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The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—SEPTEMBER 1, 1917

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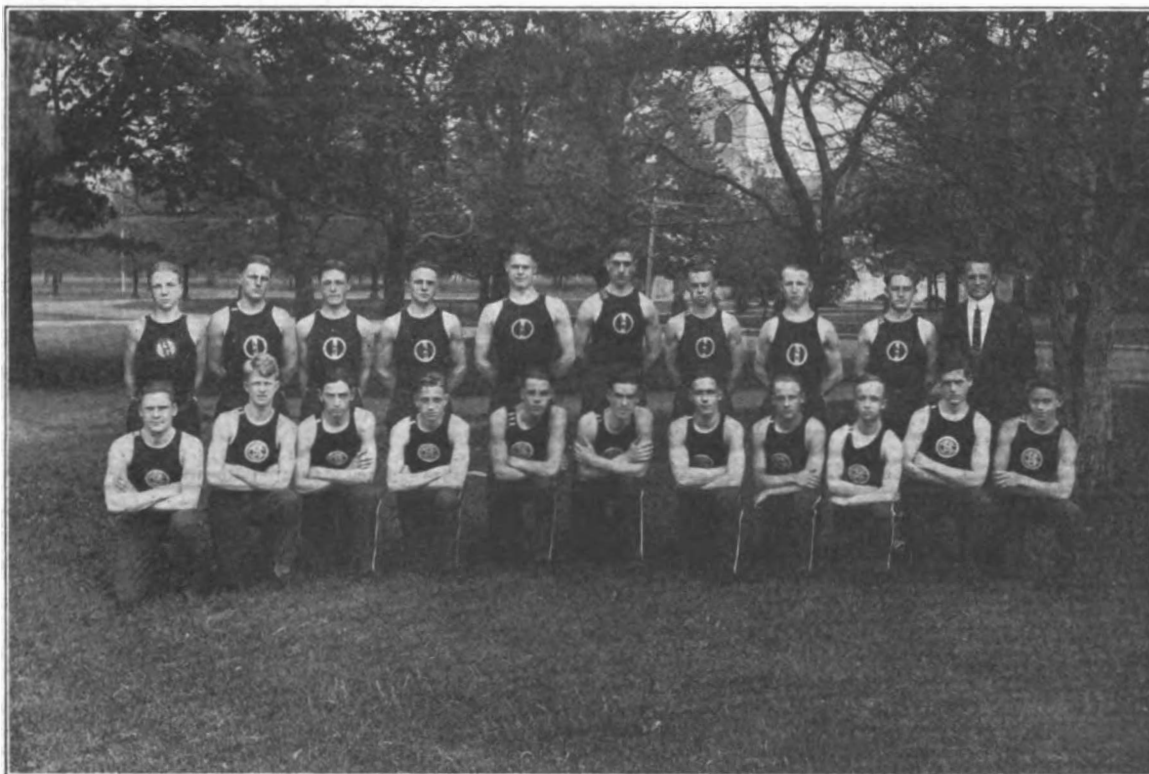
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THE LIVING CHURCH

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WHEN WE become co-workers with God, we realize in very truth that all things are ours, and that it is for us to reflect infinite wisdom, power, and love.—E. V. H.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 1, 1917

NO. 18

EDITORIALS AND COMMENTS

Vacations and Vocations

WITH the arrival of the first of September the work of the Church begins anew. Perhaps we are no worse for taking parochial activities easily during the summer, though we fear vacations tend now to be over-done. Closed churches, happily, are rare, where once they were common. One plaint did, indeed, reach us of the closing of a southern Cathedral for at least a month in the summer, to the consternation and chagrin of Churchmen of the diocese. A correspondent, relating the disappointment at finding no services in the Cathedral city, adds: "We then left that city for D—, hoping for an early service surely there, but no; the church was closed. We did not tarry but left that diocese and made for C—, arriving late Saturday night. On inquiry found the church closed and the rector away on vacation; all other churches open and early Sunday morning could hear the old-fashioned hymns being sung, and we were sick. So after breakfast, though despairing of eucharistic services, we journeyed on and passed two mission churches where they have a service occasionally, and at last came to P—, where, thanks be to God, they had had an early celebration though the rector had gone out to a mission, so there was no evening service." The clergy can scarcely know the sense of being defrauded by them that the laity feel in circumstances like these. No business man starts off on vacation without carefully providing that no harm comes to his business in his absence. Is not the cure of souls as serious a business as the sale of merchandise? But in spite of the unhappy experience of our correspondent we believe that not many of the clergy are willing to take vacations such as involve the closing of churches unless some sudden call upon them, by sickness or otherwise, compels a complete cessation of work and prevents provision for a substitute.

Vocation extends through twelve months in every year. Vacation is allowable only to the extent that it fits one the better to fulfill his vocation. The clergy, like other men, and particularly like all men whose vocation draws liberally upon brain power, need a thorough break with parochial activities once a year. If this vacation be moderate in extent and well-planned in carrying it out, both priest and people are better for it; the priest will return invigorated and with a mind more alert and the people will welcome the resumption of activities that will inevitably have reached a minimum during the summer. Yet the people are entitled to their services throughout the summer, and there must often be occasions when priestly vocation will demand continuous work in spite of hot weather, and vacation must be abandoned. Vocation must govern; vacation is permissible only as a stimulus to the work of vocation.

Not for many years, probably, have so many men of affairs kept so steadily at work during the summer as this year. War activities have kept great numbers; and other

great numbers, enlisted in Red Cross and similar work, have kept at it practically without a holiday. Americans may well be proud of the willingness that the best of them have shown to give up their personal affairs and their vacations in order to do this work. Dollar-chasing is not extinct, nor is pleasure-chasing abandoned; but, in great numbers, men and women have loyally and enthusiastically put service first in this national emergency. Indeed those who have taken their normal vacations may well examine themselves whether, in doing so, they have been derelict in the duties of good citizenship. Big men and great women were needed continuously at many posts of service during these last two months. Those who felt themselves not needed may well inquire whether it was because their vocation compelled them to take the rest, or because the vocation to which they have responded was so trivial that there was nothing for them to do in this crisis that called so insistently for the best brains of the nation.

Be that as it may, the customary vacation period is over now. Vacations that have intensified vocation and have left no duties unfulfilled have justified themselves. If conscience pricks anywhere on self-examination, at least the necessity is now paramount to pick up threads that, possibly, ought not to have been dropped, and to work the more enthusiastically, now that work has been resumed. Some may even be able to take the places of those who have found no vacation period, and give to these a little rest that they may be the better prepared for the work of the autumn and the winter.

THE AUTUMN ACTIVITIES of parish life must be adjusted to this period of war. If the food conservation plans that have been recommended are under way in the parish—as they ought to be everywhere—a good organization is already, by this time, performing valiant service. Women's guilds are engaged in Red Cross work on so large a scale that many of them have actually reached high water mark in activity during August. Many of them have called in other workers to supplement what the women of the Church could not do unaided. The latest call of the Red Cross for knitted work—a requisition of some six million articles that are required in France before cold weather—must demand every ounce of energy that women can give to the work. And all this must be accomplished without the neglect of the local charities of our cities. It will be difficult to correlate this accustomed work with the new requirements that have grown out of the war, yet this correlation must be made. Economy in the use of contributed funds must be practised on the most rigid scale. There must also be both economy and correlation in solicitation of funds. Associated charities and consolidated budgets, in many cities, have supplanted the former

haphazard methods of appeal and distribution that involved so much duplication of energy and, sometimes, waste of material and of money. The vocation to service is one that does not excuse laxity in methods and that demands rigid scrutiny of the use of the contributions of the benevolent, and the best use of the time of those who contributed their time and their efforts. Local benevolences must not suffer because of war needs.

Educational institutions must go on. The high school is hardly invaded by the needs of the army, but the college presents a problem. Those who are engaged in higher technical studies may well be encouraged to continue. We need engineers and doctors; perhaps we could get along without graduating lawyers for a few years to come. Theological students in recognized seminaries are rightly excluded from the draft and should pursue their work; but it is legitimate to hold that those expecting to take such studies, but not having actually begun, may rightly be diverted into war activity if called. So also those pursuing cultural studies may properly be made liable to military service. The greater the culture, the greater is one's call to serve his country. But our schools and colleges must go on, whatever temporary modifications be made in connection with their work.

Our Church work must go on. The Sunday school—rather, as the General Board of Religious Education well terms it, the Church school—must go on. This means not only that children must continue their accustomed round of religious instruction but also that teachers cannot be excused from the duties resting upon them, in order to take up Red Cross or other work. Religious teaching is rapidly being made a science. It is being lifted out of the amateur class into reasonable distance of other serious teaching. Even in this day in which the calls upon all competent people for service are unprecedented, the work of teaching the Church's children cannot be curtailed.

And finally, the spiritual work of the clergy in their parishes is more important than ever. With young men in great numbers being mustered into service from every community, the opportunity for sending them forth with a spiritual vision affords a paramount duty of the clergy. If that opportunity was anywhere neglected because of vacations it is a serious reproach to the clergy. And the opportunity and the duty continue with respect to the armies still being raised. So also the consolation of the gospel, the picture of Calvary and the Cross, are sorely needed by those parents who have given their sons, and those wives whose husbands have left them for the service of their country. Surely the true pastor cannot be separated from his flock in these trying days; and, great though the opportunities of a chaplain in the service are, the service rendered by a pastor in his congregation are second, in this crisis, to none.

Where there are military camps the Church has an exceptional duty. Let it be remembered that the flower of our young manhood are in those camps. Every opportunity for a clean social life and for refined amusements ought to be extended by Church people to them. Much genuine service was rendered on the Mexican border last year by invitations to family Sunday dinners extended to soldiers who attended Church services. "Use hospitality" is an invaluable war motto for those who reside near the camps. The boys, deprived of home influences, will be greatly helped by the exercise of such hospitality, through the Church. And the spiritual work of the clergy in connection with such camps affords opportunities that may well appeal to any of them. It is reassuring to know that many of our bishops are making the military camps within their diocese their own peculiar responsibility. Some have gladly given up vacations for this form of their vocation, and we believe they have found it eminently worth while.

New vocations of service are calling out to many of us as autumn breaks upon us. Vacations could often not be afforded this year by those engaged in spiritual or social work. In any event they are over now. The call to service is imperative. The Church must arise to her duty. Local circumstances will point out what that duty may be, but duty there is.

Awake out of sleep! The Kingdom of God is at hand!

VERY gladly do we welcome the friendly letter from the Russian Archbishop in the United States which is printed in this issue. The council of the Russian Church which he has been summoned to attend is even now in session.

The Council of the Russian Church It is of momentous importance: the first free gathering of the Russian Church in conclave for many centuries.

The eyes of the Christian world are upon it; the hopes of the Christian world are centered on it; the prayers of the Christian world are offered for it.

As the democracies of the United States and Russia are drawn closer together, so, now, may the Churches be drawn. Russia needs leadership and guidance. The Russian Church may well supply these, mingling the new aspirations of a free people with a conservative reverence for law, divine and human, and with an idealism such as alone can make a democracy worthy of a great people. American Churchmen earnestly desire its entire success.

Americans, in nation and in Church, send their sympathy and their greetings to this illustrious gathering.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 27th:

M. C. Bowen, Bay Side, Maine	\$ 7.00
A member of St. Paul's Church, Steubenville, Ohio.....	10.00
Anonymous*	25.00
Mrs. R. H. H., Oak Park, Ill.*	5.00
Miss Lena Johnson, Elgin, Ill.†	1.00
Mrs. E. O. Chase, Petoskey, Mich.‡	7.50
Mrs. Alfred Brown, Sacramento, Calif.†	1.00
Conference for Church Work, Boston, Mass.†	25.00
Elise Winchester Montgomery, Chicago, Ill.†	1.00
Three members of St. Mary's Parish, Kansas City, Mo.*	10.00
Anonymous, Gloucester, Mass.†	10.00
Mrs. H. S. Musson, Louisville, Ky.†	5.00
Dolly and George Lea, Philadelphia, Pa.†	10.00
Total for the week	\$ 115.50
Previously acknowledged	49,652.44
	\$49,768.03

- * For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For French relief work through Dr. Watson.
- § For the "Little White Beds" of France.

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

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

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

249. Mrs. M. S. D., St. Louis, Mo.	\$ 36.55
250. Mrs. Alexander Cooper, El Paso, Texas.	73.00
13. Rev. T. A. Cheatham, Pinehurst, N. C.	18.25
37. Miss Marion J. Pellew, Washington, D. C.	18.25
104. Mrs. M. H. Richards, Bryn Mawr, Pa.50
Total for the week	\$ 146.55
Previously acknowledged	12,359.93
	\$12,506.48

[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. Robert Scott, Williamstown, Mass.	\$ 5.00
Mr. Bennett E. Seymour, Central City, Colo.	10.00
A communicant of St. Barnabas' Church, Omaha, Neb.	2.00
E. L. S., Norwalk, Conn.	10.00
The Boyden Family, New Market, Md.	1.00
Miss Mary E. Strong, Plattsburg, N. Y.	5.00
The Bishop of Harrisburg	35.00
<i>In memoriam</i>	10.00
St. David's Alms Box, Portland, Ore.	3.50
M. L. P.	5.00
St. Luke's Church, Billings, Mont.	10.00
	\$96.50

ANSWERS TO CORRESPONDENTS

H. S. M.—(1) Applications for chaplaincies in the army from clergy of the Church should, in the first instance, be sent to the Bishop of Washington.—(2) It is unlikely that others than American citizens would be appointed.

W. L. S.—(1) The Bishop of a diocese has the entire episcopal jurisdiction in the diocese. With the consent of his convention he may vest such part of his duties as he deems proper in (a) a Bishop Coadjutor or (b) a Suffragan Bishop. The former will automatically succeed the Bishop of the diocese at his death; the latter will not, unless especially elected as such successor, and may also resign his work as Suffragan at any time. Thus there is greater permanence of tenure in the relation of Bishop and diocese with a Coadjutor than with a Suffragan.—(2) The organization of American Cathedrals is far from uniform. In general they are governed by their chapters in special relationship with the Bishop. A Canon may or may not be a member of the chapter, or governing body, according to local provision in any case.

THE THIRTEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

THE NEW LAW OF GRACE

If any doctrine of Holy Scripture is considered one of those mysteries into which it is impossible for us to penetrate—something far above us, and which must be simply accepted on the authority of the word of God—it is the new law of grace. And yet the covenant of Abraham, the question of the lawyer, and the parable of the Good Samaritan are just so many illustrations of it.

There is in each of us that which is radically wrong, and only some radical change can make us to be like God and dwell with God and be happy with Him forever. We cannot radically change ourselves; the only being in the universe that can change us throughout is the God who made us. Hence the collect prays that we may so serve Him as to attain to His heavenly promises.

The epistle, a further illustration of the new law of grace, was written in remonstrance and rebuke against a falling away to the Judaizing idolatry of the Law. In order to keep the law of God in the Spirit, we must have life, and the law imparts no life. What then is required by us? We require not only a law, but a Person, and this Person must have extraordinary power—the power to communicate His Life.

Now this New Man—the source of the New Life—is our Lord; the agency by which we partake of Him is faith; and the outward means by which we partake of His Nature are the Sacraments of the Church.

Salvation, then, should be our great concern. We are the creatures of a day; our bodies are of the dust and return to dust again; we are in jeopardy every hour. How weighty, then, is the concern of salvation?

For “the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

The gospel still further illustrates the new law of grace by dwelling on the special illumination of the Gospel Revelation, showing by the conversation with the lawyer the powerlessness of man to keep the Law, and by the parable of the Good Samaritan, the divine idea of neighborliness. In its parable are both practical teachings as to serving one’s neighbor and mystical meanings helpful as they are beautiful.

The wounded man, we are told by almost all commentators, is human nature. The robbers are the powers of evil. The priest and the levite are the law and the prophets, utterly powerless, as we have seen in the epistle. The Lord Himself is the Good Samaritan, who took our nature to heal it. He brought us to a place of comparative safety, even His Church. He put us under His ministry, He gave us His word and His Sacraments. It is all an exposition of the love of the new law of grace, and exhibits in a striking light the pure spirit of the Gospel, which teaches men to love all men, even their enemies. And let us hope that this larger, nobler comprehension of the new law of grace may descend to us, and upon us.

As a matter of fact, the parable speaks to us as plainly as it did to the lawyer. He knew his religion. So did our Lord, but He also knew the human heart. He fulfilled the law and the prophets just as in the world the oak fulfills the acorn, and the Cathedral the plans, and the bell the mould. But the lawyer was a withering plant in the legal atmosphere of his native land; our Lord a life-giving plant in the bright sunshine of eternal life.

It does not do to be running about without thinking, or thinking without looking into the Face of God.—Bishop Thorold.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Thirteenth Sunday after Trinity	I Chronicles 11, 1-19 Deut. 11	John 12, 20-end	Ezekiel 37, 1-14	Romans 8, 16-end
Monday	II Samuel 5, 17-end	Mark 6, 14-29	Jeremiah 32, 1-25	Romans 9, 1-18
Tuesday	I Chronicles 13	Mark 6, 30-end	Jeremiah 32, 26-end	Romans 9, 19-end
Wednesday	I Chronicles 15, 1-16	Mark 7, 1-23	Jeremiah 30	Romans 10
Thursday	II Samuel 6, 11-19	Mark 7, 24-end	Jeremiah 31, 1-26	Romans 11, 1-12
Friday	I Chronicles 16, 1-36	Mark 8, 1-9	Jeremiah 31, 27-end	Romans 11, 13-end
Saturday	I Chronicles 16, 37-end	Mark 8, 10-26	Jeremiah 33	Romans 12
Fourteenth Sunday after Trinity	II Samuel 7, 1-17 Hab. 1 & 2, 4	John 13	Deut. 6	Romans 13

After the death of Saul, David became King, first at Hebron over Judah only and afterwards, as in the first lesson, over Israel also. The three reasons given by Israel for accepting David as their King, viz., kinship, achievement, and divine appointment, apply in a remarkable manner to the acceptance of our Lord as King of the whole human race, foreshadowed in the second lesson, where our Lord is Son of man, not Son of David, is the conqueror of sin and death, and is sent of the Father, and where the Greeks desire to “see Jesus”, and through His being “lifted up” our Lord prophesies that He will “draw all men unto Him”. It is not without interest that this world dominion of the Christ can come to pass only as all the tribes, as in David’s case, unite in their loyalty to a common Lord and form one Church. Disunion of the Church is civil war.

There are several points of contact between the lessons and the Eucharistic teachings for the week. The broad interpretation given in the Gospel to “neighbor”, as broad as human need, is in line with the universality of the Person and work of the Son of Man. Again, a comparison of epistle and gospel with each other (one insisting on faith and the other on the Law of Love) and with the second lesson is illuminating. In the latter, as in the epistle, faith in our Lord is insisted upon. At the same time, God’s commandment is eternal life. The sacrifice of the Christ, His own pathway to glorification, is not a substitute for our own consecration, but the law of life for us all: “He that loveth his life shall lose it and he that loseth his life shall find it,” a hint of which indeed we are not wrong in seeing in the touching story that closes the first lesson in the morning (see Stanley, *Ecclesiastical History in loc.*).

Quite in harmony with this is the Old Testament alternate from Deuteronomy, where the motive of gratitude for redemption is urged but where also, contrary to popular understanding, achievement is insisted upon. Only so much of the Promised Land shall become the possession of God’s soldiers as the soles of their feet shall tread.

The evening lessons supplement this. The reconciling element in life, between a faith which is not soldian or antinomian and an obedience which yet is not legalistic, lies in the possession of the Holy Spirit; and this is the theme of the second evening lesson taken from Romans. The accompanying Old Testament lesson, the two forming one of the most remarkable pairs to be found in the two Testaments, is Ezekiel’s prophecy of the Restoration from Exil and of the indwelling Spirit. Compare especially Ezekiel 37, 14 with Romans 8, 11. These same themes of the universality of the Gospel and of the need of the Spirit are brought out in the week-day lessons. See St. Mark 7, 18-23; Jeremiah 31, 31; and Romans 10 and 12.

THE THIRTEENTH SUNDAY AFTER TRINITY

Merciful God Almighty! of whose gift
Alone it comes that we our souls may lift
Up to Thy service laudable and true,
Help us, Thy faithful people, to renew
Daily their vows, and with a love sincere
Serve Thee so constantly in life's career
That we fail not hereafter, but at last
Those blessed promises of Thine hold fast,
Which through the merits of Thy Son alone,
Jesus, we ask—and nothing of our own.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignatius*

PROBABLY arboreal" was once a phrase of mingled mirth and dread, because of its association with certain theories of human ancestry. Wherever the missing link made its abode, it is quite certain that some of us love to live among trees if not perched in their branches.

A hut of logs, set in a forest, with fir-cones tapping at the windows, birches rustling by the verandas, and birds of every family nesting among the boughs, is an ideal habitation for July; and when the soft breeze blows in from the Bay of Fundy through Digby Gut, and one has admirable society with which to watch the pageant of the ebbing and flowing tides and discuss all things and the rest of them, what more could be desired? A big motor-car at disposition, an apostle of Canada for near neighbor, with his household, beginning at the baby who confesses to being "four old years", wild strawberries in abundance and yellow cream: what more could one want?

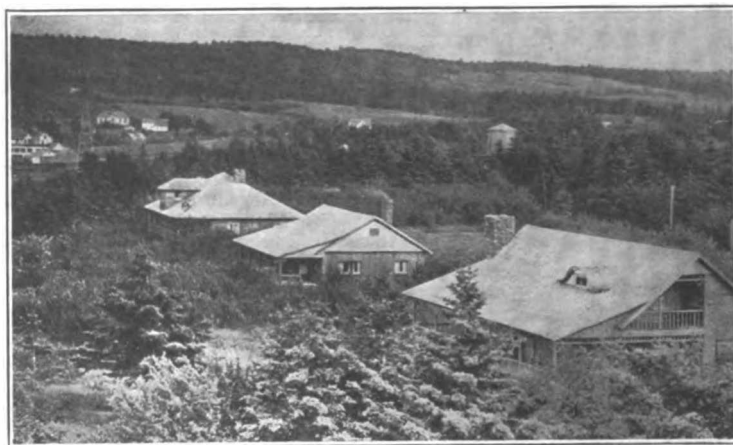
The Digby region is not undiscovered by travelers. One tract of woodland is still called "the Bishop's Woods" in honor of the late Bishop of Southern Ohio, who dwelt near by; and the old residents have many tales to tell of Dr. Louis Shreve Osborne, whose unflinching wit, in the pulpit or out, was tonic and stimulating. Digby itself is crowded with visitors; but a few miles up the basin they diminish, though the attractions increase. At Smith's Cove (unpicturesque name!) a colony of bungalows is within easy reach of a really excellent inn, as clean and bright and hospitable as one could desire, whose landlord exemplifies the virtues as well as the physical type of his Long Island Dutch ancestors, "U. E." Loyalists, I take it. Bear River advertises itself modestly as "the Switzerland of Nova Scotia", but is, notwithstanding, a beautiful and picturesque district. Further on lies Annapolis Royal, drowsily content with its three centuries of history; and the famous Annapolis Valley stretches on through miles and miles of orchards until one comes at last to Windsor, and, eventually, to Northumberland Strait.

