lives in defense of their country's rights; and

"Whereas, It is in accordance with the customs and traditions of this country as a Christian nation and has heretofore been the practice of this country upon engaging in war to set aside a day, by official proclamation, for prayer for the aid of the Almighty; Therefore be it

"Resolved by the Senate (the House of Representatives concurring), That the President of the United States be, and he is, requested by Congress to issue a proclamation, designating a day of prayer and calling

upon the people of this country on such a day to assemble in their various places of worship, and there offer prayer to Almighty God for the success of our armies and victory for our cause in this great conflict."

The House referred the resolution to the Committee on Military Affairs, before which a hearing was recently held. Dr. James S. Martin, superintendent of the National Reform Association, appeared in behalf of the resolution. Some opposition to its wording developed, particularly to the phrase "a Christian nation". In answer to a question as to what indications there are that this is a Christian nation, Dr. Martin replied:

"The use of the oath, with its solemn appeal to God, in our courts of justice and in the induction of men into civil office; the employment of chaplains in our navy and army, in our reformatory, penal, charitable, and benevolent institutions, and in our State and national legislative halls; the Christian laws upon our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., each and all of which practically every court in the land that has passed upon them declares to be founded on the ten commandments or, strictly speaking, the third to the ninth inclusive; the religious inscriptions on our coins such as 'In God we trust', and likewise on our public buildings, paid for as they are out of the public treasury; the reading of the Bible in the majority of the schools of our country; the acknowledgment of God in almost all of our State constitutions; the decision of numerous civil courts that Christianity is a part of the common law of the land, and the decision of the United States Supreme Court that this is a Christian nation; our annual Thanksgiving proclamations and observances, and also our fast day observances in times of peril from war and pestilence, and our days of humiliation and prayer in such crises in the nation's history as that in the midst of which we now find ourselves and for the observance of another of which days we are asking in the resolution before you."

FOOD CONDITIONS IN PERSIA

A CABLEGRAM from Tabriz, in West Persia, signed by the Rev. William A. Shedd, D.D., Mr. William T. Ellis, and others, declares that food conditions in West Persia are ominous. The committee of relief workers there asks that \$300,000 be sent at once to purchase available grain before further rise in prices. The food problem will be more acute this winter, although at present food may be bought for from \$25 to \$30 a load which has been selling for \$40.

In some parts the people are beginning to take care of themselves, and may sow their grain if they can get funds to purchase animals and seed.

ELECTED DEAN OF MARGARET COLLEGE

THE REV. GEORGE H. HARRIS, rector of St. Peter's Church, Paris, Ky., was unanimously elected Dean of Margaret College, Versailles, on September 27th. Almost at the same time he was chosen rector of St. John's Church, Versailles. He has accepted the Deanship from October 1st, and the parish from November 1st.

Margaret College is full to overflowing through the work of its president, the Rev. James M. Maxon, who has recently accepted a call to become rector of St. Mark's Church, Louisville, but will retain the presidency of the college. To meet the situation

thus created, the Rev. Mr. Harris was elected Dean, and will cooperate with President Maxon in the future development of the college and the parish. The president will spend a part of each week in the school, but his Sundays in Louisville.

The new arrangement meets with general approval. Mr. Harris has been a deputy to General Convention, is president of the Standing Committee, secretary of the diocese, secretary of the Cathedral chapter, senior examining chaplain, and editor of the *Diocesan News*. He has spent most of his ministry in the diocese of Lexington. Incidentally, he has also served acceptably as correspondent of THE LIVING CHURCH.

WOMEN FIND PEACE IN WORK

A BELIEF AGENT in the Russian Caucasus, Harrison A. Maynard, writes to friends in the United States of the need to give Armenian refugees employment, so that their minds may be taken off the horrible experiences through which they have passed and at the same time they may become self-supporting once more.

"Why should we live?" a woman who used to work for him asked Mr. Maynard. "In spite of herself we encouraged her to work," goes on the letter, "and now she is somewhat happy and very industrious. Another woman of a different disposition was so harassed by memories of the massacres and by thoughts of the murder of her only son, a teacher in the American School at Bitlis, that she could not sleep. When first given wool to spin she worked at it desperately, going out at night into the street to spin by the light of the street lamp, as she had none in the house. When she has no wool to spin she comes to our house, picks over wheat by hand, sews or does anything we can give her. Now I notice that the lines of her face are less drawn and she is beginning to be somewhat composed.

"Work has helped these women immensely. But they are only two out of tens of thousands of similarly conditioned women in the Caucasus. Realizing their need we have opened a shop to employ as many as possible. Already six hundred women are employed in combing, spinning, and knitting wool. The first 20,000 pairs of stockings knitted will be given away with the clothing we are providing from the \$100,000 recently promised by the American Committee for Armenian Relief.

"But we are not contented with employing only six hundred or seven hundred women. We are eager to open up similar work in other centres and to extend it to weaving, which would provide spinning for more women as well as weaving for the men. Thus many could provide for their own needs as well as have the moral benefit which comes from occupation. Such a work, of course, would require considerable capital but at the same time it would be small in proportion to the good accomplished and the number helped. Our hopes are tied to the friends in America. If possible we urge that funds be raised for this purpose, bearing in mind that it is the widows and orphan girls whom we hope especially to serve."

ONE DAY'S INCOME PLAN

AT THE close of the first week in October the One Day's Income Plan was just short of \$100,000. The plan has held its own, whereas the other receipts of the Board of Missions show a decided falling off. The next few weeks must see the Church proving its faith by its works—and in these

times above all others the Church's Mission must be protected. As a layman has well put it, "this is the time that every parish should brace up, so that your board's receipts should not fall off. If the missionary work ever needed money, it needs it now." By way of contrast, the Congregational Board has just closed the best year in its history.

