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The Living Church

VOL. LIX / MILWAUKEE, WISCONSIN.—OCTOBER 12, 1918 NO. 24

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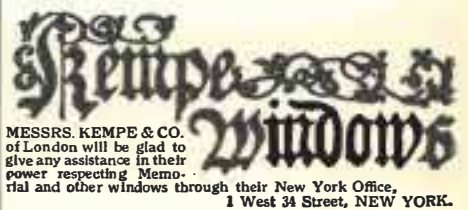


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THE WAY to be patriotic in America is not only to love America, but to love the duty that lies nearest to our hand, and know that in performing it we are serving our country.—
President Wilson.



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 12, 1918

NO. 24



God Reigns

FOUR months ago, when the military situation caused the gravest anxiety, this nation, on the call of the President, knelt in prayer. The Hun had made his frightfully successful offensive of March and April, though he had again been stopped at the Marne. There was a lull, and the world was waiting for the new offensive that, if it repeated the success of that which had just stopped, might give Paris and then the channel ports into the hands of the enemy. And, though we shrank from recognizing it, that might probably have meant the passing of the Anglo-Saxon and the Frank with their ideals of freedom, in favor of the overlordship of the German, with force and might as ruling principles.

The nation knelt in prayer. We all know only too well how inadequate was the observance of the day. The churches were not crowded. The whole people had not been brought to their knees.

But the religious remnant—the saving remnant of the nation—honestly prayed. In the face of defeat after defeat it was hard to offer with faith the prayer for victory. The most that most of us could hope was that the line could hold through another year until greater force could be sent from America.

But we prayed, and we offered to God our very fears, and we left it all with Him.

And a strange thing happened. We all knew that it was impossible that America could arrive in sufficient strength to turn the scale. But she did. We all knew that it was impossible for American armies quickly to win victories over trained German fighters. But they did. We all knew that the offensive could not pass to the Allies this summer. But it did. We all knew that we could not count on week after week, month after month, of almost unbroken victory all along the line and on every line; on the Hun being forced back beyond the Hindenburg line itself; on the Holy Land being completely recovered and great armies of the infidel made prisoners; on tenders of peace from the Austrian cat-paw of the Kaiser and Bulgaria making abject submission and proposing to abandon the master to whom her liberties had been sold; on much of Russia turning against the Bolsheviks and their German-paid leaders and welcoming allied armies to help her; on Serbian armies scoring great victories and Roumania likely to break the yoke of her oppressor.

Yes, we knew that all this was impossible; quite impossible. We did not pray for it in detail; we did not dare to.

But the President called us, and we went into our churches, fell on our knees, and laid the whole impossible situation before our heavenly Father.

He saw the nation that first had undermined her Christianity and then had deified Force, break her faith with

little Belgium, invade her territory, defile her sanctuaries, enslave her people, and commit crime after crime intentionally and in cold blood. And He saw nation after nation rise in their might to defend the sanctity of treaties, to repel the invading armies, and to protect the liberties of nations and the lives and the honor of their people.

He saw the miseries of the conquered population, the martyrdom of Serbia, the despair of Roumania, the pathetic folly of Russia, the practical dissolution of the Orthodox Church, the sufferings of the Armenians. He saw the days of martyrdom return on an enormous scale. He saw the world's cup of bitterness filled to the brim.

He saw great armies seeking to save civilization and all that is good in the residuum of the history of the Christian centuries. He saw whole nations on fire with the ideal to stay the invader, and national resources mobilized to an unparalleled degree to save Christian ideals that they be not wiped from the earth.

And then He saw a nation in prayer. He heard a nation formally laying its cause before Him. He heard the united intercessions of the religious remnant of the nation.

And lo, the impossible has happened.

Not the wildest hopes of last May could picture the gains that have been made by October. Not the strongest faith counted on achieving what has been achieved.

THE LORD GOD OMNIPOTENT REIGNETH.

He has used America to perform a part that we did not dream it possible for us to perform. He has brought ships to us in numbers that have been the wonder of the world. He has protected our soldiers in those ships as they crossed, in a manner that was deemed impossible. Through us He has given new heart and new strength to our allies so that these, and we with them, have won the most marvellous victories.

NOT UNTO US, O LORD, NOT UNTO US, BUT TO THY NAME BE THE PRAISE.

Do we suppose that our prayer alone did this? Not at all. Prayer that did not redouble effort would have been no prayer at all. If anybody relaxed effort because he prayed, that prayer was in vain. The only prayer that counts is the prayer that spurs one on to its accomplishment. God answers prayer, not mechanically, but through us.

Six months after our Day of Intercession, almost to a day, comes our Thanksgiving Day. It should be the most glorious Thanksgiving we have ever had—the sequence of the most sombre Day of Intercession. We cannot doubt that the same religious remnant of the nation will observe the day as a deeply religious day. We could wish—earnestly long—that the whole nation could see that God is using us

to demonstrate His governance of the world; that He has heard our prayer in distress and has enabled us to perform the impossible, in His strength.

We are a chastened, saddened people, for into many, many of our homes has entered the anguish of the loss of sons who have given their lives to God and to humanity upon the battlefield or in army hospitals. Our whole people has given, and is giving, its best. So may we look for the blessing of God upon those who, at the critical moment in our national history, have sought first the Kingdom of God and His righteousness.

THE DANGER now is that we forget how desperate was our condition, how impossible for this year at least was the series of victories that have come to us.

The daily papers of last spring and winter may be searched in vain for evidence of any expectation of an Allied drive. We were all talking last winter of the expected German offensive; it came in March with disastrous force. We talked afterward of when and where it would be resumed. We did not talk, in any expectant manner, of an Allied offensive that would turn the tables; much less did we dare to anticipate all that has happened since the turning of the tide in July. But between those months this nation formally knelt in prayer.

And a wonderful thing is happening now. Chambers of commerce, boards of trade, grave bodies of busy men, are pausing for a moment of prayer at noon, where scarcely had one dared to account himself a praying Christian before. It is all done simply, reverently, earnestly. It is not flippant. It is not pretend. America's soul is stripped bare.

It means that this nation has stood at the brink of hell and looked down into the crater. We have seen freedom burning. We have seen liberty trodden under foot. We have seen horrors that Dante could not depict nor Milton dream of. We have seen Paradise Lost. We have realized the possibility that America itself might be engulfed in that hell.

And, seeing the possibility, we have deliberately taken the risk of it, when we have entered into hell, as a nation and as individuals, for the sake of dragging out those nations and people who were being ground into it.

This is what has brought America to her knees. Let us never forget those days when the issue seemed to go against us.

Now God is vindicating us. Now He is showing that He accepts our offering, that our sacrifice is pleasing to Him. Consternation fills the mind of the enemy. His retreat breaks more and more into a rout.

He has staked his all on might and frightfulness; and he has lost.

God is winning, because this is His cause.

America has her answer to her great national intercession of the thirtieth of May.

THE German peace tender is an indication of great progress, but it should not arouse too great hopes in this country. The President and his advisers, in conjunction with the allied governments, will know what degree of confidence to place in the tender; but the

The Tender of Peace

public should bear in mind that, in dealing with a government that breaks its solemn treaty obligations and lacks such sense of honor as, we trust, characterizes our own people, words cannot be accepted on their face value. Germany continues, day after day, in her "masterly" retreats, to do wanton damage. Somebody must pay the bill, for reconstruction is an obvious necessity. Moreover, crime after crime against great numbers of people has been committed. Who is to punish the criminals by whose orders these crimes have been committed?

America and the Allies cannot and must not demand the impossible. Reparation could not be made for the crimes of their nation if every German should suddenly become repentant. The doctrine of hell and of the justice of God is a necessary complement to any demand for reparation that the Allies can make. Because guilt is personal, persons must be punished for German guilt. If there were no power in the universe to try, to convict, and to punish those responsible for this guilt, the whole system of Christian morals

would totter and fall. Let those who have repealed the doctrine of hell settle with their own consciences in the face of such a condition as this, in which human inability to punish colossal crime is the most conspicuous factor. A sturdy Christianity knows and teaches that without a good, well-managed hell, in which the punishment fits the crime, it is impossible for the attribute of justice to be predicated of Almighty God. The condition in which the world now finds itself must rehabilitate that doctrine in the mind of the most amiable heretic who ever preached the dogma of an eternal and unconditional pacifism.

But enough punishment must somehow be inflicted by the Allies here and now to impress upon the dullest Prussian intellect the fact that the world will not tolerate certain crimes, even as acts of war. Among those crimes are the wilful bombing of hospitals, the wilful infliction of mutilation and other crimes against the person, particularly against women and children, the wilful deportation of people from their homes, the wilful destruction of orchards, the wilful burning and looting of cities and villages. We have no desire for any sort of acts of retaliation. We have a relentless desire that the criminals who ordered these crimes be detected, tried by court martial, and executed by due process of law. We recognize that this cannot be done on an adequate scale, and that not one-tenth of one per cent. of the criminals could be brought to the bar of such a military assize. But if the allied governments could see their way to reply to the German overtures for peace that two preliminary conditions must inevitably be fulfilled before they could reach the discussion of President Wilson's fourteen points—namely that every German soldier must first be recalled to German soil and that some progress be made in discovering and punishing, or else in enabling the Allies to discover and punish, some few of the arch-criminals—we are confident that they would be backed up by the moral sense of the outraged people of the world, who have given of their best and have staked their all to repel the invader. So long as the Kaiser still prattles to his soldiers that he has "again offered peace" to his opponents, we are not likely to take seriously the tenders of his irresponsible government. And the more impervious the German skull may be to the fact that the world will not longer tolerate the menace that Germany has proven herself to be, to world prosperity and peace, the deeper must be the dents inflicted in that skull so as to make the fact clear to the stupidest mind in Potsdam.

But the Kaiser is right about one thing. The peace that comes, when it comes, will be an "honorable peace". And that means the sentence of the world against himself.

ALL Churchmen will be interested in the information relating to the Brotherhood of St. Andrew which is printed in this issue. How valuable is the war work undertaken by the Brotherhood is shown by the commendation given to it on the one hand by the War Commission of the Church, which finances it, and on the other by the Y. M. C. A. So also we have learned by personal inquiry in American camps how useful the work really is.

But peace work is as important as war work, and the thirty-five years' experience of the Brotherhood has shown it how to deal with the problem of the American young man. It is a difficult problem and one that can be solved in individuals only and not in the mass. The war has made us proud of the American young man and has also shown us, as many chaplains have reported, how superficially the Church has made its appeal to him. No doubt the Brotherhood will profit from the knowledge thus gained.

The new programme of the Brotherhood shows that its officers are alive to the needs and to their opportunity.

IT was a notable day for the colored race in this country when one of its own number was consecrated to the episcopate on St. Michael and All Angels' Day, the function being held in a church especially for colored people in St.

Consecration of Bishop Demby

Louis, while the various clergy taking part in the service other than the bishops were colored men. The relation of the new suffragan bishop to the bishop and diocese on the

one hand, and to the colored race on the other, means that without breach in the unity of the Church the colored people will have an intimate personal relationship with a bishop of their own race, and the colored clergy a leader and guide who is one of themselves.

It should be constantly kept in mind that the suffragan bishop is every whit a bishop. No spurious imitation, no weak makeshift, is offered to the negro race. Eight other suffragan bishops, all white men, all men of the highest standing, occupy that position. No diocese has chosen for it a man of mediocre quality. But the dignity of the episcopate is its least essential characteristic. Bishop Demby is given an opportunity for service on an unique scale. The Church expects much of him; and the Church is bound to uphold him and make it possible for him to exercise his episcopate under the most favorable conditions.

To the first colored bishop to be consecrated for work in the United States we extend cordial greetings.

ALATE order issued by Bishop Brent as chaplain general in the United States army removes from the chaplains all insignia of rank except the cross, the latter testifying to the character of their work and the commission

Chaplains and the
Insignia of Rank

given by the government for performing that work. The chaplain retains the rank to which he has been appointed with its appropriate pay, but in his relations with the men carries with him only the sign of the cross.

We cannot think of a more praiseworthy step. To reduce the chaplain to the rank of a private would be unfitting and improper; and heretofore it has seemed as though one must choose between that and the present system. But the present system has the difficulty that the chaplain is chiefly known to the men as lieutenant or captain, moving in a sphere wholly apart from themselves. This has involved so serious a handicap that the spiritual work of the chaplain among the men was next to impossible, while the temptation of the chaplain to be militarist rather than man of God was more than some of them could resist.

We are perplexed at learning that protests against this step have been made from the chaplains' training school. We believe that such protests must have been made under some misapprehension of fact. And indeed, if any candidate for a chaplain's position, really understanding the matter, has made known his protest against the order, we should feel that he had furnished *prima facie* evidence of his unfitness for the post.

EVERYWHERE our parish houses are centers of Red Cross work and our parish guilds active groups of Red Cross workers. The Church teaches *service* to all her children and provides generally a center from which active

Church and
Red Cross

has, from the beginning, been a large factor in Red Cross work.

A parish paper now lying before us gives a striking detail as to how one parish gives inspiration to its workers and connects the work of the Red Cross with that deep spirituality which expresses itself in service: "We are very proud of our Red Cross record. . . . There is always a splendid representation of women. . . . *The day begins with a celebration of the Holy Communion in the chapel.*"

What a happy, yet what a perfectly natural combination of activity! To kneel at the altar and receive the inspiration first; and then, in the strength of that inspiration, to proceed to give expression to it in service to our brothers and sisters in distress, binding up the wounds of suffering humanity, through the production of supplies for the Red Cross. It is a splendid portrayal of the Church's conception of the social value of the Holy Eucharist, which has somehow been overshadowed generally by the more usual stress upon the value of the sacrament in the life of the individual. Here is the more fundamental conception of the Holy Communion as involving, first, the great act of corporate worship and sacrifice, and then, second, the great social inspiration that, when it is true, demands expression away from the altar, in service to all our brothers and sisters whatever be their needs. Develop that thought fully, connect the Sacrament

regularly and as a matter of course with social activity, and the secret will be solved of the reconstruction of the social order at home as well as in the world at large. And probably there is no other solution of the secret.

The parish that has so casually chronicled this intimate association of spiritual cause and effect is St. Paul's Church, Milwaukee.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 7th:

E. M. R.....	\$5.00
Rev. Dr. C. W. Leffingwell, Pasadena, Cal.....	25.00
A friend, Syracuse, N. Y.....	5.00
A friend, New York City *.....	5.00
Rev. F. O. Granniss, St. Joseph, Mich. *.....	2.00
In loving memory of dear Katharine *.....	2.00
Episcopal S. S., Elamville, Ala. †.....	2.00
Mrs. C. M. Parks, Tarboro, N. C. †.....	5.00
All Saints' Church, Minneapolis, Minn. †.....	30.00
Miss Mary Knight, Milwaukee, Wis. †.....	75.00
"Marina," New Haven, Conn. **.....	10.00
Miss Flore E. Hill, Marquette, Mich. ††.....	10.00
Total for the week.....	\$176.00
Previously acknowledged.....	62,735.25
	\$62,911.25

* For relief of French war orphans.
† For Belgian relief, especially children.
‡ For relief of French and Belgian children.
† For *Pauvre Honteux*, \$25; for French and Belgian children, \$50.
** For relief work in Italy.
†† For relief work in Rome.

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 French children:

582. Mrs. Adella M. Kies, San Diego, Cal.....	\$36.50
583. Mrs. A. Trayser and Miss Lyda G. Moyle, New London, Wis.....	36.50
584. Mary F. LeBaron and Francis LeBaron Drake, Pontiac, Mich.....	36.50
3. Mr. and Mrs. J. F. Mackenzie, Pittsburgh, Pa.....	10.00
71. A. C. K.....	9.25
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.....	9.00
112. L. M. H.....	9.25
271. B. C. A.....	36.50
273. Miss Mary A. Underhill, Honolulu, T. H.....	36.50
409. Mrs. Mary I. Lewis, Racine, Wis.—Special gift.....	25.00
412. Anonymous.....	16.50
Total for the week.....	\$261.50
Previously acknowledged.....	35,971.50
	\$36,233.00

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE
ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

32. St. Mary's Altar Guild, All Saints' Church, Pontiac, Mich.....	\$36.50
Previously acknowledged.....	1,268.00
	\$1,304.50

ARMENIAN AND SYRIAN RELIEF FUND

All Saints' Church, Minneapolis, Minn.....	\$30.00
A thank offering in memory of M. A. C.....	5.00
A communicant of the Church in Charlotte, N. C.....	5.00
Miss Flora E. Hill, Marquette, Mich.....	5.00
Miss Mary Knight, Milwaukee, Wis.....	25.00
A Daughter of the King, LaGrange, Ill.....	2.00
Mrs. E. J. Logue, Pine Bluff, Ark.....	5.00
Current Events Club, Pine Bluff, Ark.....	5.00
A. R. P.....	2.00
Miss M. F. McKelvey, Cincinnati, Ohio *.....	1.00
	\$85.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Christ Church, Glendale, Ohio.....	\$25.00
AMERICAN RED CROSS WAR FUND	
Miss M. F. McKelvey, Cincinnati, Ohio.....	\$1.00

ANSWERS TO CORRESPONDENTS

M. E. A.—(1) In the Eastern Churches the secular clergy are commonly, and in some of them are compelled to be, married before ordination, while the monastic clergy, of course, are celibate, and all bishops are chosen from the latter. But in none of these Churches of which we are aware are the clergy permitted to contract marriage after ordination.—(2) Excellent works on the Eastern Churches are Adeney's *The Greek and Eastern Churches* and Hore's *Eighteen Centuries of the Orthodox Greek Church* and his smaller *Student's History of the Greek Church*.

M. C.—There is no prohibition against the use of the burial service for unbaptized infants. It may be added, however, that there are other forms more appropriate than the Prayer Book office and very generally used for such occasions.

C. H. M. K.—The Church's civilian chaplain at Camp Pike at last report was the Rev. Charles F. Collins. Address 509 Scott street, Little Rock, Ark.

THE TWENTIETH SUNDAY AFTER TRINITY

By C. F. L.

DIVINE JUSTICE

IN any nation, whether of a monarchical or republican form of government, the man who is in supreme power is looked up to. He is expected to live in a manner befitting the ruler of the people. Attentions from him are esteemed. "Honor the king" is an apostolic injunction; as also, "Obey them that have the rule over thee." The children of Israel, not content to be under the sole guidance of God, desired a king to rule over them.

In the gospel for to-day our Lord gives a parable, declaring it to be a portrayal of the kingdom of heaven. The royal prince, heir to the throne, is to be married, and the king, desiring to celebrate the event with all the customary Oriental pomp and splendor, invites those of social standing, and a feast is prepared. But, strange to say, they ignored the honor they had received, and went their way; as did the guests in a similar parable, told in the gospel for the Second Sunday after Trinity. But these went even further, tormenting and finally killing the king's messengers. They brought upon themselves swift destruction, as was just and right; for without law and order no nation can dwell safely. Throughout the country there seems to have been a revolutionary spirit, for when the poor of the streets were invited in one dared to refuse the wedding garment, furnished by custom to the guests. Having no excuse to offer, he was removed into outer darkness, there to bewail his disobedience and self-will.

There are many lessons, practical and mystical, hidden in this parable, but there is one which stands out very plainly, and that is the strict justice of God. There has been for a long period of weak sentimentality which, though not over-estimating God's love, for that cannot be measured or comprehended, yet ignores His justice. "Vengeance is Mine, I will repay," saith the Lord. Most graciously, ever since the world began, has He been calling all men to come to Him. He bestows our temporal and material as well as our spiritual benefits. His sun shines alike upon the good and the bad. He so loved the world that He came to redeem it from eternal death. Yet with His boundless love He must unite justice. All virtues are in Him, for He is all holy, complete and perfect. Those who refused the invitation of the king were destroyed; and he who would not wear the wedding garment, symbol of sacramental grace and penitence, was bound hand and foot, and led away.

When Christ was asked: "Are they few that be saved?" He said: "Strive to enter in at the strait gate, for many will seek to enter in and will not be able." God has called all, but if they reject the invitation to the Marriage Supper of the Lamb how can they hope to be forgiven, and to enter heaven? When a nation, as well as an individual, becomes materialistic, is not her doom sealed, and does not she sign her own death warrant with her own hand?

For nineteen centuries the Church has sent forth her faithful priests into all lands, carrying His message of life. But people have made light of it, setting up cults, and man-made religions, thus choosing their own destruction. The Church has not failed, but the people have failed, and without excuse. God grant that now, in these latter days, time may be granted for their return to the glorious Catholic Faith, the heritage of God's children. And may the spirit of martyrdom be awakened in both priests and laity!

ACQUIRE THE contemplative way of seeing how all things change into one another, and constantly attend to it, and exercise thyself about this part of philosophy. For nothing is so much adapted to produce magnanimity. Such a man has put off the body, and, as he sees that he must, no one knows how soon, go away from among men and leave everything here, he gives himself up entirely to just doing in all his actions, and in everything else that happens he resigns himself to the universal nature. But as to what any man shall say or think about him or do against him, he never even thinks of it, being himself contented with these two things, with acting justly in what he now does, and being satisfied with what is now assigned to him; and he lays aside all distracting and busy pursuits, and desires nothing else than to accomplish the strait course through the law, and by accomplishing the strait course to follow God.—*Marcus Aurelius*.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Twentieth Sunday after Trinity	I Maccabees 3: 1-26 Proverbs 16	Ephesians 6: 10-end	Isaiah 49: 1-23	Luke 10: 1-24
Monday	I Maccabees 3: 27-end	I Timothy 1	Ecclus. 18: 15-end	Luke 22: 1-38
Tuesday	I Maccabees 4: 1-25	I Timothy 2	Ecclus. 19: 1-20	Luke 22: 39-end
Wednesday	I Maccabees 4: 26-end	I Timothy 3	Ecclus. 20: 5-end	Luke 23: 1-32
Thursday	I Maccabees 5: 1-19	I Timothy 4	Ecclus. 38: 1-15	Luke 1: 1-4
Friday St. Luke, Evangelist	Ezekiel 47: 1-12	Acts 1: 1-8	Ezekiel 1: 1-14	Colossians 4: 2-end
Saturday	I Maccabees 5: 55-end	I Timothy 6	Ecclus. 22: 23-23: 6	Luke 24: 32-end
Twenty-first Sunday after Trinity	I Maccabees 6: 1-16 Proverbs 31: 10-end	II Thes. 1 and 2	Isaiah 33: 2-22, 24-end	Luke 7: 36-end

IS there anything quite so attractive as cheerfulness in the midst of struggle and adversity? Novelist reformers like Dickens and Mrs. Stowe make their victims of injustice cheerful. Otherwise the appeal would be lost. Nothing stirs the heart of America to-day like the cheerfulness of our boys at the front.

The collect for this Sunday prays not only that we may be kept from all things that hurt us, but that we may "cheerfully" accomplish those things that our God commands. The epistle exhorts us to make melody in our hearts to the Lord, and the gospel interprets the Kingdom of God as rooted in the joyful acceptance of God's gracious invitation. Is it not in accord with all this that Judas and his brethren "fought the battle of Israel with cheerfulness"? (Monday's lesson, verses 27-end, is perhaps even better reading, in light of the present war, with its mingled patriotism, faith, and courage.)

