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The Living Church

VOL. LIX MILWAUKEE, WISCONSIN.—SEPTEMBER 14, 1918 NO. 20

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

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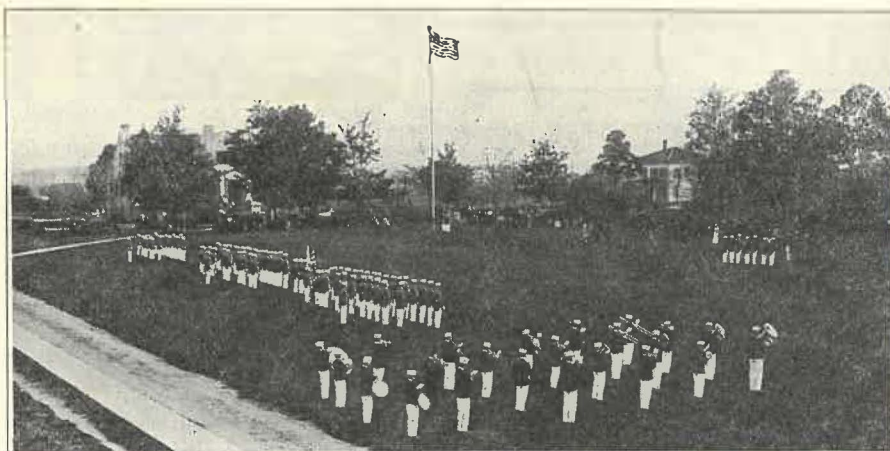
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THE LIVING CHURCH

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

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

OFFICES

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

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

New York: 11 West Forty-fifth Street.

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

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

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

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 WISCONSIN.

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 should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to pub-
 lishers and schools and for long time or large contracts.

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

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

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SAINTLINESS always exhibits a likeness to Christ. As the
 streams of water that gush upwards are identical with the spring
 from which they issue, even so there is a likeness in the saints to
 Christ, because it is Himself, through His Spirit, reproducing
 Himself in the individual forms of character of the separate
 persons in whom He dwells.—Rev. T. T. Carter.



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 14, 1918

NO. 20



“Church League for the Isolated”

SOME rather doleful articles have recently been published in regard to the condition of the Church in the rural parts of our country. They do, indeed, present a serious problem, and whoever diagnoses a problem performs a true public service.

But if we really seek to get down to the solution of the problem, we must introduce rural dwellers themselves as its experts. However wise our city dwellers may be, this is a problem that is beyond them. City and country need not be antagonists, but rural problems must be solved by rural people or they will not be solved at all.

Some months ago there was printed in *THE LIVING CHURCH* “A Cry from the Country,” written by “A Country Churchwoman”. Presenting tersely the problem of the rural districts which, according to that writer, are “drifting toward paganism more rapidly than the city”, an invitation was extended to isolated Churchpeople to correspond with her, and seek, by mutual sympathy and encouragement, to discover how they could help each other and help also to bring greater spiritual richness into the lives of those who, longing for the privileges of the Church, are deprived of them for long periods at a time.

The “Cry” met with a very sympathetic response. A good many country Churchwomen felt that the writer of the article had interpreted their own life burdens. They did not sit down and write letters for publication; most of them would have felt that they could not do this; but they could write naturally to the “Country Churchwoman” who had invited their confidence, and they did so.

The result of this correspondence is that these good souls have formed themselves into the “Church League for the Isolated”. They intend to work out their problems for themselves, and to give to each other the sympathy for which each is yearning.

The officers of the League are the following: Acting president, the Rev. T. J. E. Wilson, Hinckley, Minn., of whom an announcement speaks as “a successful and correspondingly enthusiastic rural missionary”; acting secretary, Miss Mary LaF. Robbins, Skyland, N. C.; treasurer, the Rev. Martin Damer, Nampa, Idaho. The “Country Churchwoman” says that if her work “may be called that of organizer, where most of it has been done by others, this may be counted a fourth office”.

And the League begins its work by issuing, in typewritten form, “volume one, number one,” of *The Isolated Churchman*. Very gladly do we welcome this, perhaps the most useful member, as well as the youngest, of the Church press. From it we learn that the terms are “free, but voluntary offerings for the Church League for the Isolated

may be sent to the secretary.” The typewritten paper, we learn, “is sent out mainly to those who have had a part in the correspondence following the publication in *THE LIVING CHURCH* of January 26th of ‘The Cry from the Country.’” The following statement is then made:

“The process of collecting the ideas and plans here outlined has been long and slow, having been done almost entirely through letters from widely-scattered sources; but, in order to form a sufficient working basis, much has been left out for the present, to be discussed later. In this way experience will go hand in hand with theory.

“This is primarily an effort by the isolated themselves—thus differing from ordinary missionary work. But our scattered condition and our lack of experience in organization, and the fact that the main body of Churchpeople are collected in groups, in cities and towns, leads us to welcome heartily the coöperation of any others who are interested—both of the clergy and the laity. In fact, without this coöperation our progress must be very much cramped. But we commit all to God, whether much or little is accomplished. Without Him we can do nothing. Therefore we need the first of all your prayers, that we may discern clearly the need of upholding the Catholic faith in the midst of denominationalism.”

A “Statement and Appeal” addressed “to all Isolated Churchpeople and their friends” is enclosed, which we venture to reprint in full:

“When He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.”

“Nothing could more vividly describe country and village life with us generally at the present time. Material conditions improve, but spiritual life languishes and dies. Only in the faith of Holy Church is there a possibility of recovery.

“Then saith He, the harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

“MODELS FOR THE LAITY IN THE PRESENT EMERGENCY

“Aquila and Priscilla, ‘The Church that is in your house.’ Where one person worships God according to the faith of His Holy Church, there the Church essentially is.

“St. Monica, faithful Churchwoman, who won her half-believing husband and her heretic son to the Faith.

“TO ISOLATED CHURCHPEOPLE

“Stand firm! You are in a place of honor unless you fail. Win your neighbors by faithfulness and patience, and do not be won by them to vagaries and negation, the inevitable end of which is loss of faith.

“TO THE CHURCH AS A WHOLE

“You should support by sympathy and encouragement those who are alone, or few, on the ‘firing line’, and who are often faint

and disheartened under a pressure hard for others to understand, and you should send out recruits and material aid.

"As you have answered the call against outward tyranny, so you should answer this call against the tyranny of materialism that is strangling our inner life as a nation, and most insidiously in the country, the source and fountain-head of our strength.

"CHURCH LEAGUE FOR THE ISOLATED

"This League is composed of isolated Churchpeople and their friends, both in and out of the Church.

"Held together by:

"1. Personal correspondence; an official center to be established in each diocese, which may assign names of isolated people to those offering to assist in correspondence.

"2. Church literature. (a) Pastorals; (b) Matters of special interest in League work; (c) General, such as tracts, sermons, books, periodicals (disseminated through official center); (d) Subscription to one or more Church papers.

"3. (a) Welcome and fellowship at Church centers to candidates coming in for instruction and Confirmation and to those coming in for Holy Communion and other services. (b) Visit of priest at least once annually to every isolated person or family for pastoral oversight, Holy Baptism, Holy Communion, and, if possible, public services. (c) Lay services in the intervals where possible. (d) Visits of lay workers where possible, for encouragement, mutual understanding, and lay services. (e) Establishment of more frequent services by priest at as many points as possible. (f) Collections in money for this work from isolated as well as other people."

We doubt whether a more hopeful or a more praiseworthy effort was ever previously instituted in the American Church.

These isolated folk must keep the movement in their own hands. "We prefer," writes she who gave the inspiration to it, "to appear in our country dress, and that the city Church should become acquainted with us as we are, capable, we hope, of high thinking as well as plain living, but not comfortable in borrowed city clothes or the intensive, because cramped, city ways." They are right to hold firmly to this preference. And she gets at the heart of the country problem when she adds: "We are convinced through long and trying experience that a faithful Churchman, though he may be and usually is in cordial relations with his denominational neighbors in everything else, cannot cooperate with them in the deeper things of faith. If he does, it is only by allowing the beauty and proportion of the Catholic religion to become blurred in his mind, and in that case he is not a faithful Churchman."

The "Church as a whole" should certainly fulfil the admonition to "support by sympathy and encouragement" this league of "those who are alone or few on the 'firing line'", and we believe it will. The good offices of THE LIVING CHURCH, now and for the future, are very gladly placed at the disposal of the Church League for the Isolated.

HAS all the world read Prince Lichnowsky's revelations of the genesis of the war, or is it only popular to assume that these have been read?

We venture the assertion that they ought actually to be read and not merely to be assumed. They have now been published in pamphlet form by George H. Doran Co., with the title *My Mission to London, 1912-1914*, and the price is ten cents. Thus accessible, and at so low a price, there can be no reason why any thinking man should not possess a copy.

For with these revelations, made by the accredited German ambassador to Great Britain when the war broke out, the case against Germany is complete. The one element of doubt, after the publication of the British White Book, was the evidence of entire good faith on the part of the German ambassador in London in his effort to find a basis of peace. Prince Lichnowsky's attitude conveyed the impression of being sincere, and one wondered why, with such evident sincerity, a way of peace could not be found.

Prince Lichnowsky has now given the explanation. He was duped by his own foreign office. Upon them, and not upon England, he frankly lays the responsibility for the war. Unless one has read his statement in full he can scarcely credit the completeness of the vindication of England and of the indictment of Germany. "I had to support in London a policy the heresy of which I recognized," he says. "That

brought down vengeance on me, *because it was a sin against the Holy Ghost.*" "In view of the above undeniable facts it is no wonder that the whole of the civilized world outside Germany places the entire responsibility for the world-war upon our shoulders."

It is an incredible chapter in the world's history. By all *a priori* reasoning the present war was impossible. It came about as a direct attack by the central empires upon civilization. This is no longer open to question.

Prince Lichnowsky's memoir has been much talked about. But it ought really to be read.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 9th:

A thankoffering, Albany, N. Y.....	\$ 5.00
Mrs. George W. Peterkin, Parkersburg, W. Va.....	100.00
Miss Flora E. Hill, Marquette, Mich.....	10.00
C. N. A.....	20.00
T. B. W., Washington, D. C.....	15.00
In memoriam *.....	10.00
Lady Chapel, Grand Isle, Vt. †.....	2.00
A Churchman, Washington, D. C. ‡.....	10.00
Elizabeth H. and Frances H. Newton, Ooltewah, Tenn. ¶.....	10.00
"Marina", New Haven, Conn. **.....	10.00
Total for the week.....	\$ 192.00
Previously acknowledged.....	62,026.30
	\$62,218.30

- * For relief of French war orphans.
- † For Belgian relief.
- ‡ For the *Pauvres Honteux* through Dr. Watson.
- ¶ For Dr. Watson's work in Paris.
- ** For relief in Italy.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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

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

573. Miss Frances Ely Hawkins, New York.....	\$ 36.00
754. Children of Racine, Racine, Wis.....	36.50
115. Children of Mercy, Gardiner, Maine.....	3.00
176. Mrs. Ellen Gibson MacRae, Concord, N. C.....	36.50
251. Mrs. E. C. Denton, Rochester, N. Y.....	36.50
255. E., Stamford, Conn. (two children).....	73.00
Total for the week.....	\$ 221.50
Previously acknowledged.....	35,269.53
	\$35,491.03

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

20. Episcopal Girls' Guild, Middletown, Ohio.....	\$ 73.00
21. Racine Rotary Club, Racine, Wis.....	36.50
22. Mrs. C. B. Mills, Cheyenne, Wyo.....	36.50
23. Mrs. C. B. Mills, Cheyenne, Wyo.....	36.50
Total for the week.....	\$182.50
Previously acknowledged.....	793.50
	\$976.00

[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.]

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People of Cooke City, Mont.....	5.30
A communicant of the Church in Charlotte, N. C.....	5.00
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Angelo.....	100.00
Mrs. M. M. Fiske, Boonville, N. Y.....	3.00
Anonymous.....	1.00
Miss M. F. McKelvey, Cincinnati, Ohio *.....	1.00
St. Martin's Sunday School, Charlotte, N. C. *.....	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *.....	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *.....	1.00
	\$145.90

- * For relief of children.

AMERICAN RED CROSS WAR FUND

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

R. R. C.—The case should be laid before the Bishop. There must undoubtedly be circumstances additional to those reported, without knowledge of which one could not express an opinion.

RECOLLECTEDNESS and a sustained consciousness of invisible things are essential to a steadfast communion with God, and only in proportion as such communion grows and deepens is the soul trained to apprehend the fulness of divine knowledge.—*Rev. T. T. Carter.*

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Sixteenth Sunday after Trinity	Zechariah 9: 1-16 Proverbs 1	John 12: 20-end	II Kings 6: 8-23	John 11: 1-52
Monday	Zechariah 10	Romans 9: 19-end	Ecclus. 1: 1-13	Luke 10: 1-24
Tuesday	Zechariah 11	Romans 10: 1-11	Ecclus. 1: 14-end	Luke 10: 25-end
Wednesday	Deut. 18: 15-end	Acts 1: 1-9	I Kings 13: 1-26	II Cor. 4
Thursday	Zechariah 13	Romans 11: 7-21	Ecclus. 3	Luke 11: 29-end
Friday	II Kings 2: 1-22	Acts 4: 1-12	I Chronicles 29: 1-19	Mark 2: 13-22
Saturday	I Kings 19	Matthew 19: 16-end	Isaiah 52: 1-10	Romans 10: 1-15
Seventeenth Sunday after Trinity	Daniel 7: 1-27 Proverbs 2	Revelation 13	Hosea 14	Matthew 7

WITH part of the first Sunday morning lesson we are familiar, as one of the Prayer Book Old Testament lessons for Palm Sunday, viz., verses 9 ff.: "Rejoice greatly, O daughter of Zion . . . Behold thy King cometh unto thee," etc., a use from which the new lectionary does not depart. Why, then, it may well be asked, should this chapter of Zechariah be also used on this Sixteenth Sunday after Trinity? The answer is that the closing chapters of Zechariah, from the ninth on, are essential to an understanding of the Greek period of Jewish history, on which we are now entering in the Old Testament historical course.

There is difference of opinion between traditionalists and the moderns as to when these chapters were written: whether by Zechariah himself and addressed to the remnant that returned from Babylon, as the first eight chapters unquestionably were, or whether they were written by a later prophet or prophets in connection with the conquests of Alexander the Great and the persecutions under Antiochus Epiphanes. For lectionary purposes, fortunately, we need not decide this controversy. The meaning of chapters 9 to 14 is the same on either supposition. For instance, Scofield, holding to the traditional view of authorship, says on this chapter: "There seems to be a reference here to the advance and return of Alexander the Great after the battle of Issus, who subdued the cities mentioned in verses 1-6." And certainly the great prophecy of the true King is made much more impressive if viewed against the background of the mighty conqueror who "bestrode the world like a Colossus" and rode, not upon "an ass, even a colt the foal of an ass", signifying both peace and lowly service, but upon a horse, symbol of war, and whose very name (Bucephalus) has come down to us; just as we may contrast the entry into Jerusalem in recent times of General Allenby with that of the vainglorious Kaiser.

For the corresponding second lesson we have given, not the (so-called) Triumphal Entry of the Christ, but the latter part of the same chapter with the account of the Greeks who would see Jesus, which accords most wonderfully with the predicted clash between Jews and Greeks (Zechariah 9:13 ff.) which came to pass during the persecution of Antiochus Epiphanes. The modern form of this same antagonism is that between faith and mere intellectualism (cf. Davidson, *Education of Greek People*). In the prophecy of victory with which the selection concludes, there is a close connection with the petition of the collect that God would cleanse and defend His Church.

The evening lessons reveal, first, unseen spiritual forces on the side of God's Church and of right (prayed for in the collect), and, next, Christ as Lord of life and of death, leading up to the ever-present "Resurrection and (spiritual) life", combining the resuscitation of the son of the widow of Nain in the gospel with the might of the indwelling Spirit in the epistle. The second lesson, however, it must be confessed, is much too long. Perhaps verses 1-27 would suffice. In its place might be read Monday's lesson, Luke 10:1-24. The continued reading of Zechariah on week-days is for reasons given above.

