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The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—SEPTEMBER 29, 1917

NO. 22

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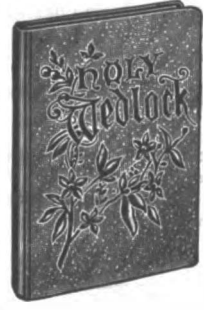
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A Weekly Record of the News, the Work, and the Thought of the Church

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THE BEST friends are those with whom we consciously share
the spiritual purpose of our lives.—Wm. De Witt Hyde.

The Living Church

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 29, 1917

NO. 22

EDITORIALS AND COMMENTS

War Work of the Church

ALL of us have special war work as citizens. Apart from those called to military service, the work of patriotic societies, the Red Cross, the draft boards, is utilizing the ablest men and women that the country has produced. Religious and semi-religious societies, the Y. M. C. A., the Brotherhood of St. Andrew, and others, have enthusiastically assumed various specific duties with respect to the comfort and the safety of enlisted men. Greater care than ever before is being taken to protect the morals and the health of soldiers; probably no army was ever better protected in this regard than are the camps and cantonments of the American army as a whole, though very likely there are exceptions.

In all this activity, Churchmen have taken their part with other citizens. It has long been a matter for remark that Churchmen provide an exceptionally large number of workers in all public movements and this is no exception. The names of leading Churchmen are, in very many places, conspicuous among the leaders in war activity.

Yet in all this we are acting rather as citizens than as Churchmen. The enlightened citizenship of the country is organized for the various purposes stated above, and it would be an unnecessary and unwarranted duplication of effort if the Church corporately should take up any of these forms of work, even in the sphere of morals, which citizens, regardless of religious affiliation, are already doing.

If the Church did nothing else than give the inspiration to men and women who are engaged in this work it would be no small accomplishment. Through the atmosphere of the Sunday services, and through the strong words of patriotic guidance which the clergy are giving in their war-time sermons, the Church is helping very materially, though perhaps indirectly, in this work. We call to mind a Cathedral service in which, ever since the war began for the United States, the congregation have been bidden, immediately before the sermon, to prayer for the country, for our army and navy, for those who have gone out from the particular congregation, for our allies, and, sometimes, for our enemies. This brief office is a direct stimulus to the congregation and an apt introduction to a sermon that most generally has to do with some duty, some privilege, some obligation, some anxiety, that has been accentuated by the war. Let no one despise this service that the Church is performing. Our congregations include fathers and mothers and wives and friends of men who have gone out of our homes into the service of their country, and those who are left behind crave that solace and encouragement that the Church alone can give. In many churches, especially those near military camps, officers and men, in no small numbers, are consecrating their own endeavors and asking the protection of Almighty God for themselves and for those who are dear to them, as they kneel before the altar. Yes, the inspirational service which the Church is performing through her Eucharists, her

prayers, and her preaching is a great factor in helping us, the laity, in the work that as citizens we must perform.

Yet that is not the whole duty of the Church. We have touched briefly heretofore upon the fact that the regimental chaplain, though a priest of the Church, represents the nation rather than the Church in his official ministrations. True, he will never forget his prior obligation to the Church that gave him his holy orders, and, as priest, he will, whenever he can, gather the spiritual sons of the Church and give them the Holy Communion, and remind them of their duties as Churchmen. But for the most part he must perform duties which are laid upon him by the war department, whose credentials he bears; duties relating to the canteen, duties relating to the mail, and duties relating to the amusement of the men. If it were not impossible for the chaplain's duties to be officially changed at the outset of war, when the war department is taxed to its utmost capacity with a multitude of things that must be done, we should ask the Christian sentiment of the nation to protest against the secularization of the chaplain's office. That he should be responsible for the amusements of the men is well enough; but that he should be the business agent to sell them their pop and their ginger ale and their playing cards and their cigarettes at the canteen is a prostitution of the priestly office and in no sense appropriate to what should be the chaplain's duties. So however incidentally the chaplain may be able to act as priest and pastor to the sons of the Church in his regiment, this is not the chief obligation that he has assumed in entering military service; and, of course, the vast majority of the sons of the Church are serving in regiments of which the chaplains are of other communions than that of the Church.

BUT THE CHURCH is charged with the pastoral oversight of all her children; and none of them need that oversight more than her sons in military service.

Where there are military camps in a diocese we feel that these have the first claim upon the time and the sympathy of the bishop of that diocese. The bishop has, no doubt, no official *entrée* into the camp by right; but by courtesy we believe that he would be welcomed in every camp in this country. Some of our bishops have given up much of their summer vacation to this work, and some of the camps have been object lessons of the Church's pastoral work among soldiers; yet we fear that these have been the exception rather than the rule. But we must depend upon local churches for a great deal of hospitality to enlisted men. The letter from the Rev. R. F. Blackford, printed in the Correspondence section of this issue, should be read carefully in every parish of our land. It is obvious, however, that parochial machinery is wholly inadequate to deal with the problem of the camp, even where it is reasonably adjacent to a parish church; it is everywhere the problem preëminently of the bishop, at least

until he has been able to delegate it to others on behalf of the Church.

But the problem of the units in foreign service is a national problem of the Church. The far-sightedness of the Presiding Bishop has already led him to gather a group of the strongest men in the Church—bishops, priests, and laymen—to deal with it. Bishop Lawrence, the chairman, has thrown himself enthusiastically into the work, giving assurance that it will be done. The mere fact that the Church has no machinery for doing it will cause all of us to look indulgently upon any reasonable defiance of canons and of precedents in order that the Church's duty to the American soldiers at the front be fulfilled. Let bishops be torn from their dioceses and rectors from their parishes where necessary, so that the Church can go to the fighting line with our boys. If the new War Commission will select the men and provide for their equipment and their maintenance in the field the Church will, we are confident, back them up with a splendid unanimity. This is the work which, as Churchmen, all of us are anxious that the Church should do, and should get under way at the earliest moment possible. There is scarcely a limit to the number of men that can profitably be used by the Church in this work, if the means for their maintenance are supplied, as we believe they will be. Let the Church greet any requisitions that this new Commission may make, whether for men or for money, with the utmost enthusiasm.

For the rest, our parochial organizations are already deep into Red Cross work and are ready for other activities that may be laid upon them.

But the spiritual ministrations to the men in the field is the Church's greatest need now. Let us, in parish, diocese, and nation, determine how we will perform it. Others are providing healthy amusements for the men. In many places the state and the nation are coöperating for the protection of their morals. The Red Cross is seeking, on a huge scale, to provide for their comfort, in camp, in the trenches, and in hospital.

But the Church must provide for the spiritual care of her own boys; and very gladly will she extend that provision to others than her own, when these are willing to receive it.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 24th.

Mrs. G. A. Draper, Fishkill, N. Y.	\$ 5.00
Rev. C. H. Whedon, Clark Mills, N. Y.	5.00
In-His-Name, Hyattsville, Md.	3.00
T. B. W., Washington, D. C.	10.00
J. E. K., Hartford, Conn.	5.00
"Ivyside," N. J.	1.00
St. John's Parish, Linden Hills, Minneapolis, Minn.	1.85
Rev. Wm. J. Brewster, Litchfield, Conn. †	17.22
Woman's Auxiliary to Board of Missions, Christ Church, Burlington, Iowa. ‡	19.00
Birthday offering †	100.00
A member of Trinity Church, Asheville, N. C. ¶	50.00
Total for the week	\$ 217.07
Previously acknowledged	50,110.49
	\$50,327.56

- * For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For Dr. Watson's work in France.
- ¶ \$25.00 for French war orphans; \$25.00 for relief of Belgian children.

[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:

259. Calvary Church S. S., Pittsburgh, Pa.	\$ 73.00
260. Woman's Auxiliary to Board of Missions, Christ Church, Burlington, Iowa (two children)	146.00
261. Mrs. George D. Kilborn, Reno, Nevada	36.50
63. Mrs. W. G. Bliss, Katonah, N. Y.	10.00
91. W. E. Pletcher, Louisville, Ky.	9.25
92. St. Mark's S. S., Louisville, Ky.	9.25
135. St. John's School, Dover, N. J.	18.25
Total for the week	302.25
Previously acknowledged	13,059.21
	\$13,361.46

[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

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St. Mark's S. S., Reading, Pa.	8.00
E. S. Washburn, Plattsburg, N. Y.	5.00
J. E. K., Hartford, Conn.	5.00
A member of Trinity Church, Asheville, N. C.	25.00
Miss M. Belle Green, Detroit, Mich.	10.00
	\$57.66

* For relief of children.

SERBIAN RELIEF FUND

A member of Trinity Church, Asheville, N. C.	\$ 25.00
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ANSWERS TO CORRESPONDENTS

A. L. D.—It is quite proper for a lay reader, or any lay person conducting a service, to use "The Grace of our Lord Jesus Christ," etc.

H. M. M.—In receiving from the chalice the communicant should guide it with both hands; but the priest should not relinquish his hold upon it.

Z. C.—(1) (2) An average of about two clergy annually pass from the Roman to the American and from the American to the Roman Church.—(3) We cannot say what proportion of our clergy are in Roman orders.—(4) The Anglican Church population throughout the world is commonly placed at about thirty million.—(5) Trinity and St. John's Churches, Newport.

RELIGIOUS WORK IN WAR-TIME

NEARLY one hundred religious leaders representing different ecclesiastical bodies that are actively engaged in War work gathered under the auspices of the Federal Council of the Churches of Christ in America at the headquarters of that organization on Thursday of last week and effected a General War-Time Commission. Dr. Robert E. Speer of New York became chairman and Bishop Lawrence vice-chairman. Among other matters of interest that were discussed were the necessity of securing a greater number of chaplains for the American army, especially in view of the greater numerical strength of regiments than heretofore. A movement to oppose the liquor traffic during the war is to be promoted by paid advertising in newspapers to the extent of a million dollars. Dr. John R. Mott stated that the Y. M. C. A. work proposed would require an expenditure of \$5,000,000 before January 1st. The Association is operating at 433 points in the United States with executives in charge, and work is being carried on at 218 other points. Already 1,900 secretaries are under appointment and 500 others are soon to be appointed. Of this number 2,275 will work on this side of the ocean. Nearly 500 buildings will be in full operation when present plans are completed. The Y. M. C. A. is the only religious society permitted to work among the 6,000,000 prisoners of the various nations. This work among the prisoners will alone cost \$1,000,000 a year. "The day the break with Germany came," said Dr. Mott, "we sent a telegram to President Wilson, placing at his disposal our entire organization."

On behalf of the Y. W. C. A. Miss Mabel Cratty, General Secretary, stated that in communities in which cantonments have been located the association is actively engaged in stabilizing the young women in these areas, so that they may resist the peculiar temptations to which they are being subjected. The American Bible Society reported that within the past few months 600,000 copies of the Scriptures have been distributed among soldiers and sailors and that 1,000,000 copies of the New Testament will be donated to the Y. M. C. A. for use in cantonments. Hundreds of thousands of Bibles and Testaments have also been distributed in the prison camps, hospitals, training camps, and in the trenches of all the belligerents, printed in various languages. Ways and means of combating intemperance and immorality among soldiers were discussed and plans adopted. The curious statement was made, apparently by authority, that only about twenty per cent. of the American soldiers are members of Christian churches.

To BE EAGER to give is a wiser social policy than to be over-solicitous to get, or over-precise in exacting what we may consider to be our due. Bread cast upon the waters of society brings its best return to those who find their pleasure in dispensing it, and tie no strings to it, and are careless when or whence it is returned.—E. S. Martin.

THE SEVENTEENTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN

WALKING BEFORE GOD

THE collect is a prayer that God's grace may not only go before, but may follow us; that so we may be devoted to His service. The figure is taken from the pillar of cloud and of fire which was the visible symbol of the presence of God.

Without this grace, we can of ourselves do no good nor acceptable thing. It is God's free gift to us in the whole life of our Lord, of which we obtain the benefits and in which we share. The sacraments are the conveying and visible signs of such sharing.

"The Lord," we are told, "receiveth and giveth to us the Gift of the Holy Ghost, pervading our life and sanctifying it, and using every action and habit as a channel by which to convey to us more grace. But we must yield ourselves, heart, soul, and body, to His influence, and work with Him lovingly, obediently, unflinchingly. Grace is the atmosphere of the Church by which we walk in the Light of the Gospel of Christ. It pervades all, it is the proof of the presence of the blessed Trinity."

In the epistle St. Paul beseeches us to walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

This is the thing for which our Lord prayed with the greatest earnestness, and which weighed so heavily upon the mind and heart of the Apostle; it is the thing which will demand all the acknowledged power of all earnest Christian men in the near future to solve, and it is the thing which should be dear to us all, as "touching the honor and glory of our Lord's visible Body, and as setting forward the work which His blessed Passion and Death and glorious Resurrection began."

The gospel is the record of one of our Lord's miracles of healing; and a discourse on humility.

Our Lord was in the house of a Pharisee, and a man was present who had the dropsy. Jesus said to the lawyers and Pharisees who were present: "Is it lawful to heal on the sabbath day?" But they held their peace. They did not believe an answer would help their cause.

He then healed the dropsical man and said to those around: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" But they could not answer Him.

Again, our Lord saw the guests striving for precedence, by choosing out the chief rooms; and He put forth a parable on humility, with the conclusion that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In regard to the first subject of the gospel, "we have," as Barry has sufficiently well said, "an instance of our Lord's teaching as to the Sabbath, in rebuke of the literal and superstitious rigor of the Pharisees, appealing to their own practice in emergency as a confession that a work of charity to the suffering is no breach, but a true observance, of the principle of the Sabbath, viz., rest from ordinary worldly occupation and devotion of the soul to God."

The second subject of the gospel treats of humility. The shame of mortified pride does not always follow in this world, but a day is coming when the words of the parable will be verified in the case of every man. Then the Judge will remember and humble every act of pride, just as He will remember and reward every act of humility.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Seventeenth Sunday after Trinity	II Samuel 18, 9-end Isalah 5	John 16	Ezekiel 37, 15-end	Philippians 3
Monday	II Samuel 19, 1-23	Mark 14, 53-end	Ezekiel 18, 20-end	Philippians 4
Tuesday	II Samuel 19, 24-20, 2	Mark 15, 1-15	Ezekiel 19	I Timothy 1
Wednesday	II Samuel 20, 4-22	Mark 15, 16-41	Ezekiel 20, 1-26	I Timothy 2
Thursday	II Samuel 21, 1-7	Mark 15, 42-end	Ezekiel 20, 27-end	I Timothy 3
Friday	II Samuel 21, 8-14	Mark 16, 1-8	Ezekiel 21, 1-17	I Timothy 4
Saturday	II Samuel 23, 1-7	Mark 16, 9-end	Ezekiel 21, 18-end	I Timothy 5
Eighteenth Sunday after Trinity	I Chronicles 21, 1-17 Jer. 17, 5-27	John 17	Eccles. 5	I Timothy 6

CONTINUING the Old Testament historical course, the first morning lesson is the story of the death of Absalom and of David's lament: "Would God that I had died for thee, O Absalom, my son, my son." It ought to make a strong appeal to all parents and sons, especially now when

so many thousands are asking in their hearts: "Is it well with the young man?"

The second lesson is part of the course reading of St. John's gospel and continues our Lord's promise of the Holy Spirit and His analysis of the Spirit's work: convincing the world in respect to sin, righteousness, and judgment and regenerating the believer through pain and travail. While this chapter was not selected according to the plan of correlating the two lessons, yet the two make a not inharmonious pair. For

instance, the sin of the worldly and ambitious young man is not a bad background for the work of the Spirit as described in John 16, and the comparison of David's grief with the pains of the new birth raises an interesting question: How far is the grief of parents over the sins and failures of their sons entirely worldly and how far is it the purifying work of the Spirit?

As regards the collect, epistle, and gospel, Absalom may well be described as a "graceless scamp" (collect), and his career is an illustration of the law of life: "He that exalteth himself shall be abased" (gospel). The teaching of the second lesson about the Spirit goes well with the references in the epistle to the same subject, while our Lord's having come from the Father, and returning to the Father, is the supreme exemplification of the other side of the law of life: "He that humbleth himself shall be exalted" (gospel). The relation of the Old Testament alternative (Isaiah's parable of the vineyard) to collect and epistle is direct and important. It is the Old Testament appeal that corresponds with the New: "Walk worthy of your vocation." Both supply a needed corrective of Calvinism. Moreover, both teach what the collect implies, that in the Church we have the grace of God, which we may use or neglect.

In the evening (of the first year at any rate) the second lessons take the lead. The third chapter of Philippians contrasts the righteousness of the law with that from God received by faith and made effective through fellowship with the Crucified and Risen and Victorious Lord. This fits both collect and gospel. The accompanying Old Testament selection is the Old Testament equivalent of St. Paul's appeal for Church unity in the epistle; and stresses the inward purity which was designed to follow on restoration from captivity, a restoration presented under the figure of resurrection from the dead. It supplies an Old Testament prefigurement of the Apostles' use of our Lord's resurrection in its ethical and spiritual application to ourselves.

**THE SEVENTEENTH SUNDAY
AFTER TRINITY**

Lord! let Thy gracious guidance, we implore,
Be as a lamp to always go before
Or follow after us, that we may see
Our course and so continually be
Given to good works and led to do the right,
Through Jesus Christ—who is our Lamp and Light.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignotus



SOME animadversions of mine upon the heresy of the pacifists have brought me various letters from members of that sect, endeavoring to disprove the charge that they are pro-Kaiser and therefore anti-American. The endeavor fails lamentably in the presence of facts; and

the facts grow more outrageous with every day of the Government's abused patience with sedition-mongers. But I note with interest and satisfaction that two well-known citizens have dissociated themselves from the Preussen-bund of which La Follette and Jeremiah O'Leary are such conspicuous ornaments. Mr. William J. Bryan says:

"There can be but two sides to this war, and every American ought to be on the side of the United States. No one who loves his country can afford to take any chances of helping the enemy by exciting division here.

"I now preface my addresses with four suggestions of what every good citizen should do. He should support the Government in whatever it undertakes; support all the organizations looking after the comfort and safety of the soldiers; aid in the production and conservation of food; and aid in furnishing the money which the Government needs to prosecute the war.

"Any dissension here would prolong the war by giving encouragement to the enemy and make the war more costly in money and men. The more anxious one is for peace the more loyally he ought to support the Government as the only way to secure lasting peace."

Well said, Mr. Bryan! *O si sic omnes!*

Mr. Henry Ford says:

"We must prepare to go to the limit for the struggle. Without letting hatred creep into our hearts, every man, woman, and child should put all energy into crushing militarism. For once and all war is now discredited in the whole world, and the great thing to be reached is the destruction of war for the future.

"We are making 200,000 airplane cylinders of steel for the Government, to be delivered at the rate of 1,000 a day. We have just developed a way of making a cylinder of solid steel cheaply. We are glad to help the Government and would help even more if called on. We are glad to help in the fight to stamp out militarism; we feel we are doing that in producing the cylinders and would produce 5,000 or 10,000 a day if called upon.

"A great many of the men who work on these cylinders are of German birth, and they are just as keen for stamping out militarism as any of us. We all want the war stopped, and the way to stop it is to let the world know that this country is in it for all it is worth."

This is an improvement indeed on the days when Frau Rozika Schwimmer had Mr. Ford in tow! "Crushing militarism" is the task our army has entered upon, in conjunction with our glorious allies; and the alarm of "pacifists" with suspiciously Teutonic or Hibernian associations lest the Arch-Militarist should really be punished is evidence of the imminence of that punishment.

It is too much to expect reasonableness among heretics: the "pacifist" who exemplified non-resistance by hitting a seventy-year-old Senator in the face has now found a worthy companion in Max Eastman, editor of *The Masses*. In a recent interview, this doughty champion of the sanctity of the life of a German invader of France and Belgium declares that he thinks Mrs. de Saulles quite justified in shooting her husband the other day because he was unkind to her. That

he had been unfaithful was nothing, Mr. Eastman declares, because a man cannot control love; but he should have surrendered his son.

EVERY NOW AND THEN someone who ought to know better denounces someone else as a desperate and lawless person, because, having taken a pledge of canonical obedience to his bishop, he does not obey some episcopal mandate which he regards as *ultra vires*. The Bishop of Oxford writes in his own diocesan magazine something which is worth preserving as to that point:

"I have always interpreted the oath of canonical obedience to the bishop which is taken by the presbyter as meaning obedience according to the rules or canons of the Church, to which the bishop also is subject. This comes to much the same thing as the interpretation of the words given by the Courts of Law (see Phillimore, *Eccl. Law*, vol. 1, p. 103): 'The oath of canonical obedience does not mean that the

clergyman will obey all the commands of the bishop against which there is no law, but that he will obey all such commands as the bishop by law is authorized to impose.' But I prefer the interpretation given above. It has, however, been objected to me that Bishop John Wordsworth (see his *Life*, p. 169) defined canonical obedience as 'obedience such as befits a canonical person. It is not obedience to the rules and canons of the Church as some, rather trivially, explain it. . . .

The word "canonical" is, in this sense, derived from *καρὼν* signifying a roll or register, rather than from *καρὼν* in the sense of a rule. Canonical obedience is that due from a man on the clerical roll to him whose name stands at the

head of it, under whom he chooses to place himself.' I have the greatest respect for John Wordsworth's learning; but in this case I believe he was mistaken. Thomas in *Vetus et Nova Ecclesiae Disciplina (De Beneficiis lib. ii., capp. 44-46)* discusses the origin and meaning of clerical oaths and gives many references. I think that, though these chapters contain no definition, they show conclusively that the term 'obedientia canonica' or 'canonice obedire' means obedience according to the canons and rules of the Church."

Sixteen years ago, when a *cause célèbre* made it necessary to bring this out, a young priest wrote in a secular paper that "canonical obedience was obedience to the canons and to the Bishop enforcing them, and not to the whims and fancies of individual bishops, however learned or godly". The next post brought a letter from a famous prelate: "I am shocked by your utterance in the *Sun*. How can you intimate that Bishop X. is either learned or godly?"

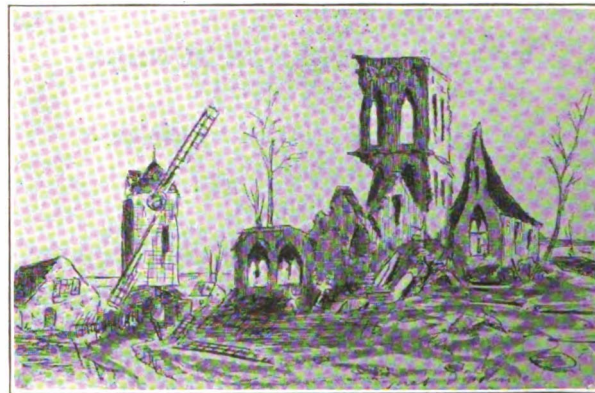
I READ IN AN ENGLISH PAPER that a general dispensation has been given to English Roman Catholics who are soldiers at the front, so that they may receive Holy Communion not fasting. It is declared that many are communicated in the evening, after Benediction.

WHAT EXQUISITE DELICACY of accent and of suggestion there is in this new poem of Alice Brown!

"A DEATH-MASK"

"Fine sweet lady, lady fine and sweet,
Keep thy pleasant secret, for mortal ears unmeet.
Almost thou betray'st it, looking all the while
Back to earth and earthly tremors with that dear, still smile.