One gift to the plan was thirty times what was asked. "Find enclosed money order for \$75 which I desire to contribute to the One Day's Income Plan for Missions. This, however, does not represent one day's income, but my allowance for one month."

From a Captain in the Army comes the following: "Enclosed is one day's income. I do not feel that I can afford more, but gladly give this to help your fight, even as you people at home are helping us."

MEMORIALS AND GIFTS

MRS. ELOISE LITTLE has given to St. Mark's Church, Candor, N. Y., a silver Communion set consisting of chalice, paten, ciborium, and cruets, in memory of her two brothers.

ST. JAMES' CHURCH, Zanesville, Ohio (Rev. H. L. Hadley, rector), has just been presented with a new pipe organ, costing \$5,000, by Mrs. W. Schultz. The organ is being built by Steere & Sons Co., of Springfield, Mass., and is to be ready early in November.

COLUMBIA UNIVERSITY, the Presbyterian Hospital, and New York University are the residuary legatees of a large estate left by Miss Kate Collins Brown of New Orleans, whose will was filed a few days ago. Miss Brown died in New York on August 19th. She made specific bequests amounting to \$460,000. Among these was the sum of \$50,000 to the Free Church of the Annunciation, New Orleans. This bequest is in memory of the testatrix's parents, William Skillings Brown and Mary Elizabeth Brown.

ALBANY

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

Congregation Will Erect Building—Junior Auxiliary—Chaplains—Archdeaconry

THE CONGREGATION of St. George's Mission, Clifton Park (Rev. Frank Damrosch, priest in charge), are trying to raise funds for the erection of a church. A lot has been secured and the foundation walls have been laid. As soon as the small debt thus incurred has been paid, it is the intention of the Rev. Mr. Damrosch to solicit funds for the new church. St. John's branch of the Girls' Friendly Society of Cohoes has already contributed \$25 for this purpose and other friends have signified a willingness to assist. Clifton Park is in a distinctly rural neighborhood. There is no other church of any kind in the vicinity and the attendance has been steadily growing under the aggressive ministry of the Priest-in-charge. The erection of a church seems to be more than justified.

THE JUNIOR AUXILIARY of St. Paul's Church, Albany (Rev. Roeliff H. Brooks, rector), is busily planning for the annual meeting of the Juniors of the diocese at 3:30 on Saturday afternoon, October 13th. An illustrated talk will be given by the Rev. Charles E. Betticher of the Church Missions House, New York City.

ST. PAUL'S CHURCH, Gloversville, has become vacant owing to the departure of the rector, the Rev. Royal Kenneth Tucker, for

the National Guard mobilization camp at Spartansburg, S. C., where he is serving as chaplain of the 105th United States Infantry, formerly the Second New York Infantry, U. S. N. G. Chaplain Tucker has been identified with the regiment since early in the spring, but continued to maintain his services at St. Paul's, until late in the summer.

THE REV. MILES L. YATES is entering the General Theological Seminary, New York City, to become an instructor, this fall, thus causing the Church of the Holy Cross at Fort Plain, N. Y., again to become vacant. The Rev. Mr. Yates has been doing a splendid work in three of our Mohawk Valley missions.

THE REV. JOHN MILLER HORTON, rector of St. Mark's Church, Philmont, N. Y., has gone to England, where he expects to take temporary work, later acting as chaplain in one of the London hospitals. During his absence, the Philmont church will be supplied as the Bishop may direct. The departure of the Rev. Mr. Horton makes the number of clergy from the diocese of Albany, serving as chaplains and Y. M. C. A. and Red Cross workers, both at home and abroad, comparatively large.

THE ANNUAL MEETING of the archdeaconry of Troy (Ven. Guy Harte Purdy, Archdeacon), was held in Christ Church, Ballston Spa (Rev. John Alleyne Howell, rector), Monday and Tuesday, October 1st and 2nd. The opening service was Monday evening, when missionary addresses were given by the Rev. Charles B. Alford of the Associated Missions of Chestertown, Schroon Lake, Pottersville, and Adirondack, in the North Woods region of the archdeaconry, and the Rev. Frank Damrosch of the Associated Missions of Mechanicville, Round Lake, East Line, Jonesville, and Clifton Park. At the latter point efforts are being made to build a church. Both of these men are able to cover a very large area by means of automobiles, with which they have been provided by Archdeacon Purdy. Their addresses were stimulating and helpful, abounding in human interest, forceful and vigorous. The Holy Communion was celebrated Tuesday morning by the Archdeacon, assisted by the rector of the parish. At the business meeting, reports were read by the missionary clergy, showing excellent work carried on systematically and faithfully in the smaller parishes and missions. While many of our people visit the Adirondack Mountains each year and are more or less familiar with the country adjacent to the state roads and more popular summer resorts, few of them realize the hardships and privations undergone cheerfully year after year by the consecrated priests of the Church, who visit the scattered flocks of this region all the year round. The archdeaconry of Troy embraces one of the largest and most difficult missionary fields in the whole American Church, and should be better known to the average American Churchman. The entire afternoon session was devoted to Some Problems of the Rural Parish, the Rev. George Stockwell being the leader.

CENTRAL NEW YORK

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

Woman's Auxiliary

BISHOP FISKE conducted a quiet day for the Woman's Auxiliary at St. Paul's Church, Syracuse, on Wednesday, October 3rd. A large congregation was present at the meditations throughout the day.

