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VOL. LIX

MILWAUKEE, WISCONSIN.—AUGUST 10, 1918

NO. 15

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

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 10, 1918

NO. 15



Why Be a Slacker?

THERE are large numbers of Churchmen who are unconscious slackers as regards the war. The number may be equally great in other communions, but to a Churchman who goes to church every Sunday in summer, the smallness of the congregations, and especially the absence of men, is very striking. Ask the rector why this is, and he will probably reply that many of his men are lounging at a country club, or motoring, or playing golf.

To those who criticise such frittering away of time in these terrible days, it will be replied, of course, that Churchpeople on week-days are doing much, very much, for the war; that they are giving their sons and brothers; that they are subscribing with the utmost liberality to Liberty Loans, the Red Cross, the Y. M. C. A.; that many are giving time, thought, energy.

But this is no answer from the Churchman's standpoint. Thousands are doing all this, thousands who do not even call themselves Christians, still less Churchmen; nor are such offerings characteristic of Christians alone. The question which is of vital import to the Churchman is not, Am I doing as others, who are not Churchmen, are doing; but rather, the most searching of all of our Lord's questions, "What do ye *more* than others? Do not even publicans *the same*?" What, beyond and above everything that all others are doing to win the war, are Churchmen, as such, doing?

It must be apparent to anyone who really thinks, that there are certain facts about this war and the Church's connection with it, which have strangely escaped general notice.

In the first place, it is a *spiritual* war in a sense and to a degree hitherto unparalleled in human history; a war between two opposing and irreconcilable ideals. Germany is not fighting primarily for territory, though doubtless she would gladly, if it were possible, retain every foot of ground which she now holds. But her primary motive throughout the war has been to undermine the *morale* of those opposing her, and to destroy their souls; in order, finally, to impose upon a world, debased and crushed spiritually, her own ideals of soulless autocracy. Of the Allies, on the other hand, it is gloriously true that they are waging an idealistic warfare based upon a conception of social order as different from that of Germany as light from darkness. Let us bear this in mind. This war is a spiritual war—a conflict of ideals—in which Germany stands for the lower, the Allies for the higher.

Secondly, it is to be noted that there are three, and only three, kinds of force which can be applied to a vicious individual whose aim and actions threaten society; and, further, that there are three, and only three, agencies by which force can be applied to such an individual.

First, there is *Physical* force, the agent of which is the

state alone. The state can coerce a dangerous individual by the enactment of restraining laws, by isolating him from society temporarily, or, as a last resort, by killing him. In the application of physical force the state acts alone, through its armed forces, its courts, and its prisons.

The second form of force is *Moral*, and in the application of this force the three agencies—the state, society, and the Church—may unite. Schools, hospitals, asylums, homes—these and similar institutions serve as means of forestalling and counteracting the dangers of individual license, by making the law and the penalties of infringement known to the individual, by showing him the benefits of law and order in general, and by persuading him voluntarily to surrender his individual will to the common good. Here three agencies act together to bring to bear upon the individual the power of moral suasion.

Thirdly, the power of God may be brought to bear directly upon the vicious individual for his redemption. This is *Spiritual* force, made effective through prayer and exercised by the Church alone. Christians, acting either corporately or individually, are the sole agents. In the exercise of this form of force—immeasurably the greatest of all—neither the state nor society has any direct part whatever. Unless the Church, in her corporate capacity, exercises this supreme privilege and ability of summoning, through individual and united prayer, the power of God Almighty, and bringing it to bear upon the vicious individual, that force *will not* be summoned. The Church is the only agent known to us which, through prayer, can call forth spiritual force, and make it effective.

What bearing has all this upon the war? A manifest one. Can the Church, as such, apply *physical* force to Germany? Evidently not. Of course, and rightly, there are thousands of Christians fighting in the ranks of the Allies, but it is primarily as citizens, not as members of the Church, that they are using physical force. It is equally evident that even if the Germans were amenable to moral suasion—to the application, by Church, state, and society combined, of *moral* force—all of these agents are helpless at the moment. The Germans cannot be gotten at by any form of moral force.

What, then, remains for the Church in her individual and corporate capacity, to do; not only toward winning the war, but in order that she may face and solve the enormous problems of the period of reconstruction? What can she do in the way of preparedness for peace?

The Church herself is beginning to answer these questions, though as yet in somewhat feeble and half-hearted tones. We are rather startled to hear from our chancels a number of prayers which are unfamiliar and not in the Prayer Book, and we are dimly conscious of the fact that the

reason why our clergy are doing this unaccustomed thing is that the Church is beginning to realize that the war is a desperate struggle between two opposing forces of a spiritual nature and therefore within her sphere of influence; that the outcome depends upon the earnestness of her prayer to God; that no force other than the power of God, acting in response to prayer and applied directly to the German armies and people, can possibly achieve lasting victory; and that this power *will win the war*, just as soon as the Church asks God, unitedly and determinedly, to use His power and bring about a righteous peace. In other words, as Sir Douglas Haig said recently, "This is God's war, not ours." If it is to be won by the Allies, fighting with pure motives and for the cause of righteousness and liberty, it will be won by the power of God made effective through united and determined prayer.

This the Church is beginning to realize, and therefore, every Sunday, we hear her, in her corporate capacity, speaking to God and asking Him to guard our soldiers and sailors, to convert the minds and hearts of the Germans, to give us the victory, and to establish permanent peace on earth. It is for this reason that the War-Work plan now being developed by the Woman's Auxiliary and to be put into effect next Advent, is, possibly, the most far-reaching effort to win the war which has thus far been adopted in this country.

So far, however, as the Church at large is concerned, her united prayers are, as yet, very faint and trembling; her faith that the petitions will be granted is rather dim and vague. Why? Because, while the Church summons to prayer every Sunday morning and begs her faithful children to unite in beseeching God to end the war according to His will, many who call themselves Churchmen are speeding over country roads and swallowing each other's dust in a passion of restlessness, or are knocking a little white ball over the grass with a crooked stick! What name best applies to such "Churchmen"—men who can't fight and won't pray? Do they realize that of the three forms of force applicable to the Germans at this moment, only one is absolutely efficacious; that this spiritual force is in the hands of God and will be made effective only on request; that the Church is the channel through which the prayers of the faithful reach the throne of God; and, finally, that the more faithfully and corporately all members of the Church unite in prayer when summoned by the Church, the sooner will victory and peace be assured? If they do not realize all this, what sort of *Christians* are they? If they do realize it and still—without compelling excuse—fail to act on it, what sort of *men and women* are they?

In refusing to unite with the forces of God the All-righteous, the All-powerful, in the determination to put an end to war, now and forever, that Christ may rule on earth, truly they are worse than slackers; for, both directly and indirectly, they are thwarting the will of God and negatively assisting the forces of unrighteousness.

Yet none of us wishes to be a slacker. And none need be.

WE view as rather distressing the correspondence between the Bishop of Tennessee, as chairman of the House of Bishops, and Dr. Newman Smyth, the distinguished Congregational divine, which we have printed on another page.

The subject-matter has received a considerable amount of discussion before. Dr. Smyth, with others, had sent to the House of Bishops, at its special session of last April, a communication asking for some form of joint ordination for chaplains to be sent into military service "with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross." The House of Bishops was in session for only two very busy days, and in a declaration briefly declining the proposition, they were so unfortunate as to cause to Dr. Smyth not only disappointment at what he felt to be "the failure of Christian statesmanship", but also some feeling that entire courtesy had not been shown to himself and the memorialists. Explanations were given, which we had hoped would prove satisfactory, but which appear not to have been so received. THE LIVING CHURCH then suggested that the Christian Unity commissions of the two bodies should meet together, give careful consideration to the whole matter, and see whether

there were anything in the proposal which would seem feasible. The diocese of South Carolina, at its diocesan convention, passed resolutions asking for such a meeting. It is our understanding that the chairman of our commission, the Bishop of Bethlehem, tendered such an opportunity. The correspondence now printed shows that the chairman of the House of Bishops, in his letter to Dr. Smyth, made the same suggestion.

But Dr. Smyth appears not to care to meet that commission. He directs the attention of Bishop Gailor to the undoubted fact that the House of Bishops frequently sits "in council" as "an assembly of Catholic Bishops, considering and acting upon matters of duty, or responsibility resting on them as a portion of the universal Episcopate", and states that it was to the bishops in that aspect of their responsibilities that the memorialists had addressed themselves. He continues to feel that due courtesy has not been shown.

We can only express regret at this feeling on his part, since the explanations already given apparently do not seem to him sufficient. Dr. Smyth seems not to do justice to the fact that the American episcopate is a constitutional body, which, though sitting extra-constitutionally "as an assembly of Catholic Bishops", as it frequently does, is not at liberty to violate or override constitutions and laws of the Church in doing so. Neither can we see why Dr. Smyth should lay such stress upon meeting a committee of the House of Bishops for the discussion of the matter and at the same time be unwilling to meet a commission constitutionally appointed for the very purpose by joint resolution of both Houses of General Convention.

So apparently, but unhappily, the incident must remain one more in the long list of misunderstandings in Church history. It may be that somebody was tactless somewhere; but none of us has wished to offend the sensibilities of our brethren, and we could wish that this earnest desire to be friendly could have been accepted by them, rather than the recollection of a slight that, if it were offered at all, was certainly not intentional.

And after all, *we* might, if we chose, question whether Dr. Smyth was wholly justified in charging our House of Bishops with "the failure of Christian statesmanship", and might point out that charges of that nature really do not help to produce those better relations and that finer spirit between Christian people which he and we have both striven so earnestly to promote.

THE Brotherhood convention, which opens next week at Northfield, is to try the experiment of continuing for a full week. It is not too much, and the programme arranged is sufficiently varied to admit of the whole period.

The annual conventions of the Brotherhood of St. Andrew Brotherhood have long since ceased to be experiments. They are offered as spiritual and practical events to laymen in general and not to members of the organization alone. Indeed its convention is the annual gift of the Brotherhood to the laity of the Church, and it is a gift which great numbers of laymen are learning to accept for themselves with pleasure no less than with profit.

In these trying days, when the appreciation of God's part in the world war is difficult to obtain, and when the call upon us for service seems to leave us little time for mental or spiritual relaxation, we should all be better and stronger men for embracing this opportunity that is offered us by the Brotherhood of St. Andrew.

WE are now changing our system of distribution of the unassigned portion of THE LIVING CHURCH WAR RELIEF FUND so that the entire amount will hereafter be sent to Bishop Israel, who is in charge of the American churches in

The Living Church
War Relief Fund

Europe, and he will make distribution among them according to his own judgment.

Bishop Israel has now spent some two years at the front and is in position to know the relative needs of the churches far better than can anyone in this country. Being in episcopal charge of all of them, he may be presumed not to be colored by any local considerations with respect to the needs of particular places. This is an absolute necessity for one

who may act as distributor, for each center could use to advantage all the money that is likely to be contributed to the fund, and yet it is essential that it be so divided as to maintain to best advantage all the work of the American Church on the continent of Europe — the churches in Germany being necessarily excluded.

Dr. Watson has lately presented the urgent need of the church in Paris, and will do what he can, while in this country, to raise funds for this work. He has been most generous in his expressions of appreciation of the efforts made by contributors through THE LIVING CHURCH, to whom, rather than to its editor, the thanks belong.

We are anxious that the American Church should continue this fund—the only outside resource, on a considerable scale, upon which our churches in Europe can count during these days of stress. They are the natural centers from which American Christianity, at its best, can be radiated. Their clergy have levelled up to the requirements of their difficult position, and the Bishop now in charge and in the field is an efficient administrator through whom the generous gifts of American Churchmen may be disbursed.

We make no appeal. We simply present the matter to our readers once more, with this information as to the new arrangement for distribution. We are confident that they will wish the work to go forward.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 5th:

K. C. F., Marquette, Mich.....	\$ 5.00
A.aby for August.....	1.25
B.irthday offering, St. John's Church School, Arlington, Mass. *	5.15
St. John's Sunday School, Clinton, Iowa *	6.00
H.ildegarde, Dorothy, and Walcott Thompson, Carmel-by-the-Sea, Calif. †	.90
A. Churchwoman, Duluth, Minn. †	5.00
J.unior Class, Trinity Sunday School, Rupert, Idaho †	12.25
H.oly Trinity Church, Greensboro, N. C. †	1.50
A. communicant of Calvary Church, Pittsburgh, Pa. †	5.00
F. E. W. **	7.00
Total for the week.....	\$ 49.05
Previously acknowledged	61.194.48
	\$61,243.53

* For relief of French war orphans.
† For relief of Belgian children.
‡ For relief of French and Belgian children.
¶ For French relief.
** \$2.00 for French relief especially.
[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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

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

457. St. Mary's Woman's Auxillary, Merriam Park, St. Paul, Minn.....	\$ 73.00
458. Miss Juny Gibson Brown, Concord, N. C.....	36.50
459. Young Woman's Guild, St. Martin's Church, Philadelphia, Pa.	36.50
460) to 560 inclusive. Committee of Fifteen, Racine County War Relief Fund, Racine, Wis. (100 children) ..	3,650.00
53. Margaret Louise Huber, Norristown, Pa.....	10.00
61. A widow	38.50
111. Children of Mercy, Gardiner, Maine.....	3.00
221. Calvary Guild, Ashland, Ky.....	36.50
222. Girls' Friendly Society, St. Paul's Church, Burlington, Vt.	36.50
Total for the week.....	\$ 3,915.50
Previously acknowledged	30,150.15
	\$34,065.65

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 responsibility of benefactors to particular Belgian children:

4. Woman's Club, Alliance, Neb.....	\$ 36.50
5. Miss Mary F. Roome, New York City.....	36.50
Total for the week.....	\$ 73.00
Previously acknowledged	109.50
	\$182.50

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

ARMENIAN AND SYRIAN RELIEF FUND

M.iss Flora E. Hill, Marquette, Mich.....	\$ 5.00
A. Churchwoman, Duluth, Minn.....	5.00
F.riendship Sunday School, West Brandywine Township, Pa.....	2.00
C. Chapel of Hope, Charlotte, N. C.	2.00
K. C. F., Marquette, Mich.....	5.00
S. Mary's Church, Reading, Pa.....	10.00
M.iss M. F. McKelvey, Cincinnati, Ohio.....	1.00
A.aby for August.....	.75
R.ev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00

(Continued on page 493)

THE ELEVENTH SUNDAY AFTER TRINITY

By C. F. L.

SELF-KNOWLEDGE

"Free! free! the joyous light of Heaven
Comes with full and fair release;
O God, what light! all sin forgiven,
Jesus, mercy, love, and peace.
Sweetly stealing, sweetly stealing,
See how Grace its way is stealing."

THE natural manner in which our Lord relates the parable in to-day's gospel shows that it was a common occurrence for the Jews to resort to the temple for personal prayer, whether it were the hour for the sacrifices or not; although they specially offered intercessions then. We read that, when it was the lot of Zacharias to burn incense, "the whole multitude of the people were praying without at the time of incense." We recall how Hannah, the mother of Samuel, prayed earnestly in the temple; and how Hezekiah spread out the threatening letter from Sennacherib before the Lord in the temple. Then how much more should we seek for personal guidance in the sanctuary where is the sacramental Presence of Christ!

Our churches are sanctuaries. Almighty God said: "I will be to them a little sanctuary." In mediaeval times a criminal could find refuge at the church; and still upon some ancient doors can be seen the rings, or knockers, where fugitives could cling when pursued. They should be no less a refuge for stricken souls in these days. In the words of Canon Newbolt: "Keep ever in the minds of men that it is a House in which God dwells, that even when empty is entitled to respect, awe, and veneration. Keep the door open, that it may be a sanctuary, where the sheep may find shelter."

We have before us two types of men, who went up into the temple to pray; the one a Pharisee, and the other a publican. The one was rich, proud, scrupulous as to keeping the letter of the law, but full of spiritual pride—even despising the other man he saw near him. The publican, conscious of his many sins, knowing that, having taken the place of a tax-gatherer, he was classed with sinners, was yet, notwithstanding, full of humility. He dared not raise his eyes to heaven, or look at the beautiful surroundings of the temple, but beat upon his breast, saying: "God be merciful to me, a sinner." Ah, God could not refuse an answer to such a prayer! For "He resisteth the proud, but giveth grace to the humble".

The Pharisee was outwardly upright; he fasted more than the law required, and gave tithes, not only of the first-fruits, but of all that he possessed. Doubtless people considered him a model of circumspection. But, even as God refused the sacrifices of Cain, this man received no grace, but went away unjustified. He was lacking in self-knowledge, like those who do not examine their conscience. Spiritual pride is liable to beset those who are outwardly strict in their religious observances, but whose hearts are not inflamed with the fire of God's love.

The epistle gives a different character than either of these. St. Paul, although he said he was not meet to be called an apostle, and was the chief of sinners, yet says: "By the grace of God I am what I am. . . . I labored more abundantly than they all, yet not I but the grace of God which was with me." That grace flows through the sacraments to the humble recipient, "sweetly stealing" into the heart and soul until one is flooded with sensible sweetness.

St. Paul showed a great knowledge of self; for although he realized that he was a sinner yet he knew that he was doing a glorious work; but only by the grace of God; and he claimed no merit for it. In the collect we pray for such a measure of this wonderful grace, that we may obtain the heavenly promises. All through the epistles this gift of grace is constantly referred to, in such phrases as, "Grace be to you and peace." "The grace of our Lord Jesus Christ be with you all"; "Grace be with all those that love our Lord in sincerity." Examples may be multiplied at great length.

We read that the publican went away joyful, restored, forgiven, full of peace and the grace of God—all included in the word justified. His soul was overflowing with the spiritual joy that the penitent feels, when, after absolution, he kneels in the darkened church to give thanks for the mercy of God.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Eleventh Sun- day after Trinity	Deut. 29 Ecclus. 40: 11-27	II Tim. 1: 1—2: 13	Proverbs 23: 4—25	Matt. 15: 21- 31
Monday	Deut. 9: 1-15	II Cor. 1: 1-22	Job 12	Mark 11: 1-11
Tuesday	Deut. 9: 16- 10: 5	II Cor. 1: 23—2: end	Job 13	Mark 11: 12- 26
Wednesday	Deut. 12: 1-28	II Cor. 3	Job 14	Mark 11: 27—12: 12
Thursday	Deut. 12: 29—13: end	II Cor. 4	Job 15	Mark 12: 13-40
Friday	Deut. 14: 1-27	II Cor. 5	Job 16	Mark 12: 41—13: 13
Saturday	Deut. 14: 28—15: 15	II Cor. 6	Job 17	Mark 13: 14-end
Twelfth Sun- day after Trinity	Deut. 30 Ecclus. 42: 15—43: end	Rom. 10: 1— 11: 6	Isaiah 29	Matthew 11

THE exhortation of Moses that closed the lesson for last Sunday morning, to-wit, that we should depart from God's word neither on the right hand nor on the left, would seem to have guided the leaders of the Church of England during the Reformation. They escaped the two pitfalls of legalism and antinomianism: legalism, which is constrained obedience to the letter of the law; antinomianism, which is disobedience to law, separation of religion from life and from morality.

Thus the collect for to-day speaks of the grace of God not as something which saves a sinner in his sin, but as a power which enables one to attain inner, spiritual obedience, and so to become a partaker of God's heavenly treasure. In the gospel, our Lord shows by a parable, more clearly than can be done by logical exposition, the state of mind—the penitence, humility, and faith—that leads to justification, or right relation to the Source of life and power; while the epistle gives a concrete illustration in the case of St. Paul, who became what he did become through the grace of God revealed in Christ Jesus our Lord. He too warns against the idea which so besets not only Protestantism but orthodoxy as a whole, that faith in the sense of belief in a creed can possibly save: "by which ye are saved, *unless ye have believed in vain*".

This same combination of grace and obedience runs through the Old Testament lesson for Sunday morning; with, of course, an Old Testament background. It is, apparently, the introduction to the chapter that follows and which is given for next Sunday morning, containing the covenant made with the Children of Israel besides that made at Horeb. But what is stressed in this chapter is obedience based upon their redemption from Egypt and the certainty of punishment in the case of disobedience. The entirely practical character of all revelation is brought out in the closing verse: revelation is limited; there is a place for a true agnosticism; and what is revealed is for a very practical purpose, "that we may do all the words of this law". The second lesson also develops the idea of salvation by grace: "God . . . who hath saved us not according to our works but according to His own purpose and grace".

There is contained in this selection one of the things which had been "secret" in the days of Moses but revealed later on, the life and immortality brought to light through our Lord Jesus Christ—not only immortality, but "life (*i. e.*, spiritual life) and immortality".

The New Testament lesson, the story of the Syro-phoenician woman, is keyed rather to the subject of prayer (Tenth and Twelfth Sundays after Trinity) than to that of grace and obedience, yet is not a bad illustration of that "almighty power" of God which is declared "chiefly in showing mercy and pity". The Old Testament lesson follows the collect yet more closely in dealing with the real "heavenly treasure" here in this world, which is wisdom and which is acquired by cultivating the inner life. With the young it begins by honoring parents, and needs discipline for its further development. "As he thinketh in his heart so is he" might almost be called the key-note of much modern psychology.

As always, week-day selections may be substituted for the Sunday ones, and in this case Job 14 and Mark 12: 13-40 make a good pair.



WE have just been observing religiously August 4th, the anniversary of England's entrance into the Great War. And it may not be inappropriate to republish here, from the London *Daily Chronicle* of April 22, 1898, a poem written at the outbreak of the Spanish War, as evidence that the blessed alliance of hearts is no new thing forced upon us by the necessity of international affairs:

"GREETING FROM ENGLAND

"America, dear brother land!
While yet the shotted guns are mute,
Accept a brotherly salute,
A hearty grip of England's hand.

"To-morrow, when the sulphurous glow
Of war shall dim the stars above,
Be sure the star of England's love
Is over you, come weal or woe.

"Go forth in hope! Go forth in might!
To all your nobler self be true,
That coming times may see in you
The vanguard of the hosts of light.

"Though wrathful justice load and train
Your guns, be every breach they make
A gateway pierced for mercy's sake
That peace may enter in and reign.

"Then, should the hosts of darkness band
Against you, lowering thunderously,
Flash the word 'Brother' o'er the sea,
And England at your side shall stand,

"Exulting! For, though dark the night
And sinister with scud and rack,
The hour that brings us back to back
But harbingers the larger light."

In this connection, I quote with utter approval ex-President Taft's words at the recent Yale commencement:

"If any man, be he pro-German, Irishman, or anything else, questions the honesty and motives of England in her associations with the United States in this war, he is a liar and a traitor."

Mr. William Randolph Hearst would do well to ponder this statement; so would certain ecclesiastics not unknown to newspaper columns.

WHENEVER I hear the sentimental piffle uttered by lovers of pseudo-peace, I think of such stirring verses as these of Dr. Henry Van Dyke:

"RIGHTEOUS WRATH

"There are many kinds of hate, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, selfish, slow,
They hurt the man that holds them more than they hurt his foe.

"And yet there is a hatred that purifies the heart,
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword,
Against the enemies of Love, and all that hate the Lord.

"O cleansing indignation, O flame of righteous wrath,
Give me a soul to see thee and follow in thy path!
Save me from selfish virtue, arm me for fearless fight,
And give me strength to carry on, a soldier of the Right!"