For New Testament correlative we have chosen a passage in which the whole matter of conflict is lifted up and placed on its true Christian plane. The source of strength is God. The highest warfare is that between spiritual forces. Note how Bernhardt begins with the Old Testament necessity of war, but never gets up to the spiritual plane.

In the evening, we have selected, first, a passage in which the prophet brings out the vocation of the Church as a fact ("Thou art my servant, O Israel"), and then its world-wide work (in which the prophet appeals to the sound portion of the Church): "It is a light thing that Thou shouldest be my servant to raise up the tribes of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." Success and deliverance are then promised through the conquering Church. This passage is keyed to the collect, but especially to the gospel, one of the main themes of which is the extension of the Kingdom to the Gentiles.

The second lesson is missionary also, and its note of joy in God's work and in the reception of God's revelation illustrates all three, collect, epistle, and gospel. An important point in both this lesson and the gospel is the penalty of rejected grace. The Kingdom message is appeal and not command; but the rejection of God's gracious invitation is a more serious offence than the violation of law. Compare Hebrews 2: 1 ff. and 10: 28, 29.

The case of those who despised God's grace and also of those who abused it in the gospel parable is like unto the fate of Chorazin, Bethsaida, and Capernaum in Luke 10: 13-15, cities that despised their spiritual privileges and which have their modern parallels in the indifference of multitudes that lightly regard the gospel invitation on the outside of the Church and within.

Friday of this week is St. Luke the Evangelist's day, and Thursday is eve thereof. The morning Prayer Book lessons for this day have been employed for the eve (shortening one of them) and we have put for the holy day itself Ezekiel's Vision of Holy Waters nourishing the trees whose fruit and leaves should be for food and healing; the call of the prophet; the beginning of Acts (the Composition of the Evangelist); and a selection from St. Paul's Epistle to the Colossians, in which he refers to St. Luke as "the beloved physician".



BLUE MONDAY MUSINGS

By Presbyter Ignatius

JOYCE KILMER is dead, fighting for freedom. May he rest in peace! Allan Seeger, full of promise, had not done so much; Rupert Brooke may well be named with him. I reprinted here, within a short time of its publication, his magnificent *Red Ship*, on the sinking of the *Lusitania*, perhaps his best-known poem. Let me give you his *Prayer of a Soldier in France* once more, together with Elsa Barker's tribute to him, from the *New York Times*:

"My shoulders ache beneath my pack
(Lie easter, Cross, upon His back).

"I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).

"Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).

"I may not lift a hand to clear
My eyes of salty drops that sear.

"(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)

"My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).

"Lord, Thou didst suffer more for me
Than all the hosts of land and sea.

"So let me render back again
This millionth of Thy gift. Amen."

"JOYCE KILMER

"(Ob. August 1, 1918)

"The singers of a nation
Weep as one soul this day.
Our glad, child-hearted comrade
Has gone the patriot's way;
A grave in grave-encumbered France
Now wears his wreath of bay.

"His youth and self forgotten
When the Great Summons came,
He knew the soldier's purpose
More than the poet's fame.
Does he know to-day a thousand throats
Choke as they speak his name?

"The candles in St. Leo's
Have flickered with dismay
Each noontime for the long year
He has not come to pray.
To-day they burn with steady flame
To light him on his way.

"When Joyce came home the white ships
Stirred with the moving tide—
The spectral ships he visioned
Washed clean and glorified.
But one red ship sinks deeper
Because of him who died."

My COMMENTS on Church-going, published here August 24th, have been the occasion of many letters, most of them entirely sympathetic. I am glad to notice that editors of secular newspapers have used the article as a text for further discussion from the layman's point of view. In these days, when loyalty is recognized as an essential civic virtue, and men are learning the righteous hatred of all which shows traitorous sympathy with enemy aims or methods, we must renew our loyalty to the Will of Christ and the law of His Church, which has His Mind; and unfailing attendance on public worship is, at any rate, a visible sign of that loyalty. Granted that it may be a feigned loyalty, its absence is a sure sign of disloyalty. Once people understand this, the really

loyal Christians will govern themselves accordingly, and no longer lapse into lazy, careless, self-willed indulgence as to so important a matter.

I note with special interest a letter from a well-known Churchwoman, sister of one of our most beloved bishops of the last generation, who fears lest my article may be misunderstood as recommending only one attendance at church on Sundays. Far from it! I recall approvingly Mr. Gladstone's criticisms of the "oncercs", as he called those guests at Hawarden who went to one service only; his approbation of the "twicercs", and his own place among the "threesters". But in this, as in not a few other matters, our popular Anglicanism has collapsed as a practical system. We have urged counsels of perfection for the few, and, in doing that, have neglected precepts of obligation for all; e. g., the Lenten Rule drawn up in an ordinary "High Church" parish is excellent for saints well advanced toward perfection, but the average recently confirmed Churchman, glancing at it, says: "Oh, that's 'way beyond me!" and, discouraged, attempts nothing. An irreducible minimum, enforced by all the moral pressure of a sense of duty, is vastly better than too high a standard with no coercive authority behind it. A generation instructed that it is mortal sin not to be present at the Lord's own Service on the Lord's own Day (unless hindered by sickness, distance, or imperative works of mercy) will grow in grace so as to esteem highly the blessed privilege of assisting at other lesser services and of hearing sermons. Those who are at the early Communion are to be seen almost always at the mid-day service. The "oncercs" are the people who take the lowest view of the whole matter.

I like the phrase of a correspondent who speaks of "the impudence of good people who will only go to church when they feel like it, and take a holiday from church-going when the rector is away, yet expect the Lord punctually to shower all His blessings upon them, while they won't trouble to go to His House to say 'Thank you' and 'give Him the honor due unto His Name'." It is bad manners, isn't it, to put it on a low ground? It "isn't done" by really well-bred Christians.

Strange, how religious bigotry perverts judgment! A sensible man is willing to learn from all who can teach him, to praise what is well done wherever he sees it, and to profit by a good example irrespective of its background. But here is, apparently, an illiterate maid-servant in Detroit, of Kensitite proclivities, who steals her mistress's note-paper and seal, to send me a vituperative anonymous letter, as badly spelled as hatefully composed, raging at my frank recognition of how much more faithful Oriental and Roman Catholic Christians are (at least in America) about this matter, than many of our own people. Good Mary Ann assures me she takes more pleasure in reading that grand and glorious paper, the *Menace*, than in all THE LIVING CHURCH has ever published. She has often thought of leaving the P. E. Church, but she has decided to stay and spread ante-Catlick [sic] literature and red-hot Protestantism [sic] wherever she goes. Perhaps she has a second thought coming to her!

A WELL-KNOWN Greek statesman and patriot (the terms are not always to be used of the same individual!) writes privately from Athens:

"The war leaves little time for aught else; still, somehow, Mr. Venizelos seems to find time to attend to everything. Notwithstanding many difficulties, Greece may now be said to be wholeheartedly on the side of and in with the Allies, as one undivided nation."

AN ENGLISH JOURNALIST quotes a German oracle of 1762, as saying: "The last Kaiser will be paralyzed in the arm and will mount his horse on the wrong side. His heir will be killed at the gates of Berlin; in that year Poland will have its own king once more." One can not help wondering just what provenance all these so-called "oracles" have.

Officers of the Brotherhood of St. Andrew Proclaim Its Advance Programme

THE members of the Brotherhood accept special responsibility at this time to assist the Church in preparation for the return to their parishes of those men now enlisted in the service of the nation."

For thirty-five years the Brotherhood of St. Andrew has been faithfully following the guidance of the Master in the spread of Christ's Kingdom among men. As a result of the fidelity of men who have fought valiantly for the ideals of the Brotherhood, a foundation was laid for an immediate service for God and country at the outbreak of the war. The creating of the Army and Navy Department was alone made possible by this nationally organized lay work of the Church.

Working assiduously with the approval of the Church War Commission, this department has established a new era in Brotherhood activities. When our country became an ally in the world war, the Brotherhood of St. Andrew immediately undertook to coöperate with the chaplains and other clergy in organizing for the spread of Christ's Kingdom in the camps, at the same time assuring to those who were serving the flag the sympathy, love, and fellowship of the Church's army at home. Seventy-two laymen, chiefly members of the Brotherhood, have responded to the appeal for personal workers in the cantonments, and to-day there are thirty-two men serving for periods of three, six, or twelve months, or for the life of the war. The records of the work these laymen have accomplished show achievements for the Master. Enlisted men in the camps have been enrolled in Bible classes, personal workers' groups, and corporate Communion units, the influence of which is being felt throughout the camps and is being mirrored in the hearts of men at home. Men of the Brotherhood are telling men in the camps that when they return to their parishes they will find the Brotherhood of St. Andrew organized and extending them a welcome for practical and inspiring service in the Church.

The Army and Navy Department is financed by the War Commission of the Church. Our work in the army camps and naval stations is in coöperation with the Young Men's Christian Association. The secretary in charge of the Religious Work Bureau of the Young Men's Christian Association clearly states the unique and tremendously important place which the Brotherhood of St. Andrew is filling at this very critical time. He says:

"Will you please state to the executive committee of your War Council that we in the Religious Work Bureau feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps? They have not only been an inspiration to our secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps. I wish that some time I could bring before the members of your executive committee at greater length the debt of gratitude we owe your Brotherhood."

The foregoing statement is evidence that there is no substitute for the Brotherhood idea; and the service the Brotherhood is rendering in the camps to satisfy religious need establishes beyond question its potential value and the sound principle of its operation.

The work of the Army and Navy Department is a fulfilment of our ideals of personal Christian service among men and a demonstration of their unique and practical worth; but it is also a clear call to the other laymen of Christ's Church, the army at home. The vision is increasingly clear that our Commander-in-Chief, our Lord and Saviour Jesus Christ, desires us to mobilize for extended orders. And this preparing for peace in time of war calls for a consecration which few of us have experienced. Not only must it be a consecration to carry on, and to prepare in each parish for the home-coming of our fighting men, but for each individual it must be a consecration that necessitates a closer intimacy with our Lord and a new loyalty to His cause. To win, Christ's army must measure up to the same

high standard attained by our country's army in gaining its objective. And this means the organization and training of groups of men and boys in every parish throughout the Church, who shall generate spiritual power through prayer and who shall use that power in personal service on behalf of the Kingdom.

God's call is to organize for the building of the superstructure on the foundation which He has given us. The call is personal; thank God, the answer is to be universal!

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of obeying the command of His Holy Will, we shall with the guidance of His Holy Spirit further organize—

The Objectives

- For the extension of Christ's Kingdom through the enlistment of men and boys of the Church in serving this high objective;
- To create in every parish a service group of men and boys who will be of genuine value to the rector;
- To make personal prayer and service a living factor in every parish;
- To make practical the threefold endeavor in every parish: Increasing church attendance, men's Bible classes, men's corporate Communion;
- To promote the devotional life of the family through the practice of family prayer;
- To bring fathers, older brothers, and kinsmen of enlisted men into practical and inspiring relationship to Christian service;
- To show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army;
- To strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

To realize these objectives, a definite plan for an Advance Programme, to be operating by January 1, 1919, briefly includes the following:

The Advance Programme To place in the field as rapidly as possible eight secretaries, one for each province.

To reorganize chapters depleted by reason of enlistment of membership in our nation's fighting forces, and to organize new groups to serve actively in Christ's army where no chapters have recently existed. These secretaries will intensify the work throughout the diocese and be under the supervision of a general secretary.

The plan likewise provides for a Junior department secretary, whose entire time will be devoted to the Church's supreme opportunity, The Boy, bringing him into his proper relationship to the Church's army and so training him for Christian service that he shall "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The National Council of the Brotherhood has enthusiastically adopted the Advance Programme; and a committee of Churchmen, representatives of the various provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the front and for the realization of the new vision.

We are face to face with a condition, not a theory. Many of our best men—all honor to them!—have entered the country's service, leaving vacancies in the Church's ranks and leadership. The Brotherhood of St. Andrew is the only national men's movement of the Church. Its sole object is the spread of Christ's Kingdom. Admitting human weaknesses, it has never failed the Church. It is to-day interpreting its object by the Rules of Prayer and Service among enlisted men; and it is carrying on at home. It is preëminently qualified by experience, organization, and ideal to serve the Church during this period of reconstruction. Your parish must choose whether it shall join with and support the Brotherhood in mobilizing the laymen of the Church at a

A New Vision

crucial hour and for the highest service to which a Christian man may respond.

A need never existed for the fulfilment of Christ's programme and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm.

EDWARD H. BONSTALL, *President.*

COURTENAY BARBER, *First Vice-President.*

WALTER KIDDE, *Second Vice-President.*

WARREN HIRES TURNER, *Treasurer.*

G. FRANK SHELBY, *General Secretary.*

GEORGE H. RANDALL, *Associate General Secretary.*

FRANKLIN H. SPENCER, *Executive Secretary.*

WAR ORGANIZATION OF THE BROTHERHOOD

ON St. Andrew's Day next the Brotherhood of St. Andrew will have been in existence as a national organization for thirty-five years. It has maintained a strong and useful life and is, under God, a forceful and energizing influence in the Church. Latterly, the work of the Brotherhood among the enlisted men of the Army and Navy has brought it into favorable prominence throughout the Church, while at the same time its work in the home parishes has gone on without serious interruption, even under extraordinarily difficult conditions, owing to the war and the absorption of many of its members in the nation's service.

The Brotherhood of St. Andrew, in fulfilment of the sole object for which it exists, has demonstrated anew its tremendous spiritual power and its unique lay leadership in the spread of Christ's Kingdom by a valiant service among the enlisted men. Usefulness begets larger usefulness; and obedience to a heavenly vision opens the eyes of faith to ever widening fields of opportunity.

The Church in America must look forward to the return of the men who have gone forth as the last reserves of right and of the Cross. She must be found at prayer and at work when they come back; she must be worthy of their sublime sacrifice. "When they have done it—" said Bishop Lloyd, "the highest thing that mortals can do for the highest thing that mortals can think—the pity of it if we have missed the usefulness of the sacrifice!" The Church must be prepared for a new day that is surely dawning, for a world of good for all mankind. This calls for the active enlistment of every man in consecrated service to Christ and His Church. The Brotherhood has seen the new vision, has heard the clearer call, and accepts the larger service.

With a serious realization of the need of the hour, the leaders of the Brotherhood at the recent convention held in Northfield proposed a new Programme of Advancement that was eagerly adopted; and this fall and winter will witness its promotion. To execute the programme, the Brotherhood expects greatly to increase and strengthen its organization, placing as rapidly as they can be secured field secretaries, carefully selected, in the various provinces.

At the Northfield convention and at the subsequent meeting of the executive committee of the Brotherhood, the following officers and secretaries were elected to lead the Brotherhood in its new endeavor:

Edward H. Bonsall, St. Matthew's Chapter, Philadelphia, president; Courtenay Barber, Redeemer Chapter, Chicago, first vice-president; Walter Kidde, St. Luke's Chapter, Montclair, New Jersey (and now chairman of the Army and Navy Council of the Brotherhood), second vice-president; Warren Hires Turner, Holy Trinity Chapter, Philadelphia, treasurer; G. Frank Shelby, St. Mark's Chapter, Denver, general secretary; George H. Randall, Holy Trinity Chapter, Philadelphia, associate general secretary and editor of *St. Andrew's Cross*.

Benjamin F. Finney, Christ Church Chapter, Savannah, Georgia, the southern secretary of the Brotherhood, will continue his special service during the period of the war as chief secretary of the Army and Navy Department.

Franklin H. Spencer, Holy Apostles' Chapter, Chicago, for a number of years field secretary of the Middle West, will become executive secretary, and has already taken up his duties at the headquarters in Philadelphia.

The new general secretary of the Brotherhood needs no introduction to the Church. Mr. Shelby is the oldest of the Brotherhood secretaries in point of service, having become a field secretary in January, 1905, relinquishing a partnership in a wholesale shoe business in order to take up this work. He was for a number of years a member of the Brotherhood's National Council, making his home in Denver; and upon assuming the secretaryship his first work was in the vast territory west of the Mississippi River. In 1907 he became secretary of the New York Metropolitan District, going from there in 1909 to assume the direction of the field work in all states including and west of Colorado. In 1917 Mr. Shelby was withdrawn from his work in the far west to become secretary of the bureau of personnel of the Brotherhood's Army and Navy Department, which position he held until advancement to the general secretaryship this fall.

Mr. Shelby is known throughout the Church for his attractive personal qualities, his wisdom in planning, and his deep spirituality. He brings to his new work just the qualities of leadership most needed as the Brotherhood embarks upon its new Advance Programme.

The entrance of the Brotherhood upon this statesman-like and widely embracing Programme should stir the hearts of priests and laymen alike throughout the Church. The Brotherhood, composed of men eager in the Master's service, has worked out a plan of action which should invite successfully the interest and full coöperation of all the men in the Church; for the Brotherhood does not presume to accomplish this work through its members alone. Its highest function will be reached as it assumes the leadership of the men of the Church in the special field of devoted service to which it now pledges itself.

"AND THE SHEPHERD WAITS!"

BY THE REV. B. I. BELL,

Chaplain at Great Lakes, Illinois

HENRY P—, a radio student, whose home is in the well-known city of C—, came into my office yesterday. He had registered on entering that his favorite Church was ours, and I had sent him a little printed note of greeting, to last until one of us could see him personally. He came in to tell me that his connection had been very slight with the Church.

"It's merely that I sang in the choir when I was a boy," he explained. "You see there were eight of us that the choir-master found in our public school with pretty good voices, and he got us to come and sing. We sang there for five years."

"Thanks for telling me," I said. "I noticed that your card showed you had never been baptized."

"No," he said. "None of us eight ever were."

"Why not?" I asked, not astonished at the number of them unchristened, for they came from a mid-west town where any kind of orthodox religion is notoriously weak. "Why weren't you ever?"

"Oh," he said, "I guess it was just because nobody ever asked us to be. But I'd like to be, sir, if you can instruct me."

Now if it were only Henry and his seven childhood pals that were in question, I would lay all this to a peculiarly incompetent rector. It is not them only. About one in fifteen of the Episcopalians who come here is unbaptized, and almost invariably these unchristened fellows have been choir-boys, and four times out of five they tell me that they have never been asked by their rectors to become Christ's children.

I have no desire harshly to condemn any one, particularly any clergyman, but how a man commissioned to tend Christ's lambs can let a choir-boy go unbaptized for lack of a little pastoral effort and yet sleep o' nights is past my understanding.

—*The Churchman.*

SIN MAY talk loud and bluster, but at heart it is a coward; it skulks away at the show of a strong resistance. There may be hard work at first; but, in the event, purity, and straightforwardness, and charitableness, and reverence will win the battle; opposition will melt away into silence, silence into respect, respect into sympathy, sympathy into imitation.—*Rev. H. P. Liddon, D.D.*

CONSECRATION OF THE FIRST NEGRO SUFFRAGAN BISHOP

A SERVICE that will be historic in the annals of the American Church took place at All Saints' Church, St. Louis, on St. Michael and All Angels' Day, Sunday, September 29th, when the first negro priest to be consecrated bishop for work in the United States received episcopal orders. The Rev. Edward Thomas Demby was on that date consecrated Suffragan Bishop for Negro Work in Arkansas and the Province of the Southwest.

The edifice in which he was consecrated is a church for colored people, and members of that race chiefly filled the church to overflowing. The clergy who participated in the service other than the bishops were negro clergy. The event was one to extend to the colored race the highest order in the ministry and at the same time to knit the two races together in closer bonds of sympathy.

The music was rendered by the negro choristers of All Saints' Church. Morning Prayer was said by the Rev. J. H. King of Tennessee and the Rev. W. E. De Claybrook of Arkansas. The procession entering the church for the consecration service consisted of three divisions, each preceded by a processional cross. The large choir constituted the first, the clergy the second, and the bishops the third. The Presiding Bishop of the Church was consecrator, assisted by the Bishop of Arkansas and the Bishop Coadjutor of Missouri as co-consecrators, Bishop Johnson reading the epistle and Bishop Winchester the gospel. The Bishop of Tennessee preached the sermon. The attending presbyters were the Ven. Daniel E. Johnson, Archdeacon of Arkansas, and the Rev. John A. Williams, of Omaha.

The presenting bishops were the Rt. Rev. Edwin W. Saphoré, Suffragan Bishop of Arkansas, and the Rt. Rev. James Wise, D.D., Bishop of Kansas. The Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, read the certificate of election; and the Rev. Daniel E. Johnson, Jr., an Arkansas missionary, read the canonical testimony of election. The Rev. M. E. Spatches, of the diocese of Kansas, read the testimonial of ordination; Mr. Richard B. Bancroft, secretary of the Standing Committee of Arkansas, read the consents of the standing committees; the Rt. Rev. James Wise, D.D., the consents of the bishops. Bishop Saphoré read the Litany. The Rev. Henry W. Mizner, rector of St. Stephen's Church, was master of ceremonies; the Rev. C. E. Remick, Canon of Christ Church, acted as registrar.

The officiants and the immediate family and friends received the Holy Communion.

In the afternoon of the same day a missionary meeting was held, the Bishop of Arkansas, the Ven. Daniel E. Johnson, who is Archdeacon of the Afro-American convocation of Arkansas, and the newly consecrated Bishop being the special speakers. The subject was: "What Has Been Done in Arkansas for the Negroes; What Is Being Done; and What We Hope Can Be Done."

The services of St. Michael and All Angels' Day marked a red letter day in All Saints' Church, and in the City of St. Louis. The rector, the Rev. D. R. Clarke, arranged and carried through all the details most satisfactorily.

A reception held in the church for the bishops and clergy on Monday, from eight to ten, was largely attended.

Bishop Demby and his wife are both highly educated and highly thought of by both races. The Bishop goes immediately to his work, and will be located in the city of Little Rock. The field of Arkansas itself is sufficient for his labors, there being 435,000 negroes in its area. It is estimated that there are over two million negroes in the Province of the Southwest, and Bishop Demby will supervise work among them in most of these dioceses.

Bishop Demby was born in Wilmington, Del., in 1869. He was educated in the public schools of that city and of Philadelphia, at Lincoln University, Howard University, and Wilberforce University, graduating with honors from the latter institution with the degree of B.D. He was ordained deacon in 1898 and priest in 1899, both by the Bishop of Tennessee, having for several years previous been Dean of Paul Quinn College, Waco, Texas, where he organized and conducted the first correspondence school for his race in the work of social uplift. His priestly work has been at Mason, Tenn.; St. Augustine's Church, Kansas City; Cairo, Ill., Key West, Fla., and Memphis, Tenn., in which latter he organized the charity work among the negroes of the city.

