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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—JULY 27, 1918

NO. 13

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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

Published by THE MOREHOUSE PUBLISHING Co., 484 Milwaukee
Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publi-
cation office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in
advance. To the Clergy, \$2.50 per year. Postage on foreign subscrip-
tions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in
advance.

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WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
Marriage notices, \$1.00. Death notices (without obituary), free. These
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DISPLAY RATE: Per agate line, 20 cents. Special rates to pub-
lishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure
yearly rate for variable space, at least five lines must be used each
issue. Copy must reach Chicago office not later than Monday morning,
for the issue of that week.

Address advertising business (except classified) to 19 S. La Salle
Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE WORD is well said to be omnipotent in this world; man,
thereby divine, can create as by a fiat. Awake, arise! Speak
forth what is in thee; what God has given thee, what the
Devil shall not take away.—*Carlyle.*

IT IS NOT our wishes but our needs that God will eternally
satisfy.—*Lucy Larcom.*

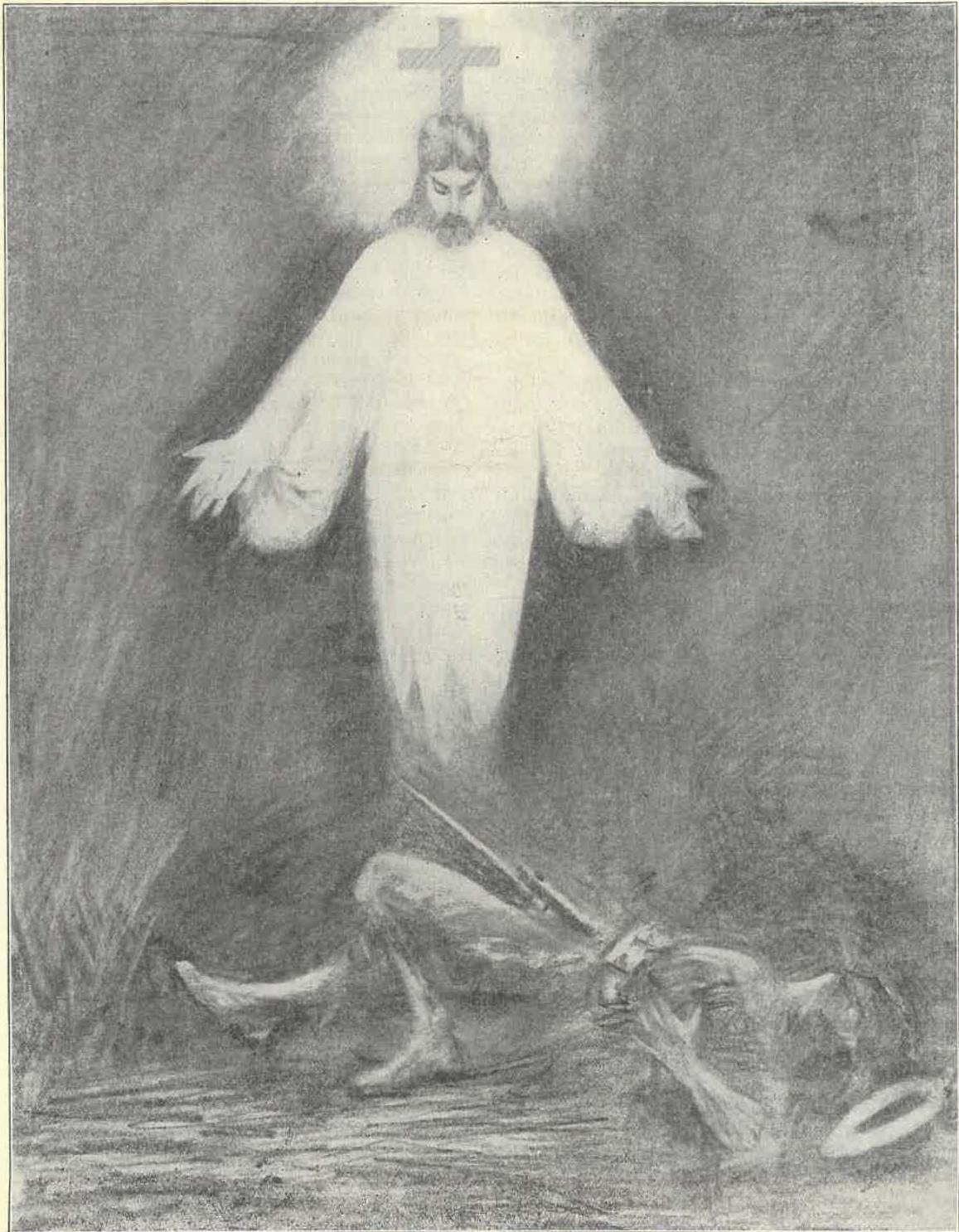
The Living Church

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 27, 1918

NO. 13



THE FINAL COMMAND

Jack Schmucker,
Private, 145th Ambulance Co.,
Camp Sheridan,
Montgomery, Ala.



Russia: The Perplexity of the World

NEARLY two hundred million people—helpless, without government, without strong leaders, without a national consciousness; swayed this way and that by scheming politicians who make alluring promises that they are powerless to fulfil; blindly uttering phrases borrowed from democratic ideals to which they are too weak even to approach; the prey of their late enemies who now, trampling upon their promises when the ink upon the scrap of paper upon which these are written is scarcely dry, are rapidly completing the process of binding Russia into serfdom to the Teutonic conqueror.

Russia is the most pathetic figure in history. A small nation over-ridden by a strong one may die, and its snuffing out become one more of the honorable tragedies of history. But when a nation so vast in population, in resources, and in extent falls down as Russia has fallen, the crash tears down a large part of civilization with it. Pity for a people so misgoverned during their history that such a fall is possible can only be mingled with the gravest anxiety for the world should these come permanently under German domination, and a Germany extending from the Baltic to the Pacific Ocean, across fertile Russia, the Ural Mountains, and the plains of Siberia, might be dictator of the world. It might mean the death of democracy and the triumph of Anti-christ.

That statesmen, American and Allied, realize this menace cannot be doubted. The war would, doubtless, have been over before this if Russia had remained firm. The one hope of Germany now is to mobilize a German-commanded Russian army of inexhaustible size against the west next year, and to pit the resources of an organized Russia against the resources of western Europe and America. Prating words taken from a dream of an impracticable socialism, Russia bids fair to become the great bulwark of imperialism and tyranny.

The menace to western civilization is greater than even that when heroic Belgium fell. And the pathos of the fall of the most greatly populated nation of the Allies is the supreme tragedy of the war.

The future of civilization seems strangely tied to the future of the Russian people. To save Russia is to save the world; to lose Russia is, humanly speaking—but God still rules even then—to lose everything.

Russia can, probably, be saved only from within.

Mr. Wilson's fear of the result of an invasion is, undoubtedly, justified. To capture Vladivostok or the Murman coast, and throw all Russia into a German protectorate against the "invaders", would cause only joy in Berlin. Whatever may be necessary as a last military resort, our hope must lie in really being the friends of Russia. Duty to Russia and duty to ourselves and the world blend here so completely that it is impossible to distinguish between motives. Let us, however, consolidate our thought upon this one subject: the American people earnestly desire the welfare of the Russian people and wish to help them to realize their own ideals.

What are the forces that cannot and the forces that can be of assistance in this purpose?

The American government can probably do but little at the present time. Diplomacy requires settled, authoritative government with which to deal. Russia has no such government.

If the American Socialist party had not thrown away its ideals in exchange for German votes it would have the opportunity of many lifetimes. An American Socialism that was ardently supporting a war for honor and for ideals, as French Socialism is doing, could enter Russia with splendid hope of

success. If real Socialists in America, realizing that every pro-German vote cast for a Socialist candidate, though it brings glee to the Socialist politician, means a vote *from within the party* to destroy the very ideals of Socialism, shall sometime overthrow their preposterous leaders and reclaim their party, they must necessarily resume such an ideal of internationalism as will impel them to rush to the assistance of their "little brothers" in Russia. There are individuals who have looked to Socialism as an ideal, and now, amazed at their leaders trampling the ideal under foot, have abandoned their apostate party and are laboring splendidly for the ideal. But Socialism, as a political party, has failed, and cannot perform the service with respect to Russia that would be its crown of glory for uncounted ages if the party had been faithful.

The second point of contact with Russia may well be through that which we have in common in our religion. And here we have to begin with a deplorable incident. There has lately been held in Chicago a "first general conference for the Evangelization of Russia". Called by a long list of individuals, we are glad to recognize only one name among them as that of a fellow-Churchman. Its conclusion was that "a flying squadron of Christian effort should be organized at once to carry the Gospel . . . to the Russian people", in the hope that "the faith and love of the Christians of Russia may find expression without reference to denominational lines". "The effort of the alliance", we learn, "will be to carry to the people a Christ rather than a creed, a personal Saviour rather than any particular system of faith and order that has developed through the centuries of controversy". And a fund of \$3,000,000 is to be raised to carry this purpose into effect.

We can hardly conceive a more pathetic example of what not to do. The one internal force in Russia that may yet save the day for Christian civilization is the Orthodox Church. That Church freed herself from imperial domination at the first stroke of the revolution. She has, undoubtedly, been unable thus far to control her own children. She has the defects that are inevitable to a land in which the masses are uneducated. But she has two strong attributes in her favor. The Russian peasant is inherently religious and his religion finds its true expression through the medium of the Orthodox Church. And the Orthodox Church has the power to give cohesion to a spirit of nationalism. Thus, altogether apart from the "centuries of controversy" that have produced, not the religion of Russia but the religion of these Chicago dreamers, the urgent need of the moment is to exert every fibre of western resources to build up the Orthodox Church in Russia and to revive its power. To threaten that one remaining hope for Russian nationalism by an invasion of incoherent American Protestantism such as is bound to play into the hands of Germany is the last word in American unstatesmanship. Father Capozzi's *Protestantism and the Latin Soul*, to which attention was directed in *THE LIVING CHURCH* last week, is equally applicable to the Slavic soul. If Protestantism invades Russia to-day it will be the Protestantism of Germany, and those Americans who propose blindly to play into its hands are, in spite of their good intentions, a greater menace to the American-Allied cause than a whole host of the spies of the Kaiser. For the sake of God and of civilization we earnestly beg that they will abandon this purpose which they have avowed.

WE COME NOW to a third possibility; and in connection with it we direct attention to Mr. Harold J. Dreher's paper, "Russia: Our Opportunity," that is printed in this issue.

Mr. Dreher, a member of Trinity Church, New York,

and a thoroughly informed and thoughtful Churchman (once elected as deputy to General Convention from the diocese of Milwaukee, his former home), had the unique advantage of being in Moscow at the time of the Bolsheviki revolution, as for some months previous, at the head of a branch of the National City Bank of New York. Probably no other really representative and competent American Churchman can write, as does Mr. Dreher, from first-hand knowledge of events in Russia at that time, nor, probably, can we look for more thoughtful guidance as to our opportunities in Russia than that which Mr. Dreher can give.

Bishop Brent wrote recently, in a letter printed in THE LIVING CHURCH of June 1st:

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God.

"The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness-bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead in such an adventure of faith! *I have often thought of our late determination to reach the Russian Church. We were not too early but too late, much too late, too diplomatic, too calculating.*"

Is Bishop Brent right? Are we now "too late, much too late"?

Mr. Dreher seems not to think so. He believes that American Churchmen hold the key to the present situation. Politically, our nation seems powerless to give help to Russia. To intervene by force of arms must probably mean ultimately to throw all Russia into the hands of Germany. But the American Episcopal Church has the confidence of the Russian Church. An embassy from the one to the other might well be the outstretched hand that could carry, as perhaps no other can, the sympathy of America to Russia.

It were well worth a special session not only of the House of Bishops but of General Convention itself even to make the attempt. But we cannot wait for that. Our Church's War Commission represents the mobilized purpose of American Churchmen with respect to their war duties. *The War Commission must rise to this opportunity.* It is composed of Christian statesmen. It has the thorough confidence of the Church. It could send an embassy to the Russian Church that would carry with it such a moral weight as, we believe, would attach to no other group of Americans that could be commissioned by any authority, secular or ecclesiastical. Yes, it would require money; very much money, for the commissioners could go only as fully equipped envoys to give material assistance and not words only to the Russian people.

"To do something daring and loving for the Kingdom's sake."

We have been praying that God would open our eyes to show us how to do it. Has He done so?

And we earnestly appeal to those thoughtful men who collaborated in the Chicago conference "for the evangelization of Russia" not to press their plan but, if they can possibly bring themselves to do it, to do everything in their power to back up the Episcopal Church in this, her opportunity to serve humanity and civilization. This is not a time to set up the new sect called undenominationalism in opposition to the Church of Russia.

For the rest, we leave it to the War Commission, with full confidence in their statesmanship.

SOME changes in supplying THE LIVING CHURCH are inevitable as the result of the establishment by Congress of the zone system of postage.

First, the news-stand arrangements that formerly prevailed are necessarily discontinued. Since news-stands can no longer return unsold copies except at a prohibitive rate of postage, our arrangements with the American News Company and its branches are discontinued. News-stands are invited to order copies direct from the publication office; but since these will necessarily lose the cost of unsold copies, customers will realize that news-stands cannot take the risk on any considerable scale, and many of them will probably be obliged to discontinue carrying the publication. It is

Postal
Necessities

longer return unsold copies except at a prohibitive rate of postage, our arrangements with the American News Company and its branches are discontinued. News-stands are invited to order copies direct from the publication office; but since these will necessarily lose the cost of unsold copies, customers will realize that news-stands cannot take the risk on any considerable scale, and many of them will probably be obliged to discontinue carrying the publication. It is

suggested that subscriptions be given to the newsdealer or sent to the publishers to ensure the regular receipt of the paper.

What further necessities may transpire as the result of this legislation will be stated when sufficient time has elapsed to enable the publishers to discover how great the increase in postage is. The fact that the rate is not twice alike, varying according to the amount of advertising in any issue, as well as to the distance of a subscriber, makes it impossible to tell what the result will be until a considerable time has elapsed. And the system is so complicated that no post office can keep abreast with the mailing of second-class matter, in rendering bills. We have gone back to a system that was appropriate to stage-coach conditions, was changed when conditions changed, and is now arbitrarily reenacted when war measures alone can receive the careful thought of legislators.

Some time the conception of a postal service as a public utility will be restored to this country, and the reestablished age of stage-coach methods will be done away.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 22nd:

Mrs. J. W. Holland, Church of the Advent, Boston, Mass.	\$ 10.00
K. K., Bloomfield, N. J.—for July	10.00
A. M., St. Helena's Parish, Borene, Texas.	2.00
Mrs. Nannie B. Stamm, Seattle, Wash.	2.50
L. B., Long Branch, N. J.	5.00
A member of St. Anne's Parish, Annapolis, Md.	5.00
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Altar Guild of St. James' Church, Zanesville, Ohio †	5.00
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Calvary Sunday School, Chicago, Ill.—Belgium Sunday offering †	4.00
Miss Jean McClelland, Chattanooga, Tenn.—Baptismal offering †	1.00
Bennett B. Seymour, Central City, Colo. ‡	5.00
J. R. H., Falls City, Nebr. ‡	5.00
K. G. M. ¶	15.00
Total for the week	\$ 122.51
Previously acknowledged	60,881.21
	\$61,003.72

* For relief of French war orphans.
† For relief of Belgian children.
‡ For Belgian relief.
¶ For work of St. James' Church, Florence, Italy.

[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 to particular children:

454. Pleasure and Profit Society, Emmetsburg, Iowa	\$ 36.50
455. In memory of the late Rev. Arthur Lowndes	70.00
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore. . . .	3.00
113. H. H.	6.00
235. Mrs. George S Haven, Racine, Wis.	36.50
245. Miss Edith Bradner, Summit, N. J.	36.50
252. Woman's Auxiliary of Trinity Church, Florence, Ala.	36.50
Total for the week	\$ 225.00
Previously acknowledged	29,857.65
	\$30,082.65

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

Rev. L. B. Ridgely, Hankow, China	\$ 7.96
C. C.	5.00
Senior Department, Good Shepherd Sunday School, Rosemont, Pa. .	8.00
Church of the Holy Comforter, Charlotte, N. C.	11.38
St. Paul's Church, Chicago, Ill.	6.75
A communicant of the Church in Charlotte, N. C.	5.00
Anonymous	15.00
St. Matthias' Church, Waukesha, Wis.	1.60
	\$60.69

ANSWERS TO CORRESPONDENTS

H.—(1) Whether, on the ground that there is a natural break in the service immediately before the Collect for the day, it would be lawful to interpolate a hymn or anthem at that point may be debatable, but it would seem to us wholly unfitting; and (2) to introduce the *Gloria in excelsis* at that point would strike us as quite unhappy; the Anglican position for that hymn being much preferable on every ground to the Roman position, at the beginning of the service.

IF YOU ARE praying for some particular thing, stop it. You do not know what is best for you, else you had had it long ago. Pray, rather, for wisdom and patience to await the awakening of the Truth within you.—*Agnes Greene Foster.*

THE NINTH SUNDAY AFTER TRINITY

By C. F. L.

THE ROOT OF ALL EVIL

"Wake thou, Christian, from thy slumber,
Evening doth its shadow bring;
Few the hours thy day may number;
Christian life's an earnest thing."

WE are all familiar with to-day's gospel, which pictures the dishonest steward of a rich nobleman. His position was honorable, and opportunities came to enrich himself, if he lacked principle. We can picture him rising in the social scale; indulging in luxuries, living himself like a wealthy man, but upon his employer's money. He did not fear detection, but doubtless walked with pride and ever increasing haughtiness toward those beneath him. We are surrounded to-day by men of similar character.

Suddenly he found himself suspected; for those who had been amazed at his prosperity told the lord to investigate his financial affairs. The disclosure fell like a knell upon this care-free, dishonest man; for his employer said, "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." The bubble of inflated riches had burst, and he saw ruin and disgrace before him, until he devised a scheme to ingratiate himself with his lord's debtors; buying up as it were their friendship. There was no excuse for his dishonesty, nor is there any for the schemers and profiteers that are always to be found.

The temptation to live like those who are wealthier, or higher in the social scale, is one that can always be resisted. St. Paul tells us in the epistle that these temptations are common to man; and that God "will with the temptation make a way to escape, that ye may be able to bear it". In the collect we pray for the spirit to think and do always such things as are right; and only so can we walk according to God's will. First comes the thought of dishonesty, then the covetous desire, then the actual defalcation, undreamed of at the beginning.

Our Lord's advice is to make friends of the mammon of unrighteousness, that, "when ye fail, they may receive you into everlasting habitations." The mammon of unrighteousness may mean money, talents, or time. "The love of money" (for its own sake), we are told, "is a root of all evil." More crimes are committed in order to possess it than from any other motive. But, having it lawfully, there are unlimited ways in which we can use it for God's work.

In writing to St. Timothy, St. Paul bids him teach the wealthy not to trust in uncertain riches, but "that they do good, that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life". Although good works cannot save a man's soul, yet Scripture certainly teaches that they are obligatory, and at the Judgment Day will regulate our standing in the life to come. St. James says: "But wilt thou know, O vain man, that faith without works is dead." Those who are rich in good works, however, have faith for the foundation of their superstructure.

In the financial world people eagerly purchase stocks and bonds, being anxious to have holdings in as many sound investments as possible. Why are not the children of the Church equally eager to have a share in our missions and other enterprises? Thus can they lay up treasure in heaven, "where thieves do not break through and steal". Possibly some refrain from giving because they can spare but little. This is a grievous error, for it is the motive that blesses the giver, not the amount.

Besides our monetary gifts we have our time, talents, and influence to give freely to God. No time is lost that is spent in prayer; the half-hour spent at the altar, before the noisy world is stirring, is time and strength gained, not lost.

The years are hastening by, and the end of the world will come to many, and perhaps to all, before they realize its approach; and they will enter the life beyond, where

"Angels, their old friends, there shall greet them,
Glad at their own home to meet them,
All their good works which went before,
And waited for them at the door."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Ninth Sunday after Trinity	Deut. 10:12-21 —11:1, 13-21 Ecclus. 35:4-end	James 1	Isaiah 50	John 7:1-40
Monday	Numbers 3:1-13, 40-end	I Cor. 8	Job 1	Mark 4:35-5:20
Tuesday	Numbers 6	I Cor. 9:7-end	Job 2	Mark 1:21-end
Wednesday	Numbers 8:5-26	I Cor. 10:1-17	Job 3	Mark 5:21-end
Thursday	Numbers 9:1-14	I Cor. 10:18-end	Job 4	Mark 6:1-13
Friday	Numbers 15:1-31, 37-end	I Cor. 11:17-end	Joc 5:1-16	Mark 6:14-29
Saturday	Numbers 18:1-19	I Cor. 12:1-26	Job 5:17-end	Mark 6:30-end
Tenth Sunday after Trinity	Deut. 28:1-14 Ecclus. 39:13-end	James 2	Zech. 7:8-8:end	Mark 7:1-23 Matt. 6

THE key thought of this Sunday is best expressed by the collect: That we who cannot do anything that is good without God may by Him be enabled to live according to His will. The first lesson gives the Deuteronomic answer to the question, What is the Will of God? By no means a superfluous question then and not at all a superfluous question now. This is the answer: "What doth the Lord require of thee but to fear the Lord thy God and to love and serve Him with all thy heart and soul?" With this may be compared the notable and epoch-making answer of the prophet Micah to the same question, a passage which aroused the enthusiastic admiration of Professor Huxley (Micah 6:6-8). Moreover, this God is one that doth execute the judgment of the fatherless and widow and loveth the stranger.

Two motives are urged for obedience: Redemption (again we are reminded that redemption and salvation are not one and the same) and the blessings which follow upon obedience. They were also to pass on these laws of God and this obedience to their children after them.

In the second lesson, St. James deals with the same theme — the Will of God and the blessings of obedience. The Will of God is a good will. Every good and perfect gift is from Him, and of His own Will He begat us with the word of truth. Christian obedience is the regenerate life. It is the obedience of freemen and not of slaves. Christianity, indeed, is "the perfect law of liberty". The blessedness which in the Old Testament is promised to the obedient nation is here conferred inwardly upon the obedient individual. Then, too, as in Deuteronomy, God's Will reaches out to others through us. "Pure religion (the word which ordinarily meant 'outward religious observance' — going to church and the like), pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."