WE haven't had any school-boy "howlers" for a long time. Here are some lately discovered:

- "Demagogue: a vessel containing beer and other liquids."
- "Congregate: to all wrinkle up."
- "Interloper: one who runs away to get married."
- "Ammonia: the food of the gods."

THE ARCHBISHOP OF YORK SPEAKS ON AMERICA'S ANNIVERSARY

Tells How American War Feeling Changed

A FOURTH REPORT ON THE MISSION OF REPENTANCE AND HOPE

The Living Church News Bureau }
London, July 8, 1918 }

JULY 4, 1918. A Great Landmark of History." Such was the heading of an article in the *Times* newspaper of that issue, by the Archbishop of York. The day which commemorates the separation of the United States of America from the British Empire, wrote the Archbishop, "has become and will, please God, ever remain a day which commemorates their union with that Empire in a new fellowship and friendship."

It might not be unfitting, he thought, that on that epoch-making Fourth of July one who had just returned from the United States should try to give his fellow countrymen some impression of "that great tide of friendship for this country, as well as of enthusiasm for our common cause, which he saw and felt rising in the hearts of the American people." It was, perhaps, natural that in the cities of the East like New York, Boston, and Philadelphia, "where memories of English origins are specially prized and where multitudes of people had been eager to join England and France long before the President summoned the whole republic to enter the great struggle, the feeling of friendship for this country should have been manifested with moving warmth." But the same warmth was equally manifest in the cities of the Middle West. He thought of two of those, in one of which 4,000 people assembled at noon and in the other over 6,000 assembled at 4 o'clock on busy week-days, and where at the close of the meetings the great audiences rose and sang our own national anthem "as a tribute of affection for this country with an enthusiasm rarely equalled in patriotic gatherings here at home." This heart of friendship "beat with a new eagerness when day by day the tidings of the great battle which began on March 21st reached the United States." After March 22nd there seemed to him a different "atmosphere" amongst the mass of the people than when he first arrived at the beginning of the month. Men felt "the solemnity of the struggle." They realized as never before that it was the British army as well as the army of France "that was holding the course which America had made her own." Well might they make this Fourth of July, the Archbishop said, a day of thanksgiving for the ever increasing help which the United States was sending across the ocean, but also for the friendship which that help brought with it. But they must do more than that; they must cultivate that friendship.

"One chance lies ready at hand of which we shall surely make the fullest use. It is the offer of unstinted hospitality to the American sailors and soldiers in our midst."

The Archbishop, in conclusion, believed that God had manifestly joined together these two English-speaking nations by "a community of tradition and of spirit", a union which should never be put asunder. And from it "may a new hope for the peace and freedom of the world be born!"

I cannot help thinking, and, perhaps, many others are of the same mind, that in the outcome of a plethora of reports

Another Report of the National Mission and a welter and hodge-podge of proposals we are greatly in danger of losing sight of the primary purpose and *raison d'être* of the National Mission of Repentance and Hope.

There has now been published for the National Mission by the S. P. C. K. a fourth report amongst those of the Archbishops' Committees of Inquiry, on The Worship of the Church. Perhaps in point of Churchmanship this particular committee stands better than either of the others which have reported. Many of their suggestions and conclusions are obviously wise and well worthy of general approval, others are questionable, while some few should be considered impossible. The committee observed at the outset that, while it may be no great loss that churchgoing as a mere conventional custom has disappeared throughout the land, it is important that a better sense of obligation, resting on devotion and a sense of spiritual need, should be reestablished. Attention is drawn to the importance both of private and family prayer. One of the chief causes of the failure of attendance at public divine worship is the lack of religious training of the young. A second potent cause arises, as the committee think, from "the unnatural and unsatisfactory position of the laity of the Church." Here we are in part on debatable and contentious ground. They hold that laymen and women—"laywomen" is the expression used in the

report—should be encouraged to conduct services of intercession and other devotions which do not require the ministry of a priest. The committee would welcome such extension of the power of preaching and instruction to women as may be judged consistent with Catholic order and the needs of the times. The committee would seem to intimate that upon the removal of the worst features of our social and industrial system there would be a return of the people to divine worship.

The committee's report deals finally with the very important subject of Church music: with disfavor towards what passes as such at so many churches, and with some suggestions for improvement. Clergy and people, organists, choirmasters, and choirs are all criticised for their musical deficiencies and shortcomings. Stress is laid upon the importance of congregational music, and of the congregation taking a more active part than by listening only. The quite general adoption of the Cathedral type of service is disapproved, as it cannot be too strongly.

Prebendary Swayne has been made the new Dean of Manchester, in succession to Dr. Welldon, who is to occupy the Deanery of Durham. He has been vicar of St. Peter's, Crawley Gardens, since 1901, where he succeeded the Bishop of Salisbury, who is one of his Lordship's examining chaplains. Before then he was vicar of Walsall—famous for its heroine, Sister Dora—and was on the point of returning to that incumbency when the appointment to the deanery came to him.

Lord Robert Cecil, Minister of Blockade, replying to a member in the House of Commons last week, stated that a permit had been granted to enable the Bishop of Oxford to visit the United States. It is understood that, in response to an invitation from Ex-President Taft's committee and under the auspices of the Ministry of Information, the Bishop is visiting the United States in September to take part in the campaign in regard to the war aims of the Allies.

J. G. HALL.

A HYMN OF FREEDOM

Hear us, O Lord of all,
On Thee Thy children call,
Reveal Thy might:
Help us the way to see
To perfect Liberty,
And faithful servants be,
Through war's dark night.

May we, with willing hearts,
Quench Satan's fiery darts
And right uphold.
Keep bright the sacred flame,
Free us from sin and shame,
That in Thy holy Name
We may be bold.

To Thee, O God, we raise
Our hymn of love and praise,
Be Thou our Guide:
Keep us sincere and true,
Ever to dare and do,
With zeal our souls endue,
In us abide.

Lord Jesus, Son of God,
We need Thy staff and rod
In life's dark ways;
Thou art the Shepherd mild,
Leading each faithful child
Out of the desert wild,
Whene'er he strays.

To God the Holy Ghost,
With all the heavenly host,
Our hearts we raise;
Make every heart to glow,
Thy sevenfold gifts bestow,
That holy deeds may flow,
Now and always.

GEORGE WILLIAM BARNES.

EACH ONE must work out his own salvation in conquering the habit of idle thought, and to-day is a good time to start the work.—*Agnes Greene Foster.*

A Correspondence

Between the Bishop of Tennessee, as Chairman of the House of Bishops, and the Rev. Newman Smyth, D.D.

I. BISHOP GAILOR TO DR. SMYTH

Sewanee, Tennessee,
June 18, 1918.

The Rev. Newman Smyth, D.D.,
New Haven, Connecticut.
My dear Dr. Smyth:—

AS I understand the purpose of your letter to Bishop Tuttle, which has been referred to me, the situation seems to be this, viz:

A communication signed by yourself and Dr. Walker was presented to the House of Bishops at its meeting on April 10th, in which you made the definite proposal that, in order to take a forward step towards unity of the Churches, the House of Bishops should authorize one or more of its members to coöperate with representatives of other Christian Churches "to put in cantonments, in regiments, and on battleships, chaplains and ministers, from whatever Church they may come, commissioned, not by their own communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross".

The House of Bishops replied to this by saying: "While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils".

As far as I know, the Address "To our Fellow-Christians", entitled "Appendix" in your pamphlet, pp. 12 and 13, was the only document presented to the House of Bishops. If any other resolutions or statements were "lying on the Secretary's table", they were not presented to the House.

The reply of the House of Bishops was a disappointment to you, because "no policy was outlined" and it seemed to be "the failure of Christian statesmanship".

With great magnanimity, however, in spite of your disappointment, and with fine, unselfish zeal for the cause, you write now to ascertain whether Bishop Tuttle, as Presiding Bishop, or the Bishop of Tennessee, as Chairman of the House, can and will appoint a special committee to confer with yourself and other Christian brethren, with a view to formulating some definite and concrete plan of action; and to this request I am reluctantly compelled to answer, "No". Neither the Presiding Bishop nor the Chairman has authority to appoint any such committee. The only body that can deal with this subject, between meetings of the General Convention, is the standing Commission on Christian Unity, which might hold a conference with you and report to the General Convention in 1919. The Chairman of that Commission (the Bishop of Bethlehem) has the right to call a meeting at any time, and the Commission could appoint a sub-committee of its members to hold conferences with representatives of other Churches and formulate a plan for the consideration of the General Convention. This is the suggestion in the resolution of the Convention of the diocese of South Carolina.

And now, my dear Dr. Smyth, with sincere admiration for you and your work for the Kingdom, I beg to make some personal observations:

(1) I am sure that the committee of the House of Bishops intended no injurious "reflections upon non-Episcopal Churches in general", when they said that "the real difference between religious communions goes down, in many cases", etc., because your appeal used a phrase "from whatever Church they may come", that would include men of all shades and degrees of faith or unfaith as to the Christian Creed.

(2) The House of Bishops has no authority given to it by the General Convention to commit the whole Church to a policy or programme transcending, if not contradicting, the Church's constitution.

(3) I do not think that we shall lose anything by going slowly. Rather we shall gain in the reality and permanence of our results for the cause. Already the conditions in our camps at home and abroad are creating and fostering new approaches towards unity. For example, in Fort Oglethorpe and Montgomery, to speak of work with which I am familiar, the chaplains have entire charge of all religious services, and the Y. M. C. A. does not "represent Christianity" but only one small activity of Christianity; and the Churches do not "stand as an unorganized and scattered line". At Ft. Oglethorpe the senior chaplain, a Presbyterian minister, has clergymen of six or seven denominations,

including Roman Catholics and Episcopalians, working under his direction, and there is perfect harmony and cordial understanding, the Episcopalians and Roman Catholics emphasizing their Sacramental services and the others their preaching services, all being assigned, however, by the Presbyterian chairman. Their weekly conferences, with reports to one another of work done, are veritable manifestations of brotherly love and loyalty to a common faith.

(4) Should a special committee of our Commission on Christian Unity, through conferences with you and your Commission, arrive at some definite proposal, to be submitted to our General Convention in 1919, then we may take, by the guidance of the Holy Spirit, some forward step that will make that year an epoch in the history of American Christianity.

Please pardon this long letter and believe me,

Most sincerely yours,

THOMAS F. GAILOR,
Bishop of Tennessee.

II. DR. SMYTH TO BISHOP GAILOR

The Rt. Rev. Bishop T. F. Gailor, D.D.,
Chairman of the House of Bishops.

Dear Bishop Gailor:

We would acknowledge the receipt of your kind answer to our inquiry whether a special committee of conference might be appointed by Bishop Tuttle, the Presiding Bishop, and yourself as Chairman of the House of Bishops. You reply, "To this request I am reluctantly compelled to answer, 'No'." As we likewise must reluctantly accept this inability of the Bishops to give serious consideration to our overtures for some act of unity, allow us to submit in closing this correspondence the following brief statement of our own position.

1. While the House of Bishops was in session we expressed our readiness to confer with any of the Bishops at any hour should they desire us to do so. We have since been informed that lack of time prevented them from accepting this offer.

2. Subsequently the suggestion of some possible conference having been made to us by the chairman of your Commission on Unity, we submitted it with our reply to the Presiding Bishop, who referred it to you. Our position we stated in a letter to you as follows: "Since the House of Bishops has closed the door to any overtures from us, our attitude must be simply one of readiness to respond to any further proposals that may be made to us. Allow us, however, to assure you that, should you with the Presiding Bishop deem it desirable to do so, we on our part would at once accept as sufficiently authorized officially any persons you might name as entrusted with the conduct of such a conference." We further suggested that a small committee might be desirable composed of men of strength and vision.

3. In your answer you gave as a reason for the declination of our offer that "neither the Presiding Bishop nor the Chairman has authority to appoint any such committee; the only body that might deal with this subject between meetings of the General Convention is the standing Commission on Christian Unity."

4. As this reason was not given in the report presented by the Bishop of Vermont and adopted by the House of Bishops, we would call attention to a point in our communication which seems to have been overlooked in your answer. We addressed the Bishops on their own theories of the Episcopate, waiving for the end in view our own opinions, and resting our appeal for unity on the basis of the Historic Episcopate according to the offer of the Lambeth Quadrilateral. We did not then, and we do not now, address the Bishops as diocesan officials of that branch of the Church known as the Protestant Episcopal Church of the United States, but as a portion of a universal Episcopate. We are further justified in so doing inasmuch as this distinction is clearly and absolutely made in the Rules of the House of Bishops (Sec. 21-23). It is therein provided that the House at any session may resolve itself into a "Council of Bishops," and that the "body, known as an assembly of Catholic Bishops, considering and acting upon matters of duty or responsibility resting on them as a portion of the universal Episcopate", may make declarations or recommendations; and such responsibility and action is there distinguished from "the House of Bishops in its constitutional and canonical capacity."

In this larger and higher responsibility as a portion of the universal Episcopate we had ventured to ask the Bishops to sound some note of leadership in the present emergency which other communions might gladly follow. We can now only express our regret that in your view of the limited authority of the American Episcopal office, you find yourself unable to enter into the desired conferences at present with other communions. Our regret is the

greater because, since the beginning of the war, the Archbishops' Commission in England has been and is now conducting conferences with representatives of the Nonconformist churches there with gratifying and promising results.

While we are obliged to act in accordance with the terms of the official resolutions of the House of Bishops, we desire to express our appreciation of your words of personal esteem and your explanations of the intention of the Bishops. Representing our own communion, and in accordance with its historic position as claiming to be but one part of the whole Church, we would seek so to act in relation to your and to other communions that by our attitude no other part of the Church may be compelled to remain in separation from the whole Church. We therefore leave our proposals for action *with the will for unity*, as a standing offer of conciliation on our part, and we shall gladly welcome at any time other overtures, should they be made.

With high esteem,

Sincerely yours,

NEWMAN SMYTH,
WILLISTON WALKER.

July 6, 1918.

THE ISOLATED AND THE CHURCH

IT is marvelous how a mere suggestion may call attention to the things we have left undone. The "Country Churchwoman's" expression of individual need, given some months ago in *THE LIVING CHURCH*, seems to be an instance of this kind.

The Church has indeed made many costly sacrifices to go into all the world, and yet statistics show how many have not been reached by her efforts in rural communities and sometimes in cities and towns as well. The "Country Churchwoman" seems to have impressed upon many the facts set forth in these figures. The interest aroused may be one of the reflex influences of doing our best in civic things, but at any rate it seems to present an opportunity to minister unto many that have not been ministered unto in spiritual things.

The widespread response to the "Country Churchwoman's" appeal shows that Church people are not as unmindful of their duty to the isolated as the members of this class would seem to indicate.

Some excerpts from her correspondence cannot be considered amiss, and may subserve a useful purpose in revealing inspiring examples of adventures of faith, the sympathy of kindred minds, and suggestions for improving the "strong ground" that has been quite as much in the way of the Church as has been the inadequate means for her laborers.

A lady from Michigan says: "Looking backward thirty years or more in my life, I can truly sympathize with you. With a family of young children, I determined to have Church teaching for them. The case looked hopeless, as we lived in a sawmill town. Thirty years ago, with my own little ones and two or three others, one Sunday afternoon, I found an old storage building. I took the children inside, and talked to them about the Church and the Christ-child, and then, kneeling, said the General Thanksgiving and the Lord's Prayer. I asked the children to come again next Sunday. They did, and from that tiny start the work grew until two years later we had sixty-six regular attendants. It was self-supporting and we had a Church service every two weeks in the little schoolhouse, conducted by ———, who is now the Bishop of ———. My youngest son is rector of St. ———'s, Oregon, another son was ordained to the priesthood last year, and one daughter is the wife of the Dean of ———. God has most abundantly rewarded me for all my labor. You will have my sympathy and prayers and God will show you a way to bring to pass the conditions you so much desire."

A lady from Massachusetts writes: "I am a priest's widow, and the people isolated from the Church are often in my thoughts. They are more truly 'shut-ins' than the sick for whom the 'Shut-in Society' was formed. Could not a Correspondence Society be formed whereby Churchwomen in active parishes could take a list of names and each write to two or three, passing on their Church privileges through a description of them, and giving out some of the comfort whereby they are comforted of God?"

From an archdeaconry in New York State a lady writes: "We are trying to get in touch with every Church family—or person—living in the country or in small settlements where

we have no parish or mission. . . . I know we are only scratching the surface of this great and most important problem, and when the war is over, please God, we are going to do something really worth while."

Speaking of this work, a sister of the ——— says: "Prayer is right; it is necessary; but we must not be content to pray and leave it there. We must watch for the answer which is so often clothed in an inspiration to do that ourselves which will bring the material answer."

An Auxiliary secretary writes: "I correspond with some women in ——— (a large eastern city) who are as much isolated as if they lived in a desert. The larger field, of course, lies in the country. But it is all one."

A clergyman in the British West Indies writes: "I venture to write a few lines to wish for every blessing upon your effort to inaugurate a new scheme by means of which the Church will be brought more closely to those who live in isolated country districts. I have never been to your big country, neither have I travelled in our larger dominions, but reading and hearing of the problem in the U. S. A., and in Canada and Australia, has often made me think of the difficulty and hope and pray that it may be solved."

A rector in New Jersey writes: "When I was in the diocese of ———, in which there are sixty-one counties, only thirty-four had Church services. . . . I shall be very glad to further the work of any effort which shall commend itself as the idea grows. . . . While I have a parish and a mission and a Red Cross branch on my hands, I still have time for effort along this line on which I have thought for so long."

The Dean of a missionary district says: "The social and intellectual starvation of which you speak is something with which I am quite familiar, yet, although I have lived in some of the crudest places on earth, I have never known a lack of books and magazines. . . . Yet it seems to me all this hardly touches the root of the matter. Ralph Adams Cram, in his book on Church Building, has pointed out that the mediaeval village church was the center of life and interest for the whole community. Why not that again?"

A clergyman of Wyoming writes: "Your appeal compels response. Most of my ministry, during the past ten years, has been in country missions, and I, too, have been unwilling to accept the verdict that 'The Church is not adapted to rural districts' as final."

A missionary in Minnesota writes: "I am greatly interested in the proposal to form a League for the purpose of keeping in touch with isolated members and adherents of the Church. . . . I am delighted that you have so soon discovered that so many of our priests and laity are ready to assist in an onward movement for the isolated and for the rural church. I am not surprised that such is the case for I am greatly impressed with the faithfulness of both priest and people in the Church when a cause is presented to them."

These few selections from the wide correspondence, evoked by the "Country Churchwoman", indeed emphasize how singularly her appeal has called for an organized effort in behalf of the isolated in town and country. And though this be a time of great stress, may not a definite step in this direction be one of the demands of the hour?

THE LIVING CHURCH WAR RELIEF FUND

(Continued from page 489)

St. Martin's Sunday School, Charlotte, N. C. *	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
	\$34.75

* For relief of children.	
THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
F. E. W.	\$3.00

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

ANSWERS TO CORRESPONDENTS

W. O.—The service flag should not include stars for men engaged in local war work, such as a member of an exemption board, but only for men in actual military service.

IMMORTALITY is living the life that cannot die, because it is the life of the spirit. To have faith in immortality we must practise immortality.—*Lyman Abbott*.

The Instruments of God*

By the Rev. WM. FOSTER PEIRCE, D.D., L.H.D.

The Lord is king, be the people never so impatient; he sitteth between the cherubim, be the earth never so unquiet.—Psalm 99:1.

EVER since the war began, the cry has been raised in many quarters that a Christian faith is no longer possible in face of the present conditions. The line of argument has been twofold. The first set of people have told us that France and England and America ceased to be Christian nations when they took up arms and resented to the death the encroachments of the Germans. The second class of people see in the successes of Germany a proof that a God of justice no longer rules the world.

The first class, the pacifists who see in Christianity only a religion of meekness and non-resistance, are pretty well discredited among us. A year ago it was still necessary to convince certain sections of American opinion that resistance to wrong is a fundamental tenet of Christian doctrine and the defence of the weak a primary Christian duty, and to show that throughout history the Church has been at its best only when it has so interpreted religion. To-day this task is pretty well accomplished. Very few Americans can now be found who still maintain that the nation in arms is the nation organized for murder. It is at last recognized that to fight when a just cause needs defence is a primary obligation of a Christian man. Sincere and beautiful as the ideal of peace may be, it has been seen to be lacking when incompatible with honor, justice, and courage, and the genuine repulsion that American hearts feel toward bloodshed now finds vent, not in denouncing war, but in establishing great organizations to reduce the horrors of war. Americans no longer think it un-Christian to fight and to kill; but, as an evidence of the inextinguishable spirit of humanitarianism which is stronger among us than elsewhere, with and before the American armies goes that marvelous organization for the alleviation of human suffering, the American Red Cross.

The war, then, is nowadays accepted as a *fait accompli*, and the arraignment of religion is made from another angle. Our cause is so manifestly just, people say, that if there were justice in heaven we should immediately triumph over our enemies. How are we to see in history the divine judgments of the Hebrew prophets or the one increasing purpose of the modern poet, when as great events unroll themselves before our horrified eyes we see only the triumph of barbarity and vice? How, if there be a God, or at least a God not careless of human fate, can He permit the ever-widening extension of German power, the ever-increasing oppression of innocent populations? As in the days of the Psalmist, "they daily say unto me, Where is now thy God?" (Ps. 42:3), and, indeed, as one stands in the sullen volcanic spaces where were once the smiling fields of France, as one sees the trains of wretched refugees who have fled from before the ruthless oncoming hordes of Germany, as each day those that go down to the sea in ships pay toll to those new and more hideous perils of the deep that human malice has devised, as one contemplates all the wrack and welter of the war, one is sometimes tempted to speculate as to whether perhaps the moral law is after all the immutable thing that we have always taken it to be, whether it may not proceed in cycles, whether after the long reign of the law of righteousness in history the reign of the evil principle is not about to begin.

It is at such times that one finds much comfort in the words of the ancient man, "The Lord is king, be the people never so impatient; he sitteth between the cherubim, be the earth never so unquiet," and one begins to demand of the oracle of history what she has to tell. One has not far to look, to find a prerogative instance of the apparent triumph of evil. On the first Good Friday the religion of Christ was to all appearance laid in the tomb with its Master, nor did it survive except in the hearts of the few even on the first Easter Day. For generations it was still Barabbas whom the people preferred. As the Germans plunder and mutilate and murder Belgians, Serbs, and French, in the year of grace 1918, so, for more than three of the centuries that we call Christian, the Christians were persecuted and tortured. To the martyrs and confessors of that early Christian world it might well have seemed that anti-Christ ruled, for they did not know, except by faith, what we know by sight, that the blood of the martyrs is the seed of the Church. But they showed themselves worthy champions of a noble cause, and so the cause triumphed—ultimately.

Or, take the slow evolution of the democratic principle since

the fall of the Roman republic. The spark of freedom which burned fitfully for centuries in the city republics of Italy was extinguished in universal despotism. The English civil wars, which so early as the seventeenth century gave promise of the modern world, ended in the restoration of a monarchy and of a worthless dynasty. After the glorious days of the French Revolution, when prince and peasant embraced in a dream of unity and when liberty, equality, and fraternity seemed to be no longer merely an aspiration but to have become a reality, even after that, France fell once more under the dominion of Bourbon and Orleanist and Bonaparte, and remained there for over two generations.

