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VOL. LX.

MILWAUKEE, WISCONSIN.—NOVEMBER 9, 1918

NO. 2

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"Fruits Meet for Repentance"

IN this life, the triumph of justice, not always evident, comes to the surface just sufficiently for the aid of faith and hope; and there are even times, as in the present juncture of the war situation, when the eternal laws of right are visaged and thrown, as it were, on a huge screen for all to see and understand; when, in the voice of nations speaking to each other in great cannon as well as by cable messages, we seem to hear the utterance of Moses and the prophets and John Baptist, the call to penitence.

"Bring forth fruits meet for repentance" is a hard lesson for blood-stained Germany to learn. In her writhings and evasions we see her more truly human than she has seemed to us since the beginning of the war; and as we follow the throes of that crisis which, it seems to us, can issue only in the salvation or the damnation of her national soul, we may well, in contrite humility, recognize in her a huge picture of the most grave of all our modern apostasies, the neglect and the rejection of the essential parts of penitence.

For President Wilson to-day is doing nothing less than preaching and interpreting to the seared conscience of Germany the moral and spiritual necessities that our Christian inheritance has imbedded deeper into our convictions than we have realized. He voices only that which we all know, and even with all his firmness and clearness we tremble at times lest it be not said clearly enough. For when we contemplate those crimes of four years we know that they can be expiated only as Church and Bible have always taught that sin can be washed away—by the meeting of a true penitence with a boundless forgiveness. And the necessary elements of Germany's penitence stand out as clearly in the mind of the sheerest worldling as the four parts of penance stand out in the mind of a priest—

Contrition, confession, satisfaction, and amendment.

As we look at Germany, we know, the least ecclesiastical of us, the most "modern" of us, that Germany must perish if she falls short in any one of these four particulars.

(1) Contrition. We find it possible, as we look back on our own offences against God and man, to say: "It is saner and more wholesome to forget; it is of no use crying over spilt milk. Let bygones be bygones." But when we consider Germany and remember the *Lusitania* and Belgium and France and Poland, and many another land thrown into infinite distress, we know that for Germany there must be either the deepest sorrow and shame or else pitiless fury of destruction. We scan the offers from Berlin, as they come, and we say, "As yet, no note of penitence." We say so because we discern in each desperate sentence only the desire to keep every possible moral and physical means of self-defence, to gain every ounce of advantage in the situation, even when the language of confidence and candor seems to be used. There is nothing in the language of the officials of the

new "democracy" to show that change of constitution means change of heart; no repudiation of Hun tactics. Germany is sorry she was deceived into believing herself to be invincible; but she is not sorry, as yet, that she made war on the defenceless. As yet, she exhibits no shame.

(2) Nor does she confess her crimes, though her war-lords once openly gloried in the policy of frightfulness, breaking of treaties, and disregard of any law but Germany's interest. The faces of the entente must be adamant until the note of shame and horror for the past is heard in Germany's voice as she confesses that of which she once boasted. There must be no whitewashing or ignoring her crimes, as though Germany's atrocities were mere honest outcroppings of a low standard which other nations shared equally with her. One of the hardest things in penitence is the confession of sin to sinners. The impulse of the impenitent accused is to blacken accusers, jury, and judge, and to repudiate their right to bring him to judgment.

(3) And so long as Contrition and Confession are lacking, Satisfaction and Amendment are impossible, as fruits of penitence. Satisfaction is one essential of penitence which modern religion has most persistently repudiated, owing to the Protestant idea that the beneficiaries of the Sacrifice of our Lord are given no actual share in the satisfaction achieved by Him. Yet, so keenly has Germany's offence aroused and sharpened the moral sense of Christendom that Satisfaction for Germany's crimes is just what is most generally and eagerly insisted upon. Indeed the universally felt moral necessity of restitution and restoration to Belgium and France is the surest guarantee that Germany could expect against her total destruction as a nation; for, if Germany must make restitution, she must be permitted national life in which to do it. Restitution, in a complete sense, is confessedly impossible, but the demand is for such degree of restitution as shall vindicate the general sense of justice in the matter. But the first step in satisfaction must be unconditional surrender, which, in Germany's case, would not be a mere yielding to military necessity, but an act of supremely moral quality. It would be, indeed, an acknowledgment of superior force, but it would also be a recognition of justice in that force—and this is peculiarly difficult to modern types of pride, which tend to regard force as either non-moral or anti-moral. Pride naturally resents being urged toward right by force, and is tempted to reject the aid of compulsion. Of course such aid can be rejected to the very last, for force, paradoxically enough, is never strong enough to compel inward consent. In the end, the will either accepts or rejects the aid of a just compulsion, by acknowledging or refusing to acknowledge its justice. So that the truly penitent nation or individual consents to just the considerations that urge in a right direction, no matter how humiliating—

the relentless, conquering drive of Foch, or the hunger of the swineherd in the far country. Satisfaction is the acceptance of the actual conditions that make for reformation and reparation, no matter how bitter, heavy, and humbling. It is also a clarifying act, revealing an actual situation, confessing the way to restoration, as confession acknowledges the guilt.

(4) Amendment carries on the work begun by contrition, confession, and satisfaction. The modern mind especially insists on objective amendment of wrongs, because of its emphasis on "results"; but it is apt to forget that the foundation of amendment must be laid in the honesty involved in the first essentials of penitence. Our moral sense forecasts, however dimly, the possibility of a purged and chastened and free Germany, with full privileges in the family of nations; but such a future Germany as yet looks very problematical; and will seem so until there are evidences not of mere "democratization", but of the new and contrite heart, bringing forth "fruits meet for repentance".

Thus, on the huge screen of world-events, we may see in large the evasive movements of our own hearts under the steady probe of God's light and grace. A new habit or custom, interest in a fresh ideal, will not take the place of a new heart, of the penitential temper and attitude and the essential conditions and tests of penitence. And this evidence of a fundamental soundness in the moral consciousness of Christendom should hearten us all. God permitted our world to be plunged into a deafening chaos, in order that we might at last begin to see life in true relations. The hope that underlies the vision, all but realized, of a League of Nations is really the hope whose foundation is laid in the Sacrifice of Calvary. For, if Germany were judged by the pagan standard she has acted upon, there would be nothing left her but despair and annihilation. As it is, even in her cunning and cupidity she clutches at the hope of that Pardon, the conditions of whose application, in Germany's case, the modern world sees with such startling clearness.

THE intimation that a new request for a million dollars will be sent to our churches by the War Commission for subscription about February 1st will be accepted by all of them, we are confident, with the assurance that the amount will be cheerfully given.

The War Commission's New Drive Before that date, the Commission will show the Church just what has been done with the \$600,000 entrusted to it last year. We are confident that the Church will be satisfied with that report. It must show that the War Commission is not duplicating the work of other agencies. In these days of prompt response to requests from competent authorities for the creation of huge funds, unnecessary duplication would be an unpardonable offense. We are confident that there is none in the activities of our War Commission. They have sent special representatives into American camps, whose work has been carefully coördinated with that of the Y. M. C. A. They have furnished equipment to the chaplains selected from among our own clergy, without which their spiritual work could be done only under great handicaps. They have now taken the initiative in furnishing chaplains, regardless of denominational affiliation, with automobiles, dividing the expense with various other organizations. This is work that, we believe, the war department ought to do; but, since it does not, it is right that some other agency should take it in hand.

So the Church will await with entire confidence the report that the War Commission will submit as to the exercise of its stewardship, and will be ready to enter with enthusiasm into the collection of the next fund.

THESE have been trying days for the clergy, when illness has struck down whole communities at a time, and the labor of ministering to the sick and dying has assumed colossal proportions. Very likely it is true of a number of those

The End of the Epidemic clergy whose deaths have been noted in recent issues that, as is stated of the young rector of the Church of the Advent, San Francisco, they died "as martyrs to duty during the epidemic". We have thought of the chaplains in overseas service as taking their lives in hand, and so they do; but

the mortality from the influenza up to date, all in two or three months, is said very largely to exceed the deaths of American soldiers in battle and from wounds since our entrance into the war. Yet nowhere have we heard a suggestion of one of the clergy deserting his post. There are heroes at home, as well as at the battle front.

In most places the plague appears now to be practically over, and the ban against crowds is being removed. Closed churches are being opened. It must be remembered that Church income was very largely suspended when churches were closed. It is essential that arrears in subscriptions be paid at once, while vestries and treasurers are bound to see that salaries and other obligations of the parish are promptly paid, and missionary quotas promptly remitted, money being borrowed for the purpose if necessary.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 4th:

Church of the Holy Spirit, Lake Forest, Ill.....	\$25.00
Anonymous.....	25.00
Julia P. Lahman, WaKeeney, Kans.....	3.25
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.....	25.00
Anonymous.....	10.00
A thank offering in memoriam, Albany, N. Y.....	5.00
In memory of Malcolm *.....	10.00
Mrs. George M. Block, St. Louis, Mo. *.....	5.00
R. A., Tiverton, R. I. †.....	5.00
Total for the week.....	\$113.25
Previously acknowledged.....	63,240.76
	\$63,354.01

* For relief of French war orphans.
† For relief work in Italy.

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:

590. Woman's Committee, Racine County Council of Defense, Racine, Wis.—In honor of Mrs. Marie Mitchell Webster.....	\$36.50
5. Miss Elizabeth F. Briscoe, Wilmington, Del.....	12.00
15. Miss Jane Cuddy, Pittsburgh, Pa.—Special Christmas gift.....	3.00
39. Mr. and Mrs. D. M. Dulany, Eau Claire, Wis.....	100.00
79. Rev. and Mrs. A. B. Hunter, Raleigh, N. C.....	36.50
91. W. E. Pilcher, Louisville, Ky.....	18.50
92. St. Mark's S. S., Louisville, Ky.....	18.50
174. Miss Violet Tourtellot, Utica, N. Y.—\$1 special Christmas gift.....	19.35
239. Deaconess Jean W. Colesberry, Philadelphia, Pa.....	36.50
279. Mrs. George M. Block, St. Louis, Mo.—\$5 special Christmas gift.....	41.50
280. St. Paul's S. S., Louisville, Ky.—\$5 special Christmas gift.....	41.50
289. Miss Mary S. Lynne, Los Angeles, Calif.—Special Christmas gift.....	2.00
412. Anonymous—Special Christmas gift.....	5.00
Total for the week.....	\$370.85
Previously acknowledged.....	36,831.41
	\$37,202.26

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:

38. Girl Scouts, Troop I., Ossining, N. Y.....	\$36.50
Previously acknowledged.....	1,596.50
	\$1,633.00

ARMENIAN AND SYRIAN RELIEF FUND

C. M. G. for October.....	\$2.00
Trinity Church, Waupun, Wis.....	10.00
Two friends, Carmi, Ill.....	2.00
St. Michael's Chapel of St. Mark's Parish, Philadelphia, Pa.....	100.00
Miss Flora E. Hill, Marquette, Mich.....	10.00
In memoriam Edward H. Lawrance.....	36.75
A Daughter of the King, La Grange, Ill.....	2.00
In memoriam, two New Hampshire Churchwomen.....	10.00
St. Luke's Church, East Greenwich, R. I.....	5.05
Just a Mite.....	3.00
Miss M. F. McKelvey, Cincinnati, Ohio *.....	1.00
	\$181.80

* For relief of children.

AMERICAN RED CROSS WAR FUND

Miss M. F. McKelvey, Cincinnati, Ohio.....	\$1.00
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ANSWERS TO CORRESPONDENTS

A. F. N.—There is ample liturgical authority for a gradual psalm or hymn before the gospel, but we are unable at present to trace through the various liturgies in order to cite how general the practice has been throughout the whole Church.—(2) The usual practice in administering the Holy Communion is to proceed from the epistle side.—(3) There is such a wealth of hymns from which to choose for use

(Continued on page 42)

THE TWENTY-FOURTH SUNDAY
AFTER TRINITY

By C. F. L.

THE TOUCH OF THE MASTER

IN the touch of the human hand there is a wonderful power—magnetic in some persons. Laid upon the fevered brow, it calms delirium, and brings rest. The timid child does not fear darkness if the hand of his mother touches him. To lose the sense of touch, as is sometimes the case with lepers, must be a terrible deprivation, for the touch of a loved one brings comfort. The poet voiced a universal sentiment when he wrote:

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."

But infinitely more powerful and uplifting is the touch of those pierced Hands stretched out to a suffering humanity!

The ninth chapter of St. Matthew, from which the gospel is taken, is replete with vivid incidents: the healing of the palsied man, the calling of St. Matthew, the healing of the woman who touched the fringe of Christ's robe, the restoration of sight to two blind men by touch, the cure of the deaf and dumb man, and, more marvelous than all, the raising again to life of the little daughter of Jairus. The fifth chapter of St. Mark and the eighth of St. Luke give perhaps more graphic accounts of this last miracle.

The whole city had been moved by the healing and absolving of the paralytic, in the presence of many prominent personages: and when the ruler of the synagogue came with his pathetic request he found our Lord by the lake, and "much people were with Him". Jairus, trembling with emotion, fell at the Master's feet, and "besought Him greatly, saying, My little daughter lieth at the point of death; I pray Thee come and lay Thy hands on her, that she may be healed, and she shall live."

The people pressed forward to listen, and like wildfire the sad news spread throughout the multitude, for doubtless many knew of the only daughter of the ruler of their synagogue. Surcharged with excitement the crowd swept down the streets, following the Great Physician, the touch of whose hands could bring health and life.

This was the opportunity that an afflicted woman chose to win help for herself, saying: "If I may touch His garment, I shall be whole." One miracle following another raised the people to the highest pitch of enthusiasm; but we can sympathize with Jairus, as he chafed at any delay which kept the Master from the all-important errand. But with God there is no haste. How heartrending must have been the ruler's anguish, when messengers arrived and said: "Thy daughter is dead; trouble not the Master," and the father saw that it was too late. Well might he cry, as did another: "Millions of money for an inch of time."

But reassured by Christ the procession followed on until they reached the house, from which the weeping and wailing of the hired mourners fell discordantly upon their ears. Our Lord would not perform the miracle before them, or the excited crowd, but only in the presence of the parents and three witnesses. His gentle and compelling touch, as He took the little, cold, lifeless hand in His, saying, "*Talitha cumi*," thrilled her whole being; and her spirit heard the Voice—for St. Luke says that He called her—and, coming back from the Unseen, she arose and walked! St. Mark adds that He commanded that something be given her to eat. The touch of the Master had restored her to life, but now they must resort to natural means to preserve that life.

Sometimes the touch of God brings a needed lesson of pain or sorrow. Job cried in his distress: "Have pity upon me, O ye my friends; for the hand of God hath touched me." But that touch may raise the soul to a higher plane of life and thought than if it had never sat in the school of sorrow. When the Master touches His children, we know that He is near to them, and like the skilful surgeon He may be obliged to wound in order to heal.

The angel touched the lips of Isaiah with a live coal from off the altar of incense; and in the Blessed Sacrament the touch of the Sacred Host upon our lips imparts new life; and, like Elijah, we too may go in the strength of that meat unto the mount of God.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

24th Sunday after Trin- ity	I Maccabees 13: 33-end Ecclesiastes 3	II Corin- thians 4	Ezekiel 34	I John 3
Monday	I Maccabees 14: 1-23	Hebrews 11: 1-16	Isaiah 1: 1-20	John 8: 31-end
Tuesday	I Maccabees 14: 24-end	Hebrews 11: 17-31	Isaiah 26: 7-13	John 9: 1-23
Wednesday	I Maccabees 15: 1-24	Hebrews 11: 32-end	Isaiah 33: 5-16	John 9: 24-end
Thursday	I Maccabees 15: 25-end	Hebrews 12: 1-13	Isaiah 55	John 10: 1-21
Friday	I Maccabees 16: 1-10	Hebrews 12: 14-end	Isaiah 56: 1-7	John 10: 22-end
Saturday	I Maccabees 16: 11-end	Hebrews 13	Isaiah 58	John 11: 1-16
25th Sunday after Trin- ity	II Esdras: 6: 1-28 Ecclesiastes 8	II Corin- thians 5	Isaiah 66: 1-23	I John 4

THE history of the Maccabean period clusters around four names: Mattathias and his three sons: Judas surnamed Maccabeus, Jonathan, and Simon; and it is to this last that the lesson for Sunday morning brings us. His military achievements are connected with three strongholds of the enemy: Gezer, Bethzur, and the citadel that overlooked the sanctuary; all of which he conquered. Most important of all was the recovery of Jerusalem, and the day was long cherished (23rd of Iyar—April-May) when "Simon entered it with waving of palm-branches, with harps and cymbals, with hymns and odes." Stanley comments: "If Judas was the David of the Asmonean race, and Jonathan its Joab, Simon was its Solomon, the restorer of peace and liberty. From his accession a new era was dated, the first year of independence, when the nation ceased to pay the tribute which from the Persian kings downward they had paid to each successive conquering dynasty. Henceforward, the Jewish contracts were dated 'In the first year of Simon, the Great High Priest, and General, and Leader of the Jews'."

The second lesson (II Corinthians 4) deals with suffering as ministering to that eternal life which was manifested in the dying and resurrection of our Lord Jesus Christ. To perceive the appropriateness of this correlation, we have but to consider the symbolism of Jerusalem and to transport ourselves in imagination back to the troublous times of those Jewish persecutions and think what it would have meant to those heroes of the faith if they could have had the revelation contained in the Apostle Paul's message. There is, too, a very direct connection with the epistle and gospel for the day, with their combined teaching on "the hope which is laid up for us in heaven in the truth of the Gospel" and our Lord's showing Himself as Lord of life and death in raising the daughter of Jairus from the dead.

The Old Testament alternate also fits in with this line of thought, partly by its declaration (if the translation be allowed) that "God hath set eternity" in man's heart and also by the contrast of its agnosticism: "Who knoweth the spirit of man whether it goeth upward and the spirit of the beast whether it goeth downward to the earth?"

The second evening lesson is part of a plan (employed also by the Prayer Book Lectionary) of using the First Epistle of St. John during these latter Sundays of the year; but there is also a direct bearing on the special teaching of the day. Eternal life, here and hereafter, is St. John's theme. Note the connection with practical righteousness, with believing on our Lord Jesus Christ, and with the indwelling Spirit, the climax of all revelation and divine impartation.

For a fitting Old Testament lesson we have selected Ezekiel's wonderful sermon on God's people as His flock, to whom He promises the coming of the Shepherd and on whom is urged what in our day we call "social justice". St. John, indeed, stresses the duty of loving one another (which, by the way, goes so far beyond the summary of human duty that closes Ecclesiastes, "Fear God and keep His Commandments"), but we are quite content oftentimes to glory in that as a sentiment or limit it to the feeling which should bind Christian to Christian; and it is well for us to read Ezekiel (and the other Old Testament Prophets of Justice) as he urges wise and just leadership on human leaders and rebukes men for that "inhumanity of man to man" which "has made countless thousands mourn."

BLUE MONDAY MUSINGS

By Presbyter Ignatius



THIS, published under the heading, "Fashion Notes", in a serious literary weekly, ought to be preserved:

"Naturally the influence of the war will be felt this year. Fewer German and more French phrases will be seen, especially in the writings of those who

know no language but English, and that not very well. Our old friend *chic* (suggesting, as commonly uttered, a young fowl) will be much in evidence. A new word much affected is *camouflage*, generally mispronounced and misunderstood. On the whole, there will be a heavier draft than usual on the italic case. In plain English the old favorite 'crisp new bill', unknown to most of us in real life, will have its usual run. No one in this year's fiction will be interested or fascinated, but always 'intrigued'. There will be the regular quota of 'virile' women—the kind no man would ever care—or dare?—to marry. Another favorite is 'virginal'. Through one short story some time ago ran a regular refrain describing the heroine as 'tall, white, virginal'. *Obsess* and *obsession* will continue to be prime favorites. No composition on any theme will be complete without at least one occurrence or the other. If the English Bible were to be retranslated now, no one in it would be *possessed*, but always *obsessed* of the devil. No writer who cares for good form will permit any character to *say* anything this year. He may murmur, whisper, wheeze, husk, compliment, equivocate, sparkle—do anything but say. An occasional old-fashioned writer in the *Atlantic*, *Harper*, *Century*, or *Scribner* may fail to observe this decree, but in the cheap weeklies and the ten (now fifteen) cent monthlies the correct style will always be followed.

"As it is often impossible to decide from the shape of a woman's hat whether she is coming or going, so will sentence inversion with omission of the expletives *it* and *there* be all the rage. 'Passed the years and began to appear the gray hairs', 'Came a day when—', 'Followed some moments of fearsome suspense', 'Remains then to compose the greatest song of all', are among the approved forms."

Notice how many of these verbal atrocities occur in your reading this week. All are bad; but "came a day", and that sort of thing, exasperates me most, I think. In those otherwise delightful *Fu Manchu* books, Mr. Naylor Smith, the detective-hero, never *says* anything, but wearisomely *snaps* or *raps*. What is wrong with the verb to *say*?

HERE IS PART of a letter from Cecily's mother, written up among Welsh mountains:

"Philip is at Osborne, a royal naval cadet, feeling very important, bubbling with the doings of the navy, and talking of 'we'. Many of the little chaps have gone under; but that makes no difference to the spirit of the navy. People call it 'the war of the second lieutenants'; but it is almost the war of the War Babies, so many youngsters are in it. When I took Philip up to the Admiralty for his interview, a small, sharp-featured maid of 14 attended us instead of the smart sailor-man of former years. She wore the blue uniform, and looked fearfully important. And yet she came sliding down the banisters four stories in that big hall, to save her legs and time. When she answered the telephone, it might have been ordering out the fleet instead of making an evening appointment. How you would have enjoyed the situation!

"Jack is at Sandhurst for another month, then tries his hand at fighting in earnest."

"Domestic help is very scarce now; you only get the cross between Magdalen and Becky Sharp, the fallen and the about to fall."

"We are all so very grateful to America! I wonder if you realize how much your 'coming in' has meant to us."

How GOOD THIS new quatrain, of Alice Meynell's, from the *London Times*!

"LORD, I OWE THEE A DEATH"

—Richard Hooker.

"Man pays that debt with new munificence,
Not piecemeal now, not slowly, by the old,
Not grudgingly, by the effaced thin pence,
But greatly and in gold."