The opening words of the first evening lesson may not be altogether intelligible to the man in the pew, but the general idea of the passage is clear enough. The Suffering Servant of Jehovah learns the truth of God from God Himself and is defended and blessed by God, in contrast with those who walk in the light of a fire kindled by their own self-will, as a result of which they will lie down in sorrow. "The Lord God hath given unto me the tongue of the learned that I should know how to speak a word in season to him that is weary." This corresponds with what the Christ says in the second lesson in answer to the astonishment of the Jews: "How knoweth this man letters, having never learned (having never been through the schools)?" "If any man wills to do God's Will, he shall know of the doctrine, whether it be of God or whether I speak (merely) of myself." Compare Robertson's Sermon: "Obedience the Organ of Spiritual Knowledge." The selection closes with the promise of the Spirit to those who believe in Him, as prayed for in the collect.

WORK is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should, and is in his place.—*Ruskin*

IF BY ANY means a man can help it, he has religiously no right to be dyspeptic or deformed.—*Phillips Brooks*.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

THE New York County Board of the A. O. H. has just adopted resolutions condemning "a small, noisy coterie of professional Irishmen who have fattened on the wrongs of Ireland", and who have "brought disgrace and odium upon the Irish race".

Pledging aid to the United States in bringing this coterie to "its proper and well-merited retribution", the resolutions asserted that, while sympathizing with the aspirations of their kin overseas, they "pitied for their blindness and condemned for their asininity and selfishness those of our blood who are apparently blind to the significance of this war and seem to align themselves with the unprincipled and barbarous enemies of civilization".

This is indeed hopeful. Next time German prisoners are taken through Dublin streets, perhaps the memory of such stern words of rebuke from American Irishmen may restrain a Dublin mob from cheering the Huns.

But this, which I quote from the London *Daily Telegraph*, is significant:

"It must have been with dismay that John Dillon and Arthur Griffith read of the hisses and the cheers for Germany that punctuated the speech of the English labor leader, Mr. Thomas, a few days ago. The apologies subsequently offered to him by the heads of the railway unions only emphasized the helplessness of the representatives of any Irish organization to-day. No one can answer for another in this flood of excited expectation. A man cannot even answer for himself; the men who cheered Germany on that occasion would be the first to cry out if there were any actual imposition of the German yoke. In this connection there was a curious little incident the other day that the home government may well bear in mind. Kerry is one of the most seditious districts in all Ireland, and Sinn Feinism is more supreme in Tralee than in any other center of disaffection within its borders. The hierarchy had issued orders that all good Roman Catholics should attend mass and take the pledge of opposition to conscription at church on the famous Sunday morning.

"Some miles west of Tralee, on the very point of the northern shore of Tralee, is a small township called Fenit. The children of Fenit were instructed by their clerical schoolmasters to deliver this charge to their parents, and dutifully returned home to do so. But they had misunderstood their orders, and the message as it reached Fenit was that the men were to meet for the purpose of resisting the Germans. A panic ensued. The men laid hands upon whatever weapon they could, scythe or bill or spade, and met at the church to repel the invaders. The accidental appearance above them of one of our airplanes added to the confusion, and the terror of the women of Fenit knew no bounds. It must have been with mixed feelings that the good priest carried out his orders and called for the signatures and marks of his flock upon the solemn covenant which pledged each man of them not to stir a finger to help the men who were keeping the Germans away from their country and their wives and daughters."

I like what a distinguished Roman Catholic priest of Irish extraction wrote to me the other day, about a paragraph which was published here: "We are all either patriots or traitors!"

I HAVE JUST been reading in the *Josephinum Weekly* (now no longer allowed to claim the benefit of second-class postal rates because of its violation of the Espionage Law) the report of a sermon by the Rev. Dr. Joseph Och, of the Josephinum College, Columbus, from which I quote the following paragraph:

"He spoke of the fact that Catholics of each nation rally to the support of their home land in the war. He said the Pope does not interfere in the political affairs of his Catholic subjects and that if it be true that he did, he could end the war in a few hours. The Pope governs them as to their religion, not as citizens of this or that nation. Catholics get their religion from Rome and their politics from home."

Over against that I set Lord Curzon's quotations from recent sermons by Irish parish priests.

A certain Fr. Murphy is reported as having said on April 28th in the Church of Killenena:

"All Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription. If any policeman went out to force Irishmen to join the English army and was shot when doing so, he would be damned in hell, even though maybe in a state of grace that morning."

Another instance quoted is that of the Rev. Gerald Dennehy of Eyries, County Cork, who told three hundred men at mass that any Roman Catholic policeman or agent of the Government who assisted in putting conscription in force would be excommunicated. "The curse of God would follow them in every land." He asked his hearers to "kill them at sight"; "they would be blessed by God and this would be the most acceptable sacrifice that could be offered."

It will be interesting to see whether these and other papal clergy who have tried to use their religious authority for political purposes will be disciplined. As yet, no censure has been thundered forth from the Vatican against that American Cardinal who declared last year that any Roman Catholic voting for a certain constitutional amendment would commit the sin against the Holy Ghost!

I HAVE OFTEN quoted Berton Braley on this page. Here is a new poem of his that you will like:

"THE GRAND REVIEW

"When earth is brought to judgment before the golden bar,
And souls in countless millions shall flock from near and far,
And graves are void and gaping with mold upon their lips,
Then Davy Jones's locker shall yield its toll of ships.

"And they shall come a-sailing in marvelous array,
The wind upon their canavs, their bowsprits wet with spray,
Swift triremes out of Athens and quinquiremes from Tyre,
And gorgeous Spanish galleons with mastheads like a spire.

"The low, black hulls of pirate ships, the frigates broad and high,
And clippers out of Boston that once went booming by,
Slim galleys of the vikings and junks of clumsy mold,
And evil-smelling slavers with niggers in the hold.

"And there shall be the ironclads, the liners, and the tramps,
Upheaved to sun and weather from the everlasting damps,
Brave ships of all the ages, and, steaming at their head,
The lordly *Lusitania*, with all her murdered dead.

"Free of their tangled tackle and cleansed of deep-sea slime,
As gallant and as beautiful as ever in their prime,
The navies and the argosies that once were rotting wrecks
Shall heave in view with passengers and crews upon their decks.

"Beyond all reach of vision shall stretch that countless fleet,
To pass in glorious review before the judgment seat;
And He shall send them forth again upon the surging sea,
To sail in ageless loveliness through all eternity!"

WHEN PERSHING stood beside the grave of Lafayette, he uttered three memorable words: "Lafayette, *nous voici!*" Amelia Josephine Burr has set the scene forth in vivid verse:

"PERSHING AT THE TOMB OF LAFAYETTE

"They knew they were fighting our war. As the months grew to years
Their men and their women had watched through their blood and their tears

For a sign that we knew, we who could not have come to be free
Without France, long ago. And at last from the threatening sea
The stars of our strength on the eyes of their weariness rose
And he stood among them, the sorrow-strong hero we chose
To carry our flag to the tomb of that Frenchman whose name
A man of our country could once more pronounce without shame.
What crown of rich words would he set for all time on this day?
The past and the future were listening what he would say —
Only this, from the white-flaming heart of a passion austere,
Only this— ah, but France understood! 'Lafayette, we are here.'"

THE LESSON CONCERNING CHURCH UNION

By THE RT. REV. LEWIS W. BURTON, D.D.,

Bishop of Lexington.

HERE is an aspect of organization which presses for most acute attention, namely, that by which it faces other organizations having the same purpose or end. After experiences in the trenches that have stripped religion of all but the fundamental realities; after being forced by the necessities of the case to accept the ministrations of another communion than that of their home-choice; after the recognition given to the Y. M. C. A. by the national government because the former presents a united and vast front to the work to be done; after witnessing the self-abnegation of great nations, in consenting that their troops should be brigaded with those of other nations differing in governmental organization and political character; and after serving under a generalissimo that had supreme control of the whole allied forces, the choice of whom was decided on because of his military genius alone; methinks there will be millions of men, and women too, who will not only be restless and impatient when confined strictly within the denominational corral, but who will be convinced that the forces of evil are only laughing in their sleeves at the futility of attacks upon them by a divided Christendom, constituted of variously organized bodies that indulge, as between themselves, in no little prejudice and contention. The question of Christian Unity and Church Union is the paramount practical one of the immediate future.

I stop here to refer to the action upon this subject at a recent special meeting of the House of Bishops, because of which the House has been the target of bitter criticism. I feel that this criticism proceeds from an unreasoning disappointment. The disappointment is natural; but circumstances should be considered. The bishops met, at the busiest time of the Church's year, for two special purposes. These they accomplished, after most deliberate, yet intense, application, apparently to the satisfaction of the public. One of these was a most involved and vexatious subject. Not very long before the meeting the individual bishops received a printed copy of a memorial from two distinguished Congregational ministers, which made a proposal that, by their own confession, "went to the very core of our existing disunity". This was "that a joint consecration and authorization should be given to the chaplains by both the Episcopal and non-Episcopal Churches". The memorial was referred to a special committee, which made its report late in the afternoon of the closing session, after a number of the bishops had left, supposedly to return to their homes. I myself feel that, at this crisis in the world's affairs, involving so seriously the Kingdom of God, the bishops should have felt that no diocesan engagements were so important or binding as to prevent their continuing in session as long as might be necessary to the fullest consideration of every pertinent subject that might be constitutionally before them.

So far as concerns the tone of the resolution, which has been complained of as cold and unsympathetic, every one acquainted with parliamentary assemblies is aware that the tone of a report is a matter of temperament and literary style on the part of those composing it, which it is very difficult to alter after the report has emerged from the committee that prepared it. But the essential thing to observe is that here was a proposition, that went to the very core of our disunity, which the House of Bishops, with no time for debate, was expected to adopt, or to suggest a practical and satisfactory substitute, when the proposition has been the bone of ecclesiastical contention ever since the Reformation, and when the proposed World Conference on Faith and Order is taking years to make ready for its profound discussion.

The truth of the matter is that it was impossible for some seventy-five men spontaneously, on the spur of the moment, to assume the leadership on this subject demanded of them, when they represented among themselves schools of thought that radically differ on subjects pertaining to what we call Churchmanship. It is better frankly to acknowledge the fact that on not one of all four of the points of the Chicago-Lambeth platform for unity are we in perfect agreement within our own household of faith. And, to be entirely

straightforward, had the majority of the House of Bishops committed themselves to the proposition of the two distinguished memorialists, the result would have been dissensions within the Church, the noise of which would not have been drowned even by the roar of artillery and the clash of arms in the awful international war in which we are engaged.

I have profound respect for the memorialists, and feel especially drawn to the Rev. Dr. Newman Smyth, and, as I said at the start, I believe that the times demand that we shall promptly arrive at a union between the churches that will end present competition and alienation. I wish also that our reply had been given a note of sympathy more satisfactory to the memorialists. But I owe it to the House of Bishops to declare that, after mature reflection, I cannot see that the proposition of the memorialists was a practical one.

The advice of the memorialists was: "Do it first, and discuss it afterward", provided "it seems the right thing now to be done". But it was asked in the memorial that the House of Bishops should confer such orders as would satisfy those who "would not feel well assured of sacramental grace, unless the Eucharist were communicated to them by a presbyter who had been ordained by a bishop". Surely the learned memorialists should have known that there is no ordination which the bishops, as a house or as individual diocesans, can furnish that would satisfy those in view by the memorialists except such an ordination as is hedged about by the constitution, rubrics, and canons of this Church, and such as requires the cooperation of examining chaplains and standing committees.

The House of Bishops cannot precipitate the issue of corporate unity when it has been committed by General Convention to a Commission on Faith and Order. But I respectfully submit that it should be possible for the next General Convention to agree upon some proposition for a working union between the various evangelical communions, that will coordinate us all in a great movement for the redemption of man, for the Christianization of society, and for the winning of the nations to a league of righteousness, justice, liberty, and peace. And there is no subject to which the clergy and laity may so well devote their vigorous thought, their earnest prayers, and their public service by speech and pen, from now on until the General Convention meets in 1919.

Meanwhile, we may do much to promote such a practical cooperation as will smooth the way for an ultimate corporate union. I have had, throughout my twenty-two years' episcopate in the eastern half of Kentucky, an experience of friendliness and hospitality on the part of ministers and laymen of other communions that is almost without exception. And speaking generally, this relationship was not merely a personal one, such as ought to subsist between gentlemen, however widely sundered in opinion, but also a courteous recognition of my office and an interested disposition to cooperate in my work. I believe that all of our clergy and the bulk of our laity in this diocese go as far as canons and rubrics will allow, to sustain fraternal relations with our separated brethren; and I exhort them to make every possible advance to their brethren of other churches, and to encourage every approach to themselves that the laws of this Church will permit, with a view to mutual understanding and effective cooperation.

THE MYSTERY OF THE CROSS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW YORK]

IT IS THE testimony of many persons to-day who on the battle line and at the battle front are suffering hurt and loss and making costly sacrifice to rescue and recover their brethren in the world and bring them into freedom, that for the first time and as never before they are coming face to face with the reality of God. Not indeed by an intellectual process or by the arguments of the schools or the apologetics of the churches, but through their own suffering experience in behalf of others, their brethren in the world: they are finding, winning, and laying hold on God, and in laying hold on God they are laying hold upon eternal life.

Why it should be so, that a sacrificial suffering in behalf of others is the way to God, I do not know. I cannot understand. It is the mystery of the Cross. I only know it is so, and that many persons have found it so and are finding it so to-day.

The American Church in Paris; Its Meaning: Its Necessities

OUR American church in Paris is in serious financial straits. The Rev. S. N. Watson, D.D., who was actively in charge of the church until the first of April, and is at present its rector emeritus, is in America for rest and recuperation after six years of foreign service and four years of war-work.

Dr. Watson is charged by the vestry with the mission of explaining to friends of the church in Paris its needs, and of securing necessary funds for its maintenance. He has just received a letter dated June 13th, from the finance committee of the vestry, which refers to a recent meeting of the vestry, called to consider the financial situation, and which says: "At the meeting the melancholy fact emerged that since your departure the source of incoming contributions has been thereby dried up." The letter then goes on "to express the hope that we may still rely on you to help us with your appeal for the church." And Dr. Watson's mission to this end has also been emphasized by a letter from the Rt. Rev. Dr. Israel, Bishop in charge of the European Churches, which was published some time since in American papers.

In order to make plain why it is our right and our duty to make an earnest appeal to American friends for support of the church in Paris, something of the past story of the church must be told.

The present building was built in 1884, the parish house a little before that date, and the rectory was completed in 1913; the whole of the real property representing an expenditure of a million and a quarter of dollars, and it could not be reproduced to-day for twice that sum. It is *the* representative American building on the continent of Europe, this beautiful, cathedral-like church, and every American may be proud of it. Thirty thousand American travellers used to pass through its doors every year in the old days, and its mortuary chapel has been the inn which has housed temporarily the bodies of more than eight hundred Americans of every religious confession: and, for the living or the dead, the hospitalities of that church in the Avenue de l'Alma were freely offered, to all who would have them; and many are those who remember its grateful shelter when their hearts were heavy and they needed a place of rest.

The natural question arises, How then does such a church, with such a property, find itself in financial need? The answer is easy: changing conditions of the American colony in Paris; no endowment to speak of; and lastly the war; but, really, the war is but a minor incident; the same appeal would have been necessary, and the war has only aggravated and accentuated the condition. The church always lived from hand to mouth, and in later years has always faced a deficit. When Dr. Watson took charge of the church as its minister, there was an annual deficit to face estimated at 40,000 francs a year. Some generous friends agreed to provide for that deficit for two years. Before the two years expired, the war was on, and since the war began generous friends have not ceased to make provision for the church's necessities by gifts sent to Dr. Watson, so that he can record with gratitude the fact that after four years of war and the financial stress accompanying it, the church to-day has not a cent of debt, and the invested funds are larger than when he took charge of the work; whilst he and Mrs. Watson have been enabled to distribute each year in relief, given in the name of American Christianity, a sum more than twice as large as that expended on the maintenance of the church itself. Therefore, the appeal made by the war itself has up to now rendered the support of the church somewhat easier, because it was realized that the church must go on if its manifold ministrations are to continue, and the gifts sent from everywhere to Dr. Watson enabled him to supplement the scanty resources provided by the invested funds, which are the sole permanent revenue of the church. This permanent revenue amounts to less than 10,000 francs per year: and in normal times the expenditure of the church was about 140,000 francs a year. Since the war began, every possible expense has been cut off; there is but one assistant minister, where there were three; the choir school is closed, and the choir boys have been sent back to England; but for all that

the expense is heavy. The actual maintenance of a building plant which represents an expenditure of a million of dollars is in proportion to its size and cost. The cost of heating is enormous, and the fires must be kept in the boilers or the apparatus will be ruined, for it is old and the water cannot be drawn from the pipes; and if they were to freeze, a great damage would result to the structure itself, which would be irreparable.

Now in normal times the income of the church was a stool which rested on three legs. One was the pew rent; another was the sum received in the offerings at public worship; and the third was the result of the gifts of generous friends who were travelling abroad, who, knowing the necessities of the church, helped largely in its maintenance.

As to the pew rent: Before the war one had to wait from two to four months, sometimes longer, to have a desirable sitting. Now two-thirds of them are to be had — they have been given up, their former holders are no longer there; hence, a serious loss, and one which goes on increasing. The offerings are less than half what they used to be, and that is again a decreasing factor. And as for the gifts of generous Americans travelling abroad: unfortunately, in these days, Americans are not travelling abroad for pleasure, with money in plenty to give to the church. It is evident then, that the normal income has been more than cut in half, at the best; and, unfortunately, the expenses cannot be cut proportionately, for those who serve the church must live, and every item of living expense has more than doubled in Paris; and every material necessity has also proportionately increased in price; and, as has been seen, the income from investment is a negligible factor, so small is it in proportion to the need.

The church is at present under the direct charge of Bishop Israel, Bishop of the European churches, and the services are being provided by temporary ministrations, under his direction, the Rev. Mr. Beekman, of the American Soldiers' and Sailors' Club of Paris, being the *locum tenens*. It is but right to say that the rector emeritus, Dr. Watson, receives no stipend whatsoever from the church during his absence from Paris.

But the question will be asked: That rich American colony in Paris, surely they can and ought to provide for their church, even though the war has driven them away from Paris for a time; surely they ought to care for it now, above all, when it is in need: and surely they will come back again and care for it after the war; for the church must still be there after the war. And the answer is easy: They will not come back, for they would have too far to come, most of them; most of them have joined the "silent majority". There is now no rich American colony in Paris, and it is long enough since there has been one: even in Dr. Morgan's time it had begun to disappear, and one of his heart-breaks was to see the church steadily nearing the financial shoals: and the majority of those who were left were laid to rest early in the administration of Dr. Watson, who was Dr. Morgan's successor in office. There are a few Americans who still keep a residence in Paris, who are people of some means above the average of men, and they have been generous to the church beyond their measure: but they cannot maintain it alone, least of all now, when all Americans "over there" are bearing double burdens. It is from America, not ravaged by war, and not from those who are bearing the burden and the heat of the day in France, that the church in Paris must claim her support; and that, not only for to-day, but for a long time to come. For, it is true, the church *must* be in Paris after the war, and there will be an American colony again in Paris after the war, but it will not be the colony of other days to whom the church was endeared by manifold association; rather, it will be a new people amongst whom the church must create her clientèle; the old are gone; those who are now in America will hardly go back; the old ties are broken. And again, a new colony like to the old colony will not build itself up again in Paris after the war because life is different everywhere, and life will be more than different there. There will be throngs of sight-seers in Paris after the war; there will be hosts of people on business errands of one kind and

another; there will be thousands on thousands of students there who once went to other places in Europe; and the church will be infinitely needed; it may be needed more than ever: but the building up of a colony of retired, conservative, well-to-do, gentle-people such as was that older other colony, that will not be. They came there in other days to seek a well-earned ease where life was gentle and manners were gay; they brought their families with them; travel was not easy; they stayed in Paris long enough to acquire the taste for Paris—for one must learn really to love Paris; there were no automobiles, and after a time staying was easier than going, and they stayed and became part of a permanent life. But life does not move by such a measured pace now-a-days; and it is easier to flit than to stay, and the restless fit is on us all: and, again, the same class of people will not come.

It used to hurt us deeply in the earlier days of the war, when someone would coldly write, "It is my opinion that if you cannot afford to maintain that rich and costly church in Paris, which spends such an awful sum of money when everyone is suffering, then you ought to shut it up." The church in Paris was not a waste of money then; and it is not a waste of money now, and it will be more than ever worth while in the days that are coming. First, for the days that are gone, it is infinitely worth while that the church should have been there, all these war-days, a corporate expression of our American Christianity; so that it could be said to the church's representative after four years of war-work: "Tell your people in America that Christianity will never be the same here again because of what you have done: we could not go back to our old narrow ways again, Catholic or Protestant or any of the rest of us; even if we wanted to, we could not; the people would not let us. They have seen the vision of the largeness of American Christianity." It is infinitely worth while that the church should be there to-day, ministered to by our own clergymen called there for service, and where the congregation and the ministers, now that the civilians are gone, are almost all in uniform. But it will even more than ever be needed, more than ever worth while, this American church in Europe; and above all in Paris, after the war—after the war when the reconstruction work commences. For reconstruction "over there" is not going to stop with houses and villages and men's and women's ways of gaining a livelihood; there is a reconstruction of outward methods of the expression of an inward faith which is coming at the same time—indeed, it has long since begun, and the war is, and has been, a potent factor in clearing men's vision as to non-essentials, and of riveting their attention to the essentials.

God did not save this church of ours with its unique heritage of the simplicity of the faith and the fullest Christian liberty, combined with a wholesome reverence for the past and a dignity in outward expression free from superstition, for no real purpose. We have a mission, as the Church of the Reconciliation, if we will live up to our opportunity. And it is in France that the problem of Christian Reconciliation is seen in its simplest terms, because in France there are really but two categories of Christians, French Catholics and French Protestants; and the issue is not confused by hundreds of sects as it is here in America. There also, religion partakes more of the character of a national expression than it does here, or can; in France, patriotism tinctures all with its own glowing hue; they are *French* Catholics and *French* Protestants, and for France's sake they want to understand each other: they want to find some common medium of expression.