"Ay, sweetheart, thou knowest 'tis a merry jest
To find thy doleful going so infinitely best.
Yet lock thine eyes and lock thy lips in marble imagery
Lest they let fall one luring word to draw us after thee."



HAMLET NEAR OSTEND

This "sketch of a hamlet near Ostend" was last week by an unfortunate mischance omitted from this department, where it should have illustrated the final section.

THE WAYSIDE CROSS AGAIN MARKS
ENGLISH HIGHWAYS

Renascent from Pre-Puritan Times

BISHOP OF PETERBOROUGH
ON PILGRIMAGE

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

IT is really very wonderful how, in God's providence, the Crucifix has come in again here in England by the War as a wayside object. Up and down the land the sublimely appealing figure of Christ upon the Cross is becoming more and more familiar to the people, as in pre-Puritan days.

At its last meeting the Society for Raising Wayside Crosses was able to report progress towards the realization of its twofold object. This society has been formed, as will be remembered, for the purpose of restoring to our English countryside the old Crosses and Calvaries as memorials of those who have laid down their lives for the noble and just issues at stake in this War; and also for the erection of such kind of memorials in our villages and towns. In the preface to the Wayside Cross Society's illustrated pamphlet, which has been prepared under the direction of an advisory committee and printed at the Chiswick Press in a decidedly artistic and attractive form (of which a second edition has now been issued), we are told that the society "seeks to remind all those who pass along the highways and through the villages of the Great Sacrifice, and of those who in their degree have followed in its steps. It would seek to claim the countryside, if only in an outward and visible way, for Christ and the Christian Faith". The society desires to cooperate with village authorities or with individuals as to the form which their War memorials should take, and to afford such help as lies in its power, whether financially or by expert advice. And there will no doubt be places, "on a moorland, or at a cross-road, or on a hillside", where the society will be able, if sufficient funds come in, to set up a memorial where in the nature of things there would be no local effort with which to cooperate.

Another great outdoor Crucifix is about to be erected in London in the district of Pentonville. A faculty has been granted by the consistory court of the diocese of London authorizing the vicar and Churchwardens of the parish of St. Silas, Pentonville, to erect in the center of the foreground of the church in Penton Street a cross of Portland stone, seventeen feet high, with a figure of Christ our Saviour. On one side of the plinth is inscribed:

"To the greater glory of God and in loving memory of those who have fallen in battle for England, Home, and Duty."

The proposal to erect the memorial crucifix was unanimously approved at a special vestry meeting, and the London County Council and the Borough Council of Finsbury—to both of which public bodies the design had been submitted—consented.

The Bishop of Peterborough's "pilgrimage" to the remote parishes of his diocese in the rural deaneries of Leicestershire has not unnaturally, perhaps, appealed to the illustrated daily newspapers in London as having a touch of mediæval religion about it. His Lordship is represented and described as robed in purple cassock and cap (presumably the dignified old English clerical square cap), with a six foot staff in his hand which he had had specially prepared from old oak in Peterborough Cathedral.

A brief account of what took place in one particular parish has been contributed to the *Church Times*, and no doubt its reproduction here (though not entirely in the same words) will also interest readers of THE LIVING CHURCH. At three o'clock in the afternoon the village priest, with cross-bearer and acolytes, and accompanied by the children of the Catechism and day school, and a certain number of devout women, waited at the parish boundary. The Bishop was soon sighted—"a striking figure in purple cassock and cap, with a staff in his hand"—attended by his chaplain and the rural dean, "wheeling bicycles, which gave a modern touch to the scene". The curate (to use the old Prayer Book term) first asked for the apostolic blessing upon his parishioners "in all their ways and works", and those present knelt to receive it. The procession re-formed, and marched to the church singing "Daily, daily sing the praises" and "Jerusalem my happy home". Then, after a short office of visitation and intercession, the Bishop gave his first address. In the evening an open-air service was held at the crossroads, and "there came almost the whole city together". Next morning the Bishop was celebrant at the Holy Sacrifice and visited the council day school, a private preparatory

school, and some few parishioners who had not been able to be at church. Upon leaving in the afternoon he was escorted to the parish boundary by those who could do so, and on saying "good-bye" the chief pastor of the diocese again solemnly blessed these members of his flock.

The Rev. J. C. V. Durell, rector of Rotherhithe, who is with the Church Army in France, writes in a chatty way in the *Church Times* about the work the clergy are doing for the soldiers in the Church Army recreation huts, which are dotted all along up and down the front.

The work, he says, provides a splendid opportunity for clergy who are unable to leave their parishes for the whole year required of a Chaplain to the Forces, but are able to give the four months, which is the minimum that military regulations allow. "There is no doubt that the presence of priests as managers of a hut does really create a cleaner atmosphere and is a reminder of the claims of religion".

The will of a Gloucestershire vicar, lately deceased, is noteworthy for the following exhortation to his children:

An Unmaterial Request "Lastly, I request and urge upon all my children that they love each other as brothers and sisters ought to do, and be pitiful and courteous the one to the other, lending each other, as occasion may require, a helping hand along life's road."
J. G. HALL.

FATHER AND SON IN WAR-TIME

[In Mem. H. B. R.; 7-ix-16]

Good-bye, dear boy: the words I thought to say
Years hence from now, when, standing by my bed,
Your strong hand clasp'd in mine, the dying day
Should fade upon my eyes, and o'er my head
Dying, your strength of sonship should prevail,
And I go bravely down the darkening slope,
Firm in the courage of the lasting hope
To meet again beyond the shadowy vale
Through which mortality must stumble and grope,
Until the day dawn and the shadows flee—
This was my hope:
But so 'twas not to be;
Good-bye, dear boy, good-bye!

Good-bye, dear boy: never again to see
Your sunny smile, so well remember'd now:
The clean-built strength, the large virility,
The temper'd will, the clear and thoughtful brow,
The gentle hand that loved to help the weak;
Never again, ah God, never again
To feel the tenderness that soothed in pain;
The righteous wrath that kindled in your cheek
At wrong and cruelty; and that laughing strain
Of boyish humor—son, for your dear sake,
So loved in vain,
I felt my heart-strings break!
Good-bye, dear boy, good-bye!

God, I accuse Thee not! Creatures of clay
Are we, and purblind, ignorant, and weak;
And Thou, enthroned in Heaven's larger day,
Knowest the bitter heart that fears to speak
Its misery, lest some heavier blow should fall:
The heathen terror of that Unknown Power
Which grudges pleasure to each passing hour;
For heathen still we are, and if at all
We know Thee it is but as beasts that cower
And wince in agony that hopes to please
Before some dour
Tyrannical caprice
That bids us say good-bye!

And so we take farewell of all our dead,
As I of mine—it was the great decree!
I do not understand why that loved head
Should bear the crown of thorns so piteously;
But we are taught that Your own Son You gave
To bear the sufferings of our sorrowful race,
And if through anguish we attain His place,
So be it: though the path lead to the grave,
And though through agony we must see His face,
Sharing His pains that all earth's sin atone.
But, oh, my son,
Remember me—alone:
Would I had died for you, my son, my son!
Good-bye! Good-bye!

H. BUCHANAN RYKIE,

The American and His Flag

By the Rev. GEORGE CRAIG STEWART, D.D.

I

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psalm 60 : 4.

HERE is a pseudo-patriotism that is loud-mouthed, truculent, hectoring, and cheap; given to spread-eagle oratory and purple patches of flamboyant fustian. That spurious kind of patriotism was lampooned by Dickens in his immortal figure of Elijah Pogrom, who loved, you remember, to mount a platform and pour out in the presence of his compatriots "defiance of the world in general to compete with America upon any hook", and who was ready and willing at any moment to "make war upon the universal earth." That kind of chauvinism was well described by Samuel Johnson as "the last refuge of scoundrels, sir." It is all bluster and bullying, or what in vivid modern phrase the serious and discriminating listener calls "hot air".

Then there is the real patriotism—quiet, thoughtful, reserved, patient, modest, that counts the cost, reckons the sacrifice, and then strides forward into victorious action.

Here is a French boy going into battle. His name is Jean Rival. He is nineteen years of age and lies now in the sacred soil of Alsace with a bullet through his head. I read a letter of his written on the eve of battle: "Tell my mother that if she hears nothing from me she is to live in hope; keep up her courage. Then if you hear at last that I have fallen on the field of honor, solace her with this message: 'This morning I attended Mass and took Communion. If I die, I die as a Christian and a Frenchman. I believe in God, in France, in Victory. I believe in beauty, youth, and life. God guard me to the very end. But if my blood is needed for our triumph: Thy will be done, O Lord!'"

That is patriotism. Here is another:

Bernard Lavergne, the thirteenth child of the glazier Claudius Lavergne, writes home to his family: "To-night we leave for the trenches. To-night I shall be watching over you, rifle in hand. You know who is watching over me!"

That is patriotism.

Here is a mother timid and tender, bidding her son good-bye as he goes out to fight for the dear fatherland: "God bless you, my boy! I urge you on. O my son! My son! Would God I could die for you! You are all I have, but I give you gladly to our country. Do your duty and count not the cost!"

That is patriotism.

Or here is Rupert Brooke, the exquisite, gifted child of England, a poet of rare beauty of body and mind and soul. Out there at Gallipoli he lies, but never while the English tongue is spoken will men forget the beauty of his swan song:

"If I should die, think only this of me,
That there's some corner in a foreign field
That is forever England. There shall be
In that rich earth, a richer dust concealed,
A dust that England bore, shaped, made aware,
Gave once her flowers to love, her ways to roam,
A body of England's, breathing English air,
Washed by her rivers, blest by winds of home."

Dulce et decorum est pro patria mori!

To die for one's native country, ah, that is right, ah, that is beautiful!

"Breathes there a man with soul so dead
Who never to himself hath said
This is my own, my native land?"

Breathes there an American who in this hour does not feel within him burning the flame that kindled in his sires? He may be a republican, a democrat, a progressive, a socialist, a prohibitionist: this is not a partisan issue; he may be of Scottish ancestry or Irish or Polish or Italian or Jewish or Japanese, yes, or German or Austrian or Turk (this is not a squabble in a polyglot boarding-house), but if he be an American he has just one simple, solid, and sufficient creed of patriotism: I believe in God. I believe in America. I

believe in democracy. I believe in liberty and freedom. I believe in this war for a free world. I believe in the Flag. I believe in loyalty to that Flag. And I pledge myself, all that I am and all that I have, to my country and her cause!"

"O beautiful for patriot's dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

To-day I speak to you of the flag of America, the Red and White and Blue. There it is! Washington fought under that flag! Before it Burgoyne laid down his arms. It cheered the Revolutionary troops in their marches through the dismal swamps of Jersey; it greeted Francis Key at old Fort McHenry when he saw "in the dawn's early light" what so proudly had waved "in the twilight's last gleaming"; it guided Grant from defeat to victory, it went with Peary to the North Pole, it went with Stanley into darkest Africa; and, wherever it has gone, Old Glory has been the sign and symbol, I had almost said the sacrament, of human brotherhood, of liberty and justice and righteousness—a terror to the tyrant and oppressor, a beacon of blessed light and hope to the people sitting in darkness or in the shadow of death.

Is there any flag on earth to compare with it for beauty? In China they have curious names for the different nations. England is called "The land of the brave". Germany is called "The land of virtue". France is called "The land of law". But America's name is unique; we are called the citizens of "The Land of the Beautiful Flag"! Ah, beautiful indeed; woven of the fairest colors of the spectrum, red as the sun, white as the clouds, blue as the sky, and starred with the constellation of more than two score commonwealths, not warring and belligerent, but bound together in a union harmonious and indissoluble forever and forever.

It looked for awhile as if that flag of ours would wave in selfish aloofness from the greatest war for democracy the world has ever seen. We stood first among all the nations of the world for freedom, but we kept out of the Great War and went our way getting richer and richer and softer and softer. For a while it looked as if "Honor First" would give way to "Safety First!" Alan Seeger, the young American poet who enlisted in the Foreign Legion and died in the charge of Belloy-en-Santerre, wrote home a message to us—

"You have the grit and the guts I know;
You are ready to answer blow for blow,
You are virile, combative, stubborn, hard,
But your honor ends with your own back-yard;
Each man intent on his private goal,
You have no feeling for the whole."

But he was wrong; we did have a feeling for the whole; and that feeling gathered might, and rose wave upon wave, and added strength to strength until it broke upon Good Friday into a declaration of war; and Old Glory took its place alongside the Cross of St. George, the Cross of St. Andrew, the Cross of Patrick, the battered flag of Belgium, the Tricolor of France and—I dare say it—the Cross of Jesus Christ, the Captain of a world's redemption.

We had been living in a sheltered valley; we had been comfortable and indulgent and selfish; but now God has called us up to the heights where we can see the everlasting things that matter for a nation—the great peaks we were in danger of forgetting, "the peaks of Honor, of Duty, of Patriotism, and clad in glittering white the towering pinnacle of Sacrifice pointing like a finger to Heaven."

"Thank God, our liberating lance
Goes flaming on the way to France!"

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

I. THE RED

The flag is red. It is bounded by stripes of red. And red is the color of war—the sign of struggle, of agony, of suffering, of blood. There are men, honest men, conscientious men, who would tear the stripes from that flag and give us a field of white. They do not believe in war under any circumstances. They acknowledge no justification for a war of any kind. All war, they say, is brutal, vicious, devilish, insane. These are pacifists and they believe in peace at any price. "What!" they say to me. "Are you a Christian, do you call yourself a follower of the Prince of Peace, and yet give your heart and hand to this international murder on a gigantic scale? Your Master said, 'Put up the sword,' and here you are waving a flag of red. Your Master said, 'Turn the other cheek,' and here you are giving your benediction to a curse that is filling the earth with hatred and violence and tears and broken hearts and fair bodies torn and tortured into miserable shapeless things. Forty million men under arms! Five-sixths of the human race represented there! Forty million men, the flower of the manhood and boyhood of the strongest nations of Europe and Northern Africa and Southern Asia and Australia and Canada, and now you would add our own boys of America! Yes, and back of them are the mothers and sisters and wives and sweethearts and little children. Yes! And unending graves with five million or so sleeping under them. Oh, the pity of it, the horror of it, the insanity of it, and yet you give your consent to our share in it! Would not any price be cheap to keep us out of the bloody maelstrom of this world war?"

And my answer is: *Almost* any price. I would have my nation summon all her counsels, and offer, as the price of peace, all her wealth, all her strength, all her patience, all her pride, all her resources, to keep us out of war—everything except her national conscience, her national honor; and then when honor is asked, when the surrender of conscience is demanded, I would say as a Christian: No! War is ghastly, frightful, horrible, but there is something ghastlier, and that is a nation that has sold itself to the devil for a peace that is no peace; that has bartered human freedom for a pacifist pottage, that has stood one side and let a nation armed to the teeth run amuck in utter defiance of all laws of justice and mercy, "hacking its way through", to use its own terms, "hacking its way through" weaker nations, tearing up treaties as mere "scraps of paper", and calling upon a tribal God of War to bless its ruthless savageries and to further its mad ambition for universal domain! I do not believe in war, but I believe in *this* war!

The other day I received a letter asking me to attend a meeting of pacifists, a conference summoned to formulate a demand for a clear statement as to why we are at war with Germany. I wrote back and told them that I didn't need to attend such a conference. I asked them what further statements they wanted. Had they read the President's message to the senate on January 22nd? "I am proposing government by consent of the governed; freedom of the seas, and that moderation of armaments which makes of armies and navies a power for order merely, not an instrument of aggression or of selfish violence."

Had they read the message to Congress of February 3rd? "We wish to serve no selfish ends. We are the sincere friends of the German people and earnestly desire to remain at peace with the Government which speaks for them. We propose nothing more than the reasonable defence of the undoubted rights of our people."

Or the message of February 26th to Congress? "I am thinking not only of the rights of Americans but of something far deeper, much more fundamental, than that. I am

thinking of those rights of humanity without which there is no civilization."

Or the message of April 2nd? "We fight for the ultimate peace of the world, and for the liberation of its peoples, the German people included; for the rights of nations, great and small, and the privilege of men everywhere to choose their way of life and obedience. The world must be made safe for democracy. Its peace must be planted upon the trusted foundations of political liberty."

"We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifice we shall freely make. It is a fearful thing to lead this great peaceful nation into war, but the right is more precious than peace; and we shall fight for the things we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

Is that not plain enough? The President went through Gethsemane, and the nation knelt with him there, and wrestled and prayed that the cup might pass from her; but, when the will of God was made clear, she went out to Calvary to suffer and to die and to redeem and to be buried and to rise again to a new life; for the Calvary of a nation like the Calvary of God is terrible but sublime. The nation lays down its life to take it up again. It dies to live. It dies also to save. This sacrifice of nations is for the redemption of the world.

That red in the flag and that red on the Cross of Jesus Christ and that red in the sacramental cup is all one. The nation with its body broken and its blood poured out becomes a sacrament of human liberty. And in that flag with the stripes of red I see set forth the universal principle of expiation for the sins of a world which shall rise through a bath of blood to nobler, more heroic stature.

I spoke a little while ago of pacifists. They are in my opinion wrong, but they are many of them at least honest. And an honest theorist, however dangerous he may be to the commonwealth, is to be given a fair hearing; his rights of free conscience are to be respected; but for that other group who keep company with the pacifists and who have no motto except "*safety first*"—upon them the vials of a nation's scorn and wrath are poured out. And when I hear their whining excuses, their whimpering against the draft, against the government, against the war, I am "stirred by a sentiment that, if I should give it utterance, would in the words of Joseph Surface 'give those men grounds for great uneasiness'."

I read the other day of a regiment of Scotch Kilties marching along the streets of London, a regiment just back from the front and badly shot to pieces. Gallantly they marched along with pipes skirling and torn banners waving. The line of march was fringed by a lot of these skulkers who had successfully evaded the recruiting officer. One of them called out as the Kilties went by: "Hi there, aren't your knees cold?" "Not as cold as your feet," a brawny Scot replied, without turning his head.

Cold feet! Soft muscles! Feeble hearts! War tests of what stuff we are really made. The crisis brings out character. And the red in that flag stands for red-blooded manhood, for dogged, indomitable will, for up-standing character that knows how to endure hardness, how to suffer silently with head that's "bloody but unbowed."

We need to stress that virtue of courage and endurance among our youth. We have been in real danger of namby-pambyism in our educational system, of slouching gait, of relaxed mentality and morality, of national softness of character.

In the old days of Doctor Keate, headmaster at Eton, two little boys stood one morning at the school entrance,

shivering and blue with the cold. Along came old Keate, stopped, eyed the boys sternly and critically and then: "What are you snivelling about?" "We're cold, sir!" they answered as one voice. "Cold!" he burst out. "Cold! you must learn to endure cold! This is no Girls' School!"

Brutal, you say, cruel—the dear little fellows! Yes, but hear the end of the story. Sixteen years later along the banks of the Sutlej in India, an Empire was fighting for its life. Up came an officer to where two young lieutenants stood. They were just youngsters fresh from college, fine, clean, up-standing fellows. Curtly the officer pointed out a position that had to be taken. It was hell raging over there. To go into it meant almost certain death. But they had been chosen to lead a final attempt. They were to take it. Orders given, he turned away. For a moment they went white. Then the blood came back and as they pulled their belts a little tighter and flung leg over horse, one grimly said to the other, "Come on, old man; as old Keate used to say at Eton, 'this is no Girls' School.' Come on!" And away they went.

That's it: The red in the flag calls us all to play the man, to play up, and play the game.

"There's a breathless hush in the close tonight,
Ten to make a match to win;
A bumping pitch and a binding light,
An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
It's not for the sake of a season's fame,
But his captain's hand on his shoulder smote,
Play up—play up and play the game!"

II. THE WHITE

The flag is not all red. If it were it would be a standard of lawlessness and anarchy, the banner of Berkman and Emma Goldman and the I. W. W., the sign of governmental suicide. Nor is it all white, for then it would be a flag of surrender. No, it is red first for conflict and white afterward for national ideals and national character and international peace.

And that is the logical order, that is the universal order tested and proved by experience. Peace! How is that gained in the human heart, except by struggle! Character, how is that won by the individual? Only by battling for it! Ideals, how are they attained and maintained? Only by heroic strain and sacrifice!

I say the white in that flag stands for a great national ideal. Here comes a ship making for the American shore. It is crowded with immigrants. They are eagerly straining their eyes to catch the first glimpse of "The Promised Land", the land flowing with milk and honey, the dreamland of which their fathers have told them. Look at them there as they crowd the deck. There are great blond giants out of the land of the Sagas, sons of Northmen, sons of Vikings. There, too, are little swarthy men from Italy; we call them Dagoes, but their fathers conquered the world and gave us our system of law, and their language is the language of Cicero and Virgil. Aye, and every time we sing "Columbia the gem of the Ocean" we celebrate one of these Dagoes. And the very word America immortalizes another. And there are others from the land of Copernicus and Chopin and Sobieski and Kosciuszko, and still others from the Steppes of Tartary, the strange sad wanderers, sons of Judah, who gave to the world Mary of Nazareth and the Divine Messiah! What a strange company! "Scum of the earth", some call them, but I call them God's gift to America.

"Mothers of sons who shall bring to us
The glories of Titian, the grandeurs of Huss;
Children in whose frail arms shall rest
The prophets and singers and saints of the West."

And what is it their eyes fasten first upon as they see these shores? What is the first token of the land of their adoption? A great statue lifting its message above the eastern harbor, gift of one free people to another, symbol and sign of the republic, a figure noble in its proportions and holding aloft—not a sword as if to warn all comers away, as the angel did at the gate of Paradise, not a great wreath of gold as if to say "The end of the struggle is at hand and the crown is won"—but a torch of light, a beacon of national faith and hope and law and freedom—the light of liberty, the white light of democracy, of equal opportunity to gain

an education, to share in government, to enjoy life, liberty, and the pursuit of happiness, and to assume the privileges and responsibilities in a government of the people, by the people, and for the people.

That is what America stands for first of all—for democracy, the divinest principle in human life—as the basis of citizenship; democracy which means the principle of free choice; democracy which says that men are masters of their destiny, not its toys; democracy, which stands for equal opportunity and equal responsibilities for all. And America is bound to live for it and work for it and fight for it rather than see that principle perish from the earth.

France stands for that same principle. Russia is going through hell to secure it. China is wrestling its way toward it. England—well, when George V was crowned King the text of the Coronation sermon was "I am among you as one that serveth", and Tennyson had written long before of that

"August decree
That keeps her throne unshaken still
Broad based upon the people's will."

And we are lifting that banner of democracy and carrying it to Berlin confident that Germany too must put that *white* into her standard of government. One of her sons by birth, but an American by choice, has sent this call back to the Fatherland:

"Brothers, O Brothers over the sea,
When will ye strike for liberty?
When will ye learn that the right divine
Is the right to be free? And the right is thine?"

"Behold the Bear that walks like a man
And grasp the meaning if ye can.

"Look to the East where the sun begins,
Mongols unfettered from rulers' sins.

"Look to the glorious land of the West,
Drawing from every race its best.

"What is the thing that drives ye on
Where a million men to their graves have gone?"

"The world has need of your fine red blood
Rushing to waste in a frantic flood;
Lost for a single monarch's gain,
Lost for a sinful cause and vain.