Was this because freedom had ceased to be a boon, or because God no longer reigned in heaven? No; however it may have seemed to the men who saw their righteous cause prostrate and the powers of despotism triumphant, to us, who see the events in historical perspective, it is clear, not that a righteous God had ceased to rule, but that His human instruments had ceased to be worthy of the cause that they sustained. The citizen of the mediaeval Italian republic was turbulent and vindictive, loving liberty only for himself and his faction, and always ready to sacrifice it for the satisfaction of a private vengeance. Cromwell and his Roundheads lost sight of their original high aims and were only desirous to substitute their own autocracy for the autocracy of the Stuarts, to be the oppressors instead of the oppressed. The high enthusiasm of the early leaders of the French Revolution degenerated into bloodthirsty fanaticism in the souls of meaner men. God was in His heaven, but all was wrong with the human instruments through whom upon this earth it is His will to work.

Dante, an exile from home because the rulers of Florence believed in rights for the Guef party alone, the republicans abandoning England for America because their hopes for freedom were blasted, the great French political philosophers dying on the guillotine to satisfy the bloodlust of the despotic mob—all these men saw evil triumphant for the moment and might have despaired had they not had the vision of God sitting between the cherubim, be the earth never so unquiet.

No, the just cause has not always in this world of ours been the *triumphant* cause. Think of the long period in history known as the period of the barbarian invasions, when out of the forests of northern Europe poured an unending stream of savage warriors and overwhelmed the graceful, peaceful civilization of Christian Rome and her provinces. English and German writers by the hundred, to be sure, find in the barbarian invasions the necessary remedy for the evils of what they are pleased to term an effete civilization, but the question may well be raised whether that *was* an effete civilization which could produce the great code of Justinian which after infinite vicissitudes still remains the ultimate basis of modern law; or, waiving *that* question, whether the barbarity of the Dark Ages, brought on by the invasions, was not a remedy worse than the disease of civilization that it cured. For the elaborate justice of Roman law was substituted the rule of might,

... the fine old plan
That he shall take who has the power,
And he shall keep who can."

The refinements of life were lost in a return to savagery. To the Roman pursuits of peace succeeded the Teutonic rule of the sword, whereby every human being's value was measured by his fighting ability, and in which the literature and arts of the ancient world nearly perished from the earth.

The civilization of Rome and her provinces was blotted out by physical strength because the civilized men of the time lacked certain moral traits with which to combat the barbarians. Pray God that history may not repeat itself! Indeed, history has already repeated itself. Once more, as once into the Roman world, the hordes of savages have swept on, pillaging, burning, ravishing, defying deliberately, as their ancestors did of old in savage ignorance, the laws of God and man. Once more all civilized Europe shudders before the hordes of German savages. Churches fall, nuns are torn from their convents, women and children flee from a fate that is worse than death, old men are tortured, the gates of hell are opened.

Now, just as the Roman civilization was overwhelmed ages ago, so by the same race our modern civilization is threatened with ruin to-day; and just as the Dark Ages enveloped men for centuries so again they may descend upon the world to blot out for our children the civilization that our generation has enjoyed. Already for you young men some of the joys of life have been taken away. The gay, happy, careless life that the men of my

* Baccalaureate sermon preached at Kenyon College on Sunday evening, June 16th. Dr. Peirce was but then returned from the French front, where he served for some weeks in a canteen (at Verdun), meeting and talking with officers and men, assuring them of American sympathy and cooperation.

generation have known can never belong to you who enter now upon a world that Germany has already desecrated.

The joy of life, however, may be dispensed with, but not so with freedom and civilization and decency, all of which will perish in the new Dark Ages that threaten to overwhelm us. For these new Dark Ages which a German victory would entail would be more hideous than the old ones; for the German of those days was a savage only because he had not yet learned the lessons of civilization, whereas the German of to-day is a savage because he deliberately prefers savagery to civilization. Those were ages *intellectually dark*; these would be ages *morally dark*.

Because I believe that "The Lord is king, be the people never so impatient," I believe that the cause of darkness which Germany represents will ultimately be brought to naught; but yet, as I read history and see the lost causes, and as I observe the signs of the times, I cannot but recognize the possibility of a German victory. And it is we Americans who have in our hands the fate of the next generations. It is we Americans and we alone who will decide whether the human spirit is to pursue untrammelled the upward path or whether it is to enter the dark dungeon-house of Germany, there to sit until in the course of the ages braver spirits than ours shall arise to break the bondage.

But we fail to realize the enormousness of the task before us. Returning from France where the grim facts are thrust upon one from every angle, I cannot but deplore the easy confidence with which many Americans take our victory for granted. "Marching children sing Huns' doom", say the last week newspaper headlines; while it is only marching men, and men marching in millions, not singing but fighting, who will even stay the oncoming Huns, far less accomplish their doom.

Lincoln, that great religious philosopher, once said, "I am not so concerned that God should be on our side, as that *we* should be on God's side." In the present contest there can be no doubt that *we are* on God's side. Every act of the Germans is proof of that—whether they are butchering the wounded on the battle field, or starving captives in their hideous prison camps, or firing on the life boats of merchantmen at sea, or bayoneting babies and women in the invaded regions.

The *cause* is God's cause; the only question is whether we will remember that just causes do not *necessarily* triumph, but only if and when their champions remain worthy of them. To-day the success of the allied cause is absolutely dependent upon the worthiness of the American people and upon their recognition of the magnitude of their undertaking. The French and British can do no more than hold the Germans back, and hardly that. It is *we* who must win the war, and that colossal task cannot be accomplished easily or in a spirit of jaunty self-confidence.

However the war may have originated, in whatever complexities of political and economic aspiration, it has become a war in defence of the common decencies of life, and the American people have got to realize that life in a German-ruled world is not worth living. Moreover, we have got to accept this fact in its concrete form, to realize that death—your death, my death, the death of a whole generation—is preferable to life under the German yoke, to subjugation by the savage hordes in whom all the passions of primitive man are recrudescence. The French recognize the fact, and, with the logical clarity of their race, they accept its consequences. In a great meeting at the Sorbonne in March I heard Viviani, a former Premier of France, appeal to the mothers of France to stand firm and to carry patiently to the very end the crushing burden of their present sacrifice. "You ask me when the war will end? I reply with another question: How long would a peace made now endure? Your brothers and husbands have gone to the sacrifice. It may be that they must all perish. The present generation of Frenchmen has been wrecked, it may be destroyed, but for the sake of your innocent children, your babes in the cradle, we must fight on until the cause is won. They must be spared the horror of another struggle. Our generation has been ruined, but they must rebuild the France of the future." Are *we* prepared for any such sacrifice as that? Yet until we are, I doubt if we can win the war.

Thousands of miles from the hideous facts, we only too easily ignore their gravity, and think that we may win the victory by picking and choosing the fighting men. Let me recall to you what France is doing.

One evening on the French front as we sat at mess in the rude, dingy little room in a ruined house that served as an officers' dining room, the sound of marching feet made itself heard along the road that mounts steeply there toward the front line trenches, and as a lieutenant suddenly threw open the cloth-covered shutters I found myself almost thrust into a street crowded with marching infantry chasseurs. Young they were, pathetically young—for a chasseur is never over twenty-five—a train of boys, toiling up the long hill under the weight of pack, rifle, helmet, gas mask, and bound for a so sinister destination. On the front of each steel helmet the hunting horn identified the

body of troops which the Germans hate and fear the most. The chasseur is never taken prisoner; and therefore these young boys mounted past to the trenches with the full consciousness that defeat meant certain death. Do you wonder that those tragic lines of Christina Rossetti flashed into my mind—

"Does the road wind uphill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

"Shall I find comfort, travel-sore and worn?

Of Labor you shall find the sum.

Will there be beds for me and all who seek?

Aye! Beds for all who come."

"Beds for all who come"!—The infinite pity of it all touched me so deeply that the emotion must have shown in my face, for one of the boys in passing squared his shoulders a little more, and with light in his eyes said to me: "It is nothing. It is for France."

France is giving her boys: she is giving her elderly men as well. One day the commandant of a territorial battalion took me for a trip of inspection to Fort Souville, where the topmost wave of the German effort dashed to pieces two years ago. In a vaulted tunnel, far below the tumbled volcanic surface of the fort, we found his company drawn up for haversack inspection. On the long table were laid out in order the articles which France requires each soldier to carry, and behind the pathetically shabby possessions were drawn up lines of weary, worn-out men. These were the heroes of the whole war, and because of the exhaustion of the vital energy and the weary longing for rest their faces were tragic. Even at three-score and ten the average man in civil life does not bear so sternly the mark of age. Not one of these men was over forty-eight, but still they, veterans and heroes, are the old men of France. They, too, are standing firm.

This is the spirit, this is the effort, of France; yet France, as my commandant was wont to say, has never been promised victory, and to-day she realizes that, despite all her sacrifices, victory is beyond her reach unless it is accomplished for her by her sister-republic across the seas. On the great American offensive of 1919 will depend the fate of the world for generations, perhaps for centuries. We must give ourselves to make ready for it, every citizen and every soldier, dismissing sentimentality and mock heroics and talk, and getting down to work. The war will not be won by public meetings or processions or singing of the *Star-Spangled Banner*. Modern warfare is the dreariest, dirtiest, most expensive, most technical business men ever engaged in, and that army will win the victory which has the greatest courage to oppose to the danger and the dirt, the most money to expend on munitions and food, the severest technical training in the use of its complex equipment, and, above all, the highest faith to look beyond the muck and ravage to the heavens above and the meaning of it all.

All of these, courage and faith, no less than money and training, the nation behind the lines must supply to the men in arms. Even to supply the material wants of our soldiers greater sacrifices will be required than most Americans as yet have begun to realize, while to sustain the soldier's courage and faith we must show ourselves worthy of the supreme sacrifice that he is making for us behind the lines: we must live worthily as becomes those for whom men are willing to die.

To be worthy kinsmen of the men at the front, to be worthy representatives of the cause of God, we must enter upon this the most critical year in American history, not with a *self-confidence* based upon our vast material resources, but with a high *faith* resting upon the national will to become the instruments of God, who throughout the ages has ever wrought His righteous purpose through the agency of man. Let us regard this present struggle with the same clear faith as Lincoln when he said, "Nothing is ever settled until it is settled right"; and, instead of seeing in the temporary predominance of Germany the abdication of God, let us rather believe with our fathers and grandfathers in their time of stress that "He is sifting out the hearts of men before His judgment seat", and that as He finds our hearts, yours and mine, so shall the world outcome be.

EVERY WORRYING person is a split self. He does not throw his entire personality into what he is doing now, but allows detachments of his thoughts to wonder what will happen to him next. When Jesus said, "Be not anxious for the morrow, for the morrow will be anxious for itself," He was telling us to be our complete selves to-day, without detailing a section of ourselves to look out for a to-morrow which may never arrive.—Henry Sloane Coffin.

EVERY NEW sympathy, according to its fulness, makes us richer by more or less of a neighbor's life.—Phillips Brooks.

The Rural Church

By the Rev. CHARLES FOREST SCOFIELD

WHY should the rural Church work be regarded as a missionary proposition? What are its characteristics that justify an appeal to the general Church for its support and extension? Is it an essential department of diocesan missionary activity? These are questions that naturally arise when a definite effort is made to give greater prominence to this phase of missionary work.

In considering this subject two postulates, I believe, will be readily admitted.

1. *The virile strength of the nation is recruited from the farm.* New blood and energy are constantly flowing from the country to the city to replenish its forces.

2. *The mental, moral, and religious development of these recruiting forces is determined largely by rural influences.* Thus traits of character and habits of life and thought are, in a great degree, fixed by these rural agencies before the individual reaches the city.

Admitting these postulates, it will be seen that the country life is a preparatory school for a large and very important part of our urban citizenship. Hence the defects and limitations of that training should be clearly understood.

What, then, are the distinctive features of rural community life which affect adversely the development of character? How may the Church help in improving these conditions?

Perhaps the most notable characteristic is the lack of community spirit. It is very hard to secure co-operative effort for any purpose. Isolation and infrequent association with others tend to develop individualism. Life is too self-centered.

Unprogressiveness is very pronounced in many rural districts. Force of habit is very strong and the old way is good enough. Improved modern methods are viewed with disfavor because they are new. This inertia of traditional methods is hard to overcome. Excessive conservatism becomes stubbornness.

There is a certain monotony of life, with a lack of diverting incidents, which breeds narrow-mindedness and limited vision. Gossip and petty jealousies thrive in this atmosphere, in the absence of greater purpose and higher ideals. Limited education and, to an equal degree, mis-education are responsible for these conditions.

The tendency of rural population toward the larger centers has grown to a really alarming degree. The farms are being so robbed of labor that food production is seriously impaired. In fact, this scarcity of farm labor is becoming a menace threatening to increase still further the cost of living in the city. Unless something is done to arrest this tide cityward, food shortage will become a chronic condition.

It will be seen, therefore, that the problems of rural life intimately affect the citizen of the larger communities. He is vitally concerned in any movement that promises to increase the efficiency of those who are to become rural citizens, and to render more attractive the conditions of living in the country so that more people will desire to abide there. Herein lies the province of the rural Church.

Social intercourse and the development of common interests will overcome individualism and promote a community spirit. Generally the rural community has no convenient rallying center and lacks leadership and inspiration for co-operative work. A Church equipped with a parish house which can be made a community center may wield a tremendous influence. Entertainments, bazaars, lectures, and social gatherings have a powerful influence in developing friendliness and good will, and those who promote them have a fine lesson in co-operative team work. Self-centered individualism will give way to the community spirit under such influences.

An editorial in the *Rural Church* thus speaks of the community spirit:

"No community can prosper while the spirit of selfishness and jealousy rules the minds of the people. No one individual or group of individuals can continue to prosper at the expense of others. If our social order is to continue there must be more coöperation, more unity of purpose and of action among its citizenship. If we expect our village to be united, prosperous, and happy, we must cultivate a community spirit. We must get together and discuss the questions of good roads, good schools, and good citizenship, and advise with one another as to how we can secure the very best. We can improve and adorn our village. We can create a social and moral atmosphere that will make this an ideal homeland."

How to overcome the unprogressiveness of the countryman without destroying the admirable quality of conservatism which prompts it is a problem. We need the conservatism, for the tendency of the age is to rush rashly and unadvisedly into new projects. But the farmer contents himself with bad roads, antiquated equipment, and unscientific cultivation because he is accustomed to them and does not like to change. Agricultural and educational lectures, demonstrations, and conferences and the example of more progressive neighbors will slowly overcome this unprogressiveness. Here again the Church is the logical leader and inspiration. It is a slow work, for the prejudices and traditions of generations cannot be overcome in a day. But its results, aside from the effect on character, will be greater efficiency and, consequently, greater production per acre and per man power. Perhaps there is no other way that the Church can render more effective aid in mobilizing the food resources of the nation.

Rural free delivery, automobiles, and telephones are working great changes in rural life. They are opening new channels for the spread of enlightenment and make easier the

task of modifying the disagreeable features of country life. They are likewise making rural life so much more attractive that the "back to the farm" movement is constantly growing.

But, after all, the great essential to overcome the spirit of gossip, petty jealousies, and general narrow-mindedness is education. Fill the mind with new ideals and open up broader vision and the response will be most gratifying. In the rural districts, where the need is greatest, the public schools are least efficient. Too many individuals are only securing the bare rudiments of an education, and that not of the right kind. It is manifestly a mistake to adopt the same curriculum, grades, and machinery for a country school as are used in the city. It is quite as much mis-education as insufficient education that is responsible for present conditions. There is very little in the course of study to interest the pupil or develop his powers of thought. It is refreshing to see the Church taking the lead for vocational training as she is doing in Honeybrook, under the masterly direction of the rector of St. Mark's. That is a step in the right direction. It is educating the pupil for the farm instead of away from the farm.

As to the religious life, the average rural community is well supplied with religious organizations, whose influence, however, is exerted so intermittently that it has little visible effect. Generally there is the revival or protracted meeting lasting for a week or ten days, twice a year, with many services (and, incidentally, various booths and refreshment stands like a miniature fair). The people flock to them in great numbers, professedly to be amused or entertained. The appeal is to the emotions and excitement runs high. With



ST. MARY'S CHURCH, WARWICK, PA.

the great majority that is the sole religious experience. "Getting religion" is a spasmodic exercise which has no visible connection with the every-day life of the individual. The most successful revivalist is the one who can say the most sensational things and by tone and gesture wield an hypnotic influence on his hearers.

Where such methods prevail there is the strong temptation for the Church to resort to rallies and drives and special attractions to draw a crowd. This temptation must be resisted, for the force of the Church's religious influence will be in its contrast with other systems and in a positive and definite teaching of the fundamentals of the Faith.

It is manifest that the Church's reverent, orderly services will have little attraction for people accustomed to emotionalism. But by education, and the quiet, sympathetic influence of the Church, these conditions will ultimately change.

The social and community work of the rural parish must be relied on to create a more friendly feeling toward it and break down that prejudice that scoffs at its services as being "just like the Catholics". When the public come to recognize and follow the leadership of the Church in social, community, and progressive movements they will ultimately yield to her spiritual ministrations as well.

The spiritual aims and mission of the Church must be kept in mind clearly. It must be more than an institutional Church, for that is often more institution than Church. It must present to the world the divine Christ, "showing forth His death till He come." It must be constant in the ministry not only of the Word but of the Sacraments.

The work of St. Mary's parish, Warwick, may be considered, briefly, as illustrating how some of these ideals of the rural parish are being worked out. After a survey of the rural field this old church was selected as a type of country parish to receive diocesan aid. An old hotel was purchased and one part was remodelled into a rectory — the former bar room now being a cosy living room — while the rest was converted

into a parish house. The parish house, although much too small, is the center of community life. Lectures, entertainments, and social gatherings are held here frequently. On the ample grounds picnics and festivals are held to bring the people together and enlist them in various projects of common interest. The good roads picnic brought together over 700 people. The parish guild is alive to its opportunities and efficiently supplements the "get-together" appeal. Specialists deliver frequent lectures on agricultural topics; and demonstrations in seed testing, orchard culture, and canning are given. Pig clubs and canning clubs for the public school pupils are encouraged and the Church is the leader in all movements of public welfare. These activities are breaking down the wall of isolation, giving broader vision, removing old prejudices, and stimulating a community spirit that is superseding the old, selfish spirit of individualism. Its influence has been specially felt in the work of the good roads association, which meets monthly in the parish house and has been instrumental in arousing an active interest in road improvement, with results already showing. Frequent talks are given in the public schools on historical, patriotic, and religious themes, and an effort is being made to secure a more rational course of instruction which shall have in mind that education is that training which fits for the duties of life. The Church is the leader in the food mobilization campaign which aims to promote increased farm production. Its spiritual influence is always for reverent worship. Three services, including a celebration of the Holy Communion, are held in the parish church on Sundays. There is a flourishing Sunday school, fully half of the pupils attending Church services, and all holy days are observed with Eucharistic services. The Church bell thus rings its frequent call to worship and its voice speaks especially to the

sick, the sorrowing, and to those whose loved ones are at the front, telling them to unite their prayers with those of Holy Church then being offered up. Cottage services are held in different parts of the community, carrying spiritual instruction and comfort to those who cannot get out to public services. There are no sensational methods to draw a crowd, yet there is always a reverent congregation, and the influence of the services is constantly widening.

The present agencies for the social and religious development of the rural population are not effective, while the age is one of specializing. The agricultural workers of the nation outnumber by fifty per cent. those engaged in manufacturing and mechanical pursuits (10,500,000 vs. 7,000,000), so that efficiency demands the adaptation of methods to meet the peculiar conditions among them. The average rural community is lacking both in means and in workers to effect any great improvement. Hence the Church, with its demonstrated qualities of leadership, has a peculiar mission where its influence will be disseminated widely, all over the nation.

MINISTRIES

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CUBA]

HOWEVER SACRED and authoritative and valid they may be, our orders will not do our work for us. We were not ordained to a monopoly of the means of salvation; not ordained that we might claim the exclusive privilege of dispensing the means of grace; so that if any one wanted to be saved, he must come to us. We were ordained to the *ministry*. We were called to be servants,

not given any exclusive privilege, but given an opportunity of serving the world in the highest possible way. It is our privilege to purify and keep pure the springs of life.

As the official leaders of the Church, it is our duty to see that organized Christianity is given to good works; that the poor are cared for in an intelligent way; that the sick are ministered to; the ignorant taught; the prisoner and criminal visited and reclaimed. All this with the idea of so reaching the souls of individuals and quickening them that men may come to themselves; that man-

hood may be developed, and each person become a self-governing and self-respecting citizen of the great community of the Kingdom.

This is the ministry to which we are called, and as long as we give ourselves up to it, with a full measure of devotion, we need have no fear of rebuke.

But when the official ministry neglects its duty, regards ordination as induction into a living, assumes airs of lordship over the flock, then God finds some other means for carrying on His work. He is not shut up to the ministry He originally provided. He who out of these stones could raise up children to Abraham can raise up another ministry to do His work.

This is what happened in the twelfth and thirteenth centuries, when God raised up the friars to do the neglected work of teaching and ministering. It happened again in England in the fourteenth century, and Wycliffe established bands of lay preachers to do the necessary work. It was especially characteristic of the end of the fifteenth and the beginning of the sixteenth century in Western Europe, when the official ministry tried to use its monopoly of the accepted means of grace to enrich itself without rendering any return in the way of spiritual effort. And the result was the great outbreak of the Reformation, when the work that the officials of the Church had neglected was undertaken by others.

"THOUGH HE WERE DEAD . . . YET SHALL HE LIVE"

"Except a corn of wheat fall into the ground and die

Austere, Thy Hand hath done this, Lord,
That now I run who stood like stone before,
That I, tear-blind, can see; though once grief-dumb,
I sing *Venite* now, from door to door.

O Ruthless!—who didst drain and starve—
Thy mystery it is that in my bowl,
Emptied and bare, should lie Thy Bread, Thy Wine,
And sheltered, rich, my homeless, naked soul.

G. O. WARREN.



ST. MARY'S RECTORY AND PARISH HOUSE, WARWICK, PA.

"THE RELIGION OF THE TRENCHES"

THE world is hearing a great deal these days about "the religion of the trenches."

The young men of all nations now at war, we are told, when they return to their homes, will take back with them something entirely new in theology, a conception of the Deity and of man's relation to the Creator different from anything hitherto impressed upon the human intellect.

This has a refreshing sound and is pleasing to the ears of men and women everywhere who are struggling with their own spiritual problems and at the same time trying to harmonize the theories and practices of others with their own feeble conceptions of religion.

Some of us are old-fashioned enough to doubt that the men in the trenches will discover in the horrors of war and bring back with them anything that is essentially new, although they may return to the work-a-day world possessed of deeper and finer religious convictions than they entertained before they went forth to kill and destroy.