How SWEET THIS IS, out of the *Bookman*, by Anna Hempstead Branch:

"THE NAME"

"When I come back from secret dreams
' In gardens deep and fair,
How very curious it seems—
This mortal name I bear.

"For by this name I make their bread
And trim the household light
And sun the linen for the bed
And close the door at night.

"I wonder who myself may be,
And whence it was I came—
Before the Church had laid on me
This frail and earthly name.

"My sponsors spake unto the Lord
And three things promised they,
Upon my soul with one accord
Their easy vows did lay.

"My ancient spirit heard them not.
I think it was not there.
But in a place they had forgot
It drank a starrier air.

"Yes, in a silent place and deep—
There did it dance and run.
And sometimes it lay down to sleep
Or sprang into the sun.

"The priest saw not my aureole shine!
My sweet wings saw not he!
He graved me with a solemn sign
And laid a name on me.

"Now by this name I stitch and mend,
The daughter of my home,
By this name do I save and spend,
And when they call, I come.

"But oh, that Name, that other Name,
More secret and more mine!
It burns as does the angelic flame
Before the midmost shrine.

"Before my soul to earth was brought
Into God's heart it came.
He wrote a meaning in my thought
And gave to me a Name.

"By this name do I ride the air
And dance from star to star,
And I behold all things are fair,
For I see them as they are.

"I plunge into the deepest seas,
In flames I, laughing, burn.
In roseate clouds I take my ease,
Nor to the earth return.

"It is my beauteous Name—my own—
That I have never heard.
God keeps it for Himself alone,
That strange and lovely word.

"God keeps it for Himself—but yet
You are His voice, and so
In your heart He is calling me,
And unto you I go.

"Love, by this Name I sing, and breathe
A fresh, mysterious air.
By this I innocently wreath
New garlands for my hair.

"By this name I am born anew,
More beautiful, more bright,
More roseate than angelic dew,
Appareled in delight.

"I'll sing and stitch and make the bread
In the wonder of my Name,
And sun the linen for the bed,
And tend the fireside flame.

"By this Name do I answer yes—
Word beautiful and true.
By this I'll sew the bridal dress
I shall put on for you."

War Days in Abe Martin's County

By the Rev. LYMAN P. POWELL, D.D.

ON Saturday you speak in Abe Martin's county," said the director of my summer campaign. "You will like Brown county people. There are none better anywhere."

To Columbus was a two hours' traction ride in the early morning. The heavy rain had washed the country green, the atmosphere clear. A real Brown county man—simple and friendly—met me with his "Ford" and warned me that the long auto ride was over the worst roads in the whole state. But he said he would have me at the "picnic" in good season. No driver could have been more careful. Yet, while still ten miles away, his "Ford" broke up. The rear axle smashed. We half turned turtle.

Back to Columbus in a passing car went my friendly driver for a repair "gang"; while I exploited roads and fields around to find another car with a kind-hearted owner. The boy with the scythe and sandy hair admitted that his father had an auto, but the wire fence, built high to keep in bounds a savage bull, was hard, he said, to climb, and had no gate. As we made our way across the fields up to the little house, the boy talked constantly. His folks were German born, but they had bought bonds. He would have me know that. All he knew about the war was that we must beat the Kaiser, that if the Kaiser beat us he would be harder on the German-born than on anybody else because they "had stuck by Uncle Sam". "This new draft will get me," he continued, "but that's all right. We own our place. We've got a new auto, and nice neighbors, and we are getting on. The Kaiser's got no business butting in. I reckon we'll show him what he's up against before we're through with him."

Father was perched precariously high on his new chicken house, shingling the roof. He stopped hammering as we swung into sight, beaming amiably as I told him of my plight, promptly said in broken English that he would have his boy get me to the "picnic" in good time. Then we talked about the war. Of course, he loved his Fatherland—as it was long ago. Before we came into the war his sympathies were evidently where you might possibly expect. As I spoke of the ruin militarism had brought upon the land of Goethe, Schiller, Lessing, there was a far-away look in his eyes, and I could see: "Fond memory brings the light of other days around me."

He talked about the causes of the war, stopping now and then industriously to drive a nail or find a word. He said, according to the papers he had read, there was at the beginning wrong on both sides. He wished the war were over, and he did not want to see another war.

I challenged his explanation of the causes of the war, but not his patriotism. There was something in his tone and manner which clearly indicated he had been unhyphenated and belonged to that large group of "friendly enemies" no longer apt to have a visit from a neighborly committee.

All Brown county seemed to be waiting for us when late we reached the "picnic grounds". Abe Martin types hung round the roadway to the grove. Ginger pop, orange cider, ice cream cones were disappearing down warm and thirsty throats. All through the grove there were grateful voices talking gently of the saving of the corn crop by the recent rains. Coats and collars were not as numerous as on Fifth avenue, but kind hearts and friendly visiting and exchange of confidences were as evident as anywhere in all the world. Veterans of '61 were linking up their war with this, and one elaborately whiskered farmer earnestly confided to me: "I fought four years to make good Lincoln's word, and I guess our boys to-day will stand by WOODROW."

Honest, homely, shrewd, and wise, they talked Abe Martin's language:

"It's nice t' live in a little town where you don't have t' give somebuddy a dime to hold your overcoat."

"A kicker is nearly allers wrong."

"A sympathizer is a feller that's fer you as long as it don't cost anything."

"Politics is just one five-cent cigar after another."

The young folks were almost as undemonstrative as their

elders. The girls, big and strong, were also shy and reticent. But the boys knew how to make up to them even if their reserve did recall to me those lines I found near John Knox's Church in Edinburg:

"The lassies of the Canongate,
They are so wondrous nice,
They will not give a single kiss
But for a double price."

The speech before my speech was worth the early start, the muddy roads, the broken axle. It was Brown county oratory. The speaker was a young fellow studying for the ministry. He had traveled. He had lately been to the state capital. He had seen real soldiers there, and air planes circling overhead. He reached a climax in his native eloquence when he made, without vainglorious boast, the most of that experience in his moving speech.

It was surely not with such as he in mind that Abe Martin said: "A self-made man wouldn't be so bad if he'd just keep still about it." He did keep still about himself, but he put in some good words for Uncle Sam.

Softly the chairman trod over on the creaking boards to the little cabinet organ, and while the boys of '61 obtrusively wiped their glasses, furiously blew their noses to tuck their feelings out of sight, and recalled Grant and Sheridan, Shiloh and Gettysburg, he sang in that restrained and mellow voice Brown county uses:

"Just before the battle, Mother,
I am thinking most of you."

Brown county folks understand this war. It is the elevation of the fighting of more than fifty years ago to cosmic heights. There was better than applause, there was restrained and close attention when I pointed out that just as, sixty years ago, Lincoln cleared the cobwebs from his people's brains by stating in debate with Douglas that "a nation can not endure half slave and half free", so to-day Wilson is proclaiming that the world can not last half autocratic and half democratic, and knows that we will make it altogether democratic.

Brown county treated me to a bottle of sweet orange cider after I had spoken, and bade me with ordered heartiness to come again. As we dashed off to catch the nearest traction, I took issue with Abe Martin's comment: "There's nothin' so demoralizin' as a holiday." For Brown county makes good use of its annual "picnic".

My new chauffeur found time between the mudholes to philosophize as we drove on. He wished I could go home with him and have a bite to eat. "Father and Mother would like to visit with you. We've got to get the Kaiser, and we will," he said. Doubtless I have already become faint in his memory, but him I see "over there" making Kruppism and Kultur go forever. Him I see going "over the top" and showing Fritz that "over here" the hyphen is no more. Him I see coming back with a few medals on his uniform to please in years to come the big brood of American children who will one day call him "Dad", and grow up to keep safe for democracy the world he and boys like him will make safe.

A WAR PRAYER*

OMNIPOTENT GOD, without whom nothing is strong, nothing is holy; look with pity, we beseech Thee, upon the people of our land in this time of war. Pardon our offences and save us from all pride, hardness of heart, and from every evil way. Keep, O Lord, under Thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, bless and support the dying. Give strength to those who minister in hospital or camp, and comfort all those who are in anxiety or sorrow. Help us, we pray Thee, to establish liberty and justice, and hasten the day when all nations shall dwell together in peace, to the glory of Thy Holy Name; through Jesus Christ, our Lord. Amen.

* Authorized on May 9, 1898, by the Rt. Rev. John Williams, D.D., Bishop of Connecticut.

IN AND ABOUT URUMIA, PERSIA

[FROM A LETTER BY A MISSIONARY]

APRIL 2, 1918.

WE are wondering how much you know about our conditions here and whether only enough has gone out to the world to give reason for anxiety. It is not impossible that in some respects you know more than we do, for we have no knowledge of how general this trouble is and how far we are caught in a general movement of Islam in this part of the world against Christians and how far Persia is politically engaged in the affair. It is evident enough in this part of Persia that Persia is carrying on or is encouraging her subjects to carry on a war against the mountaineers (Assyrians from Kurdistan) here and against all who have taken up arms. It seems likely that there is a diplomatic crisis, but we know very little. We know that no letters have been permitted to come from Tabriz here, unless it be secret letters to Moslems, for over five weeks, and this in spite of various efforts on our part to get word through, some of which we believe have been successful. . . .

First let me give you a brief statement of the "campaign" here. Six weeks ago to-day, after various threatenings of which I have written from time to time, the first serious trouble came on February 19th. The police arrested several Christians who were armed, and made a great fuss over it. A number of Christians were murdered in various places in the city. The next day, not in the city itself but around in nearby places, a larger number of Moslems were murdered. On Friday (22nd) the Moslems attacked the Christians in the city, attempting to take a convoy of artillery ammunition near one of the gates and then to take by storm the place of Agha Petros Elow . . . who is now not only prominent but very useful. Fighting ensued and the Moslems were thoroughly beaten, largely by the hated and despised mountaineers led by Agha Petros. On Saturday afternoon they made a formal surrender, agreeing to accept the terms proposed to them. The Persian government here was too much involved in the intrigues and treachery that led up to the attack to make it possible for the governor to act longer, and to set up a new government was not easy. However, we worried along and things on the whole were improving till another attack in Salmas set the forces of disorder loose.

Mar Shimun was in Urumia at the time of the fighting here. He left for Salmas a week or ten days after it and in Salmas met the envoys sent by the Valiahd (Persian Crown Prince) to meet him. Then he met by invitation Simko (or Ismail Agha), a prominent Kurd, of whom I shall tell more. The meeting took place at the Old City (or Kohna Shahr), a town in Salmas. It was apparently amicable, but at its close Simko had his men, who were on the roofs about, fire on Mar Shimun and his men. The Patriarch was killed and apparently over a hundred of his men, including a Russian officer. It was a deed of cold blooded treachery. Simko had previously given assurances that he would not attack the Christians, and the meeting with Mar Shimun was on the basis of assuring peace. This massacre was followed by an attack by the Christians on Kohna Shahr, which was plundered and destroyed with large loss of life.

The word got here in Urumia definitely on Tuesday, with the result of looting and murdering here. An expedition under Agha Petros was started in order to attack Simko and his Kurds from their rear. We have just received the definite news from this. It was entirely successful in crushing the Kurds. Simko and his two brothers are among the killed, who number a very large number. The present report says 1,500, but this is probably exaggerated largely. However, their villages have been occupied and their fighters killed or scattered. At this time of the year and especially with as heavy snow as there is this year, those who fled will have a hard time to get any place of safety and probably many of them will perish.

We hear also that, at the same time that Agha Petros was fighting to take Chara (or Charik), Simko's castle, there was fighting in Salmas between the Christians and the Moslems of the place. We have no details, only the fact of the fighting and that it terminated well for the Christians. Here in Urumia the Moslems have held several villages in force

and at one of these there was a fight yesterday in which fifteen Christians were killed. Finally the place was taken and many were killed. So the upshot of the fighting so far is that Urumia and Salmas are under the control of the Christians, the Moslems, both Persians and Kurds, having been beaten utterly in fighting that they started. It is likely that there will be any further attempts in the places. . . .

The future politically seems very uncertain and indeed we know almost nothing. It is likely, I think, that we shall have a troubled time here for months until there is some real settlement of affairs here, and that is not likely to come except by outside interference.

The famine goes on its doleful course, increased by the disorder in the country. People are dying all about us, not by hundreds or thousands, but by scores, and the number is likely to increase till the harvest. The harvest prospects are good and I hope we shall have a good harvest, although the sowing is less than normal. . . .

The war is certainly removing a lot that is undesirable. Simko, for example, and indeed, generally, the Kurds along the border in Tergawar, and other districts west of Urumia and Salmas, were a lot of thieves and murderers, notorious even among Kurds for their bad character. There will be only broken fragments left of these tribes. In other respects, too, the influence in tearing down will be great. The pseudo-democracy of Persia that lent itself to fomenting religious hatreds and sold itself to German money will probably be discredited and maybe there will be in its place something more genuine and helpful. It may be, too, that Islam will learn a lesson as to its incapacity and will seek to find out the reason. This may be a wholesome thing. If the people would only lose faith in the intrigues and deceit on which they placed their hopes in this affair, it would be worth a great deal in the end.

EDWARD STUART HALE: AN APPRECIATION

BY THE REV. JOHN N. BORTON

HE came to us of old St. Stephen's College in the fall of 1908, and we hailed him a prince of men. Three years he had spent at Harvard, doing splendid work, and then had willed to take his bachelor's degree with us. It was typical of the man—loving worth for its own sake, even when found in places of lesser glory.

I can see him now in fancy, with his jaunty step and his gracious smile, always ready to welcome to his generous heart the troubles of any and all. There was an indefinable something in his personality that individualized him at once. Perhaps it was his inborn faculty for leadership, for he ever exercised a masterful control over all who came to know him. Perhaps it was his passion for sincerity. Or perhaps it may have been that the light of his pure soul—the soul of a very Christian gentleman—illuminated everything within its wide radius. Whatever it was we knew not nor cared. It was not to be analyzed, and so we simply met it with affectionate love.

To every one he was "Pusey" Hale, a sobriquet which attached itself the first week of his coming by reason of his unbounded enthusiasm, continuously expressed, for that great man; and when, in after years, he occupied the chair of English history in his alma mater, he found ample fields for the eulogizing of his beloved Pusey. And we loved him for that.

I like best to think of him on the day of his graduation, as he stood under the lofty campus-elms and delivered an impassioned oration on William Laud, Martyr. It was a genuine masterpiece and deservedly won for him the prize in gold. How every man glowed with pleasure when he ascended the rostrum the second time, graciously to receive his well-won laurels.

And now he is gone! It scarcely seemed his ministry had begun. Eight short years were all, and yet who shall say his life was too brief? God had other work for him to do in His Vineyard above, and forth went the summons, "Friend, go up higher." We had fondly pictured him a bishop some day—and not without reason—but it was not so to be. Thrice blessed his pure and noble soul in the Paradise of God! He was faithful, "*usque ad mortem*", and to him has come the Crown of Life.

Church Institutions

By the Rt. Rev. JAMES B. FUNSTEN, D.D., Bishop of Idaho

[NOTE. This paper was read at a meeting of the Council of Missionary Bishops in Cheyenne, Wyoming, on October 9th.]

CHURCH institutions undoubtedly present both a problem and an opportunity. I have been requested to prepare an article on the subject. It has happened that the conditions of my field have forced me to make use of Church institutions in upbuilding Christ's kingdom in a new country and among scattered communities. I must frankly confess that under our present system institutions add immeasurably to a missionary bishop's responsibility. Their success often depends on conditions over which he has no control, and even when they are exceedingly useful the cost of carrying them on and the difficulty of getting suitable workers may easily at any time create a crisis which will result in the termination of their careers.

There is evidently a marked divergence of opinion even within the Church itself in regard to the usefulness of Church institutions and their claim to the cordial support of the Church in its corporate and individual capacity. Those who are disposed to be indifferent or antagonistic suggest that the entire work done by the institutions be left to the secular government, and that the Church should confine itself to the simple preaching of the Gospel, without the responsibilities and care which attend institutional life.

This leads us to consider the whole subject under four heads: First, are Church institutions desirable? Second, how are we to maintain and develop our Church institutions? Third, what are some of the dangers which may be fatal to their continued existence? Fourth, what results are accomplished by well-regulated Church institutions?

I. Are Church institutions desirable? On the answer to this question depends the whole matter. If Church institutions are desirable, if they accomplish valuable and effective work for the upbuilding of Christ's Kingdom among men, then it becomes our duty to develop them even though it may mean many obstacles and much sacrifice. It is a very easy thing for us by a wave of the hand to dismiss a responsibility which may mean days of toil and nights of anxiety. It has not infrequently been the case that the labor of many years has been abandoned because of difficulties that seemed for the time to have been insurmountable, and thus valuable influences for good have been lost. If we look in the direction of other organizations we find Roman Catholics, Methodists, Baptists, Presbyterians, and many others putting immense emphasis upon the value of Church institutions; and judging by their achievements much has been accomplished in that direction for the strengthening and upbuilding of those principles for which they stand.

In a country in which religious teaching is not permitted in state institutions, it would seem that from our point of view well-ordered Church institutions become an important factor in sustaining and developing the moral and spiritual side of national life, thus giving strength and fibre to the nation. When it is remembered that the isolated character of much of our population in this country renders it hard to supply frequent services or to teach our scattered families, the importance of Church institutions, such as hospitals and schools, acquires a new emphasis. In these days also we are experiencing a great dearth of effective clergymen, and in addition have not the resources to support ministers in all the small communities of a new country. Under such circumstances, when we cannot distribute the power and teaching of the Church, it would seem very important to make use of the concentrated effort supplied by institutions and gather in many, from various points, to be trained and sent back to do a definite work for the uplift of their neighbors and friends.

With a Church as wide-visioned and Catholic as ours, the work of schools and hospitals ought to form a most valuable part of her plan of extension. Our Board of Missions very properly sustains and approves of the schools and hospitals in foreign lands. It seems a most wise policy to adopt the same programme in our own country, even more

completely than has been done in the past. The Church must fulfill its mission and sustain its balance by dealing with the whole man, body, mind, and soul. Hospital, school, and church, each in its way, will exhibit the catholicity of one effort.

II. How are we to maintain and develop our institutions? Having once recognized their importance in Church life and extension, the question of maintenance becomes a most serious problem. Its difficulty, however, does not relieve us from the duty of heroically meeting it. But it must be dealt with in a corporate manner by the Church as a whole. Our past history is marked by colossal ruins which represent the efforts of individuals to accomplish what really was the solemn duty of the entire Church. Bishops Doane, Chase, Kemper, and others were giants in their days, but even their unusual powers were unequal to the task which really belonged to the united Church. They had the ability to start institutions, they had the vision to forecast the ever widening possibilities in a new and growing nation, but they lacked the support and strength which would have come had the Church underwritten their enterprises and guaranteed their being continued. Therefore, if we are to maintain institutions we must have the hearty approval and support of the Church.

Our institutions must be recognized exactly in the same way the Board of Missions recognizes any of the ordinary forms of Church activity. At present this is not true. The man who has institutions has the sympathy of comparatively few individual Churchmen, and the organization stands aloof in the attitude of indifference described by the well-known mottoes: "Sink or swim", "Live or die". The whole matter thus becomes too individualistic. The institution has to experience all the limitations of individual life and popularity. Under the leadership of one man it will grow and develop. Under another, less executive in his capacities, the whole establishment, apparently so solid, dissolves like an exhalation. Recognizing institutions as a perfectly normal functioning of the Church, we should cease our haphazard methods and create a department, the heads of which would be the best clerical and lay experts. Then organize the whole country with the precision of our National Bank Reserve methods and proceed along a line of coordination and cooperation. This would prevent grotesque misfits, and our various institutions would be linked together and erected on practical plans, with equipment adapted to their particular locations. It would also tend to develop a far more efficient band of workers, eliminating the ineffectives who seem to consider it their special mission to annoy Church institutions by their impossible personalities. The question of adequate equipment and effective workers means far more, in regard to the continuance of Church institutions and their value to a community, than the question of money, important as that may be.

My experience justifies me in saying that in most communities the work will go a long way towards carrying itself if we have the right kind of workers. No worker, however, can do effective work very long who has not the consciousness of corporate support on the part of his Church. Therefore, I would again emphasize the fact that, if we are to avoid the pathetic sight of institution after institution closing its doors when subjected to unusual strain, we must frankly recognize the importance of dealing with our institutions from a national standpoint and not as "fads and fancies" of individuals. At the very least this should be done in our domestic missionary field.

III. What are some of the dangers which may be fatal to their continued existence? Isolation has been more than once fatal to an institution, which might under a little nurturing care and sympathy have lived on to fulfill a glorious career. Institutions are very much like individuals. They are simply a little more complicated form of cellular structure such as we know in the animal kingdom. It is a long way between the protozoa and the metazoa kingdoms; but at last the single cell animal and the multi-cell belong to

the same family. So it is a long way between the individual and the institution, but they at last belong to the same family. An institution is only an individual enlarged. It has many experiences very human. We know that a little child has to encounter many experiences of disease and accident. If it has proper care at critical times, it will survive and live a useful life; if it is neglected it comes to an untimely end. It is just so with an institution. Many a hopeful hospital or school has succumbed for the lack of proper financial help when it was sorely needed. There have been cases where one thousand dollars would have piloted a hospital or school through the Lachine rapids of financial disturbance. Not infrequently boards of management take advantage of temporary distress to terminate the life of a promising but sick institution. Sometimes the most unrelated things are made use of to accomplish the same end. What would we think of a doctor who said, "The child is sick, therefore we will let it die"? We would not accept that *non sequitur*, but prefer the logical conclusion, "therefore we will try to make it live."

Our institutions have often suffered, especially when in a weak condition, from the transfer of strong, courageous, sympathetic leadership to that which was antagonistic or indifferent. It is astonishing how much the psychology of things affects the decision. We can see many reasons for doing or not doing a thing, but our final actions will be determined by one thing only, our mental attitude to it.

Another cause of failure has grown out of the limitations of the individual also. It is when an institution has done a valuable work on a small scale, directed by the enthusiasm of an executive new and fresh at the work. Then the unfortunate thing happened. The executive, fired by his success, and dreaming of realms still unconquered, erected a new building at great cost and loaded with a heavy debt. He lost sight of the fact which we ought to take as an axiom: There must be a proper relationship between the cost of a plant and its maintenance under the heaviest possible tests.