We are accustomed to think of the Bible as ending with Malachi, followed by four hundred years of silence; but, if we would understand this so-called "Inter-Biblical Period",

we must fill that blank in not only with Proverbs, Ecclesiasticus, and Maccabees, but also with the second halves, respectively, of Zechariah and of Daniel.

THE SIXTEENTH SUNDAY AFTER TRINITY

By C. F. L.

CHRISTUS CONSOLATOR

"O true, brave son! God bless thee, wheresoe'er
In His great universe thou art to-day."

WERE it not for the performance of a wonderful miracle, it is doubtful if many of us would have known of the city of Nain. We do not read that it was noted for any great architectural monuments, nor does it seem to have been the center of any lucrative financial enterprises, neither did any royal persons reside there. Yet it stands out before us a little city which was signally blessed, having been selected for the manifestation of the divine power of our Lord. What greater blessing could have been bestowed than the revelation that the individual soul, the ego, lives on after dissolution, and that Christ is Lord of life and death!

After Christ's rejection at Nazareth, and His going to Capernaum, where He healed by a word the centurion's servant, He passed on, accompanied by His disciples, and "much people", toward the city of Nain. His purpose in going thither must have been quite clear in His own mind, for He was cognizant of the sorrow that overwhelmed the worthy widow of the little town. As He, with His followers, drew near the gate, a sad procession came forth, preceded by a bier upon which lay the cold, dead form of "the only son of his mother, and she was a widow". His sacred heart throbbed with compassion for her, and the result of this pity is familiar to us all. He called back from that spirit-world, which is closer perchance than some people realize, the soul so lately departed, and it was again reunited with the body. We can picture the joy of the mother, and the amazement of the people, at this wonderful miracle performed by the simple command: "Young man, I say unto thee, Arise." The thought comes to us, Were the youth, and the daughter of Jairus, and Lazarus, thankful to come back, only again to pass through suffering and death? Whether the experiences of the other life were forgotten, or seemed like a dream, we cannot tell, for no record of anything said by them has been vouchsafed us. But to the strong faith of St. Paul it was better to depart and be with Christ.

Death has two sides, and while the human heart has always dreaded it, and even the animal creation shrunk from it, yet it has been robbed of its sting by Christ, who, passing through the "grave and gate of death", rose again with new life and power, quite different from the condition of those whom He called back to their former earth-life.

There are countless broken-hearted mothers in the world to-day, and for their sorrow Christ feels the same compassion that He felt for the widow of Nain, yet He does not restore them again to this life. These departed sons are beckoning to their parents to follow them, and the separation will not be long; and who can tell what sins they may have been saved from by an early entrance into that land where there is no sin, and where there will be no war to devastate, and no enemy to attack? For them the Church prays, that they may have refreshment, light, and peace; and that the blood which they have shed, in order to drive back the enemies of the Faith, may not have been given in vain. To die nobly and bravely as a soldier of the Church is to win a martyr's crown. "May they rest in peace, and may light perpetual shine upon them" in the Paradise of God, in a place of purification and ever-increasing knowledge of God.

In the words of another, "Let us think much of what God is doing for them, and what they are doing for God: and let us desire for them all the unknown blessings that God bestows beyond." The dear sons are not far off, and before the altar they are indeed very close to the humble communicant.

"Oh, blest reunion of the saints of earth
And those who in the walks of Paradise
Their earthly thorns for heavenly crowns lay down!
These too come here to glad these Mysteries."



BLUE MONDAY MUSINGS

By Presbyterian Ignatius

THE rector of St. Charles the Martyr's dropped in the other morning, much browned from his vacation, and overflowing with reminiscences of it.

"Week-middles I've been having, not week-ends," he explained, "going off on Monday and coming back on

Saturday, a jolly good way of taking a rest on the installment plan, too, for one has the best of all days at the best of all places, and the rest of the week one can relax at discretion. Nowadays the motor-car multiplies possibilities of delight for an uneasy mortal who finds it hard to stay put. Gliding through a dozen Berkshire villages in a morning, each with its prim little common, its stiff white modern meeting-house spires, its cluster of gambrel-roofed cottages, and its encircling pastures, to luncheon at a peaceful old-fashioned tavern that remembers stage-coach times, makes one appreciate all the more the family dinner-table at night, with its circle of happily familiar faces, and the conversation, the whist, or the music that follows.

"But even a short journey on the motor is a peculiar delight nowadays, as it brings back memories of summer voyages long ago—a generation or more ago, it seems, until you recall that the war has lasted only four years. That was the most auspicious of all possible holiday beginnings: to drive to the dock, board a homelike liner, unpack in a cabin spacious enough since all one's own, and then stretch out in a long chair, aft on the sunny side, and bask for a week. *Quousque tandem!* When shall we be free to do it again?

"But since it is still impossible, there is some satisfaction to board a tiny coasting steamer for a few hours' run. There is the taste of salt, the throb of the engines, the 'up-and-down' that some people, alas! find disconcerting, the cool breeze. And if a hovering sea-plane brings to mind the assassins of the deep, or a smoke-pennon shows that the coast-patrol is awake and about its business, still, danger seems remote after all, and it is next to impossible to realize its actual nearness. When I crossed the Bay of Fundy the other day, the swift little *Empress* journeyed alone through the fog; but the very next day an escort of 'chasers' showed that the peril was not overlooked.

"How plucky the little Jack Ainslee was, the captain's son, on the tug that His Imperial German Majesty's *untersee-boot* bombarded off Cape Cod one hot July Sunday! I would like a picture of that eleven-year-old lad shaking the American flag in the very faces of the murderers whose bad marksmanship was the only reason for their not killing him. It would have been well worth the risk to see that sight. There was something as typically American about it as about General Omar Bundy's letter to the French General (if indeed it is to be attributed to him) last July, just when the counter-offensive was beginning, in which he regretted to be obliged to refuse falling back further, as the American flag had already retired somewhat, which was intolerable, and his men could not understand anything but orders to advance. Advance they did!

"GOING ALMOST IN SIGHT of that scene the other day, on the Nantucket boat, I played innocent eavesdropper at a conversation which might have fitted into a war-time romance, just as it was uttered. Two ladies had met on the dock at Woods Hole, one a middle-aged matron, patently Northern, the other as patently Southern and perhaps 19 years old. A very large old-fashioned D. K. E. pin which the girl was wearing caught my eye at once. (Not just that she was wearing it, because she was exactly the sort of girl that ought to, *me judice*, and generally does; but because

it belonged to an elder generation, back in the '60's and '70's.) They had never seen one another before, and were congratulating each other on the swiftness of their mutual recognition:

"You know, I thought I knew you from what he had said about you; and besides, you were looking for somebody, so I just was sure," said the elder. "So then I telegraphed back to your mother in Lexington, 'Anne arrived, safe and sound and lovely'!"

"Wasn't that sweet of you?" the younger one beamed. "She'll feel so much easier in her mind when she knows I'm really here with you."

"I gathered from what followed that here was the fiancée of a young soldier, visiting his mother at her summer home—not altogether an easy thing to do at first, for she must have known she was under inspection. But it was kindly disposed, and almost immediately favorable; so they got on very well. Presently Anne was telling of conditions down in Lexington—whether Kentucky or Virginia she didn't say, though her intonations suggested Kentucky, somehow:

"Seems like what the Bible says about ten women takin' hold of the coat-tails of one man nowadays," she said. "Whenever there's a dance or a party, or a motor-ride, every boy that's left at home has to look after a dozen girls; and when we get too lonesome the girls come over to my house and we sing D. K. E. songs together all the evening, and pretend!"

"So she ran on, in the sweetest voice, with the most delightfully frank and innocent smile, and the kindest blue eyes; and I didn't wonder her companion beamed ever more and more approvingly. Alas! I left the boat at Martha's Vineyard, so I never learned Anne's other name. But perhaps some one in Lexington will recognize her and tell her how an older D. K. E. rejoiced to find his younger brethren maintaining the traditional standards of choice so well.

"ON THAT LITTLE VOYAGE from St. John to Digby, half the passengers were Jamaican negroes, wearing their very oldest civilian clothes, with white brassards marked 'British Army'. They were waiters, elevator boys, and the like, from New York, bound for Windsor Camp, and thence overseas for training, and evidently glad to go. But one other interested me more: a tall, slender lad, with a large forehead and burning eyes, whose brassard bore Hebrew letters, and 'Jewish Legion, for service in Palestine'. He was eager to talk, but knew nothing of where he was to go, or how to be prepared. Zion filled all his mind; to see Israel once more a people, established round the Holy City, dwelling in its own land—that would indeed be the felicity of God's chosen. He had no fear of friction with Christians there, and was much interested when I told him that the Governor of Jerusalem is son of one of our priests, the Dean of Rochester. I reminded him that we can say *Shema Israel*, too, since we worship that very God whose Name the Maccabees put upon their banners, *Be Elohim Yahweh*: and he meditated upon that with a certain surprise. We parted friends on Digby dock. The Lord preserve his going out and his coming in!

"WHAT A WONDERFUL SAIL it is from Rockland up Penobscot Bay and the Penobscot River to Bangor! I had never made it before, and grudged every minute that was not spent on deck. The banks are higher than those of the Kennebec; the Camden Mountains are massive and blue in the morning light, as you look out of your cabin window after a night untroubled by the lurking submarines; and the fragrance of evergreen forests perfumes the air. Ship-building has revived in every cove and creek; and each hammer-blow is struck for freedom. There are only two 'outs' about the journey: the absurd prices charged for food, and the fact that there is no place on deck where a non-smoker can be free from tobacco fumes. The Eastern Steamship Company should rectify both."

ENGLISH SERVICE ON BEHALF OF THE RUSSIAN CHURCH AND PEOPLE

Held in St. Martin-in-the-Fields, Trafalgar Square

WITH A SERMON BY BISHOP GORE

The Living Church News Bureau }
London, August 19, 1918 }

THE most important ecclesiastical event during the past week, and surely one of the most notable religious services since the outbreak of the war, has been the service of intercession on behalf of the Russian Church and people at the great central church in London of St. Martin-in-the-Fields, Trafalgar Square. It was arranged by the Anglican and Eastern Churches Association, the clerical members of the Council, together with the Vicar of St. Martin's and the Bishop of Oxford, taking official part. A very large congregation of supplicants assembled, overflowing from the spacious floor of the church into the galleries, and included, in a place of honor, the Russian *chargé d'affaires*, M. Nabokoff, with naval and military attachés, accompanied by a member of the staff of the Foreign Office, and also by the Serbian minister, M. Jovanovic. General Gourko also was present.

The service began with the Great Litany from the Liturgy of St. John Chrysostom, in the English version by the late Mr. W. H. Birkbeck, with the special war petitions used in the Russian Church. This was sung in procession, the responses being led by a choir in the west gallery to the usual Russian chant, and joined in by the whole congregation. After a "station" made at the entrance to the sanctuary, the last part of the English Litany was added, and the following troparion was then sung by the choir:

"O Lord, save Thy people, and bless Thine inheritance: Bestowing on all the Orthodox Church and peoples victories over their enemies, and guarding Thy commonweal by Thy Cross."

The Bishop of Oxford, having divested himself of his cope, preached from the pulpit a short but impressive sermon. It would have been better, he thought, if some one with an intimate knowledge of Russia and her Church had been chosen to address the congregation, but if he had not this knowledge he could at least speak out of a deep interest for many years in the Russian Church. They desired with all their hearts, those of them who had watched during these anxious and terrible years the vicissitudes of Russia, that this great nation should be set again, and permanently, on the highway of liberty, order, and progress, free from the violence and extravagances of revolution and the reaction which awaits revolution. For the Russian Church, without which it had been impossible in the past to think of that nation, they desired restoration; and for the people strength and wisdom to accomplish those reforms of which a beginning was heard a few years ago, and which the wisest of persons knew to be long overdue. He had heard of violence and persecution (under the Bolsheviks), of prohibition of baptisms and marriages with religious ceremony. If the Russian Church were really suffering in this way, as it had suffered in the past, it would once more rise triumphant. The Bishop looked to the future with prayer and a profound desire for entire Catholic communion between the Churches of England and Russia. They had much to learn from each other, and they already had one important thing in common:

"They stood together for the principle of Catholicism as something wider than the Roman communion, a Catholicism which, rightly understood, was incompatible with Papal absolutism. Against this the Church of Russia maintained an unswerving protest, faithful to the great Byzantine tradition, and looking beyond Byzantium to the older tradition of the Greek Fathers. It was a great tradition of ceremonial and sacramental worship, a tradition of consciousness of the presence of the unseen, of the blessed dead bound in intimate communion of mutual prayer with the living, a tradition of common faith, disregarding the Western distinction of *ecclesia docens* and *ecclesia discens*, and assigning to the fellowship of the whole body of the faithful the upholding of the tradition of the Faith."

The Bishop spoke, in an eloquent vein, of the power of assimilating and absorbing foreign elements which characterizes the Slav race. The Emperor Claudius had boasted, it was recalled, of the power of Rome to assimilate the conquered, and make them Romans; Russia had done more, for she had assimilated and absorbed her conquerors. The missionary work of the Russian

Church, often ignored or misunderstood, rested on that power. English Churchmen had much to learn from this influence, and the Bishop desired, on his part, to prepare the way for a union, which, though it might be far off, must be achieved. He had a scheme in mind (the same as his Lordship had once before referred to) for a school of a few English theological students studying in Russia and Serbia, and a few Russian and Serbian students studying in England—so that there should be a nucleus of English Churchmen penetrated with the spirit and atmosphere of the Russian and Serbian Churches, and of Russian and Serbian Churchmen penetrated with the spirit and atmosphere of the English Church. Premature attempts at union did much harm. Meanwhile, they could join in prayers which bound the Churches in a common faith.

The service of intercession concluded with the now well-known Russian Kontakion for the Departed, sung to the usual Kiev melody, and a prayer from the Russian Office of Burial, in which "Nicolai Alexandrovitch, sometime Emperor of All the Russias", was thus commemorated, together with "all those who have laid down their lives or been slain in the service or defence of Russia". Then Charles Wesley's hymn, "Soldiers of Christ, arise," and Watts' hymn, "O God, our help in ages past," were sung, and the Bishop dismissed the congregation with the blessing of the Church.

The following is culled from the *Church Times* of last Friday:

Change of Name "The Young Churchman Company, of Milwaukee, U. S. A., has changed its name to the Morehouse Publishing Company. Founded by Mr. L. H. Morehouse nearly half a century ago, it has done yeoman service for the Church in America. It is from this house that our contemporary, THE LIVING CHURCH, issues, edited by Mr. Frederic Cook Morehouse. We wish the house under its new name a new and increased prosperity."

The attention of the authorities has been drawn, the *Times* newspaper says, to complaints in "a religious publication" (presumably the *Church Times* in its correspondence columns) that "clergymen serving as soldiers are employed, even on Sundays, in blacking and scrubbing floors".

The official reply is that "no clergy need enter the ranks at all, and that those who do so from unquestionably patriotic motives are usually supposed to have obtained the permission of their diocesans". However, once posted to a battalion or other unit, "the soldier who has taken holy orders must not expect to be treated differently from his comrades. The officer commanding is responsible for discipline, and partial treatment would have a bad effect".

J. G. HALL.

CHRIST AND FINALITY

THE GOSPELS, as far as descriptions of our Lord's doings and sayings are concerned, are final. But the mark of finality with regard to His teaching and effectiveness is a long way in the distant future. The spirit of the Master, persistently and ceaselessly, is moving in the present-day world on a larger scale than ever, seeking not men's opinions but their convictions. As in Simon Peter's day, so in ours, there are the two circles of humanity—those who readily answer what others say about the Christ and those who speak for themselves from the depth of conviction's language. We are bound to find ourselves in one circle or the other. And whether we are rightly placed is going to determine whether or not we are to have any of the real values of life.