There are some of us who believe that these boys, instead of discovering something new in theology, will find something that is very old indeed — the plain and simple gospel and religion of the Christ. And if, perchance, they come to the realization that there is no middle ground in this theology, that a man must live either within the law or without it, the war may have been worth while, after all.

The man in the trenches will get this new impulse from one of three sources. It will come to him as a consequence of being face to face with death; as a result of mingling man to man with his fellows on a plane where wealth and social standing and ancestry melt away in the presence of genuine manhood and spiritual power; or through his contact with the materialism of Prussian philosophy, out of which have come the horrible practices of the warfare of the Hun of the twentieth century.

Opposed to the selfishness and the brutality of the Hun, the man in the trenches will set up the altruism and the charity of the Christ, and against the bestiality of the German soldiery he will invoke that beatific pronouncement, "Blessed are the pure in heart, for they shall see God."

The prediction that the man in the trenches will bring back with him a new, a more robust, a more positive theology, is based no doubt upon the feverish search for a remedy for present day spiritual ills. The tendency of humanity has been away from the landmarks of Christianity. They are too exacting, they interfere too much with the freedom of that degree of inherent depravity which is supposed to lurk in the frame of mankind generally.

A large part of the world is seeking a religion that will soothe and satisfy the conscience without disarranging the plans of the flesh. There is nothing new or strange about this. It has been the way of earth from the beginning, but the human soul has never entirely lost its hold on the eternal truths of this life and the life to come and it never will. The destiny of the race is fixed. It is upward and onward.

Germany forgot God, or rather her rulers erected a spurious Deity for their blind followers to worship, and behind whom they have concealed their brutish and selfish designs and purposes, and German materialism has brought down upon it the fury of mankind. Its death knell is sounded.

The religion of the trenches will not be new. It is as old as Calvary. It dates back to the Cross. If mankind is saved, it must be by that sign. The man or the nation that forgets God and closes the eye to the Crucified Christ can have no peace.

That must be the religion of the trenches and of the universe. Every man's conscience tells him what it means. He can neither deceive himself nor anybody else about its obligations.—*Lexington (Ky.) Leader.*

It is no great matter to associate with the good and gentle: for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly; or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—*Thomas à Kempis.*

SHEEP OF HIS PASTURE

"They had been lost, but they had found the path that led them home: and, when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?"—*A Student in Arms.*

The lambs are gathered all safe in the fold,
White, pure as light of day.
Yet the Shepherd waits
At the open gates,
For He sees in the far-away
Sheep that have strayed from the pastures fair,
Crossing the shadowy vale,
And though day ebbs into eventide
And the crescent moon gleams pale,
Still the Shepherd waits,
And the gates
Stand open wide.

They wonder, those sheep, if there will be room
For stragglers such as they,
As mem'ry recalls
The wand'ring and falls
In the pastures of far-away.
It may be too late to enter now
The fold they left for a song,
For day ebbs into the eventide
And shadows grow dark and long.
Still the Shepherd waits,
And the gates
Stand open wide.

The sheep are all covered with mire and dust,
Some of them wounded, torn,
And none other eye
But one could descry
His own mark on the flock forlorn.
Yet love can pierce the deepest disguise,
Can see through shadows of night,
And though day ebbs into eventide,
And the stars, alone, give light,
Still the Shepherd waits,
And the gates
Stand open wide.

Will He bar them out when they reach the gates?
Merit they dare not claim,
For they left the fold
In the days of old,
And have since scarce thought of its name;
Naught they possess that's worthy to give
In exchange for "right of way",
And day has ebbed into eventide
And the moon holds golden sway.
Still the Shepherd waits,
And the gates
Stand open wide.

For in midst of their careless, wand'ring life
The Shepherd crossed their way:
"Would they follow Him,
Cost it life or limb?"
And not one of them answered "Nay".
Yes, thorny the road and very steep;
One, too, they had never trod;
But while day ebbs into eventide
'Tis leading them home to God.
So the Shepherd waits,
And the gates
Stand open wide.

Through gath'ring darkness the Shepherd's voice
Rings far, and full of cheer.
And the wand'ring sheep
Feel a warm hope leap
Into hearts that were cold with fear:
"On no account will I cast him out
That cometh, at last, to Me."
And though day ebbs into eventide
And night shroudeth land and sea,
Still the Shepherd waits,
And the gates
Stand open wide.

S. L. M.

By TWO WINGS, a man is lifted up from things earthly, namely, by simplicity and purity. Simplicity ought to be in the intention; purity in the affection. Simplicity doth tend towards God; purity doth apprehend and taste him.—*Thomas à Kempis.*

A WOMAN IN FRANCE WITH THE Y. M. C. A.

BY ELISABETH GILMAN

AMERICA has responded nobly to the calls of the Y. M. C. A. in raising great sums of money for war work. The daily press doubtless gives many accounts, and the Sunday press some pictures, of the work in France, but our Church people may like to have a more intimate knowledge of the work, given by a Churchwoman in uniform. Men and women from all over the United States are responding to the call, and we need the very best here in France. No one should come over who is not strong physically and who has not a big vision of the work that may be done. We are working for the Kingdom of God on earth, and our immediate business is to help win the war by keeping up the standards of our officers and men to the highest possible degree. It is truly a Christian work, but little preaching is done by word of mouth, for it is the life that bears the message, even more over here than at home. It is absolutely democratic, for the Association has not accepted the offer of rank in the army, and a Y. M. C. A. worker can now meet on equal terms with men and officers of every rank.

From our own Church we have bishops, priests, and lay people, men and women, wearing the uniform, and it is a wonderful opportunity for us to show that we can work with all other Christians on the broadest lines of service to God and man.

Not having been out in the field I cannot give at first hand an account of the work there, but I know from talks that I have had with many workers, men and women, that they must have had to undergo many hardships. For in the first months it was quite apparently almost impossible to have them supplied with huts suitably equipped with light, heat, and other necessities. This was gradually remedied, and we have all realized that both army and Association are working under such new conditions that there are many difficulties at every hand. Meanwhile the work goes on with a fine spirit, different sides of the work being especially emphasized by individual leaders.

Of the daily work in Paris it is easy to write at first hand. There is a big headquarters at No. 12 rue d'Aguesseau, which is a veritable hive of workers planning and carrying out all lines of work; transportation, entertainments, publicity, purchases, cinemas, canteens, religious work, and other departments too numerous to mention. The Association has rented in Paris four hotels, one for their own secretaries, two for officers, and one large one for enlisted men. There are also canteens in several places where men can buy light refreshments, and, when all goes well, tobacco. Just at the moment there is more or less of a tobacco famine, which both workers and men try to bear in philosophic spirit.

My own work is in the Hotel Pavillon, situated between the Grands Boulevards and the two great stations, Gare du Nord and Gare de l'Est, where most of the men come in. Secretaries meet the incoming trains, and when once the men reach the hospitable doors of this big hotel they are assured of the friendliest of welcomes. We have rooms for about three hundred men and really fine dining rooms where the men feel they can get the best meals in Paris for their money, dinner being 3 frs. 50 centimes or 5 frs. according to the number of courses, and always good and well served, with clean linen and bright silverware. This is not a charity, but a well-run hotel where the men come and go at all hours with the greatest freedom. It differs, however, from an ordinary hotel on account of the friendly atmosphere pervading it. About a half-dozen secretaries, headed by Mr. R. R. Newton, attend to the more strictly business side, but they also give far more than business service in friendly intercourse with the men, and in planning the almost daily entertainments at night for their pleasure. Mr. Philip Gardner, who has so often been a member of the General Convention of our Church, did a wonderful work in friendly intercourse with the men. He took them about Paris, he dined with them, he played the violin, and always he tried to be a friend with any man with whom he came in contact. We miss him very much now that he has returned to America.

The woman's work is somewhat different. There are three of us who are on full time daily duty, and about a dozen more who give from three to twenty-five hours weekly.

In every bedroom of the hotel the following notice is printed:

"The ladies of the Y. M. C. A. extend a hearty welcome to all the men from home and would gladly render any possible service.

"If you would like to 'talk it over' with another fellow's mother drop a line in Box 121.

"If you are sick and would like to have a friendly visit or a book from the library, send a line by one of the servants to the information bureau."

This sums up something of our work, but does not tell of the news-stand open from nine in the morning until ten at night. The men can buy not only newspapers but tobacco, chocolate, and toilet articles, and over the counter there are many of the pleasantest sorts of conversations. The men tell of their work at the front, or show pictures of their babies at home, or ask for information about everything imaginable. In the library we have a quiet place for reading and writing, and a collection of two or three hundred well chosen books, which is greatly appreciated by many of the boys. Opening out of this room there is a canteen where from three to six in the afternoon and from eight to eleven in the evening men come for a cup of chocolate and a sandwich. For the boys are as hungry over here as at home. For the more purely social side we have a game party on Tuesday evenings to which we invite American girls whom we know, and where the boys greatly enjoy the informal fun ending with chocolate and cake. And on Sunday afternoons we have a big tea in the Lounge where everybody is welcome.

This is but a brief summary of the outward and visible part of our work, but the friendly atmosphere, the word of cheer, the almost unspoken reminder of home and the women there, can hardly be put down in black and white. Yet the men are so deeply appreciative of the Y. M. C. A. that we know that it does count, and we are all thankful to be of service in this way.

THE SEED OF WAR

FORCE ALONE and physical might, the arbitrament of machine guns, can never produce the lasting stability of real peace, any more than prohibitions alone can produce virtue. The final causes of most wars are prevalent among the peoples of all nations. They are human causes, moral, spiritual defects of character, degradation of ideals, perversions of will, the active, energizing, dominating powers of evil in human life.

At the root of all of man's life, of his aims, his aggressive activities, his motives and ideals, is unquestionably his spiritual attitude to the world about him and the Universe above him. His philosophy, his religion, whatever it may be, dominates and controls his life when once he has risen above the level where appetite and passion and impulse unconsciously control him as in savagery or in infancy.

The only hope for man is to adjust his will to the eternal realities of truth and duty, to sanctify his affections, to uplift his ideals, to cleanse his imagination, and to convert his heart to the God of love and holiness. Why cannot we, why will we not, see that? Why will we persist in experiments which the experience of the past has utterly discredited and which have brought only disappointment and misery and ruin to nations and peoples? When has mere knowledge of physical things or the greed of power or the contentment of prosperity and wealth ever promoted the permanent peace and happiness of mankind? The history of the world is the history of fallen empires and ruined civilizations. And what has brought these failures? Will anybody, can anybody, deny that they have been caused by irresponsible power and wealth, by selfish indulgence and luxury, by godless pride, by sensuous vice, and religion perverted and prostituted to enforce these unholy ambitions and enslave their victims? These have wrought ruin and misery among men and turned God's earth into an anteroom of Hell.—*The Bishop of Georgia.*

THE UNITY of the Church was in the beginning, and if it is to be realized again it must be based on fundamental principles; not on creeds and articles, not on rules of order and organization, but on love expressing itself in service. The Christian world may well take the example of the wonderful illustration of unity in this present war; nations and armies not fighting separately under different leaders but brought together and held as one mighty host, not by a permanent military organization but by the uniting power of a great cause, and by the inspiring force of a great service. Cannot Christianity profit by this great example? True unity is to be gained and held by service; later, it may be expressed and embodied by organization. It must be realized first in spirit. Now is the time. It will be most pathetic for the soldiers of a united army to return to a divided Christianity.—*Rev. C. L. Wells, Ph.D.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

FINANCES AND ORGANIZATION FOR SOCIAL SERVICE

AS the work of diocesan social service increases, the financial problems will naturally increase. Therefore, the experience of the Board of Social Service in the diocese of Newark bids fair to establish some interesting precedents along this line.

In the first place, this commission has been given a general oversight of the social service work in the diocese and has been assigned the duty of financing it. This year's budget will amount to about \$25,000, of which over \$17,000 is already in hand, and the year is not half over. Included in this is the cost of the work of the Bonnie Brae Farm and the work of the Church Mission of Help. In addition, the commission has undertaken the administrative work of the War Service Commission, but this is regarded as a temporary addition.

The Rev. Augustine Elmendorf, secretary of the commission, writes thus about its activities:

"You will see from this that the Board of Social Service is an administrative board in the diocese, and I think fair to assume that any social work of a diocesan character in the future involving an expenditure of money either in the way of institutional expenses or workers will be under the Board of Social Service. We shall doubtless have a woman worker to carry out the plans suggested on the lines of the Church Mission of Help."

AMERICANIZATION AND SAFETY

Inability to understand instructions given in English, as well as to read "safety" signs, is causing many accidents among immigrant workmen, and the National Safety Council is urging its co-workers for safety to educate non-English-speaking workmen, that the percentage of accidents among them may be reduced—putting the situation in this way:

"Education! Remember they are very human. They don't want to get hurt and suffer pain and lose wages any more than you or I would. They don't understand—that is the answer. Plant interpreters teaching care and explaining the SAFETY idea, meetings of foreigners where they are shown pictures and made to understand that you are their friend and that *somebody* cares for them, enforcement of a rule that *they learn English*, and so become good American citizens, is the solution."

This is good "safety first" doctrine and it's better Americanization practice.

THE DRAFTING OF MR. LAFLIN

In the news column of THE LIVING CHURCH reference was made a short time ago to the fact that Mr. Herbert N. Laflin had been drafted as a candidate for congress. This is good news, for Mr. Laflin is the type of man we need in congress. It is to be hoped, however, that the simile will be carried out to its logical conclusion.

In war matters those who do the drafting do not stop with that act, but follow it up by providing organization, support, food, and equipment until the end in view is accomplished. It is to be hoped that the citizens in Milwaukee, who are responsible for drafting Mr. Laflin, will give him the requisite political support and organization equipment.

THE MAINTENANCE of social standards in war times is regarded as a most important war work by the Young Women's Christian Association. In sustaining this view it says: "We are making great efforts to help the men maimed and blinded in battle; what are we doing in our communities, to prevent the men who are going into battle from being physically and morally ruined by the results of a lax social system? What are we doing to protect our women from the awful consequences of ignorance, and our children from the evil consequences arising from an unenlightened, unsocial, and unpatriotic standard?"

THE WIDELY advertised investigation of the field of industrial reconstruction by the Rockefeller Foundation has been dropped. It will be recalled that W. L. Mackenzie King, who had been the efficient minister of labor in the Dominion of Canada, was placed in charge of the inquiry. The breaking out of the European War stopped the investigation in Europe, and later in this country because of the rapidly changed conditions. It is a pity that Mr. King and his colleagues were not sent to study the after-the-war industrial problems, which are calling for attention now and need all the light the most experienced men can throw upon them.

THE CALIFORNIA CONFERENCE on City Planning has definitely placed itself on record against temporary barracks for war workers, favoring permanent homes. In a recent statement it declared that houses should be sold wherever possible on small first payments and twenty-five per cent of monthly earnings, and women workers supporting families should be treated the same as men. As the private capital is going into government loan, the conference believed that the federal government must help.

THE ULTIMATE PURPOSE of the social workers must be the abolition of involuntary poverty, declared Lawson Purdy of New York, president of the National Municipal League, at the National Conference of Social Work in Kansas City. "To that end one thing is inevitably necessary to consider. You must hew at the roots of poverty as well as at its outward expression." Mr. Purdy is well known in New York as a Churchman as well as a social and civic reformer.

"IT IS TO THE INTEREST of the state to have strong, robust, healthy citizens, capable of self-support, of bearing arms, and of adding to the resources of the country. Laws to effect this purpose by protecting the citizen from overwork and requiring a general day of rest to restore his strength and preserve his health have an obvious connection with the public welfare." So declared the New York Court of Appeals in the case of *People vs. Havenor*, 149 N. Y., 195.

THE PEOPLE FACE big things, but get worried over small ones. There has been only one successful food controller in the history of the world—the One who made five loaves and two small fishes feed a multitude. I tell you what rationing means. It means that a nation in the furnace of war is becoming more of a brotherhood.—Lloyd George.

THE CHURCH's awakening to social needs and opportunities is stressed in the report of the East Carolina Social Service Commission, which urges a more general reading by the clergy on social topics rather than the following of merely personal literary taste.

EVERY LOCAL PROBLEM we had before the war is still with us, its difficulty greatly increased. Our wartime duty is to take care of these problems and to win the war; or, to put it another way, it is our duty to help win the war through caring for our local problems.

The War-Time Programme for Country Churches, with special emphasis upon those distant from training camps, published by the Federal Council of Churches (105 East 22nd street, New York City), contains a lot of valuable suggestions.

THE GENERAL FEDERATION OF WOMEN'S CLUBS has endorsed the ratification of the Federal prohibition amendment.



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.

"SEEING THE SEMINARIES FROM THE INSIDE"

To the Editor of The Living Church:

MAY one who has been both at the giving and receiving end of seminary life be permitted to make a friendly analysis of the recent editorial? . . . The ten letters submitted seem to be in substantial agreement as to what the students want—immediate, practically applicable, tabloid theology, apologetics, exegesis, homiletics, coupled with a sincere desire to be excused from wrestling with any problem in a personal way. . . . But the real criticism of seminary life and practice contained in the symposium submitted seems to appear as one reads between the lines. I hold no brief for either the canons as they are to-day or the seminaries as they are being conducted to-day, but it strikes me, sir, that the real significance of these letters lies in these facts.

First: There seems to be an unwillingness on the part of both the episcopate and seminary students to give the diaconate a proper place in the training of the clergy that is to be.

The tendency among leaders in medical education is to prolong the internate from one to two years. Those who are to have the cure of souls seem to expect a full measure of capacity as the result of the necessarily limited amount of "clinical experience" available in a three years' professional training. Is this an instinctive desire to tone down the training of future clergy in conformity with the demands of a "get-there-quickly" age and civilization?

Second: There seems to be an unwillingness, on the part of the future clergy, as represented in the symposium, to be put in the way of a method of getting at matters apologetical, theological, exegetical in the right way, which is by way of personal conviction.

If the young men now in training desire to become men whose opinions, when spoken in pulpit, on platform, or in business office, shall be worth the serious consideration of people, those opinions must be *theirs*, and must be the result of painstaking study and reflection. Does a young medic desire to be a Murphy, or a McBirney, or a Gorgas the day he is handed his diploma? Will the physically ailing public be satisfied with second-hand opinions by recent fledglings of the best of medical schools? The finest private library in medicine in the world is owned by the Mayos, if I am informed correctly. The moral is obvious.

Third: There seems to be an utter confusion as to the method of homiletical instruction in the minds of seminary students.

The plain truth of the matter is, that the best that may be done along this line is the giving of some direction in technique, and some instruction with reference to the use of the voice and person. No amount of homiletical instruction will turn a vapid personality into a magnetic preacher. The sermon, again, is the exercise of the prophetic function by the priest. The priest is to speak for God, in the Church, to the people. The only road to effective preaching is the straight and narrow road of an expanding Christian experience, patiently digested, diligently mediated to the people. There are probably hundreds of courses in "the short story" offered in American colleges, but how few real short story writers are there! On the whole, it would seem that this interesting symposium adds merely another phase to the totality of the picture of a rising generation seeking a short cut to efficiency and not finding it. The further I get away from my own student days in the seminary—and I was graduated in 1904—the more I become convinced that what we need in the three years of student life *intra muros* is a more compact living together, closer application to the mentalities, practice of "the presence of God", the monastic life in general, during term time, and carefully supervised work during the vacation periods. These three years should be years of character formation in the truest sense; where habits of prayer, study, teachableness, humility are formed, and where the qualities of leadership are seen in others, and not imitated but desired as future accomplishments. Then should come the diaconate, under the direction of an experienced priest, analogous to the internate in a hospital, and then the new priest will be readier for responsibilities than by the present mode of short cut.

I know that there is the objection of an inadequate supply of clergy. But I have heard that so often, and have heard so often of clergy who cannot find a proper sphere of usefulness, that I am somewhat skeptical on that score.

If holy Church desires to take the lead in the to-morrows of

America, let her be conservative, thorough, and furnish few men of highest caliber, rather than many who have nought but a promise of preparation.

Faithfully yours,

HUGO P. J. SELINGER.

Gambier, Ohio, Feast of St. James.

To the Editor of The Living Church:

IT is healthful to discuss seminaries. Parish priests as well as bishops should be keenly solicitous as to where and how their protégés are to be prepared for the ministry. It is not the function of the seminary to convert. No rector should recommend for holy orders a man whose vocation he seriously doubts. The tasks of the seminary are practical and intellectual—mainly the latter—and these are, certainly to-day, too exacting to ask the seminary to assume the added burden of evangelization. To deepen a spiritual life rightly supposed already to exist is all we can demand of the seminary.

In a word, the chief difficulty with regard to our seminaries is their excessive number. For a seminary is the *faculty*. Great and learned teachers are rare. Fewer seminaries could muster more distinguished and more fruitful teachers, better faculties. A great genius like Phillips Brooks can rise above a futile faculty; the average man can't. I look back to seminary days with enthusiasm, regretting only that they passed so quickly. My explanation is, largely, the faculty—Allen, Nash, Steenstra, Hodges, Drown, Kellner. Foster great schools—foster, that is, fewer schools—and make them as great as we can, practically and intellectually. It is quite possible if we had fewer schools of the prophets to maintain we could arrive at a clearer conviction whether or not we have too many or too few would-be prophets. Certainly, in our Church, the test of a man's possessing the prophetic gift should be his ability to meet the demands of a first-class faculty.

WILLIAM PHILIP DOWNES.

Trinity Rectory, Bristol, Conn., August 1st.

PROTESTANTIZING RELIEF MOVEMENTS

To the Editor of The Living Church:

REFERRING to the editorial in *THE LIVING CHURCH* in the issue of yesterday, July 27th, on Russia and the proposed alliance in this country to Protestantize the Russians, I should like, if you will allow me the time, to write you of a similar situation affecting Belgium.

Oddly enough a Church woman commended this movement to Protestantize Belgium to me. She was "step-mother" to three Belgian soldiers and suggested I also adopt some Belgian soldiers and send them letters regularly. This appealing to me as a highly interesting "bit", my friend kindly gave me a pamphlet to read.

The pamphlet is entitled *Apostles of the Belgian Trenches*, by J. Kennedy MacLean. The apostles in question are Mr. and Mrs. Ralph C. Norton of London, whose photograph is frontispiece, and a Belgian peasant soldier named Peter. These leaders have formed a "League of the Holy Scriptures" by means of which they send Belgian soldiers copies of the Bible; they distribute tobacco and gifts; maintain a headquarters in London for the comfort of Belgian soldiers, I understand, and do many other kindly deeds, including the supplying of the lonely Belgian fighters with some friendly disposed person to write them letters!

The disturbing point is that these Belgian trench apostles rejoice greatly when they bring Peter to England to be baptized by immersion; and also rejoice as a fruit of their works and a great triumph of good over evil when one regiment of Belgians votes overwhelmingly for a Protestant rather than a Roman chaplain.

They assert they have reached and hold in their League hundreds of Belgian soldiers, 500 or more.

It is extraordinary and pathetic that these excellent zealots—and their association of "*marraïnes*" to write letters—are trying to drag away the poor Belgians—possibly too impoverished to have many chaplains—from a Church with sacraments and from such leaders as Cardinal Mercier and the brave village priests.