Another cause for the failure of institutions has come from the neglect in eliminating workers who have outgrown their efficiency. It is strange that some people who think much about renewing school buildings give little thought to the fact that teachers need renewing occasionally. Thus we may witness what once was a flourishing young girls' school turned into a dismal and lonely "old ladies' home", to be followed by the last ceremonies of closing the doors and the requiem. Of course, hospitals are not so liable to this form of disintegration, and we believe they are far less difficult to sustain. In all these cases disaster could be avoided by having the strength, wisdom, and unity of the Church back of the endeavor.

IV. What are some of the results accomplished by well-regulated Church institutions? In speaking of these results, I can call to mind splendid achievements of numberless Church institutions throughout the whole country. Especially would I give all honor to the able men and women who far back in colonial days delivered into the hand of the Church the burning torch of learning which shone so brightly in such institutions as William and Mary College, Virginia, King's College, New York, and in other places.

The best intellects of colonial days, the men who laid the foundations of this government, were many of them taught by the clergymen in Church schools and colleges. There were few hospitals in those days, or other institutions, so we cannot speak of results in that direction. Until the recent contamination which came to colleges in their desire for endowment, we had many distinctively Church colleges whose graduates have been of untold value both in Church and state. In order to get the endowment, some of these denatured Church colleges have, I am afraid, gone perilously near denying the faith and piercing themselves through with many sorrows. If we are to have a Church college, undoubtedly we must do away with this vile, carping, critical attitude in regard to the ancient faith of the Church and the holy Word of God. There is no telling how much evil has come to our Church life from the influence of the so-called scholarship of Germany. They call it destructive criticism, and it has played the same kind of part with the Word of God that we have lately seen exhibited in the cities of Belgium and Northern France.

If our institutions are to count for anything, if they are to justify themselves before the country and in the presence of excellent state institutions, they must represent an atmosphere of refined and sympathetic Christianity; a Church life that is vital and reasonable, and personal religion that is above reproach. This means that we must see to the selection and training of both men and women who are efficient and at the same time religiously worthy of their place of service in our institutions. In order to obtain these there must be coördinate and united effort by chosen leaders of the Church.

I firmly believe there is no limit to the advantages that might result from our institutions of every kind if we simply made use of methods and opportunities easily within our grasp. Even as it is, notwithstanding the haphazard, sporadic, bungling way in which we have, individually oft-times, gone at the whole business, the results have been amazing. Whole communities have been helped, a deep gratitude has been expressed by numberless individuals for the help brought to them through Church hospitals, schools, and other institutions. Even the feeble attempts of little missionary districts have been potent in moulding the home and public life of great and growing states. These indications are simply pledges of what might be accomplished if, with a glowing faith, we allowed the Church to make a freer use of the power which she could assemble in noble and worthy institutions dedicated to the service of God and humanity.

ANSWERS TO CORRESPONDENTS

(Continued from page 36)

In place of the *Gloria in excelsis* during Advent and Lent, that we should hardly care to suggest any as especially appropriate.

OCURS.—There is too little uniformity in the use of altar lights to admit of stating any rule. The customary use is for the two tall lights only for low celebrations, and a greater number, with these, at high celebrations, and a number of lights, without these, for evening services. The symbolism is in the light rather than in the number.

M. N. M.—(1) The reference is evidently to Psalm 119:126, P. B. version.—(2) Get *Manual for Altar Guilds*, by Josephine Smith Wood (Gorham, 15 cts.).—(3) *The Living Church Annual* (Morehouse Pub. Co., paper, 65 cts., cloth, 90 cts.).

FRANCE

Heroic France, our love for thee

Shall last until the end of days:

No tongue of freeman but shall praise

Thy name, for thou hast kept us free!

Loved France, whose eastern fields are red

With blood of all thy millions dead!

For all thy deeds, for all thy slain,

To thee we owe unmeasured thanks.

Against thy firm, unfailing ranks

The German hosts have surged in vain!

Fair France, whose flowered fields are red

With blood of all thy valiant dead!

No sacrifice hast thou not made

To save the world from Hunnish lust.

Couldst thou be beaten to the dust

Thy glorious fame would never fade!

Great France, whose war-torn fields are red

With blood of all thy sacred dead!

J. H. YATES, Acting Chaplain, U. S. N.

ON THE CHURCH AND THE WAR

THERE ARE indeed only two possible laws for man's guidance. One is the law of the jungle, which holds that man must be regarded as a more highly developed beast. The other is the law of Life, which is revealed by the Incarnate One. This rests in the admission that the law of man's life and the law of God's life are identical. German philosophy has frankly declared that the first is the only practical theory. Germans have undertaken to compel its acceptance by mankind. . . . After the war is ended and the race is safe from organized brutality, will it stupidly begin to build again on the old foundations and again erect a temple to sordidness? It will depend on organized Christianity. The Church of the Living God must fulfil its mission if scientific materialism is not again to lure men away from the truth which will make them free.—Bishop Lloyd in the *Spirit of Missions*.

Congregationalism and Reunion

By ROBERT H. GARDINER

IT is seen more clearly that the visible unity of the Church must be by way of comprehension, not of compromise. Christianity is the religion of love and life, the Love and Life of God manifested in His Incarnate Son, so true Christians must be filled with love and life. Love means the understanding and appreciation of our brethren, and life is definite and positive. We shall make no progress by surrendering our convictions. It is well, as Dr. Moehler suggested in his Symbolism, to examine them carefully to make sure that they are truly convictions and not mere habits or prejudices. But, once satisfied that they are well grounded, our best contribution to that visible unity of the Church, which, and which only, will be the evidence potent to convince and convert the world, is to maintain those convictions, but in the spirit of Christian love and humility, not of sectarian arrogance.

There are few better examples for us to follow than this admirable address by Principal Forsyth.* Claiming a great history of three or four centuries for Independents, he adds, "Our great history does much to commit us to a greater." We are all too apt to look only to the past and to be content with the history of our communion. So far as a Church has a history worthy of just pride, it is because that Church has preserved something, at least, of the Life of Christ imparted to His Body. It sounds ridiculous to say that a life which does not grow is death. Of course it is. But we do not apply that to the Church. The Church that does not grow, not merely in numbers of adherents and in wealth, but in spiritual power and capacity, in vision and grasp of the eternal Realities, in leading its members in the Master's way of love and duty, sacrifice and service, so that it may help to bring His world to Him—that Church is but a hindrance to the spread of the Kingdom.

Dr. Forsyth takes the distinctive thing about Congregationalism to be autonomy. But its protest arose in a stormy time and naturally took an extreme form so that it claimed the entire autonomy of the local church. Dr. Forsyth thinks that a growing number are coming to see that "such granular autonomy is not equal to the vast problems and tasks that the Church has to face in modern civilization." Some of us who claim to be Catholic Churchmen may be inclined to gloat over the phrase "granular autonomy", but we might first consider whether our devotion to party, our parochialism and diocesanism, is anything more than a different, and not less deleterious, form of the disease of selfishness which makes the Church so largely impotent.

Dr. Forsyth warned his hearers that the abuse of the principle of autonomy may cause three losses: the loss of the historic sense, the note of the Great Church, so that Ephesians may become but a mystic phantasmagory; the loss of discernment for the moral present, the moral insight of the prophetic thinker, and the loss of the right divination of the spiritual future. We may lose the great sense of the immanent Kingdom of God, or fail to acquire it. "Entire local autonomy is but the fatal kind of individualism writ large. . . . Local autonomy is a derived autonomy. But all our best independence is a dependent thing. It is created by a grace whose great form was self-sacrifice. It draws its right and food from the liberty with which Christ created a whole Church's freedom. . . . It is relative to that suzerain autonomy of the Holy Spirit which it is there to serve, not vaguely but in His one household of faith and fellowship.

"Episcopacy stands for the Church's welfare and freedom as secured by *authority*. Presbyterianism stands for it as secured by *order*. And Congregationalism stands for it as secured by *local autonomy and initiative*. This last is the

interest committed to our charge—a warm, lay, and ethical localism. . . . Think of local responsibility instead of local privilege, excellence, or preëminence. But realize that all these three polities are members one of another. . . . They are all contributory to the fulness of the body of Christ. . . . They are not there to oust each other, but to fill each other out in the economy of faith. . . . I agree, of course, that theological principles underlie these different polities. But the theological principles themselves are contributory and complementary in the fulness of the Great Gospel, which is the one source of a living Church."

Dr. Forsyth sees, as did the Roman Catholic Moehler, that "the several Churches need to enlarge their grasp of their own fundamental principles. . . . For lack of such a grasp as I mean, their handling of the great moral realities in their social and practical applications is amateurish. A new social conscience is being created; and the Church has to adjust its special charge to that fact which it has done so much to create."

Taking up the Second *Ad Interim* Report on Episcopacy by the Committee from the Archbishops' Committee and the Free Church Commissions on the World Conference on Faith and Order, Dr. Forsyth speaks warmly of the spirit of respect for its brethren and of conciliation which has come to the Church of England and which he would fain reciprocate. He points out the change that is made in the claim from prerogative prelacy into constitutional and almost republican episcopacy, and the recognition of the non-episcopal ministry on its prophetic side, though not on its priestly.

Dr. Forsyth insists on the need of recognition of existing Congregational orders, and points out that if "Episcopacy persist in its *non possumus*, and appear as the chief obstacle to a growing passion for unity, it may generate the same prejudice against it as prelacy has done." After speaking of the movements towards provincial superintendents, he adds, "So when the call comes from Anglicans to us of the Free Churches to come in and help them to a reformed episcopate which shall duly respect our orders, I confess, it is a call which does not find me, for one, deaf or cold."

There is not space to report Dr. Forsyth's discussion of what he calls "the double fallacy, . . . first, that the polity in the New Testament is sole and sacrosanct; and, second, that the polity was Independency. History has shown that neither is true. Neither is true for any Church." "Is our particular task not this? Is it not to interpret autonomy by unity, instead of unity by autonomy? . . . We must be free to limit our freedom. We must sacrifice it at need to the Kingdom of God. And the crying need of the Kingdom of God at the moment is the unity of the Church. . . . Our spiritual freedom is our share in the freedom of the Great Church of the Gospel." He urges that the declaration of faith should be "not a summary of beliefs, but a confession of living faith. . . . Is no such declaration lawful for us or possible? If it is impossible, is that the secret of our evangelical impotence? A state of evangelical impotence is just the state in which people squabble about creed and anti-creed, creed positive and creed negative, a system of belief and a system of criticism, each dogmatic."

Again we quote: "Is it not better to infuse our views of these things as a leaven, working with other ingredients inside the whole Church's unity, than to shoot them at it from without? You cannot leaven from the outside. You must be mixed with the meal. You cannot leaven by attack. There must be some degree of organic union. To change the figure, you cannot contribute your message by just ranging alongside other Churches and lying there. That may be well enough for firing broadsides into other Churches, but not for the tactics of a fleet, not for mutual support." In a fine paragraph he cautions against haste and bitterness and urges the recognition that "we face Christians who are as eager for truth, right, and Christ as we are."

And the concluding paragraph goes to the root of the desire for unity: "Nothing but the Church can save society

**Congregationalism and Reunion*. By Principal P. T. Forsyth, D.D. Congregational Union of England and Wales, Memorial Hall, London, E. C. 4, England. Octavo Pamphlet, 24 pp. Congregational Union of England and Wales, Memorial Hall, London, E. C. 4. Sixpence net.

at last for that Kingdom which is its true destiny. What society needs is a new heart much more than a new organization; and, when all is said, the Church alone has the last secret of that renewal. But the charm cannot be worked by a divided Church, by a Church which is only a faggot of ecclesiastical egoisms, sturdy independencies, and private pieties. It can be done only by a Church that is palpably the great sacrament to history of the Kingdom of God. Is the notion meaningless to you? Spare some of your concern from the Sacraments which the Church *has*, to consider the Sacrament which the Church *is*. And ask, Is my Church sacramental in this great and historic sense, whether to the nation or to the locality where it is set? Or is it thinking more of itself than of the Great Church on the one hand or the great world on the other?"

Is there not much there which applies closely to Anglicanism, Catholic as well as Evangelical?

There is a valuable *addendum* on the interrelation between the priestly and prophetic ministries.

If some one would do for Anglicanism what Dr. Forsyth has done for Congregationalism, it would help us and our brethren to see that De Maistre was right in finding in Anglicanism the possibility of a reconciliation and synthesis of Catholicism and Protestantism.

Bishop Kinsman did much toward that in his *Principles of Anglicanism*, a book which ought to be more widely known, among Anglicans especially.

DIVINE SYMPATHY

BY ZOAR

OH! the wonderful gift, and how few of us truly possess it! Sympathy for others, springing from the very depths of our heart—true sympathy, because born of true understanding; sympathy radiating to other hearts, helping, uplifting, cheering them in their hour of trial and sorrow! Again, how rare a gift to the children of men, and how beloved is he whose heart is blessed with it!

In all conditions of life, what a source of strength such a man is to others! But if he happens to be a priest, with what resistless power that priest works for the Master! Such a priest is in the writer's mind. Laid aside for a while, by sickness, what an immense void the withdrawal of his sympathetic presence made, not merely in his near surroundings, among his own intimate friends, but—and that was the test by which his popularity stood or fell—among the poor, the old, the sick, and needy. They seemed lost without him, and it was pathetic to hear their anxious inquiries: "When will he come back? I miss him so!" Truly, his loving sympathy, so like the Master's, for just such poor people, unknown and forgotten of their fellowmen, is indeed "divine sympathy," because it has its springs in the love divine.

What a gift! And why should we not all possess it, and thus truly learn to love our neighbor as ourselves?

ALL THE saints have ever taught us that true humility is the groundwork of every virtue; for humility is the offspring of pure charity, it is truth itself: . . . it does not consist, as some suppose, in the performance of outward acts, though in themselves they are valuable, but it consists in being what God has made us. He who prizes anything in himself is not humble; neither is he who seeks anything for himself; but he who so entirely forgets himself that he does not think about or contemplate himself; who is lowly within and never wounded; who speaks of himself as he would of another; who does not affect to be forgetting himself, whilst he is, in fact, thinking of nothing else; who is charitable without considering what the effect may be; who can bear to be thought lacking in humility; finally, he who is full of charity, this man is truly humble. . . . The humble man gives himself up to God as clay in the potter's hand; and therein lies true humility. A truly humble man is perfectly obedient, because he has renounced his own will; he yields, uncomplaining, to all that is ordered for him; he has no self-will. He seeks nothing, asks nothing, for he knows not himself what he needs most. Of such, Christ has said, is the Kingdom of Heaven. Let us, then, bravely give up ourselves; if God does nothing with us, He is but just, for what good have we of our own? If through us He work any good, it will be His glory, and we shall say with the Blessed Virgin, He hath regarded our lowliness.—*Fénélon*.

CONSECRATION OF BISHOP COADJUTOR OF TEXAS

THE consecration of the Rev. Clinton Simon Quin to be Bishop Coadjutor of the diocese of Texas took place in Christ Church, Houston, on the eve of All Saints, in the presence of seven bishops, a score of the clergy of the diocese of Texas and neighboring dioceses, and a congregation which was representative of Houston's best and most influential citizenship. The only thing which marred the service was the absence of the Bishop of the diocese, who is ill.

The choirs of Christ and Trinity Churches, Houston, furnished the music, and two crucifers, the second accompanied by a flag bearer, were conspicuous in the procession. The processional was Onward, Christian Soldiers.

Bishop Tuttle was the celebrant, Bishop Capers read the epistle, and Bishop Woodcock the gospel. The latter also preached the sermon.

The certificate of election was read by the Rev. John Sloane, the diocesan testimonials by Mr. R. W. Franklin, the evidence of ordination by the Rev. Peter Gray Sears, D.D., who also acted as registrar. The Rev. George B. Norton, D.D., read the consent of the bishops, and the Rev. H. B. McJannet read the certificate of compliance. The consent of the standing committees was read by Dr. J. D. McGown, and Bishop Aves of Mexico read the certificate of the consent of the bishops. The Rev. C. S. Sargent read the Litany.

The attending presbyters were the Rev. Charles Clingman, who has succeeded Bishop Quin as rector of Trinity, Houston, and the Rev. T. J. Windham, a former rector of that parish.

Bishops Temple and Moore, the former of North Texas, and the latter of Dallas, were the presenting bishops, and the consecrators were Bishops Tuttle, Woodcock, and Capers, all the bishops joining in the laying on of hands. Mendelssohn's "How lovely are the messengers" was sung as the offertory, and "For thee, O dear, dear country," as a recessional.

After the service, during a lunch served at the Rice Hotel to the bishops and clergy, a message of sympathy was sent to Bishop Kinsolving.

Bishop Quin was born at Louisville, Ky., September 23, 1883, and until called to Trinity Church, Houston, about two years ago, all his ministry had been exercised in that diocese. His relation to Bishop Woodcock is unique. Bishop Woodcock received him as a postulant, admitted him as a candidate, ordained him to the diaconate, advanced him to the priesthood, married him, baptized his three children, and now is one of the consecrators of his long-time friend to the episcopate.

Mrs. Quin was Hortense Pilcher, the daughter of Robert Pilcher, the organ builder, of Louisville, Ky.

JUSTICE TO GOD AND MAN

AS THE difficulty of discovering what is right arises commonly from the prevalence of self-interest in our minds, and as we commonly behave rightly to any one for whom we feel affection or sympathy, Christ considered that he who could feel sympathy for all would behave rightly to all. But how to give to the meagre and narrow hearts of men such enlargement? How to make them capable of a universal sympathy? Christ believed it possible to bind men to their kind but on one condition—that they were first bound fast to Himself. . . . As love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe, a veneration so possessing and absorbing the man within them, that they have said, "I live no more, but Christ lives in me." Now such a feeling carries with it of necessity the feeling of love for all human beings.

Love, wheresoever it appears, is in its measure a law-making power. "Love is dutiful in thought and deed." And as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being, whether it be himself or another.—*Professor Seeley*.

CHRISTIAN courtesy in its varied forms of expression is, when uniformly and evenly preserved, the very perfection of self-forgetfulness, the highest practical exhibition of self-restraint and inward recollection.—*Rev. T. T. Carter*.

Soldiers' and Sailors' Prayer Books

By the Rev. BRUCE V. REDDISH

THE attempt of the various religious bodies of our land to provide for the needs of their men in the service has given birth to a great many books of devotion for the special use of soldiers and sailors. The Y. M. C. A. has distributed a great deal of devotional literature, of a non-sectarian character of course, but much of it chosen with discrimination and a commendable breadth of view. For example, among their booklets one notes with pleasant surprise Brother Lawrence's treatise *On the Practice of the Presence of God*. It is the prayer and service books, however, that are of especial interest to Churchmen. I have before me quite a variety of these books; two of them issued by our own Church, two by the Roman Church, one by the Lutherans, and one by the Jews.

The first of these books is a shortened edition of the Book of Common Prayer, with a few special prayers and hymns in the back. One must regret the omission of the burial office and also, in the additional devotions, the absence of any form of self-examination or prayers in preparation for Holy Communion. It would seem also that in the scriptural references given in the front of the book some allusion might have been made to the epistles and gospels where many of them may be found.

The other Church book is the one distributed by the War Commission. It is entitled *A Prayer Book for Soldiers and Sailors*, and is an admirable compilation and very popular with men of all communions. An officer in one of our cantonments, a member of the Roman communion, told one of our chaplains that he had signed the pledge in the front of the book and kept it. The pledge is to read a portion of the book daily and offer a prayer to God for His guidance and blessing. The book contains Morning and Evening Prayer in full, the Litany with special suffrages, the Communion Service, a very full selection of prayers taken from the Book of Common Prayer and other sources, a number of Psalms and New Testament readings, and sixty-two hymns. One also notes with approval directions for lay baptism and parts of the confirmation and burial services. Like most things excellent, however, it is not perfect and one can only wish that it had been made a little more simple and explicit in certain places. For instance, its usefulness would have been greatly increased if among the extra devotions there had been inserted a simple form of self-examination and confession, together with a few prayers for use before Holy Communion. We in the Anglican communion are too much inclined to take things for granted, though experience teaches us the folly of such a course.

The Lutherans have been more practical and one finds before their Communion service, in place of the great wealth of unnecessary (for soldiers) rubrics which prefaces ours, a direction that "those who purpose receiving the Holy Communion should prepare themselves by reading Psalms 32, 51; 1 Cor. 11: 23-32; Matt. 11: 28-30, or other suitable passages of Holy Scripture. They should also confer privately with the chaplain or minister." Two prayers are also provided in preparation for Communion; one, the collect for Ash Wednesday, and the other the familiar memorial of the Blessed Sacrament which they use on Maundy Thursday. They have also a table where the epistles and gospels are indicated, so that any who wish to do so may look them up in their testaments.

Another need of the War Commission book is a simple form for morning and evening prayers. The ones from the Prayer Book order for Family Prayer are simply impossible for the average soldier. In a book of this sort sentiment and literary merit should be sacrificed, if necessary, for practicality.

The selection of hymns in this book is, on the whole, excellent, but inferior to the collection in the Lutheran book. There one finds nothing but what is singable and at the same time Churchly. Hymns are also provided for the great festivals, a point which our compilers have overlooked—for example, "Oh, come, all ye faithful," and "Silent night" for

Christmas, and "The strife is o'er" for Easter. Think what this would mean to our boys who were obliged to spend these festivals in the trenches or at sea! Best of all, they have the music printed in their book. In ours, one finds quite a number of songs quite impossible for any but a trained choir; e. g., "The Recessional", the "Garibaldi Hymn", and the Serbian and Belgian national anthems; interesting, no doubt, but quite out of place in such a collection.

The Roman Catholic books are a queer mixture of what seems to us most practical and also unintelligible. Daily prayers and forms of preparation for Confession and Communion have of course a prominent place; so too, do prayers at mass; but why the Litany of Loretto and all these hymns to the Blessed Virgin and St. Joseph? But doubtless they understand the needs of their men better than we do and have done their best to provide for them. The things that the Church considers of prime importance, however, are presented in a clear and emphatic manner which none can help but understand.