CONNECTICUT

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

Trinity College—Bishop Acheson May Serve in France—Christ Church, Hartford

THE CURRENT enrollment of students in Trinity College, owing to war conditions, is about forty per cent. under the average.

AN EFFORT is being made to place debating on a higher plane at Trinity. A triangular debate with Rutgers and New York University is included in the debating association's programme for the coming season.

IT IS POSSIBLE that the Suffragan Bishop may go to France to take part in the work being done there by the Church, as he has made application for service abroad. The Bishop is visiting systematically each week the soldier camps situated in different parts of the state.

THE REV. SAMUEL R. COLLADAY, the newly chosen rector of Christ Church, Hartford, is conducting a class on Tuesday evenings on Course 12, *Christian Nurture Series*, for teachers living in Hartford and vicinity.

THE ANNUAL MEETING of the Sunday School Union of the Hartford archdeaconry will be held in St. Luke's Church, South Glastonbury, October 17th, afternoon and evening. The programme will consist of a talk on Story Telling by the Rev. John H. Rosebaugh, and an address on The Teachers' Preparation by the Rev. William T. Hooper.

THE REV. ARTHUR ADAMS, Ph.D., will read a paper on St. Optatus and Church Unity at the opening meeting of the fall and winter sessions of the clericus of the Hartford Archdeaconry, held in St. Mary's parish, South Manchester, Thursday, October 11th.

THE ANNUAL meeting of the New London archdeaconry was held in Norwich on October 2nd. The essay, *The Unseen Hand*, was read by the Rev. C. S. M. Stewart of New London. Officers for the ensuing year were elected, the Rev. R. R. Graham of Norwich as president, and the Rev. Mr. Stewart of New London as secretary and treasurer.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop
Dean Bell Goes to Camp Grant

AT A MEETING of the Cathedral chapter held Friday evening, October 5th, Dean Bell was granted a six months' leave of absence that he may take up the work at Camp Grant, Rockford, Ill., under the Church War Commission, beginning November 1st.

GEORGIA

F. F. REESE, D.D., Bishop
Service for Sailors

TWO LARGE British ships, the *Palma*, and the *Aden*, formerly passenger boats, have been lying in the Brunswick harbor for several weeks, loading with pig iron, cotton, etc. On Sunday, September 30th, the captains, officers, and crew, invited by the rector, attended St. Mark's Church. Special intercessions were offered for the allies, and especially for Great Britain, as all British subjects in the city had also been invited. The service was the Holy Eucharist with suitable hymns and an appropriate address. The British and American flags hung on either side in the choir. After the benediction and before the recessional, the British flag was lowered and blessed by the rector and delivered to one of the officers,

who bore it out of the church. Our own Naval Reserve, who are here guarding the coast, were in full attendance in uniform.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Close of Long Rectorate

THE REV. ALEXANDER McMILLAN has resigned the rectorship of St. John's Church, Carlisle, the resignation to take effect January 1st, unless a successor is in residence before that time. Mr. McMillan has been rector of St. John's for about twenty-six years. For ten years previous to last fall he was archdeacon of the archdeaconry of Harrisburg. In his letter of resignation Mr. McMillan writes to the vestry: "My reason for resigning is that I have not the physical strength to do all the work of the parish as I think it ought to be done." He will continue to reside in Carlisle.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Civilian Chaplain Appointed

THE REV. DAVID CADY WRIGHT, rector of St. Paul's Church, Louisville, and chairman of the Social Service Commission of the diocese of Kentucky, has accepted the nomination of the Bishop of Kentucky, and the appointment of the commanding officer of Camp Zachary Taylor, as civilian chaplain of the camp, having obtained leave of absence from his parochial duties. The names of all communicants of the Church who may be stationed at the camp should be sent to him at once. He should be addressed at 1443 St. James Court, Louisville, Ky.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Mortgage Burned

THE MORTGAGE on St. John's Church, Huntington (Rev. Charles E. Cragg, rector), was burned by the rector on September 9th, in a brasier brought from Italy. This church was recently consecrated.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop
Many Confirmations at Italian Mission

LAST FEBRUARY Bishop White organized the mission of San Antonio among the Italians at Gary and placed in charge as lay reader a young Italian, Mr. Nicolo Accomando, a former Methodist minister, whom he had confirmed at Christ Church, Gary. Mr. Accomando worked under the supervision of the Rev. Wilbur D. Elliott, rector of Christ Church, and on Saturday, September 29th, he was ordered deacon at St. James' Church, South Bend.

During the summer two lots had been secured at Gary and a pretty church erected. On Sunday, September 30th, the church was set apart with the office of Benediction, as there is some indebtedness. The Bishop was assisted by the Rev. Messrs. Elliott and Accomando. On the arrival of the clergy they were met by an Italian band playing at the doors of the church. The service, which was most impressive, consisted of the Asperges and the office of Benediction, followed by the Confirmation service, at which the Bishop confirmed a class of seventy-five, the largest number confirmed at one time during his episcopate. Although the greater number were children, yet it was significant that so many Italian families were willing to have their children confirmed in the Church. The confirmation was followed by a celebration of the Holy Communion and a sermon preached in

Italian by Mr. Accomando. As the clergy left the church the band played again and the crowd cheered and waved flags.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
Military Notes—At Pass Christian—Long Rectorates

DURING AUGUST, Chaplain William D. Bratton of the First Mississippi Infantry stationed at Jackson, established a most unique record. From his regiment he presented two officers, one non-commissioned officer, and one private, with two civilians, for Confirmation. In camp at the Y. M. C. A. tent he baptized two infants which were born since their fathers had been with the regiment. He performed the marriage ceremony for two of his officers; both were married in St. Andrew's, Jackson. He has celebrated the Early Communion in the Y. M. C. A. tent with a fine attendance. In addition he is conducting classes in the camp in Latin and Geometry and is supervising the athletics of the regiment.