In the introduction to the pamphlet occur these notices:

" . . . Acknowledge help received from the Scripture Gift

Mission, the Religious Tract Society, British and Foreign Bible Society, Trinitarian Bible Society, and Drummond's Tract Depot, Sterling, from which generous grants of testaments and tracts have been received."

"On an average of about 500 letters a week are dispatched every week to the Belgian boys and every letter posted contains some spiritual message. This valuable part of the great enterprise would not be possible but for the generous assistance of the societies named."

Yours sincerely,

(Miss) INEZ J. GARDNER.

Washington, D. C., July 29, 1918.

MODERN NOVELTIES

(ABRIDGED)

To the Editor of The Living Church:

IN your issue of July 20th, under the heading Nomenclature, a correspondent remarks (speaking of something else): "Even the service of Benediction of the Blessed Sacrament is a novelty." If not wholly out of order, I should like to ask: What of it?

Not everything that is a "modern novelty" is wholly bad. As a nation we are fond of "modern novelties", and this fondness for the new shows itself in our religion, too. Protestant Episcopalians are the only body of Catholic Christians in America who have elbowed the ancient Eucharistic worship of the Apostolic Church into the background and substituted a "modern novelty" like Morning Prayer. And some people are so "touchy" about this service that a few of us begin to suspect that this particular "modern novelty" does not work any too well. Most of our bishops are fond of "novelty", too, else they would not be so often seen officiating at the altar dressed somewhat as Matthew Parker used to dress—for breakfast. If it is "novelties" of this sort to which your correspondent is habituated, no wonder he is a bit suspicious.

Benediction of the Blessed Sacrament seems to be objected to on the ground that it is "Roman". So is the "Three Hours" on Good Friday, but no one seems to mind that. To just what aspect of Romanism do the Churches in communion with Canterbury oppose themselves? Is not the difference between us more a question of theology than of ritual? A service is no more damned by being Roman than by being Presbyterian or Quaker. It should stand or fall by its merits.

One might condemn Benediction of the Blessed Sacrament in the Protestant Episcopal Church on the ground that it was against "the law of the Church" if it were not for two things: first, "the law of the Church" is a difficult matter to determine; and, second, it is never invoked in a spirit of fair play. Some of us of the advanced wing have learned to despise not "the law of the Church" but the execution of "the law".

No one is a good judge of the value of the Sacrament of Penance who does not habitually and honestly go to confession. No one knows whether the rosary is "superstitious" or not who has not honestly given it a trial. No one knows the value of prayers for the holy souls until some dear one all at once goes Home. So, too, no one is an unbiased judge of the help to Christian living that Benediction may be until he gives Benediction a fair trial. And he who does just this will be one in a thousand if to him any argument against the service can outweigh the witness of his heart to what Benediction does. "I, if I be lifted up," said our Divine Redeemer, "will draw all men unto Me." And, since He draws us when "lifted up" in the monstrance as when first "lifted up" on Calvary, the number of us who love and use Benediction will doubtless continue to increase. In the Protestant Episcopal Church no less than in the Roman, Benediction has come to stay.

GEORGE CLARK.

Lynn, Mass., July 30th.

THE RACINE CONFERENCE

To the Editor of The Living Church:

THANK you for your kind appreciation of the Conference for Church workers at Racine College.

May I correct a wrong impression for which I was doubtless responsible? In the past two years the college has prepared eighteen young men for theological courses, but we would be the last to advise that this work be done by correspondence.

However, I did suggest that the Board of Religious Education might use our equipment and make it a center for correspondence assistance to Sunday school teachers and others whom they are now aiding by correspondence.

A careful count of those in attendance at the conference, not counting the many local people who attended the evening services and lectures, showed 227, from twenty-four dioceses. *Lauds Deo!*

I am,

Very truly yours,

Racine, Wis., August 2nd.

B. T. ROGERS, Warden.

CHURCHMEN VISITING SINGAPORE

To the Editor of the Living Church:

THE Rt. Rev. Charles J. Ferguson-Davie, D.D., Bishop of Singapore, writes me:

"A great many Americans are coming into this diocese, some of whom have brought letters of introduction. Would you in some way let it be known that if our Churchmen are coming we shall be very glad if a note giving their exact address could be sent to introduce them? I will forward to the chaplain concerned the name of any such person."

Bishop Ferguson-Davie's address is Bishop's Lodge, Singapore, S. S.

Sincerely yours,

JOHN W. WOOD.

THE BATTLE SONG OF FREEDOM

From over the billows resurgent,
From over Atlantic's broad main,
Now faintly, now anguished and urgent,
Come tidings of nations in pain.
'Tis the call of our kindred in travail,
It swells o'er the battle's hot roar,
The winds bear it over the ocean,
And it breaks upon Liberty's shore.

To arms! O ye sons of freedom,
To arms, in freedom's defence!
The call of your kindred in travail
Comes over the sea from France.

What, then, should America answer?
Oh, what should her answer be?
The tramp of ten million fighting men
Reëchoes from sea to sea,
With the clang of a million anvils,
And trumpeting cruisers of war—
Lo! this is America's answer,
And it breaks on the Gallican shore.

To arms! O ye sons of freedom,
To arms, in freedom's defense,
For yours is the battle enraging
The sunny, fair fields of France.

Lord God of our fathers, unboastful,
The sword of the right we unsheathe,
For Thine is the power to give victory,
As Thine is the air that we breathe;
Do Thou go with us then and defend us
From tyranny's treacherous arm;
Thy guidon triumphantly o'er us
Shall vanquish the oncoming storm.

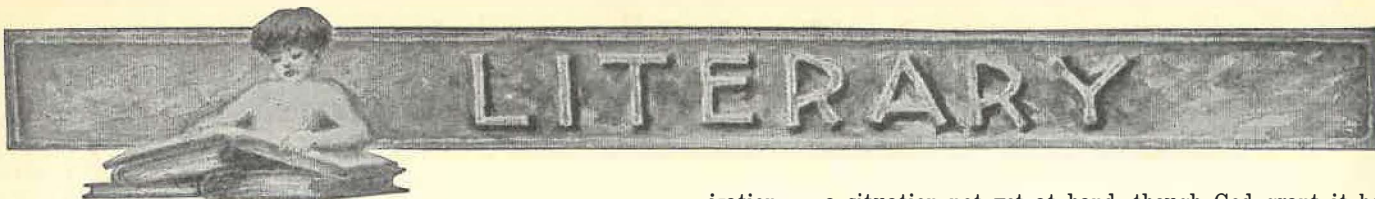
To arms! O ye sons of freedom,
To arms, in freedom's defence!
For God ever-righteous is ruling
The battle-scarred fields of France.

Go forward, ye valiants victorious,
The banner of freedom unfold;
The stars and the stripes ever glorious
Shall lead you as ever of old;
For God, and for home, and for brothers
Embattled for Liberty's right,
The flag of the land of your fathers
Shall float o'er the thick of the fight.

To arms! O ye sons of freedom,
To arms in freedom's defense!
The flag of the land of your fathers,
Leads over the sea to France.

Be strong, then, ye heroes of Flanders,
Of Italy, Britain, and France;
The legions of freedom are coming
To hearten the great Advance;
When God in His fierce indignation
Shall scatter the barbarous horde,
When justice shall gladden the nations,
And peace shall rule over the sword.

To arms! O ye sons of freedom,
To arms, in freedom's defence!
Already the day of redemption
Is gilding the heights of France.
LEFFERD M. A. HAUGHWOUT.



RELIGIOUS

The Experiment of Faith. By the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York. Fleming H. Revell Co.

This little volume is a "plea for reality in religion". It is a call to a faith that is no mere intellectual assent to a creed, but rather the "consent of the whole man, mind, conscience, heart, will, to the will of God as revealed in Jesus Christ." It is an exhortation to the man who would know the truth to strive to live the truth—to live true to his present belief that he may pass on to larger truth and richer belief. Addressed primarily to the man outside of the Church who yet looks somewhat wistfully at a faith that he feels it impossible for him to hold, it has at least an equally vital message for ninety-nine out of a hundred of those who have no difficulty in accepting the orthodox creed. For them, no less than for the others, is the message brought home in so many ways in the fifteen chapters of this book, that "he who would believe must be absolutely real in following".

Bishop Fiske has more than once disclaimed any pretensions to intellectual originality. In this he does himself less than justice, as the present volume amply shows. But after all, what we need most in a religious leader is the sort of originality that George Adam Smith ascribes to the prophet Micah, moral originality, the power of filling familiar but little comprehended truth with the fire of his own personal reaction to it. We need no "new theology". We want the eternal truth made warm and living for us, and this is what Bishop Fiske accomplishes.

Christian Faith and Practice Papers; Groups I-IV. S. P. C. K. 1917. Price \$1.00.

These are tracts issued in aid of the English National Mission of Repentance and Hope. Ordinarily one revolts at reading 289 tracts one after another, but in this case there are exceptional features of interest. In the first place, there is the division into groups: one set represents the teaching of the Evangelicals, including the great names of Bishops Knox and D'Arcy and Professor Gwatkin; Group II represents the English Church Union, includes among others P. Bull, Fr. Denys, W. J. Carey, and W. J. Sparrow Simpson, and is addressed to quite plain people; Group III is Liberal, by W. Temple, H. Rashdall, B. H. Streeter, and the like; Group IV is Catholic like Group II, but addressed rather to reading people, by H. S. Holland, W. H. Frere, and others. The divisions are not so sharp as one might expect; but it is interesting to take a subject like the Ministry or the Eucharist and compare the different presentations of it.

In the second place (and this is far more important), they are ably done, by men of mark. Each tract is just four pages long and therefore words are not wasted: each author puts tersely just what he would say to a busy man who might give him his attention for ten minutes and no more. Now, comparatively few of these tracts would be useful in this country as tracts, we believe, but most of them would serve the clergy admirably as guides and bases for clear teaching sermons. They go to the point and they are definitely aimed at the lay mind. Few are the clergy who do not sometimes seek for sermon-material: these tracts would help toward the production of the very kind of sermon we need most.

B. S.

Mine Hour. By Gertrude Hollis. S. P. C. K.

This little "Companion to Holy Week", by a well-known writer on sacred themes, covers the octave from Palm Sunday to Easter in very helpful fashion, without pretence of any sort. It is the simple following of events day by day in tender and thoughtful sympathy, drawing out personal lessons of spiritual value.

MISCELLANEOUS

Allied and American Peace Terms: As Seen by a Linguist. By Samuel A. B. Mercer, Ph.D., D.D. The Morehouse Publishing Company.

The title of this helpful little book seems unfortunate. The book in no possible sense advocates a premature peace, as to the casual glance may appear.

On the contrary, the terms which it lays down imply a degree of readiness in general to replace with the federal principle that of autocracy in government. Even such elementary readiness can only be attained by a sweeping triumph over the arch-foe of civil-

ization — a situation not yet at hand, though God grant it be approaching.

This condensed and scholarly presentation is of especial value in its revelations to the unlearned, or partly learned, of race affinities and European topography. Yet race is not *per se* held to be one of the four national determinants which must control the solution of the international problem to be solved "after the guns have ceased to fire", and the new world-order is to become established. The four "criteria of the right of national independence", the writer claims, must be *language, geography, politics, and history* in balancing proportions. This thesis he works out with close application to world relations, in the sixty-six most readable pages of the small volume which can be perused in scarcely more than an hour—eminently worth devoting to it. That the details of readjustment are one man's view goes without saying, but their formative value is timely.

C. B. C.

Our Square and the People in It. By Samuel Hopkins Adams. Houghton Mifflin Co. Price \$1.50.

A charming collection of stories about the men and women, some of them great, some of them humble, but all of them true-hearted and kind, who lived for a time in "Our Square, a valiant green space far on the flank of the Great City."

MRS. ANNA GARLIN SPENCER writes with sympathy, intelligence, and vigor in her *Woman's Share in Culture*. While it is written by a radical feminist, social workers and students will find every chapter pregnant with suggestion and helpfulness. That on the pathology of woman's work is particularly forceful because it deals so fully and frankly with current-day problems. Mrs. Spencer believes that excessive poverty is due to moral or economic weakness, largely the result of the incompetence of the housemother, and points out that poverty resulting "from character-weakness or mental deficiency depends for its diminution *not only upon radical economic reforms* (italics ours); not only upon the general disciplinary and educational influences of enlightened charity, but especially upon a training of young womanhood which shall raise the standard of the home environment in early life and produce a higher grade of mother, more definitely trained for her work with her children." That's mighty sound doctrine! We cannot say as much for her views concerning marriage, nor would we expect agreement with a professor in a Unitarian theological seminary. She argues for a return to what she calls the "early Protestant usage—a uniform civil service such as all religious beliefs could accept". She is most insistent, however, on the adoption of means to prevent the marriage of the unfit and "social help toward permanent union of the less developed but normal". Believing that in a democratic community a divorce cannot be denied, she argues that the welfare of the children of a marriage should be the first consideration of the state, and she points numerous ways in which this can be effectively accomplished. "Social science," she maintains, "makes it incumbent upon the man who would be a good citizen and the woman who would make a just return for social expenditure in her behalf, to place the interests of their children in marriage above all small demands of their own desires." (New York: Mitchell Kennerley. \$2.00 net.)

C. R. W.

A NEW AUTOMOBILE ROAD MAP of southeastern Wisconsin, with Milwaukee centering on the east edge and Chicago at the southeast corner, while Kilbourn occupies the northwest, has been issued by C. N. Caspar, Milwaukee. It embraces the summer resorts and lake region of southern Wisconsin in which the drives from Milwaukee and Chicago are widely used. The map is printed on bond paper at \$1.00 and mounted on cloth at \$2.00. [C. N. Caspar, Milwaukee, Wis.]

PETER RABBIT is already a favorite with the children of the nursery and therefore needs no introduction. *Peter Rabbit's Christmas* and *Peter Rabbit at the Farm* both have a charm that appeals to the wee folks and are so simply written that those just beginning to read can master the books for themselves. [Henry Altemus Co., Philadelphia. 50 cts. each, net.]

WHEN WE form good habits, bad habits cannot so much as get a foothold, on the principle that good always overcomes evil—the good being positive, and the evil negative.—E. V. H.

The Politician in the Temple

By LOUIS TUCKER

ONCE there was a rising young lawyer who got the chance of a lifetime and bungled it—or succeeded. He was one of the young men who gathered around the Sanhedrim, the great national legislature of Judea; and he was one of the very ablest of them or he would not have had the chance. The great men of the Temple, which meant the greatest of all Judea, gathered to debate with Yeshua Bar Dawid, the great Prophet of Nazareth. It was essential that he be put down, for he had upset the entire banking-system of Judea and (since all bills of exchange in Roman times were drawn by Jews on Jews) had thereby dislocated the commercial paper of Big Business over all the known world. He *must* be put down. If some great socialist now managed simultaneously to disorganize the clearing-houses and banks of half the cities of the world he would not inflict so shattering a shock on modern world-business as the Master had inflicted on the business of the Roman Empire. He *must* be suppressed and put down.

Therefore the Pharisees tried. They were the clerical party in politics, and a power in the land. They constructed a question concerning taxes to which it was equally disastrous to answer either "Yes" or "No", and even more disastrous to refuse to answer: and the Master took it and made of it a great moral lesson and a stupendous forensic triumph. The great men of the nation, the heavy artillery, the chief priests and intellectual lights of the Pharisees, were present, but they were silenced. They had nothing to say. They dared not ask him any more questions.

Then the Sadducees tried. The Sadducees were the agnostic element in the land. Although few in number they were politically powerful. They held themselves emancipated from superstition, and intellectually the leaders of the nation. More important, they held themselves politically bound to help each other to the great places and high-salaried offices: and as their point of view was practically the same as that of the higher Roman officials they were exceedingly successful, so that the majority of the great national offices were held by the Sadducees. We have plenty of the type now, in the over-educated product of some of our older universities. Representatives of the party had once challenged the Master to show a sign from heaven: that is, to perform a miracle which no man could attribute to Satan. The Master had not only refused, but had left them—fled from the test, as they would claim. His reason for refusal seems to have been that there is no such miracle. An unscrupulous man can always attribute anything to Satan, either directly or on the principle that it is worth the while of the Powers of Darkness to permit a little good in order that great evil may grow out of it. Still, the Sadducees were the only men who could make even a perverted claim to have triumphed over the Master in debate, and so they were eager to try again.

They constructed a question concerning theology, of such a nature that any answer whatever would be absurd. It is really one of the cleverest questions ever formulated, for it flicked the Pharisees in the raw, complimented the Sadducees, and contained a doubtful humorous story, involving both; and lack of purity was always painful to the Master. It was concerning life after death and a woman who successively married seven husbands: and the Master took it, transformed it, raised it to the level of the heavens, and made of it a beautiful moral lesson. The Sadducees retired discomfited. They dared not ask him any more questions.

Something had to be done and somebody had to throw himself into the breach, not only for the sake of the rulers, but in very mercy to the Master himself; for all this debate was public. Ten thousand men of Israel hung breathless, angry, and hilarious, upon its every word, and in six months its main points would be discussed in every synagogue from the Thames to the Ganges. If the Master could be discomfited in debate before that crowd he would be so far discredited that he could not upset the money-changing in the Temple again. If not—well, he must be killed. Signally to

overcome him in debate would therefore be to save his life; and a Scribe came forward. Someone, probably the same man, had spoken approvingly of the Master's answer to the Sadducees.

"Master," he said, "what is the greatest—the first—commandment in the Law?"

"Hear, O Israel," the Master answered. "The Lord thy God is One God." Then, continuing, he repeated the commands concerning love to God and our neighbor which are the outcome of that profession. "Upon these," he said, "hang all the Law and the Prophets." So noble was the answer that the generous enthusiasm of the Scribe was kindled. For the moment, at least, traditionalism lost its sway; and as Christ pointed to it, he saw, as in a vision, the exceeding beauty of the moral law. "Master," he said, "thou hast said the truth; and such love is better than whole burnt-offerings and sacrifices."

"Thou art not far from the kingdom of God," said the Master; and, for the lawyer, the debate was closed.

Perhaps a thousand men heard it. Ten thousand saw it and soon learned what had been said. A hundred thousand knew of it in a week. The spokesman and momentary leader of the Scribes had deserted his colleagues and put on record his public testimony that their adversary was right.

Those who have had experience with the bitterness of hotly-contested local politics, during struggles when money—the livelihood—of the contestants is involved, need not be told that the Scribe left the Temple a ruined man. His offense was unforgivable. He had publicly borne witness that Truth is true. Meeting Truth face to face and recognizing it, he had proclaimed that recognition. He could have denied; he could at least have kept silent. Doing neither and speaking out the honest conviction that was in him, he had thereby proven himself useless as a tool. There is no record, but there is also no doubt, that when remunerative duties arose other men were employed. He was not punished; and indeed *could* not be: but he was let alone. His income was cut off. He had, it may be, a bit of savings, or some scrap of living inherited; but any income from work done ceased. Though every Jew was bred to a trade, the influence of the Pharisees would be more powerful to prevent his earning a living in Palestine as a carpenter than as a Scribe.

In the tremendous readjustments of spiritual perception at Jerusalem which followed Pentecost, this man, whose whole destruction had come upon him because he knew and acknowledged openly that Truth is true, could not have remained in even outward alliance with the party that obeyed Annas and contained Caiaphas. From sheer defiance, as well as from natural instinct, he must have acknowledged the reality of the Ascension and declared that it proved the actuality of the Resurrection. Cast out for this from his party, alienated from his people, called a traitor by his own familiar friends, he must still have hesitated and refrained from casting in his lot with the Eleven and their followers. The same clear insight which had showed him the faults of the Pharisees would also force him to realize the errors of the Apostles. Error there was, for the Apostles were human. We have record of an experiment in community property which failed and of a quarrel which required arbitration, though both were divinely overruled for good. These and any other errors our politician must have seen. He knew Truth when he met it face to face on the highway, and therefore he knew error.

Thus it is no imagination, but sheer, simple statement of fact even though there be no record, to say that one day, about a year after the Crucifixion, two men set out from a house in the upper city in Jerusalem, from a council of twelve men who met in the large upper guest-chamber. The house belonged to John Mark's father, and the two men had taken a prominent part in the council, though neither one had presided. That office belonged to James, the Master's cousin: spiritually, because of his relationship: from a worldly point of view because, since the Master's death, James was the head.

of the House of David and therefore rightful King of Israel.

One of the two men was young, with a clear-cut cameo face and a quiet manner. The other was sturdy and middle-aged, but his hair was white. They went down hill, through stone passages more like tunnels than streets, to the lower part of the city, between the two walls, where the poor lived in great stone tenements six and eight stories high; and at a small room high up at the rear of one of these houses they knocked at a closed door.

The man who opened it was dressed in shabby clothes that had once been good, and his face which had once been calm and intelligent was deeply lined. There was no furniture in the room, unless a pallet on the floor can be called furniture, and there was no sign of food or extra clothing. Two of the three were greatly changed since they last met, yet they all knew each other. Men remember the faces of those who look on at the crisis of their lives. The Scribe recognized John the son of Zebedee and Simon Bar Jonas, whom the Master had re-named Cephas.

"Hail, Levi Bar Jochab, who art not far from the kingdom. Peace be with thee."

"Thy peace return to thee, Simon Bar Jonas, witness to my ruin: for with me is no peace of my own."

"True, friend," put in John, entering the room quietly, "but the peace which is of God is with thee for thy word to the Master."

"Be seated," said the ex-Scribe, pointing to the pallet. "I once had cushions, a slave or two, wine and sweetmeats for a friend, a better housing than this, and hope. Your Master, your strange Master, bewitched me, and all these I lost by a word."

Simon Peter ran his hand through his white hair and studied the face before him for a time in silence. Then he said bluntly:

"If the Master bewitched you into an idle word, recall the word, Bar Jochab, recall the word."

"You know Caiaphas. What use to recall anything? He has no mercy."

"Nevertheless, a false word idly spoken should be recalled; and Annas, though he may have less mercy than Caiaphas, has wisdom enough to give the man who withdraws hostile testimony at least a pittance and a corner. Have you asked him?"

"No."

"Then go. Tell him that when you cried out, 'Master, it is well said,' you spoke falsely."

"But, man, I did not speak falsely. It *was* well said. The Master's answer was true."

"Then, man, how long halt between two opinions? For Jesus of Nazareth, in whom you have not confessed your belief, you have given up friends and house and servants and food and hope. Have others been to you besides ourselves?"

"One or two. At first. You have been long in coming."

"We had other work, you needed time to learn your lesson: above all, we would not mar the perfect work of God in you, or your perfect sacrifice for him. Yet we kept watch. How else should we know where to find you? The Master, you see, has therefore given you two friends. Believe me, many more await you. They will serve you—as do we. Turn and look behind you and you will see that John, your friend, has spread a napkin and upon it bread and wine and fruit. Have we your permission to sup with you?"

"I have here no means for the washing of hands to the wrists."

"Water can be had if you wish. As for us, the Master taught us that, for those whose hearts are His, both hearts and hands are clean."

John and Simon exchanged glances as the Scribe closed his eyes and meditated. He was very thin, and his eyelids twitched and his hands trembled with eagerness for the good food. At last he said:

"And hope? I spoke of hope."