One of the most attractive of all is the Jewish prayer book. From a devotional and literary standpoint, it is a gem. In going through its pages, the reader is left no longer to wonder whence the early Christian liturgies derived their lofty tone; for here we find it in the devotions of Israel. One would have to seek far for prayers and hymns more scriptural and spiritual; moreover they are done into exquisite English worthy of a place beside that of our own Book of Common Prayer. But for the omission of Messiah's Name, these devotions might well voice the aspirations of any Christian congregation. There are two prayers for the dead that are particularly appealing and might fittingly find a place in any liturgy. I cannot forbear quoting them in full as a model for those who still fear to commend their loved ones departed to the loving care of their heavenly Father.

"O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again; Receive, we beseech Thee, in Thy great lovingkindness the soul of ——— who hath been gathered unto his people. Have mercy upon him; pardon all his transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him the righteousness which he wrought, and let his reward be with him, and his recompense before him. Oh, shelter his soul in the shadow of Thy wings. Make known to him the path of life; in Thy presence is fulness of joy, at Thy right hand is bliss for evermore. Vouchsafe unto him of the abounding happiness that is treasured up for the righteous, as it is written: 'Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that take refuge in Thee in the sight of the sons of men!'

"O Lord, who healest the broken-hearted and bindest up their wounds, grant Thou consolation unto the mourners; put into their hearts the fear and love of Thee, that they may serve Thee with a perfect heart; and let their latter end be peace. Amen."

"O God, who art full of compassion, who dwellest on high; Grant perfect rest beneath the shelter of Thy divine presence, in the exalted places among the holy and pure who shine as the brightness of the firmament, to all who have laid down their lives for their country. We beseech Thee, Lord of compassion, shelter them for evermore under the cover of Thy wings, and let their souls be bound up in the bond of eternal life, with the souls of the righteous who are ever with Thee.

"And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence for ever. Nation shall not lift up sword against nation, neither shall they learn war any more. And the glory of the Lord shall be revealed, and all flesh shall see it together. Amen."

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

INDUSTRIAL RELATIONS AFTER THE WAR

I DOUBT whether many communities in America are looking ahead to the post-war days, and yet unless we begin to do so now we shall have the war finished and probably be in the midst of an industrial depression with nothing to hold the mean of employment. A correspondent writes:

"Assuming, as I think we may, that there will be a dislocation of industry following the war, ought not the local communities to begin now to work out a plan for the advancement of public works? In many instances, this means the preparation of legislation, so that there will be no barriers, and so that the money will be ready to begin the work immediately. In the past we have allowed public and private work to go forward without any regulation. I wonder if it is not possible for us in America to go as far as they have gone in England and see to it that there is sufficient control of private building and public works to regulate the employment problem. For instance, do you not think that the state and city governments could work out some arrangement with the real estate and builders' exchange throughout the country so that the work could be accelerated or retarded as was thought desirable to carry the balance of power during the period of depression? In any case, it is essential that we get a definite plan worked out before the war is finished."

We must also deal effectively with the immigrant problem. The Americanization movement has struggled for recognition for the past seven years, but it has been viewed largely as a sentimental movement. The same correspondent writes:

"Supposing we admit that the Whitley report of England indicates in some manner the future method of dealing with industrial disputes and industrial relations, and supposing we see the day when these principles will be effective in America, what will the situation be if there is no change in the matter of handling the immigrant problem? Surely, we must all admit that there is a psychology of language as well as anything else, and we must further admit that it is going to be well-nigh impossible to work out a comprehensive plan of arbitration and wider democratic control of industry when we cannot find a common language with which to appeal to the working groups. There are few problems that cause greater concern with me than this question of Americanization. I see it as the key to a great many of our community problems. You can expand this idea to the nth degree in your imagination and I think you will still feel there is something left unsaid."

A NEW PATRIOTISM

We must begin to develop a sense of citizenship and an appreciation of the new patriotism, a correspondent writes, if we are to conserve the ideals for which the millions have spilled their blood on Flanders fields. The communities will fail their generation if they do not realize that much of their patriotic teaching in the past has been *pseudo* in its nature. "The patriotism of to-morrow will have to be based on something more definite than the provincial or rather the insular ideas (if such a term can be applied to America) that have prevailed in the past. The educational system of to-morrow will have to apply itself more definitely to the preparation of boys and girls for their future careers; it will have to include physical development, adequate play facilities, and similar activities. In addition to this I think we will have to see to it that the boards of education throughout the country have a more definite control of the regulation of employment certificates, so that we can in some way protect the young folks from getting into blind-alley occupations."

CAMP LIBRARIES

The war has been abundant in new precedents, not the least significant of which is governmental recognition of the value and necessity of library work at the camps and cantonments. A side light on this Joseph Hustand gives us in his

Atlantic article on Students of the Sea, in the course of which he says: "During the past two months I have been stationed 'west of the tracks' in Camp Perry, and later in Camp Dewey (Great Lakes). Midway between is the building of the A. L. A., and here I quickly found a quiet haven for study, in a big, warm, well-aired building, filled with books that met every desire of study or relaxation, presided over by intelligent gentlemen, eager to give their help to the war by sharing with the boys their wider intellectual points of view."

SAFETY SLOGANS OF THE NATIONAL SAFETY COUNCIL

Enlist now—we fight to save life, not to take it.

Let's get safety "over the top".

A national ideal—our lives unstained by carelessness.

Safety saves sickness, suffering, sadness.

Put the skull and crossbones label on carelessness.

Let us mold safety into public opinion.

Safety first is contagious—catch it.

Wreckless—not reckless.

An ounce of prevention is worth a pound of compensation.

Make safe the highway for the throng.

War makes honorable cripples—carelessness unhonored ones.

Safety means more than property—it means life.

Our aim—safety on earth—in the air—by land and sea.

More men are killed by accidents than by war.

Safety is replete with human interest.

"I DON'T WANT to be regarded as a socialist, for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world. The true aristocrat will be the man of integrity, having in his heart the love of his fellows, possessing a sturdy character. Such a man will have his place on the pedestal of aristocracy. May this social era go on and bring us greater happiness, and when fully attained it will give us a life worth living." These are the words of Charles M. Schwab, head of the Emergency Fleet Corporation.

"THE AVERAGE returned soldier," according to a thoughtful correspondent, "is radical. He does not know exactly what he wants, but he wants a new order of things. He has been impressed by the fact that for war purposes the state is willing to clothe, feed, and amuse him, and to do everything to make him efficient, healthy, and contented, and he is wondering why that can not be done in civil life."

THE BULLETIN of the Council of Social Service of the Church of England in Canada deals with the shorter working day. It is an effective discussion of the general situation and of Canada's specific problems in this connection.

BERTRAND RUSSELL, in his book, *Why Men Fight*, declares that in order to achieve anything near an ideal government the current doctrine of "get and keep" will have to be replaced by the doctrine "to create and give".

H. G. WELLS, in his latest book, *Joan and Peter*, makes one of his characters say: "If you have no will to change it, you have no right to criticize it," in speaking of the world and society.

"THE ONE great religious utterance of the war is the 'manifesto' of the British Labor Party." So declares Bishop Brent.

YOU CAN SEE a big view through a small window.—*Life and Labor*.



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.

PUBLIC WORSHIP IN GERMANY

To the Editor of *The Living Church*:

IT comes to me to record my personal experiences of this topic, in the hope that other correspondents, whose opportunity of observation has been larger than mine, will contribute theirs. My visits to Protestant churches have been few; but I recollect a Good Friday morning at Brunswick, where the pulpit was occupied by a preacher in ruff and gown, who might have stepped out of an old Dutch picture. After the tedious sermon there was a Communion, at which two pastors officiated, one holding the paten at or near the north end of the altar, and the other the chalice at the south end. A few women, with perhaps three or four men, communicated, standing, after making a genuflexion. The wafer was placed in the mouth of each communicant, who then walked round the back of the altar to the place where the cup was held. The effect of the whole function was dry and formal. From what I have read, I think it probable that worship, in that hybrid mixture of Lutheranism and Zwinglianism which largely prevails, is nearly extinct.

On another occasion I traveled from Verona to Innsbruck, and thence to Regensburg or Ratisbon. After the shockingly irreverent services in Italy, the worst of them all being in Rome, it was a delight to get to Ratisbon. Church music there is cultivated with great accuracy, and is strictly Gregorian in character. How far the influence of the Cathedral extends through Bavaria, I do not know. But matters are very different in what must still be called Rhenish Prussia. My recollections are principally of Mainz (Mayence) and Bingen. There the priest says the whole mass, if not secretly, at least inaudibly. While he recites the *Gloria*, the *Credo*, and the *Sanctus*, the choir and people sing what are sometimes called "chorales"—long-winded hymns, in very slow time, and frightfully dismal. This is no doubt the case at the men's 9 o'clock mass in Cologne, which I did not hear. The singing there is congregational, and has been much admired. But the service is thoroughly wretched. The archbishop and bishops all along the Rhine have allowed it to become what it is—with the core of the matter there, it is true, but otherwise "neither fish, flesh, fowl, nor good red herring". Let your readers imagine the effect, if the priest at one of our altars were to begin with "I believe in one God", and his voice were immediately drowned with "All people that on earth do dwell", to the tune of "Rockingham" in double slow time.

My conclusion, based, as I admit, on slight observation, is that worship in Germany—I do not speak of Austria—is nearly as dead as the Pharaohs. But I am willing to be corrected, if I am wrong.

RICHARD H. THORNTON.

Williamsport, Pa., October 29th.

A REJOINDER ABOUT SERMONS

To the Editor of *The Living Church*:

THE confessions contained in the letter of M. Bell of Brooklyn printed in your issue of this date make one hesitate to say the obvious thing in reply; but I think it ought not to be left unsaid. The writer has "embraced the full Catholic doctrine and ritual"; again, the writer has "seldom heard a sermon" in the past twenty years which left any impression, or from which the writer "derived profit".

Deriving help from a sermon is a dual operation. The preacher and the listener must be prepared, and must coöperate. From the point of view external to your writer, we may presume that the hearer has ordinarily attended Catholic parishes. The sermons heard, then, have been delivered by the few priests and bishops of unusual eloquence; by the ordinary run of faithful and ordinary preachers, who entered the priesthood because they felt vocation, not because they possessed or learned eloquence; and by the clergy who were under the inhibiting burden of natural dulness in the pulpit or the preoccupation of personal worries or abated zeal. Out of these, it is fair to say that a large number of the sermons must have been good and helpful and full of teaching. How could any worshipper, in twenty years, avoid a good many such?

But the hearer as well as the preacher must be prepared; and one can hardly understand how any Catholic Christian, coming to church with an open, humble, teachable mind and soul, could,

in all that time, not have been impressed, not have been profited! Men stand and look upon a crucifix; it may be a masterpiece of sculpture; it may be almost a caricature, but the work of a simple reverent spirit; it may be a commercial article of piety with no faith in its making. But faith and love and an humble spirit in the beholder will find something to enkindle devotion in the fact of its being the image of the dear Lord, while the attitude of criticism and pride of life sees nothing in the most faithful and beautiful representation of the greatest Act in eternity.

Faithfully yours,

Elizabeth, N. J., October 26th.

PAUL ROGERS FISH.

RESIGNS FROM THE CHURCH SOCIALIST LEAGUE

To the Editor of *The Living Church*:

ASK the courtesy of your paper to say that I have resigned from the Church Socialist League in America, in the organization of which I was instrumental. This step has been taken, not because of any disbelief in the fundamental principles of collectivism as an expression of Christian ethics, but because I am convinced that any organization using the name "socialist" is now, and will be for some time to come, discredited and rendered of little use, because of the way in which the American socialist party has throughout the war played into the hands of our Teutonic enemies. An effort was made on the part of some of us to change the name of the league to The Church League for Social Justice. This, however, seems to be impossible under the constitution of the league. Feeling as I do, all that was possible for me was my resignation from any connection with the organization.

Sincerely yours,

Great Lakes, Ill., November 1st.

BERNARD I. BELL.

GOD'S MESSENGERS

I see a ray of light
That pierces through the night
My aching heart by faith to cheer;
God's messenger of love is here.

When on a bed of pain
I pray for health again
A holy peace upon me steals;
God's messenger my anguish heals.

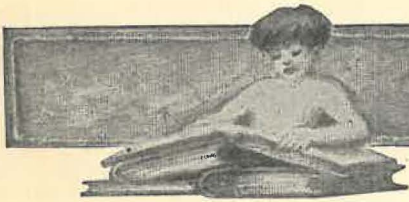
I kneel beside a grave
Of one I could not save;
But some one breathes a word of love—
God's messenger of peace above.

I see a flower fair
Of fragrance sweet and rare;
It grows upon my lonely way,
God's messenger to me to-day.

I hear a wondrous song,
The music sweet and strong;
That fills the world with melody;
God's messenger to you and me.

MARTHA A. KIDDER.

HOPE LOOKS UP and onward with glad expectancy, and is unknown except among the Christians. The heathen world is hopeless. Four hundred million Chinamen look back and down, worshipping their ancestors. Three hundred million Hindus long to be lost in vague unconsciousness because active life to them is full of terrors, but since Jesus was resurrected the Christian is jubilant with hope. The grave has no terrors for him, for he knows he will never be down in it—it only receives his cast-off body. He shall live because his Lord lives. He shall never die, but shall some day simply move out of the tenement of his perishing body and be forever with the Lord. His friends who died in the Lord are not dead but living, robed in splendors, throned in light, washed from every stain and freed from every throb of pain. Blessed be God for the streams of light pouring forth from the open and empty grave of Jesus, flooding the future with joyous hope—hope that smites the face with radiance and that maketh not ashamed!—*War Cry*.



LITERARY

MISSIONS

Forty Years in Burma. By John Ebenezer Marks, D.D., with a Foreword by the Archbishop of Canterbury. E. P. Dutton & Co. Cloth, 8vo, pp. 307. Illustrated. \$3.50.

This is a valuable contribution to missionary literature: the story of an S. P. G. teacher in Burma, founder of St. John's College, Rangoon, who had the privilege of instructing fifteen thousand lads in secular and sacred learning. Burma suggests at once the name of the great American Baptist missionary, Judson. His work was evangelization, and he was a confessor and a martyr in will if not in fact. Marks was a friend of one Burmese king and the instructor of another; and all his activities centered around the work of education. But his name is as deeply inscribed in Burmese history; and his "sons" (as they love to call themselves, echoing his fatherly affection) are in high places of leadership among Anglo-Burmans to-day.

Born in East London, of Jewish stock, June 4, 1832, and educated near his birthplace, he became a pupil-teacher, and later served in various provincial schools, refusing to take the headmastership of the Hackney Schools. He was also a volunteer worker in St. George's-in-the-East and St. Peter's, London Docks, with Fr. Lowden. In 1859, he volunteered for educational mission work with the S. P. G. "Will you go to Maulmain?" "With pleasure. Where is it?" "It's in Burma." "I did not like to confess my ignorance further, but learned it was somewhere in the neighborhood of India, and so Maulmain was at length discovered."

It was a five months' voyage in a brigantine of 235 tons, and Dr. Marks tells of his delight in his first glimpse of the "merry, laughing, cheerful lads, dressed in pretty, bright silk garments," to whom he was to devote his life. As his work developed, the Bishop of Calcutta, under whose jurisdiction Burma was placed, ordained him deacon in 1863 and priest three years later. In 1879 the Archbishop of Canterbury made him Doctor of Divinity. In 1900, his impaired health compelled his return to England, where for fifteen years he was an active worker on behalf of the S. P. G.

Toward the end of that period he dictated his recollections to his sister; and these, with selected letters, and the brief memoir by the Rev. W. C. B. Purser, M.A., examining chaplain to the Bishop of Rangoon, make up this volume. Dr. Marks' revelation of himself is delightful: one feels an instant affection for the garrulous, loving, story-telling old teacher, utterly incompetent to manage financial affairs, "sot" in his own ways, never shrinking from controversies, but holding fast through all to his one purpose of imparting sound learning and a knowledge of the Catholic religion to the Burmese. His loving devotion to his boys, brown and white alike, endeared him to them all: it was "with the chords of a man" that he drew them, not with the machine-system of that pseudo-science, "pedagogy".

A loyal Churchman, he was on friendly terms with Christians of all sorts, and with Buddhist monks and Hpongyis, without compromising his own position. It is pleasant to read, at the first baptism of a native pupil, of the baptismal service being used in Burmese, "in the translation of which I was very kindly helped by the Roman Catholic Bishop, Dr. Bigaudet [a Frenchman], and by several of the American Baptist missionaries."

Knowing how likable the Burmese are as a nation (Dr. Marks calls them "the Irish of the East"), it seems a pity that so little space is given to descriptions of their life, public and private. More local color would have made the book more attractive to the general reader without impairing its value as a contribution to missionary history. But it is delightful reading, as it stands; and the only really justifiable criticism on it is that its price is too high, even at the present cost of paper and labor.

THE WAR

Collapse of Christian Civilizations. By Richard Cameron Wylie, D.D., LL.D. Grey boards, 12mo, pp. 135. Published by National Reform Association, Pittsburgh. 50 cts.

Here is a little book very well worth reading, a "war book" which seeks for the basal causes of the world-catastrophe of these past four years, and finds them, not in "the failure of Christianity", but in the endeavor to establish nations and states independent of Christ's supreme overlordship. The author's thesis is: "National weal or woe depends upon national attitude toward

Jesus Christ," and his book is a comment upon the Second Psalm as God's message to-day. Dr. Wylie quotes the National Security League on preparedness: "First, we must cultivate, as never before, our belief in a Divine Providence, which is not our 'unconditional ally', but which requires us to know right from wrong, good from evil," as evidence that laymen of the most practical turn of mind are recognizing now what Lincoln saw in the darkest days of the Civil War. And he urges Christian teachers to make plain that nothing less than the national acknowledgment of Jesus as King of kings and Lord of democracies will avail. Written under the influence of the old Scotch Covenanting tradition, some things are put in a way strange to Churchmen; and the author's stiff defence of rabbinical Sabbatarianism is one of these. But what he has at heart is what Savonarola meant when he taught his Florentines to shout, even in the presence of their magnificent tyrant, *Viva Gesu, Re di Fiorenza!* It is a pleasure to commend the book heartily, as scholarly, well-written, and inspiring.

WILLIAM HARMAN VAN ALLEN.

The Flag: A Patriotic Story, by Homer Greene, Philadelphia. Geo. W. Jacobs & Co., cloth, 8 vo., pp. 318; illustrated, \$1.25.

A schoolboy story, leading up to very long-range descriptions of the Great War. Indubitably patriotic in sentiment, right in prejudice, stilted in style, badly proof-read, and with card-board characters; but, after all, alive because the writer thrills with love of country and of Freedom. The average boy will like it, and will not stumble at the atrocious illustrations.

P. I.

DR. AND MRS. LYMAN P. POWELL, seeking to teach "patriotism through literature", have gathered the more important statements regarding the Great War by American and Allied statesmen and publicists under the attractive title, *The Spirit of Democracy*. Interspersed are gems of patriotic poetry, mostly modern. It is a good piece of work, although the selections necessarily vary greatly in interest and quality. Excellent pictures add somewhat to the appeal of the book. Rand, McNally & Co., Chicago, are the publishers.

MISCELLANEOUS

FELIX ADLER has been a real power during the past generation and the present: this must be admitted, however much one may differ from his teachings. For that reason his new book, *An Ethical Philosophy of Life*, is well worth reading. This volume is largely autobiographical, and as such has an added interest. It is avowedly personal and in no sense officially represents the ethical culture movement with which the author has been identified. Designed and trained by his parents to be a Jewish rabbi, he tells why he separated from the faith of his fathers, why he could not adopt the Christian faith, nor the teachings of Emerson, or become a social reformer. His observations on all these topics are put forth with a curious mingling of modesty and finality, although without any intention to be dogmatic. As he declares at the very outset, "the convictions put in it are not dogmatic, for dogma is the conviction of one man imposed authoritatively upon another". Some insight into the view of Dr. Adler may be gathered from the following sentences from his chapter on Emerson: "The value of his teachings to me at that time consisted in the exalted view he takes of the self. Divinity as an object of extraneous worship for me had vanished. Emerson taught that immediate experience of the divine power in self may take the place of worship." Notwithstanding the distance that separates Dr. Adler from Churchmen in their views of religion, the latter will find his work stimulating. (New York: D. Appleton & Co. \$2.50.) C. R. W.

THE BEDELL LECTURES at Kenyon last year were delivered by President W. H. P. Faunce of Brown University, and they have been published in an attractive brochure by the Macmillan Co. under the title, *The New Horizons of State and Church!* In his usual attractive manner Dr. Faunce discusses the return of America to the founders; the return of Christianity to Christ; the functions of the Christian patriot and obstacles to the international mind, and under these captions he deals, kindly, intelligently, incisively, of the relationship of Church and State, from a broad and tolerant Protestant viewpoint, to the new world conditions to-day. (Macmillan Co. 60 cts.)

WOMAN'S WORK IN THE CHURCH

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.

WHEN, away last spring, the women of the Church heard that some special work—war work—was being planned for them, there was great curiosity to know what this was to be. It seemed that already we were doing about all that it was possible for womankind to do. Then came the revelation of the plan for the Advent Call. "Advent!" we all said. "So far off! Are we to do nothing until Advent?" The Call sounded then so faintly, like a very far-off bell. But the world of Churchwomen went on about their routine work for the soldiers and for home. The knitting, surgical work, sewing, packing, made the months roll by. And as the months rolled and the material work never lagged, so did a steady phalanx of American soldiers cross dangerous seas with a smile on their lips and hope of victory in their hearts; so did many—Oh, how many it seems! come back again, wounded, ill, maimed. And, as if to test the very heart of the land, came then the epidemic of dread, carrying away the brave and loved whom we had destined for a more glorious fate, albeit they die for their country. We heard of them, suffering, many of them for the touch of woman's hand, unnursed, half-nursed, helping themselves as best they could. Many of them, thank God, have slowly come back to life and many others have gone into silence. Again women heard a call louder than ever before, the call for nurses. And many of them left the family circle, left their legitimate work, and threw themselves wholeheartedly into this humane and blessed work. Some of these women, too, paid the great price.