THE NATION'S SERVICE continues to take some of our best Churchmen. Perhaps the most unique case is that of the Mission of the Incarnation, West Point, where from the few communicants almost every able-bodied Church boy has gone. All but two are on the Sunday school roll, and among them is the Sunday school superintendent. The rector, the Rev. John Gass, is now waiting for his assignment.

MONEY HAS been raised for the repair of the old and historic church at Pass Christian. The church building was seriously out of repair. The rector, the Rev. Nowell Logan, D.D., the oldest priest in point of residence and years in the diocese, will reach the age of eighty in January. He is still in active service, as rector and registrar of the diocese, and is much beloved.

THE BISHOP, after three months' restful vacation at his summer home, Fairhavens, on the Gulf Coast, began active work on October 1st. The Bishop's home at Battle Hill, Jackson, which has been undergoing extensive repairs, is not yet ready for occupancy, as the committee found repairs more extensive than they anticipated.

ON SEPTEMBER 23RD there was a commemoration at Gulfport of fifty years passed in the ministry by the Rev. H. H. Sneed. The service was held in the churchyard in the afternoon. All congregations with their pastors, with the coast clergy, were present to felicitate Mr. Sneed and his wife. Bishop Bratton presided, assisted by Dr. John W. Wood of the General Board of Missions and by the Rev. T. B. Clifford of Bay St. Louis.

ON OCTOBER 1ST, the Rev. Albert Martin quietly celebrated the beginning of his twenty-second year as rector of Trinity parish, Yazoo City.

THE REV. P. G. DAVIDSON, rector of St. James' parish, Greenville, received on October 2nd appointment as state director to raise the war fund of \$100,000 in connection with the Y. M. C. A. The vestry granted Mr. Davidson two months' leave of absence, and he left at once for Atlanta, Ga., where plans will be perfected.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
A Parochial Mission

THE REV. CHARLES R. TYNER and the Rev. Wesley W. Barnes conducted a successful eight-day preaching mission, September 23rd

to 30th, at Wyoming. The church would not hold the congregation that assembled for the final service. It was pleasing to note the men's interest in the mission.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Farewell Reception

BEFORE THE Rev. W. E. Patterson left Trinity Church, Claremont, of which he had been rector fourteen years, to assume the rectorship of St. Saviour's Church, Bar Harbor, Maine, he was given a reception, and as a sign of appreciation by town and parish he was presented a generous purse of gold.

OHIO

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

New Churches — Anniversary — Brotherhood — Woman's Auxiliary — Parish Growth

TWO NEW CHURCHES were opened in the diocese, Sunday, September 30th: one for St. Andrew's mission, Toledo (Rev. John E. Carhartt, rector), and another for St. John's Mission, Bowling Green (Rev. William S. Banks, rector). The material of St. Andrew's, Toledo, is frame and shingles, the architecture English-Gothic, and the seating capacity 200. The cost of the new church, together with some improvements on the old building in use for many years, to which the former is joined, was \$11,000. The old building will be used for Sunday school and general parish purposes. The congregation, composed of wage earners, has for many years been looking forward to an enlargement of its building equipment, and upon the appointment to the mission of the present young rector, just out of the seminary two years ago, in face of soaring prices of labor and material, the movement for a new building was reorganized and pushed to a successful conclusion. Bishop DuMoulin officiated and preached at the opening service.

THE MATERIAL of the building at St. John's, Bowling Green, is tapestry brick, the architecture English-Gothic, and the seating capacity 150. The cost of the building, together with the lot, was \$7,000. The work at Bowling Green is known in the diocese as the children's mission, in connection with which there is a bit of interesting history. At a Sunday morning service in June, 1900, at St. John's Church, Toledo, the rector, the Rev. Walter C. Clapp, since called to rest, made an earnest appeal to his congregation for diocesan missions, in the course of remarks naming Bowling Green as a county seat town in which the Church had no mission. A little girl was listening and took in the situation, and the next day the rector received a note from this child simply stating, "From Betty Bendall, twenty-seven cents for Father Clapp to build a church at Bowling Green". That was the first contribution towards the building which has just been opened. Other children of the same Sunday school added their offerings, and the annual Advent offerings of the children of the diocese for two successive years were also devoted to the same cause. The mission was given the name of Holy Innocents, and subsequently changed to that of The Annunciation, but both names were abandoned on the grounds that the Protestants of the community would be more sympathetically inclined towards the mission if it were given a name entirely removed from Latin suspicion. Whereupon, "St. John's Episcopal Church" is inscribed upon the cornerstone. Archdeacon Abbott officiated and preached at the opening service.

ON SUNDAY, September 30th, with festival music and inspiring congregations, St. Mark's parish, Cleveland (Rev. Lucius W. Shey, rector), observed the twenty-fifth anniversary of the consecration of the church building. Bishop Leonard, who consecrated the building September 29, 1892, in the third year of his episcopate, was the preacher and celebrant at the mid-day service, and Archdeacon Abbott and the Rev. Edmund G. Mapes, rector of Grace Church, Sandusky, born and reared in the immediate neighborhood of the church, spoke at the evening service. The Rev. Frederick B. Avery, D.D., rector of St. John's, also took part in the evening service. The Rev. Francis Mason Hall, who died and was buried from St. Mark's last August, was rector of the parish at the time the building was consecrated.