"Brothers, O Brothers from over the sea,
When will ye strike for liberty?
When will ye turn and by your might
Strike for the one God-given right
OF LIBERTY?"

(Concluded next week.)

A BATTLE HYMN

Men of high faith and bold,
Under one cause enrolled,
Fearless of death;
On your great purpose bent,
Hold to its high intent,
With latest breath.

Men who have thought with us,
Men who have fought with us,
Near us remain;
Working still, side by side,
Though the dim veil divide,
Right to maintain.

Father, we bow the knee
Low now in prayer to Thee,
Keep us aright.
Let no mean thirst for power
Rule in this solemn hour,
Grant us Thy light.

ELIZABETH E. FLOOD.

I HAVE A theory that in education it is better to encourage aptitude than to try merely to correct deficiencies. One can't possibly extirpate weaknesses by trying to crush them. One must build up vitality and interest and capacity.—A. C. Benson.

Hill Village, et al., vs. Happy Rice Field, et al.

By ELIZABETH G. NEWBOLD

FIFTEEN boys and one girl completed the regular number in attendance at the Sunday school at Three Springs. We were consoled for the lack of numbers by the continuity in personnel and attendance and the hope that the seed planted might actually take root in those small hearts; for The Sixteen had been coming, Sunday after Sunday, for many years. It was a real delight to hear them answer in the catechizing.

However, the even tenor of our way was broken—it generally is broken in the mission field. The Mission Woman resigned, and unfortunately the Missionary had to be absent the next Sunday at the conference in Tokyo. The Catechist was asked, as a special favor, to take charge of The Sixteen that Sunday, which he did. When the Missionary appeared the following Sunday, The Sixteen had vanished.

"I do not know what was the matter exactly, Sensei, but the children all got very angry and went home," was the report of the caretaker.

Later, on tactfully questioning the Catechist as to how he found the Sunday school at Three Springs:

"The children there, Sensei, are very noisy and unruly; very different from here; I was obliged to scold them, but, of course, did it very gently."

That is all we have ever been able to find out, but The Sixteen did not come back. The Old Guard had failed us.

We were cheered just at this time by the arrival of two students from the Church Training School at Sendai, to spend their summer vacation in the preaching place at Three Springs. They threw themselves enthusiastically into the breach, and built up a new Sunday school, so that on our return from the summer vacation we were greeted by twenty-three new children. "Nothing succeeds like success"; consequently a few of the Old Guard drifted back; new scholars kept arriving; and by the time of the big preaching meeting, in the fall, forty enthusiastic youngsters marched through the town with lanterns and flags, singing hymns, and lured the people to the hall. There, for an hour before the meeting began—that is, from the time it was advertised to begin till the time it did begin—the Sunday school children sang hymns. As their repertoire was only five in number, the audience in that time learned it completely, and when the meeting actually opened joined in with a will.

After this, with Christmas ever drawing nearer, we boomed. At the Christmas celebration, when the programme called for the singing of the *Benedictus*, we were approached by the person in charge:

"Shall I announce the *Benedictus*?"—in a stage whisper!

"Yes."

"But we never sing it here; the people do not know, not even the Christians."

"The children can sing it well; you need have no anxiety."

And they did sing it well. Our prosperity cheered our hearts, but we did long, like an anxious hen, to see all the chicks safely back in the nest.

Happy Rice Field assumed the leadership of the remnant of the Old Guard, and showed plainly his resentment at the intrusion of the newcomers. Hill Village assumed the leadership of the Progressives, and indicated that "I am quite as good as you are." Constant complaints came in of the teasing of Hill Village, et al. We did yearn over The Sixteen, but apparently Hill Village, et al., needed the Gospel quite as much.

On a Sunday in February, as we approached, we were imbedded in a swarm of excited children, and the hard *ben* (dialect) pelted our poor head like hailstones. The storm centre was Happy Rice Field and his chief adherent Seven Seas. We gathered that Hill Village had retreated in good order, losing not one scalp by the way. But why?

Poor little Seven Seas sat on the edge of the veranda, dangling his bare legs, and looking the picture of woe. He had been employed by the father of Hill Village to sell

amulets for a forthcoming festival, on a certain percentage. Seven Seas, though poor, is honest, and has many friends. He sold many amulets. When settlement was made, Mr. Hill Village refused to stick by his bargain, giving seventy sen (35c) less than agreed. Seven Seas did not care so much for the money; it was the dishonesty and deceit that was grieving him.

Now what could a poor dog of a foreign barbarian do in such a situation? Oh, for the help of a Mission Woman—much maligned though they be; or for a Catechist—much be-criticized though they be; or even a Christian; oh, anybody! Well—there was the Holy Ghost, and perhaps we did not depend upon Him as much as we should.

Inquiry of the caretaker seemed to substantiate the story, and elicited the fact that Mr. Seven Seas had a rather unsavory reputation. Therefore, in catechizing, without mentioning any names or bringing in any personal allusions whatever, we brought out the fact of sin, and that the consequence of sin is always suffering, somewhere, sometime, and that this is exactly the reason why Jesus Christ came into the world, and why we came to teach them about Him, and show how they could fight against sin; but that always everywhere there would be some people who would not accept the help Jesus Christ came to give. Even now, we feel our throat tighten and our eyes fill, as we see the picture of poor ragged little Seven Seas, his eyes full of pain and sorrow as he faced his first experience of sin and suffering, but with a hope growing in his heart as he realized there was a remedy.

From that time, we steadily decreased; often a ghostly head, which resembled Hill Village very closely, would appear over the fence, and occasionally sounds resembling ironic laughter would float in the window; but, of course, the owner of head and voice could not return, or allow his followers to return, for that would be to lose face.

After about a month, we ventured into the lion's den and called on Mrs. Hill Village, and were received as cordially as ever. After appropriate bows and tea-drinking, remarks on the weather and the high cost of living, inquiry as to the welfare of the children brought out her side of the story which was essentially the same. In the meantime, Little Brother had been sent in to make faces, which he did with an éclat and skill upsetting to the gravity. Shortly after this, Happy Rice Field removed to Tokyo and Seven Seas was put to work, thus removing the very last of the Old Guard; and accordingly, in May, we reached our Lowest Common Denominator—the only two Christian children in the village—who played truant the following Sunday, for which we did not blame them.

Relief was coming in a way we had not looked for. Miss First River was baptized, and, anxious to do something at once to share her new faith and hope, she rounded up another set of children; all girls. Having once more attained visible proportions, we told them we would take their photo the following Sunday to show to boys and girls in America.

The next Sunday, as we entered, it was difficult to conceal all expression of surprise or amusement, for there calmly seated on one side were the new girls, and on the other the old boys, not only Hill Village, who was there with his followers, but also Seven Seas, who apparently in the absence of Happy Rice Field had transferred his allegiance to Hill Village, and also the remaining Sixteen who had disappeared from our ken a year ago.

With a heart-felt prayer for guidance—should one openly rejoice at their return, or should one ignore them for a little, or should one take their appearance as a matter of course?—the opening service was begun. In the catechizing, when a question was beyond the powers of the very recent comers, a suggestion was made that if the new pupils did not know perhaps the old ones did. When the cards were given out, the rules were announced to the new pupils—a welcome card given on their first attendance; and after four successive

appearances they would be enrolled; and, after that, a card given each Sunday: if absent four successive times, their names would be stricken from the roll, and only four subsequent attendances could re-enrol them.

Silence on the part of the returned prodigals! Evidently their boyish souls admitted the justice of the decision of the umpire. Moreover, formerly, in their heyday of popularity, they had been martinets in seeing that Teacher kept her own rules, so that no weak partiality would be shown to the Old Guard when they returned to the fold.

Fortunately, it was raining, so the photograph could not be taken that day, which gave them a reasonable excuse to come once more. Then the sun shone brightly. All was peace and happiness, and the reunited party—Old Guard and Progressives—stood with great solemnity before the camera. In the evening, when the women were gathered for instruction, Seven Seas, Hill Village, and the rest, attracted by the singing, filed in, and were told they could stay; but, if they got tired, they might go out quietly without making any disturbance.

The story that night was the same old story—a loving, fatherly God and His disobedient children, and the consequent suffering and loss of happiness. Seven Seas stayed

till the end, his great black eyes drinking in every word, and as we saw his hungry little heart being comforted by the thought that his was not an isolated experience, but only the common lot of Man, and that there was a remedy, to be obtained through Jesus Christ, we felt that if we had done nothing but lead his feet into the Way of Salvation it was well worth the sacrifice of coming to Japan.

THE CHURCH which was his teacher and guide, his monitor and mother, he both revered and loved. It was something to be obeyed. It was never to be patronized with a superior and supercilious air, as what was a just subject of criticism and often of condemnation on the part of its ministers and members. To him it had a heavenly origin—a divine birthplace—and came down from above—adorned with robes provided by the King, all glorious within and imperial in its state. It came to him with gifts and treasures of mystic and majestic worth, whose words were words of wisdom infinite, to undervalue which would be to show irreverence to its Head—"the minister of the true tabernacle which the Lord pitched and not man". The teacher of the Faith held in her hands the Scriptures of truth and in her heart was the spirit of prophecy, and in its presence what could he do but hide his face and listen to its glorious voice?—*Rt. Rev. C. S. Olmsted, D.D.*

The Ship

Why rouse me, shining at the door?
Awake: a great ship drifts ashore.
What is it in your voice that thrills?
The Sons of God, with bated breath,
Line Heaven's coast and Heaven's hills
And gaze upon the Sea of Death
Watching the shipwreck of the World.
Her engines dead, her great sails furred,
With empty bridge and tempest-tossed
The mad ship "Earth" drifts to be lost.
Deserted?

No: aswarm with life.
Officers locked in bitter strife,
Each drags down each from captaincy.
Part of her crew make mutiny.
There's fighting on a lower deck;
Unheeded lookouts warn of wreck;
But mostly passengers and crew
Dance, dine, or sleep.

Can this be true?
Rise, come and see; spread wing and dare
For her high deck a flight through air.
The hills of Heaven are all ashine
With Sons of God to watch her sink.
Her passengers are flushed with wine,
Dance at a ball, and eat and drink.
They do not feel at every breath
She settles in the Sea of Death.
Alight upon her deck unseen
And note how here and there a wave
Drags some one off, and how between
Two surges each obtains a grave.
See that proud lady, from the ball
Come out to taste a breath of air,
A great wave reaches, black and tall,
A flash of foam, the white despair
Of a fair face, and she is gone.
The dinner and the dance go on.
Are none saved?

Watch the reeling wake.
There, on a life-belt, floats a child.
The winds and waves together make
A passage for him, short and mild,
To the Celestial shore. A band
Forms line and drags him safe to land.

Many have life-belts. Watch our wake.
All such the waves to Heaven take.

All should have belts. Some law should make
The Owner keep men safe from loss.
(To me the belt looks like a cross.)
Look here and here and here and there:
See: there are life-belts everywhere.
No one need more than reach a hand
To find one.

There should be command
To make men take and understand.

Look at that steward. See him try
To press the belts on passers by.
They will not take and use them.

Why?

Because such belts are in the way
Of those who work and dine and play.
They mean to take them by-and-by.
Stewards a-plenty, everywhere
Have plead with all to take and wear.

Stewards are—stewards. There should be
Some Greater One to make men see
And, seeing, live.

True. Come with me.
Every great ship must have some space,
Grand Cabin or Assembly Hall,
Some public quarter, heart of all:
In the ship "Earth" the public place
Is called the Hall of History.
What's on the wall here? Look, and see.

Christ crucified.

Dead?

No: alive;
As the ship sways the great nails rasp
Through hands and feet. I hear Him gasp.
Must He still suffer and still strive
That men from death to Heaven be led?
I thought Him triumphed—Risen—Dead.

Until they take Him down from there
And make Him captain, or until
The Mad Ship sink, He suffers still.
Dying He lives and hangs in air.

LOUIS TUCKER.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

PRISON REFORM AND CRIME PREVENTION

CONCERNING prison reform, the Massachusetts Prison Association said in one of its leaflets:

"Churches, as such, cannot do much more than they are doing, but if individual members would do more personal work they could materially reduce juvenile crime. Children need assistance rather than theoretical advice. Simply advising a boy to go in the narrow way carries little force. He needs encouragement and to see the inducements to right conduct. I heard a mother tell her son to 'be a good boy', as he was leaving home. He asked her 'Why?' and did not get a very satisfactory answer. The personal advantages of doing right should be impressed upon the boys.

"Let men and women of the better class consider whither we are tending—the hideousness of the crowded tenement quarters and the increase of youthful criminals.

"More thorough work by Sunday schools, by precept and example; earnest effort to make it practical; more sympathy with the needs of the working classes; more work along educational lines; systematic antagonism to the vices of intemperance and immorality.

"The Church should ask and demand better home training and give more attention to the children; assist charity organizations that make a study of child crime; find good homes for those who have gone astray, and watch over them.

"The Church should press upon parents the serious responsibility of neglecting the children. It should look after the home life of those whom it can influence. The grace of God is the shield for child, for home, for society."

I submitted this to an acquaintance connected with the National Committee on Prisons and Prison Labors, who made the following comment:

"My personal feeling is that, even in showing the other opportunities at the disposal of the churches, the Massachusetts Prison Association has neglected to emphasize the possibilities of crime prevention through the establishment of social and community centers under the auspices or direction of churches. If only the purely religious aspects are to be considered, perhaps the churches may be unable to do much more, but certainly they have much more to do in social and recreative lines."

AMERICA'S PROBLEM OF THE DIVISION OF WEALTH

"Two-thirds of the adult male workers do not get sufficient wages for the proper maintenance of a family; two-thirds of the adult female wage earners receive less than the equivalent of a decent livelihood; cunning captains of industry are able to get rewards which are enormously out of proportion to their services to society; more than one-half the families of this country receive less than \$800 a year; one per cent. of the families receive fifteen per cent. of the national income and own forty-seven per cent. of the national wealth; wealth and income are concentrating in the hands of the very rich at the expense of the middle classes."

So declared the Rev. Prof. John A. Ryan of the (Roman) Catholic University at Washington in his baccalaureate sermon at the University of Iowa.

"So long as the masses of industrial workers remain mere wage earners, with no share in either the ownership or the management of the tools with which they work," Father Ryan continued, "their labor will remain relatively inefficient, and they themselves dissatisfied. For the first time in America we face a land question which threatens to become quite as troublesome as any of the European land problems."

LECTURE COURSES TO WOMEN

The Joint Committee on Social Hygiene, of the Chicago Woman's City Club, and the Chicago Woman's Club, under the chairmanship of Dr. Rachele Yarros, is reaching many girls and women through lectures in department stores, settle-

ment houses, social centers, and recreation centers. At the Siegel-Cooper department store six hundred girls, in three sections of two hundred each, are hearing three lectures on The Development of the Individual, Reproduction, and Race Betterment. The talks have been received with marked interest and appreciation, and the young women have requested that additional lectures be given. The committee has also arranged for a course of twelve lectures to be given in the rooms of the Chicago Woman's Club to nurses, teachers, and social workers. The subjects include Aspects of the Social Hygiene Movement, The Psychology of Sex, The Physiology of Sex, Eugenics, The Delinquent and Dependent Girl, Prostitution, Shelter, Abnormalities of Sex, and the Ethics of Marriage.

FOOD CONSERVATION

"Discontent of the stomach is more to be feared than discontent of the brain. That is why we value the coöperation of the American farmers," says R. E. Prothero, British Minister of Agriculture, in a message to American farmers. He might have added, the editor of *Town Development* adds, that discontent and disregard of the stomach lead directly to discontent of the brain and all its attendant evils. His message is addressed to farmers but it is pregnant with meaning to the men of the city as well, for without the heartiest coöperation from bankers and business men the work of the farmers for greater crops will be of little avail. The gathering, storing, distribution, and preservation of these crops for the feeding of the nations are the important things right at hand. And in this work city business men can be and must be of the greatest practical aid to the men of the soil.

The food problem is essentially a social service problem, and our own social service commissions must awaken to the fact.

HOUSING SOLDIERS' FAMILIES

The *New York Post* says that as soon as enlistment of wage earners in our large cities becomes general the problem of housing their dependent families will present itself for solution. "In France the declaration of a moratorium enabled the government to relieve the situation there considerably," the *Post* continues. "A large part of the population of Paris, at the present time, is living rent free, and an almost equally large percentage of the landlords has been permitted to withhold interest payments on mortgages covering their properties. The government itself contributes little toward the relief of the real estate owner and mortgagee, who have had to bear an almost confiscatory share of the burden. Under our law, however, as pointed out recently by a federal official, any similar solution here would be impossible. If large numbers of workingmen are drafted, the government will have to aid their families."

THE JOINT COMMISSION ON SOCIAL SERVICE has issued a pamphlet on Training Camps. Concerning this interesting little pamphlet one of our Church chaplains has this to say: "I have only been able to read casually the article on the Training Camps—but would say that it is a very fair statement of the case. It is, however, merely a theoretical statement of the case, and so many quotations give the appearance of what is the reality, that the author has relied upon the experience of others. I suppose that it is too early in the game to expect anything else. I appreciate the fact that I could not do anything nearly as well."

THE NATIONAL CONFERENCE OF SOCIAL WORK is the new name for the 44-year-old National Conference of Charities and Correction—a significant sign of the times.



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 reserves the right to exercise discretion as to what shall be published.

SPECIAL PRAYERS FOR WAR TIME

To the Editor of *The Living Church*:

IN your issue of September 8th a correspondent states that she has not heard the special prayers for war time in the diocese of Massachusetts or Albany.

I am sure that such omissions as may have been noted in the diocese of Massachusetts could not rightly be taken as indicating a lack of patriotism in that diocese, and it would obviously be unjust to include within the implied accusation the Bishop who has been so conspicuous in public service.

For my diocese and myself I desire to enter the plea of "not guilty". Personally I have used appropriate prayers regularly at all services, and I have good reason to believe that the clergy have not been remiss in this duty.

My purpose in writing is not, however, to answer a particular charge, but, rather, to suggest a general principle. It seems to me to be unfair to any diocese that letters should be published in Church papers when their criticisms, however just, are directed to the diocese as a whole, instead of to the guilty parties.

I recall an incident which occurred during the last General Convention at which a speaker stated that he had heard "in the diocese of Albany a hymn of adoration to the Virgin Mary." I am not at all certain what it was that he heard, or where he heard it, but I feel safe in saying that there is no clergyman in the diocese of Albany who would countenance a hymn of that nature. The diocese of Albany is not free from the infirmities to which flesh is heir, but I venture to claim for it that it is not lacking in loyalty "to the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded and as this Church hath received the same."

Would it not be more fair, and more useful, for friendly critics to write privately to the Bishop when they note omissions or transgressions, in this diocese, instead of sending an open letter to the Church press which may give an erroneous impression concerning the spirit and usage of the diocese? It would seem to me proper for the editor of a Church paper to return such a letter to the writer with the suggestion that the name of the diocese be omitted, unless the name of the offending parish be given.

I fancy that few of our bishops would care to be held responsible for everything which may go on in their dioceses, and it may be that I am not alone in objecting to charges and criticisms which fail to designate the particular persons accused.

Faithfully yours,
RICHARD H. NELSON,
Bishop of Albany.

EPISCOPAL JURISDICTION IN THE DANISH WEST INDIES

To the Editor of *The Living Church*:

MY attention has been drawn to the New York Letter in your issue of August 16th. Your contributor makes therein some interesting statements.

The confusion of the ecclesiastical issues at stake over the transfer of jurisdiction, made in the first paragraph, can be left safely in your hands to set right. In the second paragraph your contributor states that I have declared that the loss of the islands will destroy my district and that to transfer jurisdiction will force my resignation. The form of words is your contributor's. I am at a loss to understand what this means, but it will be sufficient if I say that I have made such a declaration, or said or written anything at all approaching it.

The statement about religious instruction in the public schools is not quite correct, I think. I have not, however, sufficient knowledge of the latest school ordinances to go into details of the arrangements for teaching this subject. But it is certain that up to the time of my leaving those islands in 1870 the Roman priests had no privilege in the Government public schools while any other minister of religion did not enjoy. Up to that time the "form of religion" taught during school hours was Bible stories. Any change which has been made is only a matter of a

EDWARD ANTHONIA.

Bishop's Lodge, Antigua, September 4th.

[Our New York correspondent was not responsible for the

news report quoted, which was incorporated into the Letter at this office, from what was supposed to be a reliable source.—We thank the Bishop for his correction.—EDITOR L. C.]

CONCERNING MILITARY POSTS

To the Editor of *The Living Church*:

BELIEVING it my duty to minister to the boys in the trenches I resigned my charge in the Church's mission field and after making my application for a chaplaincy enlisted in the Medical Corps. I now write to ask the attention of the Church to a most vital matter. Writing from the viewpoint of an enlisted man, the boys whom our country is sending into this war are under frightful temptations, not only from drink but from the social evils as well. A young man who has all his life known only gentle and Christian surroundings believes it his duty to enlist and give his young life for his country if necessary. Entering the army he is immediately shipped to a distant post far from any one he has ever known before. Here he is thrown with people of all classes, including much of the riffraff and scum of our civilization. Unless he holds himself aloof from his fellow he every moment hears oaths of the most vile character and the obscenity of stories. It may be the right thing and the heroic thing thus to ostracize himself, but not many will do it. If he wishes to get away from this into feminine society, being a stranger in a strange land is often enough to cut him from the society of any but street walkers.

Would it be too much then for each home church to keep a list of those who leave its congregation for the army, and classifying them by regiments, send the list with comments to the rector or pastor of some Christian body, in the town to which these commands are ordered? Then let those who receive these letters see to looking up the young men and at least invite them to Church functions. When a command leaves a town let the minister of that local Church send his list to the Church's officials in the town to which his charges are moving. For the resulting stations where all is disorganized, could not the clerics, or, in case of towns where there is no clergy, the ministerial association appoint a secretary to go each week to the headquarters and get a list of those who have been sent away and distribute these to the ministers so that each denomination may handle its own men?

Thus those who are trying to live decent lives will be helped by the whole Church, and, if other denominations can be persuaded to cooperate, by the entire body of corporate Christianity. Men are too bashful often to present letters, but if looked up will appreciate it greatly. A chaplain can do much but often there may be no chaplain at a crucial time in a man's life. If there be a chaplain of course anything done should be done after consultation with him. But men need feminine society, and decent men should not be deprived of decent society, which only the local parishes can provide.

Many individual churches already are doing this, but would it not be a good plan for many more to do so? It would cause much trouble, but is the price to be won too small for the extra work? Woman rebels against extra clerical work? A letter written by a mother and her father is price too great to pay that her son and his leg may return as pure and clear as he went away? Could those who read this see as I see the look of despair on so many of our young soldiers' faces at this loneliness and separation from Christian people, and how they welcome a clean, kind word from anyone, your very lives would be too small a gift to give to help them. Is the extra time and trouble to tell your Church about your boy, or to look up some body else's boy, too much to ask?

R. F. BLACKBURN.

Columbus Yearbook, Columbus, Ohio, September 18th.