And so rolled by the summer of 1918, one to be remembered by the American world of womankind so long as life endures. And nearer, ever nearer, sounded the Advent Call. Not a tocsin of alarm, neither a knell, although to many a knell had rung in their ears all summer; but, like a sweet-toned Angelus bell, nearer and nearer came this Advent Call. "Prepare! Prepare!" it seemed to say. "The time draws near. Advent is coming! Christ comes again!" And so these stressful months have fled as a sorrowful dream; and now, clear, strong, loud, and near, rings the Advent Call.

Nothing which the American Churchwoman has ever been asked to have a share in involved the care and thought which has this Advent Call. First the plan had to be arranged in working order, this plan involving bishops whose approval must first be secured, rectors of all parishes under whose spiritual leadership the plan must be worked, teachers who by means of conferences and special instructions should prepare, through the months of October and November, the messengers who are to be what their name implies, messengers bearing the Church's message to the Churchwomen of the world.

All of this has demanded specific instruction; and we find literature provided for each stage of the work. The rectors, the parish committees, and the messengers are all instructed in the manner which the interpretation of the Call demands. Pledge cards to be left at homes and signed by Churchwomen are prepared. The idea—probably too well-known to require explanation at this late hour—is that women shall be visited by messengers, prayers shall be made, and pledge cards signed, promising personally to offer prayers for certain objects, to attend Holy Communion, to read the Bible, and to take "my share in the work of the Church". Under this head various forms of Church work are suggested. Then come the name, address, and parish of the signer.

For Sunday school children there is also a pledge which reads: "As a soldier of the Cross I will pray for our Church and country, I will attend Sunday school, I will learn a verse of the Bible every day."

The rector's share is explaining the plan to the people,

helping to choose the messengers, sending out letters to some of the women who are to be visited, having an early celebration of the Holy Communion each day of the first week in Advent, and having a closing service on the Second Sunday in Advent. The messengers are requested to report to their rectors.

The messengers are asked to "understand clearly what you are to do, keeping the purpose before you", and in making the visits, "as you enter the house, pray that the peace of God may rest upon that house. Begin your talk with a reminder of what the rector has said; take for granted that your hostess believes as truly as you do in the necessity for using spiritual power." While there is no required form of intercession in connection with the Advent Call, certain prayers have been prepared for our country, for the world, for men and women in national service, for our allies, for our enemies, for righteous victory and permanent peace, for true democracy, for Christian morals at home, for Christian unity, and Church extension.

In many dioceses at present conferences are being held, some of them lasting all day and all beginning with the Holy Communion. Also quiet days are arranged. All literature relating to the Advent Call may be obtained at the Church Missions House. H. M. Fuller, writing in the diocesan paper of Chicago about A Call to Progress, asks:

"Are the women prepared to aid the Church, as a Church, to move in the forefront, as a strong leader, in the new life to which our country is looking forward? What, for instance, is the average standard of knowledge among our women of the actual conditions and needs of the women and girls in this country? Are not only too many of the women of the Church ignorant, and therefore indifferent, to the problems, physical, mental, and moral, concerning women and girls? What is the programme of the women of the Church, as a whole, to meet the evils in industry and in society that are an hourly menace to the well-being, and an almost insurmountable barrier to the Christian living, of thousands of women and children? What is the programme of the women of the Church, as such, for raising the religious educational standards of the country? How many women educationalists have we in our Church to represent us in parish, diocese, and province in matters pertaining to religious education?—or leaders in social work for matters concerning women's welfare? How are we planning to bring these matters up to the level of the work done by women of the Church for Church extension through the Woman's Auxiliary? Is there not even room for advance in this field which has received, by comparison, so much care? Are we, everyone, interested in these things? Are we informing ourselves about them? Do we not need a great quickening power to give us a new impetus? Or are we going to wait and let the end of the war find us, as far as the spiritual warfare goes, static or stagnant?"

"The Woman's Auxiliary puts before us a means for this quickening; an opportunity for a great combined new advance in the coming Christian Year. We are going to receive a Call; the Call of Advent; Christ is coming; the Kingdom is come nigh; prepare, make His way ready. Once He came to His own and His own received Him not. He is coming in a new world after the war; will He come to His Church and find her unready to receive Him? Will He not go to those who will receive Him?"

MISS MARY E. HART, best known as the founder of the Babies' Branch, but also identified with numberless Church activities in the diocese of Western New York, passed out of this life recently, leaving a consecrated memory. *The Sword and Shield*, published in Geneseo, N. Y., makes its October number a memorial to Miss Hart, with a picture of her which will pleasantly recall the memory of her animated and agreeable countenance as she went about at the various Triennials working enthusiastically for the Little Helpers. May light perpetual shine upon her!

MRS. TOWNSEND, foundress of the Girls' Friendly Society, an Englishwoman, died suddenly during the summer. A service in St. Paul's Cathedral, London, on "the day of intercession and thanksgiving for the G. F. S. all over the world," was a memorial to Mrs. Townsend. The hymn, "The strife is o'er," was sung at the beginning; and the correspondent says that, although no one had books or hymn sheets, there was a great volume, thousands of voices singing. At the end Chopin's Funeral March was played, and a large number of American soldiers stood at attention throughout.

BISHOP BRENT has written a letter to Mrs. Nicholas, president of the Auxiliary of Western New York, in which he says: "Your purpose to raise \$1,000 as an emergency war fund for the special need of our missionaries has my sympathy and approval. It is one of the notable things of the war that support for missions has not flagged. . . . I believe that after the war this cause will receive a more intelligent and widespread interest than ever before in history."

Patriotic Pence is the name of a short play for children, copies of which have been imported from England by the central committee of the G. F. S., and may be bought from it at 10 cents per copy or 30 cents for larger copies with music.

FROM THE *Isolated Churchman*, the second number of which has just appeared, is taken this paragraph:

"Though much interest has been aroused, we have as yet put out no definite plan for learning who are members in a formal sense. The officers themselves are not sure that they are members, except that the consent of the others is understood. It may be seen with what difficulty all our work has been done, by correspondence at long range. We therefore state that the secretary will be happy to have our friends send in their names as desiring formally to be put on the list under one of the headings that we suggest, as they prefer—member, associate member, interested friend."

COPIES OF THE Tennessee Junior Plan can be had upon application to the Rev. W. A. Jonnard, whose address is 314 East Watauga avenue, Johnson City, Tenn. Through the defective writing of somebody who shall remain unknown, Mr. Jonnard's name appeared here recently as M. A. Howard, but he has had difficulty in securing communications so addressed.

TOO MUCH MARTHA

By MRS. J. D. H. BROWNE

MRS. BLANK is a faithful and indefatigable Church worker, a leader in every movement for the betterment of the parish with which for many years she has been connected, an officer in the various societies.

Beside this definite work for the Church, she is active in civic affairs and now giving unstintingly of her time and means to Red Cross work. Physically she is strong and able, mentally well equipped—a woman of good judgment and fine character.

Often I could have envied her her many-sided capacity and energy, as we have lived on, much in the same surroundings, with the same calls to service in our day and generation. She has always been to me an object of much admiration, and until a conversation which we had, as we were recently travelling for a few hours together, I had never realized that this useful, busy life had a serious lack, one of which I had begun to be deeply conscious in my own.

"I am glad you are taking a little rest," I said as we settled down in our seats, and I noticed that she leaned back a trifle wearily.

"I am really going on business," she replied. "Of course I shall stay a few days with my daughter, but I have been appointed to make inquiries about the management of the home for crippled children at Carsbrook. That will keep me busy most of the time."

"You are a wonderful woman," I said sincerely and heartily. "I confess that I have sometimes envied you your energy and your success. There is so much that I would like to do, but my days seem overcrowded, even with what I do accomplish. I often feel of late that there has been too much Martha and too little Mary in my life."

"Too much Martha?" Mrs. Blank repeated the words after me.

"Yes," I said regretfully. "As one grows older, one begins to realize the need of that other side of life—Mary's side, the better part."

"The world would be badly off without the Marthas," said Mrs. Blank, "don't you think?"

"Oh, yes, of course. Perhaps if I were a more competent and successful Martha I might not feel just as I do. Of course the Marthas are needed, so sorely needed now, beyond all other times, but what I mean is, that I have never cultivated enough the Mary side, that I have never gone apart enough into the peace and stillness where I might have gathered strength for my work. I should have been a better Martha, I know, if there had been more Mary."

Mrs. Blank did not reply.

"After all," I went on, "that is a truism. We all know it. The trouble is, we don't apply it; at least I must say for myself that I have not done so. Too much Martha!"

"I am sure you are a regular churchgoer," said Mrs. Blank. "Every one knows that only illness or absence from the city keeps you away from the services at St. Jude's."

"That's something on the Mary side, I hope," I replied cheerfully. "But that is not what I mean. Most of us Marthas are Churchgoers, but what I am trying to say is that we—that I—need more of the Mary spirit which would make the Church more what it should be to me. I need to sit at His feet for a little while each day, to gather strength and refreshment, and then the Martha side would be lifted up, made brighter, stronger, and so much happier. I need to 'practise the Presence of God'. Even the busiest life might make room for such still moments, little wells of water to refresh us on our crowded journey."

Mrs. Blank made no reply, and we sat in silence, looking out at the landscape flying past.

It seemed but a short time since leaving our home city; the next stop would be my friend's destination.

"Good-bye," she said, holding my hand. "You are right about too much Martha. You've given me something to remember; I know you didn't mean to preach to me, but it has been really mostly Martha with me, I'll acknowledge. Still, I want you to believe that what I've tried to do has been for Him."

"Oh, I am sure, quite sure of that," I said, "and indeed I should be ashamed even to seem to preach to you."

We looked into each other's faces and seemed to have drawn closer to each other than ever before. We shared the consciousness of a great need and the faith that it could be satisfied.

WATCHMEN

[FROM A PASTORAL LETTER OF THE BISHOP OF ALBANY]

WE WHO are called to the sacred ministry are appointed to be watchmen as well as messengers and stewards. At the present time we should watch and give warning when danger threatens our people. There is danger that the only results which can justify the sacrifices entailed by this war may be lost by a premature and inconclusive peace. Those who have committed the great wrong against humanity must be made impotent to continue or repeat it. This is a political necessity. We must, however, utter our warning against a survival or revival of the moral and spiritual ideas which have borne fruit in the conflict of nations.

The German people have embodied an idea of prosperity by which progress has been measured in terms of wealth and power. Pride and cupidity have led to cruelty and wanton disregard of human rights until our capacity for horrified indignation has been well-nigh exhausted.

In our accusation of the arch criminal let us not forget that many of us have joined in the general admiration of that nation's material advancement and have been profoundly influenced by its philosophy of life. We have sought material prosperity at the expense of spiritual progress.

In our demand for the military defeat and the political downfall of the world's enemy we must be equally insistent upon the expulsion of the pride of life and lust for power which have led to his downfall. We must substitute humility for pride, moderation for luxury, simplicity for extravagance, the love of humanity for the love of self. We must translate the articles of our faith into terms of a generous civilization if we would banish a heartless paganism from the earth.

Church Kalendar



Nov. 1—Friday. All Saints.
 " 3—Twenty-third Sunday after Trinity.
 " 10—Twenty-fourth Sunday after Trinity.
 " 17—Twenty-fifth Sunday after Trinity.
 " 24—Sunday next before Advent.
 " 28—Thursday. Thanksgiving Day.
 " 30—Saturday. St. Andrew.

KALENDAR OF COMING EVENTS

Nov. 14—Special Council Western New York, St. Paul's Church, Rochester.

Personal Mention

THE REV. RANSOM M. CHURCH has accepted a call to St. Mary's Church, Newton Lower Falls, Mass., and began his ministry there on November 1st.

THE REV. C. CANTERBURY CORBIN has accepted a call to the rectorship of St. Augustine's parish, Asbury Park, N. J., and should hereafter be addressed at 114 Sylvan avenue.

THE REV. ALFRED K. GLOVER, for thirteen years vicar of St. James' Church, San Diego, Cal., has resigned and retired from the active ministry. His address is Cedar-Pine Lodge, Grossmont, San Diego county, Cal.

THE REV. LESTER LEAKE RILEY goes to the Chaplains' Training School on November 15th, leaving his parish, Christ Church, Springfield, Ill., in charge of the Rev. Phil. Porter.

THE REV. CHARLES L. STREET becomes a member of the staff of the Cathedral of SS. Peter and Paul, Chicago, with address at 117 North Peoria street.

THE REV. WM. N. WYCKOFF, rector of Grace Church, Holland, Mich., has recovered from an operation for appendicitis. He was taken from Butterworth Hospital, Grand Rapids, to Holland, twenty-five miles, by the Rev. G. P. T. Sargent in his automobile, on the third Sunday of the influenza quarantine.

In War Service

THE REV. MAXWELL GANTER, former rector of St. Ignatius' Church, New York, having completed his course of training at Camp Zachary Taylor, has received his commission as first lieutenant and gone overseas as chaplain in the United States army.

THE REV. STEPHEN GARDNER, rector of St. John's Church, Irving Park, Chicago, Ill., is with the Y. M. C. A. in France.

THE REV. CYRIL HARRIS, commissioned first lieutenant and chaplain on August 23rd, is chaplain of the motor medical units at Camp Greenleaf, Ga. These are newly organized companies stationed at this place for equipment and training before going overseas.

THE REV. ELLISTON J. PEROT, rector of St. John's Church, Salem, N. J., is on six months' leave while he assumes charge of the community church at Camp Sherman, Ohio.

ORDINATION

PRIEST

ARKANSAS.—On All Saints' Day in Christ Church, Little Rock, the Rev. SAMUEL ELI WELLS was advanced to the priesthood. The Rev. A. E. Lyman-Wheaton read morning prayer; Bishop Saphoré preached the sermon. The candidate was presented by the Rev. Charles F. Collins, and the Litany was read by the Very Rev. Rufus B. Templeton. At the Holy Communion Bishop Winchester was assisted by Bishop Saphoré. The Rev. Walter E. Bentley joined in the laying on of hands.

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.

DIED

APEL.—At her late home in Brooklyn, N. Y., of bronchial pneumonia, on October 25th, KATHARINE GARDNER, wife of Gustave Frederick APEL, and mother of Mrs. Lewis C. Morrison, wife of the rector of St. Mark's Church. Funeral services were conducted by the Rev. W. DeForest Johnson on the following Sunday, and interment was at Evergreens. Mrs. Apel has three sons serving in the United States army overseas and one at Newport News.

BORDEN-SMITH.—At Trappe, Maryland, on Saturday morning, October 19th, MORRIS FORCE BORDEN-SMITH, husband of Edith Powell and eldest son of the Rev. Samuel and Annie E. Borden-Smith.

"In His unerring sight, who measures life by love."

HILL.—Killed in aeroplane accident, Salisbury, England, April 29th, ROBERT BRINTON HILL, lieutenant 104th Squadron, Royal Air Force, in his twenty-sixth year; also,

Killed in service, in France, August 29th, MAURICE McKNIGHT HILL, lieutenant, United States Air Service, in his twenty-fifth year.

Sons of G. Everett Hill and Martha Barrett Hill.

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

KILLIAN.—In the Base Hospital at Camp Sherman, Chillicothe, Ohio, Lieutenant Lewis M. KILLIAN, son-in-law of the Rev. H. W. Robinson, rector of St. Andrew's Church, Darien, Ga. Interment at his home, Barnesville, Ga. Lieut. Killian is survived by his mother, his wife, and two brothers, who also hold commissions in the army.

PARKMAN.—Entered into the rest of Paradise on Sunday evening, October 6th, at his home in Washington, D. C., CHARLES BRECK PARKMAN, age 77 years. Mr. Parkman was a communicant of St. Mark's Church, Washington, from its organization in 1869 (and for many years a vestryman) until the beginning of the Church of the Good Shepherd in the same parish, with which he was actively identified as lay reader, and otherwise, during the past twenty-five years. He is survived by his wife, Charlotte N. (Spalding) Parkman, and four children, S. S. Parkman of New York, Charles H. and Mary E. Parkman of Washington, and the Rev. Henry C. Parkman, of Baltimore. The burial service was read at his home, October 9th, by his son, the Rev. Henry C. Parkman, rector of the Church of the Transfiguration, Baltimore, assisted by the Rev. C. S. Abbott, of the Church of the Good Shepherd, Washington. Because of the epidemic, the body rested in Congressional Cemetery chapel until October 11th, when the service at the grave was taken by his son and grandson, the Rev. Edgar M. Parkman, of Aurora, diocese of East Carolina.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED, AT ONCE, ST. PAUL'S Church, Akron, Ohio. Address the Rector.

A NUMBER OF VACANCIES HAVE BEEN registered with the Church Personnel Bureau. Clergy who are interested invited to write. All correspondence confidential. Bureau is endorsed by many bishops. No charge made for our services. State your wants; we can help you. Address CHURCH PERSONNEL BUREAU, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISHES DESIRING CLERGY are invited to communicate with the Church Personnel Bureau. Have registered a number of available clergy. Bureau is endorsed by many bishops. No charge made for our services. State your wants; we can help you. Address CHURCH PERSONNEL BUREAU, care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED BY A YOUNG ambitious rector in a growing community. Would consider a curacy. East preferred. Address WANKOR, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL CLERGYMAN WILL SUPPLY or accept parish. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

AT ST. PETER'S CHURCH, St. Petersburg, Fla., organist and choirmaster who, desiring to come south for winter, can accept very small salary. Address RECTOR.

RESIDENT TEACHER OF ENGLISH AND Latin wanted for a girl's school near New York City. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

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.

EDUCATIONAL.—HARMONY TAUGHT BY correspondence. Specimen lessons free. W. A. MONTGOMERY, Mus. Bac., F. R. G. O., 834 Fifteenth avenue West, Calgary, Canada.

NEW ENGLAND CHURCHWOMAN DESIRES a position as matron, housekeeper, or companion; references exchanged. Address W. E., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST—CHOIRMASTER DESIRES change. Expert trainer. Good church and salary essential. Address COMMUNICANT, 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 MACRILLIE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury.

AUSTIN ORGANS.—WAR OUTPUT RESTRICTED, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candelsticks, 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.

I WOULD LIKE TO INTEREST Christians in mission work in tenement house district. ALBERT SANFORD, 313 West 141st street, New York.

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, 900 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.

BOARDING—SOUTHERN ALABAMA

COUNTRY, DELIGHTFUL CLIMATE, private family; ideal place to spend the winter; hunting season opens November 1st. Address EDGECLAND ACRES, Loxley, Ala.

MAGAZINES

McCALL'S, \$1; *Star Needlework Journal*, 25c; both, for a year \$1.10. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

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.

RETREATS

NEW HAVEN, CONN.—The annual day of devotion at Christ Church, New Haven, Conn., will be held, as usual, on St. Hilda's Day,

November 17th. The conductor is Fr. F. C. Powell, Superior S. S. J. E. For time-tables or other details apply to THE DEACONESS IN CHARGE, St. Hilda's House, New Haven, Conn.

MEMORIALS

CHARLES EMMETT BUCK

Minute adopted at a meeting of the vestry of Rock Creek parish in the diocese of Washington on October 15, 1918:

It having pleased Almighty God to take the soul of our beloved rector, the Rev. CHARLES EMMETT BUCK, who entered into life eternal October 2, 1918, we desire to place on record a tribute to his Christ-like character and to his untiring devotion to the parish during his rectorate of more than twenty years.

Born July 25, 1855, ordered deacon December 23, 1877, and ordained priest June 2, 1880, he became rector of this parish April 15, 1898. During his pastoral care the parish has continually prospered, and has increased spiritually, in numbers, in influence, and in all good works. Under his fostering care and intelligent oversight, it has taken a leading rank among the parishes of the diocese. He has been an earnest worker in the affairs and counsels of the diocese, and an efficient helper and unwavering supporter of its bishops. While beloved by all who knew him, he was most loved by those who knew him best, and by those with whom he has labored. A spotless life, and an unswerving faith, gave authority to his ministry.

Although earnestly mourning his loss, we give thanks to God for our privilege to have had the inspiration and care of our loved rector and for the assurance which we have through our Lord Jesus Christ that he is blessed from henceforth evermore.

ARTHUR S. BROWNE, *Register*.

CHARLES ANDREWS

The rector, wardens, and vestrymen of St. Paul's Church are called upon for the sad duty of recording upon the minutes of the parish the death of CHARLES ANDREWS, senior warden of the parish.

He was elected to the vestry in 1862 and became junior warden in 1876. He was chancellor of the diocese from 1905 to 1918, and deputy to the General Convention from 1898 to 1916.

He was acclaimed and acknowledged the first citizen of Syracuse, and also filled with honor the Chief Justice's seat in the state of New York, yet with all the honor placed at his feet by his fellowmen it was as a great Churchman he is especially remembered.

Unbroken and devoted service through such a period can not fail to build into the structure of the Church a man's best gifts of mind and heart.

How richly the parish of St. Paul's and the whole Church have benefited by the life of Charles Andrews can only be told when it is remembered that through all these years he gave loyalty to the Church the best he had. The same generosity that placed his name among the foremost when gifts of money were needed gave to the Church, also, greater gifts than money, the example of the foremost citizen of the city; the trained mind of the eminent jurist, the abounding sympathy of a strong and kindly heart, the keen, practical judgment of an honest man difficult to deceive; and above all, the stalwart soul of one who was guided in every act by his own high conception of what Christ would have him do.

The vestry of St. Paul's rejoices in the splendid gift which this great life made to the cause of Christianity.

Resolved, That a copy of this resolution of the vestry be sent to the family of our late senior warden, and also spread upon the minutes of the vestry, and also sent to the Church papers.

Syracuse, New York, October 30, 1918.

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.

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Little, Brown & Co. Boston, Mass.

Happy Jack. By Thornton W. Burgess. Author of *Old Mother West Wind*, *The Bad Time Story Books*, etc. Illustrated in color by Harrison Cady. \$1.25 net.

Fleming H. Revell Co. New York.

The Blot on the Kaiser's 'Scutcheon. By Newell Dwight Hillis. \$1.00 net.

Jerusalem Past and Present. By Gains Glenn Atkins. \$1.00 net.

For the Children's Hour. By Stuart Nye Hutchinson. \$1.00 net.