The most critical cannot dispute the fact that Christ personified life's best. There was absolutely no discrepancy between His teaching and His life. Uppermost and always in the Master's mind were effects. He sought to cause men to make more of the future than the mere present. This is where for some time the first disciples failed to catch His great vision. As an illustration of this, you will remember how when Simon, in obedience to His command to let down the nets, was so overcome with the unusual harvest of fish that he saw nothing but fish. Our Lord beheld far more, and so made the promise to make him the fisher of men. The successful fishing in the Lake of Galilee was but a suggestion of a greater and more permanent success. Our Lord's ultimatum for Peter was to win men. Christ lived in finalities and not in beginnings. With Him it was not what a man was, but rather what he would be.—*Rev. William Porkess.*

FIGHT LIKE a good soldier: and if thou sometimes fall through frailty, take again greater strength than before, trusting in My more abundant grace: and take great heed of vain pleasing of thyself, and of pride.—*Thomas à Kempis.*

The Average Man's Religion*

By the Rt. Rev. CHARLES FISKE, D.D., LL.D.

Bishop Coadjutor of Central New York

THIS [paper] is written for average men—and average women. I think I understand them because I am just an average man myself. It is time that we average people came to our own; time we had religious books written for us, and sermons preached for us, and churches made places in which we can worship, where everything is human and natural, and nothing stilted and unreal.

Most books of religion have been written for intellectuals who are sorely troubled by difficulties of faith that plain common sense brushes aside as hardly needing explanation, or for trained Christians who have thought much about religious problems and are deeply interested in fine theological distinctions. Most churches have a cultural worship in highly developed devotional form and robbed of reality through the perfection of its performance by trained choirs, or else free and easy evangelistic services devoid of reverence and making no appeal to the deeper instincts of hearts hungry for the divine. Most sermons are either conventionally pious discourses preached for the edification of practised saints who understand and love the vocabulary of homiletics, or exhortations to confirmed sinners—who usually are not there to hear the appeal.

The average man seems to have been left out of reckoning. He is not a hardened sinner. Of course he does sin, but he is sincerely ashamed of his shortcomings and has not yet learned to silence his conscience. He certainly wants to please God, even though he is rather uncertain in the expression of his desire. Neither is he very religious. Religious people seem to him solemn and serious folk who lack any humor or lightheartedness, and would make this a very sad sort of a world if they succeeded in denaturing the rest of men and settling them safely and sanely on their own dull level of respectability.

The average man has very simple ideas of religion. To him it means unselfishness, generosity, sincerity, cleanliness of soul, a genuineness and straightforward honesty that despises cant and is chary of anything in the way of religious profession, an abiding faith in goodness as he has seen it in his own wife or mother, a very real humility because of his own defects—a humility which we are quite justified in calling penitence—and a readiness, therefore, to forgive defects (or, as we should say, sins) in others; with it all a general consciousness of God, of whom he is vaguely aware, and about whom he finds it almost impossible to speak easily and naturally. Often the average man seems to have forgotten God, and yet somehow we understand that he really is conscious of Him, as the child is conscious of the mother in another part of the house and would miss her if he knew she had gone away. The really vital books of the war are the books which have made us see something of the average man's heart; books like *A Student in Arms* or *The War and the Soul*, which give us a fresh appreciation of the essential goodness of common men, just as our own knowledge of the service of many strong men and women at home has brought its revelation of the real religion of these unattached followers of Christ.

The one passion of my own ministry has been to try to interpret the average man to himself. I want to make him see that all the ideals of goodness which he ever had are to be found in Jesus Christ. I want to have him feel that Christ is not the kind of person the painters have made Him, but a likable, lovable, strong, manly Friend and Brother, who walked the path of human helpfulness wherever it led, who came to face our difficulties with our strength, who never compromised and never slipped back into the easy path, but espoused the cause of truth against every error and took the field in behalf of every virtue, and kept straight on and never faltered and never failed, though the issue of courageous adherence to truth and right was Calvary and the Cross.

I want to do more than that—I want to make men see

that everything that Jesus Christ was God is, and I want them to understand that belief in the divinity of Christ means this. I want them to know that if there is a God He must be like Christ, and I want them to believe that He is just that sort of a God, in spite of difficulties and in the face of all appearances to the contrary. I want them, when life is hard, to know that, if Christ is God, then it is evident that God is less concerned about making life easy than about making men strong and brave and great. I want them to feel, whenever the world looks dark, that God is behind the cloud, even if we can not understand why He does not reveal Himself. I want them, in these troubled days, to know that belief in Christ means the certainty that an Easter always follows a Gethsemane and Good Friday. I want them, through Christ, to become so certain of God that they will gladly give Him the undivided allegiance of their lives.

After all, this is what religion is. Somehow we generally confuse it with knowledge about God and His world. We fancy that it means knowing what God is and having clear and definite arguments to prove His existence. Somehow we usually identify faith with complete understanding and reasoned belief.

Is it not true, on the contrary, that those who are most conscious of God are often least able to tell why they believe in Him? And is not this due to the fact that, after all, the greatest argument for God's existence is the instinctive belief of the race that He does exist? Men are naturally predisposed to belief. Instinctively they trust conscience and listen to the voice of the heart. Instinctively they put God and immortality among the indisputable facts of life. To them it is unthinkable that God is not and that this life ends everything; and, knowing that the mass of men feel just as they do about it, they need no further arguments.

What they do need is to act on their belief. That is the only way in which the roots of faith can spring up and bear flowers and fruit. The real venture of faith is to understand that God, if there is a God, is the one thing that counts. The great adventure is to let the soul make its leap to God. Religion, says Donald Hankey, is just "betting your life that there is a God": acting on the probability, staking something on the truth of your decision.

We need knowledge, of course. It is good for us to reason out our faith, especially if we have any desire or expectation of passing it on to others. We need to have a reason for the hope that is in us. But religion is not knowledge; it is friendship, relationship, companionship with God.

Well, then, if we believe there is a God, the one essential thing is to try to establish intercourse with Him. That is really what prayer is, as we shall see later on. We need to get into the spirit of prayer, even though we do not pray much in words, and the spirit of prayer is to have such a conviction of God and His righteousness that we find our real peace in the sure knowledge that we are following His will. That is the reason some men are finding God through the war. "Don't think for a moment," says one of the English chaplains, "that the Tommies are coming out of the trenches as converts by the thousands. They are not. But they are beginning to think of things seriously, even though they will not talk of what they think, and they are finding the peace that comes from the consciousness that they are fighting on God's side."

Private Peat bears similar testimony. "We don't pray much in words," he says, "but every mother's son of us is honestly at peace with God because we believe that God understands and it makes us plain comfortable in our hearts. I have been two years in hell," he continues, "and have come back with a smile. People ask me how it is possible to come back smiling. If you had taken the biggest opportunity life ever held out to a man, wouldn't you smile? If you had gone down into hell for the sake of the people who were there already, to help them out if you could, wouldn't you come back, if you came back at all, smiling? For us the issue

* From *The Experiment of Faith*. Fleming H. Revell Co. \$1.

is as simple as black and white, and we smile because we know we are doing what God wants us to do."

We need that conviction of duty faithfully done in all of life, through the courage of the commonplace as well as in the courage of the crisis. The average man is a little afraid of getting by himself and quietly thinking this out; but, when he forces himself to do it, he knows by his sense of ease and security, when he is really striving to do Christ's will, that he is on the right road.

The first step toward fixed reality in religion is to try to say all this to God. For that reason we have to pray in words, even though we find it a hard thing to do. We are helped to a firm faith as we give definite expression to our faltering faith. It makes our own convictions more certain. And it certainly must be pleasing to God, in the same way that it warms a parent's heart to have his boy tell him what he knows already that the boy feels. Hankey has shown us something of the religion of the inarticulate. If we are to get a real grip on God and make our religion more vital, it is our business to try to make it articulate, and this is what prayer is.

But all the prayer in the world can do no good save as it is the honest effort in this way to pledge the best that we have to the best that we know; or is the expression, however confused and awkward, of sincere regret that we have failed in moral achievement.

What the average man needs to learn is that religion grows deeper and stronger as he tries to give expression to his thoughts about God. He shrinks from this expression of his thoughts even to himself; or, more probably, he draws back and refuses to make the effort to express them. That is just where he fails to get a firm hold on faith. If there is a God, and if God is a Person, the essence of religion is to establish intercourse with Him. Out of that comes strength. Through that we become conscious of our own souls.

Through that, also, we become conscious of sin. The tendency has been to ignore it. Practically, the average man's philosophy has been that of Sir Oliver Lodge, who tells us that the best men are not worrying about their sins; they have let the dead bury their dead; what is past and gone had best be forgotten, they say, and real religion demands that we be up and doing; action, not introspection, must mark our path to God.

In a way they are right. The best method of getting rid of sin is to put something in its place. We can not pull sins out of the heart, we must push them out by putting something else in. The best thing to do with an evil past is to make a fresh start and try to fashion out of it a splendid future. Yet, as Canon McComb points out, "we can not drift into goodness without thought or effort"; we must learn the cause of past blunders and discover the best means of destroying bad habits. Growth comes by moral decisions, and decisions of the will presuppose serious reflection. "Sin is not an accidental scar, a wart or wen, but a deep-seated moral disorder." If we are to get rid of it, therefore, we must get back to the very heart of things; we must, in the very center of our being, keep a place sacred to God. "There is nothing absolutely good except a good will," and to make the will right we must get alone with God and in passive receptivity permit Him to show us what we ought to be and how He wants to use us.

This, surely, is where the average man fails, and his failure arises out of the neglect to live true to his belief that there is a God. He does believe in God, and his common sense teaches him that God is a Person; but he does not follow out his belief by taking time to cultivate friendship with this divine Person. He forgets that we do not find the deep things of life; they find us. Our part is to incline the ear and open the heart. If we permit ourselves to live through this mysterious life on this mysterious earth with no outlook on the unseen and the eternal, God must withhold from us His secrets. This is the simple thought that I am trying to drive home. A Christian is not simply a man who declares his belief in God and has accepted the facts of Christ's life, but a man who is striving with all his heart to get to know God and to establish friendship with Him through Christ.

THE POWER of contemplation grows by use.—Rev. T. T. Carter.

THE RENT TEMPLE VEIL

BY HAYWOOD TUPPER

SYMBOLISM makes a strong appeal. The congruity of semblances is recognized by the mind's eye, is seen by the eye of the body. Moral ideal, reason assenting, is made objective, and is beheld by the vision; giving comfort to the spirit, conviction to the intellect, demonstration to the physical, it is triply satisfying to man's tri-partite nature.

The veil of the Jewish Tabernacle, of gorgeous hues, wrought with cherubim, symbolically representing the fair dignities of heaven interested in the worship of Jehovah by His subjects on earth, patterned after divine instructions imparted to Moses, was hung before the holy of holies. None might pass its sacred reserve but the high priest on the annual recurrence of the Day of Atonement.

The hour when on the Altar of Calvary the Lord of Life gave up His spirit to His Father was the hour of the evening sacrifice. Some priest must have been offering the usual oblation in the Temple. What a momentous experience to look on when the consecrated fabric of wondrous cherubim was sundered in twain by an Unseen Power. The type was fulfilled, and it was henceforward useless.

When the Great High Priest offered the last-accepted Sacrifice of the Jewish ritual, of which adown the long centuries the types had been the prevenient adumbration, there were five miracles recorded: the preternatural darkness of the obscured sun, quaking earth, riving rocks, opening graves, and the rending of the Temple Veil. This last is to each one of us the most personally significant.

The writer of the Epistle to the Hebrews, symbolizing the humanity of Mary's Son, says: "Having therefore, brethren, boldness to enter the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh——"

When the flesh of Christ's humanity was rent with cruel wounds the Veil of the Temple was rent from the top to the bottom, and the holy of holies was thus disclosed to the vision of all. Every penitent may trustingly approach the Mercy Seat, no longer screened; every earnest seeker after God may daily, not once each year, behold the Shekinah, the visible glory of God's Presence, by drawing near in reverent contemplation; nay, may enshrine the lambent radiance of Divine Love in the inner temple of his own spiritual entity. For the Father seeketh such to worship Him; not in a local splendor, but a divine illumination, beams of Deity stirring the spirit to burgeon and bloom into God-likeness, the flower of humanity conforming to the divine ideal, the human creature showing his relation to his Divine Creator, man the child of God.

At-one-ment of God and man: the *why* of Jesus of Nazareth passing "those years beneath the Syrian blue."

"BE STILL AND KNOW THAT I AM GOD"

Be still and know that I am God,
Ye who with fret and fear are worn;
Who hear no voice, when tempests beat;
Who faint, by sorrow overborne;
Who dwell in shadows of defeat.

Be still and know that I am God;
The world is Mine—the shine, the storm;
Your life is Mine—your hopes, your fears;
The sun is Mine, to keep you warm;
I guard your days, your distant years.

Be still and know that I am God;
Let not the fires of war appall;
Fear not the demons of the seas;
The kings who build on blood shall fall;
I rule the nations' destinies.

Be still and know that I am God;
Mine only is the conquering sword;
What can avail the tyrant's boasts,
If I oppose, who am the Lord?
Fear only Me, the Lord of hosts!

THOMAS CURTIS CLARK.

THE HOPE OF THE WORLD

By S. ALICE RANLETT

BEFORE my mind was the vision of the world in agony tortured by the people who had set up for themselves to worship a hideous idol of might and envy and hate and all unrighteousness. Hope seemed to have flown far away, when suddenly there stood by me one with a face of wonderful wisdom and love who answered my unspoken question—"How long, O Lord?"—and spoke: "Until the people of the earth will pray. Great and noble are your toils, offerings, and sacrifices, but beyond all these is spiritual power, the greatest force in the universe."

"But," I said, "the world is praying."

"Alas! the world is not praying," he replied. "How many with earnest faith call upon God, morning, noon, night? How many about their daily toil lift silently but constantly their hearts to Him who is Almighty? How many of the earthly temples where He waits at the mercy-seat to bless are thronged through the week, by day and by night, with His children pleading His promises and power? The world goes mainly about its business and its pleasure—a moderated pleasure, perhaps—but the world does not pray. Some pray and their prayers bring wonderful blessings."

"Shall I show you what will be when the world prays? God's hand is not shortened that He can not save, but He waits man's will. The myriads of the heavenly hosts stand ready for man's call and God's command. See!"

Swiftly as the flash of light, I seemed to see the world at prayer. In every house, women prayed, as they plied their handwork; in all places of outer toil, men prayed at their desks or machines; children at their lessons

and play lifted their simple prayers to Heaven; to the churches, ever open on Sundays and workdays, came eager multitudes to plead together with their Father.

As they prayed, these peoples of the world, the fashion of their countenance was changed, and exalted faith, hope, and love shone in their faces.

Then I gazed, wondering and with humble reverence, as the veil seemed drawn aside from heavenly places and, circling about a glowing golden centre of pure light, as in the "Great White Rose" of Dante's paradise, I saw innumerable ranks of the holy spirits who, with worship and with service, ever glorify the King of Heaven; angels, archangels, virtues, dominions, principalities, powers, thrones, cherubim, and seraphim.

As the constant stream of prayer from earth ascended, these glorious creatures flew swiftly on high errands in obedience to the King. Everywhere the ranks, of right were strengthened by spiritual power that could not be resisted; everywhere marvelous courage and high spirit came to individual men of the service, comfort to the suffering, hope to the despairing, and counsel, understanding, and wisdom to the leaders.

And—wondrous to see!—to the maimed, deformed, and sin-shadowed of mind and soul came the touch of healing! Even they might be converted and turned to justice, righteousness, mercy, and brotherly love, by the working together of man and God, through the power of the Spirit!

And I saw a great glowing rainbow of the colors of hope, crimson and blue, golden green and violet, bending with blessed promise above the earth.

A RECTOR'S LETTER TO MEN IN SERVICE

"Church of the Epiphany,
"Washington, D. C., August 7, 1918.

"My Dear Friend:

"I write again to give you news of your home church.

"Tuesday, July 28th, was a red letter day. We celebrated Bastille Day, which is the 'French Fourth of July'—the day on which, 129 years ago, the people of Paris stormed the 'Bastille'—that grim fortress which for 400 years had been the instrument of tyranny and in whose dark dungeons hundreds of men and women had suffered the horrors of a cruel imprisonment. That was the 14th of July, 1789. We in America have now adopted it as a twin festival of liberty with our own Fourth of July.