You must have lived amongst them intimately, to realize all the meaning of it; you must have known what the strivings of scholarly men like Fonsegrive were for, and others like him, who were trying so beautifully to interpret the soul of France to herself; you must have talked with the *curé* and the pastor in the country villages, and with the peasants by the roadside; and above all, you must have so been part of their life and so comprehensively use their language and their tongue that they will know that you know them and will give you their confidence; so that there will be said to you as was said more than once to the present rector emeritus of Paris by representatives of the strongest religious faiths of France: "Monsieur, nothing could be such a blessing to France as to have in her life something which corresponds to your American church of the Avenue de l'Alma; a worship

rendered in the language of the people, with dignity and with beauty and with reverence, yet all of it inspired with the free spirit of a free people: we do not have it in France, any of us, either Catholic or Protestant; yet it is only so that Catholic and Protestant can speak in common terms."

But outward evidence of the same longing is open to all. The leading review of its class in France is the *Revue Hebdomadaire*; its editor is Fernand Laudet; it recently contained an article by Julien de Narfon, and Fernand Laudet and Julien de Narfon were colleagues as the secretaries of the last French Legation to the Vatican while France was still represented at Rome. Fernand Laudet publishes in the *Revue* an article which Julien de Narfon writes, and in this article four pages are given to the explaining of just what this American church of ours is; to the end that this also might be said: "Evidently Rome cannot speak to Protestantism directly, but we have, occupying a median position between the two and stretching her hands in both directions, the American Episcopal Church. Let us avail ourselves of this intermediary."

It is not a chimera, this faith of ours, that there shall be a Church of the Reconciliation. Rome has seen the meaning of its coming. "Family of Nations" is the watchword of civic peace and mutual understanding between peoples: it shall not be that the State outdistance the Church in a real progress toward brotherhood; toward peace amongst men on the earth: and in preparing its coming, this church of ours may have a very real part, if we will. Toward this end there is no more necessary impulse than placing our American church in Paris on a basis of fullest vitality and efficiency. It must be made possible that this church and its ministers be given the power to represent in France and to the French people and to other peoples—for France and Paris will be the Mecca to which their eyes will turn—the largeness of the vision of our American concept of Christianity; and so to interpret it as to show, in a manner they cannot mistake, our sympathy and our intelligent understanding of that intensely vital religious faith which is ever burning on the altar of the Soul of France. If we miss the seizing of this opportunity in the largest possible way, we will be defaulting of our most blessed heritage. We have not our freedom as a gift for ourselves, but rather, if we would keep it, as a trust for others.

The rector emeritus of the church in Paris will be in America for some months at least. The date of his return to Paris is undetermined and will depend largely on two things: his obtaining the necessary rest and renewed strength to take up work there again, and also the obtaining of assurance of ample financial support for the church and for the large French and Belgian relief work which was created by himself and Mrs. Watson when the war began, and which they are still carrying on by the help of groups of French and Belgian colleagues with whom they have worked from the beginning. Dr. Watson will be glad to give any added information needed to persons interested in the causes he represents here, and he makes an earnest appeal to all who believe in these causes, to make early and definite response, for the needs of the church in Paris are immediate.

He may be addressed either in care of the Church Missions House, 281 Fourth Avenue, New York City, or in care of the National City Bank, Akron, Ohio.

DEAR CHILDREN, ye ought not to cease from hearing or declaring the word of God because you do not always live according to it, nor keep it in mind. For inasmuch as you love it and crave after it, it will assuredly be given unto you; and you shall enjoy it for ever with God, according to the measure of your desire after it. Do not relinquish your desire though it be not fulfilled immediately, or though ye may swerve from your aspirations or even forget them for a time. It were a hard case if this were to cut you off for ever from the end of your being. But when ye hear the Word of God, surrender yourselves wholly to it as if for eternity, with a full purpose of will to retain it in your mind and to order your life according to it; and let it sink down right deep into your heart as into an eternity. If afterward it should come to pass that you let it slip, and never think of it again, yet the love and aspiration which once really existed live forever before God, and in Him ye shall find the fruit thereof; that is, to all eternity it shall be better for you than if you had never felt them.—*John Tauler.*

Russia: Our Opportunity

By HAROLD J. DREHER

[For an introduction to this important paper the editor invites reference to the editorial columns.—EDITOR L. C.]

WHAT of God's Church in Russia in this time of chaos and turmoil?

How many times this question has been formulated in the minds, or has passed the lips of those to whom the welfare of this protector of the Catholic heritage of millions of Christ's flock is very dear!

The Church in Russia is in tribulation and in deep misery. She needs sympathy and she needs aid. That sympathy and that aid can only be effective and productive of results as they proceed from an intelligent understanding based on actual fact.

I love the Church of Russia, and I love the Russian people; for their sakes, I want to present to Churchmen a few thoughts which have crystallized since my return from their unhappy land.

Why, in this time of Russia's terrible trial, is the Church not exerting the influence necessary to calm the raging passions and prevent the self destruction of a people? The answer is not simple and must be indirect, needing amplification through a resumé of essential existing conditions.

To influence a people it is necessary to know them. The Russian is truly a paradox. His temperament is most unusual and one hard of comprehension to Anglo-Saxons, in particular.

He is not like any one else. In him the East and the West blend in a unique way. He is sturdy—primitively strong of mind and body. He loves nature and all of creation. He is moved by the mystical in life and in all the unseen forces. Death to him is a joyous thing, a realization of the most exquisite glories of life, the very apogee of creation. The Slav of the south of Europe, with his unswerving loyalty to race and religion, even under terrible and prolonged persecution, the Finn and Swede and Norseman of the north, with their warrior mythology, the Tartar with his strain of oriental fatalism, his low standards of respect for womanhood, and his terribleness in slaughter, all, in degree, find their characteristics in the Russian. When he is unprovoked he is simple, generous, happy, and kindly to a fault. When his animal instincts are aroused he is terrible. Then he kills without compassion and in horrible manner, and as he kills he thinks not of the retribution, physical or moral, that is to come. But when the frenzy has passed he is susceptible to chastisement and to good influences, and is then like a child conscious of guilt, who has placed himself on the tender mercies of a loving parent. Truly a character difficult of comprehension, and almost incredible in reality to one who has not, by actual contact and observation, confirmed his existence.

What have been the essential characteristics of the Church which during the centuries has reflected the longings and ministered to the spiritual needs of these people? Its doctrinal positions are not necessary of elaboration in realizing the purposes of this paper and they will not be considered at this time, for what is most essential now is a consideration of the institutional activities and position of the Orthodox Church.

The outstanding characteristic is that of a structure of regal splendor dependent upon regal power. The Russian empire was a combination of nations and races welded into a unit by conquest, held together by force and repression and exile, forming a non-homogeneous, unassimilated political and geographical entity, impressing the world with its superficial grandeur and power. The government of this creation of rulers' ambitions was vested in a bureaucracy, committed to the extension of empire, and of its own powers, and controlling, through one of its members, for purposes of safeguarding its existence, the Church in all its activities.

A control of Church by State is always detrimental to the growth of pure religion. When the State is a despotic will working through corrupt and venal servitors, then unhappy indeed is the Church within its power. Such was the position of the Orthodox Church before the March revolution

which overthrew the Czar. Years of bureaucratic control had influenced in no uncertain way the life and activities of the Church. Many of its bishops and priests had become corrupt and loose in morals. Many of consecrated lives and purposes had given up a hopeless struggle and succumbed to passive acquiescence. Men of ignorance and lacking in ordinary character became holders of advantageous preferments. Those priests who exercised influence for good and continued their work without interruption, were those unusual souls capable of remaining happy under all conditions and finding some good in much that is bad, satisfied so long as all is not bad.

Much wealth was accumulated by the Church during its ascendancy and also large holdings of land. The great mass of Russians are peasants by birth and by inclination. They therefore think and act in terms of land. The struggle now going on in Russia is fundamentally one of the land, and when an ordered government shall again be established, its activities, and perhaps its very existence, will be largely bound up with land and its ownership. So the Church, by its proprietorship of large tracts of land, and its relationship of over-lord to great numbers of land hungry peasants, brought suspicion upon itself under the old order; and upon the withdrawal of its former protection and privileges after the revolution, incurred the hatred of the peasantry and the forcible expropriation of its lands by them, with all its attendant bitterness and excesses. When the crisis brought about by the removal of age-long restraints crystallized, the Church found itself in the position of all other large proprietors of land and holders of wealth, and was accorded the same treatment. The whirlwind of the past is being reaped by those who were privileged in Russia, and the Church is in the midst of it.

Intolerance existed in the Church, in degree, with its inevitable accumulation of hatred and antagonism. Fearless and vigorous preaching was little practised, and thus one of the most powerful agencies for good was almost unused in a land where illiteracy is the state of a very large portion of the population. This neglect of real opportunity cannot be laid entirely at the doors of the clergy, for the Holy Synod forbade the free teaching of God's Word for fear of its political effects. Worship was tinged with superstition. The liturgy and ritual practices, if regularly used and followed, unconsciously, perhaps, and with subtlety, magnified form instead of substance and made easy the exaltation of ikon worship and the miraculous in religion. A man eminent in Russian life, a peasant by birth and liberal in politics, whose word is unquestioned, told me of his visit to the Holy Synod and his protest to Pobiedonosteff, then Procurator, against the superstition which was being developed in the Church through the Synod decrees. He was told by the Procurator that the superstition of which he complained was resulting from a deliberate policy in order that a people, becoming increasingly unruly, might, in the interests of the bureaucracy, be held in constraint. The rector of the English church in Moscow told me of his visit with a Bishop of the Church of England but a few years ago, to a famous monastery near Moscow, and of his being shown a chalice by the Abbot upon which, so it was remarked, the Holy Ghost had made a visible descent. Surely the Church in Russia was not in a very strong position to meet one of the severest tests of stewardship which history records.

But as the catacombs of older days harbored the brave spirits of the early Church, and as persecution raised up fearless men afire with a zeal for the Master's service, so to-day in Russia are there counterparts of the catacombs and strong souls whose names will some day find a place on the Kalendar of the Saints. I knew of martyrdoms and examples of extreme heroism. But I wanted to hear first hand, and so I sought out one in Moscow who knew and was in constant touch with new and transpiring events in the Church.

Prince Eugene Troubetzky, well known to scholars and to readers of the *Hibbert Journal*, descendant of one of the

most illustrious of Russia's families and a professor in the University of Moscow, received me one day in the library of his home. It was after the Bolshevik revolt, and all was turmoil and increasing chaos and anarchy. The Prince was in seclusion, for the life of such as he was of little value in proletarian economy; he was a *bourgeois*, in revolutionary nomenclature, and therefore an enemy of the people's revolution. But his library was quiet, and in its peace and seclusion we talked of the Church in Russia and of the fundamental beliefs and ideals of Slavic minds in religion.

We talked in French for a while, and then, as we found it almost impossible to translate religious terms understandingly, we continued our conversation through the medium of a splendid interpreter.

Prince Troubetzky spoke of the mystical idealism of the Slavic belief. He elaborated upon the conception of the Orthodox Church as to Christ, not, he said, God and Man, but God-Man, the King and Brother of all men. Then he drew the picture of the mystical Saint Sophia, the great mother of all. And with the fire of vision in his eyes he spoke of the longed-for day when, through this Slavic conception of the King and Brother united in Christ, all men should be brothers through the great Brother. That, he said, was the greatest league of peace possible of formation, and for that the world of men should ceaselessly strive. And he hoped that when this terrible strife was no more, the Slav would be the medium of drawing men closer to each other.

He showed me a collection of ikon pictures, copies of ancient ikons found throughout Russia, the greatest interpreters, so he said, of the Russian soul. For of late years much study has been made of ikon art and a vocabulary expressive of the allegorical significance of the ikon has been developed.

We spoke of the relations of the Russian Church to the other great bodies of Christendom. With the Church of Rome he found little in common; he could not reconcile the Papacy with the Slavic conception of Christ. We spoke of the Church in England and in America. In a quiet, matter-of-fact way, he spoke of the similarity and of the close relationship which might be established between these two branches of the ancient Church and its branch in Russia.

As we talked on, many things suggested themselves. We came to Russia's anarchy. I asked why the Church, through its bishops, was not quelling the riotous actions of so many of its flock. I spoke of the deep impression which had been made upon me by an apparent lack of positive action on the part of the bishops and clergy. I recalled the sentence that "the blood of the martyrs is the seed of the Church", and asked where, in this supreme crisis, were the martyrs of Russia's Church.

He spoke of the many unheralded and practically unknown deaths of priests who gave up life while defying the desecrators of holy things, and said how some day the story of those deaths would furnish a glorious page in the Church's history. But of the bishops, he said that through the control exercised for so many years by the Holy Synod, much of their power was gone, and a large part of initiative and control in Church affairs had passed to the laity, who, even then, were continually planning for present and future action.

It was a wonderful hour, and the place and the events transpiring without made it unforgettable. I fervently hope that Prince Troubetzky may survive this terror and be one of the great spirits who shall lead the way in the reunion of Catholic Christendom.

Is there still vitality in the Russian Church? Yes, very much. During the week of the Bolshevik revolt in Moscow, the Council of the Church met in the wonderful Cathedral of the Saviour to elect a Patriarch, the first since the time of Peter the Great, when the Patriarch of Moscow was displaced by the Holy Synod. The firing and the carnage were ineffectual in disturbing the deliberations of the Council. The sessions were continued without interruption, and when the revolt ended, which was on a Saturday, a Patriarch was once more at the head of the Orthodox Church. He was crowned on Sunday. The Church by this act recovered its ancient prerogatives and power and divorced itself from State control. In turmoil and destruction the Church in Russia again came into its own as an independent spiritual entity.

The burden imposed upon it by misdeeds of the past is a

heavy one and will weigh it down for many years to come. It has lost its hold upon countless thousands of its people and their recovery will be a slow process. It is being despoiled by the decrees of the present authority. But through its Patriarch it has spoken out in no uncertain terms, and all who hold to the Bolshevik doctrines have been anathematized and forbidden to receive the sacrament. Opposition has been offered to the confiscation of Church property and blood has been shed. Much more blood will flow before things are again quiet, but the Church has spoken, and in its defense martyrs have died. Such influences never die, nor can such a spirit be stamped out. And is it conceivable that God will let His Church disintegrate in Russia?

Services still go on in the churches. On Christmas Day, in the Cathedral of the Saviour, in Moscow, the wonderful church erected to commemorate the victory over Napoleon, a service was held lasting from nine o'clock until one-thirty o'clock which was appealingly beautiful in its setting and in the magnificence of the antiphonal chanting. Crowds filled the church, and as is the custom, stood up during the entire service, rich and poor alike, and touching elbows, while without, an entire nation was in upheaval. Surely a dramatic contrast! And perhaps, also, a harbinger of better days not only in Russia but throughout the world.

What can the Church in our country do for Russia now? Much; very, very much.

Is it worth while to do any thing for the Russians? Nothing on earth is more worth while, not only for the Church of Russia, for the Russian people, but for ourselves, and for humanity everywhere.

Russia holds a traditional friendship for America. This friendship comes from the Russian people. Of all people of the earth, none is more trusted, more respected, and would be more welcome to Russians than the American people. Once while in a cab I was asked by the cab driver who I was. I replied, An American. Spontaneously, without hesitation, came the remark "Beloved of the Russians!" This is the deep-rooted, heart-felt sentiment.

German influence is permeating Russia. With Germanism will come all that it stands for throughout the world. America needs Russia, not only to save itself and mankind from Germanism, but that it may be a great bulwark for, and brother in, democracy when peace shall once more be over the world. When America acts in Russia it will do what is right, for the manner in which the President has handled the Russian problem up to this present month of June, has been admirable in its depth of feeling and in its strict adherence to what is, as those who have seen, know, and not to what is surmised by those who have not seen.

The Church is indestructible and its influence inextinguishable in Russia. It can be made an agency to reach millions for good who can in no other way be reached. It needs sympathy and it needs aid. The problem of reconstruction and of relief in Russia is so great that only through governmental action can it be adequately handled in all its many ramifications.

But it is reasonably certain that the Red Cross will be in Russia if America goes to Russia. It will be there to restore morale. The Church in Russia is suffering from a breaking down in morale. Church morale can best be restored by Churchmen.

The time is here for definite action. This Episcopal Church of ours is doing war work on the fields of France, and in the fields at home. Why not extend its activities as follows:—

1. Let the House of Bishops send a message of sympathy, of encouragement, and an offer of aid, to the Church in Russia, addressed to the Patriarch in Moscow.
2. Let that message be so broad, so generous, so understandingly worded, as to be the basis of a friendship that shall intensify and endure, not only between the Churches but between the peoples of Russia and the United States.
3. Send the message to Russia by a commission of earnest, courageous men who will be willing to endure hardships, to adjust themselves sympathetically to Russian ways, and sincerely endeavor to comprehend the Russian viewpoint. This commission must spend time in Russia, for nothing is done in a day in that land.
4. Supply that commission with a fund sufficiently

ample to relieve dire distress amongst clergy and Church workers, many of whom are without any means of subsistence.

5. Let that commission also have a fund sufficient in amount to spread the news of its mission and its work amongst the Russian people. Newspapers are practically nonexistent, but information travels rapidly by word of mouth in Russia. If the work is kept entirely non-political in character there will be little opposition from any source to it.

Not the thousands but the millions are in some way or another attached to the Church in Russia. Through the Church a work can be done such as can be done no where else on the face of the earth. With proper encouragement the Church in Russia can be made again a great bulwark of law and order. Miracles cannot be performed nor can harmonious effort displace in a day the disorder now existing, for the disintegration has been too deep. But the fundamental rule to follow in bringing order out of chaos is to rebuild carefully and permanently from the bottom up. No where is this more true than in Russia. And no one responds more quickly to kindly assistance than the Russian.

The fever now raging in the Russian mind will pass away. With it will also go the frenzy and the turbulent desires and actions. The nature of the child who has run his uncontrolled course will soon assert itself in the temperament of the Russian peasant and he will throw himself upon some one's mercies for aid and guidance. When that day comes, and it is not far off, will it be the German mercies he will accept, and we know what they are, or will it be those of his American friends, with their allies, and his own mother Church?

It is for us to say in the Episcopal Church whether the Russian Church shall be ready, with our aid, to help him. Has the Episcopal Church ever been given a greater, more wonderful opportunity to serve humanity, to serve our country, to hasten the day when "there shall be one Shepherd and one flock"?

The long road to Jericho stretches ahead. It is strewn with millions in Russia who have fallen among thieves. Do we of the Episcopal Church dare to pass by?

AN OCTAVE OF PRAYER INVITED BY THE COMMISSION ON A WORLD CONFERENCE ON FAITH AND ORDER

CHRISTIANS are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the Church Militant in harmony with the will of Christ its Head.

The Octave January 18-25 (January 5-12 in the Eastern Calendar) of prayer for the visible reunion of the Church, which is the Body of Christ, was observed in 1918 in every part of the world and by Christians of every communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the will of the One Lord.

By order of the Commission,
 ROBERT H. GARDINER, *Secretary*.
 Gardiner, Maine, July 10, 1918.

To PASS OUT of the great, inspiring thoughts into the personal duties is not to cease to be religious. It need not be, at least. It may be the clothing of religion with reality, the grip and grasp on truth and God and light.—*Phillips Brooks*.

I DO THE very best I know how—the very best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything.—*Abraham Lincoln*.

MISSIONARY BULLETIN

LAST month's much too high decrease is still on the increase to July 1st, as will be seen by the following figures compared with those for the same months of last year:

	1917.	1918.
Parishes	\$512,215.04	\$449,850.16
Individuals	76,660.10	84,830.42
Sunday Schools	178,762.39	178,320.74
Woman's Auxiliary	79,825.98	72,790.56
Junior Auxiliary	12,801.13	7,684.38
	\$860,264.64	\$793,476.26
Decrease		66,788.38
		\$860,264.64
Parish Offerings are behind.....	\$62,364.88	
Sunday School Gifts are behind....	441.65	
Woman's Auxiliary Gifts are behind.	7,035.42	
Junior Auxiliary Offerings are behind	5,116.75	
Total decreases	\$74,958.70	
While Individual Gifts are ahead.....	8,170.32	
Making a net decrease of.....	\$66,788.38	

This is the financial story.

One thought only. Many parishes have granted their rectors leave of absence, and they are now ministering to the army in camp at home and overseas. Because of this we who cannot go have been given an extra duty. There is the national duty which calls for our service in a thousand ways undreamed of a few months ago. And there is the Spiritual duty which tells us there must be no halting in the Master's work. The national army has largely been conscripted, and the country thrills with the doings of our boys. The Spiritual army has been signed with the sign of His Cross. Together these two great forces must go forward to battle, bearing His banner between them. This is the only way to win God's Victory and Peace.

O, help us not to fail!

GEORGE GORDON KING, *Treasurer*.

New York, July 1st.

"MY PRAYER"*

(Used by our boys overseas.)

White Captain of my soul, lead on;
 I follow Thee, come dark or dawn.
 Only vouchsafe three things, I crave:
 When terror stalks, help me be brave!
 Where righteous ones can scarce endure
 The siren call, help me be pure!
 When vows grow dim, and men dare do
 What once they scorned, help me be true!

Amen.

*This was printed in THE LIVING CHURCH of May 18 and credited to *Christ Church Messenger*, Chicago. We are now advised that the author is the Rev. Robert Freeman, D.D., a Presbyterian minister, of Pasadena, Cal., and are glad to reprint it with the proper credit.—EDITOR L. C.

HOW TO BECOME AN IMITATOR OF GOD

IF YOU DESIRE this faith, you likewise shall receive first of all the knowledge of the Father. For God loved mankind, on whose account He made the world, to whom He rendered subject all things on earth, to whom He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only begotten Son, to whom He promised the heavenly kingdom, and He will give it to them that love Him. And when you have attained this knowledge, with what joy do you think you will be filled? Or, how will you love Him who has first so loved you? And if you love Him you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God. He can, if he is willing. For it is not by ruling over his neighbors or by seeking to get the better of those that are weaker, or by being rich and behaving roughly to one's inferiors, that happiness is found; nor can any one by these things become an imitator of God. But these things are alien to His majesty. On the contrary, he who takes upon himself the burden of his neighbor; he who, in whatsoever respect he may be superior is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive: he is an imitator of God.—*Epistle to Diognetus*.