[ABRIDGED]

To the Editor of *The Living Church*:

CAMP POSE, adjacent to the city of Little Rock, is rapidly receiving contingents of troops, men to total 45,000. This amounts to not less than a fifty per cent. increase in our population. The present number of permanent clergy in the city is four, exclusive of the Bishop and the Suffragan Bishop of Arkansas. They earnestly desire to help all Churchmen at

Camp Pike to maintain and if possible improve their contact with the Church; but they cannot hope to do this in any adequate way without certain cooperation on the part of the Church at large. They therefore desire to ask, through the columns of THE LIVING CHURCH, all rectors, missionaries, and lay persons having knowledge of any confirmed, baptized, or Church-inclined coming to Camp Pike to send information concerning them either to the undersigned, or to the Very Rev. R. B. Templeton, D.D., Trinity Cathedral, Little Rock, Ark., or to the Rev. Samuel E. Wells, Assistant, Christ Church Parish House, Little Rock, Ark.

Little Rock, Ark.

CLARENCE PARKER,
Rector, Christ Church.

[ABRIDGED]

To the Editor of The Living Church:

FORT D. A. RUSSELL, one of the largest military posts of the regular army in the United States, now has a population of 4,500 men and officers of three regiments, the First, Twenty-fourth, and Twenty-fifth U. S. Cavalry. The rector and the assistant of St. Mark's Church will be glad to call upon any of the communicants of the Church, or to minister to them in any way, if their rectors and friends will notify the clergy of this parish of their presence at Fort Russell.

S. ARTHUR HUSTON, Rector.

ROWLAND F. PHILBROOK, Assistant.

Cheyenne, Wyo., September 13th.

"COURSES OF STUDY FOR CLERGY
AND LAYMEN"

To the Editor of The Living Church:

THE list of books to be read and studied, as named by a committee upon the suggestion of Bishop Fiske of Central New York, and published by you, contains no book on the subject of doing anything. This is the day of the "do", at least for Church laymen. All of these topics presented in this list appear to me to be for ministers. Yet the introduction says they are intended for laymen as well.

There are two parts to the Gospel as taught by Jesus Christ—seeing God, and doing His work. The only salvation that can be counted on to hold out is the salvation that is worked out. People never really see until and unless they do. Jesus Christ always accompanied His see with things to do. Why does the Church present the Gospel in the see part only? Why not present it as Jesus Christ did?

Look down the list of books suggested. All are historic, all spiritual. Here is Christ's evangelism, doubtless in complete form. But where is Christ's economy? After laymen know these things, and are fired with zeal to do, what then? Teaching history of the Church, acquiring Bible truths, being confirmed in the Church, going to Holy Communion—these are merely the beginnings—the preparation. What next? Why does a Church Board of Religious Education teach nothing to do with knowledge, zeal, and strength? I do not mean doing things ministers are ordained to do, or things the Brotherhood sets itself to do. These are more spiritual, more instruction, more getting ready to do things. But what things? Is religious education complete when it teaches half of the Gospel only? Especially, when Christ taught another half?

Laments are heard that larger numbers of men are not attracted by present teaching and preaching? May it not be true that some men are attracted by this spiritual half, while others can only be reached by the other? If the other half of the Gospel, viz., Christ's economy, were taught, might the Church not stand chance of getting twice as many men?

The German Kaiser isn't afraid of the ten million names put on paper on June 5th. The devil isn't dead, but if he is afraid of forty million names on American Christian Church rolls he might as well be. Only when soldiers of the nation and the Church do things are kaisers and live devils taking heed. I repeat, what shall Church laymen do? Tremendous tasks are right in front of all of us. They are tasks on which the spiritual depends for its ability to save, even to live in the world. Is a list of instruction books complete when it ends with the getting of names on rolls?

If this Central New York committee desires a list of subjects on which helpful literature is desired—vital things which the Church in America must do if it is to live and serve—if this spiritual teaching is to be worth while—some of us New York laymen will be glad to furnish it with such list. We are laymen and we are looking for literature on a Gospel of the "do" for a day of the "do". We want to do, and to put into the Church's work some of the same scientific management that is going into the world's work.

Institute of Applied Christianity, EUGENE M. CAMP.
52 East Twenty-fifth street, New York.

VERSIONS OF THE PSALTER

To the Editor of The Living Church:

MAY I venture to present a view of the Prayer Book Psalter differing from the one set forth in the Department of Woman's Work in THE LIVING CHURCH for September 15th? I might take issue with the writer in regard to the statement that "the titles of the various psalms . . . throw a searchlight on this unintelligible part of our worship", but it seems simpler to refer those interested in this point to any Bible dictionary (e. g., Hastings') or to such a discussion as that contained in the introduction to the Book of Psalms in the Cambridge Bible. They will find that the historical evidence afforded by these titles is of small value, as they are almost invariably of later date than the psalms which they precede.

The Rev. Dr. Davison in the *New Century Bible* (Psalms, Vol. I., p. 29, 30) says: "The spiritual value of the Psalms is unquestionably increased by the absence of those definite historical allusions which would enable us at once to determine their date and authorship. . . . If the student of the Psalms to-day cannot attach each several composition to a definite time and place, he may the more readily enter into the true spirit of words which were intended not for one age, but for all time". This is the point which I would emphasize with earnest conviction. Our use of the Psalms should not be an historical exercise, but a part of our communion with God. It may indeed be that David, in the wilderness of Judah, cried, "O God, Thou art my God, early will I seek Thee." But is not our recital of this Psalm a more vital thing if we forget David and voice our thirst for God, our thankful remembrance of His great goodness? The soul of the psalmist communed with God through these words. Shall we be content to recall God's hand in the psalmist's life, and not be kindled with the thought of that same guidance in our own? It is related of Dr. Liddon that, repeating in his lecture room a verse of this psalm, "Thy loving kindness is better than the life itself," the overwhelming sense of God's loving kindness to him was so keen that he was choked with sobs and was unable to proceed. Would the recollection of the mercy shown to David have so affected him?

However useful historical notes may be to us in the study, they are surely out of place in a book of worship. The deepening of our spiritual experience, rather than our intellectual development, will enhance the value of the Psalter, and make it an increasingly perfect instrument of devotion.

Dr. J. P. Peters, in his pamphlet on the *Revision of the Prayer Book*, has a word to say in behalf of the Cranmer version. "Literally, of course, our Prayer Book translation leaves much to be desired; but because it is poetry and not prose it is liturgically and devotionally vastly to be preferred to the King James version and its dependents. Indeed it is more accurate than they, because it is poetry and only poetry can translate poetry."

Sincerely yours,

ELIMA ADELAIDE FOSTER.

Cleveland, Ohio, September 20th.

AN INVITATION FROM SOUTHAMPTON DOCKS

To the Editor of The Living Church:

IHAVE just been chatting to-day to some of the U. S. A. men passing through my parish. May I say what a pleasure it would be to my wife and myself to welcome any who care to call at our house or the church? Our church is the Dock Church. It is from this parish that so many hundreds of thousands of men have sailed for the various fronts. There is a daily Eucharist at 7:30, and our choral Eucharist on Sundays is at ten o'clock, followed by the Agape. A letter I received the other day from an Australian soldier showed me how much help it is to a young man to have a friendly welcome from a congregation. There is nothing like a bit of home life to help keep a man straight.

Yours truly,

St. James' Vicarage, BERNARD M. HANCOCK.
3 East Park Terrace, Southampton, England.

KEATS AND SHELLEY

I have no stately song to sing in praise
Of you who touched me in one Summer time—
Who touched my heart, and lo! it found the ways
That led it back to its long-vanished prime.

I was a simple soul: I took your song
On faith and let it do its work in me;
It runs to-day my very veins along,
Flesh of my flesh, a living verity.

IDA AHLBORN WEEKS.



PSYCHOLOGY IN RELIGION

Jesus, the Christ, in the Light of Psychology. By G. Stanley Hall, Ph.D., LL.D. Two volumes, 1-325, 326-733 pp. Doubleday, Page & Co., New York, 1917.

Alike the title of this elaborate work and the name of its author—who is the veteran psychologist, author of *Adolescence, Youth, Aspects of Child Life and Education*, etc., and president of Clark University—arouse our interest and give the promise of a treatise both thorough and suggestive. The work represents lectures delivered by Dr. Hall before “postgraduate students and young clergymen” for a number of years. As a result of the studies and investigations of these years, he says: “I believe I can now repeat almost every clause of the Apostles’ Creed with a fervent sentiment of conviction. My intellectual interpretation of the meaning of each item of it probably differs *toto caelo* from that of the average orthodox believer. To me not a clause of it is true in a crass, literal, material sense, but all of it is true in a sense far higher, which is only symbolized on the literal plane.” (P. xviii f.) When we add to this his statement that “of contemporary Christological studies I am of course most indebted to the eschatologists, to whom we owe the newest and boldest conceptions in this field,” we have not only the suggestion of his method of treatment but also his point of departure. From the principles of the eschatologists, however, he adds, “I have drawn conclusions that, while they seem to me psychologically inevitable, probably even Schweitzer would shrink from.” An example of this is seen in his representation of our Lord’s motive in His self-sacrifice. “Supposing He died feeling not only that He was forsaken of God but doomed to go among the damned forever as one of them, rather than in order to conquer hell and release saints, as the earliest records represent. Nothing less than this, not even annihilation, which is far less, would make His self-sacrifice absolute. Otherwise His death would have been a rôle or spectacle rather than a real experience.” (P. x.)

He undertakes to explain the psychological riddle of the belief in our Lord’s Resurrection: “Our problem is not the fact of the Resurrection, but how it came to be believed, which if left unexplained is another miracle.” (P. xi; cf. 250.) This is due, not to any fact of resurrection, but to “a great resurgence from the extreme of depression to that of exaltation” (P. 677; cf. 694), which preceded and produced the faith in the Resurrection, rather than followed as the result. This is his psychological formula for the *enthusiasm* of the early Church. “The early Church abounded in pneumataphores while men and tender maidens longed to die the cruellest of deaths. Indeed, nothing here mattered, and the most glorious crown was that of the most horrid martyrdom. Death was wooed as a muse. . . . Men became ecstatic and jabbered in unknown tongues, simply intoxicated with the joy of life eternal.” (P. xiii; cf. 688ff.) “If we accept this view, the historic Jesus is thrice dead, completely and forever. All He was, did, and said is henceforth only a memory, as pallid and partial as it is splendid. His supreme achievement was His death. Death was His vocation. But His soul, the Resurrection Jesus, lives ever more abundantly in the world to-day. It was this that His death provoked the collective soul of man to evolve and to project. . . . This is still the most vital culture power in the world.” “Thus in raising up Jesus from the dead, Mansoul raised both God and itself, and entered a new world as a new creature.” (With these words the book concludes, p. 733.)

This depression, following the death of Jesus, and supplanting the exalted hopes and enthusiasm of the disciples before his arrest, is easy enough to understand. It is hinted at in the gospels, and it is the story of all “lost leaders”. But if this was only one swing of the pendulum of natural feeling, inevitably bound to return to the opposite extreme and bring with it the conviction that Jesus had risen from the dead, it is strange that this law is discernible in no other cases in history. Why was the Christian faith alone in raising its Lord from the dead, clothing Him in a supernatural body, and seating Him at God’s right hand? We might expect to find something like this among the followers of other martyred leaders of mankind. But why we do not, our author does not say.

Perhaps the chief value of the work is in the first three chapters, *Jesus’ Physical Personality* (a careful criticism of the representations of our Lord in art), *Jesus in Literature* (where practically every treatment of our Lord in fiction or poetry or scientific biography, from the early Christian apocrypha to the work of Alfred Loisy, is epitomized and subjected to criticism),

and *Jesus’ Character—Negative Views* (where the ordinary reader will be astounded to discover a whole literature in which our Lord is treated as a paranoiac, an epileptic, a converted sinner, or else completely a myth).

We are glad to have an expert psychologist’s criticism of Dr. Sanday’s “subliminal Christology” (p. 141 f.). He charges him with accepting too unreservedly the one-sided analysis of the psychic researchers, and with inviting “the further inference that the divinity in which Jesus’ soul was rooted is simply the soul of the race.” In general, “neither the New Testament critics nor the philosophers of religion, and still less the theologians, have any adequate conception of the value or the volume of even special psychological fore-studies already made in this field” upon such themes as atonement, conversion, celibacy, dogma, death, ecstasy, holiness, miracles, prayer, revelation, and so on (p. 156).

The book is above all else suggestive—and a challenge to a faith which can never disentangle itself from history, despite the learned and sincere psychologist who would demonstrate the inutility of longer carrying with it such a burden. “Would that psychology, by re-revealing Jesus in a new light, and re-laying the very foundations of belief in Him, might contribute to bring in a real third dispensation”, and thus install in the world a new type of religion!

And yet it is saddening to contemplate the fact that one who “can now repeat almost every clause of the Apostles’ Creed with a fervent sentiment of conviction” can also subscribe to Professor Leuba’s pronouncement that “the old God-idea has become unsubstantial and ineffective” and in ratio thereto “the old idea of personal survival after death has also lapsed and become often even distasteful—and may even be and often is a positive hindrance to the true life of service.” “The only valid immortality is of two kinds, influential and eugenic, and the true living God is the moral law within.” “The kenosis involved nothing else than the death of the old objective God, and His resorption and inwardization in man.” “Our immortality is to be exactly and only that of the risen Christ (“the Christ of history is forever dead, the Christ of psychology is eternal”) and not that of volatilized ghosts, refined however much from animistic savagery.”

From such a standpoint, we can expect very little in the way of sympathetic historical treatment of the life, character, and teaching of Jesus, the Christ, “in the light of psychology.” He is only the symbol of a *mélange* of feeling and belief which surged into the consciousness of the race some two millennia ago.

A word may be added relative to the format of the work. The type used in the text and the paper are all that can be asked, but the type used in the footnotes, many of which are long and closely packed, is so diminutive as to be almost illegible. Frequent and atrocious errors of orthography (or typography, or both) mar the pages—e. g., Johannin, Wellshausen, C. H. Weiss, Seelye. Such errors suggest the possibility that the chapters were written down at dictation, and that the proofs were afterwards read hastily or not at all. FREDERICK C. GRANT.

MISCELLANEOUS

Records of a Rectory Garden. By K. S. P. Longmans, Green & Co. Price 75 cents net.

One reads these *Records of a Rectory Garden*, which one guesses were written by the rector himself, through a film of tears. For the Christopher who came to the rectory when the roses bloomed, who shouted and played in the sunny aisles of the garden and who, years later, said farewell to the dearest one of all in the shadow of the lilies, died in France. Yet in spite of the pathos there is a note of hope running through the melody and it ends exultantly because “there remains the peace of God which passeth all understanding”. Taken altogether it is the sweetest, tenderest record of human experience during the war which we have seen.

Papers From Picardy. By two Chaplains, the Rev. T. W. Pym and the Rev. Geoffrey Gordon. Houghton Mifflin Co. Price \$1.50 net.

These papers, written for the most part during the fighting on the Somme in the summer and autumn of 1916, are the result of experience gained not only there, but in other parts of France, in Flanders, and in an English hospital for soldiers. They answer the question asked by so many thoughtful people, as to what effect the war has had upon the religious sense of the men in the trenches, and show the spiritual changes brought about by the great conflict.



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.

HOW to use the joys of summer for the hard work of winter is a great problem. Surely it is a high form of conservation, to take those golden hours of dalliance, to receive them as an intense joy, and then to give them out in brain and brawn. But unless it is done, unless golden days are changed into iron deeds, the summer is lost and the loss in personal economics is indeed great. And so it is that many people are bringing back to autumn work a new energy, a refreshed inspiration, and the determination to wear the harness as uncomplainingly as possible, if not altogether gaily. There will be less fussiness among women this fall, for one thing. Life is so tremendous in its import now that such things as usually disturb the woman mind will be kept in the recesses or dismissed entirely. Everybody is ashamed to complain. Shabbiness is going to be a kind of loyal insignia this winter, a mark of distinction, witnessing that money which might have gone to produce smartness, both in the home and in dress, is doing some other and more vital work. The women who have something left over from last winter, that "will do", are congratulating themselves; yet the common-sense slogan, "Buy as normally as possible," must be held in mind, for home industries have to live.

As a nation we are nearer to plain living and high thinking than ever before. Our living is teaching us some good secrets of our forebears; we are returning to some of their primitive health-conserving ways. We are losing false pride, learning to differentiate between pride and vanity. And our thinking, much of it, is very high; for it dwells upon the Almighty Himself—the great, the Unknown God, and yet the God loved, believed in, confided in since childhood. Very reverently are we trying to place His eternal goodness higher than ever before, not permitting ourselves to question, even in our overpowering perplexity. And especially does it rest upon the women of the Church at this time to show unwavering fealty to God through the Church. To all of us there come calls of many kinds; calls constantly for our time, our money, for whatever gift God has bestowed upon us; never have we been so alluringly besought for the use of that gift as at this time. And these calls all have behind them great issues, issues of humanity. They are so true, so needful, that they give us poignant pain. We would, if we could, shut the ears of our minds that we might not hear these calls, to so many of which we cannot respond. Committees, and boards, and funds, and a thousand other things, are presented to our notice so pertinently that we cannot escape but can only grieve and do our best. But the call for the Church we must heed. If the Church ever had a mission, ever was a haven for the world's woes, it is at this time. And in this stressful day the Church has been far-sighted and alert. She has sprung to the front in patriotism, her liturgy has been enriched by many special services and prayers, she has placed our country's flag in her Holy of Holies, and through the splendid Church press came the very earliest calls to her children looking to the needs of lands beyond the sea.

And for this reason Churchwomen should ask themselves, in considering what is within the limits of their accomplishment: "Is there not some channel of the Church which needs my help?" We remember that, before we ever heard of the adoption of French orphans in Indianapolis, a most up-to-date city from a patriotic point of view, this very paper, THE LIVING CHURCH, had presented the matter and created a fund. And in all Auxiliaries and Church societies, this winter, would it not be a fine idea to reserve a portion of the time for the consideration of just what the Church is doing along war lines and how each society and each woman of the Church may help?

It need not be "Church or Country" but "Church and Country." Nor am I of those who would say that our thoughts and deeds must be alone for the Church: it is neither wise nor necessary that it be so; but let the preponderance of our war interest, of our living interest, be along the lines and through the channels so carefully, loyally, and constantly presented by the Church of our love.

TRINITY CHURCH, Fort Wayne, Indiana, the Rev. Edward W. Averill, rector, has the women of the parish very effectively organized into a general guild. Some three hundred and fifty workers are thus systematized with a board of general officers, the wife of the rector being president. This large body is divided into sections—three—and these in turn are subdivided. Each section has its chairman. The Auxiliary has not the separate identity found in general, but is represented by a missionary box committee. There is an altar guild, a house committee, St. Ann's Guild (for sewing), United Offering secretary, Little Helpers, sales and calling committees.

It was a pleasure to be present at the opening meeting of the Auxiliary-guild in mid-September. There was much business of an interesting nature. The calling committees have specific duties, one of which is personally to carry the parish year book to the persons on whom they call. One of the features of the day was the emphasizing of the United Offering. The secretary was provided with the flat boxes—they come in envelopes now—and gave them out to a number of women who had not taken them before. The rector told very briefly and humorously of the success of the first Church school held in the diocese lately at Wawasee, in which the teachers bade fair to outnumber the pupils. The instruction was of such fine order and the innovation was so helpful and delightful that it is planned to invite the diocese of Indianapolis to share it next year. This is an idea well worth considering in dioceses which do not send representatives to the various summer schools.

In the parish house of Trinity Church the women are sewing for the Red Cross every day. There also system prevails. There are a half dozen machines and certain women come each day, accomplishing a vast deal of work. While the guild has been adjourned during the hot months, the Red Cross work has not ceased for a day. The year book would be a valuable record in every parish as it contains the names and addresses of every woman connected with the Church.

The Rev. Edward Averill has been in charge of this fine old parish for fourteen years. The church building itself is fine architecturally, being one of the early buildings of the diocese of Indiana. It is vine-covered and becoming venerable and with its parish house and stone rectory makes one of the important properties of the diocese.

WE HEAR FROM the Rev. R. Y. Barber, of the diocese of West Texas, how a small branch of the Woman's Auxiliary kept going during the summer months.

St. John's Mission, San Antonio, is the smallest congregation in the city. The church is old and poorly located—just one block from the main line of the Southern Pacific tracks, which are lined with Government warehouses. The members are of the great working class of people, who largely because of limited incomes do their own work.

The Auxiliary is only about three years old, and has fought on in the face of many difficulties and has never failed to meet. From October to June there have been two meetings a month, and during the three remaining months one meeting each month has been held. A study class has

been conducted, and one very interesting feature of the meetings was a roll call at which each woman was asked if she remembered the noon-day prayer. This roll call certainly has stimulated prayer at noon.

When the summer began to draw near there was a discussion as to whether the Auxiliary should continue its unbroken record of never having missed a meeting or should follow the example of the other city Auxiliaries and close for July, August, and September. Instead of retrenching, "a drive" was ordered.

The hour was changed from 4 P. M. to 6 P. M., the place was Breckenridge Park, the programme an informal one—prayers offered and a short talk, followed by a lunch-basket supper. The Rev. Benjamin Bean spoke at the first meeting on his work in Western Colorado. The Bishop was present for the second meeting. At the last meeting Miss Rowena Brown, a Churchwoman, spoke on the work as a Y. W. C. A. secretary.

The result of the plan was just what it was hoped it would be—an increased attendance of the women who are working in the day, of women whom the Auxiliary has never been able to get to its meetings. They came, bringing their families, which included men and the young ladies of the parish. The average attendance of the Auxiliary has been nine, and for the three meetings it was twenty-one. So popular has the venture proved that it has already been decided to return to the Park for the meeting next June, when a more usual Auxiliary programme will be given.

St. John's Woman's Auxiliary suggests that other branches try this method instead of closing because the weather is warm or some are away. If others have a novel way of arousing interest in the Auxiliary, we would be glad to have the benefit of their experience.

WE HEARD LAST SPRING from a missionary kindergarten in Japan, writing of the mothers of the children in her Kindergarten:

"The wife of one of our missionaries is just sending a huge box of bandages to France, so I begged her to come down and tell the mothers about it. They were so much interested that our next mothers' meeting will be devoted to making bandages. For we are in the war, though it is easy to forget it in this tight little island."

THE ST. JOHN'S AUXILIARY to the Porto Rico chapter of the American Red Cross was the first one formed in San Juan. They were congratulated on this by the executive committee. The meetings were held in St. John's School during the summer.

A LETTER RECEIVED from an educational secretary of an eastern diocese has been accidentally destroyed. We would be glad to have it replaced.

THE *Queen's Work*, a St. Louis paper published by the Jesuit Fathers, offered a prize last year for poems written to the Blessed Virgin. They might be no more than twenty lines in length. Mr. Joyce Kilmer of New York won first prize for his sonnets, *The Annunciation* and *The Visitation*. Miss Seton, London, won second place with a poem, *Mary, Virgin and Mother*. An Anglo-Catholic sent the following:

"Thou blessed, holy Mother, thou didst press
Thy Little Babe with many a fond caress,
Thou suckled Him and sang to Him perchance,
The while thou fedst thine eyes with loving glance,
His hand strayed o'er thy breast in baby blisses,
Thy lips paid out their love in Mother-kisses;
And yet, midst all thy tender, watchful care
Thy heart held secrets others might not share;
Thou knewest Him God—and ever with thy love
Trembled an awe—a mystic force above,
Beyond the raptured love that mothers feel.
I pray thee, Mother, for my baby's weal,
That, as I love and nurse and fondle him,
Attend his needs, caress each lovely limb,
And dally watch within his limpid eyes
Some ever-new and wondering meaning rise,
Wilt thou within his new-born soul enshrine
Some heavenly aura of thy Son Divine?
Dear Mother Mary, dear Star of the sea,
Bless thou my little son and—blessing him—bless me."