"Is it not an inspiring thought that now so many nations of the world unite in celebrating America's great Festival of Freedom? We behold the Brotherhood of Free Peoples like a sun of glory and of hope enlightening the world!

"With these two days of Liberty, let us henceforth celebrate the 4th of August, 1914, the day when England, all unprepared as she was, with splendid courage and noble disinterestedness, sprang to the side of Belgium and France, and gave her body to stem the flood of German invasion.

"The Sunday of which I write, July 28th, was also a day of thanksgiving to Almighty God for the second great victory won at the River Marne by the allied armies. Four years ago the great German host, reaching out its hand to seize Paris, was hurled staggering back in disastrous retreat by that great French soldier, Marshal Joffre. Now again those arrogant, over-confident armies, boasting themselves invincible, have again been hurled back in defeat and confusion by another great French soldier, General Foch. And in this glorious victory the young soldiers of America have borne a conspicuous and important part.

"Let me tell you, dear friend, that there is displayed in the vestibule of the Church of the Epiphany the honor roll of those members of our parish who are serving the government in the army or the navy in this war for liberty. Your name stands on that roll.

And let me say that we are proud that there are eighty-six stars on our service flag hanging on the wall of the church. We are proud of every one of them, and of you among the rest. For you are fighting for the noblest cause that men ever drew sword to defend—the Cause of Liberty and Justice and Humanity and Civilization and Religion; not for territory, not for indemnity, not for glory, not for revenge, but for the rights of mankind, for the peace of the world!

"Let this sublime thought inspire you with courage and devotion. Let it nerve your arm with power and fill your heart with a high resolve to give even your life, if need be, for your country and for mankind.

"Realize that, if the Allies should lose this war, liberty would be lost and a brutal, ruthless power dominate the world. Realize this—and be ready to suffer and to die in order to avert such an appalling calamity.

"Above all, put your trust in God. Call upon Him in prayer. Take unto you the whole armor of God. Read your Bible daily. Keep the little book of the Gospel in your pocket close to your heart. Ask Christ to be with you by day and by night—on the march and in the deadly strife of battle. Look to His Cross as your Hope.

"I must not close without telling you that we at home, who have not the privilege of fighting for the Great Cause, as you have, we are all trying to do our part in the winning of the war—by giving, by saving food, by supporting the government, by many forms of active work, and by earnest prayer for God's protecting hand to be over you. Our Red Cross never ceases its labors for the soldiers and sailors. Its workrooms are crowded all summer long with devoted women, gladly giving time and strength to the Cause. I want you to feel that we are all working to win the war.

"And now, bidding you farewell, I commend you to God and pray Him to have you in His holy keeping by day and by night.

"Affectionately, your friend and rector,

"RANDOLPH H. McKIM."

THE DOOR

By LOUIS TUCKER

SCENE: A Church at the Celebration of the Eucharist.
PERSONS OF DRAMA: Jesus Christ; a Priest; a Congregation.

PRIEST. Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice——

(He falters and pauses; for the picture of Christ over the altar suddenly turns real and changes. The Lord stands behind a grated door, bolted with nine glowing bolts. He knocks on the door.)

THE LORD. Behold, I stand at the door and knock; and if any open unto Me I will enter in and dwell there.

(Priest and congregation start to their feet.)

PRIEST *(to congregation)*. Shall we open?

THE LORD. If any open, I and My Father will enter in and sup with him.

CONGREGATION. Open the door.

(The priest tries to open a bolt but cannot touch it, because of the heat.)

PRIEST. I cannot even touch it. The bolts are marked. Shall I read what is written?

CONGREGATION. Read.

PRIEST *(reading)*. Pride. *(Speaking)* Whose bolt is this?

(The congregation look at each other. At last a number turn to go out.)

PRIEST. Wait. The Body and Blood are on the altar and the Lord stands at the door.

(Those who have turned kneel. The light dies out of the bolt.)

PRIEST *(reads)*. Avarice. *(Speaks)* Whose bolt is this?

(More kneel.)

PRIEST. Anger. Who bolted the door against our Lord with anger?

(Many kneel.)

PRIEST. Lust. Whose bolt? *(Others kneel.)* Envy. Whose bolt? Gluttony and luxury. Whose bolt? Cowardice and lying. Whose bolt? Unbelief. Whose bolt?

(As he reads each name and some kneel, the light dies out of the red-hot bolt.)

PRIEST. I can touch the bolts now. Shall I open? *(He turns.)* What, are all the congregation kneeling and the door still closed? God be merciful to me, a sinner!

(The priest kneels, the door swings open, and the Lord enters.)

THE LORD. It is I. Be not afraid. Wheresoever two or three are gathered together in My name, there am I in the midst of them. Have I been so long with you and ye have not known Me?

PRIEST. Depart from me, for I am a sinful man, O Lord.

THE LORD. Come with Me and I will teach you how to catch men.

(He advances to the edge of the chancel, the priest with Him.)

VOICE FROM CONGREGATION. Sir, we would see Jesus.

(Priest points to Jesus, then stands aside.)

VOICE. Lord, if Thou wilt Thou canst make me clean.

THE LORD. I will. Be thou clean. Go show thyself unto the priest and thou shalt be whole.

ANOTHER VOICE. Jesus, Thou Son of David, have mercy.

THE LORD. Be of good cheer. Thy sins are forgiven thee.

ANOTHER VOICE. Lord, if Thou canst, have mercy upon me.

THE LORD. All things are possible to him that believeth.

VOICE. Lord, I believe. Help Thou mine unbelief.

THE LORD. Thy faith hath saved thee. Go in peace.

MANY VOICES. Lord, what shall we do to be saved?

THE LORD. Repent and be baptized.

VOICES. This have we done. What lack we yet?

THE LORD. This is My body which is broken for you. Do this in remembrance of Me.

OTHER VOICES. Lord, if Thou hadst been with us our loved ones had not died.

THE LORD. They are not dead. Follow Me.

VOICES. Lord, we will never leave Thee nor forsake Thee.

THE LORD. Before the cock crow twice ye will deny Me thrice. Lovest thou Me?

VOICES. Yea, Lord.

THE LORD. Feed My sheep. Lovest thou Me?

VOICES. Yea, Lord; Thou knowest.

THE LORD. Feed My lambs. Lovest thou Me?

VOICES. Lord, Thou knowest all things. Thou knowest that we love Thee.

THE LORD. Shepherd My sheep. Go tell the brethren that I go before them. Go into all the world and preach the Good News in every nation.

VOICES. Jesus, mercy!

THE LORD. What would ye?

VOICES. Lord, that we may receive our sight. The others see Thee and we do not.

MANY VOICES. Lord, Lord, the flesh fighteth against the spirit. Who shall deliver us from the body of this death?

(The Lord walks to the altar and turns with the chalice in His hand.)

THE LORD. This is My blood which is shed for you and for many for the remission of sins.

(He sets down the chalice, takes up the paten, and breaks the bread.)

VOICES. We see. In the breaking of bread He is known to us. We see! We see!

(The Lord sets down the paten and spreads out His hands to the congregation. Slowly He fades from their sight. The picture above the altar returns to its first state. All remain kneeling. At last the priest rises.)

PRIEST. Truly, I perceive that we have seen a vision.

(He goes to the altar and continues the Eucharist.)

HOLD THE LINE!

Let the foe in mighty rage
 Impotent as ocean's strife,
 "Stagger to and fro, and reel,"
 Dashed on legions of steel,
 Buttressed there for freedom's life!
 Victory will your wounds assuage,
 Allies! Wait her countersign—
Bend, but break not—hold the line!

America! The world's dumb slaves
 Look to you with patient eyes,
 Groaning under bitter throes,
 To break the ages' fettered woes,
 Linked by despot tyrannies.
 Give your sons to glorious graves
 Coming ages will enshrine,
Bend, but break not—hold the line!

Heart! that gives its all, its best,
 For a heaven and earth made new,
 Tears, that spring from grief's new sod,
 Hands, wrung in silent prayer to God;
 Hope no evil can subdue;
 Life, that seeks not here its rest;
 Soul, that feeds on food Divine;
Bend, but break not—hold the line!

MARY ALETHEA WOODWARD.

HATRED

[FROM A CONVENTION ADDRESS OF THE BISHOP OF SPOKANE]

THERE IS a grievous danger which it is peculiarly the function of the Church to combat, and that is the growing spirit of hatred toward everything German, and especially toward the German people and all who have German blood. It goes almost without saying that any such spirit of bitterness and hatred is absolutely unchristian. Evil we are bound to loathe and hate, the sinner never; toward him we should possess a spirit of charity and love. It may be necessary to deal with him severely, almost savagely; it may be necessary to punish him badly, and in many instances kill him—often there is no other way. We must fight and fight our hardest. This is the surest and quickest way to win the war. But the spirit of bitterness and hatred is the spirit of hell itself. It is this spirit, so easily aroused in all of us, that is the chief cause of all sorts of dissensions and trouble in the world.

I would have you think of this matter first as a war measure. To begin with, we have in this country millions of people of German stock. We have no more loyal and devoted citizens than millions of these people. We cannot hope to prosecute the war most advantageously without their help. As a war measure we require their zealous coöperation. To encourage a spirit of bitterness toward every man or woman of German blood is simply to deprive ourselves of one of our chief fighting assets. Our German fellow-citizens who are loyal in this war, or who may become more and more loyal, should be given every possible encouragement. We should try in every way to make those who are lukewarm into devoted, patriotic citizens; nor is it hard to see how steadily and rapidly this process has been going on.

In the second place, one of the chief hopes for an early peace is the chance that the German people themselves may practically refuse to continue the war. I am not one of those who anticipate a German revolution in favor of democracy; but I do believe that the day may come ere long when the German people will refuse to make further sacrifices for a war which can have but one ending, and that unfavorable to them. Let us suppose for a moment that to the German mind victory for the Allies could mean nothing but an opportunity for the allied nations to vent their hatred on the German empire. The very fact that this hatred was justified would simply fill them with a greater fear of retribution, and lead them to put up a passionate defence in the terror that all that they had would be swept away. Nothing can be fiercer than the fighting of a man who battles for self-defence. On the other hand, if the Germans can be made to believe, as President Wilson has said, that we are not fighting the German people, but the German autocracy, we may reasonably hope that before many months have passed the rank and file of the German people may look favorably upon a peace that will offer them far more in the way of hope and comfort than can be gained by a further prosecution of the war. The development of a spirit of hatred on our part would be the surest means of developing in the German people the conviction that it was a matter of life and death to fight to the last ditch.

Furthermore, if we are really honest in saying that we are fighting for permanent peace in the world, is it not necessary, above all things, that we do all in our power to strengthen the

spirit of human brotherhood? Race prejudice and race bitterness are the chief cause of war; they are almost instincts to which any demagogue or warrior like the Kaiser can but too readily appeal. The world is full of dissension. We find it in our homes, in society, in the Church and State, as well as in nations. It is only too easy for us all to quarrel. There will be no permanent peace in the world until there is a universal spirit of brotherhood—a condition not easily attained; but it is the ideal surely of the Kingdom of God which we are preaching, and if there ever was a time when we needed to abjure the spirit of bitterness and hatred and prejudice it is now. If we give in to a popular clamor, and the forces of hate and revenge break loose, they will dominate our whole society. Unhappily there are not lacking signs that this is the case in Germany to-day. Were such a spirit to spread among us it would affect our life in every phase, in home and Church and State. It would breed all kinds of domestic dissension, and propagate throughout the world the conditions which would breed perennial warfare.

Now indeed is the time for us to think, not of hatred, but of brotherhood. It is a time for all true Americans of every race to act as one nation. It is the time for all Christians of every denomination to proclaim their one faith in God, in human brotherhood, and in immortality. It is the time for us to forget all our differences as far as possible, and unite in the one great cause. If one is inclined to a spirit of criticism, now is the time to hold one's tongue. If one finds points of disagreement, now is surely the day to forget them, and to dwell on the things which we hold in common. The Church of Christ is standing before the judgment seat of the world. Let us make no mistake.

RENEWAL

[FROM A CONVENTION ADDRESS OF THE BISHOP OF PENNSYLVANIA]

"BEHOLD I MAKE all things new." That is not simply a promise for the next world, but a pledge and plan for this. Doubtless the Spirit's work begins and must begin within, by the renewing of our minds and hearts and wills. But beginning at the center it works out to the circumference: out into every detail and into every relationship of human life. It works for the renewing of *family life*: the reassertion with strong faith and courage of the inviolability of marriage and of the glory and sacredness of child-bearing. It works for the renewing of *education*: to make of it a purely spiritual process by which the spiritual faculties of our children are drawn out and developed, not that they may make money, but that they may know and love and obey and magnify their God. It works for the renewal of *business and commerce*: of all industrial relations. "In modern business no man can be a Christian." That is the verdict lately reached by sincere men who ought to know. If it is true, and there is certainly some truth in it, it means that in modern business no man can obey his conscience, can do what he knows to be right, and make a living. Business then needs to be renewed. And as to *politics*. Politics really means the art of serving the city, or aggregate of citizens, for the best interests of their common life. No work is really nobler. No calling is more honorable, more worthy of the best which our best men have to give.

There is no use in conquering the Germans on the battlefields abroad if we are not prepared to use the fruits of victory at home! This war is waged to make the world a decent place to live in, or, as Christians would prefer to put it, to set up the Kingdom of God upon this earth. Prudence, brethren, suggests that we should set about it here and now.

CONSECRATION

[FROM A CONVENTION ADDRESS OF THE BISHOP OF EAST CAROLINA]

NOT ONLY does this tremendous hour in the world's history sound a clear call to the highest and finest service on the part of the clergy but it calls in no uncertain tone for more complete consecration, more unselfish devotion on the part of the men and women who constitute the membership of Christ's Holy Church. Back in the old easy days, indifference to your Baptismal and Confirmation vows was sinful; to-day, it is treasonable. God's Church is on the firing line; God's Son is in the war. We are either holding our part of the line or we are slackers. The cause for which we fight is a righteous cause. Victory has not come as yet, not because we fight against the purpose of God, but because we are not ready for victory. As citizens and as Churchmen, we must come back to fundamental principles; we must consecrate ourselves anew to His service. We must throw from our paths the ugly barrier of self that has kept so many of us marking time down in the valley while the battle raged upon the hill. The call of Israel's great King comes as a ringing personal appeal to the hearts and lives of men and women to-day. "Who, then, is willing to consecrate his service this day unto the Lord?" The consecration must be willing, it must be entire—all we have, all we are; it must be now.



CLINTON ROGERS WOODRUFF, EDITOR

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

SOCIAL SETTLEMENTS DEFINED

IN a recent report from Cincinnati, Ohio, a settlement was thus defined:

"A social settlement is one of the embodiments of the spirit of democracy that everywhere pervades the atmosphere of the present day. The settlement is not an institution, is not a group of buildings, is not an organization; the settlement is a *life*; it evades definition, but, in so far as it may be defined, we may say that a settlement is the life of a group of resourceful men and women who have chosen to make their home in one of the industrial districts of our great cities, in one of those sections where they are most needed rather than in a section offering the most of social prestige and opportunity.

"A settlement is not an institution working for the individual with a 'holier than thou' attitude. It is rather a group of people working with their neighbors for the common good!"

Canon Barnett, founder of Toynbee Hall, London, the first and best-known settlement in existence, thus wrote to his American co-workers:

"A settlement, if it is to be true to its title, must keep within itself the characteristics of the society from which it has been drawn. It is an off-shoot of cultivated life planted in the midst of industrial life. It must, therefore, be made up of persons who have had the advantage of culture, and they in their new home must keep around them the things which culture demands. A settlement must not be a social workshop. Nor must it be just an inn in which travellers put up with inconveniences; it must be a home furnished with the books, the pictures, and luxuries which have been found for life's good. A mission house with its band of eager workers, its machinery of social activities, its bare boards, and its ascetic suggestion is one method of meeting the needs of the time. A settlement is another method."