THE CLEVELAND LOCAL ASSEMBLY of the Brotherhood of St. Andrew has announced a programme of eleven inspirational conferences for the year. The first was held at the Cathedral, Cleveland, Friday evening, September 28th. Following supper in the parish house, there was evening prayer in the chapel and helpful and stimulating addresses were given by Dr. Carleton of the Cathedral staff, the Rev. Gerard F. Patterson, rector of the Incarnation, Cleveland, and two visiting laymen, well known in Brotherhood and mission circles throughout the country, Messrs. Ted Mercer and Tom Farmer. On October 25th, there is to be a joint conference between the diocesan assembly and the Cleveland local assembly at the Church of Our Saviour, Akron.

IN ADDITION to numerous diocesan and general missionary undertakings, the Woman's Auxiliary of the diocese has announced pledges in varying sums to Bishop Thurston, for All Saints' Hospital, McAlester, Oklahoma; to St. Agnes' School for Girls, Kyoto, Japan; for the work at Glen Alpine, diocese of Asheville, and for a memorial scholarship for Mrs. William A. Leonard at Harcourt Place School for Girls at Gambier. On Monday, October 1st, Deaconess Hargreaves of the Philippine mission addressed a large body of women at Christ Church, Cleveland. She was introduced by Mrs. Henry E. Cooke. Three general conferences have been arranged for the year, the first on November 7th, at St. Paul's, Cleveland, the second on January 7th, at St. Mark's, Cleveland, and the third at St. Paul's, East Cleveland, April 10th. The diocesan educational secretary, Mrs. Anderson, of St. Luke's parish, Cleveland, who has taken special training for her work, has announced a series of normal classes to be held during the fall and winter. The subject will be Missions in the Bible.

A PERIOD of new life and constructive operations has come to St. Paul's parish, Marion (Rev. C. Bertram Runnalls, rector). For two months the church has been closed for complete renovation and the installation of a new pipe organ. On Sunday, September 30th, in connection with the fall meeting of the Mansfield region and the annual harvest home festival of the parish, with Eucharists, the morning and evening offices, festival music, and capacity congregations, the church was reopened. The rector was the preacher at the mid-day service and blessed the new organ. At the afternoon and evening services Bishop DuMoulin, together with all the clergy of the Mansfield region, and the Rev. B. S. Levering, rector of St. Peter's, Delaware, diocese of Southern Ohio, were present. The music at the evening service, at which Bishop DuMoulin was the preacher, was sung by the combined vested choirs, numbering about sixty, of St.

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UNDER THE caption of "The Fall Drive" the Church of the Incarnation, Cleveland (Rev. Gerard F. Patterson, rector), has announced an intensive programme for October. The campaign had its inception at a dinner given in the parish house, Monday evening, September 24th, at which there was an attendance of sixty men. An order of special Sunday services has been programmed. Committees are at work making a thorough canvass of the parish for church attendance, while at the same time special efficiency committees from the Church Club of Cleveland are on the ground making a study of the conditions and needs of each department of parochial life and administration. Their findings and recommendations will be reported at the end of the month. The parish has recently presented to the rector a new Dodge car.

PITTSBURGH

CORTLAND WHITEHEAD, D.D., LL.D., Bishop
Institution—Street Services End

ON SUNDAY morning, September 30th, the Bishop instituted the Rev. Shelton H. Bishop into the rectorship of the Church of the Holy Cross, Pittsburgh, a colored congregation. The Rev. Dr. H. C. Bishop, of New York City, father of Mr. Bishop, was present and took part in the service. A very large and appreciative congregation filled the Church to its capacity.

THE FIFTH SEASON of street services ended on the corner of Smithfield street and Second avenue, Pittsburgh, on Sunday afternoon, September 30th. The attendance proved a record and the enthusiasm was remarkable. Crowds of men thronged around Bishop Whitehead as he gave a stirring Gospel message. The Rev. William Porkess, chairman of the movement, presided and also gave an address. Other speakers were: the Rev. Messrs. F. O. Johnson and Thaddeus A. Cheatham. Selections were rendered by expert instrumentalists and Gospel solos were also sung. The greater number of the clergy have entered into the movement with considerable enthusiasm and activity. During the 1917 season thousands of men have heard the Gospel.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Church School Organized

THE SUNDAY SCHOOL at Grace Church, Galesburg, has been reorganized as a Church school by the Rev. A. M. Ewert, rector, along lines suggested by the Board of Religious Education. The classes have been graded; a teachers' training class is held with good attendance; there is an opening service in the church, with an address by the rector, followed by procession with crucifer to the classes. There was a rally day for the school on October 7th, greatly increasing the interest of the people in that department of the work.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Bishop Visits Military Camp—Rolls of Honor—
Sunday School Reception

THE BISHOP visited Camp Curtis Guild at Boxford on September 27th and 28th and on the latter day celebrated the Holy Communion. The altar was placed under shelter of a tent, while the members of the 103rd Regiment worshipped in the open field.

There are a large number of young men communicants from this diocese in Batteries A and B at Boxford, and the services of the Bishop were highly appreciated.

CHRIST CHURCH, Lonsdale (Rev. A. M. Hilliker, rector), with a communicant list of 562, has 43 men in the military service, 35 of whom are communicants. St. Mary's, East Providence, with a communicant list of 272 has 14 in army, navy, and aviation service. The Church of the Ascension, Auburn, with 199 communicants, has about the same number. A list of the men in all branches of the service is being compiled by every parish in the diocese and in many of the churches honor rolls are set up conspicuously.