PROPERTY

IN dealing with the principle of property, or, as it is commonly understood, with the doctrine of ownership, we are not discussing an historic institution such as slavery, nor a policy of government such as war, nor a programme of reconstruction such as socialism; nor are we dealing with any financial or political or religious propaganda whatsoever. We are writing of those finer spiritual elements which make for permanent human values. Not by any forcing of the argument can we touch, even remotely, the economic organization of society. It may be true or not true that property, as an institution, should be changed; but this is a problem of economic efficiency and not of elemental ethics. We are not at all concerned in a man's title to property; the court records are sufficient for that. But we are very much concerned in a man's attitude to property, and that is a very different thing.

Ownership confidently affirms: "The registrar has completed the record, the title deeds are securely locked away, and now the property is mine." In the name of high honor we protest that this thing is not true, it never was true, and no record of any court can ever make it true. The registrar's record and the title deeds are correct; they show that guaranteed possession has been granted, according to the law. But here the record ends. The law grants a title to possession, but possession and ownership are not interchangeable terms. The two ideas are closely related, but they can never become identified. If no syllable of the Christian Scriptures had even been written, nevertheless it is inscribed in the very constitution of theism itself, "The earth is the Lord's; unto you is it given for a possession."

When, therefore, our common jurisprudence argues that uninterrupted and unchallenged possession culminates in absolute ownership, the appeal is to pagan and not to Christian ethics. The result is a confusion in our common-law definition of property, and the confusion roots back in heathen philosophy. It will require no great erudition to prove this completely.

If, therefore, it shall appear that certain respectable notions of ownership have been buttressed into their honorable place by heathen laws rather than by Christian teaching, and if it shall appear that stewardship is the only doctrine of property that was ever recognized in the Christian Scriptures, or can ever have an inch of standing room in final Christian civilization, then, with all confidence, we make bold to say two things: First, the righteous man will accept the facts, and determine thereby his personal attitude toward his material possessions. Second, he will cooperate, as he has opportunity, with righteous men and righteous movements whose purpose is to realize a Christian social order in the world.

Meanwhile, as he approaches this serious study, he will have a very particular conviction that it is no desecration of the sacred temple of the law to pause thoughtfully before each ancient statue and inquire, "Who wrote it?"—HARVEY REEVES CALKINS in *A Man and His Money*.

YOUR LAD AND MY LAD

Down toward the deep blue water, marching to throb of drum,
From city street and country lane the lines of khaki come;
The rumbling guns, the sturdy tread, are full of grim appeal,
While rays of western sunshine flash back from burnished steel.
With eager eyes and cheeks aflame the serried ranks advance;
And your dear lad, and my dear lad, are on their way to France.

Before them, through a mist of years, in soldier buff or blue,
Brave comrades from a thousand fields watch now in proud review;
The same old Flag, the same old Faith—the Freedom of the World—
Spells Duty in those flapping folds above long ranks unfurled.
Strong are the hearts which bear along Democracy's advance,
As your dear lad, and my dear lad, go on their way to France.

The word rings out; a million feet tramp forward on the road,
Along that path of sacrifice o'er which their fathers strode.
With eager eyes and cheeks aflame, with cheers on smiling lips,
These fighting men of '17 move onward to their ships.
Nor even love may hold them back, or halt that stern advance,
As your dear lad, and my dear lad, go on their way to France.

RANDALL PARRISH in the *Chicago Tribune*.

THE MYTH OF THE DISCOVERER

BY ROLAND RINGWALT

IN Norway, the land of rocks that tower and streams that dash, the earth is not a bounteous mother. The legends tell of bold seamen, hardy miners, adventurers who go far to seek their fortune; and one of the best stories may be called "the myth of the discoverer".

Two young men laugh at their brother Esben, the inquisitive boy who hunts for the sources of all things. Far up on a mountain-side he catches the sound of an axe. He ascends the slope and finds a magic axe that chops without human hand to guide it. "I have waited long for thee," is its greeting. He takes the head from the shaft and puts both in his bag. Another mysterious sound attracts him, and, though his brothers call him a fool, he climbs a long slope and finds a spade that digs away in the earth, and hails him with "I have waited long for thee." Again he takes the implement by sections, and stores away his prize. Next a little stream catches his eye. He traces it to its source, and finds that it comes out of a walnut. "Long have I waited for thee," says the brooklet. The lad plugs up the walnut with moss, rejoins his brothers, and is again jeered at as a fool who wants to know everything.

In a royal yard there stands a gigantic oak which darkens the king's windows, but which no one could fell; and the charmed axe disposes of it in a few moments. Many had sought to dig a well, but the hard rock baffled them; yet the spade from the mountain-side solves the problem. Removing the moss the lad places his walnut on the ground and the well is soon brimful of sweet water. As a natural sequence the young hero wins the princess and half the kingdom.

The myth is strangely like the story of a great Scandinavian of the last century. Even in boyhood, the Swede, John Ericsson, showed that his scientific hunger and thirst were never satisfied. He went to England, and his locomotive raced with George Stephenson's. He crossed the Atlantic to build a caloric engine, to apply the screw to steam vessels, to launch the *Monitor*, to build a destroyer, to delve into secrets of power and motion until past three score and ten. John Ericsson's life is more surprising than the wanderings of the hero of the myth.

Will critics some day evolve the hypothesis that the myth is not ancient, but that it grew up in the far corners of the Northland as a legendary account of John Ericsson's career? Will the day come for a merciless redacteur who will confuse John Ericsson with his brother, the Swedish railway builder, and say that the exploits of the two brothers read like a version of the old myth of Esben Askelad? The myth is so wonderful in its foreshadowing of science, and Ericsson is so remarkable a character, that we may have a curious jumble of the fact and the fairy story.

CIVILIZATION'S DEBT TO CHRISTIANITY

BY THE REV. GEORGE CARLETON WADSWORTH

SSOMETIMES ask myself, "What do you know about the Middle Ages?" And I can truthfully answer, that I know very little, indeed, about them.

After a long and brilliant day, the shadows began to lengthen and the evening came. A darkness like that of midnight seemed to settle over the whole earth, pierced here and there by a solitary lamp. Men travelled through wild and desolate forests, over grass-grown and decaying roads, paved in blocks of stone by the half-forgotten legions of Caesar. Tiny towns reared massive walls from the blackened marbles of cities long since turned to dust. The ancient learning seemed unsuited to rude and barbarous tongues, while wandering minstrels sang of bloody deeds, beautiful women, and pirate ships.

There were "faithful men," however, to whom had been committed the tradition of a mighty past. On faded rolls of parchment was written, in curious characters, the Story of the Cross. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

In the midst of the cruelty and injustice of the times,

there were those who kept alive the memory of One who had died for the world because He loved it so. The culture their fathers had destroyed men could only understand in terms of service. The broken warrior, fleeing from the battleground upon which he had staked his all, sought sanctuary within the quiet precincts of the church. The abbey gate was opened to the friendless and the poor. It was a merciless age. Conquered cities were ruthlessly pillaged; neither age nor sex was spared; unchecked greed and brutal lust stalked boldly through the reeking streets. Peaceful souls found the cloister their only haven of refuge. Here ancient arts and handicrafts were taught by men whose shaven heads had worn the plumed helmet of knighthood. Here the Scriptures were laboriously copied on sheets of vellum and lovingly treasured in the vast libraries of the order. While the great nobles put iron collars around the necks of their tenantry, burned their poor hovels over their heads, and ravished their daughters, the Church was gentle and humane. Joined together in a great confraternity, the monks worked in the fields, sat at their looms, and milked the fat kine grazing in their meadow lands. To them labor was a joy and industry a blessing. And so in time the peaceful pursuits and steady habits of Churchmen had their effect upon turbulent baron and brutalized serf. St. Paul's earnest plea was the watchword of Middle Age Christianity. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And by and by the civilization which it had conserved from a dim and distant past emerged full-grown and radiant.

The wonderful teaching power of the Church is directly responsible for many of the blessings and benefits of modern life.

There are those who maintain, and with some degree of truth, that entrenched authority has been persistently opposed to progress. But, on the whole, Christianity has not retarded the growth and the development of the reasoning power of the human mind. Indeed, as we study the history of education, we are strongly convinced that it is to Christianity alone that the modern world owes her great centers of learning. Christianity did not create feudalism. And while feudalism influenced Christianity, to a limited degree, it was Christian culture which finally destroyed it. Christian priests preached the crusades; and, while the holy places did not long remain in the hands of the Templars, the effect of the movement was far-reaching. The long wars created an universal desire for peace. Labor was in great demand. The forests were cleared, architecture improved, the arts and sciences left the monastery walls never to return, and the renaissance was born. Had there been no priests to shrive the dying, to preach even a partial Gospel, or administer the deathless sacrament of love, we should to-day be wandering and naked savages. Civilizations reared their heads before Jesus was born in Bethlehem, but one by one they crumbled and fell into decay. Barbarous Greek tribes laid waste the proud cities of the Aegean; desert nomads wiped out Hittite civilization in Asia Minor; but, when the German tribes with fire and sword descended the Po and the Tiber, Rome had become Christian.

When you hear ignorant and thoughtless people denouncing Christianity and the Christian Church, demanding that she stop the war, pause, and remember civilization's debt to Christianity. Then believe that neither civilization nor Christianity will be destroyed by a recrudescence of barbarism, which can neither understand civilization nor accept Christianity.

FOR THE FUTURE, every man will know that if the world is to free itself from war, that freedom must be bought with a price. Each individual man must resolutely discipline himself, he must trim away the self-indulgence of his will, he must graft his will into the will of God. There must be more worship, private and public, more sacrifice for neighbors and for the world, a more pitiless flagellation of all selfishness and worldliness in our own soul. We must, by the ideals of citizenship, build up our own nation to be a saint among the nations of the world: the national honor as sensitive as the individual's honor; the nation's brotherliness as tender as the brotherliness of St. Francis; the nation's love for men a shadow of the sacrifice of Christ.—*Charles Lewis Slattery.*

Church Kalendar



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

CALENDAR OF COMING EVENTS

- Oct. 2—Adjourned Council, Western New York, St. Paul's Church, Buffalo.
 " 4—Consecration of Bishop Coadjutor of Dallas, St. Matthew's Cathedral, Dallas, Texas.
 " 9—Synod, Province of the Mid-West, Fond du Lac, Wis.
 " 10-14—Annual Convention National Brotherhood of St. Andrew, Philadelphia.
 " 17—House of Bishops, Chicago.
 " 23—Synod of New England, Cathedral Rooms, Cathedral Church of St. Paul, Boston.
 " 23—Church Congress, Cincinnati.

Personal Mention

THE Rev. LOUIS I. BELDEN has been called to the rectorship of St. Thomas' Church, Hartford, Conn., and will enter upon his new duties October 1st.

THE Rev. THOMAS J. BIGHAM, Archdeacon of Pittsburgh and chaplain of the Laymen's Missionary League, has been appointed to the charge of the Church of the Advent, Pittsburgh, and enters upon his work in October.

THE Rev. F. JOHNS BOHANAN has accepted a call to St. Bartholomew's parish, Olney, Md., diocese of Washington, and will enter upon his new work October 1st.

THE Rev. CHARLES P. BURGOON, after two years of very strenuous and active work at Grace Church, (South) Cleveland, Ohio, has resigned.

THE Rev. C. P. A. BURNETT should now be addressed at 599 West One Hundred and Ninetieth street, New York.

THE Rev. DALLAS EYRE BUZZY becomes rector of St. Mary's Church, Haddon Heights, N. J.

THE Rev. GILBERT B. S. DARLINGTON, a son of the Bishop of Harrisburg, has been appointed to a chaplaincy in the Navy.

THE Rev. C. D. FRANKEL has resigned the Church of the Advent, Brookline, Pittsburgh, Pa., and will assist temporarily in the care of vacant missions in the diocese.

THE Rev. B. F. HUSKE, rector of Christ Church, Newbern, N. C. (East Carolina), has resigned. Since Easter Mr. Huske has been stationed at the Norfolk Navy Yard, having gone there as chaplain of the North Carolina Naval Militia.

THE Rev. WYTHE LEIGH KINSOLVING has accepted Y. M. C. A. field service overseas, and will sail in a short time. Recently Mr. Kinsolving has been performing chaplain's service at the officers' training camp at Fort Myer.

THE Rev. D. R. MAGRUDER, JR., curate of Christ Church, Cambridge, Mass., has resigned and has sailed for France, where he is to be with the Y. M. C. A.

THE Rev. H. P. MANNING has entered upon the rectorship of Trinity Church, Danville, and the charge of St. Philip's, Harrodsburg, Ky.

THE Rev. WALTER MARVINE, chaplain U. S. A., who had expected to be ordered to France, has been sent back to Fort Du Pont, and has resumed charge of Christ Church, Delaware City, Del.

THE Rev. JAMES M. MAXON has accepted the rectorship of St. Mark's Church, Louisville, Ky., and in October will occupy the rectory at 200 Kennedy court with his wife and two sons. Bishop Woodcock will conduct the induction service on the second Sunday in October.

THE Rev. VERNON C. MCMASTER will on October 1st enter upon the rectorship of Trinity Church, Mobile, Ala.

THE Rev. PAUL H. H. REINHARDT is spending a month visiting friends at Harbor Springs, Mich. He should be addressed care O. L. Robinson, at Harbor Springs.

THE Rev. CHRISTIAN A. ROTH has become priest in charge of Trinity Church, Syracuse, N. Y., acting as locum-tenens in the absence of the Rev. Almon A. Jaynes, who is a chaplain in the Federal service.

THE Rev. W. M. WALTON has lately assumed charge of St. Matthias' Church, Summerton, S. C. The congregation has presented him with an automobile for use in the county work.

THE Rev. Dr. J. R. WIGHTMAN of Pittsburgh has been given temporary charge of the work of the Laymen's Missionary League.

THE Rev. ELIAS WILSON has accepted a call to All Saints' Mission, Winnebago, Neb., effective October 1st.

THE Rev. A. WORGER-SLADE has resigned the rectorship of Holy Trinity Church, Benton Harbor, Mich.

THE Rev. MILES LOWELL YATES has resigned from the rectorship of Holy Cross Church, Fort Plain, N. Y., and may be addressed, after September 26th, at the General Theological Seminary, New York City, where he will be Fellow, and tutor in the New Testament department.

THE Rev. GEORGE E. DEW. ZACHARY has been appointed to the charge of St. Andrew's, State College, Pa.

THE Rev. WINFRED H. ZIEGLER, vicar of All Saints' Chapel, Lehighton, Pa., is serving as a Y. M. C. A. secretary at the base hospital, Fort Bliss, Texas.

DIED

FLEMING.—On August 1st, from his home in Rye, N. Y., CHARLES GUELPH, only son of the late Lieutenant-Commander Charles Edward Fleming, U. S. N. The burial office was said in Christ Church, Rye, on Saturday morning, August 3rd. The interment was in Cypress Hills cemetery, Long Island.

"We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear."

INWOOD.—Lieutenant CHARLES H. INWOOD, Machine Gun Corps, British Army, formerly of Altoona, Pa., only brother of the Rev. Norman Inwood, was killed in action August 16, 1917. Interment in France.

"Of your charity, pray for his soul."

NORMAN.—Entered into Life Eternal, at Sherman, Connecticut, on September 19th, MABEL ELLEN NORMAN.

"The strife is o'er, the battle done;
 The victory of life is won;
 The song of triumph has begun.
 Alleluia!"

WEIKERT.—After prolonged and painful illness, Mrs. HANNAH C. WEIKERT, wife of the Rev. Samuel A. Weikert, rector of St. Mark's Church, Paterson, N. J., died at her home on Wednesday, September 19th. Mrs. Weikert was born in Gettysburg, Pa. After her marriage she lived at Red Hook, N. Y., and Poughkeepsie, before going to Paterson in 1900. The funeral was held from St. Mark's Church on Saturday afternoon.

WOLFENDEN.—In Roxborough, Philadelphia, on September 22nd, MARY, daughter of Mary and the late Daniel Wolfenden. Burial in the church grounds of St. Timothy's Church, Roxborough, on Tuesday, September 25th.

"Unto God's gracious mercy and protection we commit her."

ORDINATIONS

DEACONS

DELAWARE.—On St. Matthew's Day, September 21st, in the Chapel of the Good Shepherd, Wilmington, GEORGE ALFRED FISHER was ordained deacon by the Rt. Rev. Frederick Joseph Kinsman, D.D., Bishop of Delaware. The candidate was presented by the Rev. William H. Laird, D.D., rector of Immanuel Church, Wilmington; the sermon was preached by the Rev. Roberts Coles, rector of Christ Church, Christiana Hundred.

SPOKANE.—Acting for Bishop Page of Spokane, on Friday, September 21st, in the Boston Cathedral, Bishop Babcock ordained CARL MONTGOMERY BUDLONG to the diaconate. The candidate was presented by his father, the Rev.

F. D. Budlong, rector of St. Mark's Church, Dorchester. Dean Rousmaniere of the Cathedral delivered the ordination address. The Rev. C. M. Budlong is to begin his missionary labors under Bishop Page immediately, but will visit his brother, the Rev. F. G. Budlong of Chicago, on his way to Spokane.

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.

BORN

VON KUBINYI.—To the Rev. and Mme. Victor von Kubinyi, VICTOR GEORGE, born at 5 A. M. on September 20, 1917, tipping the scales at nine pounds.

MARRIED

RAMSAY-VANDENBURGH.—In Christ Church, Port Henry, N. Y., September 12, 1917, by the Rev. E. Russell Bourne of East Hampton, L. I., the Rev. BENJAMIN LOUIS RAMSAY of Granville, N. Y., and Miss LENA HELEN VANDENBURGH of Port Henry, N. Y.

WANTED

POSITIONS OFFERED—CLERICAL

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

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

POSITIONS WANTED—CLERICAL

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

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

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

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

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

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

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

POSITIONS OFFERED—MISCELLANEOUS

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

WORKING HOUSEKEEPER WANTED at rectory of cellbate priest in city located 80 miles from New York City. Must be able to do good home cooking and neat in housework. Widow preferred. Address HOUSEKEEPER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted in Church school; one who can also teach other branches. Single man, non-smoker. Desirable and permanent position for right man. Address **HEADMASTER**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

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

POSITIONS WANTED—MISCELLANEOUS

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

TRAINED NURSE OF REFINEMENT seeks permanent position as companion-nurse, housemother or chaperone to motherless children; cheerful temperament. Terms in accordance with the "Times". References given and required. Address **VIRGINIA**, 2432 E. Fifth avenue, Knoxville, Tenn.

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 **TRAINED**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, large experience, holder of musical degrees, highly recommended by five bishops, and other prominent clergymen, desires position. Address **CATHEDRAL**, care **LIVING CHURCH**, Milwaukee, Wis.

TWO DEACONESSSES of several years' experience desire positions in a Church school for girls. References given and desired. Catholic Churchmanship. Address **TEACHERS**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN WITH KNOWLEDGE of French and German desires work in Milwaukee, either as lady's companion or as translator. Address **ELSPETH**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED AS MATRON in school, institution, day nursery; as housemother; to manage widower's home with children. Address **W.**, 503 Fullerton Parkway, Apt. 20, Chicago, Ill.

ORGANIST—YOUNG MAN of ability, familiar with Episcopal service, wishes position, vicinity of Toledo, Ohio. Address **OLBON**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN OF REFINEMENT desires position as companion, or practical nurse. References exchanged. Address **Miss L. BURKHARDT**, 19 Overlook Road, Caldwell, N. J.

EMPLOYMENT WANTED as housemother by educated, capable, experienced Churchwoman. **Mrs. DRUMMOND**, 1401 Elmwood avenue, Evanston, Ill.

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

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ROOM AND BOARD WANTED—NEW YORK

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

FOR SALE—MISCELLANEOUS

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

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

CHURCH WORK AT FORT OGLETHORPE

The **Rev. W. S. CLAIBORNE**, who has been working at Fort Oglethorpe as volunteer chaplain among the soldiers since the first of July and located at Camp Greenleaf (medical officers' training camp), has celebration of the Holy Communion in the post chapel at 8 A. M. and 10:30 A. M., with evening services and sermon at 7:00 P. M. He would like to have the names, regiments, and companies of enlisted men or officers who are in Chickamauga Park from the various parishes and missions of the country. Address **Rev. W. S. Claiborne**, care **Col. Henry Page**, Medical Officers' Training Camp, Fort Oglethorpe, Ga.

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.

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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.]

General Council Publication House. 1522 Arch St. Philadelphia.

Luther's Hymns. By James F. Lambert, Pastor of St. Paul's Evangelical Lutheran Church, Catasauqua, Pennsylvania. With an Introduction by John A. W. Haas, D.D., LL.D., President of Muhlenberg College, Allentown, Pennsylvania. Illustrated. \$1.00 net.

University of Chicago Press. Chicago, Ill.

Recreation and the Church. By Herbert Wright Gates. \$1.00 net.

E. P. Dutton & Co. New York.

The Coming Democracy. By Hermann Fernau, Author of *Because I am a German*. \$2.00 net.

Army and Navy Information. Uniforms, Organization, Arms and Equipment of the Warring Powers. By Major De Witt Clinton Falls, N. G. N. Y. Illustrated by six color plates and thirty line cuts by the Author. \$1.00 net.

John Murray. Albemarle St., London, W., England.

The Virgin's Son. By Bertram Pollock, C.V.O., D.D., Bishop of Norwich. \$1.00 net.

Holy Communion and Reservation. Four Articles. By Bertram Pollock, C.V.O., D.D., Bishop of Norwich. \$1.00 net.

Nervous & Mental Disease Pub. Co. New York.

The Dream Problem. By Dr. A. E. Maeder of Zurich. 60 cts. net.

Three Contributions to the Theory of Sex. By Prof. Sigmund Freud, LL.D., Vienna. \$2.00 net.

Henry Altemus Co. Philadelphia, Pa.

How Peter Rabbit Went to Sea. By Duff Graham. 29 Illustrations. Altemus' Wee Books for Wee Folks. 50 cts. net.

G. P. Putnam's Sons. New York.

Growth in Silence. The Undertone of Life. By Susanna Cocroft, Author of *Let's Be Healthy*, *The Woman Worth While*, *What to Eat and When*, etc. \$1.50 net.

University Press. Sewanee, Tenn.

Inter-American Acquaintances. By Charles Lyon-Chandler, Curator of Latin-American History and Literature of the Harvard University Library; Formerly a Student at the Universidad Mayor de San Marcos de Lima and the Universidad Nacional de Buenos Aires. Second Edition Extended. \$1.25 prepaid.

Century Co. New York.

Political Ideals. By Bertrand Russell, Author of *Why Men Fight*, etc. \$1.00 net.

The Golden Eagle. By Allen French, Author of *The Runaway*, *The Junior Cup*, *Sir Marrok*, etc. Illustrated by C. M. Relyea. \$1.25 net.