THE TASK OF THE NATIONAL MUNICIPAL LEAGUE

In spite of the distraction caused by the war, the Council of the National Municipal League feels that it is more than ever necessary for the League to address itself more and more earnestly to the task of making our city governments honest, effective, economical, and far-sighted. The forces of selfishness are never idle. The enemies of right will take advantage of the clouds of darkness in which their misdeeds thrive. The betrayers of the ignorant, heartened by their experience in New York and other cities, will strive more and with greater success possibly to destroy the public servants of light and intelligence.

Feeling this way, the Council has felt that the most effective contribution which the National Municipal League could make in the way of war service would be to continue its work unabated, while its various members coöperated with other organizations formed for specific war purposes, in this way adding to their normal civic activities the additional war service. The wisdom of this course which was adopted in April, 1917, shortly after the entrance of the United States of America into the war, has been abundantly justified by events. The League has never had a busier year. There has never been a greater appreciation of the necessity of placing our municipal governments on a basis of efficiency as a real war contribution, and at the same time its members have never been more active in their ordinary and in their extraordinary civic work.

THE COST OF ALCOHOL

A very interesting pamphlet on *The Cost of Alcohol in Massachusetts* has been issued by the League for Preventive Work. It deals with the subject under the heads of public expense, medical evidence, mothers' aid, private charities, public health nursing, future possibilities, the relation of alcohol to court work, experiences in the army, war-time prohibition. It is written from the point of view of those who strongly favor immediate prohibition. Concerning the sub-

ject of public expense, Robert W. Kelso, the secretary of the State Board of Charity, says:

"The total public expense resulting from the immoderate use of alcohol is unknown. And this for two very good reasons: First, the public, like the inebriate himself, does not bother to keep a very strict account of its whiskey bill; second, and more fundamental, the effects of drink are so far-reaching, and ramify so insistently into so many of the social burdens for which the public must lay out money, that the proportion traceable to this cause cannot be ascertained with any exactness.

"What drink costs the public, therefore, can be ascertained only in part. It is possible to indicate certain definite outlays which are indisputably the result of drink. In that vast field where alcoholism is clearly a contributing cause, you must draw your own inferences as to the size of the financial burden."

RECREATION

"Are your boys and girls physically fit?" the American Playground Association asks. "America needs strong young men and women now as never before," it declares, and proceeds to suggest that if our boys and girls are of a high standard of physical fitness they can increase their efficiency by stimulating their interest in athletics through athletic badge tests, designed to promote that efficiency through competition. The same organization has had charge of the Recreation Drive and the Patriotic Play Week which has done so much to stimulate public interest in carefully and definitely regulated play.

Our Canadian friends who have been in the war from the beginning are making no mistake about recreation or vacation. They take them regularly and thus keep themselves fit for their big task.

THE FOUR THOUSAND women employed in the Bureau of Printing and Engraving at Washington have been granted an increase in salary. In commenting on this in *Life and Labor*, William L. Chenery, of the Chicago Social Service Commission, has this to say: "This increase will remove a great blot from the fair name of the Federal Government, as an employer of women. A great victory also will have been won by a determined group of organized women, among them America's first congresswoman."

THE EVILS WHICH we find prevalent in the camps are more prevalent in civil life. It is there that habits are learned and acquired. We must, therefore, get at the root of the matter and purify our home conditions. Prostitution, gambling, drinking, low living, are not to be blamed on our soldiers and sailors. They are to be blamed on the citizens and city government which allow them to exist. And we must act accordingly.

THE MOVIES as a means of teaching citizenship are discussed in an interesting and informing way in a leaflet by Ina Clement, published by the New York Municipal Reference Library, besides a careful survey of the field and a stimulating statement of the matter for a film library in the public libraries. The pamphlet contains a list of agencies interested in educational films and a subject list of civic motion pictures.

A BILL HAS BEEN introduced into Congress as a war precaution directly prohibiting the working of children under the ages of fourteen at any time and of children between the ages of fourteen and sixteen for more than eight hours a day and at night, and of children under sixteen years of age in mines and quarries. These are the standards of the Federal Child Labor Bill recently decided unconstitutional by the Supreme Court.



CORRESPONDENCE

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

THE CHURCH AND THE TIME

To the Editor of *The Living Church*:

MANY of your readers will, I am sure, be strongly with you in your article, *Why Be a Slacker?* in *THE LIVING CHURCH* of the 10th ult. The article brings the issue of the present world-struggle down to its primal essence and solvent. "It is," as you say, "a spiritual war." Indeed, one can not but feel that, in conjunction with and behind this mighty conflict, there are forces *unseen*, as busy and as intent to win on the one side and on the other, as any we see. We are realizing now, more vividly perhaps than has ever before been realized, on this earth, the application of the words of the great apostle: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

There is a double warfare going on, to-day, on a gigantic scale; on earth's plane, it is a warfare of serried armies, battling in deadly strife, with every device of bodily contention. Behind this scene of carnage there is a struggle between spiritual forces—as it was in aeons past—Michael and his angels contending with the devil and his angels—the former contending through nations for the supremacy on earth of righteousness and equity and freedom; the latter, on the other hand, for the reign of irresponsible power, as you describe it in the case of Germany, "to impose upon the world, debased and crushed spiritually," the reign of "a soulless autocracy."

At this supreme moment of the world's threatened enthrallment you urge that the Church's obligation is to make appeal, with increasing diligence and fervor, to the God of nations, through Him to whom has been "given all power in heaven and in earth", in continuous "supplication, intercessions, and prayers," pleading with Him, that "the spirit of power and of love and of a sound mind" may be bestowed upon His Church.

What then? It is to be clearly seen at this hour, while the battle is raging, that the Church must be supremely a power among men. Her place is on the mount as Moses' was. She is to plead there as he did, with God, for Israel fighting on the plain with Amalek. She is to hold the rod of God in her hand as Moses did, with Aaron and Hur on the right hand and on the left, even from the rising to the setting of the sun. The parallel is clear enough. The Church's mission is pressing upon her conscience—to hold up the *Cross* of the Lord Christ's all-prevailing Passion. If the Church is not doing this, then Amalek will prevail: if, on the other hand, she be found persevering, in this her highest function, then she and hers will conquer.

Surely the function which the sons and daughters of the Church who stand apart from the earthly battlefield are to fill is conspicuously apparent. The weapon wherewith we are to prevail is this sign from heaven, now revealing its virtue in its own mystical way to our champions at the front, and to us at home—the Sign by which we and they can alone conquer. Are we, on our part, using this Sign personally, corporately—personally, in self-denial in taking up the cross, in following closely in the steps of the Captain of our salvation—as He has "commanded" us, in the Memorial in which "we do show forth His death till He come"? Can any one question that the cross of our redemption is the incomparable weapon of God for the Church to wield, wherewith to overcome the powers of darkness, and win the world for Him and His Christ? Our sons and brothers "over there" are fighting for the ideal of righteousness and freedom, thus identifying themselves with Him, taking part in His supreme sacrifice. What part are we to take with them and with Him for that same Ideal?

How is it? A chaplain at the hour of battle, in giving his men their preparation to meet the unspeakable, does he rehearse *Morning Prayer* in their ears, with endless *Te Deum* and other endlesses, all well enough in themselves, but pointless at such a moment? Does he not rather *do* the one pertinent thing, and our soldiers of the Great Captain *do* it with him, namely, present, then and there, "in our Saviour Jesus Christ's Holy Institution," "the one true, pure, immortal Sacrifice"?

Well, why is the Church not at this thing here and there and everywhere throughout this broad land? Why is she not making this potent cry to the God of Battles, to the God of peace and good will? Why is she not setting forth avowedly this *chief thing* on every Lord's Day, not in a corner merely, at an

early hour, but openly and conspicuously, as the Masterful Service of the Day, "before angels and men"? Why are not our leaders in the Church, with no faltering voice, speeding priests and people to *do this*? Why, at this enthralling hour of the nation's misery and need, is she not echoing the call far and wide—as from the appealing lips of our Great Captain?

"Is it nothing to you, all ye that pass by?" "I, if I be lifted up from the earth, will draw all men unto Me."

Surely the moment has come to stop messing things, to cease "halting between two opinions". "We have an altar." Why, in these crying days, leave it voiceless? We have a sacrifice. Why not offer it? While our brothers overseas, by their sacrifice unto death in the cause of righteousness and liberty, are "filling up" the measure of the Lord Christ's priceless offering for the world, why are not we, O fathers in God, O priests and people, persistently with Him, with them, offering this Holy Oblation, which He hath commanded us to make? Why?

SAMUEL UPJOHN.

Germantown, Philadelphia, September 1, 1918.

To the Editor of *The Living Church*:

THE Church has lost caste with millions of men because it has practically denied the faith by its failure to live up to the doctrine.

What is the doctrine? "Thou shalt love the Lord, thy God . . . and thy neighbor as thyself." It is not necessary to enlarge upon the failure of the Church beyond quoting the Law and the Prophets, for all of us know the facts. The Church must mend its ways or die.

We have no right to expect the favor of God, or the support of men, until by our deeds we show that we are living up to the faith. In the fulness of time the opportunity has come to the Church to redeem itself and become truly God's instrument for the redemption of mankind by the simple discharge of manifest duty. The world is in the throes of mortal agony because all branches of the Church have shirked duty and denied the faith.

But the physical torture of the world will abate in time, and then mankind will face social problems so vast and so acute that nothing but the righteous wisdom which comes from knowledge of God's law and obedience to it will save the world from red ruin.

"Thou shalt love thy neighbor as thyself." That is the highest expression of fraternal democracy. The hour is at hand when the Church must be ready or lose its soul.

How shall it be ready? It must take leadership, by formulating and strenuously supporting a code of Social Ethics in conformity with God's law. It need not stand for the folly of socialism which, like a thoughtless child, would pull the whole social structure to the ground and trust to luck to build a better one next day, but it must be ready with the sane, practical, and just programme which will both socialize and purify the communal life of the nations.

The limits of this brief article will not permit lengthy or elaborate formulation of the things which must be done, but a few fundamentals may be mentioned.

It may be laid down as an axiomatic truth that a business which can not pay a living wage is a parasitic business which should be abolished. The old bogey of competition will no longer excuse, for all intelligent men now know that the so-called "law of competition" is but an inheritance from our barbaric ancestors when every man's hand was against every other man, and that coöperation is the true law. Competition has worked untold evil and worn out its welcome. Stock exchanges, grain exchanges, and cotton exchanges have become mere gambling dens where the shrewd and unscrupulous rake in for their own profit other men's earnings. They should be reformed by being destroyed. Stock watering, one of the most infamous devices ever fathered by greedy men, should be prohibited.

The liquor traffic should be exterminated. God needs sober and clean men to do His work in the world. The liquor traffic is Satan in action to destroy sobriety and clean living.

Railways, street railways, telegraph and telephone lines, gas and electric light plants, water powers, coal fields, oil fields, all metalliferous ore beds, must become public property.

Woman suffrage must be accepted unless we are willing to admit that, with certain Oriental peoples, we believe women to have no souls.

Compulsory education of all must be the rule, and the education must be thorough along moral, sanitary, economic, and civic lines.

The World Federation of Nations based on God's law of equal rights and equal duties must be brought into being. The privilege must be denied to single individuals, or private companies, of holding out of use vast landed possessions.

These things mentioned indicate the line of action. A big programme, some readers will say. Not the business of the Church, the conservatives, reactionaries, covetous, and timid will say. To these objectors it may be said that no programme is too big if it is a righteous one to which God, with regard to His perfection, can give His countenance; and to the others it may be said that if the Church has no duty to discharge in the building up of God's Kingdom on earth, by leading the commonwealths of the world to righteous practices, then neither God nor men have any need for that institution we call the Church.

For, as surely as God lives and rules, this generation of men shall not all pass away until all our social problems have been thrown into the crucible, and a re-agent must be found that will bring the whole mass to a harmonious solution. The statesmen and the diplomats and the soldiers have failed to achieve a righteous world. There is no possible leadership left except in that body of righteous men who make up the Church. If they, too, fail, there is no hope for humanity, and civilization will go down in a lurid anarchy which will throw the few surviving remnants of the human race back to the stone age. For the spirit of God will not always strive with man.

BERNARD SUTTLE,
B. S. A. Camp Secretary.

Camp Gordon, Atlanta, Ga., August 28th.

ABOUT CHURCH LITERATURE

To the Editor of *The Living Church*:

WHEN, some time since, I penned my little criticism of Dr. Slattery's *Churchman's Reading*, I had no intention of setting myself up as a *censor librorum* to the American Church or of airing all my knowledge of devotional literature. But a number of people from different parts of the country have written me about different books and writers and so I decided to shake up the ink bottle and write a little more.

Mine has been a wandering life: "I am a pilgrim and a stranger as all my fathers were," and during my wanderings I have met seven bishops, nine seminary professors, and a score or two of parish priests. Most of these have talked to me at greater or lesser length about my religious life, but only two of them have ever inquired if I took a Church paper and what I read to help me develop a good Christian character. To these two I am very grateful, yet I cannot keep from wondering why one or two of the rest didn't say something. It is an easy habit to acquire, and a bad one, this of always criticising the clergy; but if the pastor wants a well-nourished flock he might help some of his flock to other rations than those he hands out Sunday morning. And what better fodder than the devotional writers of our own Mother Church?

A priest to whose godly life and conversation I owe much once said to me that a proof of the Catholic continuity of the Anglican communion too little emphasized was the character of the devotional literature produced all through the troubled period of the Caroline un-settlement, the Georgian decadence, and down to the dawn of the Oxford Movement. Jeremy Taylor is as good a Catholic as St. Francis de Sales. William Law is as profitable reading as Scupoli. The *Preces Privatae* of Bishop Andrewes will bear comparison with anything the Latin Church has produced along similar lines. And the Eucharistic teaching of Bishop Wilson of Sodor and Man as spiritual reading is on as high a plane as most of us will reach, I fear.

It is a fine thing to be well traveled. People who know London and Paris and Tokyo are usually mighty interesting people to meet. But if they know nothing of the good old U. S. A. they are pretty provincial after all. And the same thing holds true of spiritual reading. It's nice to know the great masters of the spiritual life: but some of those masters were and are in communion with Canterbury. And these it is our duty as well as our privilege to know. It is just as provincial not to know our own spiritual heritage as it is not to know our own country—and just as disloyal.

We wouldn't think much of a man who had a fine home yet spent all his time on the front porch or at the neighbors. Yet that is just what lots of us are doing. We know morning and evening prayer pretty well and can barely get through the Communion service, but the rich treasures of the Ordinal or the Penitential Office are all unknown to us. We know the *Introduction to a Devout Life* but we don't know *Holy Living*. We know the *Spiritual Combat* but we don't know the *Serious Call*. We know Père Grou but we don't know Sidney Lear. And Father Congreve

and Dr. Illingworth, and our own Bishop McLaren, all are good, helpful, practical, spiritual writers. And all of them are "home folks" too. And worth knowing.

Lambeth is as well furnished as the Vatican and ought to be as familiar. And if it isn't whose fault is it? Let the reverend clergy think it over.

GEORGE CLARK.

17 West Baltimore Street, Lynn, Mass., September 2nd.

THE SUNDAY MORNING HOUR

To the Editor of *The Living Church*:

IHAVE been made happy by just reading the most sensible comments of Presbyterian Ignotus in your last issue, respecting the hour at which most church-going people hold the service—

11 A. M.

For sixty years I have suffered from this absurd custom, and in a quiet way have tried to have it changed; but in vain. Why it ever came into being is a great mystery, for it is illogical and inconvenient, and in mid-summer absolutely dangerous in most climates in America. How well it would be if the custom could be established as indicated by our famous friend, of having service at 8 or even earlier—I would say 7—and then, having enjoyed everything in a comfortable and reasonable manner, all could go home and have breakfast, and then have the day before us. As it is, for four or five months at least, every summer, most of us go to church at the peril of our lives, and with a vast deal of very unnecessary discomfort, and the day is cut to pieces unreasonably. A change as indicated would no doubt increase the attendance also, for at least one very reasonable cause for staying at home on hot Sundays would be removed.