ALL SUCCESSFUL men have agreed in one thing—they were causationists. They believed that things went not by luck, but by law. Belief in compensation—or, that nothing is got for nothing—characterizes all valuable minds.—*Emerson*.

What King?

By LOUIS TUCKER

SCENE: Hospital near front. Night. Storm. Drumming on steampipes.

CHARACTERS: Delirious bugler, sole survivor of gassed company. Chaplain, who hears bugler imitate bugle and goes to him. Lights go out.

CHAPLAIN: You must not make that noise in the hospital, my boy. It will wake the other sick.

BUGLER: Is that you, Chaplain? Kneel down by me quick and pray, pray, pray. No. Too late. Lift me up. Here they are.

CHAPLAIN: What is the matter?

BUGLER (*clutching the Chaplain in the darkness*): Stay by me. They have kept coming all day, but never clearly until now. (*In a loud voice, as if calling a roll*) Allen! (*Then, very softly*) Here! (*Loudly*) How is it with you, Allen? (*Softly*) How should it be with me? I forgot my King. I wronged a girl and it made me fear to think of him. My punishment is just. God save the King!

CHAPLAIN: We are soldiers of a republic. What king?

BUGLER (*loudly*): Andersen! (*Softly*) Here! (*Loudly*) How is it with you, Andersen? (*Softly*) I killed a man in anger, with cruelty. It made me willing to forget my king.

BUGLER (*loudly*): Andrews! (*Softly*) Here. (*Loudly*) How is it with you? (*Softly*) My punishment is just. I was a thief, and it made me anxious to forget my king.

BUGLER (*loudly*): Bailey! (*Softly*) Here! I have not even so much excuse as these. I was very busy, and reckless, and in much and busy work I forgot my king. God save the King!

BUGLER (*loudly*): Carson! (*Softly*) Here! (*Loudly*) How is it with you, Carson? (*Softly*) My punishment is just. I did no great wrong, but many little ones. Because I shirked and slacked I did not care to think of my King.

BUGLER: Denning! (*Softly*) Here! Remember your King. I misused his name and his father's name and therefore did not care really to think of him.

BUGLER: Enright! (*Softly*) Here! (*Loudly, clawing at the Chaplain in the darkness to clutch him closer*) Chaplain! Help! Their faces are dead and their eyes blaze and they are trying to make me do something, and they cannot tell me what. Half the company is there. Chaplain, chaplain, do something for me.

CHAPLAIN: Where is the other half of the company?

BUGLER (*loudly*): Do you hear? (*Softly*) Sound the assembly and see. (*He imitates a bugle-call.*) (*Loudly*) They salute and pass into the darkness. (*Softly*) Our punishment is just. God save the King!

(*The lights come on. The Chaplain is discovered holding the bugler up in bed. The drumming of the steampipes catches the bugler's attention. He half-turns, salutes, and speaks.*)

BUGLER (*loudly*): Squad, attention! Ackton! (*Softly*) Here! (*Loudly*) How is it with you, Ackton? (*Softly*) How should it be with me? I remembered my King. I blasphemed him and his father, and grew ashamed. So I repented and went to him and took pardon, and all's well. God save the King!

BUGLER: Almont! (*Softly*) I shirked and slacked and tried to do as little as I could. And then I remembered my King and grew ashamed and went to him and took pardon. There was no time to make much

change in my life, but he remembered me, and all's well. God save the King!

BUGLER (*loudly*): Belford! (*Softly*) Here! (*Loudly*) How is it with you, Belford? (*Softly*) I was very, very busy. The care of many things was on my hands. I did my work well and took pride in it, and in that pride I forgot my King. Then I saw a man die who had forgotten, and I learned that work and rest are nothing compared with him. So I went to him and confessed it all and took pardon, and all's well. God save the King!

BUGLER: Billingsly! (*Softly*) I was a thief. I mixed the accounts and was not caught. Then I remembered my King and came to myself and replaced the money and went to him and took pardon, and all's well.

BUGLER (*loudly*): Cranford! (*Softly*) I killed a man in anger and with cruelty. Then I despised myself and went to my King and confessed and repented and took pardon, and all's well. God save the King!

BUGLER: Dunstan! (*Softly*) I wronged a girl: a good girl who trusted me. Then I came to myself and married her, and went to my King, repenting and taking pardon, and all's well. God save the King!

BUGLER: Fairhope! —

CHAPLAIN: Dismiss! I know what King.

BUGLER: They salute. They are beginning to fade away into the light. They call me to come with them. (*Softly*) How should it be with us? We went to our King while there was yet time and took pardon, and all's well. God save the King! (*Loudly*) What King? What King? What King? Oh, God! what King?

CHAPLAIN: There is but one King who reaches so into the living hearts of men. He is crowned with thorns, His hands are pierced with nails, and the throne to which He draws all men is a cross.

BUGLER (*no longer delirious*): Chaplain, I know who you mean, but I am very weak. My mind is slow. Name Him.

CHAPLAIN: Jesus Christ.

BUGLER (*very slowly*): God . . . be merciful . . . to me . . . a sinner. (*There is silence for a few moments. The Chaplain prays. Suddenly the bugler tries to sit up in bed again and, with the Chaplain's help, succeeds. Slowly his hand rises to salute.*)

BUGLER: You said He was nailed upon a cross, Chaplain. He is not. He walks free. His feet are bleeding, but He walks in our ways; His hands are bleeding, but He lifts us up. How could He remember all of us and help each one if He were nailed down? He looks this way. Why, I have seen Him before. I have seen Him often before—and did not know Him. You said He was crowned with thorns. Chaplain, He is crowned with glory: and the rays of His glory are the love with which men love Him. Lord . . . remember me . . . when Thou comest . . . into . . . Thy kingdom.

(*The Chaplain lays the bugler gently down, watches him a moment, puts a hand on his heart, then covers his face.*)

CHAPLAIN (*quietly*): What King? What King? What King? If it please God, no man shall ask that question when this war is done. You die that there may be no King on earth but one: the Beloved Captain, who died upon a cross and now walks free. In the meantime—(*the Chaplain kneels down by the head of the cot*)—in the meantime God be merciful to me, a sinner!



CLINTON ROGERS WOODRUFF, EDITOR

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

ORGANIZATIONS FOR CLEAN GOVERNMENT

CONCERNING the Detroit meeting of the National Municipal League, J. H. McFarland, vice-president of that organization and president of the American Civic Association, has this to say:

"This recent convention seemed to me to prove particularly the sanity of the men who make up the National Municipal League and the organizations which work with it.

"Of the true patriotism of these men there can be no question, because they were willing and are yet willing to endeavor to see that the nation, in this time of great war emergency, is kept efficient and made more efficient.

"The interest at this recent convention was tense, close, and, if I may properly use the word, spiritual. The men and women who were there realized their responsibility more, I think, than many who have abandoned home responsibilities to take up the more spectacular features of the war to preserve democracy and freedom in the world.

"The recent convention was a complete answer, just as the convention of the American Civic Association was, to the worthwhileness of organizations which make for clean government and for greater efficiency in clean government."

"THE OBJECT of this organization shall be to bring together women interested in promoting the welfare of the city, to coördinate and render more effective the scattered social and civic activities in which they are engaged; to extend a knowledge of public affairs; to aid in improving civic conditions and assist in arousing an increased sense of social responsibility for the safeguarding of the home, the maintenance of good government, and the bettering of all the conditions surrounding that larger home of all—the city.—*Louisville Women's City Club.*"

ENFORCEMENT OF LAWS AGAINST VICE

In the face of an ever-increasing volume of prohibition and local option sentiment and of the action of the Church at her last General Convention and of a rapidly increasing number of diocesan conventions, the Pennsylvania Social Service Commission declared that its interest in temperance had not been confined to a mere legislative programme (although it is on record as endorsing the principle of local option and of ratifying the prohibition amendment). It has attempted to get at the facts as to the condition of the liquor traffic and the enforcement or non-enforcement of the liquor law. At its request a report of the situation in Philadelphia was made, which showed that in Philadelphia, as in other cities, one of the greatest evils is the non-enforcement of existing laws. It further brought to light some very pertinent facts. No agency in Philadelphia is at present engaged in seeing that the police are compelled to enforce the laws, and the laws regarding houses of ill fame, pool rooms, and the selling of liquor to minors and intoxicated people are not rigorously enforced—a conclusion which has been amply corroborated in a startling report made by the Fosdick Commission at Washington and which is now giving anxious concern to all who are interested in the welfare of Philadelphia and of the soldiers and sailors and other strangers within her gates.

HOW ONE SALOONKEEPER MET PROHIBITION

"Let us consider the future status of the saloons, their owners, and their employees," writes the Rev. S. H. Alling in *Temperance*. "What is to be done with the saloon?

What are the men going to do? Is there any way of helping them?" he asks; and then he replies by telling of a plan successfully worked out by a saloonkeeper in Seattle. He had the largest and most popular saloon in the city before the state went dry and it was for him to find some way of saving his business. He had his saloon made over into a large moving-picture theatre, procured the best of

pictures, sold soft drinks, allowed his patrons to smoke, and did all in his power to make his place attractive. The result was satisfactory. He is now making more money than ever before and he has the satisfaction of knowing that his business is no longer bringing about the ruin and degradation of any of his fellowmen.

This is a proposition which it seems to me could be worked out in every city. With the saloons closed there will be room for just this kind of a movie house.

MELODRAMA ON THE SCREEN

The Pennsylvania State Board of Censors of moving pictures reports that about 75 per cent. of the films presented to it for approval is melodrama, that is, based upon scenes and incidents having to do with some kind of crime.

"Practically, without exception, the serials, which arouse the wild enthusiasm of children, are crime pictures. For lurid, sensational, hair-raising incidents and adventures they are in all ways comparable, in film, to the dime novel in literature, and are demonstrably more harmful than the yellow-back ever was, because of the more vivid portrayal of the story in this medium, and the fact that the person who (whether of his extreme youth or his illiteracy) is protected from a book can understand a picture."

WOMEN IN MASCULINE OCCUPATIONS

Apropos of the employment of women on the street cars in Boston, the president of the Massachusetts Public Service Commission recently said:

"Not only the men themselves, but the sentiment of the community at large, would be against premature employment of women in any work of that character until the company not only has exhausted every reasonable effort to fill its labor demands with men, but until the matter has been done in a way, and in the public eye, and with the same openness that has characterized this conference during the past two days, and until the public knows and is satisfied that the company actually has made that effort. And if the time comes, as it could come, when it may become necessary to resort to the employment of women, it can be done with very much less public protest if everybody understands that the company has exhausted all the opportunities open to it for securing labor from other sources."

HOUSING

"Is a housing movement necessary in your city?" asks the National Association of Real Estate Boards, and then proceeds to answer it in this fashion:

"Yes—

"Because it must prepare to meet and control bad housing conditions, to protect your population.

"Because, if already large, you have hundreds of these evils and unrestrained congestion leads to overcrowding.

"Because good housing means good planning, and this increases the life of any building, and helps to stabilize rents.

"Because every prosperous and growing city is apt to neglect these evils; and, as land values increase, avarice and poverty conspire to multiply defective dwelling places."

NORTH CAROLINA through its department of public instruction is planning for a mid-summer drive against adult illiteracy. The plan is to organize a group of the most efficient teachers to hold twelve sessions of not less than one and one-half hours actual teaching each. Information about this interesting movement may be obtained directly from Miss Elizabeth Kelly, Department of Education, Raleigh.

AN INTERESTING and valuable report on the "Increased Employment of Women in Industry", incident to the substitution of female workers for male workers to meet the present labor scarcity, has been issued by the Merchants' Association of New York (Woolworth Building).



CORRESPONDENCE

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

THE PENSION FUND IN OPERATION

To the Editor of *The Living Church*:

ONE of our faithful missionaries in the diocese of Maine was recently called to his rest. In addition to the sorrow, shared by all who knew him, at losing this good and able man, there was solicitude for his family, there being several young children. It was the first time that I had had occasion to deal with the Church Pension Fund office since our participation in the efforts to raise the initial fund and set in motion the machinery for the assessments. I anticipated, not unnaturally, a good deal of correspondence and "red tape," especially since our deceased friend had passed the early part of his ministry outside the limits of the United States.

So I wrote to the secretary, Mr. Monell Sayre, setting forth the circumstances, and expressing my readiness to cooperate in any way necessary—filling out blanks or anything of that sort—in order that the pension might be forthcoming with the least possible delay. Also, at the suggestion of others, I ventured to write in similar vein to the Bishop of Massachusetts. But before the latter (from whom I afterwards received a courteous reply) could have received my note, I received from the secretary in New York, by return mail apparently, a letter giving the name and age of each child in the family under age, with the amount of allowance for each, and for the widow. A letter was also enclosed for the widow for me to address, giving the same business-like statement, together with fitting words of sympathy, and the information that she would receive the first monthly check for the pension on the first day of the following month.

I thought it worth while to mention these facts, as a matter of satisfaction to contributors to the fund, and as an encouragement to parochial officers charged with the payment of assessments. Such an instance shows that promptness, and real business efficiency, and kindly consideration, are features in the management of the great trust committed to the trustees of the Church Pension Fund.

And what a contrast, as regards the peace of mind and self-respect of the survivors of clergymen, to the state of things that formerly confronted us!

BENJAMIN BREWSTER.

The Bishop's House,
Portland, Maine, July 18, 1918.

"SEEING SEMINARIES FROM THE INSIDE"

To the Editor of *The Living Church*:

YOUR editorial of July 20th is a challenge to the seminaries and their friends, and at the same time has an element of unfairness in it. Such a collection of letters could be gotten from students in any one of our great universities, technical, and professional schools. The value of testimony of this kind depends upon the character and the mental temperament of the person testifying, his fitness to give testimony, and more than this, his competency to judge the case. In your letters we have no evidence that the writers are so competent, save the word of the bishop furnishing the letters. On this evidence we have the seminary professors condemned and the instruction of the seminaries declared to be "conventional, theoretical, and unpractical".

May I, who for a brief period saw the inside of the largest of our seminaries as a *locum tenens*, who for many years have been a teacher, and who have been in close touch with examining chaplains, say something of the seminaries, using as a basis the letters?

No one can deny that we are admitting many men into the priesthood who fail in one or more qualifications, nor that our canons need revision, nor also that many of the proposed revisions reek with faddism. This is all true, but *are the seminaries entirely to blame?* It is the fashion now to condemn these and the professors thereof. Bishops write to students therein, and these picked men, and on the letters from these, condemn the institutions. For the two years I acted as professor, no bishop or trustee ever attended a lecture or class of the institution; no bishop or trustee, as far as I know, ever talked with the professors about the course of studies. Yet these same men condemned professors and courses of study entirely on the testimony of some protégé. We all know this.

In the letters you give, the defects of the seminaries are mainly these three: 1. The instruction is theoretical, conventional,

and not practical; 2. The professors in the main are not inspirational teachers; 3. The instruction given is farcical, or defective along certain lines: "the course in homiletics is a farce," apologetics is a farce, "we receive no training in extemporaneous prayer," "we are not taught to pray nor to read the Bible." These are not very great defects, and to judge of their value it is first necessary to determine two things, the kind of men the seminaries have to instruct and the purpose for which the seminaries exist.

In the first place the men who come to the seminaries are, in a majority of cases, candidates for Holy Orders, men who, if the canons are obeyed, are communicants in good standing and of some age; men moreover who have been in close touch for at least three years with their parish priests and their bishops; men who, again if the canons have been observed, have a certain amount of intellectual training, theoretically equivalent to a college course. Is it not a bit astonishing to have the seminary charged with the ignorance of the Bible or the lack of power to pray, some of these men may have? The seminaries have a right to presuppose that all the men who come to them come with a realizing sense of their vocation. They have to take them as they are and train them in those things which by canons are required to be studied. The courses are prescribed by the general Church and the seminaries' success is tested by some ninety bishops and examining boards. Should the seminaries be held responsible in all cases of failure to satisfy the peculiar idiosyncrasies of all of these?

Every one who has attempted to lecture to or instruct in any way the ordinary junior class at any of the larger seminaries knows the pedagogical problem that is involved. These men come up from many dioceses as candidates, and behind this record no seminary dares to go. The preparation varies from the barest smattering of intellectual training to post-graduate work in some large college. Men have appeared in a class of ecclesiastical history who could not tell off-hand whether the Emperor Diocletian preceded or succeeded Nero. Ignorance, stupidity, laziness, and indifference, with conceit, appear side by side with knowledge, cleverness, earnestness, and great desire to learn. The greatest teacher ever known would have to ignore some of these men.

Then bishops are not prone to aid the seminaries in the matter of discipline. It is difficult to exercise any discipline in intellectual demands in any of our seminaries. If a student fails in any study, rarely is it considered by his bishop his fault. Most commonly he is removed from the seminary and his way to ordination made more smooth. The individual man is presumed to be right, the seminary professor presumably wrong. This in many cases without adequate knowledge of the professor.

The fault of our defective training, Mr. Editor, is not entirely in the seminaries. Parish priests, bishops, and examining chaplains, all have a share in it. Our canonical requirements are largely to blame for whatever defects the clergy have educationally. The business of the parish priest is to see that the *religion* of his postulant or candidate is sincere and above rebuke; surely it is the business of the parish so to train the postulant that he may know how to read the Bible and to pray, not that of the seminaries.

Then we do need on the part of the seminary students humility and the grace to take discipline. A very large number of the students are cocky and self-satisfied, and (may I say it?) when they are called upon to sit in judgment on their seminaries, this feeling is likely to be increased. No man can go to the seminary with the spirit of earnestness and humility and fail to learn much, but a man who comes up with pre-judgment, with his theology all fixed, with the cocksuredness of the callow youth, will receive no inspiration or anything else worth while.

Inspiration is a relative term. It depends upon two factors: the teacher and the taught. A small group of earnest students (really so) will bring out an inspiring talk when a crowd of dull, indifferent, and antagonistic men will be a wet blanket to the cleverest lecturer. It may be admitted that not all our seminary professors are great teachers; this is a truism, but the trouble is that we are trying to make all priests equal to all possible demands that any kind of a parish may make on them. Our canons are Procustean beds.

Dixi.

H. P. SCRATCHLEY.

WOMAN WORKERS NEEDED IN PORTO RICO

To the Editor of The Living Church:

IN a letter recently received from the Rev. Lefferd M. A. Haughwout, priest in charge of Holy Trinity Church, Ponce, Porto Rico, there is this paragraph to which I hope you will give the courtesy and prestige of your columns:

"I feel the time has come when I must loose something of my inherent diffidence in speaking of my wants, for the work in which I am so deeply interested and for which I am devoting important years of my life is at a standstill because I cannot secure a satisfactory woman worker. There is no one to teach in the Sunday school. . . . There is no one for the little children. . . . Since Easter we have had no music for church or Sunday school for lack of an organist.

"In fact the work is going back, and all that I have accomplished so far will be lost unless a competent helper is sent at once. It is absolutely essential that she be able to take charge of the music.

"I simply must have some one even if it is necessary to put a full page advertisement in the *Spirit of Missions*. Nor shall I be happy if it takes another winter to get some one. She must be on the ground not later than November 1st, and I want the very best there is—not a mere filler-in.

"The war has put new conceptions of efficiency into all of us and we cannot be as tolerant of things as formerly. I don't believe our Missionary 'Administration' wants us to be. Won't you please do what you can to help?"

Very faithfully yours,

New York, July 19th.

ARTHUR R. GRAY,
Secretary for Latin America.

DAILY PRAYERS FOR THE CROPS

To the Editor of The Living Church:

IHAVE just read the appeal of Mr. E. Canfield, Farmer, for daily prayers for the crops, and cannot help wondering what sort of a parish Saugatuck must be. It may be that what he says of Rogation Days is true in his own parish, but to suggest that "no clergyman ever voices a prayer for the crops except on those days" cannot be allowed to go unchallenged.

In hundreds of churches there are daily services, when among other prayers that arise, is that of our Blessed Lord Himself: "Give us this day our daily bread," a petition which certainly cannot mean less than for Divine protection of that from which we get our bread, the crops. Again, in the Communion office we pray at least every Sunday to be preserved in body and soul, which would certainly include the thought of the harvests necessary for our bodily sustenance. The Prayer Book bids us say the Litany on Sundays, Wednesdays, and Fridays, and this, I believe, every conscientious priest does. There again we pray, first, "From lightning and tempest; from plague, pestilence, and famine . . . Good Lord deliver us," and later, "That it may please Thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them."

I contend that the Church, as a whole, does offer daily prayers for the crops, and while I am here there will always (D. V.) be prayers for them on Litany and Holy days in St. Jude's Church, Tiskilwa, Ill.

Tiskilwa, Ill.

JAMES H. DEW-BRITAIN, Priest.

TO SUM UP ALL in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is shut up in the visible body, and Christians are known indeed to be in the world, but their religion remains invisible. The flesh hates the soul and wars against it, though itself suffering no injury, because it is prevented from enjoying its pleasures; the world also hates the Christians though in no wise injured, because they are opposed to its pleasures. The soul loves the flesh that hates it, and loves also the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet it holds that very body together; and Christians are confined in the world as in a prison, and yet it is they who hold the world together. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.—*Epistle to Diognetus*.

FIVE MONTHS IN SANTO DOMINGO

ON January 17th our first missionaries to the Dominican Republic, the Rev. and Mrs. William Wyllie, arrived in the city of Santo Domingo. On the 19th of June Mrs. Wyllie writes of their first five months:

"Our initiation into this one hundred years or more behind the time country was an experience not soon to be forgotten. Everywhere was a sea of black faces, and the jabbering of Spanish at a terrible rate to one not comprehending it was bewildering. The primitive country and manners of the natives seemed so unreal; one felt by rubbing the eyes one might waken from a dream. The stern reality of things confronts one everywhere. The nakedness and ignorance of many of the natives, and especially of the country folk, are astonishing. One almost forgets the beauty of land and sea coast, mountains and valley, through the great crying need of missions and schools. Truly a great opportunity for the Church is near at hand, and a country ready and eager for instruction.

"Looking around there seemed so much to do, that effort seemed impossible. There is no Protestant church building in the city. However, Mr. Wyllie found a number of Americans and English-speaking whites, and since our first Sunday we have held regular services at seven and ten A. M., with an attendance of from ten to forty persons.