"Eat, man!" said Peter, bluntly, laying a hand on his shoulder. "Eat and hope! Through all the world are men by myriads, eager to be told of the Master and His life. You questioned Him in the Temple, saw Him crucified, were in the city when He walked, risen again, to Olivet, and there ascended. You know the facts. Telling them is a life-work. Perhaps the power will be given you, as it has been us, to

heal the sick and cast out devils. There will be much toil, great danger, a new life, a share in the awakening of Israel, and a triumphant welcoming of Him when He comes again: or, if He think best, a calling home to return with Him. Hope, man! Hope greatly! Hope very greatly, Bar Jochab, thou who wast not far from the Kingdom when all thy blind friends rejected Him."

"And what must I do for this?"

"Repent and be baptized, and then bear witness to the facts you know of Him, as we do. In the meantime, man, here is a supper spread in your room and we are your guests. Invite us to sup with you, and eat."

"You—you are very good."

"There is none good but God and His Son Jesus Christ who rose from the dead. We have but been with Him: as have you, Levi Bar Jochab, my brother. Therefore, in His name, do this. The host says the blessing, and you are host."

"In His name, then join me. 'O God of Israel, who makest bread to grow out of the earth, reward these Thy servants and give me grace to serve Thee with them: in the name of Jesus Christ my friend; and Thy Son.'"

IN MEMORIAM*

Soldier, thine arms are now laid down
No more to join in war's wild din.
Lay by the sword, take up the Crown,
And to the Kingdom enter in.
Lord Jesus, Captain of our Faith,
Leader who fought, alone, the fight,
Take home this warrior, give him rest
Who won all triumphs by Thy might.

Full many a time he helpless fell,
But Thy great arm was there to save,
And Thou hast safely led him home
A conqueror—victor o'er the Grave.
Death's sting is lost, Grave's victory gone,
The good fight's o'er, the warrior rests;
And to the Heavenly Feast he goes
Amid triumphant, joyous guests.

Great Captain, we who still wear arms,
Whose fighting's daily to be done,
Still here support us by Thy Grace
Until we rest, the vict'ry won.
This soldier's body in the grave
Until the last great trump we lay.
His spirit unto Thee commend;
May we be, all, with Thee that day.

BENJ. H. HINDE.

* George Armytage Ball, First Lieut., 30th Infantry, U. S. A., killed in action, June 6, 1918, youngest son of the Rev. W. H. Ball, Monroe, N. C. R. I. P.

STAINED GLASS WINDOWS

I kneel within the church at close of day
Amid the dimness of the shadows gray;
The lofty trees without are all unstirred,
Within the sacred walls no sound is heard,
When suddenly the oaken rood screen glows
With gold, and violet, and mystic rose
Through stained glass window shining wondrously,
Revealing the Celestial unto me.
Then, while I gaze, as in a waking dream,
The glowing rainbow tints reflected seem
To blend with visions of those dear to me,
And I behold their beauty wistfully; —
The soldier-knight, like Galahad of old,
Who rights the wrong with courage manifold;
The holy priest whose life is given to prayer
And guiding those committed to his care;
The patient teacher who, from day to day,
With love unfeigned would rescue those astray;
The sufferer upon a bed of pain,
Who smiles and counts her bitter loss but gain;
The little child with blue and trustful eyes,
The gentle nun whose joy is sacrifice: —
And ere the glow of sunset fades away
Before the Throne of God I humbly pray:
"O Lord, from radiance of realms above,
From lives reflecting Thy transcendent love,
Vouchsafe that some faint ray of light divine
May shine within this shadowed life of mine!"

HARRIET APPLETON SPRAGUE.

Church Calendar



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

CALENDAR OF COMING EVENTS

Aug. 14-21—Annual Convention Brotherhood of St. Andrew, Northfield, Mass.
 Sept. 10.—Synod of the Mid-West, Kenyon College, Gambier, Ohio.

Personal Mention

THE REV. W. A. BRUCE is now locum tenens at Holy Trinity Church, Nashville, Tenn. Address Ewing avenue and High street.

THE REV. GUY H. FRAZER has accepted the rectorship of the Church of Our Saviour, and St. Paul's Mission, Rock Hill, South Carolina.

THE REV. JAMES C. MITCHENER, rector of the Church of the Holy Cross at Mt. Pleasant, Tenn., has been compelled to resign his cure on account of ill health. His present address is Gallatin, Tenn.

THE REV. ALBERT LEONARD MURRAY will on September 1st become first rector of the new parish of St. John, Cedar Rapids, Iowa.

THE REV. WILLIAM R. PLUMMER assumes charge of St. Paul's Church, Evansville, Ind., on September 1st.

In War Service

THE REV. J. J. DIXON, rector of Holy Trinity Church, Callaway, Nebraska, has enlisted as a private and has already reported for duty at Camp Dodge, Iowa. Mrs. Dixon and the children will occupy the rectory during his absence.

THE REV. D. R. OTTMAN, rector of Trinity Church, Trinidad, Colo., has been appointed first lieutenant and chaplain of the Field Signal Corps, United States National Army, and is to report at Fort Sill, Oklahoma, August 15th.

THE address of Chaplain HARLEY W. SMITH is No. 9 (Lakeside Unit U. S. A.), General Hospital, British Expeditionary Forces, France.

THE REV. ALFRED C. WILSON, nominated by the Church's War Commission, has received appointment as a Red Cross chaplain for overseas service, and will sail in the latter part of this month.

Summer Addresses

THE REV. GEORGE WEED BARHYDT is spending his vacation with the members of his family in the new summer home which he has built on the shores of Lake Winnepesaukee, N. H.

THE VEN. ARCHDEACON HENRY SWINTON HARTE is spending the month of August with Mrs. Harte and their daughter at their summer home at Lancaster, N. H.

BISHOP HULSE is at Northampton, Mass., with his family for the month of August.

THE REV. DR. WILLIAM HARMAN VAN ALLEN, of the Church of the Advent, Boston, has been on duty at home for a series of special patriotic services through the early part of the summer, ending with Sunday, August 11th. From then till the middle of September he expects to be with friends at Smith's Cove, Digby county, Nova Scotia.

ORDINATION

DEACON

SOUTHERN VIRGINIA.—MR. FRANCIS BLAND TUCKER, the youngest of Bishop Tucker's thirteen children, was ordained to the diaconate in Galilee Church, Virginia Beach, Va., Sunday, July 21st. Morning Prayer was read at 9 o'clock by the Rev. Edward Patton Miner, rector of Galilee. The ordination service was at 11 o'clock. The vested choir entered the church headed by two altar boys, one bearing the United States flag, the other the service flag of Galilee, with its twenty stars. The Rev. Luke Matthew White, son-in-law of Bishop

Tucker, delivered an inspiring sermon. The candidate was presented by the Rev. James Hubard Lloyd of Japan, a cousin of Bishop Tucker.

Then Bishop Tucker ordained the fourth of his sons to enter the sacred ministry. As his first official act, after he had received his commission and the khaki-covered Testament (which will contain the certificate of ordination), the ordinand turned and read the gospel. The Rev. E. P. Miner acted as master of ceremonies and assisted at the Communion. This service was also the annual missionary occasion at Virginia Beach. The Rev. James Hubard Lloyd and the rector spoke briefly upon Missions and the offering was almost double any ever before presented on Missionary Day.

Bishop Tucker now has four sons and one son-in-law in the ministry of the Church. Another son, Dr. August Tucker, is one of our medical missionaries in China. One son is the Bishop of Kyoto, Japan. Five of the Bishop's sons, including three of the clergy, are serving in the army.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Copy should be plainly written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

MARRIED

CHAPMAN-HUTSON.—On July 29th, at the Hostess House, Section C, Camp MacArthur, by First Lieutenant Chaplain Edward H. Earle, U. S. A., Lieutenant N. L. CHAPMAN, U. S. A., to Miss GLADYS M. HUTSON, youngest daughter of Mr. and Mrs. Charles Hutson of Fresno, California.

FUNSTEN-GILDEY.—On Saturday, at 5 o'clock P. M., April 27, 1918, in St. John's Church, Washington, D. C., by the Rt. Rev. Dr. J. B. Funsten, Bishop of Idaho, WILLIAM PRATT FUNSTEN to MARGARET LOUISE GILDEY.

FURRER-HARRIS.—On Tuesday, July 30th, at St. John's Church, Jamaica Plain, Mass., by the bride's father, MARY GLADYS OWEN, only daughter of the Rev. George D. and Susan Wilmot HARRIS, St. James' Church, Fall River, Mass., to the Rev. JOHN ALFRED FURRER, rector of Grace Church, Everett; Mass.

DIED

DARBEE.—On Wednesday evening, July 24th, Mrs. R. M. DARBEE, an earnest worker in the Church of the Ascension, Rockville Center, Long Island, entered into rest after a long illness borne with Christian patience. On Tuesday she received her last Sacrament from her old rector, the Rev. G. Wharton McMullin, and on Saturday a solemn requiem was sung at St. Paul's Church, Brooklyn, N. Y., where Mr. Darbee is a member of the vestry, by the clergy of the parish. Interment was at Mt. Olivet, the Rev. G. W. McMullin officiating.

REYNOLDS.—Entered into rest at Franklin Square Hospital, Baltimore, on July 25th, FRANCIS SIRLES, husband of Cornelia E. REYNOLDS, aged 73. Beside his widow he is survived by two daughters, Mrs. Lewis A. Seitz, Mrs. Laurinda B. Batzler, and one son, the Rev. William T. Reynolds. Interment was at Loudon Park, Baltimore.

"Rest eternal grant unto him, O Lord, and may light perpetual shine upon him."

SAVILLE.—In Cambridge, Mass., after a brief illness, HUNTINGTON SAVILLE, husband of Anne Pierce Saville, son of Antoinette H. and the late Henry M. Saville, M.D., and brother of the Rev. Henry Martyn Saville, aged 47 years.

WANTED

POSITION OFFERED—CLERICAL

PRIEST WANTED for good parish in Western Michigan. Address BISHOP McCORMICK.

POSITIONS WANTED—CLERICAL

CLERGYMAN—SOUND, SENSIBLE Churchman, good standing, considered good preacher and mixer, would correspond with bishop or parish needing a rector, or take charge of several missions. A living salary and

livable rectory necessary. Address COLLEGIAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, ACTIVE, experienced, seeks change and correspondence to that effect. Address ONTARIO, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENS in substantial parish desires rectorship in fall. Address BERKELEY, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER wanted in Episcopal Church seventeen miles from New York City. Must be thoroughly experienced in boy choir training. Address EAST, care LIVING CHURCH, Milwaukee, Wis.

GOVERNESS DESIRED. Bright, energetic, most refined, age about 30, thoroughly accustomed to children, to care for boy of four years. Address Mrs. ALFRED P. MORRIS, Villa Nova, Pa.

CHURCHWOMAN wanted in mission school to assist in care of children and in nursing. Address MISSION SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

TO SOUTHERN CLERGYMEN: Organist-choirmaster now holding important positions in the North wishes to return South for climatic reasons. Graduate of Royal College of Organists and other important colleges. Age 36. Churchman, married. Good church and salary essential. Address MUS. BAC., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, prominent teacher and director of large city chorus, desires change. Successful and experienced Churchman; married; recitalist. Good equipment and opportunities necessary. Address MUSICUS, care LIVING CHURCH, Milwaukee, Wis.

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

DEACONESS (CATHOLIC) DESIRES progressive or initiative work in a poor parish. Has faith, experience, and training. Address DIACONE, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED ORGANIST AND CHOIRMASTER, Mus. Bac., A. A. G. O., now open for engagement. Boy trainer; good references. Address S. F., Room 405 News Building, Greenville, S. C.

PARISH AND CHURCH

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

CATHEDRAL STUDIO.—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$8.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACKRILLE, 3615 Wisconsin avenue, Washington, D. C. Agent for Anglo-Israel Publications.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

RELIGIOUS COMMUNITIES

WANTED—EITHER A PROFFESSED Sister or a woman desiring to be professed, to join a new community in the far West. Must not be under thirty-five or over forty-five years of age. Life of community semi-contemplative and semi-practical. Object, perpetual intercession and work for the spread of the Catholic faith. No parish work. Correspond with **FOUNDER**, care **LIVING CHURCH**, Milwaukee, Wis.

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW HAMPSHIRE

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

BOARDING—NEW YORK

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

LITERARY

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

MAGAZINES

EVERY CHILD'S MAGAZINE—\$1.00 a year; trial copy for three 3-cent stamps. Address **JAMES SENIOR**, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE HOUSE OF THE HOLY NATIVITY

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

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.

MEMORIALS

WILLIAM BURLING ABBEY

EDWIN AUSTIN ABBEY II.

Let light perpetual shine upon them.

The death of **WILLIAM BURLING ABBEY** at his home in Philadelphia on the evening of Sunday, July 29, 1917, followed close upon that of his only son, Lieutenant Abbey, Fourth Canadian Mounted Rifles, killed in action at Vimy Ridge, on the morning of Easter Tuesday, April 10, 1917. "Lovely and pleasant in their lives, in their death they were not divided." Mr. Abbey was the second son of William Maxwell Abbey (sometime warden of Calvary Monumental Church) and Margery Ann Abbey. Born in Philadelphia, December 17, 1854, Mr. Abbey was educated at Mr. Gregory's Preparatory School and the University of Pennsylvania, graduating from the law school in the class of 1876. Almost the whole of his professional life was spent in connection with the Real Estate Title Insurance and Trust Company, of which he was title officer for a period of twenty-two years, holding this position from 1895 until the time of his death. A man of wide reading and culture, in the true sense of the word, and possessed in large measure of the artistic genius of his family, Mr. Abbey's singularly unselfish and modest nature found its self-expression in an unswerving devotion to duty and the service of others in every relation of life. His religion was a matter of living conduct, so that his son, before "going up" to the attack at Vimy, could write: "You have given me my faith, which makes this so easy for me, and a wonderful example and inspiration of courage and unselfishness." Always a devoted Churchman, Mr. Abbey gave unsparingly of his time and his means to the Church's work, serving as vestryman, lay reader, warden, and delegate to diocesan conventions, both in New Jersey and Pennsylvania. At the time of his death Mr. Abbey was accounting warden of St. Elisabeth's Church and treasurer of the Convocation of South Philadelphia. The following memorial sent by a committee of the convocation to Mrs. Abbey is a fine expression of appreciation of the life and labors of one who, having "finished his course", now "rests" with the son, who "by God's will" finished his work at Vimy, "gallant soldier, thorough gentleman," "where nevertheless they rest not day nor night," but "His servants serve Him". K. E. A.

Philadelphia, July, 1918.

WILLIAM B. ABBEY

The committee appointed to draw up a memorial upon the death of the late **WILLIAM**

B. ABBEY, late treasurer of the Convocation of South Philadelphia, submitted the following:

"In the death of William Burling Abbey, which took place very suddenly on July 29, 1917, the Convocation of South Philadelphia has suffered the loss of one who has served as its able and faithful treasurer for three years.

"The life of Mr. Abbey was characterized by a quiet force and steadfast energy which found its source and power in the religion of our Lord Jesus Christ, as set forth in the ordered system of the Catholic Church.

"His unassuming yet unflinching devotion to the Church's teaching and practice was one of the notable things about him, and the fruit of this displayed itself in a life of rare faithfulness toward God and toward his fellow-men.

"The strong example of his sincere and devoted life will remain as an inspiration, and his true and unvarying Christian courtesy will be remembered by those who were associated with him in the affairs of the convocation.

F. D. WARD, *Chairman*,
WILLIAM D. NEILSON,
H. CRESSON MCHENRY,
Committee.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

E. P. Dutton & Co. New York.

A Village in Picardy. By Ruth Gaines, Author of *The Village Shield*, etc. With an Introduction by William Allan Neilson, President of Smith College. \$1.50 net.

Richard C. Badger. Boston, Mass.

The Secret of Successful Life. William W. McLane, D.D., Ph.D. Author of *Evolution in Religion*, etc. \$1.00 net.

CATALOGUES

Peking Union Medical College, Peking, China.

Annual Announcement 1918-1919. April 1918.

DARK, AND JESUS HAD NOT COME

Dark on the stormy lake.

He tarries on the Gilead shore,

While in the boat they quake,

They twelve, and bend the useless oar,

Dark, a lonely dark,

And Jesus had not come.

Dark in the human soul

In dens of vice, in haunts of crime,

Where self and greed hold sway,

In heathen lands of every clime

Dark, a hideous dark,

And Jesus had not come.

Dark in the human soul

That's barred from God, great longings crushed,

Set on its own control,

Till e'en the still small voice is hushed.

Dark, a willful dark,

And Jesus had not come.

Light of the world, He came.

Let none in darkness walk, and death

Become a shadowy name.

"I am with you to the end," He saith,

Light, universal light,

And Jesus has now come.

THEODORE G. SOARES,
in *Sunday School Times.*

"ANZAC" CHAPLAIN PREACHES ON THE RIGHT WAR SPIRIT

In Trinity Church, New York—Anniversary of England's Entry into the War—Death of Rev. E. B. Stockton

New York Office of The Living Church }
11 West 45th Street }
New York, August 5, 1918 }

THE Rev. H. H. Coles, the chaplain accompanying the contingent of Anzacs which attended services in Old Trinity last Sunday morning and afternoon, preached at the mid-day service. He took for his theme the vision of the prophet Zechariah, who saw the seven candles and was told that not by might or power, but by the Spirit would Israel win and come out of the darkness of that day.

The Rev. Mr. Coles pointed out that the right kind of spirit is more important than numbers and weapons. He spoke of the twelve unlettered apostles who assailed the culture and learning of Greece and the strong policy of idolatry of the time. Yet they succeeded, for they were blessed with the Spirit of the Master daily. He said word is being received of the wonderful spirit that holds up the men now battling so fiercely on the western front.

"With America in the war we know we cannot lose. The spirit and calm courage of the men of America have re-inspired those who had for four years borne the heat and burden and losses of the mighty conflict. But in the end on those who remain at home will rest the burden. To the kind of spirit, the spirit of bravery and self-sacrifice, will depend in a great measure the continued force of the fighting men.

"On you who stay at home, for whatever reason, will rest a duty to your men over there, which you must fulfil to completion if you wish them to maintain a winning fight. When you pray for your own boys, may I ask that you also remember ours? The prayers of the righteous will prevail and their hands will be upheld until the time comes when the right will overcome rule by might and the world again be at peace and amity, all nations with the others."

The Rev. Mr. Coles concluded his address by saying that "now of all times is the hour for the Church to show that it is a living Church". There has been no failure on the part of Christianity, he concluded, but many failures on the part of Christians.

ENGLAND'S WAR ANNIVERSARY

On Sunday, August 4th, there was a special service at Old Trinity Church to commemorate the day of Great Britain's entrance into the war. Members of the various British societies in the city, and the public generally, were invited.

The British flag was carried in procession with the Stars and Stripes, and the national anthems of America and Great Britain were sung. Thanksgivings were offered for the recent victories, with prayers that they may lead on speedily to further and final victory.

The Rev. Dr. Manning, now serving as chaplain at Camp Upton, came from the camp to preach the sermon. The event was commemorated in St. Paul's Chapel of Trinity parish at the mid-day service, when an appropriate sermon was preached by the vicar, the Rev. Dr. Geer.

In Grace Church, the Rev. J. Stuart Holden of London, England, officiated at

the morning service and preached. The anniversary was also fittingly observed in many other churches.

DEATH OF REV. ELIAS BOUDINOT STOCKTON

After a lingering illness, the Rev. Elias Boudinot Stockton, a non-parochial priest of the diocese of Albany, died at the residence of his brother, Chestnut Stockton, New Dorp, Staten Island, on Tuesday, July 30th. After graduating from Trinity College in 1891, Mr. Stockton entered the General Theological Seminary as a candidate for holy orders in the diocese of New York. He was ordained deacon in 1897 and advanced to the priesthood the following year. Portions of his ministry were spent in the dioceses of New York, Indiana, Newark, and Albany.

Mr. Stockton wrote many genealogical and historical articles which were published in standard books and magazines.

Funeral services were held in Trinity Church, New Dorp, early on Thursday morning. Interment was made in Greenmount cemetery, Baltimore, Md.

NURSES AT ST. PAUL'S CHAPEL

Units of army nurses continue to assemble in the guild halls of St. Paul's Chapel for lessons in French and musical training. Frequently they attend special services in the church and have their flags solemnly

blessed. On the eve of embarkation these devoted women come to celebrations of the Holy Communion set at hours when military regulations make their attendance possible. A large unit, mostly from a city in the Mid-West, had its flag blessed before a Eucharist last Friday. The Rev. Dr. Geer, vicar, and the Rev. Thomas J. Crosby officiated.

The following hymn, written by an army nurse, is sung at these special services for nurses in St. Paul's Chapel:

"A PRAYER FOR THE UNITED STATES ARMY NURSES

"Abide with us, dear Lord, as forth we go
Through unknown lands to silence pain and woe;

May Thy pure light our guide and guardian be,
Teach us in every need to turn to Thee.

"We thank Thee that our country we can serve;
From her high standards never may we swerve;
Through war's dark night, Oh, guard us, that we may

Help others live to see the dawn of Day."

Tune: "Abide with Me."

—MARY WARD HOLTON,
Reconstruction Aide.

SOLDIERS QUARTERED IN OLD SYNOD HALL

Old Synod Hall, on the Cathedral grounds, has a martial aspect these days. The historic building, which has served so many purposes, now is the quarters for two hundred soldiers. The recently completed cement floor of the great nave provides an excellent drill ground for these student soldiers.

MILITARY FUNERAL HELD FOR CAPT. HUNTINGTON SAVILLE

In Christ Church, Cambridge—Vacation Activities in the Cathedral Parish

The Living Church News Bureau }
Boston, August 5, 1918 }

MILITARY honors were accorded Capt. Huntington Saville, whose funeral service was held last Wednesday in Christ Church, Cambridge, with which he had long been associated. Bishop Lawrence and Suffragan Bishop Babcock assisted the Rev. Prescott Evarts, rector of the parish, in conducting the service. The Rev. Henry C. Parke, Jr., of Amherst, who at one time was a curate of Christ Church, was in the chancel.

Six sergeants of the Twelfth Regiment, M. S. G., with which Capt. Saville was affiliated, carried the body into and from the church. They also acted as honorary pallbearers. The burial was at Mount Auburn, where the last military honors were paid.

Capt. Saville was in his forty-eighth year. He was a native of Boston, the son of Mrs. Antoinette Saville and the late Dr. Henry W. Saville. He prepared for college in the Boston schools, was graduated from Harvard University in 1893, and from the Harvard Law School in 1896. Apart from his professional work, Capt. Saville had many interests. He was commander of Company M, Twelfth Regiment, Massachusetts State Guard, but was too ill to go with his command to the encampment at Framingham last Thursday. He was at work, however, in his office in Boston as recently as last Monday. His death came suddenly.

Huntington Saville was a prominent lawyer in Boston; a patriotic citizen in the city of Cambridge, and a preëminent Churchman in the diocese of Massachusetts.

AT THE CATHEDRAL

This year, at last, the vacation season finds the life of the Cathedral moving steadily on, without relaxation or interruption. The Sunday services attract large crowds. The singing of hymns on the porch is becoming a characteristic institution of Boston. The Cathedral Service Unit seems even busier than in winter. The Milk Shop is meeting with ready coöperation from the foreign communities in its neighborhood. A group of Italian women is giving valuable assistance.