A small friend writes to me: "The Bay of Fundy sounds very interesting. I thought it was just something we had to study about in geography; I never knew it was a real place where people lived." Real enough outside the geography, and with much else of interest besides its phenomenal tides. The University of King's College, Windsor, oldest of Colonial universities, is not far from its waters, and preserves the traditions of the elder King's College that is now Columbia. Many a home of that region has bits of old silver and mahogany to link the present Canada with the eighteenth century New England or New York whence the Tories migrated in such numbers at the end of the War of Independence. Even the names attest the old connection, now so happily renewed, when Canadian regiments come to Boston and New York to recruit.

Further on lies yet another Canadian province, colonized by French and Scottish for the greater part, and with comparatively little of the "Loyalist" strain: Prince Edward

Island, called "the Garden of the Gulf". Charlottetown is its capital, a quaint, thriving, prosperous little city of thirteen thousand, see of a Roman bishop, and with a Pro-Cathedral of our own. There is a dignified government building, seat of the Provincial Parliament; for the island, with its ninety thousand population, has the complete machinery of representative government according to the pattern of the Mother of Parliaments. The back country is extraordinarily English in suggestion, at least in summer: gently rolling fields, like parks, with houses far back from the roads, hidden in clusters of trees; single trees studding the meadows and pastures; rows of trees outlining fields and highways; splendid hedges; and sunken lanes cut in the red soil that reminds one of Devonshire. Over on the north shore there are sand-dunes, near which stands a fine summer home whose present owners are a Princess of France and a Princess of Italy. One finds many far-stretching lines that return to the Island's serene

retirement. Imperial officials, soldiers and sailors of distinction, men of leading in every profession, come back to rest, or to retire. Perhaps the best were-wolf story I ever heard (it had to do with a West African medicine-man who turned himself into a hyena and was shot as such) came from a Nigerian commissioner spending his holidays there among his own people. And it was good to see the insignia of the Russian Order of St. George, earned by heroism in the air along the



BUNGALOWS AT SMITH'S COVE

western front, on the breast of a lad of twenty-one, home after over two years of active service, unscathed, and teaching others his own art.

There are uniforms everywhere, in all the Provinces, as there soon will be in all the States. What a war it is! The morning paper just announces Siam's entrance, on the right side, presaging China's. No wonder the Czech deputy in the Austrian Parliament the other day emphasized the league of abhorrence against German methods which has left the Central Powers isolated in infamy. And yet there are still a few nominal Americans who extenuate German outrages and sympathize with German ambitions!

THE SUN does not stay to be implored to impart his heat and light. By his example, do all the good thou canst, without staying till it be asked of thee.—*Epictetus.*

FROM THE human standpoint we may often seem to fail, but God's point of view is the true standard whereby success can be measured.—*E. V. H.*



ST. FRANCIS OF NOVA SCOTIA

LONDON SALE OF EARLY AMERICANA

Historic S. P. G. Collection Is Scattered

BISHOP OF LONDON SPEAKS AT SERVICE FOR LONDON JOURNALISTS

The Living Church News Bureau }
London, August 6, 1917 }

AT Messrs. Sotheby's large galleries in New Bond Street there was sold at auction yesterday week the "remaining portion" of the famous S. P. G. collection of early Americana, formed by the Right Rev. White Kennett, D.D. (1660-1728), Bishop of Peterborough, and given by him in 1712 to the S. P. G., eleven years after the incorporation of the Society. It appears, since the Dean of Peterborough's strong protest against the sale in the *Times Literary Supplement* of the previous Thursday, that the S. P. G. authorities placed the whole of the collection at the disposal of the British Museum for the selection of such of the books and pamphlets as the director desired for a permanent place in the Museum Library. The portion sold comprised the residue of the collection.

It was stated in the catalogue of the sale that the "remaining portion" of this collection was sold by order of the S. P. G. under a scheme authorized by the Charity Commissioners. The proceeds were to form a perpetual trust, the income of which is to be "applied by the Society in the purchase of books for the general library of the Society". The 175 lots, nearly every one of which contained the Bishop's autograph, constituting the White Kennett section, realized £4,890 4s. 6d. The highest price was paid for a copy of the very rare first edition (of which apparently there is only one other known) of Paul Vincent's *True Relation of the Late Battell fought in New England between the English and the Savages*, 1637, with the autograph of the Bishop on the title, which fell to Messrs. Stevens, United States book agents, at £650. A series of sixteen of the very rare pamphlets known as the *Eliot Indian Tracts*, all unbound, varied from £8 15s. to £90, and showed a total of £783 5s., Messrs. H. Stevens, B. J. Stevens, and Mr. Quaritch being the purchasers.

The Dean of Peterborough (the Very Rev. A. H. Page, M.A.), in his aforementioned interesting letter to the *Times Literary Supplement*, described Bishop White Kennett as "an ecclesiastical and political personage of not inconsiderable mark in his time", and as "a leading spirit in the great movement to which more than two centuries ago the Society for the Propagation of the Gospel owed its first foundation and earliest development and success". And we are further told that with "loving care and foresight most unusual in his day" he accumulated and presented to the Society "the matchless aggregation of printed and written matter bearing upon its work", of which "for the safer custody" thereof he published a catalogue under the title ("itself a sort of appeal to the honor of those who should profit by his gift"):

"Bibliothecae Americanae Primordiae: An attempt towards laying the foundation of an American Library, in several Books, Papers, Writings, humbly given to the Society for Propagating the Gospel in Foreign Parts, for the Perpetual Use and Benefit of their members, their missionaries, friends, correspondents, and others concerned in the good Design of Planting and Promoting Christianity within her Majesty's Colonies and Plantations in the West Indies", 4 v., 1713.

The Dean of Peterborough's letter of protest against the sale was evoked by the action of the S. P. G., as it appeared to him, in scattering literally to the four winds, for the sake of raising money, "an old inheritance of inspiring memory and motive, entrusted at its very birth to its faithful keeping in what should have been the well-grounded confidence that so, or so best, this offering of wise devotion would be held sacred and forever respected and preserved".

The Bishop of London delivered a notable address, at a memorial service for the London journalists and their relatives who have fallen in the War, at St. Bride's Church, Fleet Street, last Saturday week. There could not have been chosen, as the *Times* report says, a more appropriate place for the service:

Address by the
Bishop of London

"The splendid steeple of St. Bride's—one of Wren's masterpieces and the architectural pride of Fleet-street—rises high above the newspaper offices in which the fallen Pressmen worked; and its sweet peal of bells was familiar to their ears. Among the writers buried in the church is Samuel Richardson, printer and novelist."

The large congregation included, besides numerous representatives of London journalism, and others, the United States Ambassador, the Premier of New South Wales, Captain Iannovitch (Serbian Press Bureau), and Father Nicholas Velimirovic. The musical portion of the service was rendered by the band of the Irish guards, boys from the London College of Choristers, and the men singers from St. Paul's. Mme. Kirby Lunn sang O Rest in the Lord.

The Bishop, in his address, said that in a recent battle journalists of Fleet Street and city clerks had "rolled back and crumpled up" the Prussian Guard. That would have been regarded as incredible a few years ago. It showed there were better things for War than "the policy of blood and iron and long preparedness." Another thing that had come to light in the War was the value of the Symbol of our redemption. Before the War the talk about the Cross was not "good copy", and little was heard of it in the press. The Cross was not only the test of human conduct, but the comfort of human sorrow. The Cross, which in days of ease had attained little meaning, was suddenly magnified into the greatest thing in the world. On the battle fields of France had arisen those little wooden crosses put up in memory of fallen comrades. Some of the most beautiful verses he had ever read were those by E. W. Hornung, which appeared in the *Times* on Wooden Crosses:

"You cannot die a failure if you win a cross in France."

In all the sickening doubt of to-day it was often asked, Where does God come in? The Cross was the pledge that God did come in. And reliance upon the Cross would not only give us victory in the War, but would also prevent such catastrophes as civil commotion in Ireland or a great industrial upheaval in Great Britain from happening. The Bishop deemed it a high honor that the organizers of the service, instead of getting some great preacher, had asked their Bishop to come to speak to them. Sixteen years ago five hundred journalists had welcomed him as their Bishop, and he had promised to be a Bishop to them. It was, he concluded, with loving reverence and unbroken hope that they saluted their dead that day, believing that by their prayers in the other world they would be helped to bring about those things for which they had fought and died.

The Rev. Dr. Birkhead, of Baltimore, who has come to England to assist in explaining and cementing the Anglo-American alliance, was the preacher last Sunday week at the Chapel Royal, Savoy. He said he was glad his country had entered the War, because War meant action, and "the average American was at his very best in action." He was jealous for his country, that she should not only share in the sacrifice, but share in the vision that there was something worth far more than earthly life, and that death was the beginning, and not the end.

A memorial tablet to the late Lord Kitchener has been erected in Lakenheath Church, Suffolk, by the London Society of East Anglians. The tablet bears the following inscription:

Tablet to
Lord Kitchener

"In memory of Earl Kitchener, K.G., K.P., P.C., O.M., G.C.B., G.C.S.I., G.C.M.G., G.C.I.E., soldier and statesman, 1850-1916, whose ancestors having resided in this parish, this Tablet was erected by the London Society of East Anglians, of which he was president. *Te Deum laudamus.*"

A deputation from the Council of the "Life and Liberty Movement" for the Church has waited on the two Archbishops at Lambeth Palace to present the resolution passed at the Queen's Hall meeting. The Archbishops in their replies cordially welcomed the movement, and encouraged those present to go forward steadily in the endeavor to inform Church people as to the importance and urgency of the matter. But it does not appear that their Graces dealt with the more specific point of the resolution, *viz.*, that they themselves should approach Parliament in regard to the question of Church freedom.

The Life and Liberty
Movement

In accordance with a previous intimation in the Archbishop's letter announcing the formation of the National Mission Committees, the Central Board of Missions has appointed a special committee under the chairmanship of the Rev. W. Temple, to consider and report upon the missionary work of the Church abroad. This committee began its work by going into retreat at Oriel College, Oxford, at the end of July.

National
Missions

J. G. HALL.

EDUCATION AND WAR

Why America's Youth Must Remain in School

AN APPEAL FROM THE GENERAL BOARD OF RELIGIOUS EDUCATION

A SERIOUS by-product of the war is the retardation of education. Most people will overlook this fact and yet the reasons are easy to understand. There is a special and insistent demand upon the young people of high school and college age to fill the places of those who have gone into the service of the United States and to enter new industries which are calling for labor, such as the manufacture of munitions. To quote the United States Commissioner:

"From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct."

In support of this it might be well to quote from the editor of the *Challenge*, a paper of the Church of England:

"Education has been interrupted in a deplorable way. We have not left anyone at the university except medical students and in our circumstances it would have been out of the question to do so. I think that everyone agrees that one of the most disastrous influences of the war has been the withdrawal from school for industrial purposes, chiefly agriculture, of children under 14. Further, the high wages of the boys, and to some extent also the girls, in munition work, has led to general demoralization."

So seriously does our Government view such a situation, equally possible for us, that the Commissioner of Education wrote to the graduates of high schools and the undergraduates in college, urging them to continue at their studies unless called by the nation to some greater task. It yet remains to bring the facts home to the parents. Economic stringency in these days of high cost of living may blind parents to the larger issues; they must sacrifice to keep their young people at their studies.

A consideration of the demands of the future on the young people of America will make clear how much is at stake. These demands have been clearly stated by Dr. Claxton in his letter to the pupils in public and high schools.

"This appeal is made on the basis of patriotic duty. If the war should be long the country will need all the trained men and women it can get—many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers, and men of scientific knowledge and skill in all the industries, in transportation, and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies was for 12,000 engineers and skilled men to repair the railroads of France and England, and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. New industrial plants, shipyards, and our armies abroad will call for highly trained men beyond all possible supply unless our colleges and technical schools remain open and increase their attendance and output.

"When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt and American college men and women must assume a large part of the task. In all international affairs we must play a more important part than we have in the past. For years we must feed our own industrial population and a large part of the population of Western and Central Europe. We must readjust our industrial and social and civic life and institutions. We must extend our foreign commerce. We must increase our production to pay our large war debts and to carry on all the enterprises for the general welfare which have been begun but many of which will be retarded as the war continues. China and Russia, with their new democracies and their new developments which will come as a result, will need and ask our help in many ways. England, France, Italy, and the Central Powers will all be going through a process of reconstruction and we should be ready to give them generously every possible help. Their colleges and universities are now almost empty. Their older students, their recent graduates, and their younger professors are fighting and dying in the trenches, or are already dead; as are many of their older scientific and literary men, artists, and others whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years

after the war is over some of these countries will be unable to support their colleges and universities as they have supported them in the past. America must come to the rescue. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world which is now passing away in the destruction of the war. To what extent and how well we may be able to do this will depend upon you young men and women who have this year been graduated from our high schools and upon those who will follow in the next few years to a larger degree than upon any other like number of people."

The Government requested the Boards of Education of the different Churches to see that this matter was brought to the attention of the ministers of the country in order that they might use their influence to keep the young people in school and college. At its meeting on June 6th, the Collegiate Department of the General Board of Religious Education voted to place an appeal in the Church papers that the clergy preach upon this topic early in September, or at least make an earnest plea at the time of the giving out of notices. The chairman of the Department and the secretary-elect were appointed a committee to draw up such an appeal, and they trust that the above will be sufficient to call the attention of the clergy to the great need of action in this matter.

THEODORE IRVING REESE.

Bishop Coadjutor of Southern Ohio.

PAUL MICOU,

Secretary of Collegiate Department.

A LETTER TO THE EPISCOPAL CHURCH IN AMERICA

From the Russian Archbishop in the United States

AT the call of the Holy Synod, I am going to Russia to assist in the Council of the Russian Church, in which are to take part also the representatives of the Eastern Patriarchs and all the Eastern Churches.

It is not necessary to dwell on the importance of such a gathering in the ancient and holy city of Moscow in mid-August of this year (old Kalendar).

I ask for your prayers that the Lord may aid this large Council to scatter the dark clouds of infidelity which have gathered over the sinful world, to enlighten the whole world with the pure light of the East, from whence Christianity had gone out over the whole world.

In the presence of the whole Russian episcopate I shall, with feelings of great joy, testify how throughout all America you prove yourself to be our true friends, that you everywhere stand by us brotherly, that you everywhere aid us and defend us, that you in your forethought and anxiety beseech us to send Orthodox priests to places of which we had no knowledge of the existence of our Orthodox people.

How I would that at this Council be brought up the question of our union in a closer and firmer way! Let be cast away from the temple of God all falsehood, untruth, all human inventions. May the scourge of God come upon anyone who would place upon the altar of God that which is human, deceitful, evil, despotical, precedence- and power-loving, or anything earthly. Upon the altar of God there should be naught else but the righteousness of Christ. In the temple we do not worship man, but only the Lord God. Eternal glory to Jerusalem and to Calvary! It may be that the great, splendid, liberty-loving, and friendly Episcopal Church shall send to this Council her questions and her proposals.

On the field of battle we are already bound in union against the enemy of all freedom, all Christianity, mercy, and culture. Our alliance we sealed with blood and with thousands of deaths of innocent suffering martyrs for us and our liberty. It is high time to think of our unity not only upon the battlefield of blood, but at the altar of God, where dwells eternal righteousness, eternal freedom, where the Lord enlightens by the light of His eternal truth every corner of our soul, our whole life, and the life of the world.

So be it! So be it! "Walk in light," saith Christ the Saviour, "that the darkness may not encompass you."

(Signed) ARCHBISHOP EVDOKIM.

Translation by S. Dabovitch.

New York, August 8, 1917.

MARQUIS DE LAFAYETTE

By J. A. STEWART

LIBERTY will ultimately be established in the old as well as in the new world; and then the history of our revolutions will put all things, and all persons, in their proper places."

These were the prophetic words of that noblest of "American-Frenchmen", the gallant Marquis de Lafayette, who was a defender of liberty on both sides of the ocean.

One hundred and forty years ago, Lafayette (then less than twenty years old) sailed boldly from France, landed safely in South Carolina, rode nine hundred miles on horseback to Philadelphia, and offered his services to the Continental Congress.

The colonies were too poor to provide a ship for his party. So he had said: "I will purchase one myself." Which he did, naming it the *Victory*.

As he set sail, he wrote to his young wife: "From love to me, become a good American. The welfare of America is closely bound up with the welfare of mankind. I offer my service to her from motives of the purest kind, unmixed with ambition or private views."

Because of his singleness of purpose and zeal, the American congress conferred upon him the highest rank known in the American army, that of major-general.

Lafayette became one of Washington's ablest generals, as well as his bosom friend for life. There were twenty-five years of difference between their ages. But their friendship and comradeship were based upon a similarity of tastes, habits, and opinions, such as exists between great patriots of every land and clime. And Washington once declared: "I love him as truly as if he were my own son."

It is related that when Washington expressed to Lafayette his embarrassment in exhibiting his untrained, poorly-clad army before a European officer like himself, Lafayette modestly replied: "I have come here to learn, and not to teach."

He was wounded in the battle of the Brandywine; and because of his gallantry and ability was made commander-in-chief of the northern division. He later did splendid service in the battle of Monmouth; and in every event he proved himself "wise in council, gallant in the field, and patient under the hardships of war."

Lafayette became the connecting link between the United States and his native land, and on his visit to France for a brief period, to procure aid for America, was received with royal honors. Returning to America in 1780, he was carried in a triumphal civic procession up Beacon Hill in Boston; and cheered the struggling people by the help which he brought.

He took part in the operations in Virginia; protected Albemarle; rescued Wayne; and acted a most conspicuous and gallant part in the closing and decisive battle of the American Revolution—the siege of Yorktown.

There were Count Rochambeau and many other brave Frenchmen who followed Lafayette and did much for American liberty. But it was Lafayette of whom John Quincy Adams said:

"The sacrifices of no other man were comparable to his. Youth, health, fortune; the favor of his King; the enjoyment of ease and pleasure; even the choicest blessings of domestic felicity—he gave them all for toil and danger in a distant land and an almost hopeless cause; but it was the cause of justice and of the rights of humankind."

In 1784 Lafayette again visited this country and was received with high tokens of affection and respect—the welcome accorded by the heart of a nation to one of its deliverers. He visited all the Atlantic coast states and principal cities, nearly all of which bestowed upon him and his descendants the rights of citizenship.

Forty years later, when nearly seventy years of age, the great French patriot again visited the United States. He spent fourteen months in a triumphal tour of the great Republic which he had helped to create. The thirteen original states had become twenty-four. Three millions of people had become twelve millions. The young nation had vastly increased in power and happiness under the sunshine of the freedom which he had helped it to gain. He visited Presi-

dent Monroe at the White House and Joseph Bonaparte at Bordentown, N. J.; helped to celebrate the anniversaries of the battles of Bunker Hill and of Yorktown; took part in the laying of the cornerstones of the monument to Baron de Kalb (who came with him in 1777 to offer his services to the American states) and that of Bunker Hill; visited the battle fields of Saratoga, Germantown, Barren Hill, Monmouth, and Brandywine; and participated in a continuous succession of brilliant parades, triumphal processions, fêtes, and receptions. Everywhere he met with the most enthusiastic demonstrations of regard.

The French Commission of 1917, headed by the distinguished French Field Marshal Joffre, well understood our feelings toward that noble Frenchman who nearly a century ago knelt at the tomb and reverently kissed the casket containing the remains of our beloved Washington at Mount Vernon!

The loving sympathy and regard of the American Republic followed the noble Lafayette during the two years of his exile from France, during the troubled times of the French Revolution, and to his grave when he died in 1834 at the age of 76.

His was the type of character which lives in the annals of the world and in the veneration of posterity, when kings are no more regarded than the dust to which all must return. His birthday anniversary occurs on September 6th.

PRAYERS FOR THE WAR

As used in Grace Church, New York

FOR THE ALLIED NATIONS

Almighty God, grant that we and they who fight at our side may so keep our hands from all dishonor, that we may dare to ask of thee the victory; through Jesus Christ our Lord. *Amen.*

FOR OUR WARRIORS

O God, our refuge and strength; Bless our soldiers, sailors, and aviators; keep them safe from all evil; grant them skill and courage in battle; heal their wounds; assuage their pain; and whenever, soon or late, in days of war or in days of peace, thou openest to them the gates of larger life, receive them again into thy joyful service, to win with thee and thy servants everywhere the eternal victory of all good over all wickedness; through our only Saviour Jesus Christ. *Amen.*

FOR LOYALTY

O God, our ruler and king, put to silence the voices of foolish men in this nation; kindle the spirit of sacrifice, loyalty, and unity, that we may go forth in thy might to win freedom for the oppressed; through thy Son, who hath made us free, Jesus Christ our Lord. *Amen.*

FOR THE GOVERNMENT

O Lord, open the eyes of those who govern this nation that they may see thy purpose, and grant them obedience speedily to fulfil it; through Jesus Christ our Lord. *Amen.*

FOR OUR ENEMIES

O Father of every nation, give to our enemies the freedom which thou hast given us; deliver them from rulers who exercise lordship, forgetting that they are servants of all; and grant them to see with joy the coming of government of the people, by the people, for the people in the whole earth, wherein they and we shall be brethren together under one Master, Jesus Christ. *Amen.*

FOR THOSE AT HOME

O Heavenly Father, who didst sustain thy most dear Son upon the cross; Give courage and faith to those who in the time of war abide at home; make their love a beacon to those who struggle in the night of battle; whereby both together may receive from thee the praise of deeds well done; through our Redeemer Jesus Christ. *Amen.*

FOR PEACE

Blessed Lord, whose pity never faileth; Forgive the sins of the nations, and grant to them a righteous and enduring peace, out of which shall flow happiness to the people for evermore; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*

The Only Church Mission to Jews in the United States

By JOHN L. ZACKER

IT is easier to convert the Jew than to make the Christian believe that the Jew can be converted.

Just reverse the order of Jew and Gentile the past twenty centuries: Imagine your forefathers hated and persecuted for over nineteen hundred years—yourself forced to attend a synagogue and given the alternative of either abandoning your forefather's religion and kissing the Shield of David, or being burned at the stake! At nearly every Jewish holiday your people are massacred and imprisoned at the most trivial excuse; you are dispossessed of your hard-earned treasures; you are driven from place to place, until you are known as the "Wandering Jew"; you see before you God's own country, but you are not permitted to own a strip; the soil of your heritage, Palestine, is despoiled by the infidel Turk and for centuries you cannot even become a tenant. Picture cruelties and injustice too harrowing almost for words—all done in the name of Judaism, the Shield of David and the Synagogue, to you and your forefathers for nearly two thousand years. Do you think that the Synagogue would in any way attract you? This was done, in the name of the Church, the Cross, and Christianity, to the Jews, and it is only natural that the Jew should have learned to hate the Church, the Cross, and Christianity—unless he is taught, line upon line, to understand it.