"A guild called the Epiphany Guild has been organized, and has about twenty-five members. Besides sewing and taking orders for home-made things, \$175 has been raised by private subscription, and with this a piano for church services has been ordered from the States. On July 1st a gift shop will be opened whose proceeds are to be kept for a church building fund. A Junior Auxiliary has been formed. It has eight members, and during Lent they prepared to give 'The Children's Crusade'. There were twenty-four children taking part in this, and it was given in Easter week, as an outdoor pageant. It was a great success and netted us twenty-one dollars, the first gift to the Board of Missions from our children.

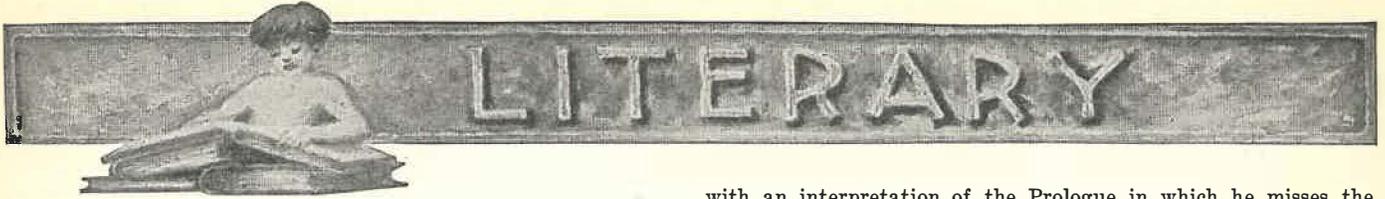
"There is a small branch of the Woman's Auxiliary—only five members, but as time goes on interest and membership may increase. Mr. Wyllie has conducted a study class on Missions. Mrs. Colmore has been asked to send fifty United Thank Offering boxes, in the hope that they may soon be in all the homes of the congregation. A missionary quilt is being planned, and perhaps it can be exhibited in Detroit next year, as also some of the native articles. The Juniors are already collecting photographs of the Island for an album, which would be interesting, too. Besides the Auxiliary there is also a probationary class of the Daughters of the King. The Red Cross drive given here recently kept many of the workers busy in other than Church circles, but now that is over, we are getting back to steady work.

"Miss McCullough was with us for three months, teaching, and we realize more than ever the urgent need of two teachers for fall work. There were twenty-one pupils in the Church, and we have the promise of at least six more for September, if the Board of Missions can supply the teachers. Mr. Wyllie has already purchased twenty-five desks, and many other things will be needed for equipment.

"Then there are the colored people. They need a teacher speaking Spanish, who could instruct in English. An industrial school would be a wonderful thing here. But, alas! Why go on wishing for, I suppose, more than we can expect in many years to come! Both Mr. Wyllie and I are working very hard and in many ways we see wonderful results, but we must have financial help from the Board of Missions to do the really great things so much needed.

"At San Isidro there is a flourishing little colored mission at which Mr. Wyllie has regular services twice a month. Later I hope to make a trip there to organize the women for work. On Sunday, June 23rd, Mr. Wyllie will consecrate the Protestant cemetery there, and he has made arrangements to bury the dead in future in a decent Christian manner. He is constantly searching out new missions and looking up Church people, many of whom have not received the Holy Communion for from ten to fifteen years!

"The urgency of this new work is apparent, for no less than four evangelists are touring the country since we came. We are first on the field, and we should try to keep first."



THEOLOGY

A Guide to the Study of the Christian Religion. Edited by Gerald Birney Smith. Published by the University of Chicago Press. Price \$3.00 net.

This is an introduction to the study of theology, intended to be a "guide to the study of the Christian religion for Protestants". Its aim is to aid students to understand the meaning of the various aspects of education for the Christian ministry. The authors are men of repute. With three exceptions they are professors in the University of Chicago. Each of them writes upon one of the following subjects which make up the book: 1. The Preparation in College for the Study of Theology, by President Faunce. 2. The Historical Study of Religion, by Professor Shailer Matthews. 3. The Study of the Old Testament and the Religion of Israel, by Professor Smith. 4. The Study of the New Testament, by Professor Burton. 5. The Study of Early Christianity, by Professor Case. 6. The Development and Meaning of the Catholic Church, by Professor Christie of Meadville Theological Seminary. 7. The Protestant Reformation, by Professor Cross of Rochester Theological Seminary. 8. The Development of Modern Christianity, by Professor Gates. 9. Systematic Theology and Christian Ethics, by Professor Smith. 10. Practical Theology, by Professor Soares. 11. Christianity and Social Problems, by the late Professor Henderson. 12. The Contribution of Critical Scholarship to Ministerial Efficiency.

The method of the treatment is a series of brief paragraphs on the successive sections of each chapter, followed by a brief bibliography. The standpoint of the book is the critical standpoint of modern German-taught theology. The list of books fairly bristles with German names and titles. The section that deals with the Doctrine of God has no mention of the Trinity save as a third century belief due to the presuppositions and religious ideas that prevailed at that time. Our Lord is in no sense the Incarnate Son. And so one might go on for page after page and show that the position of the writers is not that of the Christian Creeds. But why take time for this? Similarly, in the field of New Testament criticism we are put at the advanced critical standpoint that not only makes the fourth Gospel not by St. John but regards St. Mark as the recasting of the Petrine traditions and goes to the length of treating as Pauline only I Thessalonians, Galatians, I and II Corinthians, Romans, Philippians, and Philemon; and of these the author tells us that Romans, II Corinthians, and Philippians are composite.

It is evident, therefore, that those who want to have a treatise that gives a summary of the most liberal theology of modern Protestantism, with the bibliography, will find here a useful compendium; but, on the other hand, one whose time is valuable and does not care to waste it in reading such guesses, nor accepting the present-day adaptations of a "made-in-Germany theology", and now shown in its true worth by its makers, will not spend any time in this Guide, but will prefer to follow where the Church has shown the way to Catholic Faith and life.

C. S. LEWIS.

The Short Course Series. Edited by the Rev. John Adams, D.D. Published by Charles Scribner's Sons, New York, at 75 cts. per volume. *Belief and Life.* Studies in the Thought of the Fourth Gospel. By W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford. *The Expository Value of the Revised Version.* By George Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. *The Prophecy of Micah.* By Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, and Examining Chaplain to the Lord Bishop of Liverpool.

These volumes are of a number that have appeared as a series that aims to put into simple, practical English the main ideas of the various books or doctrines of the Bible and apply them to modern times. They are interestingly written, clear, and definite. The writers are men who speak with the force of scholarship behind them and the love for men within them. Each volume is made up of eight lectures centering around not so much a section of the text as the thought the text reveals. In *Belief and Life* Dr. Selbie writes from the standpoint of one who thinks that St. John's Gospel is the witness of the apostle through a disciple, and that so the book is two removes from the Master who speaks through it. "Though the words are often those of the beloved disciple the ideas are as often those of the Master." Beginning

with an interpretation of the Prologue in which he misses the Catholic interpretation of the Incarnation because he thinks of our Lord as One who "takes to Himself human form—a life, a mind, a person like ours, perfect in the sense of being perfectly human, not of an inhuman or monstrous kind", he passes at once to the latter part of the Gospel under such titles as Knowledge and Action, The Shepherd of the Sheep, The Way, The Truth, The Life, Dying to Live, and The Life Beyond. No one can read these clear expositions of these essential lessons of this Gospel without getting some suggestions, both practical and devotional, that the indefiniteness of the doctrinal position, or its insufficiency, does not seriously mar.

Dr. Tait's interpretation of Micah is mighty interesting. His starting point is that Revelation was and is a necessity upon the Being of God. He must reveal Himself. And His agent of revelation is the prophet, who is, as he says, "the messenger of God to the Church, not the messenger of the Church to her members. True, he was a member of the Church, and it was through his fellowship in her life that he was prepared for the reception of that revelation, but that fact gave to the Church no part or lot in the original mediating of the particular revelation. Again, the Church was in existence before the prophet was born; and after the delivery of his message and its committal to writing the Church acted as the witness and keeper of the prophecy; yet this did not constitute the Church the author of the message. It was the word of God that was thus written and preserved. The Church was the recipient, witness, and keeper of it, but not the originator. The teaching, as expounded, centers about such truths as Judgment, Sin, Responsibility, The Faithfulness of God, The Divine Method, The Divine Pleading, and The Response of the Child of God. This latter we are shown as Conviction and Confession, and Faith and Hope, and the prophet ends with praise that springs from a sense of God's love.

Dr. Milligan's book on the Revised Version is in a sense the beginning of the series. It is not cast quite in the same form as the others, giving material for a few short addresses rather than the material worked out. It is in three parts. First he gives us a short sketch of the English versions prior to the Revised. Then he turns his attention to the Practical Use of the Revised Version from the two standpoints of its removal of difficulties and its making the references to customs and to other parts of the sacred text more clear. Finally, it deals with the doctrinal significance of the Revised Version, in which he shows us that while there are many changes that have doctrinal bearing they do not make against the truth but the misconceptions of the truth, and bring out more clearly than any other version the real doctrinal bearing of the sacred writings. It is an interesting and well-written volume from the hand of a master. It will confirm those who admire the Revised Version, and perhaps convert some who do not.

C. S. L.

The Conception of the Church. By J. G. Simpson, D.D., Canon of St. Paul's Cathedral. Longmans, Green & Co., London and New York. Price, paper bound, 35 cts.

This is one of the Liverpool Diocesan Board of Divinity Publications. Dr. Simpson deals with his subject from three points of view: The Church in the New Testament, The Authority of the Christian Ministry, and The World's Need of a Catholic Church. The central idea is that fellowship with Christ is the heart of the Church and of the Ministry, and explains the need of the Church in the world. The book will repay careful, thoughtful reading. It will put a standpoint before us that will be new to many, that will not fall in with our accustomed Church views, but is one that we need to recall; though it is only one side of the many-faced problems that center about the Church and the Ministry.

This little pamphlet of about seventy pages raises a question that is quite beside the point of the book itself. Why cannot our American clergy do such things as this? Are we too busy over practical problems, so pressed with "serving tables", that the "Word of God" does not appeal to us? Or is it that there would be no sale for such papers, and so none to publish them? Are we so unlearned that we must turn to England for our theological and inspirational writings in the Church? And is it not time that a new day in this respect should dawn? Books galore, but not written by our own men, or by our own countrymen if our own Churchmen? What will be the effect, what is the effect, of this in dealing with American religious problems?

C. S. LEWIS.

LAST POEMS OF IDA AHLBORN WEEKS

By LEROY TITUS WEEKS

READERS of THE LIVING CHURCH have had the privilege of reading for many months poems from the pen of the late Ida Ahlborn Weeks, who departed this life some years ago. The closing days were the most beautiful part of her beautiful life, and I think it worth while to give those who have learned to appreciate her gift the privilege of a glimpse at these final days.

When an exploratory operation in St. Luke's Hospital, Chicago, revealed an incurable malignant tumor, I myself had to break to her the sad verdict, "Three months to live." Here is her reply to it:



IDA AHLBORN WEEKS

"Three months to live? So short a time for me? Had you said three days I still had gone my ways Serene and free.

"Your piercing surgeon's eye Sees but what passes by; Your surgeon's hand can feel What forces harm and heal; But, past your surgeon's ken— The eternal souls of men."

Immediately following that is this, written from the hospital on the shores of Lake Michigan:

"IN ST. LUKE'S HOSPITAL

"A mist hangs over the Lake, And the dancing waves are hid: But I know the whitecaps leap Gay under that murky lid,

"And I know that seagulls fly, Skimming the water's crest; And under my cloud, believe, Life moves for my gain and rest."

This great woman, endowed with "the love of love", was also endowed with an abysmal capacity for pain. But here came a vital change. From here on there is no further sign of being touched with the common interests of life. From here on she is somewhat such a being as Browning pictures Lazarus as being, in *The Strange Medical Experience of Karshish*; not, however, in a sort of trance as he was, but not to be approached by any of the troubles of life. From here on she is a happy child, approaching the fatal hour, as she might dally along the paths of a flower-garden; dallying as she might dally along a path that led to some fair bower. Note in this next how utterly her eye is turned from earth:

"I'm going home! I've tarried on the alien plain so long, That in my throat had almost died the song— I'm going home!

"I'm going home! Where snowy peaks salute the summer sky, And call to life again the submerged I— I'm going home!

"I'm going home! I touch again the great ancestral heights, And lo! my dark blooms into countless lights— I'm going home!"

Then follows the fourth of the seven poems written in St. Luke's:

"THE CITY IN THE CLOUDS

"To a city in the clouds I am going— Wondrous fair! This is but a highway Leading there.

"Stay me not, I hasten, For I see Spires and lights and turrets Waiting me."

In this fifth poem we trace a new note: the quiet settling down, like a thrush in her nest at night, of the soul, on the basilar sills of faith, and the realization of perfect peace:

"How glad I am the old proud life is done! No longer do I need to seem to know; Released, at last, from seeming and from show, How evenly I see my moments run, And packed with true achievement every one.

"No vagrant longing for the stately years Disturbs my peaceful hours. I have no place That asks of me a certain form and grace; Reduced to nothingness, I lose my fears, And turn to action all my fount of tears."

This next poem, her very last, was written in the sanitarium shortly before her death. We see here that death is the liberator—the turnkey who has come to loose the soul from its prison.

"FREE

"I hear the turnkey at the door; The iron bolts he draws, And I, the prey of courts and laws, Shall see the violets bloom once more.

"And you beside—oh! rapturous day! And the thrushes flooding the wood With the songs we understood, When love swept all our doubts away."

In this very last stanza she ever wrote she twines me in. When so far gone that she would make no sign of reply to any question of the nurse or the attending physician, if I spoke to her she always gave sign of wishing to reply. And in the little bag in which she kept writing materials at her bed's head, we found, scrawled in pencil, running unevenly across the page in a large hand, like the first letters made by a child, because the palsy of death had smitten the hand, this: "In the higher walks of life, we have ever been one. With everlasting love. IDA."

THERE IS NO DEATH

There is no death: for us, as for our Lord, Death severs soul and body for a time: Yet, when He wills, death yields its treasured hoard, And hastens to fulfil God's great design.

There is no death: death cannot touch the soul; The body sleeps, the soul is borne away, By angel hands, unto the Land of Light, In joy to wait the Resurrection Day.

There is no death: the dust returns to dust, Until the day God garners it once more: The flesh itself He holds in sacred trust, And, incorruptive, will again restore.

There is no death: the soul in Paradise, In conscious life and glory shall expand; For Christ, who bought it at such awful price, Shall nourish it in that most Blessed Land.

There is no death: our loved ones are not dead, With God, and Jesus, and the Saints they live, Hunger, and thirst, and pain they no more dread, They rest in peace unbroken Christ doth give.

There is no death: we soon shall meet again The sacred treasures of our home and heart: Meantime, in loving toil for God and men, Each waits the call that bids the soul depart.

There is no death: soon God will call us Home, "Not without us can they be perfect made"; We soon shall welcome those we lost awhile, And be, with them, in robes of white arrayed.

There is no death: no words can tell the joy Of the reunion of the Saints in Light: Pure rapture they shall know without alloy, In that dear Land which knows not any night.

There is no death: calmly we wait God's call, Assured that we shall conquer in the strife: That He, who saved us, will not let us fall But bring us safely to Eternal Life.

THOMAS W. C. CHEESEMAN.

ANY HONEST task is capable of being so largely conceived that he who enters into it may see, stretching before him, the promise of things to do and be, that will stir his enthusiasm and satisfy his best desires.—*Phillips Brooks*.

To do one's best work and to be one's best self involves the quiet but final acceptance of such tools as have been put into one's hands and such materials as lie about one. To be happy and useful and to contribute to the joy of life one must take up the work at hand and do it as best he may, without envy, jealousy, or strife.—*The Outlook*.

Church Kalendar



July 28—Ninth Sunday after Trinity.
 " 31—Wednesday.
 Aug. 1—Thursday.
 " 4—Tenth Sunday after Trinity.
 " 6—Tuesday. Transfiguration.
 " 11—Eleventh Sunday after Trinity.
 " 18—Twelfth Sunday after Trinity.
 " 24—Saturday. St. Bartholomew.
 " 25—Thirteenth Sunday after Trinity.
 " 31—Saturday.

CALENDAR OF COMING EVENTS

Aug. 14-21—Annual Convention Brotherhood of St. Andrew, Northfield, Mass.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

CHINA ANKING

Dr. H. B. Taylor.

HANKOW

Deaconess Edith Hart.
 Miss Helen Littell (address direct: 147 Park avenue, Yonkers, N. Y.).

SHANGHAI

Rev. T. M. Tong.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to JOHN W. WOOD, 281 Fourth avenue, New York.

Personal Mention

THE REV. CLYDE B. BLAKESLEE is temporarily in charge of St. John's Church, Springfield, Ill.

THE REV. R. EVERETT CARR has entered up on his duties as vicar of St. James' Church, South Bend, Ind. He succeeds the Rev. H. R. White, who was recently appointed chaplain of the 332nd Machine Gun Battalion.

THE address of the Rev. LOUIS H. EWALD is changed from Frederick, Md., to Gethsemane Cathedral, Fargo, N. D.

THE REV. E. STERLING GUNN, rector of Immanuel Church, Winona, Miss., is supplying, during the absence of the rector at St. Luke's Church, Atlanta, Ga., and his address for July and August will be 412 Courtland Avenue, Atlanta, Ga. Mr. Gunn is also rendering voluntary service at Camp Gordon.

THE Ven. EDWARD J. HAUGHTON, rector of St. Paul's Church, Springfield, Ill., is spending two or three weeks in Toronto, Canada.

THE REV. CHARLES L. NEWBOLD, rector of Christ Church, Manhasset, L. I., for more than thirty-five years, has resigned and will become rector emeritus November 1st.

THE REV. G. MONROE ROYCE has resigned as rector of St. Thomas' Church, New Windsor, N. Y., and will retire from the active ministry. He may be addressed at New Windsor from May to November of each year, and will be glad to be of assistance to any of the clergy who may require help at any time.

THE REV. HOWARD M. STUCKERT has accepted the rectorship of the Church of the Holy Comforter, Haverford avenue and Forty-eighth Street, Philadelphia, Pa., and will enter upon his new duties Sunday, September 1st.

THE address of the Rev. R. K. YERKES has been changed from 3437 Woodland Avenue, Philadelphia, Pa., to Box 247, Merion, Pa., to which all communications should be sent after July 29, 1918.

In War Service

THE REV. WESLEY W. BARNES, rector of St. Mary's Church, Nebraska City, Neb., has been accepted by the Y. M. C. A. for overseas appointment and will report for duty in France within the next two or three weeks.

THE REV. J. KNOX BODEL of Hilo, Hawaii, T. H., has entered the federal service as chap-

lain of the Second Hawaiian Infantry and is now stationed at Schofield Barracks, Oahu, T. H., where he may be addressed.

THE REV. E. E. COBBS, rector of Christ Church, Nashville, Tenn., will spend July and August at Fort Oglethorpe assisting in the chaplain's work there under the supervision of the War Commission.

THE REV. A. H. MARSH of St. Paul's Church, Omaha, Neb., has received his commission as chaplain first lieutenant and has left for an Atlantic port. He expects to proceed at once to France.

THE REV. A. R. PARKER of St. John's Church, Fall River, Mass., has been appointed a chaplain of the Naval Radio School at Cambridge.

THE REV. J. MERVIN PETTIT, rector of Christ Church, El Reno, Okla., has been granted a leave of absence and is serving as civilian chaplain in the School of Fire at Fort Sill, Okla. He also has charge of the services of the church at the "Old Post" Chapel.

THE REV. JOHN ALBERT WILLIAMS, vicar of the Church of St. Philip the Deacon (colored), Omaha, Neb., has just received official appointment to the Committee of One Hundred. This committee is a branch of the Committee of Public Information of the War Department, its chief work being to present the war claims of the government before the colored population of the United States. The Rev. John Albert Williams is one of half a dozen priests of the Church who have been chosen for this important work among the 12,000,000 colored people of the nation. His territory will include the state of Nebraska.

THE REV. ARTHUR G. WILSON, late of St. Barnabas' Church, Havana, Ill., who left early in June for Peoria to attend the technical training school, was recently transferred to Columbia, S. C. He was one of a hundred who took the examinations for officers' training camp out of which fifty passed. He was the only one that passed a perfect grade. His address is Camp Jackson, Columbia, S. C.

Summer Addresses

THE summer address of the Ven. BENJAMIN FISH THOMPSON, rector of Christ Church, Dover, Del., and Archdeacon of Delaware, will be Cooperstown, N. Y., until September 1st.

DEGREES CONFERRED

KING'S COLLEGE, Windsor, N. S.—D.D., in course, upon the Rev. ROBERT F. LAU, rector of St. John's Church, Bayonne, N. J. D.C.L. (Lon.) upon the Rev. WM. T. MANNING, D.D., rector of Trinity Church, New York. Dr. Lau's thesis was a study of the life of the Jewish colony in Assuan from about 600 B.C. to 400 B.C., his sources being Aramic manuscripts discovered between 1904 and 1914.

ORDINATIONS

PRIESTS

NEW YORK.—July 16th, in the Chapel of St. James, Cathedral of St. John the Divine, New York, the Rt. Rev. Dr. Burch, Suffragan Bishop of New York, advanced to the priesthood the Rev. LEONARD TWINEM, presented by the Rev. E. Briggs Nash; the Rev. LEIGHTON WILLIAMS, D.D., presented by the Ven. W. H. Pott, Ph.D.; the Rev. GUSTAVE JENARO D'ANCHISE, presented by the Rev. C. P. Tinker, D.D. Archdeacon Pott preached the sermon and united with the other presenters in the laying on of hands.

CAUTION

GUERRARD.—Caution is suggested in connection with A. M. GUERRARD, who purports to be engaged in newspaper work and who was in Montgomery, Ala., late in June. Information from the Rev. FRANCIS J. H. COFFIN, rector of Church of the Ascension, Montgomery, Ala.

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. Copy should be plainly written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

MARRIED

MUNDAY-BARNARD.—On July 9th, at the Church of the Ascension, Denver, Colo., the Rev. WILFRED ALBAN MUNDAY (now sergeant, Medical Department, U. S. Army), of Fort Logan, Colo., to ADA ELIZABETH BARNARD of Denver.