THE SUNDAY SCHOOL TEACHERS of St. George's parish, Central Falls (Rev. Samuel M. Dorrance, rector), gave a reception to the pupils of the school and their parents on Friday evening, September 28th in the parish house. It was a very successful affair. The rector made an address and a good orchestra discoursed pleasing music throughout the evening.

SOUTHERN OHIO

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

Washington Court House—Bishops Make Army List

THE CONGREGATION of the mission at Washington Court House has purchased a large lot at a cost of \$6,000. There are two houses on the property, one of which is used as a temporary church and the other for a rectory. The portable iron church, which the congregation formerly used, has been loaned by the diocese to the cantonment at Chillicothe, where services for the soldiers are conducted by the chaplain, the Rev. F. L. Flinchbaugh.

THE BISHOPS are compiling a list of all communicants who enter the army and navy from Southern Ohio, and are planning to keep in personal touch with them during the period of the war. Blanks have been sent to the clergy, who forward to the Bishops the names and addresses of all who go out from the parishes and missions.

THE REV. GEORGE B. LECKONBY, who recently took charge of St. Paul's Church, Greenville, was instituted to the rectorship by Bishop Reese on Sunday morning, September 30th. In the afternoon the Bishop delivered a patriotic address.

SOUTHERN VIRGINIA

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

Convocation of Southwestern Virginia

THE ONE HUNDRED AND FIRST semi-annual convention of the convocation of Southwestern Virginia met in Emanuel Church, Covington, October 2nd to 4th. In all, eighteen

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Address Roy R. Shrewsbury, Mgr., Exeter, N. H.

of the twenty-nine clergy were present. Each morning the Rev. W. G. McDowell led the devotional meeting. His topic was, "We look for a new Earth and a new Heaven", and his addresses were characterized with deep thought as to the condition of the times and God's promises to those who would be faithful to him. Bishop Thomson added greatly to the deliberations and discussions, and the sermon he preached on Wednesday night will be long remembered. Bishop Tucker was also present, and his cordial fellowship, ripe scholarship, and broad experience was a tower of strength. This was the eleventh anniversary of his consecration as Bishop Coadjutor and there were many expressions of love and devotion. The Rev. C. F. Smith preached a splendid sermon on Monday night. The Rev. T. F. Opie on Wednesday night preached the convocation sermon.

The practical and theoretic essays by the Rev. Thomas Howell and the Rev. Thomas D. Lewis led a large number to take part in the discussion. All former officers were reflected. A committee appointed on clerical support had as its chief purpose the increase of the salaries of the clergy. The Rev. G. Otis Mead reported for the diocesan Board of Religious Education, and the convocation endorsed the suggestion that Advent and Lent in the Sunday schools be largely devoted to the study of missions. Wednesday afternoon the convocation visited the Industrial Farm and Home for Boys, and were delighted with the great work in progress. In two cottages completed and four nearing completion will be housed 120 boys; the foundations are laid for the dining hall and power plant.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Changes in Personnel—Okanogan Deanery

FALL WORK is opening up with increased enthusiasm on the part of clergy and laity, and it is hoped that the coming months will witness definite progress in all branches of Church activity.

Several changes are taking place in the district, and quite a few new faces will be in evidence at the next convocation. The Rev. B. A. Warren commences duty as rector of St. Paul's Church, Walla Walla, in November. The Rev. Montgomery Budlong, who was recently ordained deacon at Boston by Bishop Babcock acting for Bishop Page, is to take up work also in the near future. An interesting appointment is that of the Rev. Gilbert Laidlaw, at present rector of St. Paul's by the Lake, Chicago, who at self-sacrifice is taking up the rectorship of St. James', Pullman, Wash., and will take up his duties the first Sunday in November. He was associated with Bishop Page at Fall River, Mass., and also at St. Paul's Church, Chicago. He is to be the new editor of the *Church News*, and doubtless will prove a worthy successor to the Rev. J. G. Robinson. The Rev. J. Claud Black has gone to his new work at Marshfield, Ore., and his work at Chelan is at present being cared for by the Rev. Henry J. Gurr, a former rector. The Rev. C. A. Bragdon, D.D., of Prosser and Mabton, is the first clergyman in this district to retire under the provisions of the Pension Fund scheme.

THE OKANOGAN DEANERY met September 22nd and 23rd, and several instructive addresses were given, dealing mainly with work among the Sunday schools. Bishop Page attended, and Mrs. Page spoke on Woman's Work in the Church and in the Sunday School. The meeting was in the

new church at Omak, which is making most satisfactory progress.

BISHOP PAGE would be glad to hear of church bells which could be donated to any of the country missions needing them.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Diocesan Outlook

CHURCH WORK throughout the diocese has commenced in earnest and all the parishes and missions with but few exceptions are supplied and actively engaged. The Rev. Lester L. Riley at Christ Church, Springfield, the Rev. F. D. Butler at St. Paul's, Alton, the Rev. Raymond Green at St. Mark's, Chester, the Rev. W. F. Dawson at St. Peter's, Chesterfield, and the Rev. G. W. Davidson at Mt. Carmel are the latest additions to our working force. The rectory at Alton has been completely renovated and many additions made to the comfort and looks of the house in preparation for the new rector. The Rev. G. W. Davidson has revived the work at Mt. Carmel and Harrisburg and begun a new work at West Frankfort. A new organ to cost about \$2,000 is being installed at Trinity Church, Mattoon. The Bishop has made and published his list of appointments for the year, covering the entire field, and expects to visit every parish and mission. He will institute the Rev. Mr. Riley into the rectorship of Christ Church, Springfield, on Sunday, October 7th, and the Rev. Mr. Butler into the rectorship of St. Paul's, Alton, on Sunday, October 28th. The Standing Committee at a recent meeting recommended Mr. Leo Gay McAfee of Lincoln and Mr. George J.