Since 1912 he has been Archdeacon for Colored Work in the diocese of Tennessee and principal of Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

CHARLES GORE

CHARLES GORE, Lord Bishop of Oxford, is a good example of the democratic and liberal spirit that has manifested itself so greatly in the Church of England during this generation. Born of the aristocracy, educated at Harrow and at Oxford, Charles Gore entered into young manhood by trampling on many of the traditions of aristocracy and taking a pronounced stand for social reform. He entered the ministry as an ardent enthusiast for social service. Promotion came rapidly, and as vice principal of Cuddesdon Theological College he began to exert that marked influence over younger men, guiding their thought and advancing their ideals, that made him early recognized as one of the leaders of English thought. On the other hand this social enthusiasm was appreciated in the highest circles of the land. Gore became successively Canon of Westminster, where, from the abbey pulpit, he was able to speak to the whole world, chaplain in ordinary to Queen Victoria, and then to King Edward. When, in 1902, he was nominated as Bishop of Worcester, a great many good people shook their heads. He was very unlike the old-time Lord Bishop. He was very enthusiastic. He had edited a book of selected essays, *Lux Mundi*, that had shocked theological England. He was suspected of heresy. And very likely, in his original manner of thinking and in his ardor, he had written and said some things that, in his later years, he would have left unsaid. But he was made Bishop of the ancient and aristocratic see, more than twelve hundred years old. Scarcely was he established safely in its wonderful castle, the residence of its bishops for hundreds of years, when he shocked everybody again by resigning his position to become Bishop of Birmingham, a newly constituted see, with neither castle nor great endowment nor even prestige; for the Bishop's heart was with the men in the iron furnaces of the grimy city, and, though the Church of England was weaker there than almost anywhere else on the island, Bishop Gore preferred it to the easier life of the ancient bishopric of Worcester. His active life in Birmingham again revolutionized the old-time conception of a bishop, and the workingmen were brought to a new conception of what the Christian religion might mean to them.

But the physical strain was telling on Bishop Gore. He was invited to become Bishop of Oxford in 1911 and he believed a younger man should take up the marvellous work that he had instituted in Birmingham as its first bishop. Gore was still the thinker and the scholar that he had been when he talked to the world at Westminster, and he accepted the appointment as Bishop of Oxford, where he could live among scholars and think and grow intellectually with them and lead the world by his pen, as he was eminently fitted to do.

Then came the war, and Charles Gore threw himself heartily into the work of inspiring England to accomplish her task. Again he was forced to be a leader of men and he led valiantly. He has now been sent to this country by the National Committee on the Churches and the Moral Aims of the War, and in less than two months will speak in about thirty different American cities.

Such is the "Lord Bishop" who is travelling through America to-day. He is the same hearty, energetic Charles Gore who has challenged old-time thinkers many times, and who is now devoting his whole energy to the winning of the war.—*Milwaukee Journal*.

BOTH ABOVE and below, without and within, which way soever thou dost turn thee, everywhere thou shalt find the Cross, and everywhere of necessity thou must hold fast patience, if thou wilt have inward peace and enjoy an everlasting crown. If thou bear the Cross cheerfully, it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be.—*Thomas à Kempis*.

WE ARE more responsible for the use of our vacant than of our more serious hours, for thought is more dependent on our own will when no constraining outward call binds us.—*Rev. T. T. Carter*.

A Sermon

By the Rt. Rev. THOMAS F. GAILOR, D.D.,
Bishop of Tennessee

Preached at the Consecration of the Rev. E. Thomas Demby as Suffragan Bishop for Work among Colored People in the Province of the South-west; in All Saints' Church, St. Louis, on the Feast of St. Michael and All Angels

"I could wish that myself were anathema from Christ for my brethren, my kinsmen in the flesh."—Rom. 9:3.

THE love of one's own race and loyalty to its welfare is a primordial instinct implanted in us by God.

St. Paul, who more than any other man was God's instrument in the founding of the Christian Church, who for that reason was hated by the Jews and made the victim of their relentless persecution and calumny, never wavered for a moment in his love and in his loyal effort for what he believed was the best interest of Israel. The true Israel, he said, has not been discredited nor abandoned, but has become complete in Jesus Christ. So in this epistle his heart yearns for his own people scattered throughout the Empire, oppressed, despised, and hating Roman and Christian with spiritual pride and exclusive bigotry, and he breaks out in the passionate appeal, "I could wish myself accursed from Christ for their sake." "My heart's desire and prayer for Israel is that they might be saved." And he concludes with the vehement assertion, "I know that all Israel shall be saved."

That is the way in which the Apostle to the Gentiles loved his own people, and though he lived for Christ, suffered for Christ, and died for Christ, he was first, last, and all the time a Hebrew of the Hebrews, a Jew in every beat of his heart and every thought of his mind.

We are assembled here to-day to consecrate a Bishop, a leader and overseer in the Church, who shall devote himself exclusively to work among his own people and give his life and thought to the moral and spiritual uplift of the negro race.

There is no nobler nor truer dedication of a man's life than that unselfish service in the name and faith of Christ to his own kindred and people: and it marks an epoch in the history of the American Episcopal Church, when leadership so important and so significant is intrusted to one of its own negro priests. Its importance cannot easily be overestimated.

There are now about ten million people of negro blood in the United States. Under the federal constitution they are eligible to all the privileges of citizenship and are guaranteed the right to life, liberty, and the pursuit of happiness. During the past fifty years, with the encouragement and assistance of the white people many individuals of the race have shown marked ability to take advantage of the opportunities which our American democracy has afforded them. Many thousand acres of land are owned by negroes; many financial institutions are controlled by them; many schools and colleges are administered by them. And yet, as a race, the negro in America has still great need of direction and leadership.

According to Bishop Thirlkield, at one time President of Howard University, Washington, the negro death-rate is twice as high as that of the whites and the death-rate from tuberculosis three times as great: and there is a low moral standard and ignorance and improvidence are prevalent among the masses. According to the last census report not more than 3,745,538—considerably less than four million—negroes belong to any Christian denomination; and that leaves more than six millions who are unchurched.

Certainly here is a call for leadership and direction which it were treason to Christianity to ignore. What then are the qualifications for Christian leadership?

They are four, viz.:

- (1) A leader must have a clear conviction in his own mind of the goal towards which he is leading his followers.
- (2) He must have a clear and definite conviction of the means and method whereby that goal is to be attained.
- (3) He must be endowed with sympathy to know and understand his fellow-men.
- (4) He must have power of will and force of personal character.

These are the qualifications of a leader in any kind of movement, whether in war or peace; but we are speaking now more especially of Christian leadership, and therefore we may venture to define more specifically what these qualifications mean as ideals to be aspired after by a Bishop in the Church of God.

I. First of all, then, a leader must know and be able to declare the nature of the goal to which he desires to direct men. To St. Paul that goal was salvation in Jesus Christ, the development of moral and spiritual character by the power of the spirit

after the type and model of the perfect man. All the money, all the lands, all the wealth of the world, nay, all the trained intelligence with the widest knowledge of scientific facts and methods, will not save a people unless they have moral and spiritual character. This is the lesson of the Bible everywhere, of the Old Testament, of the New Testament; and salvation in Christ is the attainment of moral and spiritual character. The Germans have taught us, if we did not realize it before, that intellectual efficiency without moral principle is the attribute of the Prince of devils. It is character, not mere intelligence nor brute courage, that is going to win this war.

The first qualification of leadership is a sure conviction of whither the leader wishes to go; and the goal, the end of Christian leadership, is the attainment of moral and spiritual character in the power of the spirit of Christ.

II. And the second qualification of leadership is a clear conviction of the truest and surest method and means by which this goal can be reached; and the Bible leaves us no room to doubt about that. St. Paul says to the young Bishop whom he placed at Ephesus: "Give attendance to reading, to exhortation, to doctrine"; "a Bishop must be apt to teach"; "hold fast the form of sound words". And to the Bishop he left at Crete he says: "Speak thou the things that become sound doctrine"; "speak and exhort and rebuke with all authority." That means preaching and teaching the faith that has been handed down to us.

But there is something more than preaching necessary. "By grace ye are saved through faith," the Apostle says. "Stir up the gift of grace that is in thee," for we are not only "ambassadors of Christ but stewards of the mysteries of God." The purpose of Christian leadership is not merely that we should hear about Christ, but that we should be joined to Christ, not merely that we should know the good news of redemption, but that we should be partakers of the life of the Redeemer: not merely that we should have aroused in us the feeling of need and the desire for help, but that we should actually receive within ourselves that power that overcomes evil and builds up character. So Christianity is more than the preaching of a doctrine. It is the communication of a new life. It is a sacramental system. When St. Peter preached to the people on the day of Pentecost they were "pricked at the heart"—they were as we say converted—but St. Peter told them that that was not enough. They must repent and be baptized. So, some years afterwards, when St. Peter went to Samaria and found people there who had been baptized he completed their baptism by the laying on of hands. And from that day to this ministers of the Christian Church have been not only preachers of the word but ministers of the sacraments of Baptism, Confirmation, and Holy Communion. And from that day to this the Church has been what the Prayer Book calls her—the "Church Militant"—an army in the field, trained and equipped to fight for truth and goodness, to overcome error and unrighteousness—and that implies organization and discipline. It implies authority, and those who are commissioned to exercise it. It implies sacraments and those who are commissioned to administer them—obedience to orders, and the reign of law. In our view of it, according to the teaching of Scripture, the goal which the Christian leader must have clear before his mind is the attainment of Christian character; and the means by which that is to be achieved is obedience to the doctrine and the reverent use of the sacraments which Christ ordained.

III. The third qualification for leadership is sympathy. A leader must know his people, understand them, go in and out among them, and sympathize with them in their weaknesses and strength, their ideals and their hopes. The intelligent sympathy of a Christian leader is the greatest power that God can give a man for the work of helping and saving souls, and the lack of it has often wrecked and ruined the career of men of great ability and great genius. I remember reading the words of an eminent historian who said that the greatest social regeneration that was ever wrought since Christianity came into the world was accomplished by an humble-minded man whose chief claim to distinction was his abounding sympathy as a sincere servant of Jesus Christ. This man's name was St. Francis and he was born in a little Italian town called Assisi. St. Francis, in a wild and turbulent time, simply tried to live and act like Christ. "He saw Christ on earth in man and beast and flower, and he was a poet whose poetry expressed itself not in verse but in character." He knew

not so much the doctrine as the person of Christ and spoke only of Christ's love. He opposed no man, he denounced no thing, he framed no system, he did not wish to found an order of monks. He had no interest in being imitated. He merely wished to live his life as he conceived it, wandering about without money or possessions so that he might be free from care. And yet that life of his changed the world in which he lived, fascinated and compelled the rudest men of a barbarous age, created art, revived literature, awakened learning, remade society. It was the power of sympathy in the name and faith of Jesus Christ.

IV. And the fourth qualification of leadership is that grace of God—call it what you please, force of will, sense of responsibility, resolute optimism—which comes from the power of faith.

It was this that enabled St. Paul to fight the good fight and to keep the faith even unto death, though his own people misunderstood and persecuted him, though the Romans imprisoned him. "Woe to me," he said, "if I preach not the Gospel," and "Israel must be, shall be, saved." The obligation was upon him. It was his duty, his privilege, no matter what others might think or do; this was his business, the justification and joy of his life. It was this that inspired the great missionaries of the Middle Ages like Boniface to leave home and country and friends to carry the Gospel to heathen lands, and it was this in our own time that sustained Bishop Hannington to lay down his life in the heart of darkest Africa. "The love of Christ constraineth us." Aye, that immeasurable, irresistible love of Christ where-with He loved us may grip and hold and drive a man to deeds of heroic self-sacrifice for those who are his brethren in the Lord. This is the quality of leadership that makes every man and woman a leader and exalts the lowliest and humblest life, making each individual feel the responsibility of active service for the cause. It is this that our country is appealing to to-day, the sense of responsibility in each one to do something, to give something, to surrender something to win the war. And, brethren, we must pray for it. It is a gift of God. A man may have a keen intelligence and certain conviction and real sympathy, but the compelling sense of personal responsibility is a grace that comes from Heaven. It is the attribute of great souls like Washington, and Lincoln, and Wilberforce, who in dull and stupid times have broken through the barriers of safe conservatism and inaugurated movements for reform: who in days of distress and danger have stood up for principle in the face of loss: who have esteemed the reproach of Christ greater riches than all the treasures of Egypt. In the beginning the world gave them no honor. It never knew them, but the world is better for their having lived; and they being dead yet speak to us with power.

Let us pray God this morning that to all of us may be given this grace, that each of us in his time, according to his ability and opportunity, may see and accept the obligation of loyal service: and that in full measure it may be granted to this brother of ours, who is commissioned for the completest self-offering on the altar of his people's hopes.

* * *

And now, my brother: It is my duty and privilege to address to you some words of personal advice and counsel. What shall I say?

You have been chosen to be a Bishop and leader among your people. You will be invested with authority. You will be charged with grave responsibility for your words and deeds. Indeed, the Church puts her honor and good name in your hands to protect and defend. And who is sufficient for these things—to be a guide and pastor—to teach and to feed the Church of God? Surely, it is a solemn and tremendous obligation; but it has power to create courage and to make manhood. For it is not our ability that counts after all. As St. Paul says, it is the grace, gift, the *charisma* that God bestows by the laying on of hands; and, if we are faithful to the trust, He will take care of the results. Let this, then, be in your mind and heart always: You are, above and before all else, the servant, the minister, of the Lord Jesus Christ. He is your Leader, your Model, your ever-present Friend and Counsellor; and you can try to live close to Him daily, more and more united to Him and loving Him; and whether men listen to or care for your sermons or not they will see and understand your life, and it is the life that tells. Sermons are forgotten, but personal character remains. Learning and eloquence and wit and wisdom and arguments and doctrines vanish like shadows, but what a man is in his daily conduct abides forever and is reproduced in the lives of others.

"Virtue alone outbuilds the pyramids;
Her monuments shall last, when Egypt's fall."

May God give you this grace and may He, the God of Peace who brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

MEETING OF THE BOARD OF MISSIONS

TWENTY-THREE members were present at the meeting of the Board of Missions on October 2nd. It was found that several of the members were in war work; Bishop Perry and Dr. Stires in France, and Dr. Freeman in this country.

The President welcomed the new domestic secretary, the Rev. Francis S. White, who begins his work as a result of the request of most of the domestic missionary bishops. This is the opening of a most important department.

The President also welcomed two new members on the board: the Rt. Rev. John N. McCormick, D.D., of Western Michigan, in place of the Bishop of Marquette, resigned, and Mr. Mortimer Matthews of Cincinnati, Ohio, in place of Mr. Stirling, deceased, both representatives of the Province of the Mid-West.

Dr. John W. Wood, foreign secretary, was not present at this meeting of the board, owing to his visit to the distant missions of the Church, a visit made at the urgent request of the bishops in the Orient, and most important.

The President introduced the Rev. Canon Smart of Heart's Content, Newfoundland, visiting the board to bear the greetings of the Bishop, clergy, and members of the Church of England in Newfoundland. In July, at the request of the Bishop and clergy, a representative of the Board of Missions visited the biennial synod of the Church of England in Newfoundland, and was received with great hospitality. Canon Smart spoke of progress toward self-support in Newfoundland, their appropriations from the S. P. G. being reduced from £5,000 thirty years ago to less than £200 this year. By 1919 the diocese will be entirely self-supporting. What impressed the members of the board greatly was the amount of the first Sunday school offering at the time of the synod meeting, when the children gave \$3,100 for missionary work in the English diocese of Shantung, China.

It was reported that Western Colorado was the first missionary district to complete its apportionment for the present year, which, in fact, it had overpaid. Also, the district of North Dakota asked for an increase in its apportionment from \$2,000 to \$2,500.

The apportionment committee reported, recommending an apportionment of \$1,590,000 for the year 1919, to be distributed to the dioceses and missionary districts on the same basis as heretofore.

The Fort Valley Negro School in Fort Valley, Ga., having become a Church school, and the diocese of Atlanta and the American Church Institute for Negroes each having appropriated \$2,000 a year toward the running expenses, the board granted an appropriation of \$6,000 also for this purpose, in accordance with the previous agreement.

The treasurer reported that receipts to September 25th were \$11,793 less than last year. Gifts on account of the One Day's Income Plan amounted to \$94,240.

Several vacancies in the lay membership of the board were noted, but the election of new members was laid over until a later meeting.

The executive committee met on the previous day, for its routine work. Two very important subjects in China were considered, but action was deferred pending further conference with the bishops in the Orient. One was concerning the re-location of many of our mission buildings in the district of Hankow, to provide for expansion of the work and increase in its efficiency. The other was the proposed amalgamation of St. Luke's and St. Elizabeth's Hospitals.

FAITH is not merely a speculative, but a practical acknowledgment of Jesus as the Christ, and effort and motion of the mind towards God; when the sinner accepts with thankfulness the proffered terms of pardon, and in humble confidence applying individually to self the benefit of the general atonement, in the elevated language of a venerable father of the Church, drinks of the stream which flows from the Redeemer's wounded side. The effect is, that in a little he is filled with that perfect love of God which casteth out fear, he cleaves to God with the entire affection of the soul. And from this active lively faith overcoming the world, subduing carnal self, all these good works do necessarily spring which God hath before ordained, that we should walk in them.—*Horsley.*

ARCHBISHOP OF CANTERBURY ENDORSES PRESIDENT WILSON'S SPEECH

IN a letter to the London *Times* cabled to the New York *Times* the Archbishop of Canterbury writes as follows with respect to President Wilson's speech of September 28th:

"With the straightness and force which we have learned to expect from him, President Wilson in his speech of yesterday describes the character and vastness of the issues which are at stake. He appeals to the governments of the allied nations to say plainly whether or no, in the plan now being shaped for the league of nations, their vision and their purpose correspond with his. I can speak for no government, but I am convinced that the mass of thoughtful Christian folk in England feel with an earnestness beyond words the force of his contention that for reasons not of policy but of principle, not of national interest but of righteousness and justice and enduring peace, we want a league of nations on the very lines he has drawn.

"Details there may be in his description which need elucidation or development, but his outline has our unhesitating support. We are not afraid of such items of self-surrender as may here and there be involved for this nation or that. The issues are world-wide. Our vision and our purpose must be world-wide, too.

"Let Mr. Wilson rest assured of the vivid and eager response which his appeal awakens in the minds of tens of thousands of Christian men and women, upon whose will, in the long run, the effective decision must turn. The churches in our land have spoken with no uncertain voice. The responsible vote of our bishops, given eight months ago, was deliberate and unanimous. We not merely welcomed, in the name of the Prince of Peace, the idea of such a league, but we desired that provision for it should be included in the conditions of settlement when it comes. Other churches agreed or followed suit. We have not spoken lightly or without assurance of the width and warmth of support on which we count. We give no mere lip adherence to a great ideal. We mean that the thing shall come to pass."

THE FOURTH LIBERTY LOAN

By THE REV. W. B. CAPERS, D.D.

TO-DAY we are in the midst of the greatest financial patriotic adventure the world has ever known—nothing in the annals of history approaches it—the most colossal in the vast sum of money contemplated, and the loftiest in purpose according to the uses to which the money is to be devoted.

The generosity and patriotism of our people in all previous bond purchases have been the more remarkable and admirable because, while the dispositions of monies subscribed to Red Cross and other such agencies engaged in administering to the sick and wounded are easily understood by the people, it is difficult to make people see—at least it was difficult at first—how payment of increased taxes and liberal purchase of Liberty Bonds will not only help the Government win the war more quickly, but will therefore enable the Government to protect more securely the life, liberty, and property of the bond purchasers. That our people have come to realize this is evident from the fact that here in the United States every nationality in the world has freely, cheerfully, and voluntarily loaned the Government money by the purchase of its bonds, and has also generously given in the support of Red Cross, Y. M. C. A., and other such agencies. And, among our own people, employer and employee, capital and labor, civilian and soldier, men, women, and children, all have become a vital part of this great army that here on the American front is furnishing the sinews of war with which to supply the soldiers on the firing line. Therefore while the gentler virtues of generosity, charity, and mercy responded spontaneously to the appeals of Red Cross and Y. M. C. A., it is heartening and inspiring to see how after only eighteen months of war, and a few months actual participation in the fighting, the more powerful virtues of patriotism and loyalty have been enthusiastically aroused throughout the entire nation.

Six billion dollars is so vast a sum that we can form no conception of how it is to be expended. But if we consider for a minute the cost of some of the essentials of war we can get a faint idea of the Government's vast expenses. The war is costing the Government \$40,000 a minute every day and every night the war goes on. A few of the items of

expense are battle ships at more than \$10,000,000 apiece, and a fleet of freighters costing \$1,000,000 each; thirty thousand motor trucks this year at \$5,000 a truck. A single torpedo costs \$10,000 and light field guns are \$7,000 each, while it takes \$2,500 to equip a single field gun with horses. The mules used in a single division of the army cost more than \$700,000; heavy projectiles more than \$1,000 each. The Government has given a contract this year for a hundred million small shells at \$13 a shell. Of the Government's building operations, we can form some estimate of the expense involved when we remember that but two war warehouses now in process of erection on Long Island will cost more than \$40,000,000, while one of the initial costs of the war was the erection of the thirty-two cantonments, which cost on an average of \$9,000,000 apiece. And so the cost mounts sky high, requiring the wealth of the nation as well as the private fortunes of the people to pay the bill.

Before I close I want to caution you against the danger that lurks in this false and untimely peace talk and the assumption that the war will soon be over, and therefore that there is no necessity to make further sacrifices for victory already assured. The Prussian army is not beaten. Only the other day Gen. Foch said: "The Rhine is not immediately!" Our own army is only just now before the impregnable fortress of Metz. Germany still has an army of more than seven millions of fighting men in the field, her resources are not exhausted, and she has the vast areas of Russia to draw from. An American general tells us that the morale of the German army is not broken and that the soldiers are hopeful of ultimate victory. In the mean time our two million soldiers overseas send us this stirring appeal: "We are looking back across the seas to you with an imperative demand. You must not fail us. We have staked our lives on your support. We need tanks and guns and airplanes without limit. Unless you send them we can not win. Buy more Liberty Bonds than you ever dreamed of buying. Don't you understand what our part here will be if you stint your part at home?"

When the troop ships come plowing through the waves, with their heroic freight, and the troop trains speed homeward along their glistening rails that radiate to all parts of the country from the ports of debarkation, and we rush to the stations to welcome our soldiers home, and the strong warriors weep for joy when they hold their loved ones in their arms, and invalided soldiers sadly smile, when tenderly lifted from the cars, and the men who gave their sight that all men might have a larger vision in a better world are being led with tender care, I pray God that in that eventful day there will not be among us one red-blooded American, man or woman, who will be stung with bitterness or self-reproach because he or she had taken no part in this Armageddon. I pray God there will be then none among us with the "curse of Meroz" resting upon them, because they came not down to the battle, to the help of the Lord against the mighty.

OUR EDUCATIONAL FRONT

By PRESIDENT WILSON

That, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools, or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

CONFERENCE ON RECONSTRUCTION

THE National Municipal League has called a conference to meet at Rochester November 20th, 21st, and 22nd, to consider reconstruction problems, the arrangements for which are proceeding apace and indicate widespread interest. The matter has grown out of the interest of the National Municipal League in this subject through its committee on reconstruction, of which LeRoy E. Snyder, of Rochester, is chairman. Steps have been taken to widen the basis of the Rochester meeting, and to that end the coöperation of other organizations has been invited.