That is why a definite Mission to the Jews should exist. Yet we have been told, even by some in authority, that no special Mission to the Jew is needed, that the Church should speak to the Jew as it does to the Gentile or the Church member. Atheism and anarchism are making a tremendous bid for them, but *not* Christianity. From platform and press the Jewish leaders are crying out in alarm at the disintegrating force that is bringing Jewry to a spiritual bankruptcy, and yet they are ignorant of the solution of their problem. They must be instructed through the medium of the Mission and the missionary until they can be taught to respect and eventually to love the Church.

After this world-war, the consensus of opinion is that Palestine will be given to the Jews, when many thousands of them will emigrate from America and our wonderful opportunity of a home missionary propaganda will be cut in half. Meanwhile there are parishes even in the State of Pennsylvania where, on an average, fifteen Jewish families a week are moving in and crowding out the Gentile. Should this become a matter for lamentation and cause churches in that neighborhood to close their doors, leaving the foreigner alone in his superstition and misery?

Bishop Burleson in the August *Spirit of Missions* points out the "lost opportunity" and the lack of missionary zeal in such a procedure. Why not make such a church, with the families that still remain, into an active Jewish Mission, with someone at the head who understands the work? Or why not emulate our English sister Church and not wait until all the Gentiles have moved away but begin on the foreign Jew as soon as he moves into your neighborhood? Visitations and kindly invitations to the parish-house functions may eventually win him to enter the church proper. In England many of the Churches are so zealous that, as the Jewish population comes into their vicinity, they erect special buildings for institutional work, so as to become acquainted, and even engage a Jewish missionary and other workers for their spiritual education.

Logically the Jewish field should be a hard one, because of European persecution in the past and American indifference and neglect in the present. Should results be asked for before any effort has been made? This may appear a foolish question, but results are often asked for.

Carl Crowe, in the *World's Work*, says: "Missionaries no longer hope for brilliant and immediate success. Each one goes to his station prepared to spend a lifetime there. On his arrival he is usually mistrusted, both as a foreigner and as a teacher of a strange religion. He must live there for years before he gains the respect and confidence of the

natives, and not until then may he expect definite results. Moffet was in the Bechuanaland eleven years before he baptized his first convert; Carey waited seven years for his first convert in India; Morrison labored in more or less secrecy in China for twenty-seven years, praying for the time when he should be able to hold public meetings, and he died without seeing it accomplished. Gilmour preached twenty years in Mongolia before he could report visible results, and the first Zulu was converted after fifteen years of work! In the end the missionary has always won against the opposition and indifference of the heathen." Would it not be foolish to say that the work of these missionaries should stop because it is hard? Then why use the argument for the Jewish field?

In Europe, where Jewish evangelization has been given a fair test, we might be surprised to find that in the nineteenth century there were over 200,000 baptisms of Jewish converts. The missionary does not need to apologize for results when he is properly supported. In other words, although the United States is practically doing nothing in Hebrew Missions, there are nearly *five Hebrew Christian converts to one of all other non-Christian faiths!* These statistics are given by a recognized scholar of authority, Dr. De Le Roi, and supported by such men as Morris Fishberg and Dr. Ruppin, who say that the figures do not include baptisms of children from mixed marriages nor converts of dissenting creeds, hence the estimate is not as large as it should be. Mission work in Europe among the Jews shows such remarkable results because faith and works go hand in hand, and over \$600,000 is spent annually in 112 Protestant societies, with 229 stations and 816 missionaries. There is not another field that produces so many men for the ministry in proportion to its numbers. In Europe alone there are six hundred ordained Hebrew Christian ministers who preach the Gospel every Lord's Day. These facts and figures are some of the blessed features that encourage the heart of the missionary as he husbands the Israel of God.

From the above figures, the largest proportion of which are Anglican, we turn to this country and find that, as far as our Church is concerned, Pennsylvania is the only diocese that can boast of having taken an interest in the soul-welfare of Israel. For the past twenty-five years a missionary has been engaged, sometimes intermittently, but always hopefully, expecting some day to establish a work that would reflect credit upon the Church. Due solely to the heart-interest of a few men of God, priests of the Church, and the bishops—who have exhibited more than an ordinary desire to see the work prosper—a larger and more determined effort than ever before was put forth last year to establish a Mission that would count in future Church history. We thank God that, in the words of Bishop Garland, the president of our Mission, we can say that "we are now passing the experimental state and beginning to do a constructive work." Established less than six months in temporary quarters in old St. John's Church, we have been blessed and encouraged along the way. A Jewish mother and four children have been baptized, and recently the Suffragan Bishop has confirmed two other Hebrew Christians. In the fall we shall start with a staff of four regular workers, together with some promising volunteers, and as soon as we are located in our own building—the Lord willing—we look forward to a busy time.

The example of older European missions, and our own experience, have taught us that institutional work is most effective among the Jewish people, yet we introduce a very direct religious touch in all our departments. The children's sewing school has a modified Sunday school programme; the women's needlework guild has a Bible talk in the Yiddish; basket ball and gymnasium have Gospel memory verses; when the dispensary is established, the patients listen to a ten-minute Gospel message in their own language. Besides we shall soon have our Girls' Friendly Bible class

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The Atonement

A Discussion of the Reasons for the Life, Death, Resurrection, and Ascension of Our Lord Jesus Christ

By the Rev. CYRUS TOWNSEND BRADY, LL.D.

II

IF we are utterly unable to define life, as I have pointed out, we yet have a fairly clear idea of the process by which we get it, and the process by which it is maintained, although we do not understand the why of either process. Despite that ignorance we are also able to differentiate in our earthly experience, in a sort of rough and ready way which is yet sufficiently satisfactory for our purposes, between the various kinds of earth life; and, a step further, we are quite capable of imagining a higher life of which we have no experience whatever.

Into whatever relations we naturally sustain to mortal man and our earthly environment we are born. We can trace accurately enough all the physical steps of birth. We know exactly how we came to be, which is not saying we know why we came to be or how the process we have uncovered produces the results; but that it does under given conditions we are well assured. That process we call generation. In other words, we are born into this life, we are thrust by the process of generation into those relations with our environment, whatever it may be, which we call life. Now this is true of our life, mental, physical, and material. In a sense it is true of all animal life, even of plant life as well. It is unnecessary in this argument to differentiate between plant life, animal life, and the life of man, although the task presents no insuperable difficulties. Accordingly we fix our attention upon our own life as that of thinking, determining human beings with capacities for emotional development. Into that life we are born. In that life we develop.

Now even as we have uncovered the mysterious processes of the acquirement or the bestowal of life in the case of a mortal being, without in the least resolving its mystery, so also do we possess a wide knowledge of the conditions necessary to the development of all mortal life, but particularly of our own life. And here is seen the extreme beauty and accuracy of the Spencerian definition—not of life but of its conditions—which may be summarized as “continual correspondence with environment; continual adjustment of internal relations and external relations.”

For instance we did not become absolutely independent centers of self-continuing life at our birth. On the contrary, we are most dependent; and we must, without ceasing, correspond with our environment. There must be a definite, persistent, and continuous adjustment of external and internal relations, an interchange, else there is a cessation, speedy and irrevocable, of mortal life as we know it here. There can be no doubt about this. There is no room for argument about it.

Again our acknowledgment of that undisputed fact does not in the least degree show us why compliance with these conditions produces and sustains life. We only know that it does and that failure to comply stops it. To live and grow, the human being must breathe in oxygen from the air. He must partake of food and drink. He must have light and heat and exercise. To the exact scientist these statements may be crude, but to the plain man they are quite comprehensible.

Take the question of breathing. The air contains a large proportion of oxygen. We have discovered that without the entry of that oxygen into our bodies we cannot live. Our internal organs have been so arranged that we can get the oxygen out of the air by breathing. In other words the internal and the external correspond. The breathing apparatus fits into the environment.

The fish must also take oxygen into its body and there is oxygen in the water in which it lives. Its internal organs are so adjusted as to permit it to take the oxygen out of the water. In other words, it also corresponds with its environment.

But if you take the fish out of water and put it in the air, although the air contains oxygen, the fish has no means of getting it into its body. Its internal and external relations do not correspond in the case of air; and the same is true of the man in the water. There is plenty of oxygen therein but his internal relations do not correspond to the external relations of water. Thus out of their respective elements both fish and men die.

In the same way man, with every other animal and even the plant, must take in and assimilate food. What is food for man is not food for different animals, or for plants. Just why and how air and food and all the other necessities should produce life and be translated into thought, for instance, is not clear. The brain itself does not, cannot, think; yet without the physical brain man cannot think. No one has ever succeeded in solving the exact relationship between the material and the immaterial, yet we know there is such a relation. There exists a vital principle, however, although we are not able to do much more than say that it exists and that it seems to depend upon food, drink, etc.

To sum up, of the life of man we know that we are born into it by the processes of generation. We know that birth puts us into a certain environment with which we must correspond. We know that birth-life is preserved by the continuance of that correspondence, that is, by eating and drinking and all the other processes with which we are so familiar.

Now there is a consciousness so universally in the mind of man that even the few unfortunate and deplorable exceptions only bring the practical universality of the thought more prominently to the fore, that there is another life, a higher, better life than this—mortal nature, immortal nature; human life, higher human life; mind life, soul life; body, spirit; man, God! If that were not so sometimes this life would be the grimmest and most terrible jest of a malign and irresponsible fate.

There must be sources of this higher life, means to it. There are other relations into which we can enter, other developments possible to us. Physical evolutions may have stopped with man, but there simply must be further progress for man, since it is inconceivable that mortal man is the ultimate end. He must continue to develop. To go on is the law of life.

There is therefore something greater than the mind; and that is the spirit. The quickest to be apprehended of the great revelations which have been given to man is that he is made in God's image; which is to say that in some way, limited and finite, doubtless, he has capacities and possibilities and characteristics which are like to those of God, even though infinitely beneath them; notably, free will. No thoughtful person for a moment thinks of the divine image within himself in any material way. Man actually sees himself in relation to man in the world. He merely dreams of himself in relation to God. And his dream is as real as his sight, for in the making of the At-One-Ment Jesus Christ has entered once for all into that other, newer, higher life. He came to earth as God the Son only. He went back to Heaven as more—as God the Son plus the man Jesus Christ, in One.

Again we are constrained, contracted, impoverished it may be, in the expression of our thoughts by the limitations not only of language but also of thought; yet, although we cannot express infinite God save in the terms of the finite, we can think of Him infinitely. By a strange expansion of our powers—the spark divine!—we can talk of Him in terms of the infinite of which we yet know nothing. And the question at once arises: How can I enter into this new life—this redeemed, ransomed, rescued, perfected nature? How shall I acquire it or even receive it, when it is given to me? Will

it be conditioned like my present life? If so, how shall I maintain it?

Analogies are sometimes dangerous. By the very definition of the word they are not the same things, only similar things. Yet in this instance, at least, they furnish at once something like an explanation and argument. And the parallelism between the lower, mortal, human life and the higher if still human life is extraordinarily close and real. How did we get our present life? By generation. We were born into it. How shall we get the higher life, the life which is at one with God? How shall we share in the great achievement for humanity of Jesus Christ, the At-One-Ment? We shall get it by Re-generation, by being born again—Generation, Re-generation; Birth, Rebirth!

If there is any more inevitable or tremendous conclusion than that in human thought I do not know it.

Again, that new life into which we are re-born, that Regeneration which has so blessed and dowered us, did not make us an independent center of new life any more than generation and birth made us an independent center of the old life. In the new life we have to fit into the environment just as in the old. In the new life we have to partake of food and drink just as in the old. So God who provided for regeneration and rebirth in Baptism, which we call a Sacrament—that which has an outward and visible side which refers to the present life and an inward and spiritual side which refers to the new life—has also provided an atmosphere, an environment, into which we must fit and with which we must correspond—the Church, the Kingdom of Christ, which also has its outward and visible side with which we are familiar, and its inward and spiritual side of which, alas, we are not so cognizant. And He has provided also, in another Sacrament, the Holy Communion, a food for the new life, which has its outward and visible side, bread and wine, and its inward and spiritual side, the body and blood which stands for the perfect life which Christ achieved and presented to Almighty God in the great At-One-Ment that He made.

Thus in Baptism we enter into a new relationship with the source of the new life. We become privileged, a part of the At-One-Ment life possible to man since Christ's work, in the spiritual atmosphere of the Church, the Kingdom of God of which we are made members; that is, integral parts of a body—His body. In that atmosphere we find means of relationship, as prayer, alms-giving, works, meditation, etc. After that Baptism follows the Holy Communion, in which we are provided with the necessary food by which that regenerated life may be developed in that new environment. That is the sacramental system of the Church. It exists solely and entirely for bringing men through Christ into right relationship with God. It is the means whereby that loving design for fallen humanity may be put into effect.

All this is so simple, so reasonable, so inevitable, that I wonder how any one can fail to see it, how anybody can cloud the issue. Yet I personally heard a venerable and respected priest of the Church a few months since refer to the Lord's Supper, the Holy Eucharist, as "a little medicine to be taken now and then for the soul's sake"!

I might go further in drawing analogies. For instance, human life is often abused and impaired, but it does not cease until the abuse and impairment have passed the limit. So spiritual life is often abused and impaired, but it does not cease until the limit has been reached. There is this difference, that it is easier to reach the limit in the old life than it is in the new. I personally am loth to believe there is any limit to the new. There is an unpardonable sin, doubtless, but since no one certainly knows what it is no sinner need despair. Happily is this true.

Remains only to add this in view of certain possible or even probable objections: Some will surely say: "I understand and even accept the first half of your argument. I know that I was born. I know the process is called generation. I know that I must fit into my environment. I know that I must eat and drink to live. And perhaps your parallel between the lower and the higher life, this and the other, is reasonable. I can accept that, but how do processes which apparently are purely physical and material put me into the new relationship and after giving me rebirth develop spiritual life? Water is water, bread is bread, wine is wine. These

are all material things, physical means. How do they produce a spiritual effect?"

I do not know how they do but that they do is a matter of experience for which there is abundant testimony and that they may do so is entirely reasonable; for even the old life, insusceptible of definition, is not exactly material and yet we have seen that it is maintained by material means.

For instance, suppose the substance of this paper were being delivered in a church, as it has been many times, and instead of reading it you were hearing it; what would I be doing and what would you be doing? I would be beating the air with my voice—not in the same sense in which St. Paul said he would not fight, I hope, but I would be starting a series of vibrations in the air. "The wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth." You cannot see the air but you can feel it. It is as material as the solid rock. It can be made from different elements. It can be resolved into its components. I have seen it rip great buildings to pieces, drive straws into oak trees, carry animals from field to field, and wreak its fury upon helpless human beings. It is entirely material.

I am striking this material substance a series of little blows with my organs of speech. It is a conductor, so to speak, of my wireless telephone. Those little blows are transmitted in every direction in the form of vibrations, as the water in the pool into which a stone has been thrown carries the impact in little waves to the furthest shore and on every side. These vibrations are being collected by your end of the telephone, the auditory apparatus in your ear. A mechanical nerve is carrying the impulses to your brain, which is a material thing, and by means of all these material things I am producing an impression upon something in you which is not material although not dissociated from it, your mind.

Thus mind has spoken to mind through material things. Indeed as you read the same sort of process is being carried on. My thoughts have been imprinted upon paper by material processes but they had to have an immaterial origin. Through the eye-gate instead of the ear-gate the material record of my thought is being carried to your brain and a mental effect is being produced. A hand clasp, a kiss of affection, an argument, an appeal, whatever passes between mind and mind, between soul and soul, has no means of transmission which is not material. Why then should any one think it strange that in the water of Baptism, in the bread and wine of the Holy Communion, which are material things, spiritual benefits should be conferred.

You will observe that I have not now entered into any theory of the Sacraments. I am simply stating facts about them as I understand the Church holds and proclaims those facts. I do believe that in the water of Baptism we are reborn and regenerated into a new and right relationship to God, a relationship which we may strive to make of no effect, but which we cannot break. I do believe that in the bread and wine of the Eucharist we do actually receive that spiritual food which, to accommodate the doctrine to our human understanding, we speak vitally of as body and blood although they be but spiritually so, and that it veritably transforms our humanity, makes us grow in that membership in Him. in His Body, gives us our part in the redeemed humanity of the At-One-Ment in Christ, and through Him with God, that it really and truly and absolutely does all this. Thus we have the reason for the great transaction of the At-One-Ment in the first place and the means for our participation in it in the second place. We enter, through the Sacraments and other means referred to, in the Church into new relationship between God and man, by not merely following His example but by an actual participation in the risen and ascended life of our Lord.

I think one reason for the failure of the Church, where and when it does fail, is because these great correlated facts of the Atonement by Christ and the Sacramental Institutions of the Lord are minimized, neglected, made of no account. That sacramental food should be offered to the people everywhere, at all times, under all conditions; and when it is so offered we shall see results of which we can now scarcely even dream. No venerable and beloved Office of Morning or Evening Prayer, no Litany however sweet, holy, and desirable, can take its place. God speaks to us, influences us, teaches us, strengthens us, develops us, in that Sacrament as in no other

possible or conceivable way. No voice of conscience, no whisper from open field, or vaulted temple, no spoken word of man, no printed page, no fervent prayer even, nothing else indeed, can or does effect so much for us as that Sacramental food. As well try to nourish the infant solely upon poetic fancies and expect him to grow and increase as to expect the spiritual life of man to be what God intends it should be without that divine, that heavenly nurture.

All honor to Athanasius for his clarity and vision, his spiritual insight, his tremendous courage! Would God that some of his spirit might dower the priests and people of the land so that all men everywhere might see and believe!

[THE END]

DE PROFUNDIS, DOMINE!

A LITANY

O CREATOR, our Father! out of the deep misery of a world at war, we, Thy children, cry to Thee for Peace! We beseech Thee to hear us, O Lord!

O Saviour! Thou who knowest the agony of a body broken on the Cross of Redemption, out of the deep anguish of young bodies broken and torn and helpless on the world's battle fields this day we cry to Thee, O Christ, for Peace! We beseech Thee to hear us, O Lord!

O Lord Jesus, born of a woman, loved by women, out of the deepest depths of the anguish of violated womanhood, of tender maids put to heartless shame by war's most brutal lust, we cry to Thee, for Peace! We beseech Thee to hear us, O Lord!

O Good Shepherd, Thou who gatheredst the little ones in Thy tender arms, and carriedst them in Thy bosom, out of the deep and helpless misery of suffering childhood, brought to desolation by war's cruel grasp, we cry to Thee for Peace! We beseech Thee to hear us, O Lord!

O Master, Thou who hadst not where to lay Thy sacred head, out of the deep overwhelming hopelessness of those made homeless by war's relentless rush, we cry to Thee for Peace!

Graciously hear us, O Christ!

Graciously hear us, O Lord Christ!

Amen.

THE DEVASTATOR

You who proclaim yourself the Torch of God
 To set the world ablaze with flames of war,
 And scourge presumptuous nations, near and far,
 Who dare to doubt the anointing of your rod:
 You who have broken troth and plighted word;
 Who slew the innocents that clogged your way,
 And rushed to fire, and force, and bloody fray
 To swell your glory, and to glut your sword:
 Look on the devastation you have wrought,
 The ravished homes, the dead, the broken hearts,
 The want, the woe with which each hour is fraught:
 This hell on earth which your ambition starts.
 Dare you to scan what you have sacrificed,
 And still say, "Brother", to the gentle Christ?

DONALD A. FRASER.

THE ONLY CHURCH MISSION TO JEWS IN THE UNITED STATES

(Continued from page 570)

and the men's Bible class, Friday night testimony meetings for Hebrew Christians, and Saturday evening lantern lectures on the Bible, with Sunday school and morning and evening services for the Jews and Hebrew Christians on the Lord's Day. These activities are not developed in a day but require a great deal of patient seed-sowing, watered with prayer and faith, with courage to overcome the opposition which sometimes is very intense.

The Hear O Israel Mission is at the northwest corner of Third and Reed streets, Philadelphia, and those who labor there delight to tell of their work—either by the written word or by speech—to those who desire to learn of it.

A THOUGHT FOR HOLY CROSS DAY

BY JAMES R. SHARP

AMONG the black-letter days of the English Kalendar are two festivals of Holy Cross, the Finding of the Cross, May 3rd, and the Exaltation of the Cross (commonly called Holy Cross Day), September 14th. These two commemorations are common to the Greek, Latin, and English communions, and the legend of the True Cross comes to us quite as well attested as many a chapter of secular history universally regarded as fact. Still, our acceptance of it as literal truth is in no wise essential to our recognition of a lesson that may be read in the very names of these festivals: that in our own individual lives the Finding of the Cross and the Exaltation of the Cross must each have a place.

St. Paul speaks of the Preaching of the Cross as synonymous with the Preaching of the Crucified. Similarly, the Finding of the Cross may remind us of the Finding of the Crucified. And we must find Him for our souls' salvation. We shall grope blindly on in darkness unless we find Him, who is the Light of the World. We shall wander far astray in the wilderness unless we find Him, who is the Way. We shall blunder on in error and ignorance unless we find Him, who is the Truth. We shall finally suffer the bitter pains of eternal death unless we find Him, who is the Life. He has placed within our reach, in "the Church which is His Body", the means whereby we may find Him and bring Him into our lives, in the Sacraments of His Love. At Baptism our feet are set upon the heavenward path as we are made one with Christ, the Way. In Confirmation we receive the sevenfold gifts of the Holy Spirit who was promised to guide us into all truth, and by those gifts, particularly Understanding and Knowledge, He teaches us ever more perfectly to know Christ, the Truth. In Absolution the black cloud of sin that had settled down upon us and shut us off from the Face of God is dispelled, and the light of forgiveness streams into our souls from Christ, the Light. In the Holy Communion our souls are strengthened and refreshed by the Body and Blood of Christ, and the spiritual life is sustained and nourished by Him, who is the Life.

And as we find the Crucified we shall also find the Cross. Led, taught, enlightened, vivified by Him, we shall come to see in each trial or difficulty, in each sorrow or misfortune, a Cross to be borne for His sake and in His strength who bore for us the Cross to Calvary. Then, having found the Cross, we must exalt it, lift it up, bear it bravely. The Exaltation of the Cross and of the Crucified must enter into our daily life. We place the Cross upon the pinnacles of our churches, as pointing the way heavenward; it must likewise occupy the highest place in our hearts. "I, if I be lifted up, will draw all men unto Me," said the Christ; and as He is lifted up in our hearts, as by His grace we are enabled more and more to yield to Him the chief place in our affections, so He draws us more and more to Him, and makes us more and more like Himself.