Dormie One and Other Golf Stories. By Holworthy Hall, Author of *My Next Imitation*, *Henry of Navarre*, *Ohio*, *Pepper*, *Paprika*, *Help Wanted*, *What He Least Expected*, etc. \$1.35 net.

The Girl Next Door. By Augusta Hulell Seaman, Author of *The Sapphire Signet*, *The Boarded-Up House*, etc. Illustrated by C. M. Relyea. \$1.25 net.

Wilderness Honey. By Frank Lille Pollock. Illustrated by H. C. Edwards. \$1.25 net.

Ladies Must Live. By Alice Duer Miller, Author of *Come Out of the Kitchen*. Illustrated by Paul Meylan. \$1.25 net.

Camp Jolly, or The Secret-Finders in the Grand Cañon. By Frances Little (Fannie Caldwell Macaulay). Illustrated by C. M. Relyea. \$1.25 net.

Sid Says. By John M. Siddall, Editor of *The American Magazine*. 60 cts. net.

W. A. Wilde Co. Boston, Mass.

Peloubet's Select Notes on the International Sunday School Lessons Improved Uniform Series: Courses for 1918. Studies in Mark. January to June. The Gospel of the Son of God. Studies in the Christian Life. July to September. Studies in the Patriarchs. October to December. (Continued in the first months of 1919). The basis for teaching all grades in the Sunday school, with all that can aid the teacher in his own study and in teaching, such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Hints for Teaching. Illustrations. Applications of Ancient Principles to Modern Times. All arranged in the general order of teaching. Library References to aid the Teacher in further Researches. Books on the Bible, Modern Life, Oriental Light, Literature and Art. Subsidiary Helps, Maps, Pictures, Subjects for Discussion. Quotations. Chronological Tables, and every device of the printer to make the lessons vivid, distinct, emphatic, and clear. Four full-page half-tone pictures and over 125 illustrations in the text. By Rev. F. N. Peloubet, D.D., Amos R. Wells, Litt.D., LL.D. Forty-fourth Annual Volume. \$1.25 net.

Macmillan Co. New York.

Religious Training in the School and Home. A Manual for Teachers and Parents. By E. Hershey Sneath, Ph.D., LL.D., Professor of the Philosophy of Religion and Religious Education, Yale University; George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge; Henry Hallam Tweedy, M.A., Professor of Practical Theology, Yale University. \$1.50 net.

The Work of Preaching. A Book for the Class-Room and Study. By Arthur S. Hoyt, D.D., Professor of Homiletics and Sociology in the Auburn Theological Seminary. New edition with new chapters. \$1.50 net.

BOOKLETS

E. P. Dutton & Co. New York.

Hospital French. Questions and General Conversation (English-French) Prepared under the auspices of the Base Hospital Division, N. Y. County Chapter, of the American Red Cross, for use by the doctors and nurses of the Hospital Units working in the Base Hospital in France. Translated by Ernest Perrin.

PAMPHLETS

From the Author.

"Priestly Prerogative" as Claimed Under Party Lines. Examined and Tested by the Book of Common Prayer and the Canons of the Church. By the Bishop of Alabama.

The Magazines

REUNION is more in the foreground of the thought of the contributors to the September issue of the *Constructive Quarterly* than is usual, even in that review. Yet the matter is approached from so many sides and in such differing phases that the interest is more than usually varied. Very stimulating is Dr. Raymond Calkin's paper on The Historical Approach to Christian Unity, which presents in substance his address at the Garden City Conference last winter. He sees the great obstacle to union in a lack of spiritual education by Christians of all communions in the religious values that are not embodied in their own Church forms and practices. "The Catholic idea is here to stay," he says, "but so is the Protestant. . . . The hope and the only hope of reunion lies in a spiritual apprehension by the proponents and believers of each in the truth for which the other stands. . . . What we need to hope and pray for is that out of a reunited consciousness, out of a Church consciousness in which these two great historic, but by no means exclusive ideas shall have met and fused—that Church, one in faith, hope, doctrine, one in spirit, love and truth, may rise on earth in which all the children and families of our Lord shall meet, and there shall be one fold, one Shepherd, and one Bishop of our souls." He who writes thus is a Congregationalist. That is significant. Among other articles to which the attention of Churchmen may be especially directed, a notable place must be accorded to the Russian Professor Glubokovsky's very appreciative account of the labors, in behalf of intercommunion between the Anglican and Russian Churches, of the English layman, W. J. Birkbeck, "a guiding light for self-sacrificing Christian endeavor." Of great interest to students of Church history is the careful analysis of the Origin of the Misunderstanding between the Roman Church and the East, by Professor Bréhier, who seeks, with some success, to show that Innocent III was, for the most part, an unwilling witness of the aggressions of Latin princes and their ecclesiastical retainers, after the capture of Constantinople in 1204, on the liberties of the Greeks and the treasures and revenues of the Eastern dioceses, churches, and monasteries. The ancient compromise, destroyed by the schism of 1054, "might have come to life again if the spirit of conquest had not urged the Occidentals to impose by force on the Greeks an adherence which, if it was to prove durable, required a free assent."

Curious facts about Old Catholic origins may be found in Dr. Bevan's study of Friedrich's biography of Döllinger. His conclusion is that for the reconstruction of Christianity on the basis of reunion the driving power, directed negatively in the sixteenth century, must now be used positively and the aims of reunion given "a form in which Christians as a whole can see that they have a share". Hopeful movements in this direction in Canada and among American Lutherans are described by Professor Kelley of Tokyo and Dean Jacobs of Philadelphia. Dean Mozley of Pembroke College writes on The Church and the World, Professor Law of Toronto on what may be learned from St. Paul on the art of preaching, Professor Cairns of Aberdeen on the relation of Christianity to the scientific study of the science of religion, and finally, Dean Shailer Mathews of Chicago on The Spiritual Challenge to Democracy. "We shall," he says, "protect our developing democracy by force of arms, but we shall expect its ultimate triumph through the socializing of good will."

CHURCHMEN IN NEW YORK PLAN ENTERTAINMENT FOR ENLISTED

In Both Army and Navy—A Sailor's Appreciation—Advance in Cathedral Construction

New York Office of The Living Church }
11 West 45th Street }
New York, September 24, 1917 }

WITH the cordial approval and coöperation of Bishop Greer a new work has been started for the comfort of enlisted men of the Army and Navy passing through New York City. On occasions such soldiers and sailors have found it difficult to get suitable lodgings for the night. For this accommodation the house adjoining the Church House in The Bronx, One Hundred and Seventy-first street and Fulton avenue, has been equipped. Applications should be made to the vicar of the Church House, the Rev. John R. Atkinson.

Other churches report special war-time activities. Among these is the welcoming to Church services extended to men in uniform by the people of the Chapel of the Intercession. The men are also invited to use the gymnasium and other recreational facilities. The young men's clubs are active in the good works of hospitality.

At St. George's parish house a clubroom has been opened for sailors, with a supply of stationery and reading matter.

A sailors' club is planned at St. Michael's parish house. A canteen and social features will be provided, the men's and women's clubs acting as hosts and hostesses.

WHERE SAILORS ARE WELCOME

As reported in these columns several weeks ago, St. Paul's Chapel of Trinity parish offers free instruction in French and a daily luncheon (without cost) for men in uniform. The following communication sent to a New York daily newspaper voices the gratitude which many men in national service—now strangers in the city and far away from home and friends—have felt and expressed for these and like works of brotherly kindness:

"To the Editor of *The World*:

"I am proud to say I belong to the United States Navy. I am not well acquainted in your great city. Soon I am to start for 'somewhere over yonder.' I got a few hours' leave to-day and I decided to spend it seeing New York, but after wandering around the downtown district for a short time I had seen enough. I was beginning to think your big city was a mighty lonesome place to be in when I noticed a placard on the railing of a churchyard extending a hearty invitation to all soldiers and sailors in uniform to lunch at St. Paul's Chapel House, 29 Vesey street.

"I went down there, and as I was bashful about going in I paused for a few minutes on the opposite side of the street, when a brother in the service said to me, 'Come on, mate; ain't you going over?' This was encouraging, so I went into the chapel house. This is what happened: First of all I was met at the door by a lady who shook hands with me, bade me welcome and showed me to a seat at a table almost filled with all kinds of dainty sandwiches and the most appetizing dessert. And the coffee! I can smell it yet! Just like mother used to make. One cup was worth fifty gallons of what we get in the service.

"The room was well filled with boys in uniform, and from the remarks I overheard they were all tickled to death with the

served. The ladies kept going around: 'Have a little more?' 'Another cup of coffee?' 'Been here before?' 'Come back again, won't you?' etc.

"Well, Mr. Editor, after my lunch at St. Paul's Chapel House I want to say your big city is not such a lonesome place after all, and I want to say to the ladies down there and the others connected with the good work that here is one Jackie who appreciates their hospitality and who will ever remember their hearty welcome. May good luck and God's blessing attend their efforts is the wish of a

"UNITED STATES NAVY MAN."

Similar work no doubt is needed in small towns especially during the coming chill of winter. It is announced that the National Service League will bulletin all such Church "home canteens" for the information of the men in national service.

PROGRESS IN CATHEDRAL CONSTRUCTION

Remarkably interesting is a visit to the Cathedral of St. John the Divine at this time. The excavation for the nave; the many large piers; the machinery, and the busy workmen, make picture that indicates the greatness of the work and the immense ground-plan of the completed fabric.

Since the special service for the breaking of the ground, May 8, 1916, great things have been accomplished in the work of construction.

For the purpose of computing various levels, the level of the main floor of the crossing is known as "100". An excavation has been made covering the area 349 by 148 feet. The floor of this cellar is 24 feet below the "100" level. There is also constructed a heating chamber 40 by 40 feet whose floor is 12 twelve feet lower than the main cellar. Concrete piers have been constructed—many of them—19 by 13 feet and some 19 by 10 feet. The bases are as much as 46 feet below the 100 level. They reach to eight or nine feet above ground. The work of placing the floor constructional arches between the piers has been wholly completed in the eastern half of the nave and in one-third of the western half. The foundation walls, like the piers, are built of solid concrete to rock, and they have brick facings outside. The outer walls of the Cathedral nave will be built of Mohegan granite. Some of it is now set up to the 102 level. To provide against disappointment in the delivery of this material by railroad, the stone is quarried, cut, and dressed at Peekskill and brought to the site on automobile trucks, ready to be set. The great quantities of cement used in the concrete work come from Pennsylvania. No trouble has been experienced in the delivery of this material and there have been no industrial differences. It is gratifying to record these facts and to say that Messrs. Jacob & Youngs, the general contractors, estimate that the work is up to, if not ahead of, the schedule time. There is every indication that their contract will be finished at the stipulated time, April, 1918.

At the completion of the present contract only the very beginning of the walls of the nave will appear. Great amounts of money and work of months and years will be needed to complete the building. The workmen, many beyond military age and not eligible as Government workmen, share in the hope of the Cathedral authorities that subscriptions to the Cathedral Building Fund will be made so that the work may go right

on. Should it be stopped for lack of funds the workmen fear they will suffer great hardships. They eloquently point out that if there was ever a time when they needed work it is now—in war times.

BOARD OF RELIGIOUS EDUCATION

The New York diocesan Board of Religious Education has recently sent out a circular letter, asking that clergy or parish officers prepare a list of parishioners off for the war, with designation of camp or unit to be forwarded to the Board's officers, in order that the names may be sent to chaplains or other religious workers in the field.

The Board also offers to furnish, on request, a pamphlet advocating the following activities in the parishes and missions:

(1) The Sunday school organized for patriotic service—gifts for the chaplains—letters, books, periodicals, etc.

(2) Support of the Red Cross.

(3) Special attention to the families of the men at the front.

The circular concludes:

"May we take the liberty of recommending a fourth? Careful teaching in the Sunday schools of the Hand of God in History in requiring righteousness and punishing wrongdoing, even in His chosen nation; inculcation of a desire to rectify injustices at home while prosecuting a just war abroad; cultivation of the spirit of prayer and repentance. Of value to young people in inculcating a civic spirit will be found a book by Herman Hagedorn, entitled, *You are the Hope of the World*, Macmillan Co., 50 cts.

"The Board has prepared a little pamphlet on churches and church institutions in this city, for the use of strangers. This will be sent on request to any rector for distribution to parishioners about to remove to the city from the country, or to visit it. Especially is it desired to get in touch with students. The Board will appreciate it if rectors will send the names of young men and women coming to the city this fall for study or work, and will get in personal touch with them.

"Communications on matters mentioned in this bulletin or in related matters may be sent to Dr. S. W. Patterson, 354 West Twenty-first street, New York."

CLERGY IN RETREAT

A retreat for clergy was held this week at Holy Cross House, West Park, N. Y. It began at Evensong on Monday and closed early Friday morning with a corporate Communion. About sixty priests attended. The Rev. Dr. William T. Manning, rector of Trinity parish, New York City, was the conductor of the retreat. His general subject was *The Religious Life of the Priest*—as helping him to bring others to Christ. The several addresses were simple, strong, and devotional.

It was the general feeling of the retreatants that the addresses were very helpful and that the retreat was one of great spiritual refreshment. The members of the Order of the Holy Cross were constant in doing acts of kindness and in showing generous hospitality in providing for the comforts of their guests. Ideal weather helped to make the sojourn delightful and memorable.

PARISH PROVIDES AMBULANCE

Popular subscription among the people of St. George's Church, Stuyvesant square, has made possible the presentation of an ambulance to the Red Cross. The vehicle will be sent to France as quickly as possible. An attempt is also being made to secure funds from the churches of the diocese to send a number of army kitchen trailers to France by Thanksgiving time.

BOSTON CATHEDRAL SERVICE FOR "THOSE LEFT BEHIND"

Sermon by Rev. E. T. Sullivan —
St. Stephen's Parish — Diocesan
Journal Offers Statistics

The Living Church News Bureau)
Boston, September 24, 1917)

ON Sunday evening, September 16th, St. Paul's Cathedral was filled and overflowed by a congregation drawn to the Special Service for "those left behind", namely, the relatives and friends of the sailors and soldiers of our Country's Expeditionary Forces. The service was worthy of its purpose—to comfort, cheer, and consecrate those left behind.

Details of sailors and naval reservists, aggregating more than a hundred men, were present from the Boston Navy Yard and from Commonwealth pier, and they occupied pews at the front of the auditorium. Prior to the service the Naval Reserve band from the pier played patriotic hymns in front of the Cathedral.

The order of service was that for use "in time of war," and included appropriate prayers for men in the danger zones on land and sea. The Rev. Edward T. Sullivan preached and his address was a message for "those who wait for tidings."

He spoke of the needless anxiety of the relatives and friends, and pointed out that statisticians have given out the astonishing figures that on the French battlefield during the last six months of last year only one man out of every thirty was killed, and that 80 per cent. of the wounded men returned to the front. He added that conditions are being made better every day, and contrasted the casualties with those in this country in time of peace.

Speaking of the "blessedness of the mourners," he said that suffering in the long run kills out whatever causes it, and that therefore the sufferers are the advance guard of every betterment the world has ever seen. "The sufferers," said the speaker, "are the great discoverers, and suffering keeps soft the heart of mankind. Adversity, triumphed over, gives refinement to character."

"It is argued that because the best and noblest are first to go and the weaker are rejected, a nation deteriorates, but there is another law—the indestructibility of noble qualities." He said that if it is true, as some men have said, that the bodies of the French are smaller since the war began, then it is also true that the soul of France has grown larger.

He urged those who remain behind to be worthy of the sacrifice of the men who have gone in their stead, and in conclusion he prayed that Americans may so acquit themselves that the peoples of the world, when the war is over, will wave their palm branches of victory and cry, "Bravo America."

ST. STEPHEN'S PARISH, BOSTON

An interesting and comprehensive "letter", or printed leaflet, has been sent out by the Rev. F. C. Lauderburn, vicar of St. Stephen's Church, Florence street, to his parishioners and other friends, on the evils and plans of the parish. After speaking of the useful and enthusiastic activity at St. Stephen's during the summer and the promise of an even more useful and enthusiastic winter's work to be expected, an account of the work

of the various members of the staff is given. He continues:

"Never have I approached a season's work with more confidence and hope. . . . There are now about thirty men and boys of the parish who have enlisted and are at duty in the army or navy. Their names are read out for special prayers at the Eucharist on Thursdays, and a tablet in the church bears their names, so that intercession for them may be made by those who visit the church for that purpose. We trust that it may never be necessary to transfer any of these names from the list of the living to that of the departed; but if that should be the case, the intercessions will continue for these brave souls who have thus offered themselves. . . ."

"During its whole existence St. Stephen's has raised its large budget of from \$17,000 to \$22,000 by the free-will offerings of its people, without any aid from pew-renters or endowments. The gifts that have come in from day to day through the offertory have met all our needs. . . . This summer, for the first time for eight years, we have had to make a loan of \$1,000. Our first duty is to clear that off at once, for we are not a parish that is used to debt of any kind."

PUBLICATION OF DIOCESAN JOURNAL

The journal of the one hundred and thirty-second annual convention of the diocese, held last April, has been distributed. It contains a vast deal of information on Church life hereabouts and reveals the manifold and ever enlarging spheres of Church activity in this great diocese. Parochial reports for the last year are given in a new and very much extended form, embracing our extensive number of items. In fact it would seem as if nearly everything "reportable" had been included. For instance, each parish must report the number of daily offices on Sundays, ferias, holy and Saints' days, and the number of celebrations of the Divine Liturgy in the same fashion. This is wholesome and in time may arouse some of the clergy to provide more frequent services. The number of services that an active city parish conducts in the course of a year is quite astounding to a good many worthy people who think of their Church going as consisting of one service on Sunday, if all the conditions for attendance are favorable. I give the figures for the four parishes with the greatest number of services:

Church of St. John Evangelist, Bowdoin street—Daily offices, 732; Eucharists, 552; total of all services 1,284.

All Saints' Church, Ashmont—Daily offices, 730; Eucharists, 564; total 1,294.

The Cathedral—Daily offices, 1,146; Eucharists, 204; total 1,350.

Church of the Advent, Brimmer street—Daily offices, 897; Eucharists, 597; total 1,494.

These figures will certainly astound a considerable body of Churchmen.

There are other parishes in the diocese which have a thousand or so services in the course of the year.

ON THE CATHEDRAL KALENDAR

A number of items of general interest appear on the Cathedral Kalendar for this week. A special weekly service of intercession on Wednesday, beginning October 3rd, at 12:10, is announced. The Rev. M.

Paul St. A. Huntington became a member of the staff on September 16th and will give half his time to the Cathedral work. September 23rd, at 7:15 P.M., the Dean conducted the services on the porch and at 7:30, in the Cathedral, spoke on What Can I do for My Boy in the Service of the Nation? St. Francis of Assisi will be commemorated, as usual, at the noon service on October 4th, and Dean Hodges is to give the address. J. H. CABOT.

ENGAGEMENT OF BISHOP SUMNER

THE ENGAGEMENT of Miss Myrtle Mitchell of Negaunee, Mich., to the Bishop of Oregon is announced by her mother, Mrs. Samuel Mitchell. Miss Mitchell is a daughter of the late Samuel Mitchell, a large mine owner in northern Michigan, and is a graduate of Farmington Seminary. She and Bishop Sumner have been friends for a number of years.

CONSECRATION OF SAN FRANCISCO CHURCH

ON SUNDAY, September 16th, St. Luke's Church, San Francisco (Rev. Edward Morgan, rector), was consecrated by Bishop Nichols. The sermon was by the Rev. Dr. F. W. Clampett, rector of the neighboring parish of Trinity. The request for consecration was read by the senior warden, Mr. Louis F. Monteagle, and the sentence of consecration by the rector.

The Bishop was assisted in the administration of the elements by the Rev. Dr. F. B. A. Lewis, associate priest of the parish for many years, and by two former curates, the Rev. Frank H. Church, associated with the Rev. William Whiting Davis from 1891 to 1893, and the Rev. William E. Hayes, assisting the Rev. Burr M. Weeden, who was rector from 1901 to 1907.

The church, a steel frame and stone building, was commenced on Ascension Day, 1909, and the cornerstone laid on St. Luke's Day following. It was opened for service on St. Luke's Day, 1910.

JAPANESE MISSION VISITS COMMODORE PERRY'S GRAVE

ON SUNDAY, September 16th, the Japanese Mission to the United States with Viscount Ishii at the head made a visitation to Newport and after luncheon went to Perry Circle at the Island Cemetery to pay tribute to the memory of Commodore Perry at his grave. The party entered the cemetery between lines of apprentice seamen and naval reserves standing at present arms, while the band from the Naval Training Station played the Japanese national hymn. The address at the grave was made by the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, who is a descendant of Commodore Perry. The Bishop spoke of the close ties of friendship between Japan and the United States, and said he believed the alliance against a common foe would develop a still stronger bond between the two nations. Secretary Long then handed a beautiful wreath of flowers to Viscount Ishii who placed it upon the tombstone and making a profound bow stepped back. Then all the Japanese members of the party stepped forward one by one, bowed profoundly, and stepped back into place. Bishop Perry then offered prayer and the band played the Japanese Hymn and the *Star-Spangled Banner*. After the Viscount had thanked Bishop Perry, the mayor of Newport, and the naval officers, the exercises came to a close.

BOYS OF KENWOOD PARISH JOIN AGRICULTURAL CADETS

Do Farm Work and Take Military Drill—Choir Makes Successful Tour—An Appeal from Labrador

The Living Church News Bureau }
Chicago, September 24, 1917 }

FIVE boys from St. Paul's Church, Kenwood, spent their summer holiday as members of the American Agricultural Cadets' Camp in Northern Michigan. One of the boys has written to his rector, the Rev. George H. Thomas, giving a most interesting account of an organization little known to the general public. He says:

"The American Agricultural Cadets is an organization financed by many of Chicago's most prominent business men, and is under the financial direction of Mr. Gordon C. Ramsay, public administrator under Governor Lowden. The camp is run on a basis of five hours' work per day and about an hour and a half of military drill, the latter under the direction of a United States Army sergeant. The work is to take the form of agriculture, with the exception of dish washing and other necessary camp duties. . . . All the proceeds from the crops will be evenly divided among us at the end of the summer, and besides this we will have had farm and military experience.

"Since Monday of this week I have been on a job at a nearby farm spraying apple and cherry trees. . . . Soon cherry picking time will begin and we will be steadily employed for two weeks. . . . Every fellow seems to realize now that he is working for his country and performing a patriotic duty. . . . There are at present over fifty boys in the organization, and more are expected as soon as the second bunk house is completed."

CHOIR ON CHAUTAUQUA CIRCUIT WINS FAVOR

Rev. Paul F. Voelker, secretary of the University of Wisconsin Chautauqua Circuit, has written the Rev. George H. Thomas a letter of appreciation of the spirit and work of the St. Paul's choir, and their leader, the Rev. John Allan Richardson, who appeared this summer for seventeen engagements on the University's circuit; Rev. Volker writes:

"The universal feeling in all of our towns was one of greatest possible appreciation for the work of the choir as well as its personnel. On the stage and off the stage the boys gave a good account of themselves and we have heard nothing but words of praise from all over the State."