The first session, an evening one, will be devoted to a description of the work of the reconstruction ministries of our Allies. Over this meeting Mr. Lawson Purdy, president of the League, will preside. On the first session Thursday morning the subject of discussion will be the new relation of the federal government to state and local communities, describing what the federal government has already done as a war-time measure in controlling, for the benefit of the whole country, such matters as transportation, housing, public works, food, power, light, and heat. Whether this control is to be temporary or permanent, in whole or in part, is one of the questions that will naturally come up for consideration. Professor H. L. McBain is preparing a definitive paper on the subject, which will be made a subject of discussion.

The topic of the second meeting follows naturally from the first as the result of the new relation of the federal government to state and local communities. There has already been a re-planning along certain lines. The question naturally arises how far this should be extended, not only at the present time but in the future. There are many who feel that the influence of the federal government in such matters has come to stay, perhaps not in so extreme a form as at present exercised but certainly in some form. F. L. Ackerman is preparing the definitive paper for this session.

The third session follows logically from the first two. The great increase in number and extent of the functions exercised by the numerous branches of our government—federal, state, local, and municipal—has created a problem of public employment of the utmost importance.

Another day's session has been added to the original programme to consider the present and future government of those communities which have been brought into existence by the establishment of war industries. To-day four departments of the federal government are interested in such communities and there is no common policy. One must be created if we are to have present and future beneficial results.

EDUCATION AND EMPLOYMENT FOR JUVENILES

As part of the agreement with the Department of Labor and Industry of the state of Pennsylvania, the Bureau of Compulsory Education in Philadelphia deals with minors under eighteen years of age seeking advice in regard to employment. Being in close touch with the various employers of juveniles through the issuance of working certificates, the bureau is capable of rendering useful service. Applicants for work are interviewed by the employment supervisor and given full information in regard to the occupation for which they seem best fitted by aptitude and training. A number of those who appear to be especially bright or evidently in need of additional training are induced to return to school, while others, who are fairly well equipped for employment, are placed in positions in establishments throughout the city. In many instances, after-school and vacation employment are provided, thus enabling children to continue their training in school who would otherwise be

forced to leave. Records of all placements are kept, and attempts are made to follow up these children from time to time to secure reports of their progress and, where necessary, to encourage, advise, or replace them.

It is hoped that this important phase of the bureau's work will, in the future, be further developed so that parents and teachers can be furnished (a) with information in regard to the character and scope of the industries of Philadelphia, the compensation offered and opportunities therein of advancement, and (b) with plain and intelligent directions as to how and when children in their care can best be introduced into these fields of activity, in order eventually to become useful and contented workers in the industrial and commercial establishments of the city.

EXTRAORDINARY INCITEMENT has come to all our loyal forces, Robert A. Woods pointed out in his annual address as president of the National Conference of Social Work, as the breadth and profound significance of their service has been more surely realized. "At first," he said, "they seemed like merely moderating and assuaging influences, designed to reduce somewhat the roughness of preparations for war, and the misery and horror accompanying its prosecution. Soon it began to be proved that very many of them, whether or not associated directly with the army and navy or with the industries serving the armed forces, were able to make material, structural contributions to the actual organization and promotion of the war itself. The truth has been re-discovered and far more broadly applied, which was first fully brought to light by Florence Nightingale in the Crimean War, that 'the cause of humanity is identified with the strength of armies.'"

A PRELIMINARY REPORT on Industrial Fatigue has been issued by the advisory committee of the Council of National Defense. It can be had of the Council at Washington. It is the outcome of a committee on industrial fatigue that has been active in planning and conducting investigations in factories manufacturing war supplies to determine whether unnecessary fatigue is present and to discover the extent under which the maximum continuous output may be continued.

SOME EXCELLENT WORK among immigrants and in the general community is being carried forward by the Young Women's Christian Associations of the country (their headquarters are 600 Lexington avenue, New York). In support of its activities a most attractive brochure has been issued under the taking caption, "What do you do in America?" It is written by Edith Terry Berner and carries on its cover page a very striking reproduction of the painting, *The Immigrant Madonna*.

A SPECIAL STUDY of the congestion of population in war time industrial and military centers and especially in Schenectady, Watervliet, and Plattsburgh, is recommended by the Social Service Commission of the diocese of Albany. Coöperation with the clergy in devising means to counteract evil influence and promote wholesome agencies is also strongly recommended.

THE SOCIAL MORALITY COMMITTEE of the Young Women's Christian Association has issued a pamphlet describing its war-work plans. Requests for information about this work should be addressed to Dr. Anna L. Brown, 600 Lexington avenue, New York City.



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.

INTOXICANTS IN THE BRITISH ARMY

To the Editor of *The Living Church*:

THE remarks of the late Sir Victor Horsley published under the heading of *Some Temperance Data* in your issue of September 21st contain such a grave reflection on the honor of the British army that I trust you will find space for the following reply. Sir Victor was an able surgeon, but he held extreme views upon the liquor question which were not shared by the leaders of his profession in Great Britain.

I need hardly say that I do not offer any opinion upon the prohibition issue, and am solely concerned with the statements affecting the honor of His Majesty's forces.

(1) Sir Victor Horsley stated that the authorities "actually issue rum instead of food and sterilised water". This statement is and at all times was absolutely false.

(2) The rum ration issued to troops actually in the trenches was introduced and is continued upon the advice of the supreme medical staff of the army. It would not be continued for a day in defiance of their opinion.

(3) The quantity issued and the method of distribution are such as to eliminate the possibility of excess. The army authorities consider that the ration has an excellent effect upon the morale of the men and would stop it immediately if there was any evidence that it produced the moral evils enumerated in Sir Victor's letter.

(4) I have no information as to the American practice, but all the other allied and enemy armies, with the exception of the Turks, issue rations of alcoholic drinks in one form or another and the troops of all armies in France are permitted to purchase light wines or beer when in billets. The history of the war does not seem to indicate that the Turkish higher command has, in consequence of its abstinence, suffered any less from "gross failures and stupidity" or that its "intellectual organs and clearness" are in any way superior.

(5) "Half the rum ration causes a loss of 40 to 50 per cent. in rifle shooting. The navy rum ration causes a loss of 30 per cent. in gunnery shooting." It is obvious that this statement is a deliberate invention, because the results obtained under battle conditions do not admit of statistical tabulation. Under peace conditions statistics showed that the musketry of the British army and the gunnery of the royal navy were superior to those of any Great Power.

In conclusion I would venture to point out that attacks upon the honor of an allied army serve no cause but that of the enemy. The record of His Majesty's naval, military, and air forces in this war is sufficient proof that they are not honeycombed with the terrible moral evils which Sir Victor Horsley considered to be an inevitable consequence of the rum ration.

I am Sir,

Yours faithfully,

H. A. SMITH, Captain.

British Bureau of Information,

New York, September 25th.

[The article reprinted without comment was based upon the view of a very distinguished expert who was cited. His deductions from facts were the deductions of a careful student. While, therefore, we are very glad to give place to this criticism of Sir Victor's statement, we feel unable to agree with our present correspondent that any writing of Sir Victor Horsley is to be esteemed improper for publication.—EDITOR L. C.]

INAUDIBLE RECITATION OF THE CANON

To the Editor of *The Living Church*:

IN your Answers to Correspondents in *THE LIVING CHURCH* of current date, the astonishing statement is made:

"The recital of the Eucharistic canon inaudibly is a purely Roman custom, which appears to have originated through the fact that the priest began the canon while the choir was singing the *Sanctus* and *Benedictus*, so that he would not be heard in any event; and made tolerable only on the Roman theory that the people have no concern with the acts of the priest at the altar, his language being in a tongue unknown to them."

It is quite true that the present Roman usage began with the reduplication of the parts of the choir and the celebrant, as Fortescue points out in his article on the "Canon of the Mass" in the *Catholic Encyclopedia*, but even among the oriental rites

there is a similar custom. In all the eastern rites that I have ever seen a large part of the Anaphora is said secretly. As early as the Liturgies of St. James, St. Mark, and the Liturgy of the Blessed Apostles, composed by St. Adaeus and St. Maris (translations of which may be found in the *Ante-Nicene Fathers*, vol. 7), there are rubrical directions for certain portions of the Anaphora to be "said" and other portions to be "said aloud." Inasmuch as the distinction is made it seems quite in accord with other oriental rites of the present time that those parts to be "said" be said privately or secretly.

In the Armenian rite it is true that the words of Institution are said aloud by the priest, but he says most of the Anaphora secretly while various commemorations and responses are made by the deacon and the clerics.

I have no copy of the Greek Liturgy at hand, but I have been assured, by those familiar with it, that the canon is said inaudibly with certain "*ekphrasedeis*" at the actual words of Institution and Invocation. In view of such wide practice it seems strange that the custom should be designated as "purely Roman." Is this a case of the use of the "*argumentum ad populum*"? It is an argument always convincing, but is it always fair?

Faithfully yours,

Racine, Wis., September 28th.

V. A. PETERSON.

APPEAL FOR UNITED STATES MARINES IN CUBA

To the Editor of *The Living Church*:

THERE are some seven hundred United States marines stationed in and around Santiago, Cuba, with whom for the next six months it will be my high privilege to live and work. These men stand greatly in need of all that the Church can do for them both religiously and socially. They are subjected to peculiar temptations in a foreign land where there is no law against the sale of liquor to men in the service. Part of our work will be to create interests which will prove a protection against the many pitfalls.

We shall need a constant supply of papers, books, and magazines, not forgetting Church papers and phonograph records. I should like also to supply every man with a Christmas card. I appeal therefore to your many readers who are interested in the welfare of these boys to mail such books, papers, and magazines regularly every month, or oftener. They can be sent at the rate of four ounces for one cent and may be addressed to me, care of the Royal Bank of Canada, Santiago, Cuba. If any are disposed to contribute to a modest fund to be expended by the chaplain for the benefit of the men, such contributions may be sent to the above address and will be duly acknowledged.

E. CLOWES CHORLEY,

Garrison, N. Y.

Rector of *St. Philip's in the Highlands*.

ASKS BIOGRAPHICAL SKETCHES

To the Editor of *The Living Church*:

CAN any of the readers of *THE LIVING CHURCH* furnish me with a brief sketch of the following priests of the Church: The Rev. Messrs. Daniel Washburn, George H. Walsh, G. W. Mayor, O. H. Fryer, A. Bernstein, W. S. Heaton, E. P. Brown, Graham, H. C. Pastorius?

The above named clergymen labored in Lancaster county during the last half century. The writer will be glad to forward postage to any person supplying him with a brief outline of any or all of these priests. Address,

320 East New street,
Lancaster, Pennsylvania.

WILLIAM FREDERIC WORNER.

A NOTE OF THANKS

To the Editor of *The Living Church*:

BECAUSE of the great number of people who so generously sent papers for transport use, and of the great number who gave no name or address, I am compelled to take this means of thanking them. I wish I could do so in personal letters to each but that is impossible for a third reason, lack of time. I am most grateful.

Very truly,

Hoboken, N. J., October 3rd.

J. S. BULLINGTON.



LITERARY

MISCELLANEOUS

The Beloved Captain; The Honor of the Brigade; An Englishman Prays. By Donald Hankey. New York: E. P. Dutton & Co. Blue boards, 12mo, pp. 38. Price 50 cts.

A Student in Arms. By Donald Hankey. New York: E. P. Dutton & Co. Blue cloth, 12mo, pp. 290. Price \$1.50.

A Student in Arms. Second Series. Red cloth, pp. 246. Price \$1.50.

A Crusader of France. Letters of Captain Ferdinand Belmont, killed in action December, 1915. With an Introduction by Henri Bordeaux. Translated by G. Frederic Lees. New York: E. P. Dutton & Co. Red cloth, 12mo, pp. 359. Price \$1.50.

The republication, in the tiny volume first named above, of three chapters from *A Student in Arms* gives a good occasion for praising those remarkable writings, first appearing in the *Spectator*, often quoted in these columns, and now perhaps the most widely known of all such war books. Just before our own entrance into the Great War, a priest declared to a great congregation in Baltimore that if he were to select three books to go into the knapsacks of our own young American soldiers, *A Student in Arms* would be one of them; and nothing has yet been published to displace it from that position.

Donald Hankey's life is to be written by one of his fellow-workers in Bermondsey, we learn. Meanwhile: Born in 1884, a Rugby boy, he entered the Royal Military Academy, Woolwich, at 17, and was commissioned in the Royal Scottish Artillery. He served in Mauritius for two years, returning invalided. He resigned from the army, made a brief stay at Rugby House, a "settlement", and entered Oxford at 22, anticipating holy orders. Later, he went to the clergy school at Leeds; but his best training for the life-work he had chosen was in Bermondsey, where he lived as a volunteer Church worker and friend to the neighborhood: "running a boys' club, taking several Sunday services at the mission, visiting some very sick people, and attending to a multifarious list of duties".

At the outbreak of the Great War he enlisted, reached the front in May, 1915, and came home wounded in August. During this convalescence he wrote for the *Spectator* most of the separate articles which make up the first volume of *A Student in Arms*. He returned to the front in May, 1916, and the larger part of the second volume was written in the trenches, or in rest billets. October 12, 1916, he finished his course, being killed in the actual capture of an enemy trench.

The second series is in some respects more interesting than the first, and reveals more of the writer's singularly lovely personality. But all who want to know something of the average fighting man's attitude toward religion must take Donald Hankey's report of it seriously into the reckoning. The author's own position has something of that vagueness which characterizes the *Spectator* and most of its readers: a benevolent theism which skims thinking things through, and resents the appeal to history in connection with what Christians ought to know and believe to their souls' health. But in his case the intense personal earnestness and devotion atone for much; and one can not but be sure that, had he been spared to take holy orders, the necessities of his office and the grace of that sacrament would have carried him much further along the road of light. Meanwhile, he is shown in these writings as a true "happy warrior", a fine type of English officer and gentleman, free from snobbery and stiffness, and resolved on being Christ's faithful soldier and servant unto his life's end. God rest his gallant soul!

A Crusader of France is worthy to stand on the same shelf with *A Student in Arms*; nay, it is even more valuable reading for us, who know so many men of Donald Hankey's type, but are too often ignorant of what fine flowers blossom in God's French garden. Ferdinand Belmont was the son of a middle-class family, born in Lyons, brought up in Grenoble, where his father is bank manager. Devoting himself to medical studies, he did two years' service with the infantry, coming out a sub-lieutenant, and then settled at Lyons to attend medical lectures. At 23 the war recalled him to the army, and he chose to go to the combatant branch, rather than to hospital ministrations. Two brothers of his were killed before death claimed him. Jean fell in his first fight, August 29, 1914. He had said to his mother, with a vision of what God had prepared for him: "I have nothing to fear. The worst that can happen to me is to be killed, and to die for

a noble cause when one is young is a great blessing." Joseph, a seminarian, died in action, July 2, 1915. Ferdinand, having been promoted to a captaincy, decorated with the Legion of Honor, and three times mentioned in despatches, was mortally wounded on the Hartmanns-Weilerskopf, December 28, 1915.

This volume contains his letters home, during sixteen months of active service: not written with any thought of publication, and so, much more intimately personal. How much longer shall we be told that "the French have no word for 'home'"? It would be impossible to imagine any domestic unity more admirable than that indirectly revealed through these letters. A singular purity of affection, love of natural beauty, and keen powers of observation, humor, tenderness, and, above all, a constant sense of the immediate Presence of God: these are patent characteristics of Ferdinand Belmont; and one notes similar traits in other war letters by young Frenchmen, such as those Maurice Barrés has collected. Doubtless the war has helped to develop such characteristics, even as Captain Belmont says (p. 109): "War possesses, like all great sacrifices, an undoubted purifying virtue. Regeneration comes through sacrifice and suffering." But they have never been altogether lacking. The atheistic, pornographic, decadent monster labeled "France" in the Berlin museum of other lands was "made in Germany", and too readily accepted by British and Americans who had seen the least savory side of Paris life. Meanwhile, as Abbé Dimmet so well points out in his recent *Atlantic* articles, the real France went on her way, rich in memories of *gesta Dei per Francos*, and ready, when the hour came, to unsheathe the sword of St. Catharine de Fierbois, once borne by the Maid of Orleans herself.

Quotable passages abound, showing what an essential factor his religious faith was in Captain Belmont's whole life. He speaks with even greater frankness and clarity than Hankey about spiritual matters; and (perhaps because he had been more carefully taught) there is less of "the religion of the inarticulate".

Here, on page 109, is a description of a military mass:

"Soldiers came in such numbers that the church had difficulty in holding them all. Very meditative and fervent, they assisted at this mass celebrated for them, listened with fervent attention to the few generous and manly words spoken by the chaplain, and sang with their unskilful voices a few of those old hymns which all little French boys have learned to know. A most touching ceremony, followed by four or five hundred soldiers of all arms and ranks, with the priest assisted by two captains (an artilleryman and a doctor), and then prayers repeated by every mouth—prayers for France and the flag, prayers for all the comrades left behind, prayers for those left at home, for parents, the old people, the women, the children, and for all the weak ones who have not the happiness to be able to work with the others.

"Many came there, confessed, and received the Holy Communion, who for long years had not directed their footsteps to church—forgotten through negligence, or deserted through egoism or self-interest. Here all those smallnesses disappear, trial has swept them away; and, left to one's own resources, every one here seeks for a support which he finds nowhere else.

"This is the first time since the beginning of the war that we have spent a real Sunday, and have been able to make it something like the Lord's Day. But, after all, you always do well when you perform your duty; and there is doubtless still more merit in spending a Sunday under fire, or in the trenches, if you conduct yourself worthily, than in church and far from action. If God permits war, the best way of serving Him is to wage it and perform above all one's duty as a soldier."

Does this sound like "the continental Sunday" bugaboo?

One more significant passage, in another field (p. 47): "It is here we realize the abominable action of alcohol on the working class population of towns and even those of the country. At the medical inspection it is, indeed, lamentable to see those capital fellows of 26 or 28, miners of the Loire or day laborers from everywhere, with ulcerated stomachs, fatty hearts, or poisoned nerves, and who are manifestly incapable, even when desires and will powers are adequate, of performing the task now set them. What a scandalous curse that corrupting alcohol is! And what a crime these young men commit—irresponsibly, unfortunately—against their families and descendants, against their country and themselves! At their age, between 25 and 30, which ought to be the flowering-time of the physical and moral being, they are already shattered, almost old men, morally and physically slaves of their vices, socially useless, if not dangerous. Among the

(Continued on page 790)



SARAH S. PRATT, EDITOR

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

MANY dioceses have already planned every detail for embarking on the Advent Call. Bishops without exception have written fervent approval of this great movement of Churchwomen and it may be said that the appeal has been so generally pertinent that women of many religious bodies have decided to use Advent this year as a season of active spiritual work. While primarily this is an Auxiliary movement, all the religious societies of the Church will make themselves a place in it, and it is expected to be no less important than was that great missionary movement which swept over the country some ten years ago, conducted by eloquent woman missionaries from abroad.

The diocese of Indianapolis has not, at this writing, fully matured plans for the Advent Call. Because no sooner had our own Bishop landed on American soil, after nine months in France, than he had to begin making Red Cross speeches, working for the Liberty Loan, speaking at churches, in halls, at soldiers' funerals, and wherever there was any patriotic gathering. So we are belated, but hope to catch up. At the Michaelmas luncheon given by the Indianapolis Auxiliary each year, which was held on Monday, September 30th, this year, there was given to the hundred assembled women an interesting talk about the Advent Call by Mrs. John White, wife of the Very Rev. John White, of All Saints' Cathedral, Indianapolis. Mrs. White served as delegate to the synod at Gambier. She first told of the forming of the Provincial House of Churchwomen. While this organization has been adopted by several dioceses, the Province of the Mid-West had been the first to adopt it provincially. This was done last year, at its first formal meeting. The representatives to this House were in the main chosen by the Woman's Auxiliary, but in some instances were appointed by presidents of standing committees. The officers are Mrs. Homer P. Knapp, Ohio, president; Miss Alice Goldthwaite, Michigan City, vice-president; Miss E. J. Randall, Chicago, secretary; Mrs. Joseph D. Herron, Southern Ohio, treasurer.

The sessions of the House of Churchwomen were occupied chiefly with considerations as to the conduct of the Advent Call. Of the features of this Call every Churchwoman is aware. She knows that "teachers" and "messengers" carefully instructed are to be the means of awakening the womanhood of the Church to a renewed sense of the overwhelming spiritual needs of this pregnant era. She is to be reminded that her own special Churchmanship, her own best, most sacred, and most secret life, is to be used in this great pooling of our spiritual strength and influence.

Mrs. White said that Deaconess Fuller in presenting the call and giving instructions used the word "personalism". "It would be a work," so the Deaconess said, "in which our personalism must be laid aside, forgotten." It would be no easy thing to be a messenger of this Call, to sink one's spiritual diffidence, to unveil the sacred shrine of one's soul, to approach women, many of them hurried and indifferent, and ask to pray with them. The months of October and November are being used for the instruction of the teachers and the messengers.

The dioceses which have the most advanced plans at this writing are those of New York and Southern Ohio. Miss Elizabeth Matthews, president of the Woman's Auxiliary of the latter diocese, has written a helpful letter to the messengers in which is this very practical reminder: "The Advent Call demands of us not only faith and love, but service." This point is often overlooked, in fact it is the thing oftenest ignored. Faith and hope to many of us are easy of achievement compared to this giving of self in service so difficult as this promises to be.

To the Auxiliary of Kentucky there has been made by Miss L. L. Robinson, diocesan leader, a forceful appeal in

which she solemnly urges women to participate in "the largest and most far-reaching service that has ever summoned the forces of the Church, known as the War Work of the Woman's Auxiliary."

THE TRINITY BRANCH of the Woman's Auxiliary, Pine Bluff, Ark., has a programme for every month in the year. No summer cessation finds place in the plans of this society. It includes in its opening devotions a more elaborate procedure than the average branch, as the singing of hymns and a Bible reading are added to the prayers. Looking through the selection of topics it is found that the Church's missions and the war work receive almost equal attention. Especially in reference to the Church has the war been considered. For September, how the war has affected our missions was explained by Miss Irene Bocage, and in November the immigrant question will be treated in two aspects by Mrs. Hathaway and Mrs. S. M. Dickey. Current Church news is a part of every meeting, and with pleasure it is noted that in April Mrs. J. S. Jenkins will speak of St. Alban's Cathedral. This subject of our National Cathedral might properly be brought to the attention of all branches of the Auxiliary, and we suggest that each branch become a member of the Cathedral Association. Another excellent feature of the programme for April is a map study of the eight provinces of the Church in the United States, which is supplied by the Rev. H. A. Stowell.

MRS. DUNN, wife of the Bishop of British Honduras, writes of various Auxiliary happenings there during the spring and summer.

"Another branch was started at Manatee, a while ago, when Bishop Dunn and I made a week-end trip there. It is a charming little peninsula, with a lagoon on one side and a river on the other—all cocoanut palms, fruit trees, and sand, and picturesque houses built of bamboo and thatched with palm.