DIED

CAMBLOS.—Entered into life eternal on July 10th, PIERRE CAMBLOS, aged 64 years. Funeral services at St. James' Church, Marietta, Ga. Interment at St. Thomas', White Marsh, Philadelphia, Pa.

CHANDLER.—July 14, 1918, at 1091 Franklin street, Portland, Ore., CORDELIA B. CHANDLER, widow of the late Charles E. Chandler and mother of Mrs. Alice C. Clarke, Mrs. Emily Dyer, Mrs. C. N. Huggins, and Mr. Harrison B. Chandler, aged 80 years.

DAVIS.—Passed from this life to life eternal, at the home of her daughter, Mrs. Frank B. Lippitt, Atlanta, Ga., MARY BOYKIN, widow of the Rev. Thomas F. Davis, in her eighty-sixth year. Interment at Camden, S. C.

FERRIS.—CHARLOTTE STOWELL FERRIS, daughter of Ratio L. Stowell, an early resident of Vergennes, Vt., and widow of Tiras Hall Ferris, who died in Albany, N. Y., in 1897. She was born in Vergennes, Vt., August 3, 1830, and died in Burlington, Vt., June 30, 1918, and was buried on July 2. She is survived by a sister, Mrs. Ellen Stowell Weed; a brother, Capt. Henry Stowell; three nephews, William Van Ness Stowell, Walter Anson Weed, and Harry Stowell Weed, and a niece, Mrs. Julia Weed Stowell Carroll of Troy, N. Y.

MILLER.—Entered into rest, July 7th, at Brooklyn, N. Y., VIE MILLER, widow of the Hon. A. H. Miller, in her eighty-seventh year. Funeral services were held at St. John's Church, Spencer, N. Y., on July 10th, conducted by her sometime rector, the Rev. G. Wharton McMullin, assisted by the present priest in charge. Interment was in Spencer cemetery.

SHIM YIN CHIN.—After a week's illness, followed by a stroke of apoplexy, the Rev. SHIM YIN CHIN, missionary priest in charge of St. John's Chinese Mission, Kula, Island of Maui, T. H., passed to his rest on June 27th, at the age of 50. He is survived by his wife and four children. Funeral services, in Chinese, were conducted by Canon Kong Yin Tet at St. Andrew's Cathedral on June 30th. Interment was at Makiki cemetery, Honolulu.

WOODFORD.—At her home, 47 Elm Street, Morristown, N. J., on July 7th, CORNELIA H. WOODFORD, widow of George Augustus Woodford. The funeral was held from the residence on July 9th, burial private.

WANTED

POSITIONS OFFERED—CLERICAL

CLERICAL SUPPLY WANTED for a year or more; rector leaving for overseas; single man preferred. Salary \$1,200 and room. Address Rev. A. G. WILSON, Bellows Falls, Vt.

CURATE, Catholic, wanted for large parish in Middle West. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST OF EXPERIENCE desires parish or missions, East preferred. Best references. Address HOLLAND, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IS AVAILABLE FOR temporary or permanent work in the East. Address Ocum, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, best testimonials, desires work. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

MALE TEACHERS FOR CHURCH boarding school for boys, in the East. Work to begin September; man needed for mathematics and science; also man for English and French. Must be athletic, and sympathetic Catholic Churchman. Can use men in Orders. Send full particulars in first letter. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, Mus. Bac. and University degrees, desires position. References to the bishop, rector, wardens of present charge. Falling off of income renders change imperative. Address HARMONY, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Experienced with large choirs, boys and adults. Exceptional testimonials. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

PROMINENT WESTERN ORGANIST-choirmaster seeks position, California or nearby. Highest references. Address DIAPASON, care LIVING CHURCH, Milwaukee, Wis.

BY QUALIFIED MUSICIAN, position as organist or choir mistress in church in or near New York. Address MUSICIAN, care THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER open for engagement. Best of references. Address S. P., Room 405, News Building, Greenville, S. C.

PARISH AND CHURCH

AUSTIN ORGANS.—Over sixty-four manuals and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACKRILLE, 3615 Wisconsin avenue, Washington, D. C.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW HAMPSHIRE

SUNSET INN, JEFFERSON, N. H., delightfully located in the White Mountains. Near golf links. Pure spring water. Fine shade trees. House newly furnished. Good home table. For particulars address Mrs. A. W. REYNOLDS.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof-garden. Terms \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

RETIRED NEW YORK PHYSICIAN, living alone, offers country board to one or two men who would appreciate quiet comfortable home, with modern conveniences, amid refined and beautiful surroundings in the foothills of the Catskills. Address THE FARM, Palenville, Greene Co., New York.

LITERARY

HOLY CROSS TRACTS.—"Fearless Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, N. Y.

MAGAZINES

NEEDLECRAFT, 12 months for 35 cents. Stamps. Address JAMES SENIOR, Lamar, Missouri.

RETREATS

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 16th, and ending on Friday evening, September 20th. The conductor of the retreat will be Father Officer, O.H.C. We shall be glad to hear from those who hope to come. A postal card to the GUEST MASTER will be sufficient.

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 HOUSE OF THE HOLY NATIVITY

at Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, P. O. Box 679, Bay Shore, L. I.

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. 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 84, Bible House, New York City.

INFORMATION AND PURCHASING BUREAU

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

MEMORIALS

EDWIN WICKENS

(The following minute of appreciation was authorized by the clergy of the diocese of Dallas assembled for the burial of the Rev. Edwin Wickens, July 6th):

The passing hence of the soul of the Rev. EDWIN WICKENS on July 4th at the age of 79 years removes from the Church Militant a priest whose long life was rich in abundant labors for the spread of Christ's Kingdom among men and for the planting of the Church in the waste places and sparsely settled communities of the commonwealth of Texas. We devoutly thank the Divine Head of the Church for the indefatigable and ever-willing journeyings, ministries, and sacrifices of His faithful friend and servant in this pioneer missionary work. For thirty-ewo years identified with this diocese, Mr. Wickens was associated with our venerable diocesan almost from the beginning of his episcopate and shared with him in the joys and discouragements of a progressive and constructive work. Honored by the diocese in its councils, and for many ears its senior presbyter, Mr. Wickert served with fidelity on the Standing Committee, of which he was for some years the president, and as such the presiding officer of the council which elected Bishop Garrett our diocesan head. He represented the diocese as a clerical deputy in the General Conventions of 1889, 1895, 1898, 1901, 1904, 1907. He had also served as an examining chaplain and as diocesan registrar and historiographer.

"Eternal rest grant unto him, O Lord: And let perpetual light shine upon him."

(The Rt. Rev.) ALEXANDER C. GARRETT, D.D., LL.D.,
(The Rt. Rev.) HARRY T. MOORE, D.D.,
(The Rev.) F. T. DATSON,
(The Rev.) E. H. ECKEL.

CLEMENT LIDDON STOTT

In ever grateful and loving memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., whom God called to the Higher Life on July 26, 1910.

THE LIVING CHURCH

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

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

BROOKLYN:
Church of the Ascension, Kent St., Greenpoint.

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

ROCHESTER:
Scrantom Wetmore & Co.

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

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

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

PHILADELPHIA :

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

BALTIMORE :

Lycett, 317 North Charles St.

WASHINGTON :

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

STAUNTON, VA. :

Beverly Book Co.

LOUISVILLE :

Grace Church.

CHICAGO :

THE LIVING CHURCH, branch office, 19 S. La Salle St.
 The Cathedral, 117 Peoria St.
 Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
 A. C. McClurg & Co., 222 S. Wabash Ave.
 Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA :

Grace Church.

MILWAUKEE :

The Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON :

St. David's Church.

LONDON, ENGLAND :

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Morehouse Publishing 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 Morehouse Publishing Co., Milwaukee, Wis.]

E. P. Dutton & Co. New York.

The Cloud. By Sartell Prentice.

George H. Doran Co. New York.

The Heart of a Soldier. By Laughlan Maclean Watt, Chaplain to the Forces, Gordon Highlanders and Black Watch. Author of *In the Land of War, The Soldier's Friend*, etc. \$1.35 net.

C. P. Keith. 308 Walnut St., Philadelphia, Pa.

Chronicles of Pennsylvania from the English Revolution to the Peace of Aix-la-Chapelle, 1688-1748. By Charles P. Keith, Author of *The Provincial Councillors of Pennsylvania, 1749-1776*, and *The Ancestry of Benjamin Harrison*. In two volumes. \$5.00 per copy, postpaid.

Fleming H. Revell Co. New York.

Will the Christ Return? Addresses on the Second Coming of Our Lord. By J. Stuart Holden, M.A., D.D., Author of *The Confidence of Faith, The Life of Fuller Purpose*, etc. 50 cts. net.

The Second Line of Defense. A Plea for the Men and Women of To-morrow. By Margaret Slattery. \$1.00 net.

PAMPHLETS

Serbian Relief Committee of America. 70 Fifth Ave., New York.

The Serbian and His Country. By Allan Murray Gale. Introduction by The Serbian Relief Committee of America. 10 cts. net.

University of Wisconsin. Madison, Wis.

Some Aspects of Feeble-Mindedness in Wisconsin. By John L. Gillin, University of Wisconsin. Serial No. 940, General Series No. 727. 10 cts.

Comparative Salaries of City Officials in Wisconsin. Serial No. 943, General Series No. 729. 10 cts.

The Manual Arts as Vocations. Serial No. 944, General Series No. 730. 10 cts.

General Information. Serial No. 945, General Series No. 731.

BASTILE DAY IN NEW YORK

Bishop McCormick Preaches at Old Trinity—Frequent Confirmations of Soldiers at the Cathedral

New York Office of The Living Church }
 11 West 45th Street }
 New York, July 22, 1918 }

HERE were several Church commemorations of Bastile Day in New York. At the Cathedral several hundred men in training for Y. M. C. A. work had special seats. Archdeacon Pott was the preacher, while the Dean also preached to a large congregation in the evening.

Trinity Church was crowded at the morning service, when Bishop McCormick preached. In part he said:

"A hundred and twenty-nine years ago, when Louis XVI. was told of the people's rising by one of his ministers, he said that it was a revolt. The minister corrected him and said that it was a revolution. We can be charitable and believe that some percentage of the misunderstanding which possessed Louis XVI. exists in the mind of our enemies to-day. They do not fully realize that this is a war of the world, a great conflict between the forces of civilization and those of barbarism, between materialism and idealism, between autocracy and democracy. So Germany has failed to understand what the coming of America into the war means. History in its perspective will open her mind and set her right.

"The spirit of France is embodied in Premier Clemenceau, a man of indomitable courage, of the most marvelous initiative and tenacity of purpose, taking upon himself the burden of the war. Every time in recent months when Clemenceau has been attacked in the Chamber of Deputies or elsewhere he has come back with the answer: 'I make war.' This answer expresses the grim and splendid determination of France. They are making war. Everything is being subordinated to that one purpose.

"France would be unwilling to have it known that she thought France alone in sacrifice. She does not think so. She realizes the splendid sacrifice of the other

nations. In Paris the other day I saw Italian soldiers. The Austrians had just been defeated on the Piave. How erect the sons of Italy stood! Italy was herself again. And the English. I was asked to preach in the English church in Paris on the Sunday nearest to St. George's Day. On St. George's Day the British bottled up the U-boat ports. The signals passed between certain boats on the way to Ostend were the conventional ones of 'For God, for England, and St. George,' but from the *Vindictive* came the added sentiment, 'For a damned good twist of the dragon's tail!'

Of the American troops he said: "There is no possible discounting the fact of what the Americans have accomplished. The capture of Cantigny, the first action carried out entirely by Americans, gained the highest praise of French officers. It was perfectly planned, and executed artistically, according to the prescribed rules of war. The French were highly pleased with it as a piece of military strategy. After the battle of Belleau Wood an examination the Germans who were killed in that engagement showed that a very large part of them had been shot through the heart or head, which showed the skill of the Americans with the rifle and their coolness under fire."

SPECIAL PREACHERS

The Rev. J. Stuart Holden of London, England, will officiate in Grace Church on Sundays, August 4th, 11th, and 18th. The special preacher in Trinity Church at the Sunday morning services during August will be the Rev. Leicester C. Lewis, professor in the Western Theological Seminary, Chicago. His sermons at Old Trinity during the summer season last year were much appreciated and aroused unusual attention.

CONFIRMATION OF SOLDIERS, SAILORS, AND NURSES

Special Confirmation services for soldiers, sailors, and nurses are frequent at the Cathedral of St. John the Divine. The candidates come from the various camps, cantonnments, and centers of military activities. One recently came with commendatory letters from the Great Lakes Training

Station, and stopped at the Cathedral on the way to his new post of duty. Bishop Burch endeavors to be at his office in Synod House each day at noon to meet Confirmation candidates and the clergy accompanying them.

THE PROBLEM OF ILLITERACY

A plan for greatly decreasing illiteracy among adults in New York state will soon be in operation. Measures relating to the education of illiterates were recently approved by Governor Whitman. One provides that minors between the ages of fifteen and twenty-one must attend a day or night school. A second measure orders that night schools must be opened in the cities and rural districts where the illiterates may be instructed.

DR. WATSON IN MILWAUKEE

IT WAS A GREAT PLEASURE to many people in Milwaukee to receive the Rev. Dr. and Mrs. Samuel N. Watson on Wednesday of last week. Both spoke at a noon-day meeting of the City Club at which Dr. Watson paid splendid tribute to the work which THE LIVING CHURCH has done in furnishing assistance to him while in Paris, and brought tears to the eyes of his hearers in enumerating particulars of that work. Mrs. Watson charmed her audience by the simplicity of her narrative of the work of these past four years. Dr. Watson also spoke to the employees of THE LIVING CHURCH and the Morehouse Publishing Co. at the office of the latter, saying generously how he looked upon all these as fellow-workers with him in his work in Paris.

Dr. and Mrs. Watson are spending a short time at Glencoe, Ill., where they are resting and rapidly recovering their normal health.

CANADIAN SUMMER CLERICUS

THE MUSKOKA Summer Clericus, an informal gathering of the clergy spending their vacations in the Muskoka Lakes district and also the clergy residing in the neighborhood, will be held this year at Port Carling, Ont., on August 14th. Those who hope to be present are requested to send word to the secretary, the Rev. F. H. Hincks, Bracebridge, Ont., giving their summer address.

BASTILE DAY SERVICES

Farm For Boston Boys and Girls— Addition to War Liturgy—Office of Commemoration in War-time

The Living Church News Bureau }
Boston, July 22, 1918 }

THOUSANDS were unable to gain admittance to St. Paul's Cathedral Sunday evening, to the service in commemoration of Bastile Day. For an hour, a great throng joined in singing hymns led by the Navy Yard Band and the vested choir on the porch. Men in different branches of the service were in attendance.

Dean Rousmaniere received the official tricolor of France from Consul J. C. J. Flamand. The banner was held by Joseph Chaignon, an officer of the French navy, who was surrounded by members of the French consulate, as the band played the "Marseillaise."

"France, Joan of Arc of the Nations," was the subject of an address by Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, who is the summer preacher at the Cathedral. "America has pledged herself," he said, "to see the restoration of Alsace and Lorraine, and to-day over all France the flags of Washington and Lafayette fly; to-day a grateful people here reciprocates the gracious recognition of our Independence Day in France. But for France we should have had no independence to celebrate.

"The fall of the Bastile marked the end of an era, an ancient régime, and destroyed absolutism. For 400 years it stood as the symbol of a corrupt, iniquitous system, and when the old order fell the key of the prison was given by Lafayette to Washington as a token of the victory of liberty over despotism, and it is now at Mt Vernon.

"I suggest that we return the key as a symbol of the victory for world liberty she has won. I also suggest that we cancel all our loans to France. Shall we ask France, bleeding as she is, to repay any debt to us? Is she not entitled to the same consideration as stricken Belgium? The most beautiful tribute America can pay is to cancel every dollar of the loan to our foster-mother. It is France for whom to-day 100,000,000 Americans stand with hats removed and will not sheathe their swords till her wounds are healed and her lands restored."

The offering was presented to the French War Fund.

FARM FOR BOSTON BOYS AND GIRLS

Deaconess Lloyd, of the Cathedral, is doing a most patriotic work this summer with some Boston boys and girls on a small farm which the Cathedral has rented in New Hampshire. Here is Deaconess Lloyd's last farm report:

"The frost of June twenty-first gave our growing crops a sad setback, the half-acre of beans being entirely destroyed, and other vegetables being very much injured. We went straight to work to replant and to repair the damage as far as possible. However, our crop of children is so flourishing, and results are already so apparent, that we feel we shall have a fine harvest in child conservation to show when the autumn comes. The routine of our household is now well-established, and regular hours for housework and for farm-work are faithfully kept. It is wonderful how willing the boys and girls are to do their chores, and as all regard their labor as patriotic service, the work goes very well.

"A committee was formed of the older

children and a patriotic programme arranged by them for the Fourth of July. The children invited all our neighbors and a beautiful service was held out of doors."

ADDITION TO WAR LITURGY

Two most helpful additions to the war-time liturgy of the Church have just been issued from the Fort Hill Press, 176 High Street, Boston. The first is *National Hymns*, prepared for the Cathedral Church of St. Paul, the eighth edition. It is a collection of twenty-four war-time hymns. This is an

OPEN AIR SERVICES IN PHILADELPHIA

Large Numbers Attracted to Cathedral Site—Last Week's Events in the Church

The Living Church News Bureau }
Philadelphia, July 22, 1918 }

THE open air services at the proposed Cathedral site, 23rd Street and the Parkway, continue to attract wide attention and to draw numbers of Church people and others from all parts of the city to the spot every Sunday afternoon. A sheet containing the hymns to be sung is distributed to the worshippers. A few benches are provided, but most of those who come stand or else sit on the sloping ground. The service is a short, attractive one, beginning at 5 o'clock and closing about 5:40. The music and choir are under the efficient leadership of Mr. Frank Longshore of the Church of the Good Shepherd. The Rev. Norman V. Levis was the preacher on Sunday, July 14th, and referring to the significance of the day in the life of the French nation he made a stirring address on the life and duties of the Christian in time of war. The Rev. Robert Bakewell-Green, rector of St. Stephen's Church, Norwood, will be the preacher, Sunday, July 21st. These services were started last year as an experiment, and they met with such hearty support that they were resumed this year on Trinity Sunday and will be continued up to and including Sunday, August 4th.

AN EPISCOPAL DECISION

Four priests of the diocese, the Rev. Messrs. F. H. Argo, Edward Richie, D. I. Odell, and H. H. G. Vincent, in an interview with Bishop Rhinelander on July 5th, asked him to remit the remainder of the sentence imposed upon the Rev. G. C. Richmond of two years' suspension from October 16, 1917. They expressly stated that they did not ask this action because of any injustice in the trial or in the resulting sentence. Their request was based solely upon their belief that Mr. Richmond has experienced a change of heart and is in a humble and penitent frame of mind. After consideration and consultation with the Standing Committee, the Bishop on July 16th, gave his decision refusing the request.

A MEMORIAL SERVICE

A memorial service was held recently in Calvary Church, Germantown, for Lieut. Paul Borda Kurtz, who was killed in action in France on May 22nd. Officers of the army and navy attended the service, a feature of which was the use, for the first time, of a processional cross given by C. Stevenson

admirable collection and the old tunes referred to are most fitting to the new words. It is a pity, however, that the music could not have been printed with the words, for the time has gone by when congregations are satisfied to guess at and slide on the tunes.

OFFICE OF COMMEMORATION IN WAR-TIME

At the request of the Bishop, the Rev. John W. Suter and Dean Rousmaniere have prepared "A Memorial Service, An Office of Commemoration for One Who Has Given His Life for Our Country". Some beautiful new prayers of consolation are contained in this service.

RALPH M. HARPER.

Newhall in memory of his mother, and of an American flag presented to the church by the parents of Lieut. Kurtz. The rector, the Rev. Franklin S. Moore, preached the sermon. Mr. Kurtz was the son of William B. Kurtz, banker, and went to France in 1915 as a member of an ambulance unit, but he was later transferred to the aviation corps. His death occurred a few days after Major Raoul Lufberry was shot down and he was buried beside the mortal remains of the famous American aviator.

CAMP MEADE CHANGES

The Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd, has been appointed to succeed the Rev. Stanley R. West as assistant to Dr. Montgomery at Epiphany Chapel, Odenton, the headquarters of the Church's work at Camp Meade. Mr. West has been sent to the Chaplain's Camp to take a course of instruction in preparation for a commission as a regimental chaplain.

MUSICAL EDITION OF THE SOLDIERS' AND SAILORS' PRAYER BOOK

The Bishop White Prayer Book Society in consultation with the War Commission of the diocese has had for some time in the course of preparation a musical edition of the hymns and chants which appear in the *Soldiers' and Sailors' Prayer Book*. The plates are now complete and in the hands of the printer and the book will be ready for distribution in a few days. The work will meet a practical difficulty in the use of the other book. Instead of being compelled to keep on hand not only the *Church Hymnal* and the *Mission Hymnal*, but several others also, the chaplains will have the music for all the hymns in the *Soldiers' and Sailors' Prayer Book* under one cover. The hymns give the musical parts for the different voices, but the work is unique in that the music has been written for the melody to be carried by the mass instead of by high-pitched tenor voices. The first edition is for the use of army chaplains and is not for sale. Copies may be obtained on application to the War Commission of the Diocese of Pennsylvania and of the Diocese of New York.

A CORRECTION

IN THE ACCOUNT of the election of the Bishop Coadjutor of Mississippi, in the issue of July 6th, the name of the Rev. Walter E. Dakin was given as one of those voted for. It should have been the Rev. William T. Dakin of Savannah, Ga.

WIDE EXTENT OF SISTERS' WORK IN CHICAGO

What is Attempted at the Mission House — Bastille Day Service at St. James' Church

The Living Church News Bureau }
Chicago, July 22, 1918 }

Many fail to realize the extent of the work done by the Sisters of St. Mary, with headquarters at the Mission House on Washington Boulevard, until the annual report published by the sisters is read. There are twelve departments of organized work done at the Mission House or from it. The kindergarten and day nursery are well established and have been valuable helps to the poor for years. The work among young girls, such as that in the Girls' Friendly Society and in athletic clubs for girls from fourteen to twenty is extensive. The services held by the sisters at some of the public institutions, *e. g.*, at the Bridewell and at the Chicago Home for Girls, is individual.