Christian Century Press. 70 E. 40th St., Chicago, Ill.

The Protestant. A Scrap-Book for Insurgents. By Burris A. Jenkins, Author of *The Man in the Street and Religion*, *Facing the Hindenburg Line*, etc. \$1.35 net.

Macmillan Co. New York.

The Twentieth Century Crusade. By Lyman Abbott. 60 cts. net.

Patriotism and Religion. By Shailer Matthews, D.D., LL.D., Dean of the Divinity School of the University of Chicago. \$1.25 net.

MUSIC

Boston Music Co. Boston, Mass.

Ten Psalms for War-time. Adapted to Choral chanting in Church or in Assembly. Words by Carl Engel After the French of Maurice Maningue. Music by Raphael Lemeunier. 20 cts net.

WITH THE WAR COMMISSION

As to Chaplains' Service — Motor-car Fund — Drive for Funds for Another Year — Letter from a Chaplain

ORDERS have lately issued from the war department and navy department relative to civilian chaplains. In the case of the army, it now seems possible for certain civilian chaplains to be appointed as assistants of commissioned chaplains, and to be retained in the camps in this capacity, although interpretation of both orders will undoubtedly depend in great measure upon the local commandant and the local senior chaplain. The war department order takes precedence of the order of July 24th by which the privileges of civilian chaplains were withdrawn. Its substance appeared in THE LIVING CHURCH last week.

At a recent meeting of the executive committee a message from Bishop Perry was read in which Chaplain Brent and he asked the War Commission to underwrite \$50,000

The campaign for funds to finance the commission for another year will take place about February 1st. Within a very few weeks the clergy and the people of the Church at large will receive ample information in regard to what the War Commission has been doing and its future needs. Needless to say, whether peace is declared in the near future or not, the work among enlisted men will continue for a long time to come, and will be of the greatest moral and religious importance. With a deep consciousness of even larger opportunity to serve the country, the War Commission will appeal again to the Church for funds.

LETTER FROM BISHOP LAWRENCE

Bishop Lawrence, chairman of the War Commission of the Church, has addressed the following letter to the clergy and episcopate:

"October 31, 1918.

"My Dear Brother:

"May I call your attention to a very important matter? The united campaign

strengthening the forces of the parishes near the great camps, and in many other lines of work we are doing service which has won the grateful recognition of commandants, officers, and men. Last February the War Commission asked the Church for \$500,000, and the Church gave \$600,000. A detailed report of its expenditure will be given to the Church in January.

"The increase of the army and navy, the development of many new forms of work, such as the creation of great munition centers and the mercantile marine, will demand one million dollars next year. About the first of February the great contribution for the one million dollars will be taken.

"May I ask you to state these facts to your people in your own way on Sunday morning, November 3rd, or on the 10th at the latest? Or, if you prefer, you may read this letter to them.

"The people have gladly supported the war work of their own Church this year—we want to give them every chance to do so next year.

"I remain,

"Yours faithfully,

"WILLIAM LAWRENCE,

"Chairman."

ORDER FROM THE NAVY DEPARTMENT

On the subject of activities of ministers of the Gospel other than members of the chaplain corps of the navy in connection with navy yards and training stations, the following order has been issued from the bureau of navigation of the navy department:

"1. The bureau desires that all civilian clergymen who may be permitted to minister to the enlisted men of the service at various navy yards and stations be under the supervision of the regularly commissioned officer of the chaplain corps on duty at the yard or station in question. This supervision will, of course, be under the direction of the commandant or commanding officer, as the case may be.

"2. None such civilians are 'chaplains', and they are not authorized to employ the term. They are merely outside workers admitted to a naval station to assist in carrying on the greatly increased religious and social work incident to the rapid expansion of the personnel of the navy."

FROM A RED CROSS CHAPLAIN

"American Red Cross,

"October 15, 1918.

"This hospital is situated in Southern France, in an old Carthusian monastery, part of which dates back to the twelfth century. The French government had taken over and enlarged the plant when the religious orders left France. There is a group of about twenty buildings, grouped about cloistered courts. We are far from any city, and even two kilometers from the nearest village, on the banks of a lovely river. There are about 2,500 patients here, sick or wounded soldiers. I am the only Protestant chaplain. The (Roman) Catholics have had four army chaplains here as patients, at different times, and they have looked after the (Roman) Catholic boys.

"When I first came here I took over the Red Cross work as well, so that the hospital representative might have a much-needed vacation. That meant running entertainments, moving pictures, etc., distributing cigarettes, candy, writing paper, soap, toothpaste, etc., to the boys. They come here without a thing, in pajamas and bathrobe issued by the last hospital they attended. Their wants increase as they get back their strength, and the Red Cross is kept busy.

"My own work you can easily picture. I have talked and prayed with the dying, and



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EQUIPMENT FURNISHED BY THE WAR COMMISSION OF THE CHURCH

for the purchase of motor cars overseas, to be used by chaplains. They suggested that the full financial responsibility should be at once undertaken by the War Commission, with the hope that the General War-Time Commission of the Churches would apportion to each of the larger communions its share of this total amount, inasmuch as the money would be used to supply chaplains without interdenominational distinction. The executive committee immediately informed the General War-Time Commission that it was ready to underwrite \$50,000 for this purchase. The General Commission accepted with deep gratitude, and in consequence Bishop Perry was cabled that the War Commission of the Episcopal Church was willing to underwrite \$50,000.

A committee has been appointed by the General War-Time Commission of the Churches to apportion the proper share of this expense to each one of the larger communions. It is needless to say that the War Commission of the Church was glad to be able to make this immediate response, and also to assist the work of the chaplains without denominational distinction.

for the welfare of the soldiers and sailors begins November 11th. It includes, as you know, among its seven objects, the Y. M. C. A., the National Catholic War Council, and the Jewish Welfare Board. We should urge our people as Christian citizens and patriots to give this campaign hearty and generous support, and such support should be unequivocal and strong.

"At the same time it is due to the people of our Church to be made aware of the fact that their own Church is doing a large and strong work for the spiritual as well as the physical and social welfare of the soldiers and sailors. This work is supplementary to that of the Y. M. C. A. and other organizations and can not be done by them.

"For instance, during the past year we have, with the approval of the commandants, put into the camps seventy picked clergymen, who have done most helpful work for our men. We equip our chaplains when they are commissioned, and we supply them continually with the means to do their best work; through the Brotherhood of St. Andrew we are in friendly touch with tens of thousands of the men and boys; we are

buried the dead in a lovely little communal cemetery, of which the United States has taken half. Then I have written to father, mother, or wife. I have service at 10:30 Sunday mornings. It is a dramatic scene at Communion to see that group, nurses in their white dresses, officers in uniform, and the wounded, bandaged, on crutches, in bathrobes, and various other forms of undress, a group drawn from many denominations back home.

"The boys over here are the same old crowd, just as good and just as bad as ever, but if a boy was brought up to go to church at home, he gets a craving for it over here. It gives a touch of home as well as religion."

"As far as religious work is concerned, there is no place where a chaplain is more needed than in a base hospital, but I often long for transfer up front to get a glimpse of the fight."

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street
New York, November 4, 1918 }

THE NEW YORK INFIRMARY

IN these extraordinary times there are many extraordinary appeals to the philanthropic people of New York. Bishop Burch is deeply interested in this effort to revive a much-needed charitable institution, known popularly as the New York Infirmary.

Owing to the great demands upon purses made by the war the infirmary, which is the worthy monument of Dr. Elizabeth Blackwell, America's pioneer woman physician, is short of funds and has been forced to close its woman's hospital. This part of the infirmary has 100 beds, which were usually taken in times of peace by poor women of the East Side.

The leading women doctors of the city are arranging a campaign to raise \$200,000 to reopen the hospital. They feel that its close is seriously impairing war-time strength at home, since women who are not being cared for there can not afford to go to other hospitals.

SERVICE FOR RESCUE WORKERS

Dr. Manning will be the special preacher at the Cathedral of St. John the Divine on

Sunday afternoon, November 17th, when the efforts of the various institutions and organizations for rescue work in and near New York will be explained. A service of this nature was held last November, and it is timely to keep this work before Church people now, when protective and corrective work for women is more needed than ever before. No individual cards of invitation are being sent out, but all friends of the House of Mercy; St. Michael's Home, Maroneck; St. Faith's House, Tarrytown; St. Katharine's Home, Jersey City; 17 Beekman Place, New York City, and the Church Mission of Help are specially invited to attend.

AT CAMP UPTON

The Rev. Dr. Manning entertained The Club at Camp Upton on Thursday, October 24th. Four bishops and twenty-five clergy of the metropolitan district were present during the day. Bishop Burch officiated at a confirmation service in camp.

SAILORS' DAY SERVICE

Bishop McCormick will be the preacher and Dr. Manning will make the address of welcome at the Sailors' Day service held in Trinity Church on Sunday, November 10th, at 8 P. M.

ENGLISH SPEAKER IN BOSTON INTERPRETS WORLD EVENTS

With a Forecast — Death of John Parkinson — Extravagant Cost of Funerals — "Rector's Associates"

The Living Church News Bureau }
Boston, November 4, 1918 }

THE Rev. Dr. Edward W. Walker, librarian of Oxford University and member of the British Educational Mission to the United States, preaching last Sunday at Trinity Church, predicted that the next great world conflict would be between capital and labor.

He reviewed labor conditions in England prior to the war and remarked on the great changes in that country and in others since. Everything indicated that the period of readjustment would be beset with difficulties. The problem would be solved only if the masses realized that there was a high moral law which directed the affairs of life. He said that attempting to settle questions between labor and capital only on material grounds would not meet with permanent success.

DEATH OF JOHN PARKINSON

In the death of Mr. John Parkinson, which occurred last Thursday at his country home in Bourne, Trinity Church, Boston, lost a loyal and devoted parishioner. For

many years Mr. Parkinson served on the vestry of the parish, where his sound judgment and sympathetic interest made him valued. An invalid for the last five years his quiet courage and gentle patience impressed all. A Union soldier at the age of 19, he served in the 44th Massachusetts Regiment, of which Charles R. Codman was colonel. His only son is now serving his country, at present on the U. S. S. *Chester*.

In the business world Mr. Parkinson's name was a synonym for the highest integrity.

THE COST OF FUNERALS

Is there not something that the Church can do to put an end to the open shame and sham in the cost of funerals? This question has confronted many a parish priest in the diocese of Massachusetts in the midst of the recent epidemic. The cost is a sham, because much of the flurry and equipage of undertakers is unnecessary. Far too many modern funerals come perilously near—and some go a way over the top—the picture of the paid mourners which our Lord of all Good Life mercilessly condemned. The cost is a shame as well as a sham, because the actual service and materials cost around \$50 while the average undertaker charges from \$200 to \$500. I do not know what some are charging under the overworked cry of the increased cost of living! I am not clear that all parishes should do as the

Church of the Advent has done, establish a parish burial guild. And yet what a merciful service such a guild would have rendered recently, saving to many a poor widow the last dollar from her dead.

Would not at least some concerted protest of the Church avail?

There is no use for you, my gentle reader, to make the flippant remark that this is none of your funeral, for I shall answer you just as flippantly, "Well—it may be!"

In his calendar last Sunday Dr. van Allen made the following announcement relative to the parish burial guild of the Church of the Advent:

"The recent terrible visitation of influenza has brought home, as never before, to many the need of making arrangements in advance for a place of burial, and for all due funeral rites. Our parish burial guild was able to be of great service to its members of late; and I strongly advise you to consider its benefits. A fully paid membership, available for any member of the family entitled to Christian burial, costs \$50; payments may be made monthly if desired."

"RECTOR'S ASSOCIATES"

"The Rector's Associates" is the name which the Rev. Charles W. Findlay, rector of St. Mark's Church, Fall River, has given to ten of his parishioners who are helping him in his clerical work. Mr. Findlay's freshness and originality of method while leader of the Harvard Glee Club are proving just as helpful in the Church as in the University. In announcing "The Rector's Associates" to his people, Mr. Findlay writes as follows:

"This is not an organization. It is simply a group of willing friends who have come to the assistance of the rector in relieving him of all his clerical work. Some typewrite his letters, and others mail the *Herald*, etc. The names of these willing workers can be found on the first page. If you would like to write or typewrite for the parish, just offer your services and you will be an associate."

NOTES

The Rev. Francis L. Beal, rector of St. Paul's Church, Peabody, writes me:

"Lindsay, my third son (the baby), has been accepted by Washington for the Officers' Training School. Goes to Camp Lee, Va. This makes all three of my sons in the service."

I wonder if any other clergyman in the Church has this many boys in the service?

Between June and October fifteen services of the Holy Communion were held on Thursday mornings at the residence of Mrs. O. H. Eustis of Nahant. The Rev. Edward Tillotson, the Rev. W. I. Morse, and the Rev. R. LeB. Lynch were the officiating clergymen. Those who attended expressed appreciation and sense of the value of the privilege and contributed a total of \$135.38 to missions.

RALPH M. HARPER.

DR. TEUSLER'S EFFICIENT SERVICE IN SIBERIA

The *Bulletin* of the insular and foreign division of the American Red Cross for October prints in full the first report received from Dr. Teusler, who is in charge of relief work at Vladivostok. Commenting, the *Bulletin* says: "How efficient that work has been will be appreciated when it is stated that Dr. Teusler has been asked by the Czecho-Slovak general staff to provide medical service for the entire Siberian army," and it quotes Secretary Daniels as saying: "The quickest and most efficient long distance relief job I ever saw handled."

PHILADELPHIA HEARS BISHOP GORE ON RECONSTRUCTION

A Chance for Germany — For Women — And for Labor — Women's Auxiliary and the "Bishop's Day" — Missionary Matters

The Living Church News Bureau
Philadelphia, November 4, 1918

THE hours that the Bishop of Oxford spent in Philadelphia were fully occupied. Arriving late Wednesday afternoon, and planning to leave Friday morning, he had Thursday only in which to give his message to the people of the city.

The Bishop, in an interview in the vestry of Holy Trinity Church, declared himself opposed to the spirit of vindictiveness, reprisal, and revenge in dealing with Germany after the war. Following the interview, Bishop Gore officiated at a service of intercession in Holy Trinity Church. The nave was crowded with women war-workers for whom the service was held, and the galleries were thrown open to the public. The flags of the allied nations, and the playing of the national anthems of the five major allies, gave an international aspect to the service.

The Bishop brought a greeting from the women war-workers of Great Britain to those of America. Referring to the women of his own nation, he said the war was bringing about great changes for the womanhood of the British Isles. "It has been said our rich women were abandoned to pleasure and dissipation. It was said that they were totally without public spirit. The war proved that both these statements were calumnies. We were astonished at the readiness of our women, even of women of the leisure class, to take up all kinds of work. It was often rough service, in the hospitals, in all manner of places. The spirit of service, the spirit of hard work, and the spirit of fellowship thus displayed will abide with us as a permanent blessing."

In an address at the Church House, Thursday evening, to the members of the Church Club and the clergy, he directed the thoughts of clergy and laity to the period beyond the war.

"In England," he said, "they are anticipating the period after the war as a time of great difficulty. One thing that is sure to come is a revolution in the industrial life of the people. There appears to be a very common agreement that our soldiers will be resolutely determined that they are going to have a better England, that they have done their bit, and they will demand better working conditions for the laboring people. The mass of soldiers are in thorough sympathy with the aspiration of the labor party, which demands that men should not be treated by employers merely as hands, but as partners in the industrial world."

The Church of the future, the Bishop thought, would be influenced greatly by industrial reconstruction, and its temper would be represented in a gospel of service. But this in itself would be a source of danger to the life of the Church unless it was the natural expression of a life dedicated to divine service. Men must think through once again the problems of Christianity to definite, constructive, life-giving conclusions. "The theology of the first few centuries," the Bishop declared, "produced the fruits of social service and brought about the

spread of Christianity in the Roman empire." The Church should try to avoid the weakness of the Protestant world, which was due, he thought, to its attempt to take refuge in all forms of social service instead of starting in a renewed belief in God as He is found in Jesus Christ. "The Anglican world," the Bishop said, "has now one of the greatest opportunities in its history. But it must stand firmly for a liberal catholicism, holding fast to the ancient creeds, the Bible as containing the word of God through various stages of revelation, the principle of catholic continuity, and the administration of the Sacraments as bonds of God and of social activity."

THE "BISHOP'S DAY"

The annual service and conference for the Germantown and Chestnut Hill branches of the Woman's Auxiliary has come to be known in these sections of the city as the "Bishop's Day." It was held this year in Calvary Church, Germantown, on October 29th, and about 250 women were present. The usual order was followed, beginning with the Holy Communion and an address by Bishop Rhinelander, followed by intercessions and a conference. The Bishop's address dwelt on the growth of love through knowledge, emphasizing individual responsibility for right thinking, above all, right thinking about God. This knowledge when applied to life he said would take the form of obedience and result in righteousness, or the fulfilling of all obligations to friends, family, community, and country. At the conference in the afternoon, the Bishop referred to the Advent Call as a preparation for the every-member canvass next March.

AN EMERGENCY CALL

An appeal will be sent out from the Bishop's office in the next day or two to the clergy and laity calling on the churches to complete their apportionment for diocesan missions. Support is given to twenty-three mission churches in the city and twenty-four in the rural districts, and includes work among the French, Italians, Poles, and Jews, as well as for the colored people, the deaf and dumb, etc. The diocesan convention voted for these purposes \$40,800, of which thus far about \$20,000 has been received from the parishes. In addition to the \$20,000 required for the apportionment of this year, there is also a deficit of \$3,500 from last year, and the whole amount should be made up before December 1st. In his letter the Bishop points out that foreign missions and domestic missions within the nation's boundaries have always been urged under the injunction to go into all the world and preach the Gospel, but modern conditions have brought hundreds from all the world right into the city, to be ministered to without the expense of our going to them in distant lands.

Checks sent to Mr. E. H. Bonsall, Land Title Building, or to the Church House, for this purpose should be accompanied by the name of the parish of the communicant.

ARMY COMMANDEERS INASMUCH MISSION

The war department has notified the board of directors of the Inasmuch Mission that the building will be taken over as a barracks for the Jefferson College unit of the Students' Army Training Corps. There are four hundred students at Jefferson College to be accommodated, and it is expected cots will be placed in the chapel of the mission

for those who cannot find room in the dormitories.

George Long, who has been in charge of the mission, is ill of influenza, but unless his condition becomes serious it will not interfere with the taking over of the building next week.

The children in the influenza emergency hospital at the mission were sent to their homes if well enough, or else transferred to St. Simeon's emergency hospital.

ORDER FOR MEMORIAL SERVICE

A suggested form for a memorial service has been licensed in the diocese for soldiers and sailors who have died in the service of their country. The service follows the general outlines of morning and evening prayer, but the confession and declaration of absolution are omitted, only one lesson is provided, and a suitable anthem suggested for use instead of the *Te Deum* or the *Magnificat*. The most striking thing about the whole service is the number and variety of the prayers for the departed, a recognition of the feeling, which war has made widespread among Christians of every name, that the dead have not passed beyond the realm of prayer.

A place is provided in the service for a celebration of the Holy Communion if it should be desired.

PURCHASE OF RECTORY

A house has been purchased for a rectory for Trinity Mission, Collingdale, at a cost of a little over \$6,000. The house is within a few blocks of the church and will make a desirable rectory. It supplies a long-felt need, but action was taken at this time because the priest in charge was compelled to move, and no suitable house could be rented.

WAR USES FOR PARISH HOUSES

The Young Women's Christian Association has taken possession of the parish house of St. Stephen's Church, Bridesburg, and will use it as a recreation center for the women war workers of the Frankford Arsenal. A canteen for the workers will be opened immediately.

The parish house of the Church of the Holy Comforter, South Philadelphia, has been accepted by the home service department of the southeastern Pennsylvania chapter of the Red Cross, and it will be the headquarters for all Red Cross work in the southern end of the city.

CLERICAL SHIPBUILDERS

It is reported that ten ministers of religion are employed in the various departments of the Merchant Shipbuilding Corporation at Bristol. Included in this number are two of our own clergy, the Rev. S. M. Holden, Bristol, and the Rev. William S. McClelland of Bustleton, Pa.

A CORRECTION: THE LIBERTY LOAN

Last week this letter was made to state that Philadelphia Churchmen had contributed \$10,000,000 through other agencies, in addition to the special Church subscription. A cipher was omitted. The estimated amount was \$100,000,000. A small group of wealthy Churchmen in the city gave more than the \$10,000,000 mentioned.

CHARLES A. RANTZ.

CHURCH CONGRESS POSTPONED

THE CHURCH CONGRESS, which was to have held its 1919 meeting in San Antonio, Texas, has been postponed to a later date in the same city. The officers of the congress felt that unsettled conditions made a general session impracticable.

ELECTION APPEAL OF CHICAGO SOCIAL SERVICE COMMISSION

Emphasizes Moral Issues — The Cathedral Shelter—Notes

The Living Church News Bureau }
Chicago, November 4, 1918 }

THE air is full of politics at present, but so full is it always of the talk and spirit of war that the danger is lest world interests becloud or absorb the national and local interests, and cause us to forget or neglect our duty to home politics. The Social Service Commission of the diocese, like such non-partisan societies as the Municipal Voters' League, is urging citizens and Church people, through a letter addressed to the clergy for public reading, to support good measures, particularly the constitutional convention and the good roads bond issues. It says:

"Your Commission, in the belief that social service in its broadest term connotes an awakening of the social conscience with its accompanying correlation of the duties of a citizen of this world with those of a citizen of the Kingdom of God, requests that you will bring before your people the imperative duty of recording their vote at the election on November 5th, when so many issues affecting their moral and civic welfare are at stake.

"With politics, so far as they have to do with the strife of parties and the rivalry of candidates, the Church has no concern. But with politics, the moral aspect of the life of the State, she must deal frankly and fearlessly. When she evades or neglects this office of public prophecy, and stands silent in the presence of corruption, and indifferent to the progress of reform, her own bells will toll the death knell of her influence.

"Two non-controversial measures of great public importance will be presented to the voters.

"I—The constitutional convention.

"II—The good roads bond issue.