But not alone in our own hearts and for our own sakes should we exalt the Cross and the Crucified. "I, if I be lifted up, will draw all men unto Me." Not only in our inmost souls, as the altar cross is elevated in the sanctuary, but in our outward lives must we exalt the Crucified, as the Cross surmounting spire or gable proclaims the Christian temple to every passer-by, friend and foe alike. Thus by our outward word and deed in every relation of life may the world at large "take knowledge" of us, as did the Sanhedrin of the Apostles, "that we have been with Jesus". And the more He is lifted up by His followers in their lives, for the world to see the fruits of His indwelling presence, so much the sooner will "all men" be drawn to Him. For upon us as individual Christians is bestowed the privilege and the responsibility of bringing the knowledge of Christ to all who now know Him not, that they, too, may experience the blessing that comes with the Finding and the Exaltation of the Crucified.

God grant that we may all realize the privilege and measure up to the responsibility, and that by His help we may do our part both by word and example to hasten the day when all men shall be so drawn to Him that every one can echo St. Paul's words in the passage formerly appointed for the epistle on Holy Cross Day: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

Roman and Protestant Superstition

By the Rev. JOHN HENRY HOPKINS, D.D.

SUPERSTITION may be defined as a disease of the believing faculty. We may define disease, for the purpose of this paper, as the obstruction, perversion, or poisoning of what ought normally to be healthful and helpful. The Gospel and the grace of our Lord Jesus Christ ought to be placed within everyone's reach in such a manner as to produce the maximum possibility of spiritual, mental, social, and even physical health. The function of true faith in bringing this about is fundamental. Anything which obstructs, perverts, or vitiates the life of faith produces superstition, which may be aptly likened to disease.

A further definition holds superstition to be unreasonable belief. This phrase ought to be almost legally exact, since the United States Supreme Court has pinnacled the term "reasonable" so loftily.

An industrious statistician has compiled a list of nearly five thousand modern superstitions. Some of these, like some diseases, are comparatively light and harmless. They may inconvenience, but they do not endanger. Others are deadly and poison the soul.

Yet all of them weaken and disarrange the inmost life, and therefore all do harm.

If faith is the faculty through which we lay hold upon God, reason is the guide in this glorious adventure. Faith has often been proclaimed akin to love, in its relation to reason. No one has ever reasoned himself into love. We "fall in love", but we never would dream of trying to awaken the thrill of love in either man or woman by the cold grasp of the rationalizing faculty alone. Love has well been called "a movement of the whole self", energized through the will. Yet love must be guided by reason, else disaster is sure to follow. An utterly unreasonable love becomes an almost unconditioned calamity, in the sequel.

So with faith, which is likewise a movement of the whole self. If it be supremely reasonable, it swings us up aloft into the Bosom of the Godhead, through Jesus Christ, our Lord.

Again, reason is like the barrel of the great gun, pointing the way. Faith is like the flying missile, winging its way exactly as the gun-sight points.

So when faith becomes unreasonable it becomes superstitious. The stronger it is, the worse it becomes; the more earnest, the more harmful; the more vehement, the more dangerous.

Diagnosis is a primal duty of all who would combat disease, and the careful study of current superstition is equally basic for all the educated. One supreme obligation conferred by a liberal education is that of separating good theory from bad, and the parallel duty obliges one to diagnose every superstition, and to cut it all out by the roots.

We Americans are by no means free from this spiritual disease. It really flourishes with miasmatic virulence among our pagan fellow-citizens, and even among our 40,000,000 Christians it holds wide, endemic sway. Viewed from the best-credentialed standpoint, we Americans are one of the most superstitious peoples on the face of the globe, to-day.

In making this rapid and imperfect diagnosis we will consider two of the three great families of modern Christian life, *viz.*, the Roman and the Protestant. We pass, for the moment, the third great family, namely the Catholic, for it is our firm conviction that only in the Catholic Faith are we potentially free from superstition.

Which grouping inoculates the believing faculty with the more dangerous diseases to-day—the Roman or the Protestant?

Let us examine.

Rome's chief corruptions of Catholicity center around the papal throne, the saints, and the altar. In all of these important concepts of their faith, modern Rome is more or less unprimitive, unscriptural, and unreasonable. Therefore we hold that in them all she promotes some superstition, and consequent harm.

The readers of this article have no time to waste here on the analysis of the modern Papal claims. To exalt one

human personality to the impossible realm of even official infallibility is a superstition so gross that *Deutschland über alles* were a far more intelligent ideal. In either case, Scripture, Catholicity, and therefore Liberty and Democracy, rise in fundamental protest.

We are all too familiar with the blighting effects of the Temporal Power, where this ecclesiastical and civil disease has run its course in history, and we are quite too familiar, even in our own American Church, with its Episcopalian counterpart, namely, the exaggerated conception of episcopal rights and rulings which now and then devastates some unhappy diocese when its bishop considers his pastoral staff a symbol of authority more than of fatherly affection and sympathetic guidance.

Our Roman cousins suffer widely from this disease. Go to Notre Dame University, in South Bend, Indiana, and study the typical Roman physiognomy as it is found in the numerous portraits of modern Roman clerics, archbishops, bishops, and even priests, adorning the central edifice of this Roman Catholic educational institution. Mark the almost universal facial contour of the bright, keen ruler, hard and unloveable, strong to command, possibly to argue, and—that's about all. Converse freely with any intelligent Roman layman about the weak points of his Church, and how often will he tell of the unspiritual mediocrity of their priesthood. "Why?" one asks, and the answer is ready: "Because so many of them are apparently far fonder of ruling than of loving or even of praying." This superstition has dripped from the supreme throne to which they all must bow, and its toxic influence has permeated their entire system with this weakness.

Another Roman disease is their superstitious devotion to the saints. No matter how rightfully and reasonably one may accept the comforting doctrine of the Invocation of Saints, we fear that the average Roman Christian prays to some saint with far more ready devotion than to our God and Saviour Jesus Christ. This especially obtains among the untutored, who are always with us and whom we must always remember. We are told that in Cuba, for instance, those who pay but little heed to the Roman Church will yield no small devotion to the patron saint of their town or village. The experiment of trying to teach the multitude the difference between *dulia* and *latria* can scarcely be held to have deepened the worship of our God and Saviour among our Roman brethren. Therefore it must meet a charge of superstition. So far as it has removed Jesus Christ from the prayerful attention of the devout, it must have done harm.

The third type of Roman superstition radiates from the altar, and infects their entire sacramental system. When the papal influence in A. D. 1215 tried to be supremely reasonable in defining the supreme mystery of the Holy Eucharist, it proved to be a "vaulting ambition which o'erleapt itself", indeed. It is one of the most baffling paradoxes in the history of faith and its pathology, that Rome's attempt to banish superstition from the altar should have resulted in so many unreasonable beliefs concerning the whole sacramental system, so that relics and sacred bones, shrines of saints and toes of statues, should receive much of the veneration which the true Catholic pours forth only before the Real Presence of Christ in the mystery of the Holy Eucharist. Time forbids that we should further explore the superstitions which have obscured the sacramental system in the Roman communion. Our readers will readily call them to mind.

However, after all is said of Roman superstitions, and much as we may legitimately regret their influence, are they all so very harmful? Have they led whole multitudes very far away from God, by inevitable logic? Have they undermined to-day the willingness to accept the Deity of Jesus Christ? Have they destroyed among modern Roman Catholics the holy habit of public prayer?

With the possible exception of the Temporal Power and its complicated results, it would be difficult to arraign most of these superstitions as malignant and deadly. The cor-

related misbeliefs are more like one-sided and disproportioned tissues, swollen glands, and inconvenient tumors, than they are akin to cancer. In spite of them all Rome, in our fair land at least, is a mighty power for good, is saving many souls and healing many bodies, and is still holding steadfastly to the wondrous mysteries of the Incarnation and the Cross. She certainly is past-master in the increasingly difficult task of leading people to public worship.

How then about Protestant superstition?

The very phrase will possibly be challenged at the outset. "Protestants superstitious? Why! they are among our most enlightened and best-educated citizens! They have founded our great New England colleges. They are foremost in many other lines of learning, nation-wide and world-wide. They have made Boston famous! Book-lovers of every illumined race know and honor the great names of American literature, and most of these gifted people point with pride to their Protestant pedigrees."

All of which is true. Nevertheless, it is our contention that the results of Protestant principles are mephitic with superstition, and that several of the worst spiritual, intellectual, and social diseases which afflict our American civilization can be traced directly or indirectly to Protestant influences. Chesterton has gravely assured us that strict logic is a certain credential of insanity. There is often a preponderance of strict logic in Protestant thought. Gladstone has declared that the educated and privileged classes of England in his time were usually on the wrong side of important social issues. Protestantism claims a liberal store of these classes in our composite population.

There are at least six well-defined superstitions which are threatening and weakening our national welfare to-day, all of which are largely due to Protestantism. They are Mormonism, Spiritualism, "Christian Science," Rationalism, Divorce, and Secularism. Some radicals would add Capitalism, since John Calvin was the first prominent Christian to sanction the taking of interest, and to lift the age-long ban from the sin of usury. And any one or two of these diseases of the believing faculty bring more harm to our nation's deepest life than most of the Roman superstitions put together. Twenty-five years ago Bishop McLaren of Chicago said, "Protestant Superstition is far worse than Roman." And the turmoil of the terrible present, into which the whole world has been flung by the nation which first invented Protestantism and has since carried out its worst results to the bitter end, pays stricken tribute to the depth of his insight.

Mormonism, with its blasphemous caricature of God, with its frequent insults to our Lord Jesus Christ, with its polygamy and its tyranny, arose among Protestants in the Middle West, as is well known to all students of American history. Joseph Smith, reared amid the religious quarrels of wrangling Protestant sects, saw no reason why he should not found a sect of his own. We will not follow the tortuous workings of his ignorant but fanatic mind, with its magic rods, and its mysterious interviews with angelic visitors in the woods. We will admit that his polygamy was an afterthought, but it came directly from his Protestant convictions that he had an absolute right to make his own interpretation of the Bible, especially of the Old Testament, regardless of all the findings of Catholic authority and usage. Of these, of course, he was quite ignorant, but had he known them all, as a Protestant, they would not have deterred him. He backed up this Protestant principle to the fullest extreme by making his own Bible, as the confused story of The Golden Plates so amply testifies. Had Joseph Smith and his fellow-founders of pioneer days in the Middle West been reared religiously in Catholic principles, even in Romanized Catholic principles, the rise of Mormonism would have been utterly impossible. We understand that Mormon missionaries are preparing for a mighty burst of propaganda along the lines of polygamy, as part of the aftermath of the great war. If this is to be added to all the desecration of womanhood brought by the war, it will be primarily the fault of American Protestantism, with its dethronement of Catholic authority, and its undue exaltation of the individual's right of private judgment concerning Christian fundamentals.

Spiritualism has had a long history, but its American career began in the heart of New England Protestantism. Though almost every religion in the history of mankind has

taught sorrow-laden humanity to pray for its departed, Protestantism said "Forbidden", and with scorn of fine distinctions banished all such "purgatorial popishness" from the religion of our New England forebears. Several generations of weeping mourners, toiling amid the bleakness of the snow-bound hills and the loneliness of the isolated valleys in Puritan New England, forbidden to pray for their loved ones in Paradise, gradually produced a group of insistent questioners. Drive mystery from the holy atmosphere of the open Church and it will steal back into the vulgar stuffiness of the darkened seance. Some fellowship with departed souls, "not lost but gone before," was imperiously demanded by the grief-stricken, and since Protestant Puritanism, in its fanatical fear of the Roman Purgatory, forbade every suggestion of prayer for souls in the Intermediate State, the Spiritualists came to the front and guaranteed everything that the most superstitious heart of the most ignorant but lonely mourner could desire.

This does not mean that Sir Oliver Lodge and other wonderful men are entirely wrong when writing as they do about contact in rare moments with spirits in the next world, but it does mean that the common disease which we call Spiritualism in America arose directly in Protestant communities, where pious mourners were debarred by the errors of their sects from seeking the blessed peace, the calm certainty, and the holy uplift, which all Catholics find in prayers for the blessedness and repose of their loved ones in Paradise.

Space forces us to give no more than a passing glance at Mrs. Eddy's cult, the latest outgrowth of superstitious Protestantism. Just how much Mrs. Eddy owed to the general atmosphere of New England Unitarianism we cannot say. We are safe in holding, however, that all of this woman's wild views concerning Jesus Christ were due to these denials of His Deity. Given a merely human Christ, that final goal of so much Protestant Christology, in Geneva, in Germany, in Boston, and in the Concord School of Philosophy as well as in Mrs. Eddy's Concord, it was comparatively easy for this superstitious paranoiac and her friends to assemble the congeries of ancient and modern heresies which they have mis-called "Christian Science". When Dr. P. T. Forsythe, with his brilliant pen, styles it "the *scoriae* of an extinct volcano", he is also challenging his own position as a Protestant Christian.

Of course many healing cults have arisen in Catholic atmospheres, but even at Lourdes and at Ste. Anne de Beaupré neither devotees nor beneficiaries have ever denied openly the Deity of Christ Jesus. The insidious damage to our American civilization caused by the heresies of Eddyism will not be fully worked out until a few more decades will have provided time for ample fructification, but the evil results are inevitable, as the history of all such heresies so plainly reveals. "Christian Science" could not possibly have arisen in any but a Protestant atmosphere, with its scorn of the Catholic past, its unbridled misconception of Holy Scripture, and its almost universal tendency to Arian and Socinian Christology.

Again, if the cult of Mrs. Eddy is a notable instance of Protestant havoc with the mystic tendency in religion, the cold, intellectual, "*nil-admirari*" Rationalism of the New England Unitarian is an equally lamentable perversion of the believing faculty.

Rationalism may be defined as the subtle but Chesterfieldian foe of faith. It substitutes the gun-barrel for the missile. It points the way, truly, but refuses to go further than its own muzzle. It walks by sight rather than by faith. It battens on denials. It shuts itself inside the little world of mere sense-perception. Its philosophies are usually vitiated by an academic aloofness from life as we know and live it. It is redolent of the library and the lecture-hall, and latterly of the laboratory. No perfume of incense, symbolic of faith, breathes through its stifling corridors. It is patronizing or priggish, according to its social breeding. It is rootlessly modern. "We refuse to think in the categories of the fourth century", it states, because "We are developing the modern idea of God." To quote Dr. Shailer Mathews, that leading apostle of American Protestant thought, who has never, so far as the writer knows, published even one clear, ringing sentence stating that Jesus Christ is God as well as

Man: "We intellectual Protestants have outgrown the problems of theology. The Gospel is being re-thought in the terms and under the influence of evolution and democracy." Glittering words, these, but words of quite impossible achievement, because the strength of the Athanasian categories lies in the clarity of their terminology, whereas when our modern Protestant weakly says "Evolution and Democracy" he is using vague terms which have never been fully defined, and which bid fair to be the center of controversy for years to come. What kind of Democracy does Dr. Mathews mean? Is it Socialism or the Progressive Party, Single Tax or Labor-unionism, Modified Capitalism or Anarchy, or "the full dinner-pail" of the G. O. P.'s spellbinder? And when this gifted writer says "Evolution", what kind does he mean? Is it Evolution with or without God? Is it Evolution with Henri Bergson's god, who apparently hasn't yet come into his own, or with H. G. Wells' god who is "finite"? Or is it that vague abstraction called the "Pantheist's god"? Or is it the Ever-Blessed Trinity, believed in at Chalcedon, and never more intelligently than now, by all well-taught Catholics? So our Protestant friends to-day are groping and stumbling in their Christology. They are wreathed with the smiles of academic superiority, yet utterly unable to illumine the darkness, for instance, of this terrible war. They frankly avow two different camps: The emotional and pietistic, which doesn't think but still believes, which keeps the prayer meetings going and the foreign missionaries at work, and flowers out in that amazing century-plant, the Rev. Billy Sunday. This group is sharply set off from the "intellectuals" who sit in our university lecture-rooms and upset our distressed boys and girls by their unreasonable and superstitious dogmatic of "a new Christ for a new age like ours," and give them at best a Nestorian and at worst a Ritschlian or a Nietzschean Christ.

Still further! Not only in the realm of faith do we find superstition rife where Protestantism reigns, but in social problems as well.

Divorce is largely due, in America, to Protestant influences, both past and present. When Oliver Cromwell declared that all marriages in England should be authorized by the State and not by the Church, he took the first step, and a long one it was, on this downward path. When our New England forefathers echoed Cromwell's decree, making it a penal offense for any minister of religion to officiate at a wedding, they shoved the whole sacred institution of marriage further downward towards the abyss of its present plight. Human weaknesses and evil passions have always attacked the sanctity of the home, but when very respectable and religious people declare that marriage vows are only a civil contract they fling the superstitious shadow of Divorce over Holy Matrimony. All civil contracts can be dissolved by legal process or by mutual consent. Thus has Protestantism helped to undermine the foundations of the American Home, blighting our people with the unreasonable and un-Christian superstition that marriage is only a civil contract. Many Protestant ministers to-day, inheriting this position, are notoriously lax concerning the re-marriage of divorced persons. Catholics of every name have always fought this superstition and opposed this evil.

Finally, Protestantism is largely responsible for that very unreasonable and therefore superstitious misbelief that Church-going is not an essential. To center Church-going at the foot of the pulpit, instead of at the altar and its rail, is to appeal to the theatrical instead of to the devotional principle of attendance. Having banished mystery from worship, this altarless debasement of Christian assemblage tries to focus principal attention upon the sermon. And the sermon withers and shrivels at the searching test. Here and there it may prevail, through the ceaseless toil of some gifted orator, but even then it is no substitute for sacramental worship. The lack of a liturgy among most Protestants paralyzes the devotional instincts. One can prepare amply to use the frame-work of a Prayer Book, but who can prepare to use "the long prayer" of extemporized utterance? The sincerest Protestant, bereft of altar, sacrifice, mystery, Real Presence, and all the wondrous uplift which our Lord gives to the devout Catholic at church, cannot be blamed for gradually ebbing in his devotion. Since he finds no especial summons to his reverence at church, he gradually loses his fine sense

of reverence out of church. When awe vanishes, shallow rationalism easily enters. Hence the readiness, mentioned above, among Protestants, to tolerate and even to welcome a Socinianized vitiation of Christology. Poor, crazed Nietzsche, degenerate scion of a long line of Lutheran ministers, bragging that he is anti-Christ, is at the bottom of this declivity. It starts with the altarless auditorium, built around the dislocated pulpit.

Is it not plain, then, that we of the One Holy Catholic and Apostolic Church are wasting our time, and abandoning our chief leverage for Jesus Christ our God and Saviour, by toying and parleying with Protestantism? We are the first group of Catholics in the history of the past one thousand five hundred years who are absolutely free and untrammelled in our Churchmanship. Not since ante-Nicene days has any portion of the Catholic Church been so favorably circumstanced. We have no dictation from State or from Pope. We are absolutely free. We are set in the midst of a splendid people, capable of great religious enthusiasms. We see on every hand the deplorable effects of both Roman and Protestant superstitions. We need not be Bourbonized Catholics, neither learning nor forgetting anything, for one glory of true Catholicism is its paradoxical blend of fixity and adaptability. There is much that we can learn from the extreme Right and the extreme Left of modern Christian life, if we only stand fast by the Center, which we have so undeservedly inherited from the Catholic past.

Every good thing emphasized by Rome belongs to us as well. Every good thing stressed by each group of Protestants also belongs to us, if we but will. Never were a million communicants of any branch of the Catholic Church placed in a more wonderful position in any age of the Christian era, than are we. There is no devotion too deep, no loyalty too intense, for such an opportunity as is ours to-day!

A PRAYER

Lord, our hearts are full of sorrow,
 Numbed with doubt and sore dismay,
 Dreading lest the dark to-morrow
 Prove more monstrous than to-day:
 We are sick of desolation,
 Sick of warfare's ruthless rain,
 Sick of hate's exacerbation,
 Fleshly wounds, and mental pain.

Like an unclean caldron seething
 Over some fell wizard-fire,
 All the wholesome air enwreathing
 With foul fumes and poisons dire,
 Over flames of ill ambition,
 Envious thought, and base desire,
 Seethes the world—reek of perdition
 Spreading wider, rising higher.

Yet above Thou sittest ever
 Crowned a King and judging right:
 All these clouds of hell can never
 Dim or quench Thy changeless light:
 Through the murk Thy presence hiding,
 Grant us, Lord, of Thy good grace,
 To fare on in faith abiding
 To the vision of Thy face.

JOHN POWER.

WORK is one of the principal means to character, happiness, and influence! We cannot study the human anatomy without realizing that man is made for labor and not for idleness. As the wings of the bird point to flight, and the fins of the fish to swimming, so human hands, human muscles, and human brain itself indicate that work is our chief means of education, development, freedom, and joy. We should love our work not merely as the means of subsistence for ourselves and others, but because of its very sacredness as one of the deepest needs of our nature. "If any man has found his work, he should ask no other blessing." —*Church Herald*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

EMPLOYMENT FOR THE HANDICAPPED

BENJAMIN J. ROSENTHAL of the Employment Committee for the Handicapped writes that in December, 1916, he planned and organized a Committee on Employment for the specific purpose of providing work for men 45 years of age and upwards, who were walking the streets of Chicago in a fruitless search for something to do whereby they could support their families and themselves. After placing upwards of 2,000 men and proving the success and inestimable value of the movement, he transferred the work and office force to the Employers' Association, a permanent organization of the leading business men of Chicago, in the City Hall Square Building where the movement is effectively continued.

During Mr. Rosenthal's efforts to place these men of 45 years and upwards he received applications from many cripples, which suggested to him the second and kindred movement for the employment of the physically handicapped people, and he is now using identical methods to organize and perfect a system to place these neglected assets of a great city in positions of usefulness to themselves and others. Thus he will give the helping hand to all, whether handicapped by age or physical defect. It is his firm belief that all principal cities of the United States, not similarly active, should create organizations of prominent business men to look after those unfortunate people who will work, but need a guiding hand rightly to place them.

CHURCH AND TRAINING CAMP

The Board of Social Service of the Province of the Mid-West (of which Dean Bell of the Fond du Lac Cathedral is secretary) has prepared a war bulletin entitled *An Opportunity for Every Episcopal Church to Do One Bit of Social Service*, which it is mailing with Bulletin No. 3 of the Joint Commission. In his letter of transmission Dean Bell said:

"You will notice on page 10 of this bulletin that the Joint Commission thinks the Provincial Board of Social Service should handle this training camp matter. We are perfectly willing, indeed anxious, to do in the Province of the Mid-West what ought to be done and we are seeking first of all information as to training camp facts in the Province and, second, suggestions as how to be most useful in the camps.

"We hope you will write this office fully any suggestions that you may have. We have already asked the diocesan commissions to do this, but we hope that individual clergy throughout the province will also help. We are particularly anxious to hear from the clergy whose parishes are in the vicinity of the training camps."