"The meeting was held in the bamboo school chapel after Sunday afternoon service, and there, under the cocoanut palms, we talked out our plans. These people have now a resident priest (colored), and are so happy. They have built him a fine bamboo rectory.

"Everywhere the Auxiliary goes on steadily, and is gradually branching out. The diocesan board has sent out an explanatory circular on the organization and work of the Auxiliary to all the clergy of our scattered diocese, and it has been hailed with delight by several of the very distant clergy. They feel it will be a means of linking them with the headquarters of the diocese and of helping their many real necessities. Some of them have been calling together the women of their families to lay before them the question of starting parochial branches. I hear also from the Auxiliary I started in Barbadoes. They have not yet started separate branches, but the diocesan board meets in the different parishes in turn. They have a special form of admission to membership.

"In Belize we have just started a little day school for tiny tots from three to five years old, using, as far as we can, the Montessori system. This is being taught by the elder girls of the diocesan girls' high school, under the supervision of their head mistress, the details of management being arranged by a committee of ladies of which our Governor's sister is the head. We call this institution 'The Garden of the Good Shepherd'. A house has been lent for the purpose, and gifts of pictures and materials for the children's occupation come in from individuals and from the stores. The carpenters of the Cathedral congregation gave their labor, making dear little benches and tables, and a tailor is making a good strong hammock for those little folks who fall asleep.

"The working hours of the 'Garden' are from 7:30 to 9:30 each morning, and the Bishop often looks in for a few moments after the early Eucharist. The whole thing is a labor of love. Its object is to draw in the little ones and keep them for the

Church. The young teachers have come to me for instruction as to the Bible lesson (or story) with which each day begins. We hope this new venture will prove a real blessing."

A CITY-DWELLER has sent this pleasant letter about our cherry-tree which we think ought to be shared with readers:

"I have a Cousin Sarah and she has a cherry tree (I came near writing cheery-tree) under whose pleasant shade I have passed many peaceful hours. So I am always glad to read of what goes on in the shade of your cherry tree, for here in this city of ugly loft-buildings, uglier three-deckers, uneven brick walks, or no walks at all, I have to take my trees by proxy. Well, then—Cousin Sarah lives down a lane opening off a state road, and all through my summer vacation we had our second cup of tea and our dessert under the shade of the cherry tree, where we rocked at ease and watched the autos go by on their way to and from Lake Ontario. And some of Sarah's kindly, caustic comments on the passing show linger in memory as pleasantly as the shade of her tree, the taste of her pies and cookies, and her steaming good green tea. Then there were other hours when I lay on the grass and watched her busy fingers making lace for Father Jameson's new alb, or stockings for the French soldiers. At such times she was apt to speak of the inner life, of God's care for her through the ups and downs of a long and hard life, of the joy good children were to their parents, of peace, and how to get and to keep it. At the end of a busy day the shade of a friendly tree, the companionship of a friendly, useful soul—what more could one need just then? I don't envy you your tree, but I'm more than glad that you have one and share it with us, and I hope that for years to come you and your tree and Cousin Sarah and her tree may live and flourish, speaking peace to all who come your way."

WITH GREAT PLEASURE did the editor of this page enroll herself as a member of the City and Country League. The secretary in replying said:

"My own thought is that the missionary work of the Church includes the isolated, as of course the work of the Board of Missions and the Auxiliary is included in the great mission of the Church. But the Brotherhood of St. Andrew, the Auxiliary, Girls' Friendly, and other societies have taught us the value of specific effort in distinctive directions. And we believe that a league of the isolated for the isolated will strengthen those even in the desert places and enable them more hopefully to do their part in this hoped-for extension of the Church into the less crowded part of our land. If 'her sweet communion, solemn vows', seem uninvited to any community, may it not be because her children in that community bear no fruit or because she has none there?"

The treasurer of this new league, the Rev. Martin Damer, Nampa, Idaho, will receive gifts, instead of Miss Robbins, as stated formerly.

THE SISTERS OF THE EPIPHANY opened their School for Girls in the city of Washington late in September. The Bishop of Washington and many of the clergy are patrons and visitors of this school. "When your daughter or ward is placed in our school," writes the Sister Superior, "we regard her as a sacred trust." This school has primary, intermediate, and high school departments. The curriculum includes the fundamentals and has the added advantage of religious instruction in all grades. The school is located at 3017 O street, Washington, D. C.

ONLY FOURTEEN DIOCESES and districts in the United States are without the Girls' Friendly Society. The society has prepared a G. F. S. seal to be used on letters and packages, to be sold for the war-time fund. One dollar buys twenty-four of these seals. A letter from the president of one of the largest branches of this society bears the seal of the English branch. It is shield-shape, as large as two postage stamps, bears the name of the society in small letters and the initials of it in large ones, and at the bottom is the slogan: "For Church and Empire".

OUR EXCELLENT and comparatively new Church paper, the *Witness*, gives prominent place, in a late issue, to Miss Mary Bosworth's good paper, *The Place of Women in the Church*. Miss Bosworth and her sister are well known in Auxiliary work as the authors of various sprightly plays and pageants exploiting the United Offering.

SEEKING CHURCH MEMBERSHIP

A BROAD-SHOULDERED sailor lad, with a crop of black curls and a winning smile, is no unusual sight in these days on Broadway. One left the surging noonday throng and paused on the steps of Old Trinity in the hesitating fashion of a person who seeks a direction or information of some sort. Cap in hand he approached a woman descending the steps. It was an ordinary experience for her to supply information as to subways or surface cars to the passing stranger, and she met his apologetic deference with a reassuring smile.

"Could you please tell me, ma'am, how I could join the Church?"

The jostling crowds on the pavement, the dazzling mid-day sunshine, the familiar roar and hum of the street, were scarcely able to bring a sense of reality to the astonished woman.

"Were you thinking of joining any particular church?" she managed to ask.

"I want to join this one as soon as I can," he said, gravely. "You see, my people live down South—Tennessee—and they have all joined the Episcopal Church lately, and we want to be together, in the same Church. Then I expect to be in and out of the city for a long time to come, and this church is right handy from the dock. My two brothers are in the Navy, and they have just joined, too," he added, naively serious.

Inside the church he obtained the desired information, and, encouraged by a rather surprised official, the boy repeated the address of the senior curate carefully, and was about to renew his quest, but something seemed to puzzle him. Fingering his cap he looked up anxiously.

"You say that the rector is away at a camp. Now does this senior curate know enough to fix me up all right, and see to my Confirmation? You know I don't want to wait any longer than I have to. I'm real anxious to be confirmed."

Reassured he set out, a bronzed, athletic sailor, faring forth on an eager quest to join a church.—*New York Evening Post*.

LITERARY

(Continued from page 788)

dangers which now threaten France this one is perhaps as redoubtable as the cannon and bayonets of the Germans."

Such testimony is to be recalled when American enemies of prohibition appeal to "France's moderate use of wine and beer" as a pattern for us.

A *Crusader of France* is a noble monument to a young Christian soldier, and a splendid witness to the value of the religious instruction he received in the bosom of the French Church. The translation is clumsily done, without distinction, and with some absurd blunders in technical military terms; but the worth of the book appears, despite those defects.

W. H. v. A.

AUTUMN

Gay plumes of goldenrod adorn the lanes,
The marshes are transfused by myriad veins,
And streamlets that with rose and amber glow
As onward to the mighty sea they flow.

Bright banners borne aloft by maple trees
Wave gallantly upon the autumn breeze;
And graceful rushes, green, and broad of blade,
Stand, line on line, unflecked by sun or shade.

Amid the shadow of the valley's gloom
Wild grapes luxuriate in purple bloom,
While through the dimness of the early morn
Rise valiantly the ranks of golden corn;

The slender purple asters droop and fade,
Bright vines relax where once their tendrils strayed,
And leaves resplendent fall without a sigh;
Upon the ground, still beautiful, they lie:

New England's tranquil beauty meets my glance—
I see in it but battlefields of France!

HARRIET APPLETON SPRAGUE.

Church Calendar



Oct. 1—Tuesday.

- " 6—Nineteenth Sunday after Trinity.
- " 13—Twentieth Sunday after Trinity.
- " 18—Friday. St. Luke.
- " 20—Twenty-first Sunday after Trinity.
- " 27—Twenty-second Sunday after Trinity.
- " 28—Monday. SS. Simon and Jude.
- " 31—Thursday.

CALENDAR OF COMING EVENTS

- Oct. 15—Conference of Church Workers among Colored People, St. Augustine's School, Raleigh, N. C.
- " 15—Special Council, Western New York, St. Paul's Church, Rochester.
- " 18—Consecration of Suffragan Bishop for Work among Colored People in the Carolinas, St. Augustine's School, Raleigh, N. C.
- " 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

THE Rev. DONALD N. ALEXANDER will assume the rectorship of St. John's Church, Worcester, Mass., formerly held by the late Rev. Walton S. Danker.

THE Rev. LEONARD H. BURN has accepted the rectorship of St. Paul's Church, St. Louis, Mo., and has entered upon his duties there.

THE address of Bishop DEMBY will continue to be at Hoffman-St. Mary's Industrial Institute, Keeling, Tenn., until further notice.

THE address of the Rev. G. M. DORWART is changed from Carmel-by-the-Sea, Cal., to Deal Beach, N. J.

THE Rev. B. F. FLEETWOOD, D.D., for twenty-two years Dean of the Northern Deanery of Chicago, which takes in all the northern counties of Illinois, has formally resigned, feeling that a younger man would better accomplish the work.

THE Rev. J. F. GEORGE, missionary at Essex and Willsboro, N. Y., has been acting as general adviser to drafted men in his locality and has been elected secretary of the Crater Club of Essex.

THE Rev. F. R. GODOLPHIN, rector of Grace Church, Oak Park, Ill., has returned to his parish, relieving the Rev. S. R. S. Gray, who has been in charge since March.

THE Rev. F. W. GOLDSMITH may be addressed at the rectory of St. James' Church, Buffalo, N. Y., 470 Swan street. He has assumed a curacy in the parish.

THE Rev. STEPHEN H. GREEN, because of ill health, has removed for the next six months or a year to 1 Dusenbury place, White Plains, N. Y.

THE Rev. JOSEPH WALLACE GUNN becomes rector of Emmanuel Church, Kellogg, Idaho.

THE Rev. BAYARD H. JONES became rector of All Saints' Church, Watsonville, Cal., on September 1st.

THE Rev. I. FREDERICK JONES has reconsidered and declined the call to the Church of the Messiah and St. George's, Pittsburgh. Informed by the War Department that he has been recommended for a chaplaincy in the army, he may be addressed at 4163 Harrison street, Bellaire, Ohio, where he will remain until called.

THE Rev. EDMUND R. LAINE, Jr., associate minister of Christ Church, Springfield, Mass., was commissioned a first lieutenant and chaplain in the United States army on September 26th. He has been ordered overseas and will sail shortly.

THE Rev. DAVID L. LEACH has accepted a call to St. Mark's Church, Buffalo, N. Y.

THE Rev. ARTHUR F. LOWE, first assistant at St. Paul's Church, Buffalo, N. Y., has returned from France, where for the past nine months he has been working under the Y. M. C. A.

THE Rev. JAMES MACLAUGHLIN becomes vicar of St. Bartholomew's Church, Ely, Nev., on January 1st.

THE Rev. JOHN ARCHIBALD McNULTY was instituted as rector of St. Mary's Church, Mott

Haven, N. Y., on Sunday, October 6th. By appointment of the Bishop of New York, the Rt. Rev. Dr. Frederick Courtney was the institutor and preacher.

THE Rev. MARK H. MILNE becomes rector of St. Luke's Church, Salisbury, N. C., on Sunday, October 13th.

THE Rev. GEORGE ALEXANDER PERRY, Jr., rector of Trinity Church, Watervliet, N. Y., has been selected to be one of four men to instruct drafted men as to their rights, duties, and privileges under the draft law. The other members are a Roman priest, a lawyer, and the superintendent of public instruction.

THE Rev. ERNEST H. PRICE, of Elko, Nev., has been appointed secretary of convocation to serve until the next meeting in January.

THE Rev. RUFUS D. S. PUNNEY, in charge of Trinity Church, Kirksville, has accepted the rectorship of the Church of St. Philip the Apostle, St. Louis, and takes charge November 1st.

THE Rev. JAMES L. SMILEY, a non-parochial clergyman of Annapolis, is a candidate for election to the national House of Representatives from the fifth congressional district of Maryland.

THE Rev. PHILIP G. SNOW should hereafter be addressed at Waxahachie, Texas.

THE Rev. CHARLES R. TYNER, rector of St. Luke's Church, Lincoln, Neb., who has been in Y. M. C. A. work overseas since last November, arrived in New York recently, and was met by Mrs. Tyner. Mr. Tyner passed most of his time overseas near the front line trenches, and was "gassed" once, but has made good recovery.

THE Rev. RICHARD WARNE has resigned as curate of St. James' Church, Buffalo, N. Y.

THE Rev. CHARLES F. WESTMAN has resigned Trinity Church, Logansport, Ind., effective October 31st.

THE Rev. ROBERT G. WILLIAMS has accepted the call to the rectorship of Christ Church, Woodbury, N. J., his duties to commence on All Saints' Day.

THE Rev. CARL M. WORDEN, secretary-registrar of the diocese of Nebraska, has returned to Omaha from his vacation. He was detained at his mother's home in Petoskey, Mich., by serious illness during most of September.

THE Rev. WARREN RANDOLPH YEAKEL, rector of St. Stephen's Memorial Church, Mount Carmel, and Holy Trinity Church, Centralia, in the diocese of Harrisburg, resigned both parishes on August 15th.

In War Service

THE Rev. CHAUNCEY CLARK KENNEDY, rector of Christ Church, Stratford, Conn., who has been in France during the past year as chaplain of the 21st Regiment Engineers, U. S. A., has been advanced in rank and transferred to London. He is now senior headquarters chaplain, A. E. F., in Great Britain, with offices at Belgrave Mansions Hotel.

THE Rev. FREDERICK O. MUSSER has been ordered to camp to take the course of instruction preparatory to entering upon a chaplaincy in the United States army. His place in St. Paul's parish, Bloomsburg, Pa., will be supplied for the next six weeks by the Rev. John A. Carr.

THE Rev. ELLISTON J. PEROT, rector of St. John's Church, Salem, N. J., has received leave of absence until May 1st, to become chaplain at Chillicothe, Ohio.

THE Rev. JOHN WILKINS, rector of St. Paul's Church, Dowagiac, Mich., has been appointed civilian chaplain under the War Commission, and has been assigned to the Sixteenth and Seventeenth Regiments at Great Lakes.

THE Rev. HOWARD S. WILKINSON, rector of Emmanuel Church, West Roxbury, Mass., has become educational director of the Boston camp, Army and Navy Y. M. C. A., with headquarters in Charlestown, Mass.

THE Rev. W. P. WITSELL has resigned as chairman of the missionary committee of the diocese and Dean of the Northwest Convocation, to work among soldiers at Camp MacArthur.

ORDINATIONS

DEACON

MINNESOTA.—On Tuesday, October 1st, in Christ Church, St. Paul, the Bishop of Minnesota ordained ROBERT JAMES RAMSEY, Ph.D., to

the diaconate. The Rev. W. S. Howard presented the candidate, and the Bishop preached the sermon. Dr. Ramsey was formerly a Methodist minister.

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.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

FLOCKHART-WOLFE.—On September 18th, in St. Simon's Church, Chicago, by the rector, the Rev. Leslie F. Potter, the Rev. JOHN E. FLOCKHART and Miss GWENDOLYN A. WOLFE. The Rev. Mr. Flockhart is rector of St. Andrew's Church, Omaha, Neb.; Mrs. Flockhart, formerly a teacher in the kindergarten schools of Omaha, is the daughter of Mr. and Mrs. John T. Wolfe, and was organist of St. Matthias' Church, Omaha, where her father is senior warden. The officiating clergyman also baptized Mrs. Flockhart in St. Matthias' Church when she was a little child.

DIED

MANKIN.—Entered into rest on Wednesday, October 2nd, at her home, the Walbert, Baltimore, Md., JULIA FOARD, daughter of the late Henry and Sarah A. MANKIN of Baltimore county.

RAYMOND.—On Michaelmas, of influenza, HELEN E. RAYMOND, for twenty years teacher in Boston public schools, and a devout communicant of the Parish of the Advent. R. I. P.

SNOW.—Entered into life eternal, two days before his thirty-second birthday, at the Red Cross Naval Hospital near Boston, where he was in training for naval aviation, LESTER JARED SNOW, vestryman of Christ Church, Tuscaloosa, Ala.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

TALMADGE.—Entered into rest at her home in Plymouth, Conn., September 24th, in her eighty-fourth year, DIANA CRISSOLD TALMADGE, wife of the late Edwin Mitchell Talmadge.

"In the communion of the Catholic Church, in the confidence of a certain faith."

THOMPSON.—In Chicago, on September 23rd, of pneumonia, WILLIAM CARTER THOMPSON, formerly of Norwich, Conn., where he was a member of Trinity Church, and later of New York City, aged 46 years. Funeral services were held in New York on September 28th, and interment was at Woodlawn.

WANTED

POSITIONS OFFERED—CLERICAL

S. T. BARNABAS' CHURCH, BARNESBORO, Pa.—Earnest, active priest wanted. Organizer. Write BISHOP WHITEHEAD, Pittsburgh, or J. T. SLINGER (Treasurer), Barnesboro, Pa.

CURATE WANTED FOR SUBURBAN PARISH in New England. Hard, but interesting work. Address NEWLAND, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH ABOUT TO DISBAND, CAUSED through removals in city of 20,000 people, desires to place its present rector in desirable parish. Strong extempore preacher, musical, and good voice. References to well-known bishops and clergymen. Age 33 years, small family. Address WILLING WORKER, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 46, DESIRES GOOD PARISH; musical, fine voice, and said to be a good preacher. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, DESIRES WORK. Particulars on application. Address AMERICAN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, DESIRES parish. Address KALON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WELL-BRED WOMAN WANTED as member of family to assist with housework and care of two children. Convenient country place two miles from Schenectady; ten minutes' walk from trolley. State salary expected. Address Mrs. CASSIUS M. DAVIS, Route 8, Schenectady, N. Y.

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED AS ORGANIST AND choirmaster by man thirty-nine years of age. Boy voice expert and concert organist of long experience. American Cathedral trained; communicant. Slight chance of being drafted. Good organ essential. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

SERVICE ORGANIST-CHOIRMASTER, young, communicant, pupil of Dr. Stubbs, desires position. Good modern organ. Salary \$700. A parish wishing to reorganize choir and make it chief work of organist would find satisfaction in corresponding with Box 166, Elizabethtown, N. Y.

PRIEST, WITH LONG EXPERIENCE in parish and mission, city and country, desires work as archdeacon or general missionary in comparatively mild climate. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY CHURCHWOMAN as housekeeper; fond of children. References exchanged. Address ELIZABETH, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER DESIRES WORK, preferably in mission. Salary not the essential motive. Address CHURCHWOMAN, 37 Sherwood avenue, Ossining, N. Y.

MORGANTON MISSIONS.—CHURCH worker wanted. Energetic, definite Churchwoman. Apply Rev. GEORGE HILTON, Morganton, N. C.

WANTED—MISCELLANEOUS

URGENT.—COW WANTED for a missionary with large family of small children and very small salary. All its feed promised. Address C. A. R., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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 MACKRILL, 3615 Wisconsin avenue, Washington, D. C. Agent for Anglo-Israel Publications.

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.

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.

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

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.

FLORENTINE CHRISTMAS CARDS, \$1.25 doz., assorted; little Bambino carved frames with box, 50 cts. each, etc. 4243 P. O. Box, Germantown, Pa.

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.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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 suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

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—FLORIDA

ORANGE CITY INN OFFERS QUIET, refined, homelike attractions. Bright rooms, modern conveniences, clean and sanitary. PURE SPRING WATER, won first prize at St. Louis Exposition. *Best table in the state.* Address Mrs. D. B. HARGREAVES, Orange City, Fla.

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.

ROOM, BOARD, AND SOME CARE wanted for aged gentlewoman, mild mental infirmity, within short distance of New York. Country place preferable. No sanatoriums. Address PAUL, care LIVING CHURCH, Milwaukee, Wis.

MAGAZINES

PERIODICALS.—A. LITTLE FOLKS; *Everyland*, foreign stories; *Every Child's*; each \$1.50 a year.

B. Trial-copy of any one of the above for three 3-cent stamps. Address JAMES SENIOR, Lamar, Mo.

PUBLICATIONS

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, New York.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

281 Fourth avenue, New York.

MEMORIAL

WILLIAM BUSHNELL BANKER

(Resolution of the rector, wardens, and vestrymen of St. John's Episcopal Church, at Passaic, N. J.)

It is with great sorrow that we are again called upon to record the death on July 17th, A. D., 1918, of one of our number, an earnest member of the vestry, a former treasurer of the parish, and a faithful chairman, Mr. WILLIAM BUSHNELL BANKER. It was the rector's privilege to be much with him in his sickness and to note with satisfaction the fine Christian patience and calmness with which he endured his sufferings, and the courage and fortitude with which he faced the end. We shall miss him greatly in the meetings of the vestry, and in the choir where he served so faithfully. We rejoice, however, to know that he is "delivered from the disquietude of this world."

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

EDWARD H. NEARY, JR., Secretary.

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.

BOOKS RECEIVED

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

Fleming H. Revell Co. New York.

Ornamented Orthodoxy. By Edgar Dewitt Jones, D.D. \$1.25 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Toggles: An Outdoor Boy. By Frederick F. Hall. Illustrated by Charles Copeland. \$1.25 net.

Dorothy Dainty at Foam Ridge. By Amy Brooks. With Illustrations by the Author. \$1.00 net.

Hindu Fairy Tales Retold for Children. By Florence Griswold. Illustrated from Photographs. Decorations by L. J. Bridgman. \$1.25 net.

Child Songs of Cheer. By Evaleen Stein. Illustrations by Antoinette Inglis. \$1.25 net.

Hale Merrill's Honey Quest. How One Girl Made the Best of Things. By Annie Elizabeth Harris. Illustrated by Ronald Anderson. \$1.35 net.

WITH THE WAR COMMISSION

Cathedral Service in Interest of Interdenominational Co-operation in War-Time Work

THE vesper service at the Cathedral of St. John the Divine in New York City, on September 29th, was a notable exhibition of Christian brotherhood and interdenominational co-operation. It was a special service in the interest of the General War-Time Commission of the Churches, held by invitation of Bishop Greer. A congregation of 1,700 people, gathered from all the churches of the city, added to the significance of the service, which was most appropriately held in a cathedral intended to embody the united Christian sentiment of the nation. A military touch was given by the presence in the chancel of an army chaplain who, with the Rev. Frederick H. Knubel, chairman of the National Lutheran Commission for Soldiers' and Sailors' Welfare, participated in the service by reading the Scripture lessons. In the processional, besides the Rev. Henry B. Washburn, representing the Church, were the Rev. Nehemiah Boynton, the Rev. William I. Chamberlain, and the Rev. Albert G. Lawson, representing respectively the war-time agencies of the Congregational, Reformed in America, and Baptist Churches. Dr. Lawson was also present as representative of the Federal Council of the Churches of Christ in America. The addresses were by the Rev. William Adams Brown, D. D., secretary of the General War-Time Commission, and the Rev. Frank Mason North, president of the Federal Council.