I hope, Mr. Editor, that you will keep this matter before all your readers, so that a sentiment for a change may be developed. For, while each parish can do as it pleases about such a matter, it ought to be brought before all Churchmen, squarely, for consideration and for action.

Cincinnati.

E. P. BRADSTREET.

A QUERY

To the Editor of *The Living Church*:

IS there not need for philosophic thought to seek farther for an underlying and greatly impelling cause beneath those many motives which are alleged to explain the great willingness to consent, where there is no external force that is not self-created really, to face and to endure the terror, the sufferings, and the pains of death in the world war? I believe that some such deep motivation exists and that it proceeds from an instinct of human nature which runs aside from the recognized order. It proves pragmatically, to use modern technology, just as the spiritual yearnings prove, according to Spencer and Fiske, the falsity of the mere materialism of the school of Comte. It is the instinct of asceticism, of vicarious atonement, of voluntary sacrifice, for some great good, which expresses itself in all religion but finds its pure expression in Christianity and its divine example in the Son of God.

ERVING WINSLOW.

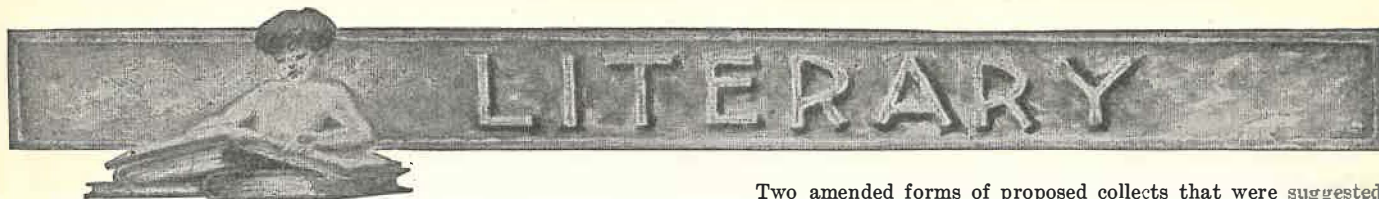
Ipswich, Mass., September 5th.

WHO DID SIN?

ONE OF THE things which is coming to be understood, in these days of enlightenment regarding the science of health, is that God does not send pain and suffering upon the children of men arbitrarily, as a punishment, in the sense that many earthly parents punish their children for wrong-doing. God has made men subject to certain well-defined laws, which, if observed, insure his physical, mental, and spiritual well-being; if broken, they bring their own penalty, which may fall upon the innocent as well as upon the guilty. Salvation is given from sin itself, not from its consequences. These temporal consequences must be suffered. Christ is giving to the world, to-day, knowledge that averts or mitigates physical suffering; He is teaching the world that by keeping the divine laws man may gain health and happiness. Man is learning that the sins of fathers are, physically and mentally, visited upon the children; that many are handicapped all through life by some weakness that renders them especially susceptible to temptations of various kinds; and that each generation has its own responsibility for the generations that are yet to come.

A clean, sound body makes for a clean, sound mind and soul; and one of the lessons of this war, with its military discipline brought to such a standard of perfection, is that it is possible to keep the laws that are the well-being of mankind and insure for coming years, a generation that shall be fitted to perform the taxes of regeneration and renewal that shall come upon it.—*Waterbury American*.

ALL is to begin and end with love.—*Rev. H. P. Liddon, D.D.*



SUGGESTED REVISION OF THE BURIAL SERVICE

The Burial Service, by E. G. P. Wyatt, Alcuin Club Prayer Book Revision Pamphlets, vii. London: Mowbray & Co. 1918.

The opening sentences of Mr. Wyatt's pamphlet will meet with wide appreciation in America as in England. "It is the fashion," he says, "to speak of our present Burial Service as 'beautiful', even among many who do not show either in word or deed any particular appreciation of the other services in the Prayer Book. But for all that there exists a widely-felt dissatisfaction with this service, and with good reason. For it seems to be concerned with the living, almost to the exclusion of the departed person in respect of whom the service is being said. With the exception of one petition, the prayers are exclusively directed to the consolation and spiritual benefit of the mourners. Another conspicuous defect is that the general tone of the service seems to be set at too high a pitch for use in respect of ordinary persons." Accordingly the plea is made for a recognition of the penitential element, with explicit prayers for the acceptance of the departed. In revising our American Order for the Burial of the Dead we must surely insist on this. Circumstances of the War will help towards a more balanced tone, though we have seen some forms of commemoration for soldiers fallen in the war which would be appropriate only for saints and martyrs. Our soldiers and sailors are not all of them saints, nor can all who die in the service be reckoned as martyrs for Christ.

When we come to Mr. Wyatt's proposed new Order, considerable disappointment will probably be felt. The service is far too elaborate for adoption here at any rate. The choir element (so to call it), with three Psalms, three short lessons, each with a respond from Scripture, and a canticle (the Song of Hezekiah) is out of the question for ordinary use. A collect, epistle, and gospel are of course provided for a celebration of the Eucharist, and a shortened service at the grave.

The phrasing of prayers is often unhappy, as when it is asked that the souls of the departed "may be *associate* to the company of thy saints", or that God will "*bestow*" them "in the country of peace and rest." If these are old English expressions, they certainly need adapting to later linguistic usage.

The continued use of the verse from Job (repeated twice in this suggested Order) we cannot but think a great mistake. The common translation is erroneous, and the supposed reference to our Lord Jesus Christ as the Redeemer altogether unwarranted. No one would think of the passage rightly understood as particularly appropriate for use in such a service; its associations are almost entirely based on untenable explanations.

The Alcuin Club tract naturally suggests consideration of the revision of the Burial Office proposed at St. Louis and considered with some care by the House of Bishops. It is to be hoped that in the general confusion which somehow befell the report of what was then done, and in the loss of Bishop Nelson's memoranda concerning several points referred back to the Commission, valuable suggestions in the way of amendment to the proposals of the Commission may not be overlooked.

For instance, Psalm 130 was added to the Selected Psalms. (Strangely this finds no place in Mr. Wyatt's proposed form.)

The very curious return to the English form of the Committal, "in sure and certain hope", which has been for centuries a stumbling-block to conscientious persons, was negated and that part of the American form retained, though the opening words would be changed to a committal of the soul to God as well as of the body to the ground.

Alternative lessons should certainly be provided, or at least permission be given to abbreviate the existing lesson from 1 Cor. xv.

The new Order for the Burial of a Child is all on a very high plane of exaltation, and yet there is no hint of a limitation of its use to a child that has been baptized. The provision of such a service for one who had not been "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven", would be a grievous offence against Scripture teaching and Catholic tradition. An equal disregard of present day knowledge of common causes of infantile mortality would be the declaration in every case, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of this child". Would this be suitable to a case of gross neglect or carelessness or of inherited disease? The Bishops accepted an amended form of this Committal: "We commend the soul of this child to our heavenly Father's keeping, and his body to the ground", etc.

Two amended forms of proposed collects that were suggested in the House of Bishops may be given here.

(1) For the collect at Holy Communion.

"Almighty God, Creator and Judge of all men, we commend to thy mercy the soul of thy servant, beseeching thee to perfect in him the good work which thou hast begun, to the glory of thy Name; through Jesus Christ our Lord."

(2) For the second among the prayers at the end of the Order for the Burial of a Child.

"O Lord Jesus Christ, who on earth didst take little children into thine arms and bless them; we commend the soul of this child to thy loving keeping, beseeching thee to bring us all in thy good time to perfect life and service in thy heavenly kingdom; who livest, etc."

A. C. A. H.

MUSIC

MANY WILL remember the Litany of Intercession, by the Rev. H. H. Gowen, D.D., that was recently printed in *THE LIVING CHURCH*. An edition of the same with music by Adam Jardine has now been published by the Parish Press, Fort Wayne, Ind. As thus printed the litany is divided into twelve parts, with eight musical settings, thus giving a good variety throughout the production. The music seems very satisfactory. (Price 5 cts.)

A very simple setting of the Holy Communion by Tom G. Taylor, organist of St. David's parish, Portland, Ore., has also been published by the same house, in a leaflet of four pages.

MISCELLANEOUS

A PATRIOTIC READER has been issued under the editorship of the Rev. Lyman P. Powell, D.D., and Gertrude W. Powell, entitled *The Spirit of Democracy*. The selections are most admirable. Most of them are destined to be classics of the literature produced by the war, in prose and in poetry, but some of them are much older and represent the patriotism of earlier years. The volume begins with President Wilson's War Message and includes selections from several of his magnificent papers. Theodore Roosevelt, William H. Taft, Charles E. Hughes, and Bishop Brent are among other writers, while there are abundant drafts made upon the literature of our allies. King Albert's stirring declaration to his troops at the beginning of the war, an extract from Cardinal Mercier's remarkable pastoral letter, writings by Mr. Asquith, Lloyd George, and other Englishmen, are appropriate selections here found. It is a pleasure to find included the poem by Lieut. H. Buchanan Ryley entitled "Mothering", which appeared in *THE LIVING CHURCH* shortly after Lieut. Ryley's death, having been sent by the author to *THE LIVING CHURCH* shortly before. The book contains a number of portraits. [Rand, McNally & Co.]

IN THE DEPARTMENT of Blue Monday Musings printed in *THE LIVING CHURCH* of August 3rd, there was reprinted a poem entitled, "No Night So Dark", with the editor's explanation: "A western friend sends me these verses from Kansas, signed by an unfamiliar name, J. M. Cavaness, of Chanute." Two attractive volumes of poetry by this author are now at hand, both of which contain poems quite the equal of that which was printed in these pages. The volumes are entitled *Rhythmic Studies of the Word* (Cincinnati: Jennings & Graham), and *Rhythmic Studies of the Word, Volume Two* (The Abingdon Press). Without paraphrases, the poems are in each case drawn from specified texts of Holy Scripture, and in many instances are of a high order of merit.

DEFINING "EFFICIENCY" to be a quality of mind, or of body, producing or capable of producing a maximum result with a given effort, or a given result with the minimum effort, akin to buying a maximum amount of goods with a given sum of money, or a given amount with minimum outlay, Dr. Robert Grimshaw in his volume on the subject describes how "Personal Efficiency" may be attained. He shows examples of efficiency and how attention, perception, memory, planning, environment, habit, reasoning, the will, may all be developed to produce them. The book itself which embodies the author's lectures is a good illustration of the subject. (New York: Macmillan Co. \$1.50 net.)

THE TWO articles recently published in *THE LIVING CHURCH*, "The American Church in Paris: Its Meaning and Its Necessities", and "A Year's Relief Work in France", have been reprinted in pamphlet form. Copies may be obtained by request of the Rev. Samuel N. Watson, D.D., care National City Bank, Akron, Ohio..

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

AMERICANISM" is a very big and comprehensive word. Perhaps 'twere hard to define but if one were limited to, say, five adjectives to define it, surely *Patriotism* would always be one of the five. Everybody who uses this word connotes with it this thought of loyalty to our country which expresses itself in so many differing forms of patriotism. But the patriotism of *young* manhood, to-day, means fighting. The young man wants to fight.

It has been an interesting study to watch a certain young American of our acquaintance bend to his own will circumstances that might have daunted an older man, and for much more than a year keep up an unflagging, determined resolution to go to war in spite of serious drawbacks. Just at the outbreak of the war, in fact on that solemn Good Friday of 1917, this young chap came out of hospital still encased in bandages from a severe operation. When the call came he went to a recruiting office, and when he came to the surgeon for examination it was the very one who had so recently rid him of a very important part of his body. The surgeon laughed:

"Go home, boy! You must be crazy! You can't enlist—you wouldn't last three minutes in anything strenuous."

"Well! What are you talking about? *Grant* only had one kidney! *Dewey* only had one kidney! A nurse told me so."

"Maybe you're right, old chap; but you're not *Grant* or *Dewey*, you know."

A little while passed and then the boy thought he might try again, which he did, with the same luck. He met another surgeon who had assisted in his case; besides, the wound was still red. And so on, all through this summer of excitement when his comrades marched off to camps and he was left to gnash his teeth over his futile efforts. Finally, in December, he succeeded, by some magic, in enlisting in the signal corps. A joyful Christmas was his, with plans for a quick get-away.

Time dragged on. No summons came, but word of overcrowding, of necessary delay, of red tape, perhaps.

In midsummer there was a great rallying to the marine service. Our lad went to Washington with papers which he thought would settle the business immediately. He saw himself a marine. Influential people gave him letters, senators said a good word, but the Man at the Head said: "Nay!"

"But *Grant* and *Dewey* had only one kidney!" anxiously pleaded the suppliant.

"Maybe they did," the kindly officer said. "But I fear, my boy, that we can't take you."

Then came a transfer to the Aviation Corps provided he could stand the examination and the test. Three times he took that trying whirling test. There was a possibility of his getting in, so said his examiner, if the muscles of the right eye were straightened. He had it done. Then for another test. "There was a chance of his getting through if the other eye-muscle were clipped." The clipping was done and then came a trip to Chicago for the final test. Surely nothing now stood in the way of this glorious consummation. Again the test of the whirling chair, again the physical examination. "If the tonsils were removed there would be absolutely no impediment." The tonsils were removed, a stray adenoid or two, and everything in the neighborhood.

At last all was done but the waiting. Almost the very last day of August, of a Sunday night, the door-bell rang. The boy himself answered it and then rang out a whoop of joy. The summons had come, he was *ordered*—splendid word—he was ordered to report at Princeton to learn aviation.

Undoubtedly this was the most glorious day of his life.

And this thought must come to us when we see a young soldier—this thought of glory—not *fame*; fame is a different thing. The glory is in himself, the fame is what others see in him. There is a glory about the young soldiers. Their glory has consecrated them, and those whose pulses have ceased to beat so quickly may well envy "our boys" the glory of serving their country in youth's own, undaunted way.

A LETTER from Mr. Carl Boseck, the Boseck Quintette, Robertsedale, Alabama, tells us that he is the possessor of the *Continental Vocalist's Glee Book*, published in 1855 by S. T. Gordon, New York. In this book the song *E Pluribus Unum*, referred to lately in this page, has the place of honor in the front of the book. This also contains William B. Bradbury's popular (at that time) *Flag of Our Union*, and *The Origin of Yankee Doodle* by G. P. Morris. This collection was undoubtedly compiled by the old quartette known as the Continentals, who toured the eastern part of this country about that time and in the early sixties. These men were excellent and pleasing singers and wore the continental garb, knee-breeches, lace ruffles, buckled shoes, and white wigs. They visited many of the smaller towns of the land and were welcome visitors, introducing songs that would not otherwise have been heard. They sang nothing elaborate or operatic, but ballads and songs of the day. *The Ivy Green*, newly written about this time by Charles Dickens, was one of the favorite numbers of the old Continentals.

The Rev. J. H. Harvey of Pittsburg, Kansas, has kindly reminded us that the glory of writing the stirring, beautiful poem, *The Bivouac of the Dead*, attributed in our last letter to T. Buchanan Read, is to be accorded to Theodore O'Hara. The Rev. G. B. Pratt also tells us the same, and from his valued scrap-book sends that one verse of this celebrated poem which carries with it, even in times of peace, a thrill:

"The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on Life's parade shall meet
The brave and fallen few.
On Fame's eternal camping-ground
Their silent tents are spread
And Glory guards with solemn round
The bivouac of the Dead."

"THOSE MONTHS three-syllabled, which tell the end is near," have come; and with the yellowing leaf, the tang of September air, the societies of the Church are no longer *en repos*. A little letting down of the strenuousness, scarcely perceptible because the war used the energies which might otherwise have been conserved, a little thought instead of action, have not done us any harm. Perhaps we come back to the great work of the Church, which now faces us, wiser, better-balanced, with steadier purpose than we left it at the summer's opening—if we *did* leave it.