ASKS CLOTHING FOR LABRADOR MISSION

A letter written at Northwest River Hospital, Labrador, by Mrs. Wilfred T. Grenfell to the woman's guild of the Chicago Branch of the Grenfell Association of America, brings a very urgent appeal for a liberal supply of second-hand clothing for men, women, and children. Clothing of all kinds is wanted, both for summer and winter. Dr. Paddon reports that about eight hundred persons in his two districts, Indian Harbor and Northwest River, look to the mission for clothing. They earn it by labor of various kinds and value the clothing far more than payment in money because in these remote districts it is very difficult to buy what they need. Mrs. Grenfell has personally inspected the storerooms at both stations and writes that they are absolutely empty. In order to reach the coast before

the close of navigation, *early* shipment is necessary. Miss Dorothy Stirling of Lake Forest, Illinois, is secretary and treasurer.

MISSION WILL PURCHASE LAND

The Church of the Holy Apostles, the flourishing mission on the quickly growing section of the Northwest side, has, through the diocesan Board of directors and with the approval of the Bishops of the diocese received an option and entered into contracts for the purchase of three lots at the southwest corner of Drake and Leland avenues as its future home, paying down \$500. The missionary board has planned a campaign to raise \$10,000 for missionary work, \$5,000 of which is to complete the payments on this lot, which is a beautiful one, 88½ feet front by 125. The Board gives this on condition that the Church of the Holy Apostles will eventually raise \$6,000 for a building. The immediate task is the raising of \$3,500 for the erection of a building, a further condition being that the property may be mortgaged for \$2,500.

The new mission is situated immediately west of the parish of St. Simon's, and is in charge of the rector of that parish, the Rev. Leslie F. Potter.

MISCELLANY

Mr. Benjamin Horton of St. Louis, who has been in residence at the University of Chicago this summer, has assisted at the services in St. Luke's, Evanston, on Sundays. He enters the General Theological Seminary in New York this fall.

Twenty-one per cent. of the men communicants of Grace Church, Hinsdale (Rev. E. H. Merriman, rector), are in the military service of the United States. All are volunteers. H. B. GWYN.

FOND DU LAC WAR RESOLUTIONS

RESOLUTIONS on subjects relating to the War, passed by the Fond du Lac diocesan council, have been published in leaflet form by the Commission on Social Service of that diocese. The resolutions are as follows:

"I. THE PLEDGING OF OUR LOYALTY

"WHEREAS, The United States of America is engaged in war with the imperial German government, war for the purpose of safeguarding Democracy throughout the world, war undertaken with neither hope nor thought of material advantage to our nation, war being fought and to be fought without a vestige of hate of any of our enemies;

"Therefore we, the Bishop and Council of the Church in the diocese of Fond du Lac, express to the President of the United States our conviction that this conflict, entered into after much patience and only as a last resort, for humanity and the bringing in of lasting and righteous international peace, is a war worthy of the support of Christian people, and we pledge to him and to the nation our wholehearted, loyal support, and our earnest prayers before our Lord Jesus Christ, the God of love and peace.

"II. DEMOCRACY AT HOME

"Resolved: That we recognize, and urge our constituency to consider, the danger, in these times of war, of the lowering of industrial and educational standards, especially those affecting women and children, and the necessity of all Christian people watching for and keenly combating any tendencies

in this direction; and further that we express the hope that in every pulpit in the diocese, in conformity with the suggestion made through the Provincial Board of Social Service, a sermon may be preached upon this and kindred subjects, under the title of 'The Necessity of Maintaining Democracy at Home While We Fight for it Abroad,' on Sunday, July 1, 1917.

"III. WAR TAXATION

"Resolved: That we do protest against any system of war finance which shall involve a tax, direct or indirect, upon the necessities of life.

"Resolved: That the Diocesan Commission on Social Service report the passage of this resolution to the President of the United States and the senators and representatives in congress from the district of this diocese.

"IV. WAR PROHIBITION

"Resolved: That we do believe that the use of food products in the manufacture of alcoholic liquor for beverage purposes should be prohibited during the war period.

"Resolved: That we believe the traffic in alcoholic liquor as a beverage should be prohibited during the period of the war for the purpose of securing the highest possible efficiency of all our people in every department of national life.

"Resolved: That we heartily commend the Secretary of War for his action requesting the establishment in all states of dry zones, also free from immoral dives, around all training and other military camps; that we heartily commend Congress for forbidding the sale of alcoholic liquor to men in uniform; and that we urge upon the authorities of the State of Wisconsin complete coöperation with the government in these respects.

"V. CHAPLAINCIES AND Y. M. C. A.

"Resolved: That we authorize the Bishop of Washington to say in our name that we hope and expect that the government of the United States will appropriate sufficient money to equip for their work the chaplains appointed for our army and navy; and, further that we pledge our interest and co-operation in supporting our own chaplains in case they are not otherwise provided for.

"Resolved: That we do heartily endorse the social service work of the Y. M. C. A. in army camps, and urge our people to give of their wealth for its support.

"VI. DIVINITY STUDENTS AND COMPULSORY SERVICE

"Resolved: That this Council believes that postulants and candidates for holy orders who are taking work preliminary to the seminary or who are in the junior or middle years of their seminary course, and who may be of military age, may not rightly or honorably accept exemption from military service on the ground of being 'divinity students.'

"VII. INCREASED CROPS

"Resolved: That it is this year not merely a patriotic service but a Christian duty to assist in every way we can in the raising of large crops, and the conservation of food, that the world may be fed; and further that we believe that the labor expended on such work should be given a maximum of effect by national prohibition of food speculation of every sort.

"VIII. PUBLICITY OF THESE RESOLUTIONS

"Resolved: That the Diocesan Commission on Social Service is directed to print all resolutions adopted by this Council connected with the war and furnish the same for general distribution to the people of the diocese."

OPENING OF ST. JOHN'S CHURCH, LINDEN HILLS, MINNEAPOLIS

AN IMPORTANT event in the Church in Minnesota was the opening and benediction of the beautiful new St. John's Church, Linden Hills, Minneapolis (Rev. Elmer N. Schmuck, rector), on Sunday, September 16th. The services of the day began with a corporate parish communion at which Bishop McElwain was the celebrant, assisted by the rector. At 10:45 the service of benediction was conducted by the Bishop. Following this was a festival Eucharist



REV. E. N. SCHMUCK

at which the rector was celebrant with the Rev. S. Currie as epistoler and Bishop Burleson as gospeler. Bishop McElwain preached on *The Function and Witness of the Church*. The music was Gounod's *Messe Solennelle*, and was splendidly rendered by a choir of some thirty voices.

In the evening a festival interparochial service was held in which the clergy and Church people of the Twin Cities joined in celebrating the opening of the new church. The special preacher was Bishop Burleson of South Dakota. His topic was *The Great Work of God*, and was a splendid message for the times. The church was filled to overflowing at the mid-day and evening services, and the heartiness and beauty of the services made a deep impression on all who were present.

About two years ago the matter of a new church for St. John's was discussed. Messrs. Hewitt & Brown of Minneapolis were chosen as architects. A campaign for funds and pledges in the spring and summer of 1916 resulted in a sum far exceeding the fondest hopes of the vestry and building committee. Early in the autumn contracts were signed for the construction of the new building and operations were begun and continued until freezing stopped work.

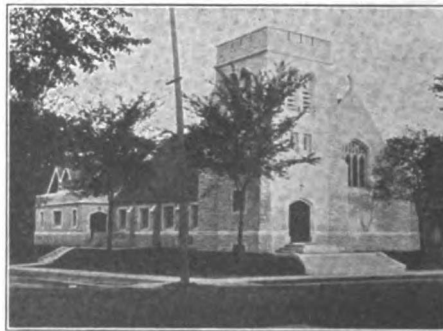
Work was begun again early in the spring of the present year and on May 13th Bishop McElwain laid the cornerstone. The construction advanced rapidly and the building was opened on the date stated.

The exterior of the building is of Mendota blue limestone, laid in rough ashlar and irregular courses and sizes with wide joints and pointed with white Atlas cement. The trim around doorways and windows is cut Bedford stone. The effect is beautiful and makes the exterior of St. John's one of the most beautiful churches in the Twin Cities. The church is built on a prominent corner in Linden Hills near the lakes and the massive tower on the corner is probably the most prominent landmark in the community. The main entrance to the building is through the tower. The nave is about 75 x 35 feet and the sanctuary 20 x 33 feet. The entire length of the building is 115 feet. The seating capacity is about 400. The choir

seats 32. The side walls are low. The interior finish is a stained oak. The ceiling in the nave is paneled oak resting on heavy fir trusses. The ceiling in the sanctuary is barrel vaulted to conform with the chancel arch. The trim around the chancel arch, doorways, and the large west and altar windows is a combination of light-toned mat brick which gives a wonderful effect. The pews and choir stalls are of special design, and of oak. The choir furniture is especially rich. Later, when a permanent altar is put in place, the entire sanctuary is to be finished in paneled oak to match. The windows are a combination of colors and makes of glass which are irregular in lines and produce a very pleasing effect.

On the north side of the chancel is St. Mary's chapel, seating forty-two people. Entrance to this is through a vestibule from the side street and from the nave of the church. It is 18 by 40 feet and can be heated separately. On the south side of the chancel are the organ chamber, the working sacristy, and priest's sacristy. The working sacristy is admirably arranged and equipped with especial designed cabinet for vestments and linens and electrical appliances. Over the sacristies is a large room to be used for various church meetings. A passageway connects the new church with the old one, which latter will now be used as a parish house. Under the nave is a large room for the Church school and for social gatherings. Entrance to this is through the tower and an outside entrance on the side street. A large kitchen and toilets with the furnace room complete the arrangement.

The church cost about \$35,000 and is a very low figure for the kind of building obtained. The church together with the rectory built about five years ago and the two lots makes a property worth between \$48,000 and \$50,000. Except for the lots and the temporary old chapel the present plant has been erected within six years, since the Rev. Elmer N. Schmuck took charge of the work, then still a mission. The parish, located in one of the most rap-



ST. JOHN'S CHURCH, LINDEN HILLS,
MINNEAPOLIS, MINN.

idly developing districts in Minneapolis, promises to be one of the strongest in the city. It is within a few blocks of two of the beautiful lakes in the city. The parish has had a splendid growth and has a strong Church school.

The style of the new church is Gothic with depressed arches, and is typical of many English parish churches.

BISHOP McELWAIN'S INSTALLATION

THE INSTALLATION of the Rt. Rev. Frank Arthur McElwain, D.D., as Bishop of Minnesota will take place in the Cathedral of Our Merciful Saviour, Faribault, Minn., on Wednesday, October 10th, at 11 A. M. Dr. McElwain has been Bishop Suffragan since 1912.

CONCERNING THE CHURCH CONGRESS

CHURCH CONGRESS appointments for Wednesday evening, October 24th, which were incomplete last week, have now been filled. The essayist on *The Religious Problem in the American University* is the Rev. John M. Page, and the second speaker is the Rev. Paul Roberts. Both of these gentlemen are in close relations with the universities of their respective states, Illinois and South Dakota.

The clergy of Cincinnati held a meeting on Friday, September 21st, to complete arrangements for the Congress, which will meet on October 23rd.

The Bishop's house will be open to participants in the Congress as well as to visitors, their hosts and hostesses, on Thursday, October 25th, from four to five o'clock. Other details will be announced next week.

For clergymen attending the Congress, some concessions in railroad rates may be secured by applying to the general secretary, the Rev. G. A. Carstensen, D.D., Riverdale, New York City.

THE PROHIBITION ISSUE

THE PEOPLE of Iowa vote on the question of constitutional prohibition on October 15th. This campaign differs from former campaigns in several particulars. Iowa is a dry state under statutory enactment, attempting to adopt prohibition as its permanent policy, thus taking the question out of politics and affording social and political leaders opportunity to turn their attention to other constructive matters. The scope of the campaign is thus much narrowed. The issue is between statutory or temporary prohibition and constitutional or permanent prohibition.

Two weeks after Iowa's election New Mexico votes on a constitutional amendment. Ohio takes a similar vote on November 6th. Next year Minnesota, Missouri, Wyoming, Nevada, Utah, and Florida will vote on the state-wide issue. Iowa's vote will have a strong influence both on these states and on the joint resolution now pending in the national house of representatives.

POSTPONEMENT OF SYNOD MEETING

AFTER REFERENDUM to the various Bishops of the department and consultation with the hosts it has been decided to postpone until 1918 the meeting of the Provincial Synod of the Sixth Department—which was to be at Pueblo, Colo.—rather than attempt a second postponement for this year, which became necessary following notice from the Presiding Bishop that the House of Bishops will meet longer than usual. The withdrawal of a number of writers and speakers on the programme had its influence toward postponement, as did also the intimation that many who would ordinarily attend would not be able to come so far because of the inadequacy of their incomes to the increased cost of living.

THE ONE DAY'S INCOME PLAN

AT THE close of the third week in September, the One Day's Income Plan totalled \$95,000. The most interesting and perhaps the most valuable gift of the period was a very ornate tobacco pouch, from a Sioux Indian woman. It is of buckskin, tastefully decorated with bead work, and was made and given in memory of her husband, Howard Bad Wound, who died before being able to carry out his desire of contributing to the Plan.

A gift of \$500 came "as a thankoffering

for many blessings vouchsafed to me and mine". Another friend sent ten times the amount of last year's offering, explaining that it had been delayed for fear that, if sent earlier, it would have been too small.

One contributor writes: "I should do myself a greater wrong than to the cause you represent were I to omit my customary offering. Nothing I give brings me as great pleasure; and I am so proud to be among those who responded to the first opportunity".

Another says: "This offering has become a part of running expenses, as those at Christmas and Easter; and though I am not able to increase the gift, in dollars, yet I know it brings 'usury' to me. We can trust the Church's Mission to 'put out' our talents for us".

SYNOD OF WASHINGTON

THE SYNOD OF WASHINGTON will meet in the city of Philadelphia on November 19th to 22nd. On the evening of the 19th there will be a meeting for the members of the synod and their friends at the residence of the Bishop of Pennsylvania. This will be a devotional meeting with addresses by the two Bishops of Pennsylvania, and will be followed by a social hour. The opening service on the 20th at 9:30 A. M., will be held in St. James' Church, the Bishop of Pittsburgh being the preacher. The business sessions will be held in Holy Trinity parish house.

THE CHURCH AT CAMP SHERMAN

AT CAMP SHERMAN, Chillicothe, in the diocese of Southern Ohio, a steel portable church, which had been used for missionary purposes in the diocese, has been transferred and erected to serve as the centre of the Church's activity in the cantonment. The Rev. F. L. Flinchbaugh, rector of Calvary Church, Cincinnati, has undertaken this work, and plans to be with it until Christmas. His parish has given him a leave of absence, during which time the Rev. A. H. Ross, assistant at Calvary in charge of St. Philip's, Northside, will take care of both parishes. The work at Camp Sherman will be supported by the Church in the two dioceses of Ohio and will be under the supervision of the Church's War Commission.

The opening services at Camp Sherman were held on Sunday, September 16th, with the Holy Communion at 8 o'clock and Morning Prayer and sermon at 10 o'clock. This will be the regular order of Sunday services, with week-night meetings arranged and built up according to need and opportunity. The ministrations of the Church will be almost wholly religious, save for cooperation with social activities arranged for the men by St. Paul's Church, Chillicothe, and the most sympathetic cooperation with the Y. M. C. A. in social and recreational activities.

The church building is exceedingly well located, on the main avenue through the camp, adjoining the upper end of the barracks, and in the centre of the cantonment geographically. For this fine location, as indeed for the first efforts in planning a church for Camp Sherman, thanks is due to the enthusiastic interest and initiative of Captain Rhoads, U. S. constructing engineer, a loyal Churchman of Plainfield, N. J. Mr. James Bentley, of A. Bentley Sons Co., Toledo, the Government's building contractors, generously donated the cost of the erection of the church, and his foremen, by willing and energetic cooperation, made possible the holding of Church serv-

ices on practically the first Sunday of the camp's organization.

Parents who have sons, and clergymen who have communicants or others from their parishes at Camp Sherman, are earnestly requested to send the names of such, with their rank and company, to the Rev. F. L. Flinchbaugh, 53 West Fourth street, Chillicothe, Ohio.

BEQUESTS

BY THE WILL of the late Emily Ann Selden of Middletown, Conn., the Berkeley Divinity School, St. Luke's Home, and the Middlesex County Hospital are made the residuary legatees of her estate. The amount which will come to the school from Miss Selden's estate is estimated at \$45,000.

THE LATE Rev. Professor Vanderbogart, by his will, left his whole theological library, consisting of one hundred and seventy-three volumes, to the Berkeley Divinity School. The duplicates were sold to the students and brought about \$50, which will be used to purchase books for the Old Testament Department of the Library.

BY THE WILL of William H. Summers, a retired Chicago dry-goods merchant, who had lived in Malden, Mass., a suburb of Boston, for four years, a number of Church institutions are remembered. St. Paul's Church, Malden, is to receive \$2,000. After several bequests to Chicago churches or institutions, the residue is to be divided equally between the Board of Missions and St. Paul's Church, Malden.

MEMORIALS AND GIFTS

ST. STEPHEN'S PARISH, Quincy, Ill. (Rev. G. S. A. Moore, priest in charge), has received a legacy of \$2,000 from the estate of Mrs. Lavinia Steward, a former parishioner, whose late home was in Oracle, Arizona.

AT ST. ANDREW'S CHURCH, Elyria, Ohio, a memorial window of unusual beauty was dedicated Sunday, September 16th, by the rector, the Rev. Edwin B. Redhead. It is the gift of Mr. A. L. Garford, in memory of his mother, Hannah Lovett Garford, for many years a devoted member of the congregation. It is the sanctuary window and represents the Resurrection. The large central lancet contains the figure of the Lord rising from the sepulchre, while on either side in the smaller lancets are the angels Raphael and Uriel with flaming swords. The scene is diffused with a glory of golden crimson. The color scheme is reminiscent of the early French windows. The artists are William Willet and Annie Lee Willet, of Chestnut Hill, Philadelphia.

CHRIST CHURCH, Binghamton, N. Y., added as a new memorial recently a font carved from a piece of white Italian marble. The font is the work of the Gorham Company and was erected by Mr. Charles B. Babcock of Christ Church, who also constructed the base. The inscription is as follows:

"To the Glory of God and in Loving Memory of JULIA PARK GENNET 1849-1915."

The memorial is the gift of Mr. Charles W. Gennet and commemorates his wife, who for many years was a devout communicant of the parish, an active worker in the Society of Mercy chapter, and a noble, Christian woman. The font was blessed immediately after the Creed at a choral Eucharist. The service of benediction was taken from the new Book of Offices authorized for use

by the House of Bishops at the last General Convention.

ALBANY

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

Brotherhood Man Gives Life—Churchman Receives Commission

SIDNEY STEPHEN SCHMAY, aged eighteen years, a second class fireman aboard the United States ship *Neopot News*, died Wednesday, September 12th, in a foreign port from pneumonia, according to a dispatch received by his parents recently from the Bureau of Navigation at Washington. Young Schmay enlisted in the navy early in the spring and was one of the first of the young men of Christ Church, Troy, to enter the active service. He was a devout and regular communicant, an active member of Christ Church Junior Chapter of the Brotherhood of St. Andrew, and had served as assistant secretary of the Church school. His maternal grandfather is a member of the vestry of Christ Church. Word had not been received from the young man in over five weeks and his death is a great shock to the parish and the community. A memorial service was conducted by the rector of Christ Church, the Rev. George Carleton Wadsworth, Sunday morning, September 16th.

MAJOR FRANCIS DEFORREST KEMP, member of a well-known Church family in Troy, has been commissioned by Governor Whitman as colonel of the Second New York Infantry, National Guard, which is at present doing guard duty near railroad bridges, canal locks, and electric power houses, from the Hudson to Lake Erie. The appointment adds another to the large number of Churchmen filling places of importance and trust in state and nation. Colonel Kemp is a nephew of the Rev. Robert Morris Kemp of New York City.

A MONTHLY parochial magazine, called *The Contender*, is being issued by St. Mark's Church, Green Island, Troy. The rector, the Rev. R. Augustus Forde, is editor. Not only parish affairs but current issues in the Church and nation are reviewed briefly and comprehensively. Another departure in this parish is the opening of the church doors at six o'clock every morning for those who wish to use the church for private devotions and intercessions. As many in the village have loved ones at the front preparing to go, St. Mark's is able to minister to the needs of the community in general. The doors are not closed until nightfall. Interest in the various parochial guilds is being aroused by turning over the service each Sunday evening to one of them. While the rector is in charge, the service is in a measure dedicated to the plans, the problems, and the progress of the individual organization. Already much enthusiasm has been aroused by this arrangement, the men's guild being about to adopt a special pennant, with motto and colors.

ST. LUKE'S CHURCH, Troy (Rev. Seth A. Mills, rector), is closed at present, the entire property being in the hands of contractors, who are putting the building in excellent repair. Meanwhile Church services are being conducted in the chapel. Electric lights and other improvements have been made in this building of late, so that with the opening of the church both buildings will present a greatly improved appearance. Money for the work is nearly all in hand through the efforts of the rector and the men's league of the parish. St. Luke's is located in the iron district of the city, and there are few people of means in the congregation.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Clericus

THE SCHUYLKILL COUNTY CLERICUS met at Minersville on Tuesday, September 11th, as the guests of the Rev. Alfred W. Plank.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Pilgrimage of Prayer

ACTIVE PREPARATIONS are in progress for the Pilgrimage of Prayer which reaches the diocese September 23rd and will be maintained until October 7th. The general diocesan services arranged for are: Corporate Communion in each parish and mission on September 30th; special services of prayer and praise in the Sunday schools; mass meetings in Grace Cathedral San Francisco, St. Mark's, Berkeley, St. John's, Oakland, Trinity, San Jose, St. Paul's, San Rafael, Calvary, Santa Cruz, and Christ Church, Sausalito. Wednesday evening, mass meetings for men in each convocation; Thursday, quiet days in seven localities throughout the diocese; on Friday, children's services in each parish; and in the evening a united Cathedral service for young people and the various organizations.

CENTRAL NEW YORK

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

Chaplains—Mission on Missions

CENTRAL NEW YORK has been making its contributions of priests to work in the army and navy. The Rev. Almon A. Jaynes of Trinity Church, Syracuse, is a chaplain in the N. Y. N. G., now federalized. The Rev. H. W. Foreman of Emmanuel Church, Norwich, has also become a chaplain in one of the National Guard regiments. The Rev. Romeo Guild is a chaplain in the Navy Reserve. The Rev. George H. MacNish is on duty at Fort Niagara. In addition, the Rev. A. R. B. Hegemann, D.D., and the Rev. Mr. Knapp are on duty in connection with the Army Y. M. C. A.

AT A WELL ATTENDED and enthusiastic luncheon and meeting held in Grace Church parish house, Utica, on September 15th, plans were undertaken to conduct a campaign of missionary education in the city sometime in November. At the invitation of the diocesan, Bishop Olmsted, about forty priests of Utica and vicinity together with laymen listened to plans outlined by the Rev. L. G. Wood of the Missions House. Bishop Olmsted, the Rev. Dr. Coley, and Mr. F. J. Bowne were chosen a committee to designate a permanent committee of arrangements for the city-wide Mission on Missions in November. A largely attended meeting was held in Syracuse on Monday, September 17th, for the same purpose, over a hundred men were present. The meeting was under the leadership of Bishop Fiske. The speakers were Bishop Fiske, the Rev. Dr. Harding, and the Rev. L. G. Wood. At the conclusion of the meeting a committee was appointed and the work of organizing the campaign is already well under way.