Every Wednesday, in the Cathedral kitchen, a group of women are putting up food for next winter's use. The hospital visiting goes on steadily; ladies from the Cathedral are at the Naval Hospital three afternoons a week. They are helping to train the patients in remunerative bedside occupations. The work on surgical dressings has developed such momentum that the full quota of dressings for the summer has been completed, and 3,000 additional dressings, taken over from another branch, have been made for good measure. The meetings will be suspended during August for sheer lack of work.

There are many other Cathedral activities—the fortnightly dances for sailors; automobile rides for convalescent sailors; knitting and sewing, and at long range the farm in Newton, N. H., which is a most enthusiastic part of the Cathedral.

RALPH M. HARPER.

PENNSYLVANIA CONTINUES ITS BUILDING PROGRAMME

Two Churches and Two Rectories Under Consideration — Evangelistic Services of Inasmuch Mission

The Living Church News Bureau }
Philadelphia, August 5, 1918 }

NEEDED construction in the diocese is being pushed forward notwithstanding unusual conditions in the building world. Two churches for men engaged in shipbuilding have been made possible by the generous gift of Mrs. George Woodard, Chestnut Hill. One church, St. Cyprian's, will be erected in Elmwood for the negro workers at Hog Island, and the other will be placed at Edgely, near Bristol. The buildings will be alike, each costing \$5,000. Messrs. Baily & Bassett are the architects.

The plans for a rectory at St. James' Mission, Moore, have been drawn and are now awaiting the approval of the Church Building Commission.

A rectory is greatly needed at the Holy Sacrament Mission, Highland Park. There are no funds available for this, but an archi-

tect is preparing a layout of the ground and a preliminary design for a rectory as a basis for raising the necessary funds.

INASMUCH TENT SERVICES

Attendance at the Inasmuch Mission Tent services, at Sixtieth and Locust streets, has gone beyond the expectations of those who arranged for this extension of the Mission's work. Services of the evangelistic type are held every night during the week with an attendance of eight or nine hundred people. There are three Sunday services. On Sunday evenings it is impossible to accommodate all who come. Two weeks ago, after the usual service in the tent, an overflow meeting was held in a theater nearby at 10 o'clock at night, which was attended by one thousand people. Last Sunday night three thousand were present, and many others were turned away for lack of room. Most of the people who come to the services at the tent do not go to church anywhere, but one of the very encouraging results has been the number of Churchpeople who have been present and have gone back to their parishes with a quickened sense of duty and responsibility.

CHARLES A. RANTZ.

WAR NOTES FROM THE DIOCESE OF CHICAGO

State Council of Defense Asks Commemoration of War Anniversary — St. Paul's Church, Kenwood — Death of Lieutenant Macklin Confirmed

The Living Church News Bureau }
Chicago, August 5, 1918 }

THE State Council of Defense, in a letter to the clergy and ministers of all religious bodies within the state, asked their congregations to observe Sunday, August 4th, the anniversary of the beginning of the Great War, by the holding of special services, and that the clergy preach special sermons then. The letter had a most enthusiastic response from ministers generally, who were greatly encouraged at the splendid note of faith in the letter.

ST. PAUL'S CHURCH, KENWOOD

St. Paul's Church, Kenwood (Rev. G. H. Thomas, rector), has sent out the year book number of its *Parish Record*, always an interesting paper consistently living up to its name, in which are printed some "prominent facts", some of which might well be mentioned here. For instance:

One hundred and five men have entered the service.

The men's Bible class, conducted by the rector, had an average attendance of fifty, and was most successful.

Offerings from St. Paul's Church to the War Commission amounted to \$1,006.

A rectory was secured by the parish.

A Red Cross Auxiliary, a branch of the Junior Auxiliary, and a kindergarten have been started.

It is generally known that the rector of St. Paul's has volunteered as chaplain for a Red Cross unit.

The organist and choirmaster, Mr. John Allen Richardson, has gone overseas to work

as musical director among the men at the front under the auspices of the Y. M. C. A. Miss Helen Hendricks, who has served the parish faithfully as assistant organist and in the Sunday school, has accepted an offer made to her by the Y. W. C. A. to go abroad as one of their workers. We have already told of the unusual service done by two of St. Paul's men at the camps, the work of Mr. H. L. Choate at Great Lakes, and the work of Mr. E. C. Swigert at Camp Taylor. As the *Record* says, "these men have been singularly successful in coöperating with the chaplains and local clergy and in bringing the Church and Christianity closer to the hearts of our brave boys serving their country." Both have been Brotherhood of St. Andrew camp secretaries for the past six months.

WAR NOTES

Official confirmation of the death of Lieutenant Charles P. Macklin has just been received from the British War Office by his parents, Mr. and Mrs. Charles G. Macklin, of Kenilworth, Ill. Lieutenant Macklin enlisted in the aviation service of the Canadian army because he was too young to be accepted by the American service, and had been in active service on the French front for many months. He was reported missing on May 30th, when he failed to return from a flight over the enemy's lines. He was a communicant of the parish of the Holy Comforter (Rev. H. B. Gwyn, rector), having been confirmed in the class of 1913, and a member of the choir.

Lieutenant Macklin is the second boy from this parish to be killed in action in France, the other being Courtney Campbell, who won considerable fame during the first three years of the war in the Lafayette Escadrille. Memorial services for Lieutenant Macklin will be held later in his old parish church.

The parish of St. Andrew's (Rev. B. E. Chapman rector), has so many Boy Scouts that a double troop has been formed with

over sixty members. The country has claimed three members of the vestry of St. Andrew's, all treasurers, within a year. The last to be called is Mr. Frank E. Challis, who has been summoned for the sanitary department of the United States army and who has resigned his parish office and left. In telling of the claims that the war has made upon the men of the parish, the rector says: "One dozen young men were organized last winter into a committee for Church attendance, to interest newcomers in the neighborhood in the Church. Only one of these men is in the parish to-day. All the rest have been called to service. A successful men's Bible class teacher has gone, and nearly seventy-five per cent. of the active men of the parish, leaving St. Andrew's largely a young ladies' parish."

The Rev. F. V. Hoag has been commissioned a first lieutenant in the army and has been appointed a chaplain in the Spruce Production Division. Mr. Hoag received, two or three weeks since, a notification of his appointment from the adjutant general's office in Washington, with instructions to report in Portland, Oregon, not later than July 30th. Mr. Hoag for some time past has been rector of Calvary Church, Batavia, and vicar at Geneva, where he has done excellent work — work evidently appreciated by his people, for before he left Geneva a reception was given to him and a purse presented.

DEATH OF SISTER ALICE

Sister Alice of the Community of St. Mary, who entered into life eternal in the early morning of July 24th at St. Mary's Home for Children, Chicago, had been a member of the order for forty-three years.

A daughter of John Garrison, Esq., of New York, she was born in Detroit, Mich. A woman of strong personality, deep devotion, and unselfishness, she never faltered in what she undertook, and strongly affected those under her influence.

After her profession she was placed in charge of Trinity Mission House, New York, and later of the Laura Franklin Hospital in the same city. About 1900 she came to Chicago to St. Mary's Home, where she has always done efficient and devoted work in a retiring and quiet way.

LONG SERVICE AS ORGANIST

Dr. Francis Hemington, organist and choirmaster of the Church of the Epiphany, completed twenty years of service in that church on Sunday, July 29th. Musical services at Epiphany have always been known for their excellence, and the organ over which Dr. Hemington presides is one of the finest in Chicago. Dr. Hemington has given 235 organ recitals at Epiphany, which have attracted lovers of pipe organ music from all over the country. He is president of Illinois Council, National Association of Organists.

H. B. GWYN.

BISHOP BOUTFLOWER NOT TO RESIGN

ENGLISH and American Church papers published, sometime ago, the information that Bishop Cecil Boutflower of South Tokyo, Japan, was intending to resign his jurisdiction in order to give the opportunity for the consecration of a Japanese as his successor, whereupon, if it were desired, Bishop Boutflower was ready to become suffragan to the Japanese diocesan with reference especially to work among English and other foreigners in the diocese. This report was afterwards corrected to state that Bishop Boutflower merely suggested such a plan, and was hoping to carry it out.

Bishop Boutflower's plan was lately con-

sidered by the bishops of the Japan Church, who adopted the following resolution with respect to the matter:

"Resolved: That inasmuch as the Japanese Church is definitely making preparation for establishing territorial dioceses, and for appointment of bishops whose salaries would be defrayed by the Japanese Church itself,

"The bishops in council, notwithstanding their earnest desire for the appointment of Japanese bishops, consider that it would be to the truest advantage of the Japanese Church to await its own action, and would deprecate the appointment of a Japanese bishop whose salary would be paid from abroad and who would exercise jurisdiction over one of the present missionary districts with its ill-defined boundaries.

"They do not however consider that the same objection would hold to the appointment of a Japanese as assistant bishop in a missionary jurisdiction."

Bishop Boutflower has now addressed a letter to the members of his diocesan synod and his fellow-workers expressing regret that the bishops should have reached this conclusion, but stating that he would acquiesce in their judgment and should, therefore, not present his resignation.

DEATH OF ENGLISH PRIEST IN JAPAN

ONE OF THE finest and best known of the English clergy in Japan, the Ven. Armine Francis King, passed to his rest early in June. Archdeacon King was sent out by the S. P. G. in 1888 and has been archdeacon in the diocese of South Tokyo since 1910. For some thirty years he has been the head of St. Andrew's Mission Community in Tokyo. Probably none of the foreign clergy in Japan was more beloved than he by members of all the missions.

DEATH IN BATTLE OF CAPT. J. N. C. RICHARDS

CAPTAIN JAMES N. C. RICHARDS, son-in-law of the Rt. Rev. Albion W. Knight, D.D., was killed in action in the fighting around Chateau Thierry late in July. With several other American officers, he is reported to have met his death leading his company into action.

Captain Richards was twenty-six years old, and is survived by his widow, formerly Miss Ada Knight, and their two-year-old daughter. He came to Sewanee as a master at the Sewanee Military Academy, went to Mexico with General Pershing, and was among the American officers who accompanied General Pershing to France and formed the first contingent of the American Expeditionary Forces.

SYNOD OF THE SOUTHWEST POSTPONED FOR TWO YEARS

BISHOP TUTTLE, as President of the Synod of the Southwest, has announced the postponement to 1920 of the meeting of the synod which was set for the coming October in Waco, Texas.

DEATH OF A CHURCH EDUCATOR

CHURCHWOMEN of middle life and past, in considerable numbers, will remember Miss Morelle S. Dusenbury, who devoted her whole life to the cause of Churchly education. In her younger days she was a teacher at the old Milwaukee College, and later at the Cathedral School in the same city. Subsequently she was principal of Kemper Hall for several years prior to the coming of the sisters, and afterward was associated in the work of Church boarding schools at Springfield, Ill., in St. Paul, and at All

Saints' School, Sioux Falls, South Dakota. During several years past, Miss Dusenbury has lived a retired life at St. John's Home, Milwaukee, where she passed quietly away on Monday, July 29th. The burial service was conducted at All Saints' Cathedral on the following Wednesday morning by the Rev. James Slidell, rector of St. Luke's Church, Whitewater, Wisconsin.

Miss Dusenbury was an ardent Churchwoman and had a wide influence for good among the girls who from time to time were her pupils.

DR. TEUSLER HEAD OF RED CROSS UNIT IN SIBERIA

BISHOP MCKIM cables from Tokyo that Dr. Rudolph B. Teusler, director of St. Luke's Hospital, Tokyo, has been asked by the American Red Cross authorities in Washington to serve as head of the Red Cross unit accompanying the American force going into Siberia. Dr. Teusler, with the hearty approval of Bishop McKim, has accepted the appointment. That the approval of the Board of Missions will be equally hearty is assured by the fact that last November the Board agreed that St. Luke's Hospital, Tokyo, should be placed at the disposal of the Red Cross as a base



RUDOLPH B. TEUSLER, M.D.

hospital in case troops were sent into Eastern Siberia.

Dr. Teusler is a Virginia Churchman who went to Japan as a medical missionary in 1900. In the following year he opened St. Luke's Hospital on a modest scale. By his professional skill, executive ability, and winning personality Dr. Teusler has developed St. Luke's until it is now one of the leading Christian institutions of the Orient. For the last five years Dr. Teusler, with the approval of the General Convention and the Board of Missions, and with the cooperation of many friends in Japan and the United States, has been working on plans for a great expansion of St. Luke's. Nearly \$500,000 have been given in Japan and in this country. Land has been purchased near the present hospital at a cost of about \$260,000. When Dr. Teusler returned to Japan last April, he took with him the preliminary drawings for the first three units of the new plant. It is estimated that these three will cost about \$400,000.

Dr. Teusler's assignment to Siberia will necessitate delay in maturing and executing the farsighted plans which Bishop McKim and he have been so carefully preparing.

One of the American ambassadors to Japan said some time ago, that during the years he represented the United States in Tokyo, no other American in Japan had done so much to interpret Japan and America to each other and to cement the friendship of the two nations as had Dr. Teusler.

A WOODLAND MEMORIAL SERVICE

THERE WAS dedicated in a wooden dell near one of the frequented trails on MacMahan Island, Maine, on July 28th, a wooden cross in memory of three persons, residents of the island in previous summers, who have given their lives in the cause of the allies — Lieutenant Commander Richard McCall Elliott of the torpedo destroyer *Manly*, Major Talbot Papineau of Princess Pat's Regiment, who lost his life in the battle of Paschendaele, and Major Turney of the English army, who died in Flanders a year ago last spring.

Nearly every one on the island gathered at St. Cuthbert's Chapel for the shortened evensong at which were read the names of twenty-five persons who had spent one or more summers on the island and are now in war service. During the singing of "For all Thy saints in warfare", the congregation, led by a crucifer and clergy, marched to the cross, where prayers of dedication were said and appropriate hymns sung. The services were in charge of the Rev. George S. Pine, assisted by the Rev. Arthur N. Taft and the Rev. E. F. Chauncey, all of whom have been identified in summer time with the island. Boys from the schools of Groton, St. Paul's, Kent, and Milton Academy acted as cross and flag bearers.

GENEROUS MISSIONARY GIVING

AN ENCOURAGING indication of the temper of the times is given in messages recently received at the Church Missions House from three parishes. The first is from one which has already met its apportionment: "The vestry asks me to say that they will send you \$100 more than our apportionment this year. It will be paid in two installments. A check for \$50 is enclosed as the first installment." The next is to the effect that a parish committee has voted to pay its apportionment in full at once and appointed a committee to increase this amount by another hundred dollars as a minimum before the end of the year. The third is from a newly organized congregation which had been given a nominal apportionment of \$1. This they refused to accept and have overpaid it seventy times, making the best proportionate record of any congregation in the Church.

POLITICAL EVOLUTION IN ALASKA

THE REV. JOHN W. CHAPMAN, D.D., who has been at Anvik, Alaska, for thirty years, has contributed a most interesting article to the August issue of the *Spirit of Missions*, describing a native council at work. It is comparatively recently that the natives have seen the value of the idea of a council composed of men of judgment in their own village. The councils are resulting in much good.

DR. FREEMAN ADDRESSES SOLDIERS IN CAMP

THE REV. JAMES E. FREEMAN, D.D., of Minneapolis, is speaking in the camps on a tour made at the request of the Secretary of War, giving information concerning the war and arousing patriotism and enthusiasm in the hearts of all the soldiers.

Dr. Freeman spoke on a recent Sunday night to an audience of about 3,000 men, from the West, who are the chosen horsemen of the country, now training in the veterinary school at Camp Lee, Virginia. The effect of this address, by a Westerner to Western men, was remarkable, producing the wildest enthusiasm. On the Monday afternoon, beneath a broiling sun, to an audience of about 4,000 in the "Development

Battalion", Dr. Freeman delivered another remarkable address. The vast majority of these men were in the stages of sickness and physical disability, now undergoing treatment that they may be restored to the fighting forces of the country. On the following Thursday he delivered a third address to the largest audience ever assembled in Camp Lee: 15,000 officers and men of the Depot Brigade, most of whom were from the last draft. This address was delivered under the supervision of General Hedekin, commander of this camp. Dr. Freeman was introduced by Colonel Tayman, who made a very impressive statement as to the purposes of this order from the War Department.

STATEMENT FROM THE CHURCH PENSION FUND

THE CHURCH PENSION FUND, after the action of the executive committee on July 30th, had in force 216 pensions, including grants to orphans, of an annual amount of \$93,549.37. These pensions have been granted since the pension system started operations on March 1, 1917, and are in accordance with its rules. In addition, the Church Pension Fund has assumed General Clergy Relief Fund grants and grants of diocesan relief funds, which bring the total of the grants which it is paying on August 1, 1918, up to the annual amount of \$260,591.37.

One of these pensions granted on July 30th is of special interest. The first native Alaskan missionary ordained by Bishop Rowe died on June 6th, leaving a widow, a native Alaskan Indian, and four small children. A pension has been granted to her for herself and her children, which, while small in amount, will be amply sufficient to provide under the simple living conditions of the native Alaskans.

THE WAR COMMISSION AND ITS WORK

THE QUESTION is frequently asked, writes the Rev. Henry B. Washburn, D.D., executive secretary of the War Commission of the Church, whether there are any vacancies in the various chaplaincies. The facts are these: The Church's quota for army and navy is now full; our quota for the Red Cross is also full. Orders have been received from the Paris office that no more men of any denomination should be sent until further notice. There are a few vacancies in the civilian chaplaincies, but in almost every case men are under consideration. The waiting lists at the office of the War Commission are already very long.

Frequently, also, letters are received by the War Commission inquiring as to the financial condition of the various kinds of chaplaincies. Army chaplains receive the salary connected with their rank, as do the navy chaplains. Red Cross chaplains receive the equivalent of 750 francs a month, and if they have dependents \$100 extra a month from the War Commission. Civilian chaplains receive salaries of various amounts depending upon the locality and the sacrifice to which a man is put in abandoning his parish duties to undertake war work.

So far as possible each chaplain is equipped with a portable altar, a Corona typewriter, service books, and other things he may need for the moral and spiritual welfare of his men. Since the beginning of the work of the War Commission they have supplied 117,000 service books, 81 portable altar sets, 1 special Communion set, 52 Corona typewriters.

We have recently received word that the

government decision to withdraw the cross as the distinctive mark of a chaplain has been reversed and there is no immediate danger of such action now being taken, much to the relief of all chaplains in all branches of the Christian Church.

The War Commission is in need of linen with which to supply portable altars, which are going out almost every day. Will not the altar guilds make contributions of such linen? The dimensions should be as follows:

Fair linen, 21¼ x 14 inches when finished, hem 1 inch.

Corporal, 12 inches square when finished, hem ¾ inch.

Veil, 20 inches square when finished, hem 1 inch.

Pall (card), 5½ inches square.

Burse, 6¾ inches square.

Purificators, 9 inches square.

The secretary of the Commission has sent letters inquiring about men wounded at the front. His method of ascertaining the facts is to write to the War Commission headquarters in Paris and to get that office to give him whatever information it has at its disposal. In almost every case of inquiry, information has been returned. Occasionally cables of inquiry are sent to the Paris office, but if this method is the one that the inquirer wishes to be pursued, he should pay the expense of the cable, for one can readily see that the expense would be prohibitive if this method were pursued in all cases.

The personnel at the office of the Commission has increased from two people regularly on duty at the first of April to six regularly on duty at the present moment. The greater part of the work of the office and of the Commission has to do with the appointment and equipment of chaplains. However, other aspects of the work are developing every day. The army and navy work of the Brotherhood of St. Andrew is financed by the War Commission. Propositions for a close affiliation are under way with the Joint Social Service Commission, the Girls' Friendly Society, and the Church Periodical Club. Already the War Commission has given generous grants of money to each one of these branches. As a matter of fact their war work is largely financed by the Commission.

BEQUESTS

ST. PAUL'S CHURCH, Southington, Conn. (Rev. William D. Williams, minister in charge), has recently received a bequest of \$12,500 in the will of the late Marcellus B. Willcox, to be known as the "Emma Platt Willcox Fund". The sum will be held in trust by the missionary society, the income to be used in paying the salary of the clergyman in charge. The church has also recently received a bequest of \$500 from the estate of the late Miss Isabella Moorcroft. The church has received during the past two years' bequests totalling \$15,200 from the estates of deceased members.

MRS. JAMES H. SMITH, widow of Canon Smith of blessed memory, died at her home near Jamaica, Long Island, in June. A legacy of \$1,000 from Canon Smith to St. Mary's Church, Brooklyn, had been held in trust since his death and the income paid to Mrs. Smith. Since her husband's death Mrs. Smith had received a legacy from a relative, and was thus able herself to bequeath \$1,000 to St. Mary's. The Rev. Canon Smith began his ministry at St. Mary's, in Brooklyn, and, though he served many parishes and missions during his long life, both he and his wife always had an affectionate regard for that church. Both bequests will go to the endowment fund.

LONDON'S GREETINGS ON INDEPENDENCE DAY

CORDIAL greeting to the people of America on July 4th is expressed in a letter addressed to the Rev. C. H. De Garmo by a distinguished English clergyman:

"My Dear Brother:

"From the royal courts of justice, just behind this office, the Stars and Stripes and the Union Jack are floating from the same staff. The king is going to see a baseball match. The Archbishop of York has a fine letter in to-day's *Times* on our ties with the U. S. A. The papers are full of cordial messages, finely expressed, from your great men to the English people. The Germans have done at least one big, good thing. They have enabled Americans and British not only to speak of Independence Day without the slightest embarrassment, but even to celebrate it together as a day henceforth fraught with new meaning. And so I am sending a line of greeting to my distant brother in the Faith and the priesthood. May all possible blessings be with you.

"Ever yours affectionately,

"E. HERMITAGE DAY."

MEMORIALS AND GIFTS

THE REV. FRANK T. CADY, rector of Trinity Church, Tyrone, Pa., announces the gift of five flags of the allied nations. These will be present on successive Sundays, blessed, and unfurled in church. They will hang from the rood screen.

CONNECTICUT

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

Vacation Bible School—Diocesan Paper

A DAILY VACATION Bible School is being held in the parish house of St. Luke's Church (colored), New Haven (Rev. Harry O. Bowles, rector). The school is being made a community center and is supported by voluntary contributions.

AN EARNEST effort is being made to extend the subscription list of the *Connecticut Churchman*. Last year a similar effort at the hands of the Woman's Auxiliary added three hundred names to the subscription list. The aim in the present drive is to try to get subscriptions from at least half of the families reported in the journal.

THE NEW diocesan centre for work among young men and boys at Morris was appropriately dedicated on Sunday, July 28th.

EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

Bishop Thurston Tells of Accomplishments in the District

BISHOP THURSTON writes of All Saints' Hospital, McAlester: "The hospital has furnished six internes for medical appointments in the army, has given eight nurses to army, navy, and Red Cross work, and in addition is training other young women for similar service. During these times we are besieged for so many meritorious purposes that lean purses do not respond readily to a work so little in the spectacular phase as a hospital is. Nevertheless we are supplying the men and the women for service and this reflects the value of the hospital as a militant unit, as well as a refuge for those incapacitated by accident or disease." In summing up his description of conditions in general, he says: "The Church has grown in Eastern Oklahoma, not by any great rush, but with persistence. Years ago we were not counted, to-day we are a recognized religious force in many communities—our clergy respected, our layfolk earnest and

influential, our power broadening and increasing. God grant us grace and strength to continue in the same unto our life's end!"

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Funds for the Bishop's House — Patriotic Observance

ONE-HALF of the necessary amount to purchase the house for a bishop's residence has been pledged. It is hoped that the rest may be given during the next two weeks, after which the option on the property expires.

AT ST. AUGUSTINE'S CHURCH, Rhinelander, both July 4th and Bastille Day were observed. On July 4th the church was filled at a special early Eucharist. The service flag having been outgrown, the offerings at this service went for the purchase of a new one, which contains twice the number of stars. On Bastille Day at the late Eucharist the Rev. Leslie F. Potter was the preacher.

THE CHURCH OF THE HOLY APOSTLES, Oneida (Rev. W. B. Thorn, priest in charge), has a service flag with forty-six stars, one of which represents a son of the Rev. Mr. Thorn, who left college to join the colors. A Red Cross nurse has also gone from the Church at Oneida.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Few Clergy Take Holidays

THE PAROCHIAL clergy are finding summer work very much worth while this year, and few clerical holidays will be enjoyed. Dr. Perry, rector of St. John's, Lafayette, is spending several weeks in Pennsylvania managing the harvesting on his farm so that other members of his family may be free to fight. Archdeacon Plummer is spending July and August in Tippecanoe county, preparatory to assuming charge of St. Paul's, Evansville, after five years as archdeacon in the southern part of the state, where he previously held several pastorates as a Methodist minister.

IOWA

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

A New Parish in Cedar Rapids — Camp Confirmation—Repairs

THE WARDENS and vestry of the new parish of St. John, Cedar Rapids, have called the Rev. Albert Leonard Murray to be their first rector. When Dr. John Arthur was rector of Grace Church he started a Sunday school in a new district which is now the best residential section of the city. St. John's will be a community church.

BISHOP MORRISON visited Camp Dodge on Friday, July 26th, and confirmed a class presented by the Rev. Geo. Long, civilian chaplain. The service was held in the Y. M. C. A. administration building.

ST. PAUL'S CHURCH, Des Moines, is undergoing extensive repairs. A new lighting system is being installed and the interior of the church is being redecorated.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Choral Service at Aviation Field — Accident to Canon Gardner—Red Cross—Retirement of Rev. John Graham

ON A RECENT Sunday evening Dean Treder and the Cathedral choir visited Field No. 2 (aviation) at Garden City and rendered full

choral evensong. The service was held outdoors, the choir and clergy on a large platform, the men on benches grouped around the platform, also on the ground, and in front of their own tents. In all probably six hundred men attended. The Dean preached on Indifference to Religion. The lessons were read by the Rev. H. W. Armstrong, who is assistant Y. M. C. A. secretary at this camp. After the service the Rev. Wm. Pringle, head-secretary of the Y. M. C. A. for this camp, baptized two men. The Dean said: "I never preached to a more reverent and apparently deeply interested body of people."

NEWS has been received that Canon Gardner, while mountain climbing in the Catskills on his vacation, slipped and fell a considerable distance down a mountainside, breaking his left arm and bruising his body. His hurts, however, do not seem to be dangerous.

ST. JOHN'S CHURCH, Far Rockaway, has practically given over its parish house for Red Cross work. Surgical dressings are made there daily and on one evening a week, and first aid classes meet there two evenings a week. The parish's service flag has sixty-six stars, one of which is gold.

AT THE conclusion of the service in All Saints' Church, Richmond Hill (Morris Park), on the last Sunday evening in July, the Rev. John Graham having at that service preached his valedictory sermon after seventeen years' ministry, Mr. A. S. Savage, president of the men's club of the parish, presented the Rev. Mr. Graham with a written resolution of the club expressing regret at Mr. Graham's retirement. Following this Mr. George Maure, one of the oldest members of the parish, presented to the Rev. and Mrs. Graham a purse contributed by the members of the congregation.

NEW HAMPSHIRE

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

Remembrance Day Requiem at Portsmouth

A REQUIEM for those who have died in the war was celebrated at Christ Church, Portsmouth (Rev. Charles LeV. Brine, rector), on Remembrance Day, August 4th. The service was attended by some three hundred United States soldiers, sailors, and marines, as well as by representatives of the British and French armies. At the conclusion of the service a party stationed outside the church fired a volley, and buglers sounded taps. Many were unable to gain admittance to the service.

SOUTHERN VIRGINIA

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

Bishops at Cantonments

BISHOP REESE of Southern Ohio, who has succeeded Bishop Perry as chairman of the Church War Commission, recently visited the various cantonments with Bishop Tucker. At Camp Lee, with the assistance of the Rev. Robert B. Nelson and Mr. Percy J. Knapp of the Brotherhood, an alliance of the chaplains and civilian chaplains was formed.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

The Bishop Visits in New York

BISHOP MORELAND is now in New York and has officiated in several churches of the diocese.

TEXAS

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

"Cheer Up" Cards for Soldiers

A SERIES of "cheer up" cards has been issued by the Rev. Edward H. Earle, U. S. A., chaplain at Camp MacArthur, Waco. On one side are a series of "general orders", while on the reverse side poetic and other selections carry an instructive and cheerful thought. The cards are for distribution among the men under Chaplain Earle's spiritual charge.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Two More Red Cross Chaplains for France — At Fort Ethan Allen

TWO PRIESTS of the diocese are about to leave for France as Red Cross chaplains nominated by the War Commission, the Rev. F. Barnby Leach, rector of Christ Church, Montpelier, and the Rev. Alfred C. Wilson, rector of Immanuel Church, Bellows Falls. In both cases the vestry has given leave of absence, securing a clergyman to take regular charge of the parish during the rector's absence, and undertaking to pay the Pension Fund assessment (with the aid that the diocesan fund gives in all cases) for both the rector and his substitute.

THE REV. M. K. CRAWFORD, in charge of the mission at Winooski, gives what ministrations are possible at Fort Ethan Allen. But compared with last summer there are few soldiers there this year, and the 310th cavalry regiment has a regular Roman Catholic chaplain.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Children's Service of Intercession

BISHOP BURTON in a recent article wisely pointed out that much may be done to promote a practical coöperation which will smooth the way for ultimate corporate union. One of the things the Christian people in the little Virginia town of Berryville believe is promoting real coöperation is their children's union service of patriotic intercession. Every Friday morning the children to the number of about one hundred, gather at the Red Cross rooms. Here they are formed in line, four abreast, with the flag leading, followed by a sign which reads: "We are going to pray for the soldiers. Come and join us." The flags of the allies are placed between the files at regular intervals. The band, which has grown from a cornet to a cornet, kettle drum, bass drum, and French horn, is placed behind the first third of the procession to prevent its running away from the little ones. Promptly at 10:20, the band playing and the children singing "Onward, Christian Soldiers", they march down the street to the church. There the organ replaces the band and the hymn is continued while the children take seats reserved for them. The service is intercessory and lasts just twenty minutes. After the first service, the townspeople began to heed the invitation on the sign and now come regularly to the service. The "union" feature of the service lies in the fact that it is held in the different churches. After six weeks in our own church it is now being held in the Methodist Church. The pastor of the church in which the service is held has sole charge of it. The prayers used in our church are authorized prayers, *re-written in words understandable by a child of five*, a feature which was considered most important. Although originally planned only for the vacation weeks, it will probably be

continued throughout the war as an afternoon service. A copy of the prayers used will be sent to anyone who may wish them and will address the Rev. Malcolm S. Taylor at Grace Church Rectory, Berryville.

WESTERN MASSACHUSETTS
THOMAS F. DAVIES, D.D., Bishop

National Convention of the Brotherhood of St. Andrew

THE DIOCESE is looking eagerly forward to the Brotherhood of St. Andrew National Convention to be held at Northfield from August 14th to 21st. It is anticipated that very many laymen from this diocese will be in attendance, as well as a representative body from the whole Church and particularly from New England. The Bishop and a considerable number of diocesan clergy and laymen are members of a coöperation committee in furtherance of plans for the convention.

WESTERN NEBRASKA
GEORGE A. BEECHER, D.D., Miss. Bp.

Service of Intercession—Debt Reduced

A SILK FLAG given by Mrs. L. A. Kinney in honor of her son, Louis A. Kinney, now serving with the signal corps in France, was blessed by Dean Budlong at St. Mark's Pro-Cathedral, Hastings, and used at the service of intercession after Morning Prayer on Sunday, July 28th, inaugurating a service to be held every Sunday. At the conclusion of the office, the Dean enters the sanctuary, an acolyte takes the flag and stands before the opening in the chancel rail, and the *Star-Spangled Banner* is sung. Then the Dean offers the special prayers set forth by Trinity Church, New York, after which *America* is sung. The names of the twenty-four men whose stars are on the service flag are read just before the prayers.

THE DEBT on St. Mark's deanery was reduced from \$2,500 to \$1,800 on July 18th, the last interest date.

WESTERN NEW YORK
CHARLES HENRY BRENT, D.D., Bishop
Dedication of New St. Clement's Church, Buffalo
—Funeral of Miss Mary Hart

THE NEW edifice of St. Clement's Church, Buffalo (Rev. William S. Salisbury, rector), was formally dedicated on Sunday, July 28th. The cornerstone was laid just a year ago, and the rector and congregation received many congratulations that their project has been carried through with such quick success. The building is of tapestry brick, with white stone trimmings, in the perpendicular Gothic. The windows are of amber-tinted cathedral glass, the walls are cream tinted, and the woodwork fumed oak. Several gifts were presented at the time. A brass altar cross is the gift of Mrs. J. G. Tropman, altar hangings were given by Mrs. George Castell, altar vases came from Mrs. and Miss Salisbury of London (the mother and sister of the rector), while Mr. Salisbury's father gave the alms bason. The white stone font was given by the Little Helpers of Western New York. About twenty of the clergy were present and those who took part besides the rector were the Rev. Charles H. Smith, D.D., the Rev. Gilbert Shaw, the Rev. G. Sherman Burrows, the Rev. Charles D. Broughton, and the Rev. Philip W. Mosher. A flag raising followed the service, the flag being presented by Master John Ray Tropman.

ON SATURDAY afternoon, August 3rd, was laid to rest the body of Miss Mary E. Hart of Rochester, founder of the Little Helpers and one who had devoted her entire life to

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BY LESTER BRADNER, Ph.D., Director of the Department of Parochial Education, General Board of Religious Education. Price, paper, 50 cts.; cloth 75 cts. Postage about 7 cts.

Because the Smaller Sunday School is both the most common and the most neglected of the Church's factors in Religious Education, this book is exceptionally important. Recognizing that the smaller and poorer churches must maintain their Sunday schools according to the resources at their disposal, Dr. Bradner shows how modern methods and material may be adapted to their possibilities. "My contention," he says, "is that the small school can be conducted on what amounts to a graded plan, that it can be so organized as to make use of the graded lessons in its own way. . . . The main object, then, of this little book is to show how the smaller schools can be so organized as to make use of the best graded material and run with the same efficiency as the larger schools."

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all good works with especial zeal for missions. Miss Hart had been ill for over a year and a half, and although bodily suffering forbade any activity in her Church work, her interest never wavered up to the last. Miss Hart was born in Rochester in 1854, the daughter of Roswell and Dretta P. Hart, and spent her entire life there, where with the whole family she was much beloved, not only by Rochester, but by Western New York at large. In honor of Miss Hart, on the twenty-fifth anniversary of the founding of the Little Helpers, a fund was started in Western New York for a kindergarten in Odate, Japan. The sum required has since been entirely realized and it was the great joy of her last few weeks to learn that the work had been accomplished and also to be told that the school is to be called the Mary Hart Kindergarten.

Western New York particularly will sorely miss her enthusiastic spirit and her rare Christian character and consecration. Hers was never a long-faced Christianity, but she was frequently called "Merry" Hart by those who knew her best and who basked in the sunshine of her cheerful exposition of the true Christ life.

CANADA

The Clergy in Kootenay—Synod of Qu' Appelle
—Triennial of Canadian Woman's Auxiliary

Diocese of Kootenay

IN HIS recent charge to the diocesan synod, Bishop Doull says that during the last two years the diocese has been able to do little more than mark time. He says the clergy have done their utmost, but the staff is very small. Out of the thirty-one priests who compose it, six are on leave of absence acting as chaplains or engaged in other war work. As the diocese contains an area of 83,000 square miles, twenty-four men is a small force to do the work. The Bishop makes a strong plea for an increase in the stipends of the clergy, which he says are "absolutely insufficient". As to returned soldiers, he says, in part: "I desire to impress upon all the need of being alive to the problem and of doing their utmost to bring the influence of the Church to bear upon the private and corporate life of the returned men." Bishop Doull directed that special services be held in all churches on August 4th.

Diocese of Qu'Appelle

THE DIOCESAN synod at its recent meeting passed a number of resolutions sent from the various deaneries as to revision of the Prayer Book. The committee recommends the use of the two prayers for the departed which are taken from the Scottish Prayer Book. By the thirteenth resolu-

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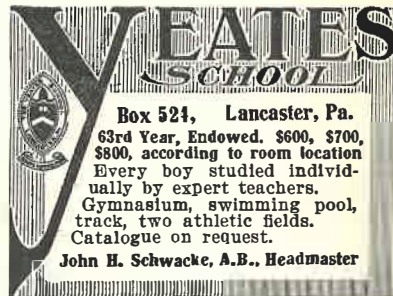
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tion, as to the anointing of the sick, the committee recommends authorization of the laying on of hands and the anointing of the sick with oil, and also the provision of suitable prayers in accordance with Acts 28: 8 and St. James 5: 14.

Diocese of Quebec

THE JULY meeting of the rural deanery of Richmond was held at Melbourne, in the middle of the month. Great interest was felt when, after a paper on British Honduras, the chairman announced that the Rev. C. H. Dunn was soon leaving the diocese to take up work in British Honduras at the request of his brother, Bishop E. A. Dunn. Mr. Dunn is at present incumbent of the parish of Kingsey, where great regret is felt at his departure. He expects to be in his new field in September.

Diocese of Rupert's Land

THE TRIENNIAL meeting of the Canadian Woman's Auxiliary it to be held in Winnipeg, the meetings beginning September 19th, with three days' special conferences on work and problems, during which the executive committee will be in session. The regular triennial meetings will begin on September 23rd. The expense of the journey will be much reduced for Woman's Auxiliary members who take advantage of the homesteaders' reduced rates, chartering tourist cars instead of Pullman coaches.—THE NEW rector of Holy Trinity, Winnipeg, the Rev. W. J. Southam, begins his work in September. He spent three years, before studying for holy orders, as a teacher and lay worker among the Indians in Rupert's Land, under the late Archbishop Machray. After his ordination by Archbishop Hamilton he spent some years in mission work in China.

Diocese of Toronto

THE NEW RECTOR of Fenelon Falls, the Rev. P. de Lour, was given an address and a purse of gold before his departure from his last parish, St. George's, Haliburton, from the congregation of which place there were warm expressions of appreciation of his labors among them for some years.—THE NEW rector of St. Aidan's, Toronto, is the Rev. T. H. Cotton, D.D., professor of apologetics in Wycliffe College, Toronto. He was graduated at Toronto University, and has done some post graduate study at the University of Chicago. He is to begin his work at St. Aidan's early in September. — SOME BEAUTIFUL memorial windows were dedicated by the Bishop of the diocese in the mission of Washago on July 14th. He preached in all three churches of the mission at different services on that day.

Educational

THE WAR DEPARTMENT has detailed Col. George LeRoy Brown, U. S. A., retired, as professor of military science and tactics at the University of the South, Sewanee. Col. Brown has already arrived at Sewanee with his family. In addition to his duties in the military organization he will act as professor of military science and tactics in the Sewanee Military Academy. Six students of the university and Chaplain Henry D. Phillips are now in camp at Fort Sheridan to qualify as officers of the proposed university battalion. The entire student body will be uniformed.

The Magazines

UNUSUAL ACTIVITY on the various battle fronts is always reflected in the magazines by an increase in the number of articles on topics connected with the war, so that it is not surprising to find in the *Nineteenth*

Century for June one contribution after another which deals with the progress of the war or with war aims or some related subject. Several of these contain new and striking facts or points of view. Mr. Demetrius C. Boulger, writing on The Dutch-German Railways and Their Significance, touches on a subject which is to the majority of us quite unknown. Nor are there many among us who appreciate its importance. Mr. Boulger, whose information is obviously first-hand, gives a clear and succinct account of the various Dutch railway lines, and of their strategical value to the Germans. "When war broke out," he says, "it was fully expected that the Germans intended to cross through Dutch territory as well as through Belgium. They refrained because, thanks to the new Eifel railways, they believed that they had secured a sufficiently broad front between Visé, the extreme northern Belgian station on the Meuse, and Wasserbillig, the extreme southern Luxemburg station on the Moselle." But the situation has changed. Germany has succeeded in obtaining "concessions" on the railways of Venlo and Roermond, which are the essential routes that perfect the German hold on Antwerp, and that complete it by securing the routes to Flushing and the Hook. So far the Germans have been able to gain little advantage from the possession of Antwerp: they need the command of the Scheldt, for which the seizure of Flushing is the first step: Then their way will be clear for an invasion of the English shores. Such a stroke was no doubt expected to be the culmination of the recent offensive. From our knowledge of the failure of that offensive we are happily freed from the necessity of heeding the warning with which Mr. Boulger concludes his article. The naval raids on Zeebrugge and Ostend are described — coupled with some interesting comparisons with other naval exploits, notably the American attempt to sink the *Merrimac* in the harbor of Santiago — by a naval officer, Staff Paymaster Cyril Cox, who assures us that these raids were the result of a carefully thought-out policy on

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the part of the Admiralty and were not—as has been alleged—undertaken in obedience to the clamors of “a certain section of the press”. The task of the navy is not only too momentous but is also too highly technical to suffer the guidance of popular sentiment. Major General Sir George Aston gives a striking account of how, as the result of his studies at the Staff College (where the staff officers of the British regular army receive their training), he slowly and reluctantly, years before the war, was convinced of the ruthlessness of German military policy. He learned, he tells us, that the German General Staff wielded tremendous power over the entire German nation, not excepting the Kaiser; that it was completely saturated with the doctrines of Clausewitz; and that Clausewitz called international obligations restrictions “hardly worth mentioning”, and that he put no bounds upon the acts of violence which constitute war. As he pursued his military studies he was in the habit of keeping Clausewitz by him as a book of reference, and of consulting it when in doubt as to the likeliest course of action on the part of a German enemy. Never was this guidance at fault, either then or since the war. His quotations are extraordinarily interesting, and especially so when he applies them to German policy at the present moment. With regard to Russia, for instance, Clausewitz wrote: “Russia can only be subdued by its own weakness, and by the effects of internal dissension. In order to strike these vulnerable points in its political existence, the country must be agitated to its very center.” And so on. Very forcibly does General Aston make clear how all Germany’s policy as well as her strategy is based on the reasoning of Clausewitz. Among many contributions of interest which cannot be quoted here one is irresistibly tempted to mention Miss Edith Sellars’ plea for the fighting of lying rumors. Superstition, based on ignorance, gives rise to these; and especially that superstition, which is spread even by some of our religious teachers, that the powers of evil, the Devil himself indeed, are ranged on the side of the Germans, and that against such an enemy our men are necessarily powerless. Only on the holy ground of Palestine can he be set at nought. Such beliefs are often the result of much superstitious conning of the Scriptures, especially of those passages in Revelation which describe the Devil’s letting loose. Truly, religion wanders into some strange by-paths.

PATRIOTISM FROM THE HOUSETOPS

WEARING a small flag in the buttonhole, or a Red Cross button, does not necessarily prove that the wearer is patriotic in the real meaning of the word. He may believe himself patriotic, yet fail utterly to grasp the real significance of either emblem.

An illustration of the point recently was seen on a Garfield Park elevated train. It was during the evening rush hour when the trains were crowded and some passengers standing. A young man wearing a large Red Cross button on his coat lapel pushed his way through the car and took his place among the standing passengers.

Among the standing passengers was a woman in deep mourning. There were traces of suffering and sorrow on her face which would attract the attention of an observer even if she had not been dressed in mourning. She stood near the man with the Red Cross button, and she looked tired and weary.

A third passenger stood close by. He did not wear any outward sign of patriotism but he looked sympathetically at the woman

in mourning. He looked also at the Red Cross button and, perhaps, he saw a connection between it and the mourning. He wondered if the woman had lost a husband or a brother in the great world conflict. She had lost some one dear to her, that was evident, and it weighed heavily upon her.

The train reached Racine avenue and a passenger, who was seated, arose to leave. The thoughtful passenger beckoned to the woman in mourning to take the vacant seat, but before she could do so the wearer of the Red Cross button pushed forward and seated himself. He gave an impudent, self-satisfied smile, as much as to say: “I got here first.” The other man gave him a look of withering scorn but did not say anything.

Was such a man a worthy wearer of a Red Cross button? Did it convey any real meaning to him? The Red Cross means succor to the needy. It means relief of the distressed. Not necessarily those who are wounded on the field of battle, but comfort to suffering humanity, always and everywhere. The man was young and vigorous. The little woman in mourning was frail, and suffering mentally and physically. The dictates of humanity decree that she was entitled to that seat.

Had the wearer of the Red Cross button been seated when the woman in mourning entered the car, the case would have been somewhat different. Custom in Chicago does not require him to give up his seat. But to rush to occupy a seat just vacated, leaving that little, frail woman standing, showed that the man did not understand the meaning of the button which he proudly displayed to show his patriotism.

It is to be hoped that the wearer of that particular Red Cross button may read this. If not some other way, and it may set him to thinking. Wearing of such buttons is a good practice in these times of stress and strife. But don’t forget that it carries with it obligations, and one of those obligations is to relieve suffering, whether on a crowded elevated train, or in a hospital filled with wounded. Don’t wait until a person is dead to bestow flowers. Scatter them around among the living, while they are still able to appreciate them. The wearer of a Red Cross button should be ever ready to drop a flower or remove a thorn in life’s pathway. Then he may truthfully say that he understands the significance of the emblem and not until then.—*The Elevated News*, Chicago.



U. S. Food Administration.

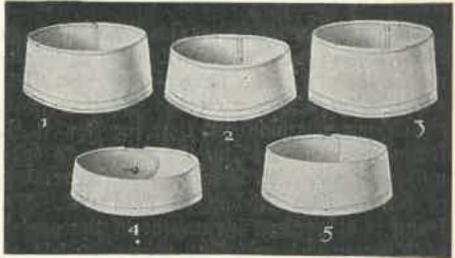
De ol’ song sez “Dar’s Sugar in de Gourd,” but Br’er ‘Tater ‘lows dat de only sugar he’s studyin’ ‘bout now-a-days is what’s in de sugar bowl en hit’s gwine ter stay dar.

De folks wots doin’ de fightin’ mus’ have sugar fust.

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