RECREATION FOR ENLISTED MEN

The Philadelphia District Committee on Recreation for enlisted men has appointed sub-committees on the following subjects:

1. Recreational survey.
2. Physical recreation.
3. Home hospitality.
4. Group entertainments.
5. Recreation centers.
6. Organized entertainments and special celebrations.
7. Educational facilities.
8. Recreation for women affected by war conditions. Sub-committee on hospitality to visiting women.
9. Community music and drama.
10. Commercial recreation.
11. Publicity, including the preparation and issuing of a weekly bulletin, acquainting soldiers and sailors with all the facilities for their entertainment provided by this community.

The chairman of the general committee is Montgomery Harris, a member of the diocesan Social Service Commission.

THE PLAYGROUNDS OF DAYTON

Children of Dayton under the old partisan administrations had practically no place for play but the streets, alleys, and commons, with the liability to injury from passing vehicles of every sort. This practice resulted in almost daily accidents.

To-day the children of Dayton have access to more than a score of public playgrounds, where their healthful activities are allowed full sway under constant and careful supervision provided by the city, at a cost per child of less than two cents. Isn't this worth while? Its cost is practically nothing in comparison to the anxiety suffered in the old days by mothers who were compelled to turn their children into the street to play, if they had any chance at all.

This is one of the arguments used in the Dayton primary, but it did not prevent the Socialists "beating out" in the primary the men who have been responsible for such a result.

WAR'S TAX BY CLASSES

A consideration which makes the present situation more serious to the poor than to the rich is the fact that food consumes at least 40 per cent. of the poor man's income, from 15 to 25 per cent. of the income of the middle class, and less than 10 per cent. of the income of the well-to-do man. These averages are based on the scientific researches of the director of Home Economics Department of the University of Cincinnati. According to the same authority, the poor man spends from 80 per cent. to 100 per cent. of his income for bare necessities, the middle class man from 50 per cent. to 80 per cent. Necessities form a very negative percentage of the rich man's expenditure. Since it is the cost of necessities which has advanced most alarmingly it is easy to see that the poor man suffers most.

ELECTIONS IN PORTLAND, OREGON

Portland, Oregon, has definitely decided by a substantial vote to continue under the commission form of government. There were two propositions submitted at the election on June 6th looking towards this end, but both failed of passage. A number of initiated and referred propositions were voted upon including one to provide that the city and state elections be held on the same day. This was passed with the idea of economizing on expense, but it will lead to a mixture of state and municipal politics and give a very long ballot to mark. In recent years Portland city politics had become pretty well separated from state and national politics, and the action of June 6th is really a reaction.

"WE ARE DOING social service all the time in the Cathedral and Mission House," is the way the monthly bulletin of the Cathedral in Chicago puts the case. "We never look for it—we always have it at hand—it comes our way without asking for it. The two members outside of the chairman and secretary are doing much social service, responding to every call from the Dean—one among the boys and Cathedral people and the other in the hospitals and among the poor."

THE ONE PER CENT. apportionment plan for the year 1916 netted the Joint Commission on Social Service nearly \$5,000 as compared with \$3,298 received for the year 1915. In 1916 there were forty-five diocesan and missionary districts contributing one per cent.

THE LEGISLATURE OF PENNSYLVANIA has made it a misdemeanor for a parent wilfully to neglect to support a child born out of lawful wedlock, whether such child shall have been born within or without the commonwealth.



CORRESPONDENCE

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

HENRY VIII AND KATHERINE OF ARAGON

To the Editor of *The Living Church*:

IN your issue of August 4th the Rev. H. P. Scratchley, discussing the merits of the claim of Henry VIII to an annulment of his marriage with Katherine of Aragon, comes to the conclusion that "he had no righteous case at all". Whether by this he means to suggest that the marriage of Henry with his deceased brother's wife was a lawful marriage, is doubtful.

In Leviticus 18: 16 (Douai version), the prohibition to marry a brother's wife is explicit. Does Mr. Scratchley pretend to believe that a Pope or any other man has power "to dispense with" this law? If he does his conclusion that Henry VIII had "no righteous case at all" can be understood; but if, as a great many learned theologians thought in Henry VIII's time, and still think, the Pope's dispensing power, if he has any at all, can only extend to prohibitions imposed by the Church but does not by any possibility enable him to revoke the express commands of God as revealed in the Scriptures; then Pope Julius' act in presuming to authorize the marriage was *ultra vires* and a mere piece of presumption and of no valid force and effect; and a mere impious authorization of a sin. And in this view Henry had a perfectly righteous case.

The case is complicated, no doubt, by the fact that Katherine was an admirable and virtuous woman; and if it had been the case of a mere private man, who found himself led into sin by one in whom he trusted and confided as his guide, one can well understand, though he might and ought to cease to cohabit, he would nevertheless refrain from taking proceedings formally to annul the marriage. But, Henry being no mere private person, but a king, reasons of state prevailed. His kingdom had not very long since emerged from a civil war over a disputed succession. The only surviving offspring of his ill-starred marriage was a sickly girl, and no female sovereign had ever reigned in England. Remembering this we may understand Henry's desire to have a son and heir to the throne.

We may think such reasons inadequate for the course he took, but in the Providence of God it proved the best thing for England. His daughter by Anne Boleyn proved herself one of the greatest of English sovereigns. In her reign the Reformation of the Church of England was consummated; and the marvellous progress of England dates from that era. Let us therefore not judge Henry VIII too harshly.

GEO. S. HOLMSTED.

THE "SUNDAY" REVIVALS

To the Editor of *The Living Church*:

IREAD with great interest in your issue of last week a statement of "the 'Sunday' Revival—so-called" by Mr. Clement J. Stott. It seems to me Mr. Stott does not grasp the real purpose of the Sunday Revival, *e.g.*, to convert sinners and to make Jesus Christ mean something *personally* to men who seem to have drifted so far from Him. Mr. Sunday, to be sure, is no theologian, but no one can say that he does not present the Jesus Christ of history as the true and only Saviour of mankind. Perhaps a small portion of the theology which permeates the atmosphere of a Sunday Revival would be classified as heterodox by some of us who have been schooled in a more fortunate environment than was Mr. Sunday, but I am sure there are flaws and knots in all of our theological positions—no matter how orthodox we may claim to be—and I doubt very much if these few imperfections will hinder us to any great extent in advancing the Kingdom.

Theology, after all, is a matter of conscience and is dynamic and will change year by year as it has in the past. I am looking forward to the day when a man's orthodoxy, or his heterodoxy, will be determined rather from a *moral* than from a theological standpoint. Mr. Sunday is more concerned with having men live better, more Christian lives than he is in having them subscribe to any theological system; and in carrying out this plan he uses the theological system which was perhaps presented to him at his mother's knees at a time when she was considered "orthodox". So, when I pray in the Litany to be delivered from all false doctrine, heresy, and schism, the "meetings of Mr. Sunday, Gypsy Smith, and others" are far removed from my mind; they have nothing in common with the petition.

I claim to be a Churchman and I think I am "fairly well learned in the Faith", but I must honestly confess that I have benefited greatly from the "Sunday" revival in Philadelphia; and I am sure I can safely say that these meetings which I attended did not make me more heterodox. As a matter of fact I must incline myself to believe that they did just the opposite.

Lusk, Wyo., August 21st.

HOWARD R. BRINKER.

MAINTENANCE OF EDUCATIONAL STANDARDS

To the Editor of *The Living Church*:

IT is of the greatest importance that the schools of the United States of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation because of the war.

For many reasons there will be need in this country for higher standards in average of ability, knowledge, and virtue, when the boys and girls now in our schools have reached manhood and womanhood, than we or any other people have yet attained to.

In the making of public opinion and popular sentiment necessary for the maintenance of standards of efficiency, to keep children in the schools, and to prevent their exploitation in the mills and shops, the Churches may do much. I am therefore appealing to all ministers to urge this from their pulpits, and to all superintendents of Sunday schools and all leaders of young people's societies to have this matter discussed in their meetings.

To do this is a patriotic duty which should be performed gladly, both for the present defence and for the future welfare of the country.

Yours sincerely,

P. P. CLAXTON,

Commissioner, Bureau of Education.

Washington, August 13th.

REVISION OF THE CATECHISM

To the Editor of *The Living Church*:

SINCE the revision of the Catechism is to the fore would it be out of place to suggest that the word *bettors* be omitted where it now stands in the response pertaining to one's duty to one's neighbor? I do not know how or when it came into the Catechism but as here used it is certainly an anachronism, a remnant of Tudor and Stuart days and thoroughly out of place in the Prayer Book of the Church of a nation fighting "to make the world safe for democracy." It savors of hereditary caste distinction and privilege, the relation of peasant to noble, and it neglects any corresponding duty of *noblesse oblige*.

Might it not be better to substitute the following clause: "To be kindly, thoughtful, and courteous to everyone at all times and in all places"? This sums up the whole thing in words any child can understand and comprehend.

A. WENDELL BRACKETT.

Ft. Lawton, Wash., August 18th.

"NOT UNDERSTOOD"

To the Editor of *The Living Church*:

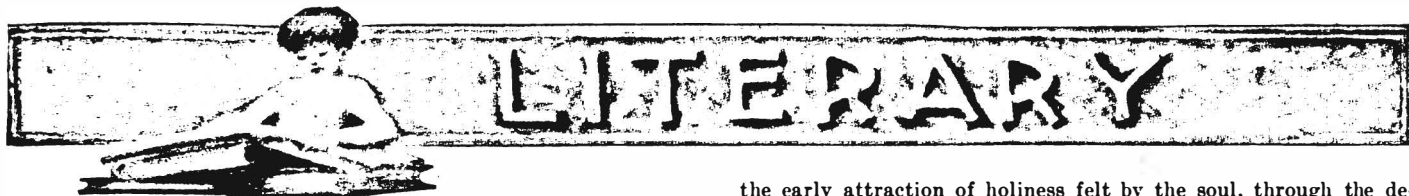
YOUR poem, Not Understood, published in *THE LIVING CHURCH* of June 16th as "selected", is really by Thomas Bracken. Born in Ireland in 1843, he was a storekeeper, journalist, and miner in New Zealand. He was member of parliament for Dunedin, New Zealand, in 1881-4. Your selection came from a collection, *Not Understood and Other Poems* (Wellington and Sydney, 1905, 1906).

We all love *THE LIVING CHURCH*. Good luck to you.

Yours sincerely,

S. C. WISEMAN, Priest.

Edgecliff, N.S.W., Australia, July 20th.



THE MINISTRY

The Ministry of the Church in Relation to Prophecy and Spiritual Gifts (Charismata). B. H. J. Wotherspoon, M.A., D.D. Longmans, Green & Co. Price \$1.35.

These very interesting lectures, delivered on the Alexander Robertson Foundation in the University of Glasgow, deal with a most important problem in the early history of the ministry. They show how all the present theories of the development of the ministry center around and are influenced by the *Didache*. The common theory of the "twofold ministry", the charismatic and appointive, which Harnack deduced from the earlier views of Lightfoot and Hatch, rests wholly upon the early date and essential trustworthiness of the *Didache*. We recall earlier reviews that pictured it as a remains of some Christian congregation or local church of the first century; then it was dated later and still later until Dr. Wotherspoon shows us that the whole trend of present study on the question tends to put the *Didache* late in Christian History and to make it a Montanist writing, a "tour de force that instead of solving the problems of the ministry in the earlier ages becomes itself a problem." He tells us quite frankly that, until the questions the *Didache* itself raises are answered, "it is difficult to see how the *Didache* can be said to show or prove anything."

This cleared, the writer deals with the problem itself of the ministry and begins with the important reminder that the Church is a body, an organism, indwelt with the spirit of Christ, and that as such it possesses organization and life. The organization, he says, and rightly, is attributed in the New Testament to Christ, life to the Presence of the Spirit. Pentecost, he tells us, "does not create, it vitalizes". And so he reminds us that the difficulty of this theory of the double ministry is both theological and historical.

From this point he enters upon a careful discussion of "the Ministry"; of the meaning of "Apostle" and "Prophet". The final chapter, a patient examination of the evidences in the New Testament to the Prophet, comes to this conclusion: "The theory of twofold ministry is impracticable; it rests upon a false distinction, it depresses the Christian flock as institutional theories of ministry do not. A twofoldness is perceptible in the first stage. It is that of foundation and building: of the apostolic element in its uniqueness along with the Church in process of assuming a permanent form. Accordingly, after the apostolic age that twofoldness ceases to be perceptible. It is no longer in the picture."

This treatise, overthrowing as it does the views that the quondam great name of Harnack had illuminated with a certain mystic charm, is very well worth reading and its conclusions are a real contribution to the interesting and important problem of how the Christian ministry developed from the days when there were but the apostles until those later days when there were not apostles but bishops, priests, and deacons. C. S. LEWIS.

THEOLOGY

The School of Divine Love: The Science of the Saints in Daily Life. By the Rev. Jesse Brett. Longmans, Green & Co. 1917. Pp. 179.

To those who have sought to meditate upon the relation between God and man, this treatise will bring fresh suggestion. Father Brett works entirely from the central yet all-embracing truth that God is love and all love is of God—words so utterly familiar that they are difficult either to penetrate or to expand. He begins his thinking from the God-ward side, and leads the reader on through the well-known paths of the interior life; but with always the one *motif*.

The book will not reach those persons who find in neighborhood work and vocational training (however worthy in themselves) the essence of Christianity; these are but effects. The writer has especially in mind many who through the experiences of the Great War are perhaps for the first time awakening to the truth that God is the center of the universe; or those who are craving a satisfaction in their religion which they know not how to seek, through indefiniteness of aim or practice. His treatment will also find souls puzzled and baffled by what to them seems God's indifference to the whirlwind of sin and horror which is overwhelming the world to-day.

He recognizes both the vocation to active service and that to the life of hiddenness, as he works his subject forward from

the early attraction of holiness felt by the soul, through the demands and discipline of the life of love to its growing fruition of divine fellowship and peace in the settled will and deepening self-surrender of absolute faith and trust in God.

"Times of great need, of change, of suffering, of conflict, through which a new age is born, are always remarkable for the birth of great souls—saints are born in them. If in response to the call of divine love we are found worthier of the great time in which we are privileged to live, we, too, may behold our ideal and find it not impossible of attainment. God will fulfil His purpose in the soul that for love of Him is faithful unto death" (p. 175). C. B. C.

Some Answers to Great Questions. By the Bishop of Birmingham. Longmans, Green & Co. Price 50 cts.

This is a book dealing with seven great questions—What is Religion? Is there a God? What think ye of Christ? Have ye received the Holy Ghost? Is the Bible true? Is life worth living? Is Britain's part in the present war justifiable?—in a simple manner and in the light and also in the gloom which this war for righteousness and justice has cast upon the world.

A few quotations will give a fair idea of the book. "If the Church and its system have proved themselves for centuries an unflinching help to the true life, surely it behoves us to give to it all our allegiance and not merely an uncertain patronage". "If we try to imagine what, humanly speaking, Jesus Christ might have been, what He might have done for Himself, what a position He might have occupied in the world, had He been ordinarily and not wrongly ambitious, we understand what a curb He put upon all self-love." "It is not nature, as the word is commonly understood, that makes heroes. If we are to be noble we must feel the influence of the Spirit." "So long as there is one wrong to be remedied on the earth, life is indeed worth living." "The man or woman belonging to a nation waging a just war, who does not bear his or her part in that war, is not only unpatriotic, but is indifferent to the growth of the world into righteousness."

One is tempted to give many more extracts from this little book, for its arguments are so simple and convincing, so applicable to these stirring days, and so well expressed in the language of the present moment, that they not merely convince the mind but also win the heart, and many a thoughtful, doubting soul will be led to a fuller faith and a most earnest life by the answers of the Bishop of Birmingham to the Great Questions which are thrust into the limelight by our participation in the crisis of Europe.

MISCELLANEOUS

Inside the British Isles, 1917. By Arthur Gleason. 8vo., pp. 428. The Century Co., New York. \$2.00.

There is a large crop of "books of the times", dealing with phases of life, military, economic, or social, as they appear at the moment. Some are as worthless as a poor snapshot; others help to intelligent forecasts; and a few will have a definite historical value. This book of Mr. Gleason's has its place in the third class. It is a sympathetic study, by an intelligent American observer of advancing Democracy among our British brethren, as the Great War has quickened it; and his divisions show the scope of his work: Democracy on the March; Labor; Women; Ireland; Social Studies; Lloyd George. His ignorance of the real life of the English Church leads him to errors and false judgments which a Churchman finds exasperating, as on pp. 80-81; and it seems to one reader that he has not entered fully into sympathy with the historical atmosphere of older England. But on the whole the book is heartening and illuminating. It records a century's progress accomplished in less than three years. And its vision of a permanent democratic alliance holding Britain, France, and America in friendly bonds (with Russia, doubtless, to be added) is enough to make the price paid seem worth while.

The New Testament: A New Translation. By James Moffatt. New edition. Revised. New York: George H. Doran Company.

The first edition of this useful translation was reviewed at length in THE LIVING CHURCH at the time of its publication. Regarding the new edition, it is sufficient to say that it represents a very considerable improvement; practically all the objectionable renditions have been modified and the style has been much improved. And the book now appears in pocket size at a cost of only \$1.00.



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.

WHY is it that when a man says to you, "Yes, Madam!" we think him the acme of elegance, and if he says, "Yes, Ma'am," we list him among the unsophisticated? The manly, prosperous farmers in this bottom-land all say, "Yes, Ma'am." And why does that class them as less elegant, for instance, than the late Colonel Denby, devout Churchman, minister to China for many years, who always addressed a lady as "Madam"?

In my last I wrote of a distant view of a threshing. Now I have to tell of one near at hand and I count it a great and unusual privilege to learn in detail its *modus operandi*, and then to transmit to many women the knowledge of the early processes through which their precious flour has gone on its journey from the field to their pantries.

The threshing—or "thrashin'"—viewed as a panorama is a magnificent movie. It covers the whole landscape from the spot near the barns, where the complex machine is placed, to the distant fields with their shocks of wheat, oats, or rye, whatever the crop may be. Standing in the lane and viewing it all the day they threshed at John Martin's, one could count nine splendid teams of mules at work, their shining hides glistening under their heavy leather flynets, for every good farmer takes the best possible care of his team. These mules were all hitched to big Studebaker wagons and those of them which were not on their way to the wheat elevator, in the village nearby, were scattered over these big fields, transporting the crop to the machine.

Everything is perfectly systematized about these threshings. The thresher goes about in certain neighborhoods and the same "gang" of farmers goes from one farm to another, doing an enormous day's work. Rich old farmers and poor young ones, hired men, and boys all have plenty to do on this great day. About thirty-six are in this gang. They are told off into groups and each knows his duty. There are men to drive to the fields and receive the sheaves as they are tossed by several others; there are men to feed the big maw of the Port Huron Rusher and men to direct the portable blower which blows the dust from the straw and which they call the Farmer's Friend. There are men to receive the shining grain as it slides down into a wagon; they must level it as it comes that the wagon may be evenly loaded. I timed the Rusher this morning and found that it poured out ten bushels in two and a half minutes. Well named, is it not? But the old farmer beside me said that it was faster than this with wheat which is less difficult to thresh.

And, while all of this manifold muscle-play is going on out of doors, within the clans have gathered to prepare the threshing dinner. Any mere city visitor who imagines that an invitation means that she is to sit on the left-hand of the host is going to be much illuminated when she finds that the invitation is to help pass things. She may either be one of the half dozen who do nothing but pour water, or she may cut pie—there were twenty pies to-day—and cake, and keep passing them without any reference to their being dessert; for the whole ample meal is a constant passing without any sharp boundary line between courses. The hostess of this dinner visited us last week and had not then made up her mind just what she was going to have. She submitted the question to me in the presence of her husband.

"I tell her if she wouldn't try to have so many things, it would be easier. Have lots of what you do have—but not such a variety."

"I rather agree with that," I said. "That is my policy always—variety from meal to meal but not too much variety at one meal."

"Well, s'posin' they don't like what you've got? S'posin' I have, say, potatoes, cabbage, and corn, and beans, and some

man don't like cabbage and beans. He'll go home and talk about my dinner!"

"No man in this bottom ain't goin' not to like *both* cabbage and beans. He might not like *cabbage*, say—but not both." This from Willy, the husband.

"Well," I said, "even if he liked neither cabbage nor beans, I should think he *might* get along with corn and potatoes—with all the other things you will have."

"You don't know 'em," she said. "They expect to eat some of *everything*."

How her decision finally was brought about, is not known, but when some three hours ago I asked the privilege of looking at her tables, and touring her immaculate kitchen, this menu is what I found: On the stove huge cauldrons of dumplings, potatoes, and cabbage; in the oven enormous rounds of beef, and a dishpan full of corn. Already cooked, chicken with dressing and gravy, baked apples, cabbage slaw, fruit salad, noodles (these very popular—in fact a *sine qua non* at a "thrashin'"), bread, butter, coffee, apple jelly, raspberry jelly, cheese, pickled eggs, pickles, beside the pies and cakes mentioned. All the tables in the house are in service and a long seat improvised from a board permitted all to eat at the first table.

At the welcome announcement of the feast, which came promptly at noon, the teams were all unharnessed, fed, and watered; and then the men hastened to make themselves presentable. Ducking their heads under the pump they emerged ruddy and clean, their hair plastered closely to their heads. Then, seated around the groaning table, they proceeded to feast with the same efficient methods they had used in the harvest field. "Thoroughness" was the slogan of that feast. There was no hesitation about a balanced ration; the women having wisely kept back enough for themselves, the tables were speedily cleared, while the conversation was almost solely on the subject of their Fords.

"My tin Lizzy can climb that Pittsburgh hill—I'll say."

"Do you *re-call*—Haw! Haw!—them horses we used to drive?"

"I'm calculatin' to buy one of them self-commencers you read about in the *Farmer's Adviser*."

"Why, my wife says that the Ford and the telephone has reconciled her to livin' in the country. She used to be dyin' to go to town."

And so with good-natured jokes, interspersed with compliments on the food, the "thrashin'" dinner is at last over and the revived laborers go back to finish up. The woman who has a dinner rarely has to have a supper. The next farm must have the supper and breakfast. Most housewives prefer to have the two latter.

The threshing-machine, so a farmer told me, earns fourteen or fifteen hundred dollars each season, charging so much per bushel, the bushels being registered by accurate clock-work. Some farms around here produced seventy-three bushels of oats to the acre, which seems to be considered a good yield. I said in my last that the grain was stored in barns; but find that, with the exception of some seed grain, it is hauled to the elevators at once and sold, the price of grain being very high at present. It is easy to see where there has been a "thrashin'" by the great mountain of yellow straw, which will be disposed of later.