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Cleveland of Edwardsville to be admitted candidates for holy orders. Our priests, laymen, and women all through the diocese are doing their "bit" loyally and gladly, while every parish and mission has given of its sons to the great cause.

THE CHURCH in the diocese has suffered a great loss in the removal of Mr. J. H. Holbrook, for a number of years the efficient treasurer of the diocese of the endowment fund, and of the Orphanage of the Holy Child. Mr. Holbrook has gone to New York to accept a prominent position with the National City Bank. At a recent meeting of the Standing Committee his resignation was accepted with great regret, and resolutions of thankful appreciation of his work were adopted. The Standing Committee then elected Mr. Dan G. Swannell of Champaign to be the treasurer of the diocese and Dr. I. W. Metz of Springfield to be treasurer of the endowment fund and of the orphanage.

VERMONT

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

Cornerstone Laid

THE SERVICE for laying the foundation stone of St. Barnabas' Church, Norwich, took place on Sunday, September 30th. The Rev. Lucius Waterman, D.D., rector of St. Thomas' Church, Hanover, N. H., had been appointed by Bishop Bliss to perform the ceremony. The Litany was said in the rectory chapel by the Rev. Frederick J. Buttery, priest in charge of St. Barnabas', after which the procession of priests and people, led by the crucifer, flag bearer, and cornetist, went to the site of the new building, singing Hymn 291. The special service for the diocese of Vermont was used. The old building of St. Barnabas' was totally destroyed by fire on February 20, 1917. It is hoped that the new building will be ready by Christmas. Mr. Hobart B. Upjohn of New York City has generously given his services as architect.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Dinner for Bishop McCormick

ON OCTOBER 5TH a complimentary dinner was tendered Bishop McCormick by the Men's Club of St. Mark's Church, Grand Rapids, to which the clergy and men of the diocese were invited. Mr. B. C. Leavenworth acted as toastmaster. The speakers were Professor Arthur Goode who spoke on Dr. Campbell's *Spiritual Pilgrimage*, Bishop McCormick who delivered his interesting valedictory before going to Europe as representative of the Church War Commission and the Rev. William Heilman, the recently appointed representative of the Church at Camp Custer. An executive committee has been appointed in the province to assist Mr. Heilman. A special committee was appointed to secure furniture, etc., for the old rectory at Battle Creek now to be turned into a Soldiers' Club House. Detroit Ford is President of the Men's Club.

CANADA

Synod Notes—Memorial Service—Inductions

Diocese of Montreal

BISHOP FARTHING spent the last week in September in Ottawa, attending the General Committee meetings there.—THE REV. J. QUINTON WARNER has been appointed to Memorial Church, London, diocese of Huron, in succession to the Rev. R. W. Norwood, who has taken a charge in the United States. It is curious that Mr. Warner succeeded Mr. Norwood at Trinity, Montreal.

ON SUNDAY morning, September 16th, the vicar, the Rev. Dr. Symonds, read to his congregation a letter he had received from Canon Shatford, rector of the Church of St. James the Apostle, now a chaplain at the front. The letter contained references to Montreal battalions and a description of the Canadian cemetery at Vimy.

Diocese of Moosonee

THE DRAFT of the constitution of the proposed diocesan synod was discussed at the meeting of the South Moosonee Clerical Club at Porquis Junction, in the middle of September. Representatives were present from all the parishes and Missions except Cochrane, which was too far off.

Diocese of New Westminster

AT THE opening meeting in September of the diocesan Woman's Auxiliary the president remarked in her address that the summer school held in Victoria last July, was the largest that had ever been held in Canada. The wife of the Bishop, Mrs. de Pencier, was chosen to represent the New Westminster board at the Auxiliary meeting in Ottawa the last of September.

Diocese of Niagara

THE NEW memorial bells, given to St. Mark's, Niagara-on-the-Lake, were dedicated by Bishop Clark early in September.—THE RECTOR of the Church of the Ascension, the Rev. Dr. Renison, has returned from a trip to the far North. He visited some of the Missions where he was at work for years. He travelled about two thousand miles, mostly around the shores of James and Hudson Bays. An Indian forestry unit has been formed which Dr. Renison did much to organize.

Diocese of Nova Scotia

THE PROVINCIAL synod to meet in Montreal in October is specially interesting as being the first since the appointment of Archbishop Worrell as Metropolitan, and also the first since the division of the ecclesiastical district.

Diocese of Ottawa

A MEMORIAL service for the late Earl Grey, at one time Governor of Canada, was held in Christ Church, Ottawa, September 1st. A number of prominent persons were present including the Premier. The service was conducted by Bishop Roper, assisted by Archbishop Hamilton and Archdeacon Mackay.

IMPORTANT QUESTIONS came up at the September meeting in Ottawa of the Anglican Clergy Guild. The work during the coming winter in the city parishes was discussed. Archdeacon Mackay was in the chair, and was re-elected president. Wm. Sampson spoke on behalf of the Brotherhood of St. Andrew, outlining the proposed season's work.—BISHOPS FROM all parts of Canada were present in Ottawa the last week in September, in attendance on meetings of committees of the Missionary Society of the Church in Canada, and of the Sunday School Commission. A luncheon for the visiting bishops took place on the 27th.