CONNECTICUT

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

A Clergyman in the Ranks—Hartford Archdeaconry—Trinity Parish, Hartford

THE REV. JOSEPH N. BARNETT, a son of the Rev. Francis W. Barnett of Newtown, has been drafted for service in the United States Army. Although exempt under the provisions of the selective draft law, he

desires to be a private rather than to be a chaplain. In a letter to the Secretary of War Mr. Barnett said: "I do not want to be a chaplain, for then there would be something of gulf between me and the men in the ranks. I want to be a private in the National Army. I believe this army to be the biggest experiment of the whole war, and I desire to be one of the soldiers, to eat and sleep with the boys and to be in a position to be of real help when a comrade is in real trouble, or is disgruntled and needs a smile and a slap on the back."

THE AUTUMN meeting of the Hartford archdeaconry will be held in St. Mary's Church, South Manchester, on Thursday, October 11th, and the annual meeting of the diocesan Board of Religious Education will be held in Hartford Saturday, October 13th. The annual diocesan convention of the Daughters of the King will be held in St. John's parish the latter part of the month.

THE REV. ROBERT ELIOT MARSHALL, assistant minister of Trinity parish, Hartford, has compiled a list of members of the parish who are engaged in the national service. The total number of names is eighty-six, of whom part, including the rector, the Rev. Ernest de F. Miel, D.D., are already in France. The military roll includes two generals, two colonels, six majors, three captains, and six lieutenants, with a total of fifty-six names. Nineteen, including two lieutenants and an ensign, have joined the naval service. Eleven are with the Red Cross.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Death of Prominent Churchman

EDMUND B. COY, senior warden of St. Andrew's Church, Wilmington, and treasurer of the Atlas Powder Company, died on August 27th. Mr. Coy was an active member of the Brotherhood of St. Andrew and prominent in his parish and diocese.

THE PARISH HOUSE, recently erected by St. Andrew's Church, Wilmington (Rev. R. W. Trapnell, rector), will be dedicated at an early date.

EAST CAROLINA

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

Convocation Plans

THE COLORED CONVOCATION of the diocese will meet at St. Cyprian's Church, New Bern, from October 5th to 7th. At the evening service on October 7th the sermon will be preached by the Rev. W. J. Herriage, the Dean, and Saturday morning the preacher will be the Rev. J. B. Brown of St. Paul's Church, Washington. The annual meeting of the Woman's Auxiliary will be held in the afternoon, and the Rev. J. W. Herriage will preach at the evening service. Sunday morning at 9:30 there will be a meeting in the interest of religious education, addressed by the Rev. H. A. Parrish and the Rev. S. N. Griffith. The Rev. W. J. Herriage will be the celebrant at the Holy Eucharist and the Rev. R. I. Johnson will preach the sermon. Bishop Darst will conduct a quiet hour at 3:30, and the Rev. S. N. Griffith will preach at the evening service.

FOND DU LAC

REGINALD HEBER WELLS, D.D., Bishop

Synod Opens on October 9th

OUR ATTENTION has been called to an error under this head in THE LIVING CHURCH of last week, when the date of the

provincial synod was given as October 8th and 9th. The opening date of the synod is October 9th, as it appears in the Kalendar of Current Events.

KENTUCKY

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

Deaths—Institution Services

THE CHURCH in the diocese has recently lost two faithful women communicants in the deaths of Mrs. Mary Speed Tuley, widow of Enos S. Tuley, and Mrs. Kate Martin Cox, widow of Attila Cox, Sr. Both were particularly interested in the work of the Girls' Friendly Society, and both were members of the Board of that society at the time of their deaths as well as taking an active part in the various parochial activities in St. Andrew's Church and Christ Church Cathedral, respectively. Mrs. Tuley's death occurred at the University Hospital, Philadelphia, on Sunday, September 9th, where she had been for a brief period. The body was brought home for burial, the funeral services being held at St. Andrew's Church on the following Tuesday afternoon, conducted by the rector, the Rev. John S. Douglas. Besides being an active worker in the parish of St. Andrew's, she was particularly interested in the work of the Norton Memorial Infirmary, Louisville's large Church hospital, and was president of the ladies' board of managers, which position she held for over twenty years. Mrs. Cox's death was particularly sudden, as she was found dead in her bed Friday morning, September 14th, as the result of a heart attack. Though in failing health for the past few years, she gave liberally of her time, strength, and means to the work of the Church and to local charities.

BISHOP WOODCOCK has designated Sunday, October 7th, for the institution of the Rev. Richard L. McCreedy and the Rev. Frank W. Hardy as Dean and Canon respectively in Christ Church Cathedral. On the afternoon of the same day, a service is being arranged with a series of brief addresses, upon the general subject of the Cathedral by some of the city clergy. The following programme has been arranged: General subject, The Cathedral; Its Past: The Bishop; Its Future: The Rev. James M. Maxon; Its Usefulness: The Rev. L. E. Johnson; Its Relation to the Diocese: The Rev. Harry S. Musson; Its Relation to Sister Congregations: The Rev. David C. Wright.

AFTER REPEATED attempts, the Rev. James M. Maxon, President of Margaret College, Versailles, Ky., has been persuaded to leave the diocese of Lexington and come into the diocese of Kentucky. Mr. Maxon has accepted the call to become rector of St. Mark's Church, Louisville, succeeding the Rev. Richard L. McCreedy. His institution at St. Mark's is set for Sunday, October 14th.

THE VACANCY in the rectorship of St. Stephen's Church, Louisville, caused through the acceptance by the Rev. Frank W. Hardy of the position as Senior Canon of the Cathedral, has been filled by the election of the Rev. E. W. Halleck, rector of Christ Church, Bowling Green, who has accepted.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Cathedral Note

THE VERY REV. DEAN MASSIE after a long and critical illness is recuperating in the mountains of North Carolina. His physicians advise complete rest until the first of the year. During his absence the Rev.

Dr. Richard Wilkinson, of the Church of the Good Shepherd, Lexington, is in charge of the Sunday morning services at the Cathedral.

MEXICO

HENRY D. AVBS, D.D., Miss. Bp.

Prayers Translated into Spanish

THE SEPTEMBER issue of *El Mensajero*, published in Spanish in the interest of religious education by the Church in Mexico, contains two prayers for the President and all in civil authority, for religious education, for children, and a translation of one by Dean Rousmaniere for the nations at war. The first are to be pasted over the morning and evening prayers in the Prayer Book, of which they are literal translations.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Surgical Dressings

THE SURGICAL DRESSINGS COMMITTEE of Ascension Church, Atlantic City, during the past two years has sent out over 35,000 surgical dressings at a cost of almost \$1,200. Besides working for the wounded it is now making garments for the women and children of France.

OHIO

WM. A. LEONARD, D.D., Bishop

FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Problems of City and Diocese—An Associate Mission—Inspirational Conference

THE PROBLEM of the down-town church is becoming a matter of serious import in Cleveland. The amazing growth of the city during the last decade, the population including suburbs now estimated at one million, with the consequent abandonment for the more inviting suburbs of once populous down-town residential districts, have left some half dozen parish churches without congregations save as they are supplied from the suburbs, many of them miles distant, to which they have moved. On the east side, Euclid avenue, on which the Cathedral, St. Paul's, and Emmanuel are located, once noted as one of the most beautiful residential thoroughfares in America, is now commercialized from one end to the other. Grace, the furthest down-town church, the Cathedral, and St. Paul's are now almost entirely surrounded with shops, factories, and boarding houses. Even Emmanuel, some five miles from the public square, is feeling the pressure of the boarding house district with its transient conditions and influences. Practically the entire congregation of the Good Shepherd have sold their homes to emigrants from Europe, and the same condition is closing in around the Church of the Holy Spirit. On the west side the situation is becoming equally precarious. Here, the three contiguous parishes of St. John's, St. Mark's, and St. Luke's are struggling against inroads upon their territory by commerce and the coming of non-English-speaking people. While the problem has not yet been formally taken up by the Bishop, a constructive policy of Church work, which will embrace the city as a whole, is under discussion.

THE BUILDING PROGRAMME of the diocese has been sadly broken into by the war. Prior to the recent unprecedented upward flight in prices of labor and material, more than a dozen new churches, parish houses, and rectories had been projected and more or less completely financed on the basis of the lower prices. With three exceptions all of these undertakings have been stopped, pending financial readjustments. New

church buildings for Ascension, Lakewood (Rev. Wallace M. Gordon, rector), St. Andrew's, Toledo (Rev. John E. Carhartt, rector), and St. John's, Bowling Green, are now practically finished and will be opened for worship during the autumn. Notwithstanding high prices and unsettled business conditions, Emmanuel Church, Cleveland (Rev. Robert W. Woodroffe, rector), with great courage and enlarging vision for the future has purchased the residence property adjacent to the church and is forging on toward the completion of the church building, involving the expenditure of many thousands.

AT A RECENT meeting of the executive committee of the Board of Missions, at which the Bishop Coadjutor presided, a new associate mission, the second in the diocese, was organized in the Lima region, with headquarters at Trinity Church, Bellefontaine. The rector of that parish, the Rev. John Williamson, will have oversight of the mission, and the Rev. William C. Seitz, deacon, will be his assistant. In addition to Bellefontaine, they will have charge of Marysville, Sidney, Kenton, the work of the Church at the Northern Ohio University, Ada, and a new work at Wapakoneta. Plans were adopted for the opening of a new work at Wadsworth, a town of growing commercial importance near and south of Akron. It will be attached to St. Paul's, Medina.

ON THURSDAY, September 20th, about one hundred women of the Auxiliary of the diocese, chiefly officers of the diocesan and local branches, held an inspirational conference at the Cathedral in Cleveland, the diocesan president, Mrs. H. P. Knapp, presiding. Every branch of the work of the Auxiliary was carefully considered, and concerted plans of operation for the year were adopted. Luncheon was served by the diocesan officers.

THE ANNUAL FESTIVAL of the Guild of the Holy Cross for invalids was held at Holy Cross House, Cleveland, on Holy Cross Day, September 14th. The Rev. Andrew Chapman celebrated the Holy Communion at 7:30 A.M., and conducted a quiet hour and said Evensong in the afternoon.

PITTSBURGH

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

Clerical Union—Woman's Auxiliary

THE PITTSBURGH CLERICAL UNION held their first meeting after the summer holiday at the Church of the Redeemer, on Monday, September 17th. Holy Communion was celebrated by the Bishop, who also made an address during the service. At noon a business session was held, and at one o'clock the clergy were the guests for luncheon of the rector, the Rev. R. N. Meade. At two o'clock, a paper, *The Gift of the Holy Spirit in the Sacrament of Confirmation*, was read by the Rev. H. L. Drew. The essay, a very able one, elicited interesting discussion.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary will take

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QUINCY

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

Bishop Accompanies Regiment to Training Camp—Candidates for Orders

THE BISHOP has accompanied the Fifth Regiment, Illinois National Guards, of which he is chaplain, to the training camp at Houston, Texas. He has arranged for such episcopal visits in the diocese as may be needed, from neighboring bishops; and the general charge of ecclesiastical affairs, so far as he cannot look after them by correspondence, will, as canon provides, be in the hand of the Standing Committee. The people of the diocese feel that the Bishop is in the path of duty in going with his regiment. A chaplain's fund of over \$1,000 has already been raised for him. Mr. Robert Hall Atchison, lately Dean of the School of Oratory of Highland Park College, Des Moines, Iowa, has enlisted as a private, and has been assigned by the federal authorities to work as assistant to the chaplain. He has been recommended for ordination to the diaconate.

CANDIDATES for orders that have recently been received are Ira Chestnut Young, M.D., of St. Louis, an active B. S. A. worker of that city, and Mr. Albert Edward Saunders, a licentiate of the Methodist denomination.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Diocesan Statistics—Opening of Church at Tiverton—Summer Services

THE DIOCESAN JOURNAL just issued sums up the statistics as follows for the year: Baptisms, 1,178; Confirmations, 970; marriages, 591; burials, 1,087; communicants registered, 20,186; communicants regular, 15,687; Sunday school membership, 10,964; total value of property, \$3,395,632; total income, \$365,371.

ON SUNDAY, August 12th, the new Church of the Holy Trinity at Tiverton (Rev. John A. Gardner, rector), was formerly opened for worship. Bishop Rhineland of Pennsylvania officiated at the Holy Communion and preached. At a musical service the same day the rector gave an historical address, paying thankful tribute to the late Rev. James Hogarth Dennis, whose patient toil made the new church possible. The church is built of field stone, with a massive tower. The interior is finished in rough plaster and oak. It is hoped that the church may soon be free from debt and ready for consecration.

DURING AUGUST, as in years past, the "Old Narragansett Church" at Wickford was opened for services on Sunday afternoons. August 19th was observed as the 210th anniversary, when Bishop Perry officiated and preached to a congregation which packed the ancient edifice. Delegations from the Sunday schools of St. Paul's, Wickford, St. Gabriel's, Lafayette, St. Luke's, East Greenwich, St. John's, Saunderstown, and the Ascension, Wakefield, were present. The Bishop blessed two flags which are to hang in the church, one an American flag which was carried by Sergt. Metcalf, R. I. F. A. and a British flag carried by Bo's'n's Mate Aldrich of the Naval Reserves. After the blessing allegiance was pledged to the flag and the *Star-Spangled Banner* was sung. The British flag in this church is appropriate. For seventy years this work was supported by the English Society for the Propagation of the Gospel.

Those who have officiated at the other

services in August were the Rev. H. Newman Lawrence, the Rt. Rev. Samuel G. Babcock, D.D., the Rev. Frederick J. Bassett, D.D., the Rev. Marion Law, and the Rev. Arthur M. Aucock, D.D., the latter preaching at a special service for the associates of the Girls' Friendly Society.

ST. ANDREW'S-BY-THE-SEA, Seaconnet, has had a regular pastor this summer in the Rev. Frank P. Harrington, who has maintained regular services. August 24th was observed as the fourth anniversary, when the Rev. John A. Gardner of Tiverton, who founded the mission, celebrated the Holy Communion and preached the anniversary sermon.

SAUNDERSTOWN, where many of our clergy gather for the summer, has had the benefit of regular services in St. John's Chapel with the Rev. U. F. Parsons of Wakefield in charge. The Rev. S. B. Blunt, D.D., the Rev. Lester Bradner, Ph.D., the Rev. Philip M. Prescott, and the Rev. Charles A. Meader have rendered valuable services here.

BLOCK ISLAND, Watch Hill, Weekapaug, and Matunuck, where services have usually been held regularly in the summer, had to be content with occasional services this year, and the chapel at Warwick was closed altogether on account of lack of helpers, both clergy and laymen, to officiate.

SOUTHERN OHIO

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

Flag Raising—Bible Class Issues Bulletin—Clericus—Military Notes

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the national flag was raised over the door of the Cathedral House, in which the diocesan as well as the parochial offices are located. Dean Purves had a simple ceremony and the vested choir sang patriotic songs. On the same day there was a similar service at Emmanuel Church, Cincinnati, with an address by the Rev. Richard McC. Brown.

St. James' Mission, Westwood, has a wide awake men's Bible class and club, which is issuing a monthly bulletin of great value in that growing community.

The Cincinnati clericus held a special meeting September 21st, to make arrangements for the Church Congress the latter part of October.

The Rev. Joseph Meade is now in charge of the Church of the Ascension, Wyoming, and will also carry on the City Mission work and the duties at Bethany Home which the Rev. Stanley M. Cleveland relinquished during the period of the war to serve in France with the Y. M. C. A. Mr. Cleveland is now in the trenches "somewhere in France".

The Rev. Sidney P. Reade, formerly of the diocese of Qu'Appelle, Canada, who was the guest of his brother Archdeacon Reade of Cincinnati during the early summer, is now chaplain with the rank of captain on a hospital transport bearing wounded soldiers from England to Australia.

Some of the soldiers encamped at the speedway three miles from Bethany Home, Glendale, have attended the early celebrations at the home chapel on Sunday mornings and have been entertained at breakfast afterwards. The sisters have a book in which the names of all soldier or sailor visitors are recorded, and daily prayers are offered for their safety. The Home has operated a very successful cannery during the past season.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop
Emmanuel Church, Hastings

A MASSIVE galvanized iron sign board painted red, white and blue, and so fixed as to be electrically illuminated at night, has been placed on the lawn of Emmanuel Church, Hastings (Rev. D. R. Blaske, rector). It is a call to prayer and it bids all who pass to enter the church and pray for the nation, the President, and all others in authority, for the army and navy, the loved ones in service and for a righteous victory and peace. Day and night the church is kept open, and people of all creeds and no creeds enter for prayer and meditation. On certain days during the week special services are given. There are intercessions and a short address on the war by the rector. Emmanuel Church has inaugurated a Church school in place of the Sunday school. A portion of the parish house has been converted into a chapel known as the Children's Chapel. After the chapel service, conducted by the rector, the children go to their classes. Already it has made its appeal to the children and a decided increase in the attendance is a result. Deeper interest is also manifest among the parents, for they come with their children. The altar was made by the rector, while all of the furnishings were love-gifts.

WEST TEXAS

Rt. Rev. William Theodotus Capers, D.D., Bp.
Anniversary Observance

St. John's Parish, San Antonio, observed the fifth anniversary of their rector, the

Rev. R. Y. Barber, on the 1st and 2nd of September. A social evening was held at the parish house on the 1st. The Bishop made a happy address of congratulations to both people and parson for their loyalty to the Missionary Spirit of the Church. At the Holy Communion the next morning the number communicated was largest in the five years. A special thank offering of \$95 will be used to enlarge the usefulness of the parish house for Sunday school work. The evening service was a review of the rector's work as city missionary. He has helped to keep open every church in the city, having special charge of St. Luke's, which he relocated, building the Nave at a cost of \$5,000.

CANADA

Diocese of Nova Scotia

LIEUTENANT CHARESWOOD DERWENT LLOYD, of the Thirteenth Battalion B.E.F., younger son of the Dean of Nova Scotia, has been severely wounded in the legs, neck, and shoulder, and is in hospital in France. Lieutenant Lloyd recently won the Military Cross for "conspicuous gallantry in action"

Educational

WATERMAN HALL, Sycamore, Illinois, Chicago's diocesan Church School for Girls entered upon its twenty-ninth academic year on September 20th, with an enrollment of seven more new boarding pupils than on the same date last year, and twelve more than in 1915. With this encouraging outlook, and the same faculty to carry on the work, there is much to make patrons and friends confident of the future of the institution, and its efforts in the field of religious education.

St. MARK'S SCHOOL, Southborough, Mass., began its new year on September 19th. The war has made necessary a number of faculty changes. The Rev. J. Harding Hughes and five other masters have resigned in order

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to take up war work. The registration is about the same as usual, 147 boys. The school will this year continue military drill for all the boys, and in addition there will be instructions in military science for the older pupils. Major W. J. Greene will be school commandant and instructor in military science.

MARGARET COLLEGE, Versailles, Ky., opened for its twentieth year on September 19th with an enrollment in the boarding department which exceeds the capacity of the school. The enrollment of day pupils has also reached the school's capacity. Never has the outlook been so promising. The only cloud upon the day was the announcement of the Rev. J. M. Maxon's resignation of the presidency of the college and of the rectorship of the parish church. The resignation of the latter becomes effective October 1st, but he will retain the active presidency of the college until time has been given for the selection and establishment of his successor. An earnest effort will be made to continue the policies which have been so successful in building up the finances and the patronage of the school under Mr. Maxon's administration. Mr. Maxon will become rector of St. Mark's, Louisville. He has done a splendid work in the diocese of Lexington and his resignation is universally regretted.

THE LOVER-OAKS

LONG AGO a man planted an acorn upon one side of a barren road. In a year or two he planted another upon the other side of the dreary path. When the first acorn shoot peeped forth it saw nothing but a great lonely world about which it wondered much. The sun smiled down upon it, the rain drenched it, and after awhile winter came and the soft snow tucked it in close and warm.

Then spring came again and it found itself stronger than the year before and larger too.

So time went on and the sapling grew. One day while feeling very lonely and wondering what it had come into the world for, it heard a small voice calling to it from the other side of the road. The little oak looked over and saw a small green head peeping up at him across the way; then he was glad for he knew it was a baby oak, and that he would not be alone any more.

What the wee voice said he could not quite understand, it was so very weak, and the road which ran between seemed very wide, but he spoke strong encouragement.

The seasons came and went, and the young oaks grew into tall trees; but the younger oak always seemed very weak to the older one, and he longed to put out his strong arms and hold her safe from all the storms that swept over them.

Bye and bye they grew larger, and their branches reached so wide they could often touch each other when the wind swayed them to and fro, and then they were very happy.

So they kept on growing, and always leaned a little more towards one another.

"How lovely the world is!" exclaimed the younger oak one day, as they waved together in a soft breeze while the sun smiled over head.

"Yes," responded the other, "but it is so often rough, and sometimes I fear that you will break down. You are so very frail."

"Oh, no; you mistake. I may bend under the storm, but it will not break me. I am not so weak as you think. Only see," and she held out her branches, "how strong my arms are growing, almost as strong as your own." And she laughed exultantly as the

wind swung her lightly towards the big oak whose arms met her in a sudden clasp.

And so as they grew and leaned more toward each other their branches interlaced; while, deep down in the earth, their roots, spreading out, also met and interlocked, and the hearts of the great trees intertwined even as their branches did; and when storms came the elder oak held the younger in a strong embrace and they swayed together.

Birds built their nests among their boughs and sang sweet melodies as the trees rocked them and their babies in their arms; flowers blossomed at their feet, repaying them for their tender shelter by sending forth the most delightful fragrance. Everything about them was sweet and beautiful just because those two trees were in that place. So they swung and rejoiced in God's world; and though storms came and snows covered them, and icy blasts made them shiver, they still held close to one another and kept strong, bravely lifting their heads again after every storm that bowed them—steadfast to their creator.

Other trees had been planted about the place since they had grown, but these two stood a little apart from all the rest. It was best so. They had grown up in solitude and loneliness, and, though they had thus been barred from all their kind, they had one another and were happy.

People used to wonder at their grand strength and beauty, and the tenderness of their branches which, stretching across the path between them, formed an arch for all who passed beneath, seeming in their union to be a perfect whole. Here tired people rested, lovers held their trysting place, and little children played. The trees around grew, but the two oaks were distinguished from all others by the name of the "Lover-Oaks."

They lived long, long years—how long no one ever knew. But one night a terrible storm swept on the earth, and those who looked saw that a bolt of lightning had struck partly down one of the trees and slanting across had riven the heart of the other. So both of those mighty trees which had stood in the glory of God's world a part of his grandeur and beauty in nature, types of strength and trust and love, fell together at last, their mission done.

What that mission was who can tell? Perhaps it was just to fill a niche in the world that was vacant. Perhaps to shelter timid nestlings and dainty flowers; perhaps to teach lessons of trust to lonely and despairing hearts; perhaps to do one or all of these things. But in whatever way, they served nature and God, her creator. They did all in patient endurance to the end.—ANNA B. BENDEL, in *Church News*.



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