DOWN BESIDE THE DEEP SPRING with its overflowing trough there is an old church pew. It is backed up against the side of the hill and is a most delicious spot. Mint leaves grow over the back of the pew and you can pick a leaf and rub it on your hand, where its spicy odor will stay until the next time you wash your hands. This old pew belonged to the Methodist church in the adjoining town. I dare say

many and many a time with fervent unction has Brother Macintosh or Brother Sims uttered deep-voiced "Amen's" from this pew or sung "His loving kindness, Oh, how great!" And with as great fervor can I sing it from the old pew now, looking over a landscape which speaks of God in every feature.

GOING DOWN TO THE PIER to dip a towel in lately, the water was found to be so clear and clean and of such comfortable temperature that the French *blancheuse* act was speedily enacted. Standing in water about two feet deep, it was great fun to dip into the water some of the camp sheets and pillow-cases, to rub them vigorously with magic white naphtha soap, to use the big stones for a washboard, and then to douse and souse them up and down, delighting in the extravagant use of water, unmindful of the nearby rapids. A pair of white stockings, inadvertently dropped, went floating off gaily. There is a fisherman away down below. I hope he intercepted them and took them to his wife. These river-washed clothes, dried in the smokeless air, are white as snow and sweet-smelling. The sheets are used unironed—as in some hospitals.

All of these primitive experiences have a much deeper meaning than mere fun. They teach so much of the real and wash off the extraneous. There is a Kentucky cardinal in a tree near at hand. At first he was thought to be a tanager, but he has the top-knot of the cardinal. Beside he has some Kentucky ways. Social, communicative, bent on having a good time, he may be the reincarnation of some Kentucky colonel. In fact his oft-repeated musical phrase, now very persistent, seems to say: "Hear, hear, hear! I'm from Kentucky, Sir!"

TO GO RELUCTANTLY back to Woman's Work, some readers may be interested in a plan which has been carried out with a fair degree of financial success and much social pleasure for the last few years by the Auxiliary Board of Indianapolis. Feeling that a purely social function, including any woman who might want to come, would benefit the Churchwomen in various ways, there was instituted the Michaelmas Luncheon, held each year on September 29th. This is a luncheon to which tickets are sold, followed by an hour of social mingling, or sometimes toasts, speeches, club essays. Once the Country Contributor gave a talk, and once Mrs. Watzek, president of the Iowa branch, visiting her sister, Mrs. Peck, president of the Indianapolis branch, gave a delightful illustrated talk on a recent tour of England. Last year, owing to the nearness of the General Convention, the luncheon was postponed, Miss Emery having promised to come later and give a talk. This being finally impossible, the luncheon was not given last year. This year it is proposed to make the subject of the after-dinner diversion patriotic. It is planned to have a paper somewhat local, going back to the Civil War, and intersperse it with songs, recitations, and moving-tableaux. This could be done in almost any town. And towns in the same state could use the same programme. When the programme is fully matured perhaps it will be given on this page.

THE AMBASSADORS IN BONDS

By ROLAND RINGWALT

FROM the seven hills of Rome there still echo the words of generals and statesmen. The vague sense of might, of far spreading lines of traffic, is strong in the minds of thousands who never opened a Latin grammar. "Rome was not built in a day," "All roads lead to Rome," "To make Rome howl," "First in a village rather than second in Rome," are proverbs familiar to multitudes who do not know what a declension or a genitive means. In towns without a public library or a reading room it is likely that nine men out of ten have heard that the *Decline and Fall of the Roman Empire* is one of the famous books of our language.

Yet, while those who study Roman history in detail are few, there is one name linked with the ancient city that is more than a name. Whatever of the vivid though personal is now associated with Julius Caesar is largely due to William Shakespeare, not to Caesar. But ask ten thousand persons

what character in Roman life or history is a strong personality to them, and you know beforehand that if one should live to the age of the antediluvians and inquire every day he would always get the same answer. St. Paul, the captive, the man who proclaimed himself "an ambassador in bonds," would be the only character of whom every man and woman who can read and think has a distinct idea.

The title he claims is so intensely Roman, and the claimant was so proud of his Roman citizenship. He was proud of being a Jew—was he not equally proud that he had a free birthright to what others had bought at a high cost? No lawyer in the Roman courts felt the wisdom and the strength of Rome's mighty code more than the man whose epistles show the student, the man of legal mind. No soldier in Caesar's legions had a soul more responsive to the order and discipline of that superb army than he who wrote of the helmet of salvation and the shield of faith. Even though he saw spiritual wickedness in high places, though he felt the tyranny and wrong of the empire, he knew its best features. He knew that it was literally doing what the Baptist had sought to do spiritually. Under its constructive force, the valleys were being filled, and the mountains and hills brought low; the crooked places were made straight, and the rough places plain. The power that ruled the commerce of the Mediterranean, and ran up to the northern forests, loomed grandly before the eyes of him who said: "I must see Rome."

With pride in the great empire which, if it held him in captivity, had saved him from mobs of his own race, the Apostle felt the dignity of his position as a chosen messenger of a kingdom eternal, not of this world. No walls, no barred doors, no fetters, could deprive him of his high trust—he was an ambassador in bonds. The phrase is so real, it suggests the calmness of a dethroned monarch, of a king sent by rebels to a lonely island, of a monarch awaiting the deathstroke of a headsman who, even as he strikes, feels his presumptuous guilt. St. Paul felt his ambassadorship—his movements might be restricted, those about him might not understand that he was the chosen representative of a Power beyond all kingdoms and empires, yet this never kept him from magnifying his office. He was an ambassador, though in bonds.

A consciousness like his shows in many noble lives. The Christian sent to slavery in the mines, the believer in the Cross held in bondage under the Crescent, the captive for conscience' sake, the missionary held by savages hungry for his life—in case after case the devout humility is matched by a saintly pride. Ignorance might mock what it could not comprehend; so might the drunken rabble of a great city throw stones and mud at the robes of an ambassador. The blindness that refused to see what authority lay behind the words and deeds of the envoy was no more dense than the blindness which had failed to own the Redeemer's claims. Surely the servant is no greater than his lord, and the ambassadors in bonds proudly wore them as tokens of loyalty to the King whose title had been written scoffingly upon the cross.

This does not exhaust the list. We live to little purpose if we do not see the difference between the marks of the Lord Jesus and the marks of vice or dissipation. Is there one of us who has not seen Christian men and women hampered by physical infirmities not disgraceful? Why these mysterious afflictions came was beyond their knowledge. But if their strength was lessened, if their activities were clogged, if a thousand trials had to be borne, all were borne for Him who had called them to a high and holy service. Their calling was clear, and their work was recognized by One who shall test all things. If they were to represent the majesty of Heaven in the sickroom or the hospital, that was part of the eternal plan, and never do we see more noble envoys of the Almighty than among those who, like their Redeemer, in their agony pray more earnestly.

Blind is he who does not discern the broad, deep line between the poverty brought on by the fault of the sufferer and the poverty borne in submission to Him who had not a place where to lay His head. The man who seeks work though unforeseen barriers keep him from it, the parents who endure misfortunes and make life happy for their children, the honest who have been defrauded by rogues, the unselfish who have had to carry shirks and hypochondriacs, what noble ambassadors in bonds we may find on earth to-day. God help us to honor them when we meet them.

Church Calendar



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

CALENDAR OF COMING EVENTS

- Sept. 5—Special Conv. Dioc. of Marquette, Negaunee, Mich.
 " 19—Synod, Province of the Pacific, Boise, Idaho.
 " 25—Conv. Dioc. of Milwaukee, Christ Church, Eau Claire, Wis.
 Oct. 23—Church Congress, Cincinnati.

Personal Mention

THE REV. OSMOND HENRY BROWN has been appointed priest in charge of St. Monica's Mission, Hartford, Conn.

THE REV. FRANK T. CADY has accepted a call to become rector of Trinity Church, Tyrone, Pa., and entered upon his duties there on the first of August.

THE REV. WYTHE LEIGH KINSOLVING, a priest without charge of the diocese of New York, has returned from serving at St. John's Church, Waynesboro, Va., and may now again be addressed at 718 Lamb avenue, Richmond, Va.

THE REV. JOHN S. LIGHTBOURN has been elected chairman of the newly organized chapter of the Red Cross in Georgetown, S. C.

THE REV. EDWARD E. MATTHEWS is in charge of the Church of the Heavenly Rest, New York City, during the absence of the rector on chaplain's duty.

THE REV. CLARENCE STUART McCLELLAN, Jr., has accepted a call to become associate rector of Christ Church, Baltimore, beginning his work at once.

THE REV. CHARLES E. MCCOY has accepted charge of St. Matthew's parish, Kenosha, Wis., and enters upon his duties about the beginning of September.

AFTER September 1st the address of the REV. PAUL MICOU will be 289 Fourth avenue, New York City. He will then assume his duties as secretary for the Collegiate Department of the General Board of Religious Education. His mother, Mrs. R. W. Micou, may be addressed in his care.

THE REV. GILBERT A. SHAW will be in charge of Grace Church, Buffalo, N. Y., during the absence of the rector, and should be addressed at 1141 West avenue.

THE REV. JOHN E. SHEA has returned to work among the Indians, under Bishop Funsten. He and his wife are now resident at Fort Hall, Idaho.

THE REV. M. E. SPATCHES has resigned the rectorship of St. Philip's Church, Jacksonville, Fla., to assume charge of the colored work in Kansas City and Leavenworth in the diocese of Kansas, the appointment becoming effective September 15th. He will reside in Kansas City, Kansas.

ON September 1st the REV. CHARLES E. TAYLOR will remove from Mayaguez, P. R., to Ponce, P. R., where he should be addressed.

THE temporary address of the Rev. WALTER S. TROWBRIDGE is Albuquerque, N. M.

THE REV. JOHN C. WARD, rector of Grace Church, Buffalo, who served as chaplain of the 74th N. Y. Infantry on the Mexican border, is continuing his duties as chaplain and will go with the regiment when it leaves Buffalo.

MARRIED

ARNOLD-OSTROM.—On Saturday, August 18, 1917, by the Rev. A. J. Arnold, father of the groom, at St. Clement's Church, Philadelphia, Lieutenant ALFRED CLARK ARNOLD, U. S. R., and FANNIE BELL OSTROM of Savannah, Georgia.

CLARK-NICHOLS.—In St. John's Church, Ross, California, August 15, 1917, Mr. EDWARD HARDY CLARK, Jr., and Miss MARGARET ALICE NICHOLS, youngest daughter of Bishop and Mrs. Nichols.

DIED

ASHLEY.—Entered into rest on August 15th at Hanover, Mass., MARY A. COFFIN ASHLEY, aged 87 years 7 months, widow of the late Rev. Richard Kempton Ashley of Windham, Conn. Prayers at the residence of her daughter, Mrs. William H. Jones.

Funeral services from St. Andrew's Church, Hanover, Saturday morning, 9:30 A. M., August 18th, and interment at Gardner, Mass., in the afternoon.

"Grant her eternal rest, O Lord, and may light perpetual shine upon her."
 "In life, in death, O Lord, abide with me."

CUSHMAN.—JOSEPH WOOD CUSHMAN, on Thursday morning, August 9th, at his residence, "Cloverly", Bedford Village, New York, in the fifty-fourth year of his age.

GOODWIN.—August 14th, at Annisquam, Massachusetts, HELEN, daughter of the late Kasson and Maria De Wolfe GOODWIN of Morris, Connecticut, in the 88th year of her age.

"Then shall the ears of the deaf be unstopped."

MARKS.—On August 9th, MARY D., wife of the Rev. Charles A. MARKS, rector of St. Matthew's Church, Wilton, Conn. Burial in St. Matthew's cemetery.

McCRADY.—In Pittsburgh, Pennsylvania, August 13th, in his thirty-sixth year, THOMAS, son of Mary Charlotte (Roberts) and the late Thomas McCRADY of Charleston, S. C.

"Death is swallowed up in victory."

McGREW.—In Morgantown, W. Va., at the home of his sister, on the 15th of August, the Rev. GEORGE HARRISON MCGREW, D.D., in the seventy-second year of his age; rector of Grace Church, Silver Spring, Md., diocese of Washington. Burial on Saturday, August 18th, at Kingwood, W. Va.

VAN PELT.—At Chelsea, N. J., August 20th, entered into life eternal, JOSEPH KING TURNER VAN PELT, M.D., son of the late Rev. Peter van Pelt, D.D., LL.D., and Mrs. Abby Ann King Turner van Pelt. Funeral services at St. Mark's Church, Philadelphia, Thursday, August 23rd.

"May the souls of the faithful departed, through the mercy of God, rest in peace, and let light eternal rest upon them."

WARNER.—ALFRED BERKLEY WARNER, one of Dr. DeKoven's boys at Racine College, and a life-long member of St. Jude's Church, Monroe City, Mo., died at Quincy, Ill., on Monday, August 13th. He was buried at Monroe City on Wednesday, the Rev. H. L. Hoover officiating.

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

POSITION OFFERED—CLERICAL

ST. PAUL'S CATHEDRAL, DETROIT, Mich., desires fifth clerical member of the staff; man especially fond of doing missionary work among new people in this growing city. Single man preferred. Address Rev. FREDERICK EDWARDS, Dean, Rural Route No. 1, St. George, New Brunswick, Canada.

POSITIONS WANTED—CLERICAL

UNMARRIED PRIEST, college and seminary graduate, desires rectorship of small church, or chaplaincy in school or hospital, October first. Highest reference. Address B. S., care LIVING CHURCH, Milwaukee, Wis.

PRIEST CONTEMPLATING CHANGE desires parish or chaplaincy. First class references given for efficiency and faithfulness. Address OMEGA, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG MARRIED PRIEST with small family seeks new field or parish. Catholic parish preferred. Correspondence solicited. Address SARTO, care LIVING CHURCH, Milwaukee, Wis.

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

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

WANTED—PARISH THOROUGHLY AMERICAN—no slackers. Address AMERICAN, care LIVING CHURCH, Milwaukee, Wis.

TUITION OFFERED

CLERGYMEN AND ALL PUBLIC speakers taught correct use of speaking voice; and reading; by experienced woman with Harvard University training. Within 60 miles of Philadelphia. Address HARVARD, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

MORGANTON MISSIONS, N. C.—Wanted: Church worker for St. Margaret's mission; experienced, definite Churchwoman, unlimited opportunity for good work. Also wanted worker for mountain mission, visiting and elementary day school. Apply Rev. GEORGE HILTON, Morganton, N. C.

LIBERAL SCHOLARSHIP OFFERED for stenographer in boys' school. Address STENOGRAPHER, care LIVING CHURCH, Milwaukee, Wis.

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

DIETITIAN WANTED FOR MISSION school. Address Box 70, Wapakala, S. D.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST, holding important position in the South, owing to climatic condition desires change. Brilliant recitalist, expert and successful choir trainer. Excellent testimonials. Good organ, field for teaching, and living salary desired. Address CONSOLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, 30, New York experience, engaged in business; desires parish within 25 miles of New York City. Churchman, thorough musician and choir-master. Good type of service and fair organ essential. Address F, Room 43, 33 Liberty St., New York.

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

ORGANIST AND CHOIRMASTER desires change. Brilliant recitalist and excellent trainer. Wide experience. Highest references and diplomas. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with large experience, boy and mixed choirs, desires position. Devout Churchman. Highly recommended. Address COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER, Church and mission worker; qualified to teach high-school mathematics; desires engagement. Address MISS X., care LIVING CHURCH, Milwaukee, Wis.

SECRETARIAL POSITION WANTED by young Churchwoman, preferably in private school, or for clergyman. Reference given. Address H. P. F., care LIVING CHURCH, Milwaukee, Wis.

TRAINED NURSE DESIRES permanent position in family. Care children preferred. References given and required. Address M. C., care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PARISH VISITOR—Experienced, highest references, would like work in East or South. Address SUNSHINE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY DESIRES POSITION as companion; very capable; highest references. Address WOOD, care LIVING CHURCH, Milwaukee, Wis.

TRAINED PARISH WORKER, with wide experience, desires engagement. Address EXPERIENCE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Over fifty large four-manual Austin organs in use in churches, cathedrals, and auditoriums of America. Smaller instruments equal in structural quality and tonal features proportionately. Their mechanical dependence is unexcelled. The two-manual Chorophone a particular feature for small churches, Sunday school rooms, etc., AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

ALTAR WANTED FOR ST. ALBAN'S School, Knoxville, Illinois. An unused altar will be much appreciated. Address Rev. L. B. HASTINGS, 5749 Kenmore avenue, Chicago, Ill.

JUST OUT.—7 lectures with slides. Luther and the Reformation. Intensely interesting, instructive. Send for rental terms. Geo. W. Bond, 12 I. W. Washington street, Chicago.

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

BOARD WANTED—NEW YORK

CHURCHWOMAN WITH MODERATE MEANS desires room and board for ten dollars, with private family in New York or vicinity. Address A.B.C., care EDWIN S. GORHAM, 11 West Forty-fifth street, New York City.

HEALTH RESORTS

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

NEEDLECRAFT

NEEDLECRAFT: 12 months for 35 cents, 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 incorporate 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.

SYRACUSE UNIVERSITY

Syracuse University will open September 18th. The Episcopal Club of the University is desirous of getting in touch with students, especially freshmen, who are communicants or attendants of the Church. Rectors and parents are asked to communicate with E. D. LEWIS, 308 Waverly avenue, Syracuse, N. Y.

MEMORIAL

JAMES HEARTT VAN BUREN

It is my duty to chronicle the passing into Paradise of the soul of our dear brother, the Rt. Rev. JAMES H. VAN BUREN, D.D., who for some months was in charge of Calvary Church, Pittsburgh, Pa., and it is a privilege to pay my tribute to his memory.

Bishop Van Buren possessed the true elements of greatness—humility and sympathy.

He was a saint of God, self-sacrificing and tireless in his devotion to the work of the Church, gentle in spirit and lovable.

His influence will long be felt in Calvary parish, and his memory will be cherished with affection and regard.

T. A. CHEATHAM.

The following minute has been prepared by the vestry:

The vestry of Calvary Church, Pittsburgh, Pa., records with sorrow the death of the Right Reverend JAMES HEARTT VAN BUREN, D.D., who died on Tuesday, July 9, 1917, at Easton, Pa.

Bishop Van Buren was one of the most able and distinguished bishops in the Protestant Episcopal Church. A graduate of Yale, he was distinguished for his learning: as priest and rector in various important churches in his early manhood, he left a lasting impression upon his people and the communities in which he lived; as Bishop of Porto Rico he left an impress in that island for whole-hearted, sacrificing labor which resulted in untold good to the unnumbered many. So earnest and devoted was he in this great work that he sacrificed his health in the discharge of his duties.

We, in Calvary Church, were especially fortunate in persuading him to take temporary charge of the great work of this parish after the retirement of Dr. McIlvaine. Bishop Van Buren gave to us the very best of the immense store of experience, learning, enthusiasm, and zeal which filled his entire being. Here again he did not spare himself, but gave every ounce of his strength, physical and spiritual; he could not be persuaded to spare himself from

over-exertion. The parish reaped the rich benefit of his ripe labors here.

It was with great regret, but a necessity, that caused us to induce him to take an early vacation. We hoped, with him, that he could return restored in strength.

We sincerely mourn his loss, and we extend to his bereaved widow our sincere sympathy.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

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

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

ROCHESTER:
Scrantom Wetmore & Co.

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

BUFFALO:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ubrich, 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 Wannamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

BALTIMORE:
Lycett, 317 North Charles St.

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

LOUISVILLE:
Grace Church.

STAUNTON, VA.:
Beverly Book Co.

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

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

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

BOOKS RECEIVED

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

Houghton Mifflin Co. Boston, Mass.

Faith, War, and Policy. Addresses and Essays on the European War. By Gilbert Murray. \$1.25 net.

Century Co. New York.

The Friends and Other Stories. By Stacy Aumonier, Author of *Olga Bardel*, etc. \$1.00 net.

Health First. The Fine Art of Living. By Henry Dwight Chapin, M.D., Professor of Medicine (Pediatric Department) at the New York Postgraduate Medical School and Hospital. \$1.50 net.

Association Press. New York.

Records of the Life of Jesus. Book I: The Record of Matthew, Mark, and Luke. Book II: The Record of John. By Henry Burton Sharman, Ph.D. \$2.50 net.

From the Author.

Spiritual Fundamentals: A Message for the Twentieth Century. By the Rev. J. Lionel

Homer, Formerly Curate of Lythe, Whitby; Incumbent of Cargill, Ontario, Canada, Introduction by the Right Rev. The Lord Bishop of Thetford. Author's present address, Farrans Point, Ont.

PAMPHLETS

George H. Doran Co. New York.

Mare Liberum. The Freedom of the Seas. By Professor Ramsay Muir. 5 cts. each.

From the Author.

Catholicism as Understood by the Orthodox Eastern Church. By Sebastian Dabovitch, Archimandrite. Read before the Congress of Religious Philosophies at the P. P. I. Exposition, San Francisco, 1915.

The Holy Orthodox Church. Respectfully Inscribed to Dr. John R. Mott and Robert H. Gardiner, Co-workers in the Greatest Problem of All the Ages, by Sebastian Dabovitch, Member of the North American Preparatory Committee of World's Conference on Faith and Order.

Government Printing Office. Washington, D. C.

Price Stability Protects Public. Excerpts from Speech of Hon. Dan V. Stephens of Nebraska in the House of Representatives, June 29, 1917, on H. R. 212 (The Stephens Bill), A Bill to Prevent Dishonest Advertising and False Pretenses in Merchandising.

Clergy Reserve Corps Diocese of Pennsylvania. Church House, Philadelphia.

Bulletin No. 3, August 13, 1917.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, August 27, 1917 }

ELECTION OF G. T. S. TRUSTEES

NOTICE has been given that the terms of office of three trustees of the General Theological Seminary (elected by the alumni) will expire on December 31st. The retiring trustees are the Rt. Rev. Dr. Philip M. Rhineland, the Rev. Ralph B. Pomeroy, and Mr. John Adams Dix. Nominations by classes (or individual members when there is no class organization) whose year of graduation ends in "7" or "2", may be "sent in writing" before September 15th, to the Rev. John Keller, Recording Secretary of the Associate Alumni, G. T. S., 175 Ninth avenue, New York, N. Y.

THE CATHEDRAL COAT OF ARMS

The coat of arms of the Cathedral of St. John the Divine, illustrated in this letter of last week, is described as follows by the architects:

"Tierce in pairlie reversed. In dexter quarter the shield of the arms of the City of New York. Argent four sails of a windmill placed in saltire; between the ends of chief and base, a beaver couchant; at fess, dexter and sinister, a barrel of flour all proper. Second azure the shield of the arms of the State of New York; in a landscape the sun rising in splendor or, behind a range of mountains, the middle one the highest. In base a ship and sloop passing and about to meet on a river bordered below by a grassy shore, all proper. Third azure, seven six pointed stars argent between as many candlesticks or."