In welcoming the representatives of sister churches, Bishop Greer spoke of the war as beyond and above all other wars, in having been lifted upon a high moral level, springing from the deep conviction that it is a great moral crusade directed toward a moral triumph over wanton and brutal force. He pointed out how this common moral aim is healing divisions of Christendom, and expressed the confident hope that God is bringing the churches together to stay together in common moral warfare against injustice, unrighteousness, and wanton cruelty and tyranny.

In his address Dr. Brown described the General War-Time Commission as a body of one hundred persons chosen from the different religious agencies, denominational and interdenominational, which are dealing in direct and responsible ways with new problems which the war has raised. "It is an attempt," he said, "to mobilize for war service the nation's spiritual resources as they have been garnered through the ages into the storehouse of the Christian Church." Speaking of the way in which the Commission has served as an agency through which the churches can act together in matters of common interest without sacrifice of principle, he described the building in Camp Upton, known as "Church Headquarters", erected and paid for by seven denominations, opened with a service in which Catholics, Protestants, and Hebrews participated, the commanding general delivered the address, and which is now used by all the religious forces of the camp.

Dr. Brown also said that the Commission had contributed to the religious welfare of the army and navy through its work for the chaplains, and told how in the Training School for Chaplains, at Camp Zachary Taylor, where Baptist sits side by side with

Episcopalian, and Methodist with Presbyterian, while Protestant holds fellowship with Catholic, and Hebrew with Christian, "there is being born in men a new understanding and a new respect for one another, a consciousness of unity which will not only make the chaplains a tower of strength for the spiritual life of the army but which is big with promise for the future of religion when the war is over."

He described a conference in the office of the Secretary of War in Washington in which a group of seventeen men, meeting at the invitation of the Commission, from the North and South, half of them white and half colored, talked over with the representatives of the Government the needs of the negro troops and the aspirations of the people they represent. "The chief spokesman," he said, "was Dr. Ashby Jones, the son of Robert E. Lee's old chaplain, who spoke to a general of the United States Army, himself born south of Mason and Dixon's line, on behalf of the colored people who were now fighting to gain that freedom for others which the men against whom his father fought had won for them."

The Commission has also, said Dr. Brown, outlined a programme for the future which will enable the churches to deal unitedly and constructively with the new problems which have emerged during the war—problems of race, political organization, education, and particularly of industry. The Commission, he said, is a "confession of faith in the power of the Church of Christ."

Dr. North pointed out how the war has

lured men and women into a genuine although often unconscious interpretation of Christ in mercy and sacrifice which has become a passion; the desire for self-surrender running through the veins of humanity like a fever.

"The utterances of President Wilson," he said, "succeeding one another like the penetrating tones of a temple bell, have inspired the heart of the world because in them has been heard the forceful statement of the fundamental principles of divine law which reached back to Sinai and to the charter of personal rights, of community order, of mercy, truth, and good will, which finds its golden statement complete only in the teachings of our Lord. The programme of Jesus is sinking into the consciousness of the world."

AID TO MEET EPIDEMIC

Bishop Reese as chairman of the War Commission has sent to all chaplains of the Church a letter in which he says:

"Appreciating that, in the midst of this epidemic of influenza, your ministry is in the presence of conditions which create demands not only for spiritual help but also for material assistance, the War Commission wishes you to feel free to call upon it for such assistance as you may need.

"The Church relies upon you, as her representative, to see to it that our boys have every comfort and help in their sickness. The War Commission stands ready to support you in this service to their needs."

Parents and friends of the men in camps and cantonments should know that the Church is doing all in her power. Daily letters reveal the heroic work of the clergy in this widespread epidemic.

THE BISHOP OF BIRMINGHAM ON ENGLAND'S DEVELOPMENT

Speaks in Old Trinity—Dr. Geer Vicar Emeritus—Dr. Grant's Anniversary

New York Office of The Living Church }
11 West 45th Street
New York, October 7, 1918 }

IN his sermon from the chancel steps of Old Trinity last Sunday morning, the Rt. Rev. Dr. Wakefield, Bishop of Birmingham, England, said, among other things, referring to his countrymen:

"The war has developed our character in the right direction.

"The war has developed our women and they are proving themselves worthy of the trusts imposed in them. I hope you believe me when I say that England is a stronger, truer country than it has ever been.

"After the war, when victory over Germany has been achieved, we must see to it that conditions which existed in the past do not rise again. We must never again be caught unprepared, and we must have a better understanding of international matters. And, likewise, we must develop a greater imagination. The quality that has distinguished you was your imagination.

"I believe there should be more co-operation among nations, and that any competition that is engaged in should be of a healthy nature. In this way we shall be able to win the glorious ideals for which we are struggling."

In the absence of the rector, now in war

service at Camp Upton, the Rev. Dr. Joseph P. McComas, senior curate, presented the Bishop and made an address of welcome. As usual on such occasions, a great congregation assembled and listened intently.

DR. GEER BECOMES VICAR EMERITUS

After more than thirty years' service as vicar of St. Paul's Chapel, Trinity parish, the Rev. Dr. William Montague Geer officiated and preached on Michaelmas Day. A very large congregation of present and former members of the congregation came to express their admiration of the vicar's ministrations at this historic church, and to speak their best wishes to the vicar-emeritus. At his own request, as a war measure, no parting gift was made to him.

At the mid-day service Dr. Geer said:

"To avoid any misrepresentation on the part of any person who may be interested, I have decided to make a brief statement of facts. I feel that personally I have always been treated with every consideration and great generosity by the vestry. I am not now being retired by the vestry. But in accordance with one of their ordinances I am retiring wholly of my own free will, without hint or suggestion from anyone.

"Yet I do not want to retire. I have a natural and wholesome dread of retirement in such times as these. Nor am I retiring because I want a rest. And, please God, I do not intend to over-indulge myself in such an ill-timed luxury. I am retiring because

in these strenuous war times I am sure that the work of the chapel, with all its magnificent opportunities, will be done better by a younger man. The work is sure to take on new life.

"There comes a time when a man must consciously or unconsciously favor himself in a large and varied work like this, or he must keep on tempting Providence and break in health and strength prematurely, becoming thence useless to himself and a burden to others. Hence I am to be vicar emeritus of this well-beloved chapel."

DR. GRANT'S ANNIVERSARY

On Sunday, September 29th, the Rev. Dr. Percy Stickney Grant completed twenty-five years as rector of the Church of the Ascension.

Dr. Grant is a native of Boston. He was graduated from Harvard in 1883 and from the Episcopal Theological School, Cambridge, in 1886. His first ministry was at Fall River, Mass., where he showed great interest and ability in solving social and civic problems. When Dr. Grant came to the New York City parish in 1893 he stipulated that its pews should be made free. This was thought at that time to be a revolutionary measure. Another condition was that the church should be open every day.

The annual income of the parish had shrunk to \$25,000. The innovations displeased many and at that time the movement uptown from the Washington Square neighborhood had already assumed large proportions. But conditions were faced bravely and the resources of the parish have steadily grown. The result of twenty-five years of work is an endowment increased from \$500 in railroad bonds in the hands of a receiver to the present total of \$225,000, with an average annual income for twenty-five years of \$60,000. Membership has more than trebled.

The church interior has been greatly improved under Dr. Grant's direction and is regarded by many lovers of art as the most beautiful church interior in America. John La Farge adorned the chancel with his famous painting of the Ascension of Christ. He also made four of the stained glass windows. Augustus St. Gaudens, Louis St. Gaudens, the late Frederick Crowninshield, J. Alden Weir, Maitland Armstrong and the firm of McKim, Mead & White have contributed to its adornment.

Dr. Grant has been known all his life as the friend of the working man. The especial embodiment of this friendship in the activity of his church is the public forum, founded in 1907, which discusses economic and social problems Sunday evenings.

ANGLICAN AND EASTERN ASSOCIATION

The tenth annual meeting of the American Branch of the Anglican and Eastern Association for promoting intercommunion between the Anglican and Eastern Orthodox Churches was held in this city on Sunday and Monday, October 5th and 6th.

The programme included the Liturgy and *Te Deum* of thanksgiving for the progress of the Balkan alliance, said in the Greek Church of the Holy Trinity on East Seventy-second street, on Sunday morning at ten o'clock. On the same afternoon there was a special service in the Cathedral of St. John the Divine, with addresses by the Bishop of New York and the Metropolitan of Athens. On Sunday night there was a service of thanksgiving, with addresses by the Bishop of Harrisburg and others.

After a celebration of the Holy Communion on Monday morning in the Chapel of the Good Shepherd, General Theological Seminary, there were business meetings

and a conference in Synod Hall, with addresses by Bishop Greer, Dean Howard C. Robbins, and Bishop Parker. At night there was a dinner in honor of the Metropolitan in Synod Hall. There were several speakers.

MISCELLANY

Owing to the presence of "Spanish influenza", the "Hospitality Sunday" planned by the New York War Camp Community Service for October 6th has been postponed one week to October 13th.

MEETING THE EPIDEMIC IN MASSACHUSETTS COMMUNITIES

Public Meetings Cease—Bishop Lawrence Urges Intinction—Promotion for Chaplain Rollins—The Bishop's Anniversary

The Living Church News Bureau }
Boston, October 7, 1918 }

THREE weeks of influenza in Massachusetts, and still there are no signs of a decrease. In fact the epidemic is more serious in Massachusetts to-day than it was a week ago. And it is now rapidly spreading throughout New England and the whole American nation.

As I wrote my Boston news letter to THE LIVING CHURCH last week, I hesitated stating the facts lest they should seem exaggerated. But I gave them just as plainly as I could; for I believe it is best to face facts fearlessly. I have no reliable figures at hand, but it is my opinion that five thousand people in Massachusetts have already died as a result of this epidemic.

The Associated Press is, I hope, giving the full facts to the entire country relative to this epidemic. It has hardly had time to give some of the lessons which we are learning here in Massachusetts. Some of these lessons may prove of tremendous help to communities and states which are half-heartedly fighting the epidemic in its initial stage:

First, to give the frankest publicity. Too many of the Boston dailies up to ten days ago treated the epidemic as if it were a state of mind. The average reader therefore avoided worry but not necessarily contagion.

Second, to close absolutely, so far as possible, all public places where people gather for any length of time. After hesitating for two weeks, Massachusetts has temporarily closed all public, private, and parochial schools, saloons, movies, theaters, even the official meetings of men to fill out questionnaires relating to the draft.

Third, to close churches for public worship. Practically all of the Protestant Churches in Massachusetts closed their doors last Sunday in deference to "the request" of those in authority.

Mayor Peters on Friday issued a stronger appeal to the Boston Churches, especially to the Catholic Churches, as practically all of the Protestant Churches had closed the previous Sunday.

"Our city at present is suffering from the most terrible epidemic in present memory; an epidemic that seriously threatens the health of the community and defies medical treatment. It is causing untold suffering and imperils our efficiency in our great national struggle. To prevent the further spread of this disease every possible step should be taken and every sacrifice should be made.

"The mayor's emergency committee and the health commissioner of the city of Boston have both, as a measure of medical emergency, urged me to appeal to the church authorities to suspend all gatherings of

public worship. Not unmindful of the need and solace of religion at this time, it yet seems imperative to comply with every health requirement that the best medical advice tells us will tend to lessen the spreading of this disease. I therefore call upon you most urgently to suspend at once all gatherings of public worship until the present crisis has passed and indications are given that the people with safety to themselves and the community can mingle again together."

The cities and towns outside of Boston have made more drastic regulations regarding the closing of churches. In case the epidemic continues to increase, such regulations may be adopted by the Federal government. The official regulations just enacted by the Winthrop Board of Health provide that from noon on Saturday, October 5th, till 7 A. M. on the 14th, "no assemblage or gatherings to exceed in number ten persons, including officials, shall be held in any church, hall, school, or other place in Winthrop without written permit from the Board of Health. Within the same period, no public funeral shall be held over the remains of any person in the town of Winthrop without a written permit from the Board of Health; and no gatherings or assemblages to exceed in number ten persons, including attendants, shall be held in any house in Winthrop where there is a deceased person."

In the midst of this awful epidemic the natural leadership of Churchmen appears in community efforts. In almost every community in Massachusetts where our Church has a parish house this building is the logical center for emergency Red Cross work. Grace Church parish house of New Bedford is already fitted up with seventy cots for an emergency hospital. The parish house of the Church of the Ascension, Fall River, is being used as an emergency canteen, supplying meals for families where there is sickness. In every community that I have heard from our Churchmen and Churchwomen are nobly working for their communities.

Again, Church vestries are sending out appeals to parishes to send the weekly offerings by mail. The vestry of St. John's Church, Winthrop, has just sent such a note, explaining that as the parish "is supported by weekly pledges and voluntary offerings, the closing of St. John's even for a brief period of time immediately creates a serious financial problem."

The clergy are suddenly faced with many appeals from those in need. The minister in charge of St. James' Church, Roxbury, makes the following appeal which is typical of many:

"There are many families in Roxbury so very hard hit by influenza or pneumonia that the income of the breadwinner of the family is cut off, and there is no money immediately available to pay for the necessary nourishing food, nor any help at hand to prepare it in the home. In this emergency the 'district nurses' headquarters and the liberty bread shop are working

together to cook and deliver such food to these families. The associated charities are finding funds to pay for the cost of this work for many of the needy families. But there are others that cannot be thus provided for. I have promised the district nurses' headquarters to provide the cost of as many of these really necessary cases as I can. They will report them to me as needed. The rector's discretionary fund has a very small balance which I shall gladly use for this purpose. Will some of you feel it a privilege to add something to that fund? Little or much may be needed; there is no way of telling in advance. I should regret to be obliged to turn down any such application from the nurses for lack of funds."

Finally there has developed a new appreciation for intinction in administering the Holy Communion. When Bishop Lawrence first gave permission for churches in this diocese to use intinction in administering the Holy Communion eighteen months ago, only a few parishes at once accepted it. But gradually during the past eighteen months the number of churches using intinction has increased. Among this growing number are all types of Churchmanship. The following letter which Bishop Lawrence sent to the clergy of Massachusetts will add to this growing number:

"October 4, 1918.

"MY DEAR BROTHER:

"Acting upon medical advice and my own judgment, I am taking the liberty of suggesting to you the advisability of the administration of the Holy Communion by the method of intinction, at least for the present. Experience has shown this method to be reverent and acceptable.

"The cup should be shallow, and a very small amount of wine is needed: a tablespoonful for twenty-five to one hundred communicants is ample. Wafers should be used. They may be obtained by mail from the Sisterhood of St. Margaret, Louisburg Square, Boston.

"In administration, the cup with the paten and wafers can be held in the left hand and fingers. The priest dips the corner of a square wafer or the edge of a round one very slightly, not more than a quarter or an eighth of an inch, into the wine. If he does so with reasonable quickness, the wine is immediately absorbed, and the wafer can be placed on the palm of the hand of the communicant. Or the priest gives a wafer to every person kneeling at the rail, then takes the cup, and as he passes along, each communicant dips the wafer in the wine.

"As each railful of communicants kneels, the whole of both sentences is said before beginning to administer. Then, as the priest administers, he says the first half of both sentences, the second half being omitted.

"If there are communicants who object to intinction and wish the old method, they can come forward after those who receive by intinction have received. In case your congregation is not familiar with the method of intinction, it will of course be advisable for you to make a short explanation at some convenient time in the service."

PROMOTION FOR CHAPLAIN ROLLINS

The Rev. Lyman Rollins, ex-chaplain of the 101st Infantry, has been promoted and is chaplain of the Third Division, with charge of 21 chaplains and 30,000 men, as announced in a letter to a Boston friend. The chaplain writes of his disappointment at the promotion: "You will be as surprised to see by this where I am as I am to find myself here. Needless to say, my heart is broken: at being transferred from the

outfit I loved so well. But, as the boys say, 'I'm in the army now,' and the prime requisite of a good soldier is that he obey orders.

"I left the 101st August 25th, after a bitter fight to stay. I tried to resign my commission and enlist as a private in the 101st, but it wouldn't work, so I am here as a division chaplain.

"I have the direction of 21 chaplains and some 30,000 men. I feel something like a small bishop. It means a promotion for me, but I had sooner be a low-down private in the 101st than come home a general.

"When I left the outfit they were in repose, but have, I understand, gone back into the line, and I expect to shortly. You probably know by now what I found them into on my return.

"It was hell, and then some. They are all well, considering, and full of pep. I'd be if I were with them. But the French have learned to say *c'est le guerre*—it is war—to everything from high prices to sorrow and disappointment."

THE BISHOP'S ANNIVERSARY

The public exercises arranged by the Standing Committee in honor of Bishop Lawrence's twenty-fifth anniversary have been indefinitely postponed from last Saturday on account of the influenza epidemic. In its morning issue last Saturday the Boston Post had the following estimate of our Bishop in the leading part of its editorial: "It was twenty-five years ago to-day that Bishop Lawrence of the Episcopal Church was consecrated to his high office. Only the

present unsettled condition of the public health prevents this anniversary being fittingly observed by his people and clergy. There is no more exacting judge of character or of a man's standing with his fellow-men than the community judgment.

"But even if the public demonstration were permissible it could not show more than that the Bishop is a good citizen; that he has always been alive to the needs of the people and solicitous of their welfare; that he is a philanthropist of broad humanitarian views and open hand; that he has been a source of uplift to the despondent and despairing; that with untiring energy and well-directed ability he has worked to save men; finally that he has done his duty both as a Churchman and a citizen.

"Bishop Lawrence is to be congratulated on a life well spent and the people may be congratulated that such a man was born and has lived all these years among them."

PREACHERS AT THE CATHEDRAL

The following list of preachers are scheduled for the Sunday evening services at the Cathedral during the next four Sundays, provided the influenza epidemic has subsided:

October 13th—The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York.

October 20th—The Rt. Rev. Charles Gore, D.D., Bishop of Oxford.

October 27th—(Possibly) The Rev. Dr. Walker of Queen's College, Oxford.

November 3rd—The Rev. Percy Dearmer of London.

RALPH M. HARPER.

INFLUENZA FEAR CLOSES ALL PHILADELPHIA CHURCHES

Many Thousand Cases Are Reported—A Quiet Day—The Advent Call

The Living Church News Bureau }
Philadelphia, October 7, 1918 }

EPIDEMIC INFLUENZA" is the official name Dr. Krusen, director of public health, has given to the disease now spreading so rapidly over the country. About 6,000 cases have been reported to the Board of Health, and it is conservatively estimated that 40,000 to 45,000 persons are suffering from influenza in Philadelphia. South Philadelphia and the Northeast are particularly affected. One priest in Kensington is reported as having had three funerals in one day, and another officiated at seven funerals in one week where death was due directly or indirectly to influenza. Health authorities of city and state have combined to fight the disease. All schools, churches, and places of public amusement, including the theaters, saloons, and moving picture houses, are closed until further notice. Sunday, October 6th, therefore was unique in the religious history of Philadelphia. Not a church door was open for public services, but in a number of parishes where there is a staff of clergy the Holy Communion was celebrated with prayers for the sick and dying and special intercessions for the city and state.

QUIET DAY AT ST. MARK'S

The annual retreat of the Prayer Guild for the Teaching Office of the Church, on Wednesday, October 3rd, at St. Mark's Church, was marked by deep devotion and consecration. The Rev. K. L. Tiedemann,

O. H. C., the leader, gave four meditations based on the opening words of the collect for St. Michael and All Angels' Day. The first meditation dealt with the love of God in His creation of the angels to worship and coöperate in doing His will, and the creation of man to take the place of fallen angels in loving and serving God. In the second address the sin of the fallen angels was defined as a failure to trust the love of God. The next address dealt with the work of angels, especially in prayer, which was called the language of heaven. On earth Christians learn the grammar of this language, which is spoken with perfect fluency by the angels of God. The characteristic service of angels was the topic of the closing meditation. Angels serve God by turning the faces of men to God, and men serve God best by carrying His Presence into the life of others.

About seventy-five members were present. The rules of the guild require its members to use daily the collect for St. Simon and St. Jude's Day and to pray at the Holy Communion for the educational work of the Church.

THE ADVENT CALL

The Bishop has sent out a letter to the clergy asking for their interest and support in the movement started under the leadership of the Woman's Auxiliary to unite the women of the Church during the first week of Advent in a definite and sustained prayer "offensive" for "victory in the war and a righteous and permanent peace."

The women of the Church are doing their part. Mrs. Henry A. Pilsbry has completed a course of four lectures to twenty-five women who are to instruct a larger group of carefully chosen women as "messengers."

of the "Advent Call" to the women of the diocese.

DIOCESAN JOURNAL

The journal of the 134th convention of the diocese is now being mailed to the clergy and a copy is being sent to every parish for the use of the vestry. The book is slightly larger than the 1917 journal, notwithstanding the effort to condense reports and reduce cost.

The Bishop's report as printed in the journal shows that the clergy now number 307 as compared with 316 a year earlier. Confirmations also have decreased, the figures for 1917 being 3,832, and 3,039 for 1918.

Under the list of officers of the diocese appears the name of the Rev. L. C. Washburn, D.D., to fill the vacancy in the Standing Committee occasioned by the resignation of the Rev. J. A. Harris, D. D. The Rev. A. J. Arnold's name appears among the trustees of the diocese, and James W. Bayard, Esq., is designated chancellor.

CHURCHWOMEN'S ASSOCIATION

The Churchwomen's Association to Promote Good Government and Christian Citizenship, an organization in the diocese,

will meet on Friday the 18th, St. Luke's Day, in St. Michael's Chapel, Nineteenth and Lombard streets. After a corporate Communion at nine o'clock, and a business meeting at ten, the topic of Child Labor will be presented for discussion. The speakers announced are Dr. William H. Jefferys, superintendent of the City Mission, and Miss Josephine J. Eschenbrenner, a secretary of the National Child Labor Committee.

CLOSING OF EPIPHANY CHAPEL

The monthly parish paper of the Church of St. Luke and the Epiphany, issued last Sunday, the 6th, announces the closing of Epiphany Chapel. The immediate cause of this action lies in the decision of the Orthopedic Hospital that it can no longer furnish heat for the chapel services. The vestry considered, in addition, that the installation of a new heating plant at present is blocked by prohibitive cost, and in any case the small congregations can be given all privileges at the parish church. No satisfactory alternative appearing, services at the chapel will be discontinued after this month, and the salaried staff will cease to serve. No plans for the future use of the chapel have as yet been made.

CHARLES A. RANTZ.

sence through sickness of the Dean, the Very Rev. Dr. Fleetwood, Bishop Griswold preached on What the Individual Christian Can Do to Forward Church Unity.