For the Auxiliary comes the preparation for the Advent Call—the selection of women to take up this very spiritual work of being messenger to other women who have never been in or have dropped out of touch with the Church's life. No easy thing will this be. Already diocesan presidents of the Woman's Auxiliary are shaking their heads over this selection, which is doubly hard because all of the women usually efficient in Church work are now deep in the more material work of the war. Some of them will not be able to do the Church work unless they abandon the war-work. Others say candidly that they are more interested in the War than in the Church. Some of our Auxiliaries have had difficulty at their annual meetings in getting the offices filled, women declining openly on the score of their war interests,

And yet the Church must ever be given the first place if the war is to be won.

Various societies are already full of business. Among these is the Daughters of the King. Their work corresponds in a degree to the work of the Brotherhood of St. Andrew. Quiet but unceasing, their recorded work is great but their unrecorded much greater.

THE LATEST NUMBER of their paper, the *Royal Cross*, published quarterly in St. Augustine, Florida, comes to this desk. Mrs. W. Shelley Humphreys is its careful editor, Mrs. John G. Ruge the business manager. When this paper reaches us, it is crisp, fresh, good-looking; when it leaves, it looks as if it had been "over the top", so pierced with holes, so denuded of its life and goodness, is it by the scissors of the assiduous clipper. The truth is that the *Royal Cross* has always so many good little poems and bits of prose in it; they are cheerful poems and just the thing to put into a soldier's letter or to send to an invalid or one in affliction. No one should ever write a letter now without something of this kind in it. And there is always a good sermon by some of our excellent clergy. This time it is by the Rev. A. T. Doughty of Waverly, N. Y., who preached to the Daughters from the text, "She hath done what she could." There is always something clippable in these sermons, maybe a sentence, maybe a good anecdote, perhaps a short poem at the end. Then, besides all this, there are their own special reports of what the society is doing in its various assemblies and chapters. The pages teem with records of useful work. In this late number the editor states that the war plans for the Woman's Auxiliary have been approved by the president of the Daughters, and that suggestion has been made that this society coöperate with the Auxiliary by observing the week of prayer and service in Advent, and furthermore that the matter will be taken up at the October council meeting with recommendation that the suggestion be acted upon.

THE GIRLS' FRIENDLY SOCIETY has thrown itself with tremendous activity into many branches of war work. Its gifts of ambulances, money, and every form of material work represent great patriotism, generosity, and energy. This society was incorporated under Act of Congress in 1895. Its motto is: "Bear ye one another's burdens." The present official staff is: Mrs. Thomas Roberts, Philadelphia, honorary president; Miss Frances W. Sibley, Detroit, president; Miss M. M. McGuire, New York, secretary; and Miss Mary B. Anthony, Providence, treasurer. In the diocese of Western New York this society finds a stronghold. There are 36 flourishing branches with a total of two thousand members. The Holiday House is an important feature and Sara E. Fisher in presenting its report says:

"We are grateful and proud to have been able to do a big bit for our country. From the Holiday House permanent fund, which with accumulated interest was \$2,000, we invested in the Third Liberty Loan, drawing our check for \$1,500."

During Lent each year, the united work of this society is distinctly missionary. Mrs. Robert Mathews is diocesan president.

A MODEST LITTLE PAPER which reminds one of a high school annual in its attractiveness is the *Junior Magazine*, published by the New Jersey Juniors. Its cover is a reproduction of pen-and-ink sketches, the Star, the Cross, the Candle, the Holy Bible, and two figures representing "Out of the darkness" and "Into the light". Cornelia B. Schwartz is the chairman, and Mary Reed Wood the editor. This is really very charming work to set the Juniors to doing, collecting readable letters and getting them into printed form. These letters, not all strictly missionary, come from all points of the compass, and show true newspaper ability in saying something in small space. For instance, Catherine Chase of Christ Church Mission, Anvik, Alaska, writes a truly feminine letter not bearing directly on missionary work—and yet, why not? Is it not the mission of every feminine to look as pretty as possible? The letter evidently was sent first to Deaconess Bertha Sabine, of Alaska. The letter reads:

"Dear Sister Bertha: How are you? We just wrote to a lady who gave Mrs. Clark money to get a mirror for us. The mirror is a nice one but Susie cracked it. She did it with a candle. It is not a very big crack. We look at ourselves all the time we go upstairs."

Anna Sutton, aged 10, tells of a club which sews for poor children. Fourteen of them went to see a little Italian boy and took him two dolls. "We thought," said Anna, "that if he didn't like them he could give them to his sister." Very succinctly Edith Beammer, aged 10, writes:

"The members of the Sunday school thought it would be nice to furnish a hospital bed, so we furnished a bed in Mercer Hospital; and if anyone from the Sunday school is sick or hurt he may go to the Mercer Hospital and use that bed and not pay anything."

But despite the amusing features of these juvenile letters there is much of real information and interest in this little publication.

THE FIRST EVIDENCE OF GOD

[FROM A LECTURE BY THE BISHOP OF PENNSYLVANIA]

WHAT IS IT that has destroyed paganism? What is it that has made Olympus, with its crowd of varied gods and demigods, a fairy tale, a mad delusion? Simply the fact that we have learned more clearly what we men and women must mean, if we mean anything, when we speak of *God* at all. These pagan myths are empty dreamings. These pagan deities are not gods, but only projections or shadows cast upon the clouds by men's pride and self-sufficiency. The throne of true Deity was empty, or at least completely veiled. Having no real God to worship, men were vainly offering their worship to their own swollen images: they were worshipping, not God at all, but *super-men*, just as men are doing now. For the word *God* on our lips must mean absolute, uncompromising Lordship, One all alone in majesty; the Cause, and Maker, and Truth, and Goal of all that is: One who holds Heaven and earth in the hollow of His hand; One whose will is perfectly effective, and upon whose will each separate creature, animate or inanimate, is hourly dependent.

Now there is nothing so far to prove, or even to make it probable, that God exists. But there is the certain truth that, *if there be God*, He must be One and only One, and Lord of all. For such a God alone brings with Him the key that can unlock the shrine of faith.

I have said that there is no proof here that God exists. Obviously not. Multitudes have disbelieved in Him, and disbelieve in Him to-day, just because He must mean so much, if He mean anything, that they despair of ever finding Him. They have brushed away the crew of pigmies strutting about on the great stage, and calling themselves divine. They know these to be liars. But there is a veil over the Heavens where God's throne is. They are in doubt.

And yet the instinct and the longing will not down and will not die. "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God: yea, even for the living God: when shall I come to appear before the presence of God?" "O that I knew where I might find him, that I might even come into His presence." So speak not only the psalmists and prophets of the elder Church, but all the best and noblest of our race as, like children, they turn towards home, seeking their Maker and their Father.

And this restless longing is no superficial thing. It lies at the roots of our nature. Nothing can kill it save its own deliberate suicide. Chaos, disorder, war and tumults, death and sorrow, the very signs which make against it, do but stimulate and strengthen it. All other instincts and intuitions are small and shallow in comparison. Men will not let it go. They cling to *faith in faith*, even against evidence. They cry to God to show Himself—to justify their great idea of Him: to prove it true. They will not believe it only a delusion. They would not and could not have arrived at it unless God had wrought it into the stuff that they are made of: unless it were the hallmark of His workmanship. In a striking modern phrase, they are "willing to bet their life there is a God." There, then, is the first foundation of belief in the Lord God of Hosts.

ST. JOHN reveals the eventful truth that we shall continue to increase in the likeness of our Lord after death, and that our future advancement in His likeness depends on our previous preparation on earth. "Beloved, now are we the sons of God; and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure"—purifieth himself here in order to be perfectly like to our Lord hereafter.—*Rev. T. T. Carter.*

IN CORDIAL OR CAUSTIC MOOD

By ROLAND RINGWALT

WHEN Macaulay wanted to be severe he overdid himself. In his attack on the Rev. Francis Thackeray's life of Pitt he gives us a fine exhibition of his bad temper. Listen to this: "Almost every mechanical employment, it is said, has a tendency to injure some one or other of the bodily organs of the artisan. Grinders of cutlery die of consumption; weavers are stunted in their growth; smiths become blear-eyed. In the same manner almost every intellectual employment has a tendency to produce some intellectual malady. Biographers, translators, editors, all, in short, who employ themselves in illustrating the lives or the writings of others, are peculiarly exposed to the *Lues Boswelliana*, or disease of admiration." This is so cleverly written that a schoolboy, just beginning to read something besides novels, looks on it as brilliant, or even unanswerable. But let any man to whom reading has been a large share of the business and pleasure of life weigh Macaulay's bitter words in the balance of reason, and he will find them wanting. The fact is that, although a biographer may have knowledge, industry, and talent, rancor against his subject will spoil the perspective. A friendly hand may blunder here and there, but will give us a portrait, though it be a flattering one. Enmity may be rigidly correct in details, nevertheless it furnishes us with an indictment, not a life.

Lord Clarendon was a master of short sketches, still no one can read his descriptions without feeling that his dislikes were strong. His eulogies may have been reared on good foundations, but he can put a man who incurred his displeasure in a bad light, and must have been conscious of his power to do so. There is probably no one now living who would not assign more weight to Clarendon's tributes than to his attacks. Our first feeling is: "What a superb painter this man is!" A little later we feel that he is always putting his portraits in the best or the worst corner.

For varied and ready writing few have matched Samuel Johnson. His memory was retentive, he had talked with many of his contemporaries, and his reading was of so miscellaneous a character that he seemed to know something about everybody. Take Johnson's account of Cave, whose kindness he never forgot, and his sketch of Gray, whom he disliked, and the difference is plain. It would be foolish to say that Cave is at this day a famous man, yet he will always be of interest to those who care for the annals of periodical literature, and so long as anybody studies that department of our literary history there will be a few attentive readers of Johnson's sketch. Of all Johnson's lives that of Gray is probably the least esteemed. It shows that Johnson did not and could not do justice to a mind so uncongenial to his own.

Macaulay's allusion to Boswell is unfortunate. With all his faults, Boswell, the gossip, the libertine, the drunkard, the coxcomb, wrote the most famous biography in our language, nor could he have done it had he not admired the great man whom he followed in fear and trembling. For Johnson's sake he endured the ill-humor of his father. His wife remarked: "I have seen many bears led by men, but my husband is the only man I ever saw led by a bear," and Boswell swallowed this, and patiently bowed to his mental baron until he half won his wife over to the same homage. In our days of high wages there are not many servants who would submit to such language as Boswell humbly bore from Johnson, and because he was willing to be ridiculed as Johnson's jackal and to be called a fool whenever Johnson was out of humor, Boswell wrote a book that is more famous than Johnson's best writings. Had Boswell been a spiteful man, had he laboriously tried to lessen the fame of Garrick, or Goldsmith, his attempt would have counted for little or nothing. Lord Chesterfield detested Johnson as a surly bookworm who could write a letter that came down like a bludgeon. Edward Gibbon was annoyed by Johnson's uncouthness and eccentricities. But who cares for what Chesterfield and Gibbon thought of Johnson? Had Boswell not written, no enemy could have told the story of that strange life, we might have had a narrative from the admiring lips of Edmund Burke and the kind heart of Hannah More.

Could anybody who had quarreled with Scott over politics or got into a business controversy with him, have given the world a book worthy to be compared with the one written by his enthusiastic son-in-law? The best that any later hand can do is to write a short life which may be of service to those who have not sufficient time to read Lockhart. It is high praise to say of any book or paper on Scott that it has led a man of 25 to read the one great biography, or a man of 50 to re-read it. There and there only is the Walter Scott whose love of old Scotland dated from his infancy and lasted until his dying ears caught the murmur of the Tweed.

Macaulay may fairly be quoted against himself. He may have gone too far in his defence of William of Orange, but his brief for the King whom he so warmly admired will never be forgotten. His attempts to make out that Laud was a man of small caliber and to blacken the character of William Penn are not masterpieces. If one likes invective, unbroken and unrestrained, there is plenty of it in Macaulay's denunciation of Barere, but, after all, was Barere the worst man who ever lived or did Macaulay want to show us how he could hurl the adjectives? Possibly there may have been compassionate men who turned away from the pillory, feeling, not that the culprit of that day was the vilest of the human race, but that a dexterous hand had done the pelting. It would pay a young man to turn, after reading Macaulay's mad outburst against Barere, to Macaulay's touching account of Lord Holland. Friendship, admiration, gratitude shine out until we are half ashamed of ourselves for not crediting Macaulay with so much that was lovable. The sketch of Holland House, the library, the works of art, the company assembled beneath that roof, and the benignant courtesy of the master of that house, ought to bring back to every reading man the highest and purest memories of his early days. This is far better reading than the sentence in which Macaulay calls Barere "Renegade, traitor, slave, coward, liar, slanderer, murderer, hack-writer, police-spy", or "neither for the crimes of his earlier nor for those of his later life does our language, rich as it is, furnish us with adequate names".

Would a man who wished to read Macaulay's life hunt for attacks as bitter as Macaulay's own or would he turn to the biography written by Macaulay's admiring nephew? It is well that the life of Charles Dickens comes from the friendly hand of John Forster. Lord Campbell's life of Lord Brougham is full of good things, still if the biographer's marked grudge against Brougham was not so evident it would be all the better. In our own land the devoted son who wrote the life of Joseph Story, the loyal nephew who wrote the life of Washington Irving, the friends and followers who have told us what our leaders in arms and in state have done, are far better guides than hostile narrators could have been. After all, we are not sure that admiration dims the biographer's sight, though it may give him the industry to go far afield for his materials and the taste that shows in placing them to good effect. Maybe the best portrait of a monarch would be one painted by an artist who believed that the world could not get along without kings. We will get our finest American portraits from artists who believe that the government of the people, for the people, and by the people shall not perish from the earth.

It profits us to bear in mind that not one of the New Testament writers gives us a biography, however brief, of Judas. The bare statement that he fell that he might go to his own place is sufficient. But we have fragments of life telling us that so timid a man as Nicodemus reached the heights of moral and physical courage, that the despised publican became an Apostle, that a prostitute went forth with words of pardon echoing all the way. The inspired writers knew as we know that no man ever speaks out his friendship or gratitude without saying something that is worth remembering, and that no man ever voices his aversions without saying something that it is best to forget.

When the Life of all lives, the record of Incarnate Deity upon earth, was to be told, so great a responsibility was placed in loyal, yea, adoring hearts. That life may be studied through many generations, but no account of it that learning or industry may produce will compare with the narrative of the last of the Apostles, the man so filled with devout

wonder that he felt his task infinitely beyond his powers, that he could only say, as he shrank from the mighty work, "and there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books which should be written."

THE OCEAN OF LOVE

BY WILLIAM C. ALLEN

"O thou vast Ocean! Ever sounding sea!
Thou symbol of a drear immensity!"

—Barry Cornwall.

SO seemed the ocean to the gentle English poet. But there is another ocean that has been on my mind of late. It is the immeasurable expanse of divine Love.

We see the robin fluttering over her nest, the bear caressing her cubs, the mother nurturing her infant, the pure passion of the young Christian for the wife of his youth, the sweet content of the household that has long known Jesus, and in all these is love. But supreme, deeper than all, sweeter than all, more outreaching than all, is the fondness of God for His creation, is the immensity of His affection for the wonderful universe that extends beyond our grasp or sight.

The swell of the Pacific, the moan of the Atlantic, the ice-fringed Antarctic, are, in some respects, the antithesis of the glorious ocean of which we speak. God's holy sea is everywhere warm with the breath of heaven. It sometimes seems restless, but that is because our own hearts are ill at ease. The confiding child of God plows the quiet waters of faith and exclaims:

"I steer my bark, and sail
On even keel with gentle gale."

If perchance a storm arises on this illimitable expanse, the Master is close to hand. He never ceases to walk upon its waves, and when His people call He replies: "Peace, be still." This is a genuine Christian experience. The angel of His presence is continually about us even when we know it not!

The billows of the sea typify His power. At times they thunder an anthem that ministers to the needs of our passionate hearts. Then again they are still. They lap the golden sands with sweetest music and in soft symphony each ripple whispers the gentleness of God. Even so does this spiritual ocean of our Father speak to us according to our need in seasons of joy and tears.

A glimpse of the affection of Jehovah is always refreshing to our souls. The foggy things of materialism and sin hide it from our view. The agony of the world darkens our vision. I remember what George Fox saw in the midst of the bitterness of the political and religious turmoil of the seventeenth century. He wrote: "I saw that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. And in that I saw the infinite love of God."