Because of the prevailing dark colors the photograph and its reproduction failed, of necessity, to show some of the important

symbols. This description will supply to those familiar with the language of heraldry the details the picture could not reproduce.

INSTITUTE OF APPLIED CHRISTIANITY

A news report has been sent out of the accomplishments of the New York Institute of Applied Christianity, a development of the Seabury Society. These New York laymen founded seventeen new churches in ten years, all of them now large. They inaugurated a new system of Church extension which has been copied in a dozen other cities. The Church News Association is owned by the Seabury Society. For many years it has stormed press associations and foremost daily newspapers, to induce them to give more space and better attention to Church and mission news, and while so doing the Association has earned from these same papers more than \$100,000. Some people say you can't sell Church news! But this association has sold enough to make, with some additional help, this Institute possible. The Institute has \$33,000 in pledges toward a summer conference for men, to be known as Montanac, to be quite near to New York, and to be the home of this institute.

MORE NEW CHAPLAINS

The Rev. Dr. Herbert Shipman, rector of the Church of the Heavenly Rest and chaplain of the First New York Field Artillery, has received his federal appointment and expects to see service in France. At present he is at Plattsburg, where the regiment is stationed.

The Rev. William T. Crocker, rector of the Church of the Epiphany, is chaplain of the Seventy-first Infantry, and will follow the fortunes of the regiment, which is now at Van Cortlandt Park.

of many friends, the pupils have had many picnics, a great boon to the little city dwellers.

NURSES HOLD MEMORIAL SERVICES

Memorial services of the National Association of Army Nurses were held in Trinity Church, Boston, on August 22nd. The Rev. Gabriel Farrell, Jr., read the names of deceased nurses. "Taps" were sounded and hymns were sung. Commander Foster of the Soldiers' Home made the address. After the benediction by Mr. Farrell, the service closed with the singing of *Nearer My God to Thee, America*, and the *Star-Spangled Banner*. J. H. CABOT.

DR. MANN DECLINES ELECTION

THE REV. DR. ALEXANDER MANN has declined his election to the bishopric of Western New York, after several weeks' consideration. His declination, it is stated in the *Boston Transcript*, is based on the deep conviction that he can do more effective work by remaining as rector of Trinity parish in Boston. He has sent a letter giving his decision to the Rev. C. J. Davis, of Buffalo, chairman of the committee on notification, in which he says that this was the hardest decision but one that he had ever been called upon to make, for he was born and educated in New York and many of his most intimate friends there urged him to accept. This is the third time that Dr. Mann has refused an election to the episcopate.

The next session of the council of Western New York has not as yet been arranged.

DEATH OF REV. G. H. MCGREW, D.D.

THE REV. GEORGE HARRISON MCGREW, D.D., rector of Grace Church, Silver Spring, Md., died on the 15th of August, at the home of his sister in Morgantown, West Virginia, in his seventy-second year.

Dr. McGrew, who was president of the archdeaconry of Washington, was an alumnus of Connecticut Wesleyan University, which gave him its doctor's degree in 1891. He received from Harvard the graduate degree in law in 1873, and from Drew University a degree in divinity in 1876. He received his deacon's and priest's orders from Bishop H. C. Potter in 1893 and 1894, after ten years in India as a missionary of the Methodist Church. For five years he was an assistant in St. Bartholomew's parish, New York City, and from 1897 till 1906 he was rector of St. Paul's Church, Cleveland, Ohio. While serving at Silver Spring he was chosen honorary Canon of Washington Cathedral. He was the author of a number of books, including a *Compendium of Theology in Hindustani*.

The burial services were held on Saturday, August 18th, at Kingwood, West Virginia.

MASSACHUSETTES DAILY VACATION BIBLE SCHOOLS

End of Profitable Session — Nurses Hold Memorial Service

The Living Church News Bureau }
Boston, August 27, 1917 }

THE Massachusetts Daily Vacation Bible Schools have recently completed their summer sessions of six weeks. There were five schools in Boston proper; eight in the suburbs; two in New Bedford; one in Lowell; and one at Oak Bluffs.

The effort has been made this year by the teachers not only to give the children a

happy time, but also to have them do something helpful for those less fortunate. The girls' sewing classes have dressed dolls for that most estimable charity for the babies of the poor, the Boston Floating Hospital. Other children have worked for the Red Cross. Each school has given money for the extension of the International Association of New York. A banner school contributes \$10 in pennies; any surplus goes to the Red Cross. Many of the children in these schools would have a rather dreary and largely unprofitable holiday were it not for the schools. Through the generosity

SUMMER OUTINGS FROM THE CHURCH OF THE EPIPHANY

Give Some Chicago Children Their First View of Lake Michigan—Churches Entertain Enlisted Men—Colored Soldiers

The Living Church News Bureau }
Chicago, August 27, 1917 }

A FEW years ago your correspondent was taking some children from the West Side slums to Lincoln Park. On the way the party passed a pond in one of the smaller parks, and one of the boys of the crowd called out earnestly to his companions:

"Look, fellers, dere's de Lake!"

It is actually true that thousands of children in Chicago have never seen Lake Michigan. It is farther away for them than the sea. The experience this summer of the workers at the Church of the Epiphany bears this out. Besides the regular meeting of the mothers every Thursday afternoon and the Game and Story Hour for the children every Saturday morning, several picnics and automobile rides have been successfully organized by the deaconess, Miss Grace E. Wilson. In the early part of the summer a number of the mothers were invited for the day to a parishioner's home in a suburb. A delicious luncheon and entertainment were provided for the afternoon. Later in the season several of the mothers with their smaller children were taken to Garfield Park for picnic lunch on the grass and afternoon fun and frolic. On another occasion forty-four children with four grown people were taken to Lincoln Park. This is the park that gives the greatest joy to the children, for not only is the lake there, but also the zoo and the wonderful conservatory. The fourth summer outing was made possible by a kind hearted friend who has a very large automobile. After close figuring seventeen little ones were tucked away in the car. They had a grand ride to Grant Park along the shore of the Lake and saw the soldiers encamped there; then they went to the Municipal Pier and from there up the North Shore some distance. On the way back they stopped in Lincoln Park and went through the zoo. They attracted a great deal of attention on this ride, not only because of a car full of happy faces, but because the children were either singing, laughing, or talking at the tops of their shrill little voices most of the time, in their excitement and joy. For the final excursion this ride was repeated, taking twelve other neighborhood children.

These trips were planned very efficiently by the deaconess and her helpers, and took the place this year of a Sunday school picnic for all. The experiment proved highly successful and gave much happiness to different groups of children and adults. These excursions have meant a good deal to the children around Epiphany Church, for some of them had never been in an automobile before, some had never seen Lake Michigan, and many had never been to the zoo!

CHURCHES ENTERTAIN ENLISTED MEN

Many of our Protestant friends are doing all they can to offer wholesome entertainment and Christian influence to the more than 25,000 soldiers and sailors stationed in and around Chicago. The plan, similar to some of our own, is for a congregation to extend a standing invitation to from five

to twenty men at the camps each week to attend the Sunday morning service. The men come in a body, are welcomed by a special committee and after service are taken home to dinner by different members of the congregation and entertained for the afternoon. The plan is sponsored by the Committee of Entertainment of the State Council of Defence. It works well, says the chairman, is easily carried out, is an inspiration to both guests and hosts, and practically everybody is willing to help. All that is needed is to give the invitation.

WAR WORK AT ST. THOMAS' (COLORED) CHURCH

A most impressive patriotic service was held at St. Thomas' (Colored) Church, on Sunday, August 5th, when two young men of the parish left for the front, one of them a faithful acolyte, the other the assistant superintendent of the Sunday school. The priest in charge, the Rev. J. H. Simons, made an address reminding his people that patriotism is a part of the Christian faith and that a true lover of God is one who is loyal to his country. The enlisted men were given fitting gifts by the priest from many friends in the congregation. Four men in all have enlisted from St. Thomas' Church, three of them in the Eighth Illinois Infantry, one of whom is serving as a physician, and the fourth is serving with the Royal Canadian forces in Toronto. The congregation has forty-five heads of families in Red Cross work, for which the priest in charge made an urgent appeal to his people. As usual the services at St. Thomas', the only organized mission for colored people in Chicago, are very well attended. At the early celebrations on Sunday from forty to eighty persons are present, and at eleven o'clock the church is always crowded. A new pipe organ has been installed and was used for the first time on Sunday, June 10th. At the annual meeting of the men's club of the mission held recently, the treasurer reported \$265 given by the men to the organ fund.

On Sunday, August 19th, the Rev. Dr. Stewart of St. Luke's, Evanston, lectured on The Colors of the Republic before the Kankakee Chautauqua, and on the following Sunday he preached at the Cathedral open air service at Philadelphia.

SYNOD OF THE PACIFIC

THE SYNOD of the Province of the Pacific will meet in Boise City, Idaho, from September 19th to 23rd, inclusive, the Bishop of California presiding at all meetings. At the opening service in St. Michael's Cathedral on Wednesday in Ember Week, the Bishop of Los Angeles will be the speaker. Following a report of the provincial board of missions in the afternoon, missionary problems of the province will be presented in conference. Problems of the Coast Dioceses will be discussed by the Ven. T. A. Hilton, Mr. N. B. Coffman of Chehalis, and the Rev. F. W. Crook. Those of the Intermountain Country will be set forth by the Very Rev. W. C. Hicks, the Very Rev. W. W. Fleetwood, and Mr. W. H. Archdeacon of Jerome, Ariz. Racial Problems, Chinese, Japanese, Negro, and Indian, will be the subject of addresses by expert workers.

The provincial board of education will offer its report on Thursday, and conferences on sub-topics will follow under the

leadership of the Bishop of Los Angeles, the Rev. Dr. E. L. Parsons, Prof. George M. Marshall of Salt Lake City, the Rev. George F. Welds, and the Rev. E. B. Shaylor. The afternoon will be devoted to a discussion of Better Methods for Developing Church Influence. Prof. H. R. Fairclough of Palo Alto, Dr. J. E. Cowles of Los Angeles, and Mr. F. S. Randall of Lewiston, Idaho, will consider Removing Unnecessary Prejudice; Mr. L. F. Monteagle and Mr. Franklin D. Lane will speak of Giving a Larger Responsibility to the Laity; the Ven. J. A. Emery, the Ven. Alfred Lockwood, and the Rev. L. B. Thomas will consider the Importance of Missionary Enthusiasm in the Clergyman; and the Winning of Young Men to the Church During University Days will be the subject of addresses by the Rev. D. C. Gardner and the Rev. Alexander Allen. In the evening at a Cathedral service under the auspices of the Social Service Committee, addresses will be made by the Bishops of Oregon, Sacramento, Utah, and Arizona.

On Friday morning there will be an Ember Day Conference on Clerical Supply and Efficiency led by Bishop Nichols, with addresses by several members of the synod. The afternoon will be largely devoted to a patriotic meeting, with discussions of war economics; and in the evening at a missionary service in the Cathedral addresses will be made by Bishops Lloyd, Keator, Rowe, and Restarick.

A conference on Provincial Efficiency and Agencies will occupy a large part of Saturday morning, addresses being given by Mr. G. Frank Shelby, the Rev. C. E. Duel, D.D., the Rev. A. G. H. Bode, the Rev. E. F. Gee, and the Rev. F. H. Church. The afternoon will be devoted to recreation.

Bishop Nichols preaches at the eleven o'clock service Sunday morning. At a missionary service in the Cathedral in the evening, ten minute addresses will be made by the Bishops of Spokane, Utah, Nevada, San Joaquin, Arizona, Honolulu, and Alaska. Bishop Lloyd will deliver the closing address.

The Woman's Auxiliary of the Province will be present at the opening service of Holy Communion on Wednesday morning, and will hold an afternoon session at 2:30. Following the address of welcome by Mrs. Johnesse, president of the Idaho branch, steps will be taken to organize the provincial department. Afterward, addresses will be made by the presidents of the Los Angeles and California branches, and reports and conferences will follow. Thursday afternoon there will be a business session and general discussion of progressive work throughout the province. Mrs. Keator, president of the Olympia branch, and Mrs. J. E. Cowles of Los Angeles, president of the Federation of Women's Clubs, will make addresses preceding final adjournment.

A LAYMAN'S WORK IN MINNEAPOLIS

A MEETING was held in Minneapolis about three years ago to consider the question of closing Grace Church, which after a checkered history of nearly fifty years had become so reduced that the case was almost hopeless. They were preparing for a decent ecclesiastical funeral, when a young doctor of medicine asked for a share in this clinic. He gave his diagnosis and expressed confidence in the ultimate recovery of his patient. The doctors of theology were glad to turn their patient over to this young physician.

Dr. L. L. Ten Broeck has had a large experience in this line. Sprung from a family active in all lines of Church work for at least four generations back, he himself

spent three years in the public schools of Minnesota, and made himself especially popular among the scholars. After a brief period in a military school, he was picked as disciplinarian and physical director in the Parental School of Chicago. His work there evoked favorable comment from the Royal Commissioner of Education in Sweden, and brought him a request from New York to consider similar work there, and also a personal invitation from the president of the board of education in London to cross the Atlantic with a view to undertaking this form of educational work in the largest city in the world. But the doctor resolutely refused all these offers, to be faithful to an aged father and mother.

Although Grace Church is technically under the immediate control of the Bishop, through the generosity of the Bishop, under Dr. Ten Broeck's direction, the church has become a self-governing body. There is a vestry elected annually by the people. But the real governing body is the council composed of members from each organization in the church. This body determines the general policy of the church.

As to the other organizations, there is the ladies' guild, which faithfully performs the duties usually undertaken by this body elsewhere. A boys' club conducts its own affairs with the doctor's assistance. It now owns a wireless apparatus (out of commission at present on account of the orders of the Federal Government restricting the use of such instruments during the war). The club also owns and operates a small motor boat. The boys are looking forward to the purchase of a gasoline engine in the near future. Every summer the boys spend from a week to ten days in their own camp.

There is a society also for the little people eight to twelve years old.

One of the most active organizations is the Joy Bee Club, composed of young people sixteen to twenty-one years of age, who meet regularly for social amusement in the guild hall of the church, or in the home of the doctor or one of the members. Incidentally they have raised money, but their main purpose is social. In summer, picnics are substituted for evening parties. Last summer the club spent a Sunday on Lake St. Croix, near Prescott—holding a service in the morning, for one of their members is licensed.

The organization peculiar to Grace Church is the Thrift and Welfare Committee, charged with providing for the welfare or progress of any member. Recently this committee took a girl from a clerk's position at \$7 a week and placed her in a hospital training course, where she might prepare herself to earn \$25 a week. The committee is considering further extensions of its usefulness.

DEATH OF THE REV. JOHN R. HOLST

ON WEDNESDAY, August 15th, the Rev. John Russell Holst, rector of St. Matthew's Church, Chatfield, Minnesota, passed into life eternal. Although 72 years old Mr. Holst continued his active ministry until his death.

Mr. Holst was born in New York City in 1845. He attended Jubilee College at Jubilee, Ill., and was graduated from the General Theological Seminary in 1873. He was made deacon by Bishop Whitehouse in May, 1873, and ordained priest by Bishop H. W. Lee in May, 1874. On December 30, 1884, he married Miss Amy Hoagland of El Paso, Illinois, who survives him.

He occupied parishes in Illinois and Indiana until he took charge of All Souls' Church, Sleepy Eye, Minnesota, in 1901. For four years he was in charge at Sleepy

Eye and points adjacent and in 1905 he became rector of St. Matthew's Church, Chatfield, where he has faithfully ministered for twelve years.

The burial services were held in St. Matthew's Church, Chatfield, Friday afternoon, August 17th. Mr. Holst had a large influence in the life of the community, and the church was filled with friends and parishioners. The Church services were taken by the Rev. A. D. Stowe of Minneapolis, the Rev. A. G. Pinkham of St. Paul, the Rev. A. H. Wurtele of Rochester, and the Rev. A. Chard of Hastings, after which the Masons took part. Several ministers of the town churches acted as pall-bearers with churchmen. Interment was at Chatfield. Mr. Holst was an indefatigable worker, and although advanced in years the parish under his leadership was always widening its influence in the town. He was one of the diocese's most devoted and most respected clergy.

SOLDIERS' CHURCH INSTITUTE OF SAN FRANCISCO

TO SERVE the soldiers encamping about San Francisco, the Soldiers' Church Institute has been founded (Rev. Grover Harrison, chaplain-superintendent), and modeled closely on the Seamen's Church Institute. It strives to do a like work in a slightly different field. Financial provision for this extensive work was made by Mrs. William Delaware Neilson, a close friend of Bishop Nichols as well as of Mr. Harrison.

For the present the Institute's headquarters are with the Army Y. M. C. A., the Presidio, San Francisco, where the chaplain works in conjunction with the secretaries of the association and the two commissioned chaplains stationed at the post. Each Sunday morning there is a celebration of the Holy Communion with a brief address. The servers are men in uniform, and the music is generally furnished by men of the camp. Officers, enlisted men, and "outsiders" interested in the work assist at this early service. The next service is usually held in a city church near one of the camps. The chaplain preaches and the men are given opportunity to meet members of the congregation, and these, in turn, an opportunity of inviting a soldier home to dinner. Afternoon and evening services are also provided in the gymnasiums of the outlying posts, in hospital recreation rooms, and elsewhere.

Entertainments are emphasized, for the enlisted men in particular, in and out of the reservation. Vaudeville of a clean type is offered, with "stunts" given by the men themselves. Refreshments are served and dancing follows. Young ladies from the city parishes assist.

"Home socials" for the soldiers, given frequently in San Francisco and its suburbs, are held in the homes of young men and young women who make the men in uniform feel the home atmosphere as a reality.

Reading matter of a virile kind—the better novels and periodicals—is being provided on a large scale. Lately an organization of fourteen hundred teachers offered its services to Mr. Harrison, "to serve in any possible way". Two men of San Francisco, one of them not a Churchman, have offered to train a chorus of a thousand soldiers and to provide the music for them. In many ways the work of the Institute is reaching far.

Mr. Harrison, the founder of the Institute, is a Harvard man who has served the Church in a variety of capacities. Recently he was made a member of the War Department's Commission on Army and Navy Recreation.

CRECHE FOR IGOROT BABIES

A GRADUATE of St. Faith's Training School for Deaconesses will take charge of a new work, in the mountains of Luzon, in the Philippines, which Bishop Brent regards as full of possibilities for good, industrial, hygienic, and religious—a crèche where Igorot mothers may leave their babies while they are working in the fields. Two graduate nurses also will minister in the hospital at Sagada and among the surrounding villages. The fact that not a single American nurse or physician has been left by the government in that section of the Mountain Province gives the Sagada medical work an extraordinary opportunity.

ARIZONA CHURCH HOSPITALS

ST. LUKE'S HOSPITAL for tuberculosis patients was founded at Phoenix, Ariz., in the lifetime of Bishop Kendrick, by the present diocesan, Bishop Atwood, then rector of St. Luke's Church, Phoenix. The lives of many valuable citizens have here been saved; cheer and comfort and consolation have been brought to the sick and dying. Recently this work has been expanded by establishing St. Luke's-in-the-Mountains, near Prescott, for those who cannot bear the extreme heat of Phoenix in mid-summer. It consists at present of only two or three bungalows attached to a private sanitarium. St. Luke's-in-the-Desert, near Tucson, has also been begun. It is expected to repeat the experience of St. Luke's Home in its beneficent work of caring for those suffering from this most pathetic of all diseases.

CHURCH PLANS FOR CAMP DIX, N. J.

TO MEET the emergency caused by the establishment of Camp Dix, one of the sixteen government concentration camps, the Bishop of New Jersey and the Social Service Commission have sought and obtained the cooperation of the dioceses of Newark and Pennsylvania in an effort to bring the Church influence definitely into the lives of the conscript army at this cantonment. It seems reasonably assured that there will be not more than one priest of the Church serving as a chaplain in the camp, and it has become imperative for the Church to set up an establishment in as accessible a location as possible. The three dioceses have appointed a committee consisting of the Bishops, two clergymen, and five laymen, to which has been given the responsibility of management and finance. The Rev. Karl Morgan Block, rector of Grace Church, Haddonfield, New Jersey, who is on indefinite leave of absence from his home parish for this assignment, has been chosen chaplain, to be in constant residence and to make his home the focus of personal work for the men in camp.

The plan includes the following units:

1. The chaplain's home, sufficiently commodious for the entertainment of visiting clergymen who are invited to preach from time to time.

2. The church, seating eight hundred persons, so arranged as to screen off the chancel at will, and to permit the seats to be reversed to face a stage where dramatic entertainments and moving pictures may be given. The chancel can be used as a chapel for celebrations and occasional services.

3. A club house with a gymnasium of regulation size, a lounge, shower room, reading and writing room, and quarters for two or three secretaries. It is estimated that between one or two thousand of the conscript army will be affiliated with the Church, and their personal care need not, therefore, fall

on other agencies which are sufficiently crowded by the great number of men in camp.

The cost of the buildings will be approximately \$25,000, and maintenance \$10,000 a year. Four clergymen will be assigned to assist the chaplain on certain days of the week. They are the rectors of the adjacent parishes, the Rev. H. T. Cocke of Mt. Holly, the Rev. Cornelius Twing of Medford, the Rev. Benjamin Myers of Vincentown, and Canon Samuel Wells, institutional secretary of the diocese of New Jersey. There will be two or three laymen as club secretaries.

The committee plans to begin work on the buildings and have them ready if possible when the men arrive at Camp Dix. Because of the inaccessibility of the camp and the utter futility of trying to minister personally to forty thousand men, the Church may do her part in entire coöperation with the Y. M. C. A. and other religious organizations.

Camp Dix will be recruited largely from the state of New York, and it is planned to afford the dioceses which domicile these men an opportunity to aid in this work. The treasurer of Camp Dix Committee is Mr. H. G. Clopper, 55 Wall street, New York City.

INDEBTEDNESS OF RACINE COLLEGE PROVIDED FOR

THROUGH THE generous coöperation of trustees in Racine and Kenosha, provision has been made for the large indebtedness which Racine College has been carrying for some years. As soon as possible Warden Rogers will institute a campaign to form an endowment, a move authorized by the trustees at a meeting in June.

With the minimizing of the classics at the leading colleges and universities, need has arisen for schools that definitely emphasize these subjects. The Junior College which was started last year, and which devotes attention to this field, was so largely successful that the courses will this year be strengthened. In addition a thorough business course under the personal supervision of the president of a large and successful business college is offered in the Junior College.

During the summer the buildings have been renovated and repaired. A handsome fireplace has been built in Kemper Hall common room. The college begins its sixty-sixth year on September 19th, the birthday of Dr. De Koven.