Here are some notes taken from the *Year Book for 1918*:

"The work at the 'Refuge', or Chicago Home for Girls, is nonsectarian. This institution is for girls who have fallen and for other delinquents who are not old enough to be sent to the Bridewell. There are about eighty girls housed here, ranging from ten to twenty years. A sister from the Mission House visits the girls every Friday and is with them from 4 o'clock to half past five. The first part of this time is given to instruction on the Church, and the last to recreation of some kind. This year there have been ten baptized and eighteen confirmed by Bishop Anderson.

"In the work at the Bridewell during the past year there has been a happier and more hopeful note. So many have come to the sisters at their release with serious purpose in their faces, eager for honest work and abandonment of old associations. So many cases have terminated happily. Some definite, gratifying results may be enumerated at the close of the year's record. There have been, during the year, 52 services held, 3 baptisms, 9 confessions and communions made, 3 have been brought to confirmation. Pardons were secured for 5 women. Five were sheltered in the Mission House, employment secured for 3; \$20 in money given in different cases, and about 40 others given relief or assistance in various ways.

"The Mission House Library Station, West 16, is a new venture in Mission House activities, and is beginning to take a definite place in its economy. The evening reading-room was formally opened by an informal party on February 7th. The purpose of the reading-room is to provide a comfortable place for the neighborhood people who may wish to come in and read magazines and newspapers.

"The Industrial School this year has been very satisfactorily carried on, in spite of so many severely cold Saturdays. The small tots have been kept busy at kindergarten work. The children from 7 to 10, taught by one of the sisters, have done some very neat sewing for themselves. The older girls, also taught by a sister, have been knitting for war refugees. There have been 110 children enrolled, with an average attendance of 40."

MANY CONGREGATIONS HAVE SPECIAL SERVICES ON JULY 14

The anniversary of the fall of the Bastille was observed in many Chicago congregations

with special services, and sermons, and addresses, especially in our churches. Many civic celebrations were held on the day before, Saturday. The services at Trinity, at Calvary, and at St. James' were particularly notable. There was a procession at St. James' (Rev. Dr. James S. Stone, rector), in which the flags of the allies were carried, and in which marched M. A. Barthelmy, the French consul; Dr. C. Mermeren, representing Belgium; Horace Nugent, C.M.G., the English consul, and D. d'Allagno, vice-consul of Italy. The speakers were M. Barthelmy and the Rev. Dr. Samuel N. Watson, *rector emeritus* of Holy Trinity, Paris.

Dr. Watson and Mrs. Watson were in Paris at the outbreak of the war. Dr. Watson served as chairman of the War Relief Clearing House until the organization was replaced by the Red Cross, and, as is generally known among Churchpeople, has been at the forefront of relief work in Paris from the beginning. Dr. Watson is a chevalier of the Legion of Honor and Mrs. Watson has been awarded the *medaille de reconnaissance Française*. King Alfred of Belgium has also awarded to Dr. Watson the cross the chevalier of the Order of King Leopold and to Mrs. Watson the *medaille* of Queen Elizabeth, though these have not yet been received.

At a patriotic service held on June 30th at the Church of the Good Shepherd, Lawndale, a service flag was displayed for the first time, with eleven stars. Several more are to be added. On July 3rd was the twentieth anniversary of the ordination of the rector, the Rev. David D. Schaefer, which was marked at the celebration of the Eucharist on the following morning. The sum of \$100 has been bequeathed to the parish by the will of the late Mrs. Alice Hobbs Vanderkloot, to be used for a suitable memorial.

H. B. GWYN.

AT BATAVIA

If more would follow the example of the parishioners of the Rev. Frank Victor Hoag, the Church's work in the country would be better done. Mr. Hoag is rector of Calvary Church, Batavia, and priest in charge of St. Mark's Church, Geneva, and of the Church of the Good Shepherd, St. Charles, and his people there have recently given Mr. Hoag a Ford runabout, by the help of which he ministers to the extensive region in and around the "three cities".

DEATH OF REV. DAVID W. BLAND

THE DEATH of the Rev. David Walter Bland occurred at his home in Camden, N. Y., on July 9th, after an illness of only eight days. He was born in Georgetown, British Guiana, in April, 1858, the son of an English army officer. Educated at King's College, London, from which he was graduated in 1879, he was ordained a priest of the Church of England. His first work was as chaplain to the French Panama Company in the diocese of the Falkland Islands, where he remained a year. From there he went to Jamaica, B. W. I., where he served as rector of the church in Woburn Lawn for twelve years. In 1903 he was appointed by the Board of Missions of the American Church to become a missionary in Porto Rico, where he remained until 1910, when he went to Guantanamo and Bolondrone, Cuba. In 1915 he gave up that work and went to Camden, N. J., where he has since lived.

Before going to Porto Rico he had been rector of Trinity Church, Camden. He is survived by his widow and two sisters, the latter of whom reside in England. Mr. Bland was 60 years of age.

GREEN LAKE HOLIDAY HOUSE

ALL WHO ARE interested in the work of the Girls' Friendly Society will rejoice to hear that a chapel has been built this summer in connection with the Holiday House at Green Lake, Wis. The chapel is the gift of Mrs. T. T. Lyman, the first diocesan president of the Milwaukee Branch, and a warm friend of the G. F. S..

The chapel, which is in memory of Lillia Glycine Ogden, the mother of Mrs. Lyman, will be dedicated in honor of the Blessed Mother, St. Mary the Virgin, and will be known as St. Mary's Memorial Chapel. The furnishings are memorials, gifts of associates, members, and branches. The Altar is given by Mrs. Charles S. Forsyth; Altar Cross, Mrs. Stuart Hyde; Chalice and Paten, Mrs. E. A. de Surentin; Altar Rail, Mary Elisabeth and Esther Hyde; Missal Stand, Miss Marion Gray; Altar Service, Miss Margaret Bock; Credence and its furnishings, Mrs. R. H. Ormsby; Litany Desk, Miss Mary T. Rich. The Vestment Case is the gift of the Cathedral Branch, Milwaukee. Two sets of vestments have been given to the chapel; the material of the white set is the gift of Bishop Webb, and the embroidery was done by Miss Florence Sawyer; the black set is a gift from the Sisters of the Holy Nativity.

Pews have been given by the following:

Cathedral Candidates, Milwaukee Cathedral Branch, Milwaukee, in memory of Bertha Flohr.

St. James' Branch, Milwaukee, in memory of two associates, Mrs. T. L. Smith, and Mrs. Ogden.

St. Paul's, St. John's, and St. Luke's Branches, Milwaukee; Holy Innocents' Branch, Nashotah; St. Luke's, Racine; St. Mark's, South Milwaukee; Mrs. Wilson, in memory of her daughter, Amy Florence.

Three branches in the Diocese of Fond du Lac have given pews: the Cathedral Branch; Grace Branch, Sheboygan, and St. Augustine's Branch, Rhinelander.

Pictures depicting the life of the Blessed Virgin will be given later by a devoted associate, Mrs. S. A. Field.

A very beautiful Oberammergau crucifix has been placed in the gable directly over the altar. This is a memorial to departed associates and members of the Cathedral Branch, Milwaukee.

The plans were made by Mr. A. C. Eschweiler, Milwaukee, and are perfect in every detail. The most casual observer cannot fail to be impressed with the charm of the beautiful simplicity of the chapel, so perfectly in keeping with its surroundings, set as it is among the trees by the lakeside, but how much more do those love and appreciate it who have watched its hourly growth from the slow and arduous hauling of the stones for its foundation, until the last nail was driven home in the fragrant cypress, fir, and pine—woods that seem so especially associated with holy things.

We are somewhat loath to leave the little humble chapel of wood and canvas that has served us so long; the view from the long low windows of curving bay and wide green meadows and woodland seems more intimate; but we have outgrown it, and it is with thankful hearts that we are entering into the new chapel to continue there our daily intercessions and the frequent offering of the Holy Sacrifice.

SILVER BAY CONFERENCE

THE SEVENTEENTH annual conference of the Missionary Education Movement, just closed at Silver Bay, Lake George, N. Y., was one of the most successful in its history. Two hundred and ninety-two delegates were present from seventy cities and towns, including one group of twenty-five Churchmen from Richmond, Va. Forty-four registrants described themselves as Episcopalians.

The keynote of the conference was the Church's duty in war-time and of preparedness for the work of reconstruction. Over thirty classes met every morning during the ten days' session.

An intensive financial campaign will be started in the fall, the plan of which was given a demonstration during the conference and worked out surprising results, \$21,000 being raised in twenty-four hours. One contribution was a check for \$25 received from an American soldier in the trenches in France. Mr. S. M. Bard was selected to be the director of the campaign.

BISHOP ROBINSON MEMORIAL STONE

THERE WAS dedicated at Mound cemetery, Racine, Wis., on the afternoon of Sunday, July 21st, a Celtic stone memorial to the late Bishop Robinson, standing at the head of his grave. The stone was erected chiefly through the gifts of the "Old Boys" of Racine. Standing high in granite it is an excellently formed example of the Celtic cross of Ireland in early ages. The seal of the missionary district of Nevada is carved in the stone and the inscription shows the principal work of the deceased bishop as sixth warden of Racine College and third Bishop of Nevada, with the text: "Until the day breaks and the shadows flee away."

Bishop Tuttle officiated at the dedication, and many of those in attendance at the summer conference at Racine College were among the group who participated in the service. The Bishop of South Dakota, Dr. Rogers, warden of Racine College, Dean Lathrop of Milwaukee, and other clergy, with many lay people, were among those who were gathered for the purpose.

BERKELEY STUDENT KILLED AT THE FRONT

CHURCH PEOPLE in Connecticut and near by were greatly shocked to learn from the government bulletin, Tuesday, July 16th, of the death of Lieut. Harold Colthurst Mills. Lieut. Mills was wounded in action at Chateau Thierry, June 10th, and passed from death unto life at an evacuation hospital, somewhere behind the lines, just one week later, June 17th. He was a young man of unusual promise and his death is not only a severe blow to his parents, but also to the Church at large.

Harold Colthurst Mills was born in St. John's rectory, West Shefford, Quebec, Canada, January 4th, 1895. He was the only son of the Rev. Seth A. Mills and Mary H. Dunscombe, his wife. Mrs. Mills being a cousin of Sir George Colthurst, on whose ancestral acres lie the ruins of Blarney Castle, in Ireland, the family name of Colthurst was given her son. The Rev. Seth A. Mills having accepted the rectorship of St. Luke's Church, Troy, entered into residence on St. Peter's Day, 1905, when Harold was 10 years of age. Lieut. Mills' education then was practically all received in the United States, in the service of which he gave up his life. He attended the public schools of Troy, finally graduating with honors from the Troy high school in the class of 1911. He entered Trinity College,

Hartford, Conn., the following autumn in the class of 1915. After leaving Trinity with a splendid record for scholarship and devotion to duty, it was quite natural that he should look toward the sacred ministry of the Church as the expression of his own personal desire for larger and fuller service. A staunch Churchman, already attached to Connecticut by four years' residence at Hartford, Lieut. Mills decided to enter Berkeley Divinity School at Middletown. Here he passed two years in pleasant and profitable study, when the call came for volunteers to serve under his adopted flag against the cruel oppressor of human rights. He could have been ordained to the diaconate immediately, as he was already a candidate for holy orders, but such was not his plan. Instead he spent the long summer of 1917 at the officers' training camp at Fort Niagara, receiving a commission as second lieutenant in the National Army at the end of his course, and was sent on immediately to Fort Benjamin Harrison, Indiana, for further training. That his superior officers recognized the worth of Lieut. Mills is evident from the fact that he was soon transferred to the United States Marine



LIEUT. H. C. MILLS

Corps, than which there is no more hardy and efficient body of highly trained troops in the world. After another period of training he was given leave of absence for six weeks, which he spent with his parents and sister at the old rectory in South Troy. While not yet in orders, and in the uniform of the American army, Lieut. Mills, loyal to duty and devoted to service, immediately became his father's curate and assisted him in both the parish church and at Schaghticoke, where the Rev. Seth A. Mills maintains the services of the Church. Christmas and New Years were spent at home and then on the 3rd of January, the day before his twenty-third birthday, Lieut. Mills said good-bye to father and mother and sister and devoted friends for the last time. Sailing soon afterward for France, he was assigned to active duty and participated in all of the big defensive and offensive battles of the spring in which the marines were engaged until the 10th of June, when he fell mortally wounded in the thick of the fight. He lingered for a week and then passed on to join that innumerable company of the redeemed in Paradise, who have given their lives for God and country in the present war.

The family at the rectory will leave St. Luke's for a few weeks of rest and retirement, the services being maintained by the Rev. George Carleton Wadsworth, rector of Christ Church, Troy, in addition to his own.

Lieut. Harold Colthurst Mills is typical of the students in our Church seminaries and theological schools to-day. He thought not

of himself, nor his own safety, but of duty and the supreme test of courage.

Dean Ladd writes of Lieutenant Mills: "Very quiet in manner and rather slow of speech, he did not at once reveal to the casual acquaintance his fine qualities of mind and heart. But at the school he quickly won the respect, then the admiration and affection, of all, students and faculty. It is true of him that the longer he was known the more he was admired and loved, and that those who knew him best held him in the highest esteem. He had a mind of rare power. He read and worked rapidly. There was a simplicity and solidity about his intellectual processes which perfectly fitted a character utterly simple and direct and above reproach. His most outstanding characteristic was, perhaps, his religious faith. He revelled in the study of theology. And he greatly developed under the influences of the school life. Yet even at the end of two years we had hardly realized the ardent, adventurous spirit which dwelt behind that dignified reserve of bearing, and most of us were rather surprised when at the end of his second year he became the first Berkeley undergraduate to have given his life for his country in the present war. He is one, had he lived, who would certainly have enjoyed a career of great usefulness and distinction in the army and in the Church."

RACINE SUMMER CONFERENCE

THE MOST sanguine hopes for the success of the Summer Conference at Racine College were altogether exceeded when, before the first few days had passed, the registration had exceeded 200 names, so that it was difficult to accommodate all who applied. With ideal weather and a splendid corps of lecturers and instructors, the participants were most enthusiastic in their commendation of the arrangements that had been made for them and the excellent care that was given to them. Bishop Reese, who had been expected as the presiding genius, had been called to the service of the War Commission in New York and was unable, therefore, to fulfil the appointment. Bishop Weller is therefore taking his place, in addition to the duties assigned him at the outset, and has won new hosts of friends. Bishop Burleson, with his wife, motored all the way from South Dakota to be present, while on Sunday Bishop Tuttle gave the benediction in his presence and preached at the morning service. Bishop Burleson was preacher at the same time at St. Luke's Church. The classes have been very well attended and the interest in them is intense.

SUMMER SCHOOL AT CONNEAUT LAKE

THAT THE Summer School for Sunday School Workers, held annually at Conneaut Lake, Pa., is meeting a real need in that section of the country is manifest from its rapid growth in attendance and interest. The school was originally promoted by the Board of Religious Education of the diocese of Erie, but this year was held under the joint direction of the boards of the three dioceses of Erie, Pittsburgh, and Ohio. The fourth annual session, July 8th to 12th, doubled the registration of last year and at the same time maintained the already high character of work done. With almost one hundred participants there was a splendid attendance at lectures and conferences and a spirit of alertness in the discussions that was most stimulating.

While some have recently questioned the wisdom of holding a school for Sunday

school workers at a popular summer resort, fearing the distractions of the environment, this has not been the result at Conneaut Lake. The opportunities for relaxation have done much to keep the minds of the attendants at the sessions fresh and vigorous, and have been welcomed by those individuals who cannot well attend a summer school without combining it with the time at their disposal for a vacation. The faculty this year consisted of the Rev. Messrs. L. N. Caley, D.D., of Philadelphia, Pa.; Robert S. Chalmers of Toledo, Ohio; Robert N. Meade of Pittsburgh, Pa.; and Mrs. John Loman of Philadelphia, Pa., together with the following additional leaders of sectional conferences: the Rev. William Porkess of Pittsburgh, Pa., Mrs. George Gunnell of Toledo, Ohio, and Miss Greider of Cleveland, Ohio. Plans are already completed for securing a strong faculty next year, and with the growth in interest in the *Christian Nurture Series*, upon which the work of the school is fundamentally based, a large increase in attendance at next year's session is confidently expected.

DEATH OF REV. EUGENE J. BABCOCK

THE REV. EUGENE J. BABCOCK, former rector of Christ Church, Lockport, N. Y., and for several years past treasurer of De Veaux College at Niagara Falls, died at his home in Lockport on July 15th. Anaemia was the cause of his death. The Rev. Mr. Babcock was born at Painted Post, N. Y., 68 years ago and was educated at Cheshire Academy, Conn., Burlington (N. J.) College and Hobart College. He finished with his senior year at Union College, after which he entered the General Theological Seminary, from which he was graduated in 1879. In his college days Mr. Babcock was a champion oarsman, serving as bow on the Union College crew in the famous race with Cornell in 1876.

Mr. Babcock was in charge of parishes at Grand Rapids and Whitehall, Mich., and was the first archdeacon of the diocese of Western Michigan. Later he was in charge at Canandaigua, N. Y., Council Bluffs, Youngstown, Ohio, and Lockport, N. Y. He was obliged to retire from the ministry because of a throat affliction, and with the consent of the Bishop took up some clerical work in connection with De Veaux and the public schools of Lockport.

TECHNICAL FLAW IN ELECTION: DECLINES BISHOPRIC

A TECHNICAL FLAW, or what may be so considered, has been discovered in the election of the Rev. William Mercer Green to be Bishop Coadjutor of Mississippi. The Chancellor of the diocese has held that it may be disregarded, and the Bishop has given his approval to that opinion. Mr. Green, however, refuses to accept an election to which any possibility of doubt may attach and has withdrawn his acceptance of it.

The facts are these: Unless a two-thirds majority of parishes and clergy entitled to vote are present, a two-thirds majority of both orders present is, in Mississippi, necessary to a choice in the election of a bishop. If two-thirds are present, a majority elects.

The committee on credentials reported twenty-one parishes represented, one less than the needed two-thirds. The Bishop declared a two-thirds majority necessary to choice. When the balloting began, the tellers showed twenty-two parishes voting. The fact was called to the attention of the Bishop and every necessary precaution seemed to be taken to check up the matter.

This being the necessary two-thirds voting, the Bishop ruled that a majority was necessary to a choice. The number of twenty-two voting was maintained for eight successive ballots. The minutes showed that twenty-two parishes were present and voting.

When the secretary began to prepare his minutes for the printer, and to check up the delegates answering to their names, he was unable to account for but twenty-one parishes represented, and he furthermore seemed to establish the fact that eleven out of the thirty-two parishes were unrepresented at this special council. This seemed to make it clear that some error had been made, entirely innocently, but an error just the same.

When the matter was called to the attention of the Bishop, he submitted the question to the Chancellor of the diocese. The Chancellor ruled that the council's act was final, and the election entirely valid and legal. It was a question merely of technical conformity to the canon law. No fraud is suggested; but the Bishop-elect declines to take advantage of the situation.

The following is his letter of declination:

"Rt. Rev. T. D. Bratton,
"Bishop of Mississippi,
"Jackson, Miss.

"My Dear Bishop:

"Since the apparent discrepancy in the balloting of the Special Council, which elected me to the office of Bishop Coadjutor, was called to my attention, the matter has been much upon my mind and heart. I have been trying to see clearly my duty in the matter, seeking Divine Guidance.

"I took no action until the Chancellor's voice could be heard. He has spoken decisively for the entire legality of the election. In his decision you have expressed yourself as concurring. Others, whose judgment I respect, are so persuaded. I am entirely satisfied that the election will stand in any court of law.

"My friends, yourself included, have advised me to accept this decision as settling the question. I have tried to do so; but I find I cannot. An election to the episcopate must, in my conviction, be above the necessity of legal adjudication. That which requires legal vindication or explanation is to that extent not flawless. If it should be God's will that I serve Him in His Church as a bishop, the election must be above moral as well as legal question. I am very sure that good men will differ as to the clearness with which the voice of the Council spoke its choice, in view of the facts since presented by our secretary. My election and consecration, once consummated, cannot be undone. It is for time and eternity. I cannot permit them to be consummated so long as the necessity of any explanation or vindication of them, moral or legal, exists.

"I am constrained, therefore, to reconsider my acceptance of the election. I am not acting hastily; I have come slowly to my decision. I have delayed action until I feel in my heart that I am right, and that it is to the best interest of our Holy Church and our beloved diocese that I so act. I must under the conditions decline the election.

"I hope that you and my brethren in the diocese will know that it is with great regret that I lay upon you the task of reopening this solemn matter. Forgive me if I seem to distrust the advice of wise friends and arbitrarily to follow my own counsel. But God has spoken to my conscience and, He being my Helper, I can do no other.

"Praying God's blessing upon you and our beloved diocese, I am,

"Yours in Christ and His Church,
"WM. MERCER GREEN."

WAR COMMISSION CHANGES

THE RT. REV. DR. THEODORE IRVING REESE has taken duty with the War Commission during the absence in France of the Rt. Rev. Dr. Perry. Bishop Perry went to France quite recently to take the place of Bishop McCormick, who has come home to attend to diocesan affairs during a brief furlough.

Announcement is made of members added to the War Commission: The Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark; Charles L. Steele, of J. P. Morgan & Co.; Henry Thompson, and the Rev. Henry B. Washburn.

BEQUESTS

THROUGH the death on June 12th, of Mary A. Ashmead, the estate of the late Henry B. Ashmead now becomes payable to the Philadelphia Episcopal Hospital. Mrs. Ashmead had a life interest in her husband's estate, valued several years ago at \$366,000. She also made a number of bequests, among which was \$2,000 to the Church of the Incarnation, Philadelphia.

MEMORIALS AND GIFTS

AN ALMS BASON, given in memory of Mrs. Eleanor B. Lambert by one of her daughters, Antoinette Tiemann Lambert, was blessed at a recent service at St. George's Church, Rochester, N. Y., by the Rev. Wm. S. McCoy, rector.

A HANDSOME American flag was presented to St. John's Church, Cynwyd, Pa., at a patriotic service on Friday afternoon, July 19th, held under the auspices of the Bala-Cynwyd branch of the National League for Woman's Service. The flag was the personal gift of Mrs. L. H. Lothridge, Merchantville.