The second day began with celebration of the Eucharist. At the business session the Rev. R. F. Thornton was elected secretary for the year. The Rev. W. C. Way as representative of the Diocesan Board of Religious Education spoke clearly and earnestly on the teacher training drive. It was found that fully 95 per cent. of the Church schools of the Deanery were using the *Christian Nurture Series*, and all the clergy are doing something to promote teacher training. There followed a most able exegesis of St. Matthew 5: 38-42 by the Rev. C. E. Bigler, which was the subject of discussion. The Rev. G. H. Sharpley read a paper upon The War affecting Christianity, which was generally discussed. After dinner the Rev. Harry M. Babin read a review of the Rev. B. I. Bell's *Right and Wrong after the War*. This helpful meeting closed with evening prayer.

NATIONAL PRAYER BATTALION

Miss Eva R. Ludgate, the leader of a movement called the National Prayer Battalion, which is now world-wide, has been organizing the battalion in Illinois, and has explained the work at meetings of the Chicago clergy and others.

The battalion covenant, which all sign who join, reads:

"I covenant with God and the members of the National Prayer Battalion for the duration of the war to pray daily for our country and for the soldiers, sailors, doctors, and nurses who are fighting for us at home and abroad.

"Not only will I pray for them but I will do all in my power to promote their physical and spiritual well-being.

"I will endeavor to attend meetings for prayer and intercession, and will do my utmost to enlist other patriotic women."

MISCELLANY

The Rev. T. M. Baxter is now priest in charge of St. Ann's Mission. There are twenty-one names on the service list at St. Ann's, ten per cent. of the communicant list. The first gold star has been placed on the service flag for George A. Kimber, Jr., a communicant who died of Spanish influenza at Great Lakes Station on September 22nd. The Rev. C. B. Upson has succeeded Mr. Baxter at St. Mathew's Mission.

The first annual retreat for the clergy of the diocese was held at the Cathedral from September 30th to October 4th, the Suffragan Bishop being the conductor. About forty of the clergy were in residence for part or all of the time.

The Rev. B. I. Bell, civilian chaplain at Great Lakes, is preaching a series of sermons on Sunday afternoons at St. Luke's, Evanston, under caption of The Principles of the New Age, concerning the spiritual implications of labor's after-the-war programme. The subjects of the sermons, the first of which was preached on September 22nd, are: The National Minimum Democratized Industry, Democratized Finance, Socialized Surplus.

The Woman's Auxiliary of the diocese held its annual day of prayer at the Cathedral on Thursday, September 26th, with a good attendance. The Rev. Professor Lewis was the conductor. The general topic was Thanksgiving. Professor Lewis gave four meditations on The Personal Eucharist, Self-Realization, Self-Development, and Self-Expression.

The people at St. Ignatius', Antioch (a village of only 700), have just cleared \$765 at a bazaar. This mission was started

STATEMENT FROM WESTERN THEOLOGICAL SEMINARY

Shows Satisfactory War Condition — Brotherhood Plans — Deanery — Miscellany

The Living Church News Bureau }
Chicago, October 7, 1918 }

DEAN DEWITT has written this encouraging statement as to the present conditions at the Western Theological Seminary:

"The seminary began its thirty-fourth academic year on the first autumnal Ember Day, Wednesday, September 18th. The number of candidates for holy orders in the country has been so reduced that several seminaries have no men in the incoming class. Indeed it is probable that some of these institutions will shortly close until after the war. The Western is, therefore, fortunate in having three men in its junior class, three in the middle, four in the senior, and one special student. Its faculty remains unchanged. The attitude of the Government, from the President down, is very clear in its desire to conserve the interests of organized Christianity at home. To that end the selective draft has placed candidates for holy orders in a deferred classification; and such men are obeying the will of the Government quite as distinctly by continuing their theological preparation as they who enter upon military service under advanced classification. When the Government needs them it will call them, and they will be ready to go.

"In this connection the U. S. Commissioner of Education had said:

"It is of great importance that our colleges and universities remain open and maintain the largest possible degree of efficiency during the war, and that they shall be able to meet the larger demands made upon them when the war is over. The safety and welfare of the country demand this. Therefore the current donations must continue, and they must be increased. Donations to these colleges for current ex-

penses are of the same nature as state appropriations for similar purposes to institutions under public control, and there is no more reason why the one should be withheld than the other. Indeed, this is an opportune time for those who are able and willing to do so, to endow institutions of learning with the safest and most reliable of all securities, United States bonds."

The Church Club of Chicago has closed its subscription on behalf of the endowment funds of the seminary with a total of \$33,289, given by 116 individuals. In this amount is included the notable gift of \$25,000 by Mr. and Mrs. Edward L. Ryerson.

BROTHERHOOD PLANS FOR THE YEAR

At the post-convention meeting of the Brotherhood of St. Andrew at St. James' Church, on September 18th, the members of the organization said a regretful farewell to Mr. Franklin H. Spencer, who has left Chicago, the center of his recent successful work in the Mid West, for the National Office in Philadelphia. Until his successor is appointed, Mr. Spencer's particular work in leading small groups of men for Church Attendance campaigns in various parishes has been assigned to Mr. Edwin S. Clark, member of the National Council. At the post-convention meeting a number of laymen pledged themselves to assist as many rectors as possible by training small groups of men or boys for consecutive meetings and to inspire them to personal prayer and service. The organizing of Brotherhood chapters is of secondary importance. Classes for instruction for leaders for this new work are held every Monday evening at 8:15 o'clock in the Church Club Rooms.

NORTHERN DEANERY

The Northern Deanery met on Monday and Tuesday, September 23rd and 24th, at Grace Church, Sterling (Rev. G. H. Sharp-ley, rector). The meeting convened on Monday with Evening Prayer. In the ab-

three years ago and now numbers fifty communicants, possessing property worth about \$7,000, free of debt. All overhead expenses have been paid since organization.

At Holy Apostles' Mission, Albany Park, an every-member canvass both for enlistments in parochial organizations and funds has been made. Considerable information about the community was obtained. \$420 a year was collected for missions, and \$2,400 for parish support. This makes this mission, of eighteen months old, not only self-supporting, but enables its members to give liberally to missions.

H. B. GWYN.

MISSIONARY VOLUNTEERS

DR. A. W. TUCKER of St. Luke's Hospital, Shanghai, and Dr. C. M. Lee of St. Andrew's Hospital, Wusih, have gone to join the Red Cross Unit organized in Siberia by Dr. Teusler of St. Luke's Hospital, Tokyo. Bishop Graves writes: "Dr. Teusler called for volunteers and our two doctors were the first to offer. Dr. McCracken and Dr. Petit will cut short their vacations to enable us to carry on here. Our nurses wanted to go but I had to decide against it. Somebody must stay here. I wish I could go myself!"

WINNING THE MOROS

WRITING of the agricultural school among the Moros in the Island of Jolo, the Rev. R. T. McCutchen points out that while the Mohammedan is rather suspicious of his new neighbors he is very quick to appreciate the value of the training his boys are receiving. Any one familiar with the indolent habits of these natives would be surprised at the progress the school has been able to make in its short existence. At the beginning, many of the boys left rather than work, but later they returned and have grown from thin, listless individuals into stout, robust boys taking great interest in all sorts of athletics, farm work, and even in their academic studies. The influence of the school is being felt throughout the community in which it is situated. The parents visit the boys at frequent intervals and familiarize themselves with modern methods. The Moro is exceedingly slow to adopt new ideas or friends, and so it will take time to change his ways. He is, however, interested when he sees results.

CHAPLAINS, CAMP PASTORS, AND ARMY REGULATION

AT THE recent meeting in Washington of the General War-Time Commission of the Churches, the subject of chaplains and camp pastors was introduced by Bishop McDowell of the Methodist Church, who is head of the General Committee on Army and Navy Chaplains. All denominations, he said, had given the utmost coöperation. The War Department was preparing to give adequate equipment, leaving to the Churches only to provide Communion sets. The Training School for Chaplains was a thorough place of preparation for the great work overseas. He spoke of camp pastors, who have done such splendid service. The new order, he took it, was not quite a dismissal, but proposed that the chaplains should be adequate for their work and be the responsible heads of all religious work in camps and stations. A committee had been appointed to see what, if anything, can be done to retain the services of voluntary workers under the direction of the chaplains.

Of course this was a topic on which everyone was broad awake, and the presence of Dr. F. P. Keppel, Third Assistant Secretary of War, who assumes responsibility for the order, added to the expect-

tancy. He said the department welcomes the support of all bodies organized to bring to bear on the soldiers the more worthwhile things. The army recognizes that the work the soldiers have to do is strengthened by the spirit of devotion. The whole matter would be simple were it not that we have an embarrassment of wealth. Not the least of the difficulties is in keeping the various agencies from getting into one another's way. The War Department cannot speak to any one of them as a whole. It is not attempting that; but there has to be some coördinating agency, and it has to lie in the War Department. This was necessary in order to free the existing agencies themselves. He had been told by men returned from France that the spirit in which the chaplains are taking up their work overseas is fine, beyond all praise. He gave some interesting sidelights, telling especially of a chaplain, who was to be honored for bravery in action together with a number of soldiers, but who did not appear, while all the soldiers did. When search was made, the chaplain was found in the front line trenches with his men—he had forgotten all about the medal.

Dr. Macfarland, general secretary of the Federal Council, made a report of his visit to England and France, adding his impressions received during a remarkable tour. The reception accorded him by the French and Belgian armies especially impressed him. After a little service with the Belgian army, one of the officers said to him: "I wish you could supply our Belgian army with some American chaplains." He described his meeting with Gen. Pershing, his supper with Marshall Foch, his meeting with Gen. Haig. He said that, during two hours of a meal while a great offensive was going on, Marshal Foch talked nearly all the time about religious life in America. The secretary brought a round of applause when he said: "Brethren, you can't imagine a wider difference than that represented by Ludendorff and Hindenburg on the one side and Foch, Pershing, and Haig on the other." He spoke of grave problems at the ports of debarkation, and said the work must be done over here to fortify our men for what they must meet over there. No other organization could have handled the situation as the Y. M. C. A. has done. He also praised the service of the Y. W. C. A., the Red Cross, and the Salvation Army, speaking especially of the recklessness and abandon with which the Salvation Army workers had thrown themselves into their work. Gen. Pershing's word was that regardless of the particular body from which they come, the army ought to be supplied with the very best men as chaplains. Then he added: "Don't worry about the War Department living within its regulations. Of course we do not abrogate them, but we are big enough to ignore a rule if we see good to the service in it."

Then Chaplain Frazier, dean of the naval chaplains, spoke. From twenty-four chaplains in the Navy he had seen the number grow to 185 picked men, not in place because of political pull, but recommended by their denominations and scrutinized by the Federal Council's committee, after which he called the best from the lot. The first place he took them to was the city mission, to see what they could do there, since most any preacher can preach in a church, but "it takes a mighty good one to preach in a mission." "We want men willing not only to die for their country, but for their convictions."

Major John T. Axton, chaplain in charge at one of the ports of embarkation, paid the highest tribute to the camp pastors and described the effect of an address at

a camp when one of them appealed to the boys to leave in America the things they would be ashamed to carry abroad under the Stars and Stripes. Of their own motion, led by a corporal, the great body of men agreed to cut out the profanity as well as the gambling. "Do you think we are going to eliminate these men?" he asked. "Oh, no, for there is provision that men may be called into coöperation by the chaplains. Isn't that your order?" he asked, turning to Secretary Keppel, who smilingly bowed. This was a most skilful and tactful address, and left the camp pastor matter in unexpectedly good condition for adjustment, so that the good work need not be stopped, while under a senior chaplain it may be directed and controlled.

SPECIAL CONVENTION IN TENNESSEE

THE CALLED meeting of the convention of the diocese of Tennessee will be held at Christ Church, Nashville, on October 29th at 10 A. M., when a Bishop Coadjutor will be elected. The committee on support of the Bishop Coadjutor will be prepared to report sufficient guarantee to enable the convention to proceed at once.

CHURCH LEAGUE OF THE ISOLATED

IT IS A PLEASURE to learn that as the outcome of a recent editorial directing attention to the newly formed "Church League of the Isolated", a very considerable start has been made in bringing that informal organization to the attention of Church people in rural sections, especially those who are far removed from Church privileges. The typewritten copies of the first number of the *Isolated Churchman* were superseded by a thousand printed copies, which are being sent out on numerous requests and which are offered to others as they may be required. One bishop sent a considerable list of names of his rural people who, in his judgment, would be glad to receive the material, and did not forget to enclose a check for expenses. Several others have been good enough to contribute toward the expense account of the organization, which must necessarily have charges for postage, printing, etc. Persons desiring to receive the literature prepared for the purpose are invited to address the secretary, Miss Mary LaF. Robbins, Skyland, N. C., while those who also desire to assist financially may enclose remittances to her or to the treasurer, Rev. M. Damar, Nampa, Idaho.

The league desires in its literature and in its work to emphasize the personal touch, drawing together people who are physically isolated from each other and from Church centers, but who desire sympathy and cheerful assistance in maintaining their Churchly duties.

THE COURAGE WHICH IS BY FAITH

AN EXTRACT from a letter sent to the Army and Navy Headquarters of the Brotherhood of St. Andrew by a secretary serving in an eastern embarkation camp gives first-hand facts concerning the work the Brotherhood camp secretaries are doing in bringing men nearer to Christ. These boys on the eve of leaving their own country—the place that holds all that is dearest to them on earth—were kneeling side by side, officers and privates alike, on the night of their departure, at God's altar to receive "the most comfortable Sacrament of Christ's Body and Blood". The second part of the letter brings to light one of the many miracles. This boy was afraid—humanly afraid. He asked help from the Giver of

all strength and he received an immediate answer to that appeal in the strength which he received from the Sacrament.

The letter reads:

"We had two wonderful Communion services with men who went out last night, the last one being at eleven o'clock at night. Canon ——— and myself spoke to the men at mess and invited them to the Sacrament. About sixty-five made their Communions at the one and eighty at the second service, which lasted just thirty minutes, the time limit set by the company commander.

"I want to write especially about one boy, who received most unusual help from this Communion. He was horribly frightened at the thought of going overseas; in fact, it was necessary to place a guard with fixed bayonet over him before he would roll up his pack. After the service last night, the top sergeant asked me if I would go with him and talk to this lad. When we got to his barracks we found that the boy had been to the service and we met him just as he was returning. He said no word for a minute or two, but gripped my hand until it hurt me. Then he thanked me for the service and, without letting him know that I knew of his fright, I asked him how he felt as to the trip overseas. The boy told me frankly that he had been plain scared, but that he asked God to help him, then went and made his Communion, and now was willing and anxious to go. The top sergeant thanked us for the service, as did both officers of the company, who were present, both of whom, by-the-way, carried pocket Testaments.

"We gave away Prayer Books to many men."

SURVEY OF NURSING RESOURCES

TO ASCERTAIN the nation's nursing resources, the American Red Cross, at the request of Surgeon-General Gorgas, endorsed by Secretary of War Baker, is undertaking a complete survey during this month. This survey, one of the most complete ever made, will include not only registered trained nurses but also graduate nurses, pupil nurses, ungraduated, trained attendants, practical nurses, midwives, and women who have taken Red Cross courses. The information obtained will be available not only to meet the needs of the army but also for protection of the civilian population.

The survey will make possible the mobilization of all potential nursing forces in the country, but does not, of course, mean that all nursing ability discovered will be requisitioned at once for the nation's need. Valuable aid can be given in this survey by the clergy and parish societies, whose knowledge of individual talent and training should be enlisted in the search for hospital workers.

AMERICAN CHURCH BUILDING FUND COMMISSION

AT ITS meeting on September 19th at the Church Missions House, New York City, loans amounting to \$47,500 were voted to various parishes and missions. Gifts amounting to \$6,800 were voted, and grants to the amount of \$3,300. The field of this commission is the missionary world.

PITTSBURGH STREET SERVICE MOVEMENT

SUNDAY AFTERNOON, September 29th, on Smithfield street and Second avenue, a noted and notorious downtown center, under the auspices of the Church in Pittsburgh, the

sixth year of street services was closed. The Rev. William Porkess presided, and the Rev. L. B. Whittemore, and the Rev. John Magee, a missionary on furlough from China, were the speakers. A large gathering of men was present, one of the best attendances ever known.

The personnel of these crowds has proved an interesting study. The bum and the degenerate have occasionally been seen. But the respectable, and in many cases the educated, have been present again and again in large numbers. No one knows where they come from, and no one knows where they go. The intent look on their faces at the service has been an inspiration to every speaker. This alone is a great argument for the movement, and if what is expressed by word or mouth, or in letters, forms any criterion, then a number of these men have been brought to a deeper realization of Christian truth.

The season of 1918 consisted of eighteen successive Sunday afternoons, June to September, and there have always been each Sunday two short addresses, first-class instrumental music, and hymn-singing by the crowd, under the guidance of an able director. The hymns sung are on large frames, eight by four feet, and sung in the center of the street, which is closed by the mayor's order for one hour. A conservative estimate registers that considerably over three thousand men have been present during the recent summer. Five thousand cards, containing the Lord's Prayer and a gospel truth, briefly expressed, have been distributed by a corps of voluntary Christian workers. The coöperation of the clergy has indeed been remarkable. Twenty-two of them have served in the capacity of speakers, a number speaking more than once. The laity have been well represented in addresses given by two laymen. The expense of the movement has throughout the six years been freely met by thirty-five contributors.

It is hoped that this work, now so well established in Pittsburgh, will result in the forming of a city mission center. These services are under the leadership of a committee of eight—four clergymen and four laymen—appointed annually by the Bishop of the diocese.

THE CHURCH WAR CROSS: A CORRECTION

IN AN ARTICLE in THE LIVING CHURCH of September 28th, statement was made that the design of the Church War Cross was the work of Mrs. Perry, wife of the Bishop. We have received a message from Mrs. Perry that this statement is erroneous. She informs us that the cross was made through the well known office of Bertram E. Goodhue, the designer being Wilfred E. Anthony of that firm. A similar correction came from Dr. Washburn of the War Commission.

DEATH OF REV. R. S. CARTER

THE REV. ROBERT SMITH CARTER, until last June rector of St. Thomas' parish, Orange, Va., died suddenly in Charlottesville in that state on September 25th, of heart disease. He died in the county in which he was born.

The Rev. Mr. Carter entered the ministry relatively late in life, after a business career. He was graduated from the Virginia Theological Seminary in 1891, and was immediately ordained by Bishop White. The next year he was advanced to the priesthood by Bishop Randolph, but remained in his first parish, Christ Church, Big Stone Gap, with its large mission field, until 1895. The following six years were

passed as rector of Grace Church, Hopkinsonville, Ky. After seven years at Smithfield, Va., in charge of Christ Church, he became rector of the Church at Orange, where he remained from 1908 till ill health compelled his retirement last June. In his death the diocese of Virginia loses a zealous missionary.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Battle Mountain, Nevada, has been given a fine phonograph for use in the guild hall.

MRS. SAMUEL DOWNER has presented St. Paul's Church, Monongahela City, Pa. (Rev. Lewis H. Huber, rector), with a sterling silver chalice, paten and bread box with crystal cruets, in memory of her mother, Mary Kern Markell.

ON SUNDAY, September 29th, the feast of St. Michael and All Angels, the Bishop dedicated a service flag for Trinity Church, Reno, Nevada. The flag has 44 blue stars and 3 gold stars; 44 being 23% of the communicant list of 189.

RECENTLY St. Mary's Church, Winnemucca, Nevada, has received Eucharistic candlesticks, altar desk, altar service book, and alms bason as memorials to Mrs. Amy Searing Turman from her friends. Mrs. Turman was the wife of the vicar and endeared herself to all by her splendid character and good works.

ALABAMA

C. M. BECKWITH, D.D., Bishop

A Gold Star for Tuscaloosa Parish

CHRIST CHURCH, Tuscaloosa (Rev. E. A. Penick, rector), with a communicant list of a little over three hundred, has a service flag with forty-five stars. The first gold star has just been added to mark the death from pneumonia in a naval hospital near Boston, on September 30th, of Mr. Lester Snow, in training there for naval aviation, who was the son of Mr. E. U. C. Snow, for many years senior warden of the parish. He served in his boyhood as crucifer, and for several years past had been a vestryman. He leaves a young wife and a three-year-old boy. A younger brother has been over a year with the expeditionary forces in France. A third brother is in government service.

ALBANY

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

Anniversary — Archdeaconry — Church to Be Consecrated

THE TENTH anniversary of the Rev. George Carleton Wadsworth's ordination to the priesthood was observed in Christ Church, Troy, of which he is rector, on the Feast of St. Michael and All Angels. Mr. Wadsworth celebrated at an early Communion. Later, following a festival *Te Deum*, Bishop Olmsted of Central New York celebrated the Holy Communion and preached a strong and helpful sermon. Bishop Olmsted ordained Mr. Wadsworth in Grace Church, Utica, in 1908. On Monday evening, September 30th, a reception was given the rector and Mrs. Wadsworth by the Church Workers Society. While only members of the congregation had been expected, several of the clergy were present. A musical entertainment followed the reception and in spite of rain all the evening there was a large attendance. During his visit to Troy, Bishop Olmsted was the guest of the rector and Mrs. Wadsworth at their home.

THE ANNUAL meeting of the archdeaconry of Troy was held in St. Paul's Church, Greenwich (Rev. Edwin A. Hall, missionary), on October 1st and 2nd. The meeting opened with evening prayer Tuesday evening, the service being taken by the priest in charge. The Rev. Oliver Shaw Newell gave an interesting account of a recent every-member canvass held in his parish after a series of special services conducted by the Rev. John R. Harding, D.D., Secretary of the Province, and the Ven. Roelif H. Brooks, Archdeacon of Albany. The canvass was a great success and pledges for both parish support and missionary obligation were largely increased. Following Mr. Newell's address, the Rev. James Alaric Drew gave an excellent sermon. Just before the service, the Ven. Guy Harte Purdy, Archdeacon of Troy, dedicated a handsome pulpit of black walnut and brass, and at the close he said the prayers and pronounced the benediction. The Holy Communion was celebrated Wednesday morning by the Archdeacon, assisted by the Rev. Charles F. Alford. The business session was called to order by Archdeacon Purdy, who after the reading of the minutes was nominated to the Bishop to succeed himself as Archdeacon of Troy. The election of a secretary and treasurer immediately followed, together with the election of the usual standing committees, all of the old members being unanimously reelected. The Rev. Clarence R. Quinn and the Rev. George A. Holbrook are secretary and treasurer. Mr. Holbrook having served as treasurer for twenty-five consecutive years, special note was made in the minutes. The Rev. George Carleton Wadsworth having raised a question regarding the failure of many missionaries to submit a report in writing, the Rev. Oliver Shaw Newell submitted a resolution providing for the enforcement of the canon, which was adopted. In the afternoon the committee on resolutions made their report, including resolutions of sympathy upon the death of Lieut. Harold Colthurst Mills, who recently died from wounds in France, and upon the death of the Rev. Ralph Birdsall. An essay entitled Professionalism was read by the Rev. Frederick T. Ashton, and the discussion which followed opened by the Rev. Charles M. Nickerson, D.D. The archdeaconry adjourned to meet in St. John's Church, Troy, sometime in January.

THE INTERIOR of St. Paul's Church, Greenwich, has been redecorated and a new carpet laid at a cash outlay of over \$800. An organ fund has been started and it is expected that the instrument will be installed before the next meeting of the archdeaconry.