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Diocese of Quebec

THE INDUCTION of the Rev. R. J. Fothergill as rector of St. Michael's, Bergerville, took place September 9th, and was conducted by Bishop Williams, assisted by Archdeacon Balfour, who acted as Bishop's Chaplain. The new rector has been long at work in the diocese, having been ordained by Bishop Williams in 1889. He was baptized in the Church, St. Michael's, of which he has now been made rector.

Diocese of Toronto

THE NEW rector of St. John's Church, West Toronto, was inducted by Archdeacon Cody, September 13th.—It is stated that an important change in connection with the Athanasian Creed was agreed upon at the executive session of the Committee on Prayer Book Revision, held in Toronto the second week in September.—AT THE Church parade of all the Protestant troops at Camp Borden, September 16th, the preacher was Bishop Sweeny. The Bishop took the funeral service of the late Canon Murphy, who died September 15th, in his 77th year. He was the beloved rector of the parish of Tunisfil for forty years, and a canon of St. Alban's Cathedral for twenty-five.

ARCHDEACON MATHESON, preaching in St. Paul's Church, Toronto, September 16th, said: "Out of the scars of a wounded world will spring up the fair flowers of moral and spiritual beauty and loveliness, if we allow the spirit of God's love to blow into them the seeds of immortal life. . . . Come up and see the new things, the transformed things—a new England, a new Canada, a new Empire and a new world. God can bring beauty out of this ugliness and love out of hate."—AT THE council of the Canadian Guild of Organists in St. James' parish house, Toronto, September 4th, Dr. Albert Ham was reelected president.—ST. EDMUND'S Church, Toronto, was re-opened for service, after being closed for three months for repairs, September 9th. This parish has made very rapid progress. It was a mission until five years ago, when it was created a separate parish. The church has been enlarged and part of the debt paid off. Of two hundred men of the parish who have enlisted nearly a score have been killed in action.

Educational

RACINE COLLEGE began its sixty-fifth year on September 19th. A festival Evensong was the first official exercise, and the next morning, after the opening of the school and organization of the classes, there was a choral Eucharist attended by the whole school. The enrollment is sixty-eight students, twenty of whom are in the college, sixteen looking forward to holy orders. The number of day scholars in the grammar school is larger than last year, and the quality of the students as a whole is of a superior character, which promises well for a successful and happy year.

THE TRUSTEES of St. Mary's School for Girls, Raleigh, N. C., have undertaken to raise \$250,000, of which \$40,000 will be given toward the building debt, \$100,000 for improvements and new buildings, \$100,000 for a permanent endowment, and \$10,000 for expense of the campaign. Less than twenty years ago the Church in the Carolina dioceses bought the St. Mary's property for \$50,000. Since then, through legacies and earnings, the plant has been enlarged and improved till to-day the buildings and grounds are worth \$250,000. To this increase the Church generally has not contributed. The debt of \$40,000 is not a deficit from current expenses, but a building

debt assumed to meet the demand for more room. In twenty years the school has paid out of its earnings for equipment and building over \$100,000. So it has not been a financial burden to the Church. Two ways of raising the fund are suggested. One is based on the expectation of large legacies. The other is to ask Church people and friends of the school to unite in a canvass. While the trustees hope for large gifts they do not intend to wait for them. A canvass for gifts of \$1,000 and less payable in annual payments covering a period of five years and less has been started. A special representative will devote two years to the campaign.

The Magazines

SHALL AFRICA be Christian or Mohammedan? This is the question discussed in the October number of *Men and Missions* by men who know about conditions in the Dark Continent. Moslem missionaries are making great headway and thousands of the natives are being swept into the Mohammedan fold. Christian missionary organizations are being aroused. The war is certain to produce great changes in Africa; indeed they are already taking place. Industrial training in the interest of a sound Christian civilization is becoming a live question.

SOME TIME ago two Chinese generals had planned a battle in the Chengtu plain. It was within a few days of the rice harvest. The people petitioned the generals to call off their battle until the rice was harvested, and they did so. Then they went on with the fighting. But the days of such common sense are passing. Militarism is coming to demand more respect than that.—MATTHEW OWEN WILLIAMS, in *The Christian Herald*.

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Lucy V. Mackrille, 11 W. Kirke St., Chevy Chase, Md.
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PERSONAL GIFTS TO SOLDIERS

From many claimants we have selected the following as best adapted for personal gifts to soldiers:

PRAYER BOOKS

- No. 6112. Khaki colored leatherette minion type, 48mo. \$.50
- No. 24. French seal, black, blind cross, minion type, 48mo.85
- No. 25. Same as No. 24, red85
- No. 6201x. Oblong, vest-pocket size, on thin India paper. French morocco, gilt cross, silk sewed 1.45

NEW TESTAMENT

- No. 230x. [American Standard.] Khaki colored cloth, size 4 x 2½ inches. Printed on thin India paper, only 5-16 inch thick. Ruby black-faced type. Round corners30
- No. 21k. [King James.] Khaki cover, with American flag in colors, 4¼ x 2¾ inches, round corners. Ruby black-faced type27
- No. 24½k. Same as 21k, divinity circuit45
- No. 070x. [King James.] Khaki cover, red edges, with American flag in gold on cover. Size 3¾ x 2½ inches. Printed on thin India paper, 3-8 inch thick. Nonpareil black-faced type. Round corners55

BIBLE

- No. 0101x. [King James.] Khaki cover, red edge, with flap and button-clasp, American flag in gold on cover. Printed on thin India paper. Size 5½ x 3¾ x ¾ inches. Pearl type 1.75

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