CLERGYMAN MEETS DEATH IN AUTOMOBILE ACCIDENT

THE REV. SCOTT KIDDER, D.D., rector of St. Luke's Church, Saranac Lake, N. Y., died at the Ellis Hospital, Schenectady, on August 17th, as a result of injuries received when he lost control of his automobile at the Nine Mile bridge, west of Schenectady, and was thrown to the New York Central tracks beneath. It is believed that the steering apparatus failed as he attempted to make the sharp turn which the highway takes at the bridge. He was taken immediately to the operating room upon his arrival at the hospital, but died in a few minutes. Internal injuries were found. Dr. B. W. R. Taylor, rector of St. George's Church, arrived at the hospital in time to say the commendatory prayer and to administer the last rites.

Dr. Kidder was an alumnus of Columbia ('90), the General Theological Seminary ('02), and of the Philadelphia Divinity School, which gave him his bachelor's degree in 1907. He was ordered deacon in 1902 by Bishop Worthington, and a year later Bishop Potter advanced him to priest's or-

ders. Among his earlier charges was St. Philip's, Crompton, R. I.; St. Alban's, Dan-ielson, Conn.; Severn parish, Maryland. He had musical training, and was organist and choirmaster as well as curate when he served Christ Church, Rochester, N. Y. He had done much Sunday school work and had been otherwise active in the field of religious education.

Dr. Kidder was about 55 years of age. He leaves a wife, but no children.

AN AGGRESSIVE HOME MISSIONARY POLICY

HAVING ITS center in the diocese of Minnesota, a movement is being worked out to rouse dormant Churchmen to their opportunities in the Christian world to-day. If the Church is to meet the present crisis, it is felt, she must adopt more systematic methods and advance more enthusiastically. In attempting to formulate an adequate scheme of action some points have been presented to which criticism and suggestion are invited by the makers of the plan, whose mouthpiece is the Rev. R. C. TenBroeck of St. Paul. The plan in its present form is as follows:

1. To preach in the streets Sunday evening, especially to the unfortunates, with the offer of substantial and proper help.
2. The stronger parishes to hold missions in the weaker and otherwise devote their strength to rallying the weaker.
3. To survey the cities and stake out grounds for future missions.
4. To secure lots by donation or purchase in the new suburbs with a view to the erection of a building.
5. To provide for the religious needs of Sunday pleasure seekers, possibly by proper musical services held in the resorts.
6. To provide outing facilities under the direction of the Church for the day or longer on farms or in camps.
7. To provide one or more summer cottages for the clergy at a convenient resort.
8. To provide a hostelry in the cities for visiting clergy.
9. To provide a hostelry for working girls and women.
10. To establish a Church library at some central point in the city for the use of clergy and laity.
11. To reorganize the Sunday schools with a definite system of grading and a regular course of instruction. To establish teachers' training classes.
12. To establish schools of theological instruction after the plan of Bishop Wise.
13. To adopt the "Mankato" plan for its wonderful spiritual and financial results, the junction of several missions for Sunday services, and the use of week-days for the establishment of new work.
14. To place a proper clergyman on the road to go into every town in the diocese after the plan of a commercial house to work up new business, to hold services, distribute literature, answer questions, and shepherd communicants.
15. To secure the active coöperation of the laity and the hearty concurrence of all clergy.

While it is at once apparent that the entire plan involves the use of resources far beyond the financial ability of most dioceses, it is felt that any diocese can find in it a place of beginning, and an inspiration to widen its own field of action.

BEQUEST

CHRIST CHURCH, Bay Ridge, Brooklyn, N. Y., receives \$5,000 by a provision of the will of Mrs. Annie J. Copmann of Sea Gate, who died on July 26th.

CONNECTICUT

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

Building for the Red Cross—St. Mary's, South Manchester—Apportionments

MRS. E. C. ACHESON, wife of the Bishop Suffragan, is to have erected in Middletown, her home town, a building of concrete, forty-two by seventy feet, for the local chapter of the Red Cross.

ST. MARY'S PARISH, South Manchester, recently vacated by the resignation of the Rev. Manning B. Bennett, is for the present in the care of the Archdeacon of Hartford, the Ven. Henry Swinton Harte.

THE APPORTIONMENTS for General Religious Education and Social Service are being better met than in any previous year. An earnest effort is being made to raise the full amount for both purposes.

MANY CHURCH schools in the diocese are accepting the offer of the diocesan Board of Religious Education to coöperate with and help them in the introduction of the *Christian Nurture Series*.

EAST CAROLINA

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

Communion Service for Military Men—Farewell Service—Union Chapel at Seaside Resort

A COMMUNION service was held in St. James' Church, Wilmington, on August 4th for all the military organizations of the city. It was well attended. Bishop Darst celebrated and made a short address. The Rev. George F. Hill, Archdeacon Noe, and the Rev. R. E. Gribbin assisted.

THE CHURCH OF THE GOOD SHEPHERD, Wilmington (Rev. W. R. Noe, rector), had a farewell service and reception on August 15th for the members of the parish who have joined the colors. Clergy of the city, including the Bishop, were present to wish the men Godspeed in their undertaking.

WRIGHTSVILLE BEACH, the popular seaside resort near Wilmington, has a union chapel. The Sunday school is ably administered by a Churchwoman, and the clergy of Wilmington have alternated with the Presbyterians in maintaining evening services.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Military Notes

THREE SONS of the Bishop of the diocese are in the United States army. The latest to join the colors is Cecil Williams, a private in the Connecticut National Guard. John, who up to the time of his enlistment was a resident of Detroit, is a private in the field artillery now in training at Columbus, Ohio. Tom, who has been practising law in Portland, Oreg., the past few years, is in the officers' training camp at Fort Meyer, Va.

THE REV. WILLIAM REID CROSS, rector of Trinity Church, Houghton, has two sons in the public service. Horace is in the Navy Radio-Electric School at Harvard College, Cambridge, Mass., and Frederick, the younger, has just entered the second officers' training camp at Fort Sheridan, Ill.

NEWARK

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

Former Orange Man Receives Commission

AMONG THOSE who have just received commissions at Plattsburg is First Lieutenant William Richmond, Jr., son of the Rev. William Richmond, for many years rector and now rector honorarius of All Saints' Church,

Orange. Lieutenant Richmond was born in Orange twenty-one years ago and was a senior at Harvard College when he left to take a military course of training at Plattsburg.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Goes to Bar Harbor—Retreat

THE REV. WILLIAM E. PATTERSON, for the past fourteen years rector of Trinity Church, Claremont, and Union Church, West Claremont, has resigned to accept the rectorship of St. Saviour's, Bar Harbor, Maine. Mr. Patterson's going will be felt in various spheres of work. He has been for several years chairman of the finance committee of the diocese, examining chaplain, member of the board of missions of the diocese, and active in other diocesan matters. He has attended three General Conventions as a deputy. He will take up his work at Bar Harbor the latter part of October.

THE ANNUAL retreat for the clergy of the diocese will be held at St. Paul's School, Concord, September 12th to 14th, and will be conducted by Professor Edmunds of the General Theological Seminary.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Cathedral Notes

POINTING UP the stonework of the walls of the Cathedral at Quincy, begun some months ago, has been completed at a cost of over \$12,000. During August an early choral Eucharist has been celebrated by Dean Cone on Sundays, with large attendance. Among the week-day services is a Litany each Friday for the soldiers and sailors and their families.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Anniversary and Flag-Raising

THE OLD NARRAGANSETT CHURCH at Wickford, R. I., erected in 1707, kept its two hundred and tenth birthday by holding special services during August. That held on Sunday, August 19th, proved a great attraction, people coming from all parts of the Narragansett country and crowding the venerable building to the doors. Even the quaint and uncomfortable galleries—in old time assigned to slaves and Indians—found numerous occupants. A goodly portion of the large congregation consisted of children.

The Sunday school of St. Paul's, Wickford, carrying its banners, attended in a body, and delegations from St. Luke's, East Greenwich, St. Gabriel's, Lafayette, St. John's, Saunderstown, and The Ascension, Wakefield, were also present.

The proceedings opened with an impressive ceremony of blessing and raising two handsome silk flags—American and British—recently presented by friends of the Old Church through the Bishop. The opening hymn was *Onward, Christian Soldiers*, during the last verse of which the colors were carried into the church by representatives of the army and navy in uniform, the American flag by Sergeant George Metcalf of the Rhode Island Field Artillery and the British by Boatswain's-mate Robert Aldrich of the Naval Reserve, both being communicants of St. Paul's parish.

The Right Rev. James DeW. Perry, D.D., Bishop of Rhode Island, standing within the altar rails, then offered special prayers and blessed the two flags. After the blessing the American flag was carried to the platform in front of the pulpit and the whole congregation, led by the Rev. H. New-

man Lawrence, rector of St. Paul's, saluted and pledged their allegiance, following this by singing the *Star-Spangled Banner* with great enthusiasm. The British Union Jack then joined the Stars and Stripes on the platform, and to the martial strains of *My Country, 'tis of Thee*, the Allied flags, side by side, were carried slowly down the center aisle and raised to their stations on the front of the gallery.

Evening Prayer was said by the rector of St. Paul's and a stirring sermon preached by the Bishop. Before giving the final blessing the Bishop offered special intercessions, by name, on behalf of the young men of North Kingstown who are in active service of army or navy or in training for such service.

As the Old Narragansett Church is the ancient church of the diocese of Rhode Island, it is especially fitting that the national colors be displayed therein, and as the early rectors were sent and largely supported by the English S. P. G. it is appropriate that a place of honor be also given to the Union Jack.

SOUTH CAROLINA

WM. A. GUERREY, D.D., Bishop
Patriotic Service

A PATRIOTIC service was held in Grace Church, Charleston (Rev. William Way, rector), on August 15th, the Sunday before the Charleston Battalion was ordered into camp. Patriotic hymns were sung and addresses were delivered by the Hon. T. T. Hyde, mayor of Charleston, Major C. E. Kilbourne of Gen. Leonard Wood's staff, and the Rev. John McSuren, Jr., chaplain of the Second Regiment, of which the Charleston Battalion is a part. The cross was carried in the procession by an enlisted man in the navy and the United States flag by an enlisted man in the army, both in uniform. A great crowd attended.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
New Pipe Organ at Mattoon

WHEN THE Rev. F. J. Compson, rector of Trinity Church, Mattoon, returned from his vacation the president of the guild informed him that the contract had been let for an electro two-manual pipe organ with movable console, to cost nearly \$2,000. When completed it will have all the latest details. The organ will be installed and dedicated on Thanksgiving Day.

TOKYO

JOHN MCKIM, D.D., Miss. Bp.
Missionaries on Furlough

THE REV. R. W. ANDREWS and Mrs. Andrews are in this country and spending the summer near New York. Mrs. Andrews has been ill since June and in a sanitarium in New Jersey. She was recently brought to New York for an operation at the Polyclinic Hospital. The operation was quite successful and she is now making good progress toward recovery.

UTAH

PAUL JONES, Miss. Bp.

Ill Health Did Not Force Resignation

THE INFERENCE contained in a news item printed in THE LIVING CHURCH of August 18th that the Rev. Charles E. Rice had been forced by ill health to resign his work at Eureka was mistaken. There was no such cause for his resignation and Mr. Rice states that he is "blessed with most unusually good health and possesses physical strength in a superlative degree."

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CANADA

Anniversary—Missionary Notes

Diocese of Calgary

BISHOP PINKHAM, on August 7th celebrated the thirtieth anniversary of his consecration.—THE EXECUTIVE COMMITTEE of the diocese have commended the relief fund for sufferers in Armenia and Syria to the sympathy of Church people in the diocese. Subscriptions to it will be forwarded through the diocesan treasurer.

Diocese of Edmonton

MANY CLERGY of the diocese were present at the conference for social leadership held in the University of Alberta the second week in August.—THE NEW church at St. David's mission was formally opened by Bishop Grey on August 5th.—A PRESENTATION was made to the Rev. H. and Mrs. Alderwood at St. John's Church, on their return from their wedding trip.—BISHOP GREY took charge of All Saints' parish, Edmonton, the last two weeks of August, during the absence of the rector, the Ven. Archdeacon Webb.

Diocese of Moosonee

THE MISSIONARY at Moose Fort, the Rev. W. Haythornthwaite, has returned to his charge after a year's vacation in England. He has been ten years at work among the Indians. There is great need of more men to fill the missions in the diocese. In ten missions there are only two priests for the work, with charge over twenty thousand people. New settlements are rapidly developing in Northern Ontario which will need both funds and men to work them. The Government Demonstration Farm at Monteth is giving a course in agriculture to returned soldiers who should be provided with the ministrations of the Church.

Diocese of Ottawa

THE VETERAN missionary to the Eskimos, the Rev. E. P. Peck, expects to return to Ottawa to join his wife, who is residing there, after his visit to Baffin's Land, whither he has just gone, is over.—BISHOP ROPEK has been staying at Muskoka during the month of August.—GREAT REGRET is felt in St. Matthias' parish, Ottawa, at the departure of the rector, the Rev. E. A. Anderson, to take up work in the Northwest. He has filled many offices in the diocese during his eight years in charge of St. Matthias', has been one of the Bishop's examining chaplains, and a delegate to both the Provincial and General Synods. He was ordered priest by the Bishop of Ottawa in 1897.

Diocese of Rupert's Land

THE VACANCY in the large and influential parish of St. Matthew's, Brandon, which has been without a rector for some time, has been filled by the appointment by Archbishop Matheson of the Rev. E. A. Anderson of St. Matthias', Ottawa, to the position. St. Matthew's has a splendid building and equipment, and will be the future Cathedral of the diocese of Brandon.

Diocese of Saskatchewan

SOME VERY interesting papers were read at the summer conference of the deanery of Lloydminster and the Woman's Auxiliary of the deanery, which was held at Manville in the end of July. Approval was given of the Sunday school graded lesson scheme. A resolution proposed by Sir James Outram was carried, which read as follows: "That the members and delegates of the Lloydminster deanery, at present in session, wish to assure the Empire's fight for righteousness of their prayerful interest in their welfare, and that they may be preserved and able to return to God's work in this

diocese." A missionary meeting in Christ Church in the evening closed a very pleasant conference.

Diocese of Toronto

THE NEW curate at St. Clement's, Toronto, the Rev. C. Carpenter, is to have the special charge of Bedford Park Mission, and will begin his work early in September.—PREACHING in the Church of St. Mary Magdalene, Toronto, August 13th, Archdeacon Milbank, rector of Freehold, N. J., made a strong plea for the churches being kept open on week-days, that they may be used for private prayer.—THE REV. J. R. H. WARREN, rector of St. Matthew's, Toronto, for the last five years, is leaving it to take charge of the parish of Midland. St. Matthew's, his present parish, has 1,600 families, and he has been working it for some time without assistance.

Diocese of Yukon

THE WORK of the mission of St. Barnabas, Moosehide, is going on well. Quite a number of candidates have been confirmed and the number of communicants has increased.—THE LITTLE diocesan paper, *Northern Lights*, is set up and printed by Indian lads in the Choutta school.

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PRELIMINARY STAGES of the work of organizing a movement to raise a \$250,000 fund for St. Mary's School, Raleigh, N. C., in the Carolina dioceses owning this institution, having been completed, the Rev. Francis M. Osborne, special representative of the trustees in charge of this plan, has announced that active canvassing will proceed in the dioceses of North and East Carolina this Fall. Beginning September 15th, the local committees appointed in every important congregation in the diocese of North Carolina will cooperate in a systematic popular canvass, according to a schedule of dates that is now nearing completion. On October 4th Bishop Darst, at the request of a special committee of the East Carolina council, will call a meeting of representatives from every congregation in this diocese and a plan for a simultaneous canvass of the whole diocese will be adopted. Strong committees appointed by the Asheville and South Carolina councils are now considering time and method for raising their share.

FIVE DELEGATES from the diocese of California enrolled as students at the Missionary Education Conference at Asilomar, near Pacific Grove, in the latter part of July. They returned ten days later filled with a deep and burning purpose to persuade many others to repeat their experience next year. Asilomar, on the Pacific Coast, is a delightful spot for such a gathering. Its combination of pines and beach, surf and sea-life, fog and sunshine, cool breezes and wonderful drives, formed a glorious setting for the conference. Study, recreation, out-of-door and indoor groupings of delegates for the scheduled or informal programme filled each day, from breakfast in the big dining tent to the vesper service round the big fireplace in the Administration Building, which was followed by an evening address from pioneer missionaries, medical, evangelistic, industrial, and educational, direct from the fields of work, whose vivid accounts of actual up-to-date conditions and needs were further emphasized by maps and screen pictures, often "movies", showing the Church in living action at frontier points of Christian penetration. Lights out at 10 P. M. assured the delegates of a quiet rest and preparation for the next full happy day. Missions was the keynote of it all.

The Magazines

RUSSIA is the subject of two articles in the *Fortnightly* for July, which do much to dispel our ignorance concerning recent events in that amazing country. Mr. E. H. Wilcox writes in eminently readable fashion of Protopopoff and the Revolution. His account of the fallen minister is full of interest. Protopopoff's elevation to office was, he shows, the direct work of the court favorite Rasputin who, in his turn, had been introduced to Protopopoff by Badmaeff, the Thibetan "herb doctor" whose success has been so great, not only among the ignorant and superstitious peasantry but among the educated classes "who have reached that curious but almost invariable stage in the development of scepticism in which faith has gone but credulity remains". Spiritualism and occultism have a very strong hold in Russia and, as in other belligerent countries, have extended their sway enormously during the war. Mr. Wilcox declares that after the fall of Trepooff (the work of the "Rasputin gang") there is no doubt that Protopopoff was responsible for "everyone of the reckless and fatal measures adopted in Russia's domestic affairs" until finally the

crash came. The present situation is dealt with by Dr. Dillon, who of course speaks with authority on the affairs of contemporary Europe. His tone is decidedly pessimistic. The outbreak of the Revolution was, he thinks, one of the failures of Entente statesmanship. It could and should have been foreseen and directed. The mainspring of that movement was social and economic not military nor even political. It was directed by social democrats, which party, according to Dr. Dillon, is "only a working-man's organization" and does not represent the people as a whole, for Russia is not an industrial State. "About 87 per cent. of the population inhabit the flat country, covet the land, and care but little whether they form a republic or a monarchy. They are consequently social revolutionists and aim at overturning the existing scheme of things, but they have not nearly so much in common with the social democrats as people think. . . . It was only when the garrison of Petrograd—armed peasants, most of them—joined the workmen in the streets and made common cause with them that the socialists who possess an organization secured the privileged status which they at present occupy. . . . Generals Russki, Alexeieff, Polivanoff, and the Duma leaders were to have accomplished a political revolution in the fulness of time, but the garrison of the capital, fraternizing with the rebels whom they were to have shot down, forestalled them, and effected the social uprising." This political revo-

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lution, says Dr. Dillon, might have been precipitated by intelligent intervention on the part of the Allies, and that social upheaval obviated which has almost ruined Russia and robbed the Allies of her military help. For Russia, as an active military factor of this war, has played her part. Our newspapers lead the public to expect a renewal of effective military cooperation. But these hopes are vain. The provisional government may decide to carry on the war "with unwonted vigor and without delay". The all-important point, however, is not what the cabinet or the officer delegates may resolve, but whether the soldiers intend to obey them. The Russian peasant is not a warrior by nature. "He loathes bloodshed, hates organized violence, and would fain abolish war and interest himself in rural affairs." He is, therefore, easily persuaded to follow the social democrats whose policy is an immediate peace. Army discipline, respect for authority, and enforcement of the law were all at an end. Anarchy reigns supreme: there is "peace at the front and war in the land". Dr. Dillon's estimate of

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the result likely to follow this state of affairs is too long to quote here. It should, however, be mentioned that the future peace of Europe depends to a great extent, in his opinion, on whether it will be possible to induce President Wilson to support the principle of the balance of power or whether he will remain fast in his determination "to put supernational democracy and all that that connotes high above it." Other articles deal with Sweden (a study of the great socialist leader Branting, who, it is interesting to know, was a schoolfellow of King Gustav), Alsace-Lorraine, Ireland, and the war measures of the United States.

THE CRUELEST TEACHER

IS IT NOT pathetic that mankind still needs whipping by such a calamity as an infantile paralysis epidemic to be awakened from its indifference to the need of preparedness against just such epidemics? Is it not a sad commentary on our public intelligence that innocent victims still must die that others may live? And is it not discouraging to know that our lessons need to be learned over and over again through pain and sorrow?

Two great truths stand out concerning last year's infantile paralysis epidemic. The first is that fear still constitutes a more effective guide to right living than does knowledge and reason. The second is that there is a great, slow, needless, and commonly unnoticed waste of life going on which exceeds in the number of victims those of the sensational epidemics.

In New York, where over two thousand died from infantile paralysis, the general death rate was barely affected. Why? Because, for every child who died of this disease, another was saved from other preventable causes that would have received no attention in "peace times". Read the following comment from *World's Work* which is not edited by a doctor nor a "Health Crank". Perhaps it may help some to learn a lesson without being knocked down by the death or crippling of their own children.

"Ordinarily, health workers have difficulty in persuading the people to follow the simple rules of hygiene, but fear of infantile paralysis has this year provided an effectual stimulus. Tenement houses have never been so clean, food has never been kept so free from pollution, medical advice has never been so carefully followed, and parents have never been so careful about keeping their children free from contamination.

"Tenements have been constantly inspected, streets regularly flushed, violations vigorously punished, health leaflets have been distributed and read by thousands, civic organizations and newspapers have given endless attention to health matters. All these energies were concentrated upon one infection, yet the result has been to make the city cleaner and more wholesome and, despite a devastating epidemic, freer from disease."—*Health Bulletin*.

THE DOMESTIC "SLACKER"

THE "SLACKER" to-day is not only the man who ties himself to a woman's apron-strings to escape military duty or who makes exorbitant profits out of the necessities arising from the war. He is the man who demands for his pampered appetite its full and fastidious satisfaction and insists upon his "pound of flesh" which is sorely needed for his betters. Or she is the woman—is there one such?—who is too careless or selfishly mean to study economy in her own kitchen and at her own table, with no sense of obligation toward human

privation and suffering, no desire to do her little part with those who are denying themselves with high and steadfast purpose. The indulgence allowed is a duty shirked, an obligation disregarded.

Mr. Hoover is right in putting this matter on the high plane of morality. It is for this reason that he seeks to engage the active coöperation of the Church in all its branches and of the religious press, to enforce as a religious obligation this service to the nation and to the world. The response should come in thoughtful, well-considered carefulness and purposefulness from every Christian household, that the ancient word of God should be fulfilled, "He that gathered much had nothing over; and he that gathered little had no lack."—*Southern Churchman*.

QUESTIONS

I ask not, "Was He Son of God
Who died on Calvary?"
But, "Was it all in vain He trod
The way of death for me?"

I ask not, "Was it truth He spake,
The very words of light?"
But, "Am I to that truth awake,
Or sleeping still in night?"

I ask not, "Shall the Lord Christ reign
As King of all, for aye?"
But, "Do I to His will attain
In the life I live to-day?"

THOMAS CURTIS CLARK.
In *Christian Endeavor World*.

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