BISHOP NELSON has designated Sunday, October 13th, the Twentieth Sunday after Trinity, for the consecration of St. Giles' Church, Castleton (Rev. John Johnson, priest in charge). The Rev. Mr. Johnson has recently taken up this work in conjunction with his rectorship of the Church of the Messiah, Rensselaer.

Fifteen out of eighteen members of St. Stephen's Chapter of the Brotherhood of St. Andrew, Schuylerville, have entered the service of our country. The director, Mr. E. J. Walenta, who has been working as a Y. M. C. A. and Brotherhood secretary in various cantonments, is reported seriously ill.

AU SABLE FORKS has experienced unusual prosperity of late, owing to the incoming of a number of Church people. Attendance has steadily increased and offerings are better than ever. Mr. Walter Kelly, assisting the missionary, the Rev.

George Stockwell, will soon go to St. Hubert's to take charge of religious and social service work carried on by the Church in this remote point. A new mission at Douglass was opened up by Mr. Stockwell for one month this summer and its success will warrant holding services there again next year.

CONNECTICUT

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

A Pastoral Letter—Trinity College

THE BISHOP has addressed the following letter to his clergy: "Reverend and dear brother: Loyalty to the civil authority should be emphasized by the Church, particularly at the present time, in view of the moral issues involved in the war. I ask you to use your influence on behalf of the Fourth Liberty Loan. Let me suggest that you call the attention of your people to these momentous moral issues, and to the spiritual factors that emerge from the tremendous conflict wherein we are engaged; that you show that the Loan is something more than a mere investment, that it is a signal opportunity for loyal response to the nation's call and to the appeal of the high and noble cause to which the nation has dedicated itself."

UNDER A bright October sky and on the wide campus of Trinity College one hundred and forty young men at noon on October 1st pledged allegiance to the flag and became part of the military forces of the nation. The scene was impressive as the students stood at attention and surrendered the usual college privileges in the way of elective college courses, and the usual college pleasures, for all those are now subordinate to the military discipline and prescribed courses under the direction of the War Department. A feature that marked the occasion was the stirring address by the Rev. Professor McCook, who spoke as a soldier of 1861 to the soldiers of 1918.

ARCHDEACON HARTE was the invited speaker at the opening meeting of the Woman's Missionary Association of New Haven, held in Trinity parish house on Monday afternoon, October 7th. The subject was Diocesan Missions and How We May Improve Them.

'ST. JAMES' CHURCH, Fair Haven (Rev. John C. France, rector), has disbanded its choir of men and boys and in future will have a choir of female voices only.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Bishop's Fourth Son Enlists

WALTER TROWBRIDGE WELLER, son of Bishop Weller, has enlisted in the student army training corps at the University of Wisconsin. He has attempted enlistment before, but ill health caused his rejection. Three other sons of Bishop Weller are already overseas, serving as officers.

GEORGIA

F. F. REESE, D.D., Bishop

Bishop Reese Returns—Archdeaconry of Albany

BISHOP REESE has returned from his vacation in Tennessee and Virginia. On the last Sunday in September he took part in the opening of the new St. Paul's Church, Savannah, on the site of the building destroyed by fire three years ago, which was the oldest Church edifice in the state.

THE ARCHDEACONRY OF ALBANY meets at Christ Church, Valdosta, on October 22nd. Bishop Reese will deliver the opening sermon.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Among Colored Soldiers

THE REV. WILLOUGHBY M. PARCHMENT, who has charge of work among the colored people of the diocese, has begun an interesting work in the camp at Marsh Run near Harrisburg, where are many colored men, nearly if not quite all from the state of Georgia. On Sunday afternoon, September 29th, almost two hundred and fifty assembled in the large mess hall for service. By special arrangement the Bishop was present and also the Rev. Messrs. Post and Baker. A cabinet organ had been provided by the Bishop, and the Rev. Dr. Appleton of St. Paul's Church, Harrisburg, supplied a hundred Mission Hymnals, from which the hymns were sung with vigor and volume. Bishop Darlington and the Rev. Leroy F. Baker made addresses. Among these men are college graduates. The organist on the occasion, Lieutenant Lane, is a graduate of Bowdoin College. The Greek New Testament is no stranger to him. Among them some cannot read, and Mr. Parchment proposes evening lessons for these.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Deaneries

ON OCTOBER 13th, in a double function, St. Luke's Church, Cedar Falls, will be reopened after rebuilding and the Dubuque deanery will assemble for its fall meeting. The Rev. John S. Cole will be celebrant at an early service, and Bishop Morrison at the later, when Bishop Longley will preach. In the evening Bishop Morrison will be the preacher. On Monday a reception will be given to the bishops and clergy by the local commercial club at the Blackhawk hotel, and in the evening Bishop Griswold will begin a day's retreat for the clergy. Following two celebrations of the Holy Communion Wednesday, the Bishop will give a meditation for the clergy. Two laymen will speak on timely topics at an evening service. A general discussion following will be closed by Bishop Morrison. The Woman's Auxiliary of the deanery will meet on Wednesday.

THE DES MOINES DEANERY met in St. Paul's Church, Des Moines, on October 1st and 2nd. The Rev. Wilford E. Mann preached at the opening service. Bishop Longley conducted a quiet hour on Wednesday morning, the Rev. George Long made an address on Parochial Missions in the afternoon, and in the evening a missionary service was held with addresses by Bishop Longley, the Rev. E. N. Owen, and the Rev. John G. Meems, D.D.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Retiring Rector Given Reception—Thanksgiving Service

A FAREWELL reception was given to the Rev. H. W. R. Stafford, on Monday evening, September 30th, upon his retirement from charge of St. Joseph's Church, Queens. Large numbers from Queens were present, with former parishioners now living elsewhere, to give testimony to the good work done by this faithful priest. Addresses were made by the retiring rector, by the Rev. G. W. McMullin, a former rector, and several others.

ON SUNDAY, October 13th, a special "allied victory service of thanksgiving and intercession" will be held in St. Ann's Church, Brooklyn, at four o'clock. It is expected that each of the allied nations

will be represented by its consul and each national Church by one of its clergy, each of whom will offer intercessions in his own language for his own people. The Primate of Athens will speak.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Bequest Noted—Bishop McCormick

IN BISHOP TUTTLE'S JOURNAL it is announced: "Received notice of a legacy of \$50,000, left to me by the late Miss Susan Mount, of New York City, for the purpose of erecting a church in the diocese of Missouri. Appointed as an advisory committee, to help me to use for the best this legacy, the following seven persons: viz., Bishop Johnson, Dean Davis, Rev. H. W. Mizner, Judge Geo. C. Hitchcock, Walker Hill, Clinton L. Whittemore, and Dr. George M. Tuttle."

THE BISHOP OF WESTERN MICHIGAN, senior chaplain of the American Red Cross, A. E. F., spent Wednesday, October 2nd, in St. Louis. He came as the guest of the Chamber of Commerce and made a noon-day address at their conference luncheon at the Hotel Statler. The local Brotherhood of St. Andrew took advantage of his presence and a special service was held that evening under their auspices at the Church of the Ascension (Rev. John S. Bunting, rector). Through the kindness and hospitality of the rector and ladies of Ascension parish, the clergy had the privilege of dining with the speaker at the parish house. The Bishop made a most vivid presentation not only of the more commonly noted items of cruelty and daring, but of the more intimate touches that perhaps would hardly be brought to the experience of others than chaplains. Our brothers abroad were praised and especial mention was made of the fine work of our hospital unit and of the enviable records of its two chaplains, both from St. Louis, the Rev. G. F. Taylor having succeeded Dean Davis. In the evening the church was packed and an inspiring appeal was made to "look up and not down."

THROUGH JULY and August, Mrs. T. H. Simpson conducted a summer play school in the parish of the Church of the Holy Communion, St. Louis (Rev. John Boden, rector). About 150 little ones were cared for each week.

WHILE THE Rev. D. R. Clarke was on his vacation, the women of All Saints' parish secured \$500 and presented it to him upon his return, to pay the special assessment for widening Locust street.

THE COUNTRY HOME for Convalescents has secured the services of Miss Blanche Tatum as superintendent of the home. The Rev. J. J. Wilkins, D.D., has consented to serve as chaplain.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Religious Education—Epidemic

THE DIOCESAN Board of Religious Education, feeling the urgent need of efficient and intensively trained teachers for our Church schools, has reorganized the Church School of Religious Instruction in Omaha. Classes are meeting every Thursday night in Gardner Memorial parish house, adjoining Trinity Cathedral. Five courses are offered: Conferences on the *Christian Nurture Series*,

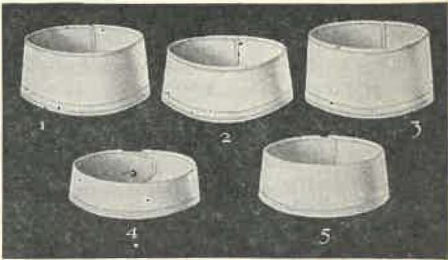
under the supervision of Mr. Charles L. Hopper; Religious Pedagogy and Child Study, by the Rev. C. H. McKnight; Story Telling and Hand Work, by Mrs. Theodora Hobden and Miss Eleanor Sprague; The Bible, by the Rev. T. J. Collar; and Christian Doctrine, by the Rev. F. H. Hallock. About forty of our Church people have already registered in the different courses. Three of the faculty are from the parish of the Good Shepherd.

SPANISH INFLUENZA has broken out in Omaha, and the city health department is taking every precaution to prevent its spread. Health Commissioner Manning, backed by the city council in special session Friday morning, October 4th, has ordered the closing of all theatres, picture shows, public schools, churches, church schools, in fact all places of public gathering. The commissioner is acting under direction of the Surgeon General of the United States. Fort Omaha, which lies within the confines of the city, is the particular scene of the epidemic, where three hundred cases were reported Thursday afternoon. A strict quarantine was ordered immediately at the Fort. A great many soldiers from Fort Omaha and Fort Crook participated in a mammoth military parade given on that day in connection with Ak-Sar-Ben, the fall festival of Nebraska. As the city was filled with people from all parts of eastern Nebraska and western Iowa, extreme precautionary measures are necessary to allay the spread of the disease.

BISHOP AND MRS. WILLIAMS have returned from their summer cottage and are again settled in Omaha. The Bishop spent a goodly part of his vacation writing letters in the effort to supply vacancies caused by the absence of several of the clergy in war work.

BROWNELL HALL, the time-honored school of the middle west for girls, which was obliged to close its work in the old building last June, on account of economic and war conditions, is now opening a new work in one of the old family residences of the city, 560 South Twenty-eighth street. The principal is Miss Elsie Thomas, who for the past three years has been associate principal of the Kenwood Loring School for Girls in Chicago. Her faculty at Brownell represents Wellesley, Radcliffe, Vassar, and the University of Chicago; the head of the domestic science department is a graduate of Drexel Institute, Philadelphia, Pa. The prevailing atmosphere of the school is homelikeness, maintained throughout every department.

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NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Another Parish Freed of Debt

SEPTEMBER 20th, the seventy-fifth anniversary of the organization of Trinity Church, Claremont (Rev. George Huntington, rector), was marked by a reunion of present and former members and friends. A supper in the parish house on Saturday evening, the 21st, was followed by an historical address and other features. On Sunday, the 22nd, there were special services with sermons by the Bishop and a thank offering of \$1,420, to apply on the floating debt of \$2,400. Since then further contributions in cash, in pledges, in Liberty Bonds and War Saving Stamps is sufficient to wipe out the obligation entirely.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Mill Parish Buys Bond

ST. SAVIOUR'S CHURCH, Raleigh (Rev. Charles C. Kelsey, minister in charge), a mission of Christ Church in the mill section, has just made its last payment on a \$50 Liberty bond. The small amount means much when one takes into consideration that there are no wealthy people in the parish. The parish also subscribed \$23 toward the Red Cross, and an effort is now on foot to respond to the coming War Worker's Appeal. This parish also not only met its apportionment for General Missions but exceeded it.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Bishop Gore in Cleveland—Toledo Region

BISHOP GORE spent the last three days of September in Cleveland, speaking one or more times daily. He addressed a mass meeting on Saturday and preached in Emmanuel Church on Sunday morning. He was scheduled to preach in Trinity Cathedral in the afternoon but the civic parade in aid of the Liberty Loan campaign assumed such vast proportions that, since all classes were enlisted and getting about the city was foreseen to be impossible, the service was given up. Instead the Bishop marched in the parade, near the head of the procession. Monday evening he addressed a large company at a banquet given in his honor by the Church Club, at the Statler Hotel. He was immensely interesting in his keen and authoritative analysis of the religious conditions of the day and most inspiring in his vision of the place of the Church in the approaching readjustment. He appealed to Churchmen not to let go of their moorings and not to lose sight of the constant duty of thinking. He expressed himself as deeply impressed with the extraordinary vigor and unanimity with which America is taking up the work of the war, and he spoke in moving terms of the firmly knit ties which are binding our two nations ever closer and closer together.

THE FALL meeting of the Church School Institute of the Toledo region was held in Trinity Church, Toledo, on Thursday, October 3d. At 4:30 P. M. the Rev. Dr. Gunnell, rector of Trinity, held a service in the chapel with special intercessions for Sunday school children, teachers, and officers, as well as for the authorities entrusted with the building up and advancement of our Church schools everywhere. Following this there were four sectional conferences on Making the Primary Department Efficient and Holding Pupils. These were so successful that they all ran past their appointed limit. In

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the social period following a goodly display of books, cards, buttons, badges, lesson materials, etc., furnished by the Lucas County Sunday School Association and by Trinity parish, was examined. At 7:30 evening addresses began in the chapel. The first, by the Rev. Edmund Mapes of Sandusky, on the Teacher Training Drive, was full of useful suggestion. Following this Bishop DuMoulin spoke on Adolescence. He exalted the teacher's office and dwelt upon the wonderful reflex action that teaching has upon the mind and character of the teacher. His sketch of the characteristics and opportunities to the teacher of the adolescent age was brilliant and inspiring and, indeed, the whole address made a very deep impression. This institute plans two more meetings before Easter. It is the first of the nine in the diocese to be in the field this fall.

ON OCTOBER 3rd the clericus of the Toledo region met, also at Trinity parish house, Toledo, Bishop DuMoulin celebrated the Holy Communion and made an address to the clergy on steadfastness during the war upheaval. At noon Dr. Gunnell entertained the clergy at luncheon, after which the Rev. Edmund Mapes read a paper, A Sunday School Survey of the Parish, applying the idea to the present work of getting and training teachers. Later on, two ladies from the regional Woman's Auxiliary appeared and outlined most admirably the local plans for making effective the Advent Call, appealing earnestly for the coöperation of the clergy. The clericus will hold monthly meetings through the season and a varied programme for the same was brought in by a committee and adopted.

OREGON

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

Appreciation for Retiring Rector

BRIEF MENTION has already been made of the retirement of the Rev. J. E. H. Simpson from the rectorship of St. Mark's Church, Portland. It remains to state that the vestry passed resolutions of appreciation for his long service and elected him rector emeritus. Members and friends of the parish presented the retiring rector with a purse of \$530.

RHODE ISLAND

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

A Parish Bicentennial

NOT MANY parishes in the country have a longer and a better record than St. Michael's, Bristol, which celebrated its two hundredth anniversary on St. Michael and All Angels' Day. There are only two older parishes in the diocese, Trinity, Newport, founded in 1698, and St. Paul's Wickford, founded in 1707. The whole Church should be interested in its bi-centennial, for it has not only been a bulwark for evangelical truth, as the Church has received the same against fierce opposition in trying times, but it has sent out many priests and bishops to uphold that truth elsewhere. Bishop A. V. Griswold was its rector at an important formative period in its development, and maintained a residence there after his election as Bishop of the Eastern Diocese. Bishop B. B. Smith of Kentucky—and for a while Presiding Bishop—was brought up in the parish, as were also Bishop M. A. DeWolfe Howe of Central Pennsylvania, and Bishop L. C. Sanford of San Joaquin. The ancestors of Bishop Perry were connected with St. Michael's, and he himself as a young man spent many of his summers there. The catalogue of priests brought up in the parish would be long. One of them, the Rev. James De Wolf Perry, D. D., rector

emeritus of Calvary Church, Germantown, Pa., and father of Bishop Perry, preached the two historical sermons at the anniversary services. There were two celebrations of the Holy Communion, and the largest number of communicants perhaps in the history of the parish. At the night service the Sunday school attended in a body, the members carrying lighted candles in a procession headed by a cross-bearer and supported choristers. One wonders what the good Dr. Bristol and some other of its evangelical rectors would have thought of that. But times have changed, and different parties in the Church understand each other better than once upon a time.

The services throughout the day were dignified and impressive and the music was reverently rendered by the well-trained choir, especially the solemn *Te Deum* at evensong. They were in charge of the assistant minister, the Rev. A. B. Howard. It was a great satisfaction to the people to have with them, morning and evening, their much esteemed rector, who had been ill for some time, the Rev. George L. Locke, D.D. To him as much as to any one of its able rectors is due the present strong condition of the parish. He has held the office for fifty-two years, the longest in the history of the parish. The two John Ushers, father and son, held it between them nearly a hundred years. The father was virtually the founder of the parish, though Church services had been held in Bristol before he took charge. He died in 1775. The son as warden and lay reader carried the organization through the Revolution, when the church was burned, and through the years of misunderstanding afterward, and received holy orders late in life from Bishop Seabury.

In connection with the bi-centennial there was in the parish house, opposite the stately church, a loan exhibition of objects connected with the early days of the parish, the most interesting of which were a portrait of Queen Caroline, a large old pre-revolutionary Prayer Book, twenty-two original S. P. G. Prayer Books, and a silver paten, all brought over to this country by the first John Usher in 1723, and the massive silver ewer and chalice given from the Kay estate in 1734. In anticipation of the anniversary there was given in the parish house, September 20th and 21st, with elaborate setting and costumes, *The Miracle Play of the Archangel Michael*. The first part, called The Red Sea, was composed by Miss Mary R. Drury; the second part, The Vision of Jeanne D'Arc, by Miss Marion Shirley Cole, and the third part, Two Hundred Years Ago, by Miss Drury. The many characters were taken by members of the parish, the ancestors of some of whom were early Bristol settlers.

A feature of this interesting celebration was a fund of two hundred pounds raised and sent to the Society for the Propagation of the Gospel, as a thank offering, in grateful appreciation of the nurturing care given by the Venerable Society for more than fifty years, beginning two hundred years ago.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop

Busy War Community—New Churches—Probable Consecration Date for Bishop-Elect Quin

THE REV. J. H. SIDNEY DIXON finds Orange a place of opportunity. Two shipyards are busy with ten ships on the ways all the time, and a great crowd of people is in the city. Besides three services at the church every Sunday, he holds afternoon service in a down-town hall, where his congregation is largely made up of strangers to the Church

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THE NEW CHURCH at Tyler, of which the Rev. C. M. Snowden is rector, is now about completed, and will be one of the finest churches in the diocese. The congregation will take possession the first Sunday in October.

THE BISHOP-CO-ADJUTOR elect, the Rev. C. S. Quin, who is rector of Trinity Church, Houston, had hoped that his new parish church would be so far completed that his consecration might be the first service held in it; but he finds this will be impossible. The consecration will be held in Christ Church, Houston (Rev. P. G. Sears, rector), probably on the feast of SS. Simon and Jude. The new Trinity with its parish house is being built from designs by Cram and Wentworth. The church will seat about seven hundred.

THE REV. JOSEPH CARDEN has relinquished charge of St. Paul's Church, Smithville, as the congregation there desire a Sunday service he cannot give them. For the present Archdeacon Whaling will look after this work, of which Mr. Carden has taken care for the past year in connection with Taylor, Bastrop, and Rockdale. Services have been held in the Y. M. C. A. and at the town hall on the second and fourth Monday evenings of each week. Within the year there have been five baptisms and five confirmations.

BISHOP KINSOLVING returned to Austin on October 1st. Coming from New York he stopped at St. Louis for the consecration of Suffragan Bishop Demby.

ST. PAUL'S CHURCH, Waco, and Trinity Church, Houston, are banner parishes in missionary giving. Each annually exceeds its missionary apportionment by nearly or quite double, and last year Trinity asked that its apportionment be substantially increased.

UTAH

FRANK HALE TOURET, Bishop in Charge

Bishop Tuttle — Hospital Staff Crippled — The Draft—Home Mission Workers' Council

BISHOP TUTTLE was a recent visitor in the district, spending a week in Salt Lake City and Ogden, examining the institutions, and addressing several meetings. At a meeting of the men of Salt Lake City he developed the theme of democracy, especially as seen in the government of the Episcopal Church, calling upon the laity to take an active interest in their share.

ST. MARK'S HOSPITAL has contributed so many of its staff of physicians and surgeons that the patronage of the institution is seriously crippled. A very large portion of the new doctors locating in the city adhere to the Mormon Church and so have affiliated with the L. D. S. Hospital.

THE EMERY MEMORIAL HOUSE at the University of Utah will be late in opening its doors to students, as at present it is used for vocational draftees. The University is erecting large dormitories and mess halls for these men, but delays in procuring materials have held back construction. Mr. Richard Budelier, manager, is caring for the contingent, numbering six hundred men. Sixty are living in the house and the balance in an unused school building and tents. The large auditorium has been transformed into a mess hall, seating two hundred and

fifty men. A mess for the officers is conducted in the dining room of the house.

THE STATE AGRICULTURAL SCHOOL at Logan and the Brigham Young University at Provo are also training large numbers of draft men in vocational work. At each place, our clergymen are active leaders in welfare work. The Y. M. C. A. supervises the social work in all three schools.

THE CUMBERSOME machinery of the Utah Home Mission Workers' Council has been simplified by the elimination of one house. Under the new articles, each organization participating is represented by the bishop, or superintendent, one clergyman from a self-supporting parish, and two from missionary parishes. The national secretary of each is a member *ex-officio*. There are representatives of the Baptists, Congregationalists, Methodists, and Presbyterians, as well as the Church. The main object is to divide the field so that over-churching and conflict is done away with, also to conduct a yearly conference or Bible institute.

FOR FOUR YEARS various groups of boys, under the leadership of clergymen of Salt Lake, have camped near the G. F. S. house in a grove of beautiful pines. While there was no effort to make a permanent camp, they have purchased tents and dining and kitchen utensils to care for twenty boys at a time. Application to the forestry service for a long-time lease is being considered, that log cabins and tent floors may be built and Camp Spalding become a regular summer institution. The boys would erect the cabin as exercise in practical scout work, the money being raised among interested friends. The Rev. H. E. Henriques of Salt Lake City is trustee for property and funds.

THE G. F. S. HOLIDAY HOUSE at Brighton (Silver Lake) ended its sixth season with flying colors. The report of the house-mother, Miss Theresa Godbe, showed a small profit, sufficient to care for depreciation and certain improvements, and to add a \$100 Liberty bond to the endowment fund.

BISHOP TOURET expects to visit every parish and mission in the district beginning the middle of October. It will be the first episcopal visitation for many in over a year.

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