"Each of these measures must receive for approval a majority of all votes cast at the election. For this reason it is imperative that every citizen should vote upon them. Our present constitution is out of date and utterly inadequate to meet the present day needs of the community, while the wretched condition of the clay roads throughout the state makes for expensive transportation and therefore increased cost of living. We need a state-wide system of hard roads. Bad roads affect a community as dirty alleys affect a city. They are a moral and economic waste.

"Another question to be decided at this election is the ratification of the resolution passed in December, 1917, by the United States Congress, providing for national prohibition. In order that this resolution shall become effective it must be ratified by the legislature of thirty-six states; already fourteen states have ratified and if Illinois is to be one of the thirty-six a majority in both the senate and the house in the legislature to meet in January, 1919, must vote for ratification.

"To win Illinois for ratification dry voters must go to the polls on November 5th, and vote for legislative candidates irrespective of political party who are pledged to the cause of national prohibition. We make no recommendation of individuals, but would suggest that the candidates who are

endorsed by the Anti-Saloon league be supported.

"The use of alcohol makes for inefficiency, and the saloon has long been a most deleterious influence in our national life politically and otherwise; and no one who knows anything of it as an institution would have the hardihood to attempt to justify its existence on Christian grounds."

THE CATHEDRAL SHELTER

Do Christian people in giving willingly and generously to the Red Cross and kindred agencies think to give to the many organizations of the Church which need their charity more than ever? The Cathedral Shelter, on West Randolph street, the Church's rescue mission, is one of these, and through its superintendent, the Rev. Charles L. Monroe, makes this touching plea:

"The Cathedral Shelter needs men's clothing of all kinds—particularly suits and overcoats. It was most distressing last winter for the Shelter to have to turn away many needy and deserving men.

"Some of our people have perhaps thought that due to the unprecedented demand for labor, and the resultant prosperity, there is little need for certain kinds of charity and particularly along the line of our endeavor. There will be, no doubt, less need than in previous years, but there will be nevertheless a real need which cannot be met unless more people send us their cast-off clothing. My personal experience, and inquiry among different charity organizations, shows that for some reason, no matter how prosperous times are, there is always a percentage of the poor and unfortunate of mankind with us. The reasons for this, though not understood by the average layman, are well understood by students of social problems.

"Our work at present is principally among three classes: (1) Working men who are temporarily in trouble and destitute of the immediate necessities of life. (2) Men who are unable to do steady work because of sickness or old age. (3) Men who just drop in to our services to listen and who need no material help. The field is a great one and the Shelter is the Church's only representative to preach the Gospel and give material assistance as individual cases warrant."

DAUGHTERS OF THE KING

The sixty-second local assembly of the Daughters of the King which was to have been held at All Saints' Church, Ravenswood, on Wednesday, October 30th, has, under the advice of the health authorities, been postponed until January, when the same programme will be given.

Dr. Mary S. Johnstone, secretary of the order, has resigned her office, having taken up war work in or near Washington, D. C.

Two Liberty bonds amounting to \$100 have been bought by members of Epiphany chapter to be used to endow a pew for strangers. Each Sunday a member of the local chapter sits in the pew to welcome the strangers who come.

A HAPPY FULFILMENT

In June, 1878, standing before the pulpit in Trinity Church, the Rt. Rev. Edward Sullivan, at that time rector of the parish, expressed the wish that the Rev. Francis B. Nash "might one day stand there in his place." On June 1, 1918, that wish was granted.

The Rev. Francis B. Nash took charge of Trinity Church as locum tenens on June 1st, coming from Sarasota, Fla., and remaining until after the first Sunday in November. In the past, Chicago was familiar to him, as his youth was spent near here. For five years he was rector of Christ Church, Ottawa, in this diocese.

NOTES

At the Church of the Redeemer, Chicago, a definite movement is planned to form a Plainsong Society of women, who will learn the simple Gregorian tones for an evensong service on an occasional and possibly regular week-day afternoon, and will agree to come to an afternoon rehearsal once a week under competent direction.

Mr. Kenneth H. Beuret, for many years connected with the activities of Christ Church, Joliet, has gone to take his place in the ranks of fighting men. For several years parish treasurer, then a member of the vestry, for the past two years he has been junior warden. When the parish was in great need he volunteered his services at the organ where his labors were further appreciated.

The Round Table met at the Church Club on Monday, October 28th, the Rev. Dr. J. D. McLaughlan presiding. The address was by the Rev. Theodore B. Foster of the Western Theological Seminary, on Some Recent Books on the Atonement.

FAREWELL TO METROPOLITAN OF ATHENS

A CONGREGATION of about seven hundred people gathered in the Church of the Redeemer, Brooklyn, on Sunday afternoon, October 27th. The Most Rev. Meletios, Metropolitan of Athens, the guest of honor, was attended by Bishop Alexander of Rodostolos. The Syrian Church was represented by Archbishop Germanos of Seletrias and his chaplain, the Rev. Agapios Golam. Choral evensong was conducted by the rector of the parish, the Rev. T. J. Lacey, and the Rev. Henry C. Swentzel, D.D., president of the Standing Committee of the diocese of Long Island. The Bishop of Harrisburg made an address and presented to the Metropolitan a handsomely engrossed, illuminated, and framed letter of greeting on behalf of the Committees of the General Convention to confer with the Eastern Orthodox Church. Archbishop Meletios made a touching response in Greek, which was translated by the Very Rev. Demetrios Kallimachos, D.D., priest of St. Constantine Church, Brooklyn. The chancel was decorated with Greek and American flags. The Greek flag was carried in procession and the Greek national hymn was included in the musical programme. The Rev. Donald Millar and the Rev. George H. Hooper occupied seats in the chancel.

A copy of the letter of greeting follows:

"Most Rev. Meletios,

"Metropolitan of Athens.

"Greeting:

"You have come to us from Athens, the city of the Violet Crown, where democracy came to birth.

"The Greeks were our first teachers in those ideals for which we are battling to-day, and to which you have given clear expression in your public utterances in our midst. These ideals are incarnated in your great statesman and compatriot, Eleftherios Benizelos, whom America regards with supreme admiration.

"We honor you as representative of the Hellenic Church, the fountain-head of our Christian faith.

"Athens is indeed the school of Greece, as Pericles of old well testified. It gathers to itself the imperishable culture which has

made the whole world its debtor, for *'Graecia capta ferum victorem cepit'*.

"There is a long tradition of friendship between the Greek and Anglican communions from the days of Theodore of Tarsus, a Greek monk, who became Archbishop of Canterbury.

"There is a tradition of friendly association between our American Church and your predecessor. As early as 1872 we had correspondence with Theophilus, and in 1894 Germanos entertained a representative of the American episcopate at Athens.

"The presence of your Eminence has cemented the bonds between our Churches. You have strengthened the cause of unity, and we, your brethren, take this opportunity of expressing our greeting through you to the Greek Church, and nation. Carry back to old Hellas the salutation from us: ΖΗΤΩ Η ΕΛΛΑΣ· ΖΗΤΩ Η ΕΛΛΗΝΙΚΗ ΕΚΚΛΗΣΙΑ· ΖΗΤΩ Ο ΒΕΝΙΖΕΛΟΣ.

"(Signed)

"JAMES HENRY DARLINGTON,

"Bishop of Harrisburg,

"Chairman of Committee to Confer with Eastern Orthodox Churches.

"Given at Church of the Redeemer, Brooklyn, October 27, 1918."

REV. ARTHUR H. MARSH REPORTED KILLED

THE REV. CANON MARSH, rector of St. Mary's Church, Blair, Nebraska, received a telegram on October 30th, announcing the death of his son, the Rev. Arthur H. Marsh, regular army chaplain with the United States forces in France. Details of his death are lacking, but it is believed that he met his death while ministering to wounded soldiers. He resigned as vicar of St. Paul's Church, Omaha, last July, and went overseas early in August as a chaplain. In addition to his work at St. Paul's Church he was chaplain of the Bishop Clarkson Memorial Hospital, and the Douglas County Hospital in Omaha. He was 35 years old.

Canon Marsh left at once for Washington, where Mrs. Arthur H. Marsh has been staying with her two little children since her husband went to France.

DEATH OF REV. J. C. CARNAHAN

ON OCTOBER 26th there passed away a priest who has had a unique charge, the Rev. James Curtiss Carnahan of the Church of Our Saviour, Sherburne, Vt. The mission, which is outside the small village, about halfway between Rutland and Woodstock, over the mountain road, was founded by Mrs. Charles Clement of Rutland, with the intention of making her old family homestead a center of Church influence. The church was built, the old farmhouse made into a parsonage, and an endowment provided, with considerable farm land. Mr. Carnahan has been there from the beginning in 1897. He had been rector of St. James', Arlington, from 1893, coming to Vermont from Western New York, where he was graduated at Hobart, and been ordained by Bishop Coxe. There were many difficulties connected with the work at and round Sherburne, and little opportunity for the development of the Church. But as the one continuously resident minister in a wide district, as well as by his own transparent rectitude and kindness, Mr. Carnahan came to exercise great influence in the scattered community. In educational matters, in the Grange, and in civic affairs his advice and help were freely asked and freely given. It will be exceedingly difficult to find another to take his place. With all his

farmer's work and sympathies, Mr. Carnahan never lost literary interests. He died in his sixty-first year, after a short illness, but had been in impaired health since a fall from a wagon in the summer of 1917. The Bishop Coadjutor ministered to him in his illness and officiated at the funeral before the body was taken to Western New York, near Rochester, for burial.

ENDORISING THE OCTAVE OF PRAYER FOR UNITY

THE HOUSE OF BISHOPS of the Church of England in Canada passed, some time ago, the following minute:

"That this House recommends the bishops of the Church in the Dominion of Canada to recognize and observe with due solemnity as a period of prayer upon the subject of the Unity of Christians the days January 18th to 25th inclusive, being the days recommended by the General Commission on Faith and Order."

A sub-committee of the General Conference of the Methodist Church in Canada is reported to that conference, recommending its endorsement of the proposed octave of prayer.

ROCKEFELLER FOUNDATION AIDS MISSIONARY ENTERPRISES

THE CHINA MEDICAL BOARD of the Rockefeller Foundation has signified its willingness to make a grant of \$17,625 toward strengthening the equipment of St. James' Hospital, Anking, China, provided the Board of Missions will contribute \$5,875 for the same purpose. The board has accepted the gift on these terms, and Dr. Harry B. Taylor, head of the hospital staff, who is now in this country on furlough, has been asked to appeal for special gifts for this purpose.

At the thirty-ninth annual commencement of St. John's University, Shanghai, announcement was made of a gift of \$80,000 from the same board to improve the School of Science. A considerable part of this sum will be used to build up and equip a new laboratory for the biology, chemistry, and physics departments.

A TIE THAT BINDS FREE PEOPLES

THE AMERICAN RED CROSS is coöperating in Siberia with the Japanese Red Cross. Recently President Ishiguro of the latter made a speech to the Japanese unit leaving Tokio for Vladivostok. Giving his final instructions, he said:

"You are to belong to the American Red Cross in Siberia—and so are your supplies. You are not two—but one! There is no national distinction between Red Cross forces! You must accomplish your noble work for the sake of humanity and civilization, and you are to coöperate with the American Red Cross workers."

In writing to Mr. Davison, chairman of the war council of the American Red Cross, President Ishiguro says:

"I am very happy that our two nations have been given such a chance to become friendly, and to know one another—both working under the same Symbol of Help. This will, of course, lead to the greater tightening of the bonds of friendship that already exist between the United States and Japan—a friendship that is destined to help in a very large measure, after this war, to preserve the peace of the world, both in the West and in the East."

Truly, a wonderful Symbol of Help is the Red Cross! And who shall say that it is not Christian? The first Christian Cross

was also red—and its truth binds free peoples.

INAUGURATION OF DEAN LADD

THE INAUGURATION of the Very Rev. William Palmer Ladd as new Dean of the Berkeley Divinity School, Middletown, Conn., took place in an impressive service in the Church of the Holy Trinity, Middletown, on Monday afternoon, October 28th, Bishop Brewster presiding. The large congregation included delegates from other seminaries and institutions, local churches, and Berkeley alumni. After the opening prayers and the inaugural address, Bishop Brewster, acting for the trustees, presented the keys of the seminary to the Dean; Bishop Lines, president of the alumni, offered their greetings; Bishop Gore voiced the congratulations of the Church of England; and the service closed after hymns and a prayer and the benediction by Bishop Brewster.

Monday evening Bishop Acheson presided at a public meeting in the Church of the Holy Trinity, when Bishop Gore, the principal speaker, was followed by Mr. S. K. Ratcliffe, an English journalist and lecturer.

Bishop Gore said that the Church had stood behind the governments for the victory of the allied cause. He was profoundly convinced that victory must be attained by our arms, such a victory as must be recognized, not by the world only, but by Germany herself. He could not, however, feel wholly satisfied with the part which the Church had played. It was not enough that the Church should be content merely to repeat what the newspapers were saying. It must have its own deeper and higher message. There were especially two groups of ideas and policies in regard to which the powers of the Church ought, in his view, to be employed; first, the foundation of a new international order to insure and enforce peace; secondly, the establishment of social justice in society.

One word of grave warning the Bishop uttered to America and the Church. Militarism, which we are fighting in the war machine of Germany, is the supreme peril we must not allow our society to be conquered by. If we bring up our children in the atmosphere of war, if the mothers and wives of the nation are encouraged to dwell in its romance and glamor, how can we hope to escape the development which has brought ruin to the enemy? On all hands and in all classes there is growing the conviction that the nations can not demand of the returning soldier that he be content with the economic and social conditions which existed before the war. And the Church must face the facts and address itself to the task of meeting the challenge of the world.

Mr. Ratcliffe, supporting Bishop Gore's remarks, said that he realized that America had the people of greatest promise in the world, whose unanimity in the war was the most formidable force ever released. But this public was in need of instruction upon the great principles stated by the President, and upon the supreme question: What shall we and the allies do with the victory now so marvelously coming? Millions of men are being called upon to face death in forms more hideous than any which have ever before confronted fighting armies. It must be our part so to resolve and labor that when they come back they may see that the devotion now given to war will be continued in peace to make a better order of society.

At a Tuesday morning conference Dean Hodges spoke on the Fatherhood of God in Relation to the War. God's care is the cornerstone of religion, but war seems to

contradict the teaching. Here is war, and God says nothing. But the argument of war has never seriously undermined the faith of man in God's care. Augustine maintained that though the cities of men were broken down the City of God will stand forever. The gospels end with crucifixion, and the epistles of St. Paul with his beheading. It is hard to construct a theory of the Divine Fatherhood under conditions of success, but easy under conditions of failure. The saints accomplished it. In perplexity and pain and ignorance we are one with them, and always with the best thought of the race.

Dean Hodges was followed in a brief talk by Dr. Dearmer, who is now on the faculty of Berkeley. The simple, undogmatic religion of the Fatherhood of God and the brotherhood of man, he said, is a tremendous and difficult and inspiring dogma taught to the world by Christ, which the non-Christian world has not arrived at. The answer to the question, Why does God allow the war? is simply, He can not help it. This philosophic truth, well known to theologians, is not sufficiently realized by the public at large. St. Thomas Aquinas said that God's omnipotence is "the power of doing all things that are impossible." Two deaths out of very five in peace ought not to happen. We have been callous and cruel about oppression of the weak and poor before the war. If we learn to do better when the war is over it will not take many years to make good even the terrible casualties we are now meeting.

Mr. Radcliffe spoke again, this time on The British Labor Party Programme. He traced briefly the history of labor and trade unionism in England, and showed how immediately preceding the war the demand of labor ceased to be merely a demand for improvement of conditions and became a demand for a complete change in the social status of the worker; in fact, the abolition of what is called the "wage system". The effect produced by war conditions upon this state of mind has been the organization of a new and enormous party of labor composed specifically of brain workers as well as those who are occupied in manual work, and the adoption of the well-known programme.

On Wednesday the ceremonies continued, with various conferences and lectures. Messrs. H. C. Morrison and H. H. Spooner were conference leaders. Ralph Adams Cram and Dr. Percy Dearmer lectured.

Thursday morning there was a conference on The New Hymnal, led by Canon Douglas, and on Prayer Book Revision, led by the Rev. J. W. Suter.

RETIRING RECTOR AT GENEVA, SWITZERLAND

THE RESIGNATION of the Rev. Charles M. Belden as rector of Immanuel Church, Geneva, Switzerland, has already been chronicled in these columns. Letters tell us of a reception to Mr. and Mrs. Belden in Geneva recently before their departure for this country, when a set of carefully-prepared resolutions was presented, with a purse of \$1,000 from the American colony through United States Consul Haskell. The resolutions tell of the high standing of Mr. and Mrs. Belden in the community, and the sense of loss to their associates felt by reason of their return to this country.

Archdeacon Nies writes to bear testimony to the value of Mr. Belden's work, both in Geneva and in the jurisdiction of American churches in Europe, of which he has been secretary for many years, and a member of the Counsel of Advice. "He was always a wise and gentle counselor," writes the Arch-

deacon. "My personal regret at the loss from our field of a strong personal friend is profound. I would like to add that I have had, in the past, direct charge of Emmanuel Church, Geneva, during two periods of four months each while the rector was absent in America, and found, through personal touch with his pastoral work, that he was much loved and valued by rich and poor, great and small. I found also that Mrs. Belden is known and appreciated, by a large circle of Americans living or traveling in Europe, as a charming, versatile, and loved hostess. During the war the work of the Rev. Mr. Belden and Mrs. Belden in Geneva was, both in nature and kind, invaluable and capable of being fully appreciated only by those who have been in touch with it on the ground. Pastorally and socially they can hardly be quite replaced in this European field, for which they were so peculiarly fitted."

THE EARTHQUAKE IN PORTO RICO

ON OCTOBER 11TH, at 10:15 A. M., a very severe earthquake was felt in Porto Rico, on the western shore, including Arecibo, Aguadilla, and Mayaguez.

"I was in Falagari's hardware store," writes a correspondent at Mayaguez, the Rev. F. A. Saylor, "and heard the rumble preceding. Went out into the street, to find every one running from the stores and houses. The restaurants, business houses, and dwellings, and the Roman church on the Plaza were badly wrecked. The dust from falling brick and material was so thick we could not see more than thirty feet. The shock seemed to last about thirty seconds.

"As soon as I could see and turn about, I went to the mission, to find that the children and teachers had all escaped safely into the street. The temporary structure is in ruins, and the furniture of the chapel, including our new flag, and much of the school material is damaged. The old building is entirely unsafe. The dwelling-house, rented, is still standing, in good condition, and we are helping some of those who had no place to go.

"The new reinforced concrete buildings which were under construction are not damaged in the least. They are exceedingly well constructed. Many people were injured and killed in the tobacco factory, from which there was not sufficient exit. In the play school, one teacher and several pupils were killed as a result of poor construction. The American College building was burned, with nearly all contents, as a result of an explosion in the chemical laboratory. The sea came up into the lower part of town, making some of the houses dangerous. One bridge was wrecked.

"Our children in school were saved as by a miracle, and in the Roman school likewise. The Roman schools are in ruins. One of our members lost a boy in the play school, and one is badly injured. The people are without homes, owing to the entirely unsafe condition of the houses. They have begun to move to the open country. The sick and injured are being cared for by the Red Cross, and the town is policed by the regular police and the home guard. All light wires are down or not usable, and telephone and telegraph connection with the outside is cut off as well as train service. The cable to Santo Domingo and thence to San Juan is in order.

"No one slept Friday night and there have been shocks more or less severe every little while. Saturday at 8 A. M. a rather heavy shock came, but the motion grows less now. A movement is on foot to feed the people, but the damage can not be esti-

mated yet. It will be an enormous task to rebuild. We have not a place for services or school, and nothing in view in the immediate future. I can not be sure yet of the completion of the new structure, owing to the lack, now, of material. However, we will do what we can. There was no way of paying the workmen this week, to keep things moving so we will have a place to use soon. We owe many thanks to God for our preservation through such a severe shake."

In a later letter Mr. Saylor says that the town of Mayaguez is completely wrecked—"as much as one of those on the 'western front' could be"—and encloses some convincing photographs in proof. "Our new school building did not suffer in the least, though only two months old, but our temporary quarters, where we had our chapel and school," were not so fortunate. Vestments and furniture were all exposed to the weather and some things are gone.

DEATH OF REV. C. E. VERLEGER

THE REV. CHARLES E. VERLEGER died on October 26th, a victim of influenza followed by pneumonia. Mr. Verleger lived in Lodi, district of San Joaquin, California, where he was canonically resident, but besides Lodi had charge of Galt and Sutter Creek, in the diocese of Sacramento, where he was much beloved. The funeral was conducted in San Francisco by Bishops Sanford and Nichols on the 29th, a memorial service being held at the Sacramento Pro-Cathedral at the same hour.

DEATH OF REV. F. W. MERRILL

THE DEATH of the Rev. Frank W. Merrill, priest in charge of St. Elizabeth's Mission, Honolulu, occurred in Queen's Hospital in that city after an operation on October 11th.

Mr. Merrill became well known for missionary work in the diocese of Fond du Lac, and especially in the Oneida Indian mission. He was a native of Haverhill, Mass., born in 1857. As a young man he went in 1878 to the Hawaiian Islands as a teacher in Iolani School under Bishop Willis, when the islands comprised an independent kingdom and the work of the Church was under an English bishop. Mr. Merrill was ordained by Bishop Willis as deacon in 1880. A year later he married Miss Eleanor Barnard and, with his wife, went to Australia, where he was advanced to the priesthood in 1884 by the Bishop of Adelaide. He returned to his native land in 1887 and became rector of St. Luke's Church, Chelsea, Mass. In 1889, shortly after the consecration of Bishop Grafton, he went to the diocese of Fond du Lac and served as general missionary until 1892. He was rector of Grace Church, Sheboygan, 1892-94, of Trinity Church, Berlin, 1895-97, missionary on the Oneida Reservation 1897-1906 and rector at Menasha 1907-11. After that he returned to the land of his early work and was appointed to the charge of the mission at Kohala, Hawaii, and in 1915 was transferred to St. Elizabeth's, Honolulu, where he remained until his death.