IN GRACE CHURCH, Pittsburgh, on Sunday morning, July 14th, a large congregation witnessed the dedication of a silk church flag, a memorial gift of the junior warden and his wife, Mr. and Mrs. Thomas F. Ashford, Jr., for their young son, departed. The rector, the Rev. William Porkess, preached a special sermon on the significance of the two flags, the church and the national.

ON A RECENT Sunday the Rev. E. B. Doolittle, rector of St. Paul's Church, Brownville, N. Y., blessed the following memorials, which were presented to the church by Mr. Gordon W. Campbell: A brass processional cross bearing the inscription: "To the glory of God and in loving memory of Bridget Murray Campbell and of her son, Frederick Spencer Campbell." Also a brass altar desk and an altar service book inscribed as follows: "To the glory of God and in loving memory of Katherine Emma Campbell Hemenway, June 19, 1884—December 10, 1915, by her brother." The brass was furnished by Gorham & Co. of New York.

ST. JOHN'S CHURCH, Corsicana, Texas, is now well furnished with war-time insignia. Last Christmastide an honor roll was made and presented by the oldest communicant; dedicated by the Rt. Rev. Harry T. Moore, Bishop Coadjutor of Dallas, and hung in the porch. Recently the rector, the Rev. H. J. Ellis, mentioned the need of a processional flag, resulting in a costly silk one being given by Mr. and Mrs. J. Frank Williams, which was solemnly blessed, and now stands in its place opposite the processional cross. Also the vestry purchased a suitable national flag which now floats from the tower on a pole provided by another member. But on July 14th, France's Independence Day, a French tri-color, made by Mrs. Ellis, took this place of honor, and after a special service for the day, a service banner, given

by another member of the vestry, was presented and hung on the east wall of the sanctuary. It contains fourteen stars, the number of St. John's sons who have enlisted in the service, that being all within the age limit, one hundred per cent.

CENTRAL NEW YORK

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

Sisters of St. Margaret Open Home—Missionary Work at Johnson City

THE SISTERS of St. Margaret who are doing work in Utica, N. Y., have leased the home of the late Governor Seymour in the Deerfield Hills and will use it as a rest house for Utica women. The Sisterhood of St. Margaret has maintained a home and school in Utica for the past five years. The work of the order is chiefly educational and charitable, and they have accomplished much good. While the rest house is for the benefit of Utica, other applicants who are recommended will be admitted as there is room. The question of religious faith does not enter in admitting to the home.

A LITTLE over a year ago a missionary work was started at Johnson City, N. Y. A lot was bought on the main street of the town and a temporary chapel was built, which is filled to capacity every Sunday. Plans are under way to build a new church. At a recent visitation at which fourteen adults were confirmed, Bishop Fiske consecrated a silver chalice and paten, cut glass cruets, Eucharistic candlesticks, and a beautiful altar cross, all of which were given by Mr. Johnson of the Endicott & Johnson Shoe Company. The Rev. T. Raymond Jones is in charge.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Death of a Churchwoman

MRS. BETSY HEALD, widow of the Rev. Jesse Heald, for many years rector of Trinity Church, Tariffville, Conn., died on July 10th, aged 93. She was buried in Grace Church cemetery beside her husband.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

War Service—Long Rectorate

THE RECTOR of Emmanuel Church, Great River, the Rev. W. N. Webbe, declares that "every man in this village between the ages of twenty-one and forty-five and physically fit has voluntarily answered the call to the colors. Out of twenty-two male communicants of Emmanuel Church, all but five are in the service, including two vestrymen, one of them the rector's only son."

PARISHIONERS of St. Mary's Church, Amityville, have contributed \$500 in Liberty Bonds toward cancelling the mortgage of \$1,000 on the rectory. Members of the Church of the Advent, Brooklyn, are buying War Savings Stamps and presenting them to the church for the "Pay-the-mortgage Fund".

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
R. LER. HARRIS, Bp. Coadj.

Bastille Day Celebration

A SPECIAL patriotic service was held Sunday evening, July 14th, in City Hall Park, Sault Ste. Marie, Mich., in commemoration of the French national holiday. The Rev. S. H. Alling, rector of St. James' Church, delivered the principal address on Liberty, Equality, and Fraternity.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

French National Holiday Observation

THE FOURTEENTH of July was observed by an appropriate service at Trinity Church, Fort Wayne, Ind. A large French tri-color was draped from the arch on the left of the chancel, while our national colors filled a corresponding place on the right. The rector delivered an address on the causes and results of the French Revolution and stressed the thought that liberty, equality, and fraternity have yet to be achieved, both internationally and within the body of society. Following the address the congregation stood while the choir sang the *Marseillaise*, and afterwards joined in the national anthem.

MILWAUKEE

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

Cathedral Acolyte Probably Killed

PRIVATE LETTERS from France state that Gordon Barber, of the marine corps, was instantly killed in action near Chateau Thierry and that his body is buried in the American military cemetery near by. The casualty had not, however, been officially reported and the marine corps in Washington has no information relating to it. The Red Cross is endeavoring to discover the facts.

Gordon Barber was one of the acolytes at All Saints' Cathedral. Should the report of his death be confirmed, it will give the first gold star to the service flag of the Cathedral.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Stereopticon at Summer School—Preaching Mission—News of the Twin Cities

THE VALUE of a stereopticon is being demonstrated in St. Luke's Summer Sunday school, Minneapolis, where one has been used since the middle of June. Slides on Bible and missionary subjects have been secured from the Minneapolis Public Library and the attendance has been most remarkable. On several occasions there have been well over one hundred children and parents present. It is interesting to note that children from other schools in the same part of the city are most faithful in their attendance.

THE REV. ELMER N. SCHMUCK, St. John's Church, Linden Hills, has been speaking for the American Red Cross in various parts of the state in behalf of the work. His last two engagements were in South Dakota and northern Minnesota.

A PREACHING mission was conducted recently at Trinity Church (Rev. Andrew D. Stowe, rector), Becker, Minn. The missionaries were the Rev. Messrs. Elmer N. Schmuck and Frederick D. Tyner. The final service was held by the Rev. Charles C. Rollit, D.D.

IN THE absence of the rector, the Rev. James E. Freeman, D.D., St. Mark's Church, Minneapolis, is in charge of the Rev. Edward Todd. Dr. Freeman is spending his summer visiting the various army camps and cantonments. On July 4th he addressed 35,000 men at Camp Dix. A letter from the secretary of war to Dr. Freeman says, in part: "I value so highly the splendid and eloquent message you are giving the country, and the interpretation you are giving our people of the army as you have seen it from time to time in our military camps, that I am writing this note to urge you to keep at it to the limit of your convenience. I want the country to know yours is the dispassionate judgment of an interested observer."

CLERICAL VACATIONS in Minneapolis and St. Paul are not as popular as usual this summer. Up to the present very few of the clergy have been away from their parishes and few are planning lengthy trips. The same seems to be true of the country. The Rev. George Keller of Winona has just refused a two months' vacation, preferring to keep his church open all summer.

THE WORK of preparing for the missionary campaign to be held in both Minneapolis and St. Paul the latter part of October is being carried on successfully under the direction of the chairmen of the Central Committees of the two cities.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. R. STEARLY, D.D., Bp. Coadj.

Bayonne Celebrates Bastille Day

IN THE city of Bayonne, N. J., the French national holiday was appropriately observed, a celebration programme being held at the high school auditorium. The Rev. A. L. Longley, rector of Trinity Church, was chairman of the civic committee appointed by the mayor for the purpose of arranging the programme.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Trip of Bishop

BISHOP HUNTING has just returned from a two thousand-mile motor car trip through Nevada. In the course of it he almost completely wore out the episcopal automobile.

"I had a strenuous trip," he writes, "but got through without more than average mishaps. I went into every county in the state. I visited some places where no clergyman of this Church had ever been. I could not rest content until I knew conditions. It is a comfort to be able to write that there is not a place where we have as many as three communicants which is not cared for after a fashion by our nine men. I do not know of a community where we are missing a real opportunity. There are places where no religious services of any sort are ever held. Some of them are almost as virgin fields as the foreign field. If I could get three men I could pay them, rearrange my groups of missions, and go into some of these new places."

NEW HAMPSHIRE

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

Commemoration of Bastille Day

A SERVICE of great interest was held at Christ Church (Rev. Charles Le V. Brine, rector), Portsmouth, on Sunday, July 14th, commemorating Bastille Day. Delegations attended from the city council, the forts, the marine barracks, and the warships at the local navy yard. The procession formed in the churchyard and proceeded to the church in the following order: Acolytes with censers, cross, lights, and banner, the officiating clergy, a company of trumpeters, the choir, church officials, military standard bearers, with the flags of the allies, France, Great Britain, and the United States, and the soldiers and sailors with officers commanding. The music of the Holy Eucharist was sung by the vested choir, with organ and trumpet accompaniment. The climax was reached at the close of the *Gloria in Excelsis*, when the whole company of acolytes, with cross, lights, and banners, and the standard bearers with the flags of the allies, gathered before the altar while the organ and trumpets played the *Marseillaise*, *God Save the King*, and the *Star-Spangled Banner*, and prayers were said for each nation in turn.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

Dedication of St. Phoebe's Hall

AT ST. PETER'S IN THE MOUNTAINS, Franklin county, on Sunday, July 14th, the Bishop of the diocese dedicated St. Phoebe's Hall and preached the sermon. The rector, the Rev. W. T. Roberts, has for a number of years labored among the mountain people. A small chapel was first built, then a school-house, and later a home for the teachers. The school-house being inadequate, Mr. and Mrs. A. C. Needles have erected St. Phoebe's Hall as a memorial to their little daughter, who passed away a few years ago.

TENNESSEE

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

Services of Intercession—Memphis Convocation—Rented Pew System Abandoned

A GREAT number of churches in the diocese have weekly or daily prayers and war intercessions. St. Luke's, Memphis, has a daily service lasting fifteen minutes at 9 A. M. The parish house is used for making surgical dressings under the Red Cross by the ladies of a large section of Memphis.

THE CONVOCATION of Memphis had a successful meeting at St. Mary's, Dyersburg (Dr. A. C. McCabe, rector). The addresses were upon patriotic and missionary topics, and a great many attended the sessions from other bodies of Christians.

CHRIST CHURCH, Nashville, has done away with the rented pew system, which has been in vogue for over eighty years. The members, by a large majority, decided to do this after a careful study of the subject. The Rev. George A. Major is now in residence as assistant to Mr. Cobbs, who is acting as temporary chaplain at Fort Oglethorpe.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bastile Day Service

AN IMPRESSIVE service was held in St. Stephen's Church, Olean, N. Y. (Rev. John N. Borton, rector), on Sunday, July 14th, the anniversary of the fall of the Bastille. A large French flag, the gift of a generous and patriotic parishioner, was carried in procession, directly behind the Stars and Stripes. In lieu of a sermon the rector delivered an appropriate historical address. Immediately following an acolyte bore the French flag to the chancel steps, while the organ thundered the *Marseillaise*, the congregation standing. The *Star-Spangled Banner* followed, while another acolyte took up his position with Old Glory beside the Tricolor. He in turn was succeeded by a third acolyte with the processional cross, standing between the two flags, while the people sang "Our Father's God, to Thee".

CANADA

News of the Dioceses

Diocese of Algoma

THE REV. F. G. SHERRING, formerly curate at St. John's Church, Port Arthur, has been officially mentioned in dispatches by Sir Douglas Haig for his courage and unselfish devotion. He has been serving at the front for three years.—THE NEW rector of St. John's Church, Port Arthur, the Rev. J. Leigh, who succeeds Canon Hedley, now overseas, was inducted by Archbishop Thorneloe at a special service. The joint choirs of all the Anglican churches of Fort William assisted.

Diocese of Montreal

AT THE farewell service held in the Church of St. James the Apostle, Montreal, for the nurses of the St. John's Ambulance Brigade, leaving for overseas, the Rev. F. L. Whitley gave the address. Sixty-five V. A. D. nurses were present, including four returned from service in France. The splendid work done by the V. A. D.'s of the Montreal Division was dwelt upon by the speaker.

Diocese of New Westminster

IT HAS been decided that Bishop de Pencier is to return to service at the front, his request to that effect having been approved by the diocesan synod, which met in June in Vancouver. His brother bishops in British Columbia will carry on the work during his absence, which will last at least a year.

Diocese of Nova Scotia

AN INTERESTING service took place in St. Paul's Church, Halifax, June 23rd, when a large number of the officers and crews of the British men-of-war in the harbor attended in a body. The rector, Archdeacon Armitage, conducted the service. Special intercessions were offered for the men of the fleet, that they may be continually "preserved from the hidden perils and assaults of the enemy".

Diocese of Ontario

A MEMBER of the choir of St. George's Cathedral, Kingston, for forty years, Mr. J. A. B. Smith, passed away on the last day of June. He was probably the oldest chorister in Canada, his service covering sixty-three years.—MANY REGRETS were expressed and various presentations made, in the parish of North Augusta, at the departure of the Rev. G. Code for another field. A purse of money was presented to him, with an address from the combined congregations of St. Peter's, North Augusta, and St. James', Jellyby.

Diocese of Rupert's Land

THE JUNE meeting of the Rural Deanery of Pembina was held jointly with the Woman's Auxiliary meeting in St. John's parish. The special preacher at the annual meeting of the Deanery of Turtle Mountain, which was held at St. Matthew's Church, Boisvain, was the Rev. Dr. Hallam, of Wycliffe College, Toronto. There was a united meeting in the parish hall in the evening of the members of the deanery and of the Woman's Auxiliary.

Diocese of Toronto

SERVICES in preparation for the day of national humiliation and prayer, June 30th, were held the previous week in all the city churches in Toronto. A chain of prayer was kept up during the day by members of the congregation in St. Alban's Cathedral. In the evening the congregations of St. Cyprian and of the Church of the Messiah joined with that of the Cathedral.—BISHOP SWEENEY, speaking at the noon-day service in the Church of the Ascension, stressed the importance of the national "three R's", registration, reconstruction, and reconsecration, confronting the people now.—THE CORNERSTONE of the new Sunday school building for St. Barnabas' parish is to be laid shortly.—VERY GOOD addresses were given and papers read at the summer meeting of the Deanery of Haliburton, held in St. George's Church, Haliburton, in June. An unusual subject was touched upon in a paper, *The Gang Idea and Spirit: How It Can Be Made Useful*.—THE CURATE of St. Aidan's Church, East Toronto, the Rev. J. S. Harrington, leaves August 1st to take up work in Honan, China, under the Missionary Society of the Church in Canada.

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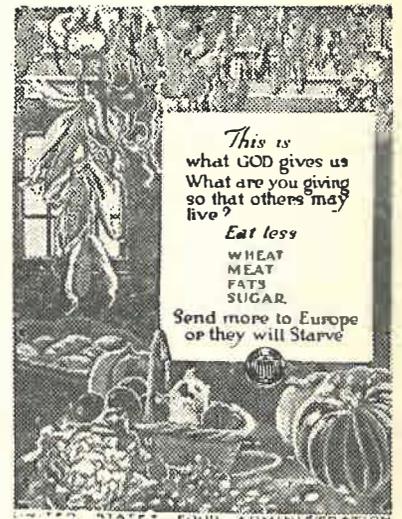
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The Magazines

OF MANY interesting articles in *The Contemporary Review* for May perhaps Mr. E. D. Simon's presentation of The Employer's Point of View is the most valuable at this time. Mr. Simon, as the important and prosperous owner of a large engineering mill in the north of England, is in close touch with war industry, and is enabled to speak with authority on many debated points. It is worth noting that he, like practically all the English masters of industry, is not only reconciled to trade unionism, but strongly favors it. Points treated by him in detail include the limitation of output—the health and well-being of the worker are, he says, in the opinion of "the employer of to-day", the first consideration, and they must be safeguarded in whatever way is found necessary. But "it is vital alike in the interests of the worker, the capitalist, and the consumer that we should arrive at such a basis of industry that every worker should regard it as his obvious duty in the national interest to put his whole heart into his work for the whole of the time he is at work." Control by the unions for the most part meets with his approval, and he gives personal experiences with regard to the usefulness to employers, as well as to workers, of workshop committees. On the question of wages he says: "It is becoming generally

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admitted that labor should be guaranteed by the State a minimum wage." Profit-sharing he condemns, and also the principle that when a new process has been introduced which cheapens production, a proportion of the saving should go to the workers. The whole very interesting argument, which it is impossible to quote here, is summed up in the opinion that "no machinery and no organization of industry, however well thought out, can of itself bring about a final reconciliation of capital and labor.

The problem can be solved only when those engaged in industry, whether capitalists or workers, come to recognize that they must be content with a reasonable reward for what they do, and that the real object of industry is public service—that is, the most plentiful production of commodities at a low price for the benefit of the nation." A short but illuminating study of Eudoxe Irene Mignot, Archbishop of Albi (who died last March), is contributed by that skilful writer, the Baron von Hügel. In him "the deepest love of God and of souls met, penetrated, raised, steadied, and completed a deep, spontaneous, and direct love of the things of the mind". In this he was distinguished from so many of the priests of his Church, for, as Baron von Hügel quotes from Dr. Gustav Bickell, "the besetting weakness of present day (Roman) Catholicism is that more or less since Tridentine times, but especially since the French Revolution, the spiritual life indeed has still remained something astonishingly deeper and richer than what was correspondingly furnished by the various Protestant bodies; but that, next to this spiritual life, has ranked not the life of the mind but the things of, more or less, political policy and force." Señor S. de Madañaga describes clearly and interestingly, The Elements of Future Spain, which consist apparently of the three forces, Socialism, Regionalism (the development of a middle class which no longer looks to Madrid as the fountain of all life), and Militarism, which is by far the strongest of the three. How these antagonistic forces will be adjusted will depend largely on the manner in which the war ends, and on the kind of world which will follow the day of peace. In the course of an article on The Political Condition of Mexico, Mr. Graham Richards, while he admits that the mass of the Mexican people is pro-German, very much because they are afraid of American aggression, draws attention to the existence of strong pro-Ally feeling among the intellectuals and the better classes. Incidentally he pays a tribute to Washington's secret service, "which is infinitely better than anything Berlin has been able to produce." The music of Debussy, the intellectual life of France as it has been affected by the war, the Russian problem, Ireland, the work of women as police, and Indian present-day thought are other topics treated.

FROM CALVARY TO THE SOMME

HORROR-SMITTEN by the awfulness of this war, many persons are unable to look beyond the moment, with its weight of suffering and death. They see no reason for it all. To such, it is well to recall Calvary. It has been nearly two thousand years since Christ died, the just for the unjust. How many times during these long centuries it has seemed as if His supreme sacrifice was in vain! The cross-principle seemed to triumph with heart-breaking slowness. Ancient selfishness and sordidness and smallness persisted. Twenty centuries is a long time to wait for the vindication of an act and a principle.

But behold! In an unexpected day, when

materialism was rampant on earth, and pride and ambition stalked abroad in vaunting arrogance, there sounded the call of the Cross—the summons to lay down life for the sake of God's goals of righteousness and justice and mercy. A power calling itself "Superman", that scoffed at right and sneered at Jesus as a weakling, flung its iron gauntlet into the whole world's arena. Would the nations dare to respond? Or would the crushing of Belgium be permitted, and the destruction of Serbia, and the nullification of all the slowly erected sanctities of civilization be allowed to go by default?

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former prizes of life, upon the cross of sacrifice. The lesson of Calvary has not gone unlearned. Life laid down is still the highest conception of existence. To offer up all for the sake of others, and of principles, is the act that links man with God, and that relates Calvary to the Somme. Whoever would see the outworking of the Crucifixion of Jesus needs but to behold the stream of dedicated soldiers pouring across the waters to France. These young men who go forth to die are in the train of the Hero of the Cross. By their labors and death they are establishing the supremacy of the Cross-principle in civilization. It is a new world, pledged to vicariousness, that is being created on the battlefields of France.—William T. Ellis.

THE LITTLE CROSSES OF BRITTANY

A FEW WEEKS AGO, in travelling about fair Brittany, I saw a new usage and learned a new lesson. Like all the devout peasants of France, it is the custom of these people to erect wayside crosses, with the figure of the Crucified upon them. In Brittany, however, they have a practice all their own. For at the base of the crosses by the roadside they have laid little wooden crosses, which represent their personal prayers and thanksgivings. It is common to see a cross, where roads meet, with dozens of simple little wooden crosses heaped about its foot.

That is the best thing to do with our little crosses—the cares and perplexities and burdens and sorrows and misunderstandings and bitternesses and defeats of life. Take them to the Cross of Christ and leave them there. Into His great sacrifice all our little sacrifices may be merged. His cross is the refuge for our crosses. There is no care too small, as there is no sorrow too great, to be comprehended in the salvation wrought on Calvary's Cross.—William T. Ellis.

A MAN'S DUTY

THE WOMAN who stands beside her man to urge him on to victory over self and over the enemy is heroic in his eyes, and the memory of her courage, of her understanding and sympathy, will go with him even unto death.

A woman can make or break the man who loves her, and women are doing it all the time.

The men they make are the men who are encouraged and helped to do their duty as they see it.

The men they break are the men whose right to fulfill their duty is denied them or interfered with.

Just as the greatest pleasure in life is the satisfaction in duty well done, so there is no greater joy possible to a woman than the knowledge that she has helped the man she loves, in the supreme test, not to falter but to do what he knows to be his duty.—GEORGE E. COOK in *Mother's Magazine*.

THE BRIDGES

THERE IS a story of a couple who started off to ride to a friend's house. The morning was pleasant, and they were enjoying themselves, until they happened to remember a certain bridge which was very old, and probably unsafe.

"I shall never dare to go over that bridge," exclaimed the wife; "and we can't get across the river in any other way!"

"Oh," said the man, "I forgot that bridge. It is a bad place; suppose it should break through, and we should fall into the water and be drowned!"

"Or," continued the wife, capping his complaint, "suppose you should step on a

rotten plank and break your leg, what would become of me and the baby?"

"I don't know," continued her husband, "what would become of any of us, for I couldn't work, and we should all starve to death!"

So the lugubrious talk ran on, until they reached the spot where the old bridge had stood, and lo, they discovered that since they had last been there it had been replaced by a new one!—Onward.

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