The funeral service on Monday following his death was preceded by a requiem celebration of the Holy Communion, at which the celebrant was the Rev. James F. Kieb, who was assisted by the Rev. Leopold Kroll, both life-long friends of the departed priest and both of whom had been fellow-workers with him in the diocese of Fond du Lac. The burial service was read in the afternoon of the same day, all the clergy of the city being in attendance and acting as pall bearers. The body had reposed in state in the church edifice for a day previous and

the church was crowded for the burial service, great numbers of Chinese, Japanese, Koreans, and Hawaiians, as well as Americans and English, being among the congregation. The body was cremated and the ashes buried in St. Augustine's graveyard, Kohala.

PORTRAIT OF BISHOP GORE FOR ARMENIAN RELIEF

PLANS have been made in New York for a portrait of Bishop Gore to be painted and presented to the General Theological Seminary in honor of his present visit to this country. The artist is to be Mrs. Rieber of New York, who is now painting the portrait of the Vice-Chancellor of the University of Cambridge. At the same time it is announced that the fee for the painting, \$2,000, will be contributed in full to the Armenian and Assyrian Relief Fund. A committee consisting of the Rev. Dr. Ernest M. Stires, chairman, and the Rev. Dr. Wm. T. Manning, vice-chairman, is soliciting contributions for the purpose. Contributions thus made will not only insure the very pleasing memento of the visit of the Bishop of Oxford to this country and enrich the walls of the General Theological Seminary, but also will go directly toward the work of Armenian relief. Should there be an over-subscription to the fund it will also be devoted to the same purpose.

Any person desiring to subscribe to the fund should communicate with Woodbury G. Langdon, Treasurer, 131 East 40th St., New York.

Y. M. C. A. WEEK OF PRAYER

ACCORDING to its long-continued custom to suggest annually a special week of prayer for young men, the Y. M. C. A. has now suggested the week November 10th to 16th, inclusive. This is the week during which the nation-wide drive for contributions for the Y. M. C. A. and other institutions included in the Fosdick Commission is to be made.

DEATH OF REV. A. A. BURTON

A TELEGRAM from San Francisco dated November 3rd tells of the death on that day and in that city of the Rev. Arthur Alfred Burton, rector of the Church of the Advent, "a martyr to duty during epidemic". The whole tragedy, and yet glorious victory, is told in those few words. A letter received shortly before told of Mr. Burton's illness from influenza, but at that time it was deemed not serious. He had been rector of the Advent only since last spring.

The Rev. Arthur Alfred Burton was born in England, March 15, 1884. He was graduated at Nashotah in 1914 and was deemed one of the most promising of the young men graduated in recent years. A year earlier he had been ordained deacon by Bishop Weller, and was advanced to the priesthood immediately after his graduation in 1914. During his diaconate he had ministered at Stoughton, Wis., and at St. Edmund's, Milwaukee. On his ordination to the priesthood he became vicar of St. Michael's Church, North Fond du Lac, and shortly afterward registrar of the diocese and secretary of the Fond du Lac Children's Home. In 1916 he became vicar of St. Alban's, Marshfield, Wis., continuing in that post until early in 1918, when he accepted the rectorship of the Church of the Advent, San Francisco.

ALASKAN MISSIONARIES DROWN

THE SAD news is received that among the passengers of the steamer *Princess Sophia* of the Canadian Pacific line which sank last

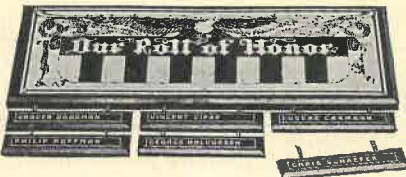
week in Alaskan waters, with apparently the loss of all on board, were Walter Harper and his bride, formerly Miss Frances Wells. Both bodies have been recovered and identified.

Mr. Harper was Archdeacon Stuck's traveling companion, winter and summer, for a number of years, and was one of the party who, with the Archdeacon, made the ascent of Mt. Denali. Indeed Mr. Harper is said to have been the first of the party to reach the actual summit. His bride went out as a missionary to Fort Yukon in the summer of 1917, after graduating at the Philadelphia Deaconess House. They had been married shortly before their ill-fated trip. The information as to their death is received at the Church Missions House by telegraph from our priest at Juneau, the Rev. Guy D. Christian. More than two hundred bodies have already been washed ashore.

DEATH OF REV. P. H. WILLIAMS

NEWS is received of the death of a missionary priest of the Alaskan mission, the Rev. Philip H. Williams. He was our missionary at Tanana, but had returned to the States for a brief rest and had reached his

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former home in Baltimore, where he was taken ill of influenza and died a few days later. The date of his death is not stated. Mr. Williams was a young man, ordained in 1913 by Bishop Murray.

MEMORIALS AND GIFTS

A NEW ROOD BEAM and choir screens have been placed in Christ Cathedral, Salina, Kansas, the gift of Miss Florence Moberly, in memory of the benefactor of the Cathedral, Mrs. H. G. Batterson. Bishop Sage recently dedicated these additions to the already beautiful interior of the cathedral.

GRACE CHURCH, Sterling, Ill., has recently placed a sanctuary lamp in memory of the late Emily Edson Henry, mother of Mrs. John Lawrence. At her death she left a legacy which the vestry concluded to devote to some memorial to her many years of faithful service, and after consultation with her daughter the lamp was chosen. It is of heavy brass, ten inches in diameter and four feet high, including the chains. The bowl is ornamented with winged cherubs, the vessel for the oil being of crimson glass, all the work of Spaulding & Co., Chicago. Bishop Griswold blessed it at his recent visitation to the parish.

ALBANY

R. H. NELSON, D.D., Bishop
Parish Anniversary

ST. ANN'S CHURCH, Amsterdam (Rev. E. T. Carroll, D.D., rector), observed on October 25th the 206th anniversary of the opening service in the first church building in the parish. Because of stringent health regulations the usual observances were omitted.

CONNECTICUT

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

Postponements — Advent Call — Convocation of
•New Haven County—All Saints

OWING TO the prevalence of influenza the diocesan council of the Daughters of the King and the annual convention and council of the diocesan branch of the Girls' Friendly Society have been postponed, the former to December 5th, the latter indefinitely.

THE SUFFRAGAN BISHOP has addressed a letter to the clergy of the diocese calling attention to the Advent Call and outlining the following methods for possible use by the rector or minister in charge:

1. Get the women of the parish together for prayer and ask each one to use a "foreword" during the weeks before Advent.
2. Make out a list of women connected with the parish and assign certain names to each worker, who will call upon such persons, leaving a booklet of prayers and asking them to use it daily.
3. Begin the work of visitations with a celebration of the Holy Communion, or prayer, or such devotions as shall seem most suitable.
4. Where possible, have during the week a special place where prayer may be continually offered by those who desire.
5. Make special effort to reach all those who through infirmity are unable to attend church services.

THE REV. EDWARD GARDNER REYNOLDS, rector of St. James' Church, Glastonbury, has been sorely bereaved in the death of his father, who was killed in Meriden on October 25th. Mr. and Mrs. Reynolds were driving in their buggy over a railroad crossing in the city when they were run down by a locomotive running light to Hartford. Mr.

Reynolds senior was cited for bravery at the fall of Richmond and made a lieutenant in the Northern army.

THE POSTPONED meeting of the convocation of New Haven county was held in St. Andrew's Church, Meriden, on Tuesday, the 5th. The preacher at the Holy Communion was the Rev. Henry B. Olmstead. At the afternoon session a paper was read by the Rev. Arthur F. Lewis.

THE ALL SAINTS' SEASON was celebrated in an unusual manner in the Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector). On the day of the festival, in addition to the morning celebrations of the Holy Communion, there was in the evening a recital by the organist of the church, Mr. C. C. Brainard. On Sunday afternoon a service flag was dedicated and hung in the church at a service under the auspices of the American Guild of Organists. Members of the guild living in Hartford sat in a body in the chancel, several members assisting with organ solos.

GEORGIA

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

THE SAVANNAH CLERICUS held its first meeting after the summer recess on the morning of October 24th. The meetings are held weekly. The Bishop brought up the Advent Call and it was decided to discuss the matter at the next meeting.

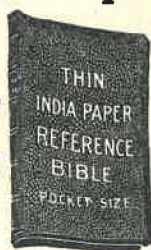
HARRISBURG

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

THE PREVAILING epidemic has been very severe in Pennsylvania, especially in parts of this diocese. The fall meetings of the archdeaconries of Harrisburg and Williamsport have been indefinitely postponed on account of it. The annual meeting of the Woman's Auxiliary of the diocese also has been annulled. All churches have been closed to public services, but in some instances the clergy have gone into the church and read the services, having previously requested their people to do the same thing in their

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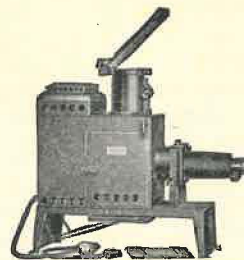
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homes at the regular hours of service. The rector of St. Stephen's, Harrisburg, buried six communicants during the epidemic.

IDAHO

JAMES B. FUNSTEN, D.D., Miss. Bp.

Missing in Action

THE SON of Archdeacon Stoy of Pocatello, Corporal Harold Tidball Stoy of the Third Separate Marine Battalion, is reported missing in action since September 13th.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Reconstruction at Hutchinson—New Episcopal Residence—The Associate Mission

GRACE CHURCH, Hutchinson, has during the past summer undergone extensive reconstruction. A large choir and guild room has been built, the building has been reroofed, a new narthex added, and the whole structure stuccoed. It now presents a remarkably fine appearance, and its present improved appearance has greatly encouraged the congregation, which has increased the salary of the rector, the Rev. M. I. L. Kain, fifty per cent.

BISHOP SAGE has purchased for the district a new episcopal residence contiguous to the Cathedral. It is a modern and commodious house with every convenience, and will afford a comfortable home for the Bishop and his family, who are already occupying it. The old Bishop's House, several blocks from the Cathedral, will be sold. The new property is valued at approximately \$20,000.

FIVE PRIESTS are at present connected with the associate mission organized with headquarters at the Cathedral. Under the Bishop's personal direction it will care for all the mission churches in the district.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Church Reopened at Haines City

AFTER BEING closed for twenty-five years the little church at Haines City was reopened on Sunday, October 6th, Bishop Mann being assisted in the service by the Rev. Samuel Ward and a large congregation. Years ago services were held regularly here, but the congregation scattered, and the "Big Freeze" felt disastrously. In this section orange culture was a chief industry. The Rev. Mr. Ward moved here within the past year, having purchased a large orange grove; and with Bishop Mann's glad approval he started to repair and renovate the church. Although scarce any of our Churchfolk were among the present residents, others became interested and have promised to attend the services which Mr. Ward expects to hold regularly. Mr. Ward presented for confirmation a young man who was leaving for war service. The offering was sufficient to complete the repairs.

SOUTHERN OHIO

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

Epidemic—Advent Call—A Gold Star

THE BOARD of HEALTH of Cincinnati has closed the churches since October 6th on account of the epidemic. Theaters, moving picture houses, and all places where crowds might congregate were also closed, but the saloons were left open, with the proviso, however, that what was sold there must be drunk outside. This exception in the case of the saloons created much unfavorable

comment. The city officials depended upon the clergy and others taking the notices in the daily papers as official. One Roman Catholic priest, not recognizing that method of promulgating such an order, held his early mass as usual, but was visited by an officer, and the later masses were closed. In many churches the Holy Communion has been celebrated privately. Good may come out of evil if the results are that the people will value more highly the services of which they have been deprived, and if the ventilation of church buildings is provided for more carefully than in the past. The crest of the disease seems to have been reached, October 26th, with 3,538 cases and 444 deaths; and 475 cases in the General Hospital. Election night gatherings, political meetings or parades, card parties, social gatherings, etc., are under the ban.

ARCHDEACON READE has mailed to the people of the missions in the Cincinnati convocation a card making suggestions for the period of closed churches. The first recommendation is as to prayer: Restore the family altar. The head of each house is priest in his own household. Add to the grace before at least one meal prayers for the cessation of the plague; for the sick in the country at large and the city, and your own acquaintance in particular. Second, on Sundays read a portion of Scripture, the gospel for the day, or an appropriate psalm. Have the family join in an abbreviated form of morning or evening prayer. Third, put aside the usual offering for the

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support of the church and benevolences. Keep as cheerful as possible. When the churches are reopened, come in a spirit of thankfulness and join in praise to God for His mercies.

THE REV. MAXWELL B. LONG, rector of the Church of the Redeemer, Hyde Park, with his church closed and but few of his people afflicted with influenza, has volunteered as a worker at Ancor, the new government nitrate plant, being constructed near Cincinnati. He is a lumberjack and enjoys his work very much. Most of the workers go to the plant by train or motor truck, but the Y. M. C. A. has already organized a hut for such workers as live in the bunkhouses.

THE VERY carefully laid plans for the Advent Call did not of course contemplate a quarantine. This has played havoc with preparatory meetings, but probably a good deal of the work can be done by mail, and it is hoped that the quarantine may be lifted at least by November 10th.

NEWS HAS been received of the death of Lieut. Robert Bentley, killed in action in France on September 28th. He was a member of a prominent Church family. His brother, Henry, a member of the diocesan Social Service Commission, is serving with the Red Cross; while another brother, Dr. James Bentley, is serving with a base hospital in France, with the rank of captain. His death adds another gold star to the service flag of Christ Church, a congregation which has given itself freely, both in men and means, under the patriotic leadership of the Rev. Dr. Frank H. Nelson, who is to give several months to war work this winter.

ALFRED G. BOOKWALTER, a prominent

Churchman of Cincinnati, and for years general secretary of the Y. M. C. A., is now in London, filling the important post of associate secretary of the Y. M. C. A. with the A. E. F. for the United Kingdom.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Death of Charles B. Parkman

AT HIS home in Washington on October 6th there entered into rest Mr. Charles Breck Parkman of the Church of the Good Shepherd. He was in his 77th year, and had been a communicant since its organization of the Good Shepherd parish. Before that he was associated with the mother Church of St. Mark's. Mr. Parkman was a civil war veteran, was confined in Libby prison, and since 1865 has been connected with the treasury department.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Grace Church, Grand Rapids—Church School Conference of Southern Group

THE INFLUENZA has closed the churches in Michigan for the past three weeks, but it is expected the embargo will soon be lifted. At Grace Church, Grand Rapids, the Church school has kept up with its lessons in the *Christian Nurture Series* by having the classes meet at the homes of the teachers. This parish has in a ten days' drive raised \$4,000 to pay off debts due October 1st, and \$2,500 additional to place the Church on a safe financial basis for another year. Of the total, \$1,000 was in new or increased subscriptions. The people were asked to sacrifice some of their Liberty Bonds and

War Savings Stamps, and their response was cheerful and generous. Four years ago this parish pledged \$20,000 in five annual payments to clear the long-standing debt on the church and parish house. The church has been consecrated and the debt on the rest of the property provided for.

AT ST. LUKE'S CHURCH, Kalamazoo, was held last month the fifth annual Church school conference of the southern group of the diocese. The conference was preceded on the night before by a meeting of the diocesan Board of Religious Education, to which everybody interested was invited. Both meetings were of unusual usefulness. The features of chief value on the institute programme were an exposition of the *Christian Nurture Series* by Miss Noyes of Gary, Indiana, a model class in Course III conducted by Miss Alice Hann of Grand Rapids, and the suggestions for correspondence classes by Mrs. G. P. T. Sargent. Arrangements are on foot by which Miss Hann will conduct classes for parents and teachers in five places in the southern group. The objective of the D. B. R. E. is teacher training after a drive to secure candidates for training, which latter is the problem in this diocese. Other speakers on the programme were the Rev. L. A. Peatross, the Rev. F. O. Granniss, and the Rev. James H. Bishop, acting rector of St. Luke's. Representatives of eight parishes were present, all enthusiastic.

WEST TEXAS

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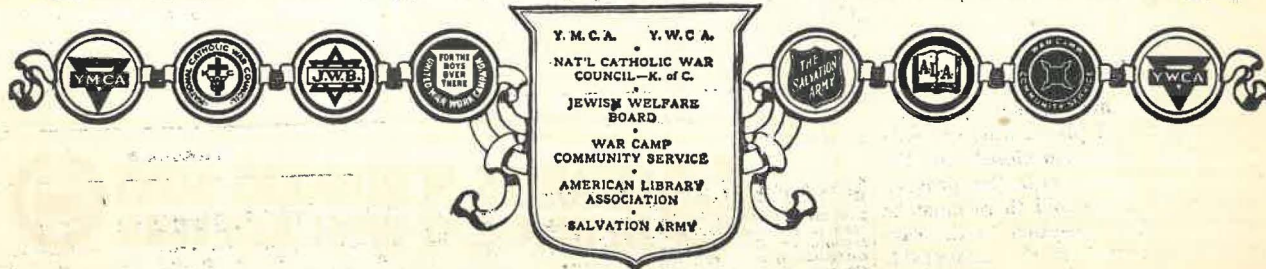
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You have loaned your money to supply their physical needs.

Now give to maintain the Morale that is winning the war!

UNITED WAR WORK CAMPAIGN



held in San Antonio, has been postponed until November 22nd.

CHURCHES in San Antonio are all closed on account of the epidemic. The same condition prevails largely throughout the diocese. At St. Mark's, San Antonio, intercessions are said on Sunday morning in the presence of small groups of people. In other parishes the Holy Communion is being celebrated with several invited individuals present. All the local military camps are quarantined. Conditions are said to be improving at the base hospitals, with an apparent increase of cases among civilians.

CANADA

Bishop Farthing's War Sermon — Open Air Service in Halifax—Death of Rev. J. G. Lewis

Diocese of Huron

A NEW RECTORY is to be built for St. Jude's Church, Brantford. The funds are all subscribed.—THE ANNUAL meeting of the deanery of Brant was held October 8th in St. James' Church, Brantford. The devotional address and a paper on Work Among Men were given by the Rev. Quinton Warner of Memorial Church, London. The round table conference was led by the Rev. J. B. Fotheringham.

Diocese of Montreal

AS ALL the Churches in Montreal were closed on Sunday, October 20th, some of the clergy spoke to their people through the Saturday newspapers. Bishop Farthing had a sermon on Repentance First, Forgiveness After. He said that the Germans must first make restitution before being forgiven. In conclusion he said: "When the German people repent and make restitution for the great wrongs they have committed, we can forgive. When they do repent and make such restitution and repudiate the crimes and turn from them (though, alas! they can not restore the lives, the purity, the happiness they have destroyed), then, and not till then, can we give them the hand of fellowship and restore them to our national, social, and religious life. Until that happy time comes we Christians will not cease to pray for them that they may repent."

Diocese of Niagara

SPEAKING AT a service on October 13th, in All Saints' Church, Hamilton, Major the Rev. C. A. Kuring gave a vivid account of his experiences on active service, both on the Mediterranean and in France. He spoke with warm appreciation of "the magnificent deeds of the men and women at the front, and of the women at home who have borne the burden of sorrow and labor". He gave many instances of sacrifice and bravery, showing the great fortitude and love both of nurses and soldiers fighting for the cause of liberty, justice, and truth. He said that "over there" distance and weather conditions were no hindrance to a service, the men's interest in religious services was too strong.

Diocese of Nova Scotia

A MOST INTERESTING service was held on October 6th, in Halifax, when the congregation of St. Paul's Church held its first open-air service since the church was founded in 1769, when the first open-air service was celebrated on the plot of land north of the church building, which still stands. The congregation was permitted by the health authorities to hold the service this year on the Grand Parade, the same spot on which the original St. Paul's congregation held its first service. All churches, schools, and other places for public gatherings have been closed since the beginning of October on

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account of the Spanish influenza. There has never been in the whole history of St. Paul's Church a Sunday without services. Even after the great explosion last year the services were all kept up.

Diocese of Toronto

THE DEATH of the Rev. J. G. Lewis, D.D., assistant at St. Simon's Church, Toronto, took place very suddenly after only one day's illness. He was graduated at Trinity College, Toronto, and ordained in 1887. He has filled many important positions, both in the United States and in Canada, having been for five years one of the assistant clergy at the Church of the Transfiguration, New York. On his return to Canada he was for some time secretary to Bishop Sweeny, and has been assisting at St. Simon's for the last two years.—THE EVENT which was celebrated in city churches in Toronto, October 13th, had no precedent in the Church history of the city. Eighteen clergy and laymen from the sister Church in the United States filled the pulpits in more than thirty churches. Many of the churches were specially decorated for the occasion with American flags, and the *Star-Spangled Banner* and the *Battle Hymn of the Republic* were heartily sung. The purpose of the celebration was to deepen the sense of fellowship between the Church in Canada and that in the United States, as comrades in arms in this great crisis for the civilization of the world. The eloquent words of the Very Rev. H. P. Almon Abbott, D.D., Dean of the Cathedral, Cleveland, will be long remembered. The Rev. H. H. Fox, of Detroit, speaking at St. Paul's Church, pointed out at length how the two nations have been drawn together, and concluding, gave a call to the Churches to coöperate in helping to solve the problems to come up after the war.

Educational

BOTH DIOCESAN SCHOOLS of West Texas, St. Mary's Hall and the West Texas Military Academy, have opened with an unusually large number of pupils. The academy has an organized unit of the Students' Army Training Corps.

THE LORD BISHOP of Oxford preached at the Choate School, Wallingford, Conn., on Sunday, October 27th. The service, which was in the afternoon, was conducted by the Bishop, assisted by the headmaster of the school, the Rev. G. C. St. John. Bishop Gore, in concluding, said: "However old you may grow you will never lose the sense of beginning again, because that is the secret of progress. Progress means an infinite capacity for beginning again, and that is the meaning of forgiveness of sins."

CLOSER THAN A BROTHER

A SOCIAL SERVICE worker who spent some months among the men in France gave a talk before the New York Young People's League in the spring of 1918. She said that she often had an opportunity to strike below the surface in her conversations with the soldiers, for they felt her to be a true comrade. On one occasion she was talking with a young wire-cutter who spent his nights in No Man's Land. Three times he had gone out with his fellow-workers and was the only one to return alive. Many nights he went solitary into the vast and dreadful expanse.

"What did you think of, Alec," inquired she, "when you were out there all alone in those great dark spaces?"

"What I thought of most," he replied quietly, "was that there was nothing—nothing between me and God."

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