There is no jetsam or flotsam on this ocean of God's love—its waters are pure and clean. The farther we venture out on it the greater we discover it to be. The deeper we go down into it the quieter it becomes.

LOVE FOR THE WORLD'S SAKE

IT is a great work, and daily growing greater. There is for us all to-day no more constant need than to catch and to keep a vision of it. Widely scattered as we are, in most places a mere handful, often discouraged with the seemingly slight results, the meagre response, we may easily lose sight of the greatness of the Institution, age-long and world-wide, of which we are a part, and feel, in consequence, little of the urgency of the great Enterprise which Jesus Christ committed to His Church. We cannot do much; we are tempted to do even less than we reasonably might. We cannot have magnificent churches; we too readily tolerate ugliness and shabbiness, of which no house of God should be guilty. Perhaps where we live we cannot as yet have any church at all; we neglect the assembling of ourselves together—although New Testament congregations often assembled in a private

house. There is little to evoke enthusiastic Church consciousness; and we overlook the cultivation of that simple fellowship, that cordial brotherly kindness, which was the great asset of the Apostolic Church. There are so few names on our roll; the more imperative that every member should be loyal to the cause of his profession.

It is not easy to keep the vision of the Church, great and beautiful and splendidly worth while, when what we actually see appears so small, so insignificant. And yet, of such beginnings everywhere came all that is glorious and mighty in the Church, wherever to-day she is a power in the eyes of men; it came because men were faithful to the trust Christ gave to His Disciples.

Brethren, let us prepare the way of the Lord. What shall it profit to open mines, and bring new valleys under the plough, and build new towns, if the souls of the people are disinherited, and perish?

Our Church comes with no mere message of a Hereafter; in the name of Him who loved men and went about doing good, she comes to claim men's lives Here, for a better Here and Now; calls upon men not only to get themselves saved, but to help save others, and to save this earth from greed and shame and cruelty and wrong—to humanize it in the name of the Son of Man. This is what we stand for as representatives of Christ's Holy Catholic Church. If we have forgotten, if we have become discouraged, or negligent, let us rouse ourselves. The King demands our service, that His Kingdom may be established.—*From a Pastoral by the Bishop of Montana.*

IMMORTALITY

SESTINA

Out of the earth once formed, to earth return
Our tired bodies—"Dust to dust," we say;
The years fulfilled divorce the souls which burn
Within them for awhile, then pass away
To shine apart, and death's life-secrets learn
Where death is not, nor dark, but life and day.

So fares the soul. So must my soul, one day,
To God above, who gave it, thus return:
Sure as the way my spirit came, a way
Is surely set; out where the planets burn
Fare forth our unchained souls—and none can say
One hindering word—no more constrained to learn

As children pent in schoolhouse walls do learn
With groping wits, slow-grasping, day by day,
Life's rudiments. These, gone beyond return,
Need try no more to tear the veil away
Which earth-bound mortals here with longing burn
To pierce; but clearly see—hear voices say—

Things which no eye, the Holy Scriptures say,
Hath seen, no ear hath heard. So spirits learn
The hidden things of God who calls each day
Men to that bourn from which no men return.
They go; the soul and spirit pass away,
Yet leave, for earth to hide, or fire to burn,

The passive body. Yet, if fire do burn,
Or earth or water hide it, still we say,
With faith and hope undimmed: "This will return
Renewed, a perfect body." At that day
We who, while living here, have striven to learn
God's Will, shall find that He has planned a way

Whereby the soul, that now He takes away
To blessed exile, He will cleanse, and burn
Away, as though by fire, all fault, and say
One re-creating word—and flesh shall learn
Its immortality that glorious day
When to its body shall each soul return.

O blest Return! God shall not cast away,
That Day, this body. "This with light shall burn
Transfigured!" Faith can say, and Hope shall learn.

GEOFFREY B. COOLEY.

A GREAT PART of courage is the courage of having done the thing before. And, in all human action, those faculties will be strong which are used.—*Emerson.*

Church Kalendar



Sept. 1—Fourteenth Sunday after Trinity.
 " 8—Fifteenth Sunday after Trinity.
 " 15—Sixteenth Sunday after Trinity.
 " 18, 20—Wednesday, Friday. Ember Days.
 " 21—Saturday. St. Matthew. Ember Day.
 " 22—Seventeenth Sunday after Trinity.
 " 29—Sunday. St. Michael and All Angels.
 " Eighteenth Sunday after Trinity.
 " 30—Monday.

KALENDAR OF COMING EVENTS

Sept. 29—Tennessee Spec. Dioc. Conv., Christ Church, Nashville.
 Oct. 22—Synod, Province of New England, St. Paul's Church, New Haven, Conn.

Personal Mention

THE Rev. S. M. BIRD has supplied at Christ Church, Houston, Texas, during the absence of the rector.

THE Rev. S. A. CAINE has become locum tenens at Grace Church, Mt. Airy, Philadelphia, during the rector's absence as a chaplain in France.

THE Rev. L. E. MCSILLS, rector of St. John's Church, Dunkirk, N. Y., is taking duty at the Cathedral of St. John the Divine, New York City, during September.

THE Rev. F. ALAN PARSONS has been elected rector of St. Philip's Church, Laurel, Del.

THE Rev. JOHN E. H. SIMPSON has been compelled by ill health to resign the rectorship of St. Mark's Church, Portland, Oregon, in which he will be succeeded by his former assistant, the Rev. John G. Hutton. Mr. Simpson's address is Estacada, Oregon.

THE Rev. ALBERT N. SLAYTON has accepted the rectorship of St. John's Church, Charleston, West Virginia.

THE Rev. IRVING SPENCER has accepted a call to St. Matthias' Church, Los Angeles, Cal., and may be addressed at 1830 South Normandie avenue, after October 1st.

THE Rev. M. J. STEVENS, chairman of the Board of Religious Education of the missionary district of Spokane, has moved to E817 Augusta avenue, Spokane, Wash.

THE Rev. ROYDEN K. YERKES, D.D., who has been special preacher at St. Matthew's Church, Philadelphia, has been made minister in charge, the appointment dating from September 1st. The rector, the Rev. Charles C. Pierce, D.D., is chief of the Graves and Identification Commission in France.

In War Service

THE Rev. FRANCIS B. BARNETT has resigned Christ Church, Ridley Park, Pa., to accept a commission as captain in the chemical warfare service. He goes to Camp Humphreys for two weeks, after which he will be sent to Lakewood, N. J., for intensive training as a gas officer. Mr. Barnett returned recently from France, where he served a year as a Red Cross chaplain.

THE Rev. STEPHEN GARDNER is now in Washington, D. C., in the service of the government.

THE Rev. JOHN M. GROTON has accepted a chaplaincy in the army.

THE Rev. L. T. GWYNN is now in France as a religious secretary with the Y. M. C. A.

THE Rev. W. B. ROBERTS, for the past ten years missionary in charge of that part of South Dakota known as the Rosebud country, which is about the size of Connecticut, has received his commission and gone as a chaplain. Mr. Roberts left his home to report at Camp Dodge on the 20th. He was sent the next day to Hoboken to receive his equipment. He has now probably left this country, for his division had already been transported. During his absence the Rev. Mr. Nash at Winner will take charge of his work.

THE Rev. HARRIS B. THOMAS has accepted a position as secretary of the war personnel board of the National War Work Council of the Y. M. C. A.

THE Ven. Archdeacon CHARLES HENRY WEBB, under orders from the War Department, reports for duty to the commanding officer of the Ordinance Training Camp at Augusta, Ga.

CHAPLAIN WINFRED H. ZIEGLER, U. S. A., is with the Tenth Infantry, Camp Custer, Mich.

ORDINATION

DEACON

OLYMPIA.—On Saturday, August 24th, St. Bartholomew's Day, Mr. EDWARD MUNSON TRABER was ordained to the diaconate in Christ Church, Puyallup, Wash., where for some time he has been acting as lay reader. Morning Prayer was read at 10 o'clock by Mr. Traber. The ordination service was at 10:30 o'clock. Bishop Keator preached the sermon. The Rev. F. T. Webb, D.D., presented the candidate. The Rev. Chas. Y. Grimes read the Litany, and the epistle was read by the Rt. Rev. L. H. Wells, D.D. The Rev. Mr. Traber remains in charge of the mission at Puyallup.

PRIEST

DELAWARE.—On Wednesday, September 4th, the Rev. THOMAS VAIL WINGATE was ordained priest by the Bishop of Delaware, in the Chapel of the Good Shepherd, Bishopstead, Wilmington. He was presented by the Ven. B. F. Thompson, Archdeacon of Delaware, and the sermon was preached by the Rev. A. A. Ewing.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

DIED

FLETCHER.—At Farmington, Conn., on August 13th, ALBERT ELLIOTT FLETCHER.

"Requiescat in pace."

GARNER.—Mrs. H. L. GARNER, a prominent Churchwoman of Rhinelander, Wis., whose husband is a lieutenant in the medical reserve, who was also a sister of the Rev. Lieut. J. R. Vaughan, died on August 16th, after brief illness. She was buried from St. Augustine's Church, Rhinelander, on August 22nd. Mrs. Garner was an officer of the parish guild and former head of the altar guild, and had also served as choir mother. She was a devout and faithful communicant.

HINES.—On September 5th, at Farmington, Conn., LUCY ELLIOTT HINES, sister of Albert Elliott Fletcher, whose death is noted above.

"Lux aeterna luceat ei."

WANTED

POSITIONS OFFERED—CLERICAL

ALL SAINTS' CHAPEL, AUSTIN, TEXAS, with about one hundred communicants, situated two blocks from State University, is without rector. Address P. O. Box 643, Austin, Texas.

POSITIONS WANTED—CLERICAL

ONE IN PRIEST'S ORDERS, discharged from army, 45 years of age, desires position as assistant to rector, or engagement for any mission or parochial work. Available for temporary duty during absence of rector for any extended period. State particulars. Address MISSIONIS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, in present parish seven years, excellent extempore preacher, experienced, highest references, desires parish or group of missions. Would consider assistant and secretary. Shorthand and typist. Address C. G., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY GRADUATE, twelve years' experience in Canada, desires parish in United States. Sound Churchman, under 40, married. Would be pleased to correspond with bishops or vestries. Address CANUCK, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, AMERICAN BORN, Southern, children in army, wife only, five years archdeacon; invites correspondence relative to return to city parish rectorship. Address CONSERVATIVE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR engaged in literary work, wishing to be nearer the great libraries, desires part time employment, parochial or educational (Latin). Address T. S. T., care LIVING CHURCH, Milwaukee, Wis.

PARISH OR LOCUM-TENENCY for duration of war, desired by priest, free after October 1st. East preferred. Correspondence invited. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH. Served as archdeacon five years; university and seminary graduate. Address B. N. Y., care LIVING CHURCH, Milwaukee, Wis.

MARRIED EXPERIENCED PRIEST wants parish or mission; west preferred. References. Address R. W. C., care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

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

YOUNG ENGLISH or Canadian Churchwoman to teach the grammar grades in children's home in New Jersey. Address THE SISTER IN CHARGE, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND TEACHER of grammar grade subjects wanted at PORTER MILITARY ACADEMY and Holy Communion Church, Charleston, S. C.

CHOIRMASTER (NOT ORGANIST) experienced in training the boy voice and good disciplinarian. HOWE SCHOOL, Howe, Ind.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER desires change. Thoroughly experienced trainer boy and adult choirs. Voice specialist. Communicant. Married. Best references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

FIRST-CLASS ORGANIST AND CHOIRMASTER desires position; excellent American and English credentials; commence immediately; organ recitals. Address Mr. T. CHALLENGER, 728 Fifth avenue, Williamsport, Pa.

ORGANIST-CHOIRMASTER, F.R.G.O., desires change of position; excellent references. Address CANADIAN, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morchouse Publishing Co.

BOARDING—ATLANTIC CITY

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

BOARDING—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.

HOME FOR YOUNG LADIES. Exceptional location. Chaperonage when desired. Satisfactory references given and required. ALPHA O. GOLDSMITH, 12 West 77th St., New York City.

PUBLICATIONS

THE THIRD EDITION of *Beyond, a Study of the Doctrine of the Intermediate State*, by the Rev. WILLIAM R. POWELL; rewritten and somewhat enlarged. Thirty letters containing criticisms *pro* and *con* received. These worked into third edition. For sale by the Author, 297 E. 37th street, Portland, Oregon. Price \$1.25. A few of the second edition, half price.

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

MAGAZINES

STAR NEEDLEWORK JOURNAL, choice, 25 cents 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 BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills:

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

The Spirit of Missions, \$1.00 a year.

281 Fourth avenue, New York.

MEMORIAL

GEORGE E. CRUGER

Mr. GEORGE E. CRUGER, in his 84th year, died at Clifton Springs sanitarium, on July 29th, and was buried in Greenwood cemetery. He was a member of an old and respected family of New York. His ancestors came to this country from England in the eighteenth century. The Cruger family had taken a prominent part in public affairs in the old country, and their descendants made an equally illustrious name for themselves here.

Mr. Cruger retired from active life some time ago and spent most of his time at his residence in Patchogue, L. I., where he was for many years a vestryman of St. Paul's Church.

He is survived by his son, Robert, and one sister, Miss Helen Cruger, of Brooklyn.

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.]

From the Author.

Rhythmic Studies of the Word. In Two Volumes. By J. M. Cavaness, Chanute, Kans.

E. P. Dutton & Co. New York.

The Four Horsemen of the Apocalypse. (Los Cuatro Jinetes Del Apocalipsis.) From the Spanish of Vicente Blasco Ibanez. Authorized Translation by Charlotte Brewster Jordan. \$1.90 net.

Soldiers' Spoken French. With Correct Phonetic Pronunciation. Contains also Phrases and Vocabulary of Military and General Terms. By Helene Cross (Helene Fodor). Third Edition, Revised and Improved. 60 cts. net.

Government Printing Office. Washington, D. C.

Specified Sources of Municipal Revenue. Including Special Assessments, Business Taxes Other than on the Liquor Traffic, General License Taxes, and License Taxes on Dogs, in Cities having a Population of over 30,000, 1917.

Statistics of Fire Department of Cities having a Population of 30,000, 1917.

Houghton Mifflin Co. Boston, Mass.

The Victim's Return. By Noëlle Roger. With an Historical Note by Eugène Pittard.

B. W. Huebsch. New York.

The Aims of Labor. By the Rt. Hon. Arthur Henderson, M.P. Second Edition. 50 cts. net.

Letters and Leadership. By Van Wyck Brooks. \$1.00 net.

Macmillan Co. New York.

Your Negro Neighbor. By Benjamin Brawley. 60 cts. net.

A. C. McClurg & Co. Chicago, Ill.

Social Antagonism. By Arland D. Weeks. 60 cts. net.

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

The American Plan of Government. By Charles W. Bacon, Franklyn S. Morse. With an Introduction by George Gordon Battle. Second Edition. Revised and Enlarged. \$2.50 net.

P. S. King & Son, Ltd. London.

A Christian Social Crusade. Published for the Catholic Social Guild.

Rand McNally & Co. Chicago, Ill.

The Spirit of Democracy. By Lyman P. Powell and Gertrude W. Powell.

University of Chicago Press. Chicago, Ill.

The Church School of Citizenship. By Allan Hoben, Associate Professor of Homiletics and Pastoral Duties, The University of Chicago. \$1.00 net

Bishop White Prayer Book Society. 533 Arch St., Philadelphia, Pa.

Hymnal for the Public and Private Use of Our Soldiers and Sailors.

PAPER COVERED BOOKS

University of California Press. Berkeley, Calif.

Studies in Biblical Parallelism. Part I. Parallelism in Amos. By Louis I. Newman. Part II. Parallelism in Isaiah, Chapters 1-10. By William Popper.

PAMPHLETS

From the Author.

Great Britain's Part in the World War. A Sermon Preached in Trinity Church, New York, by the Rector, William T. Manning, S.T.D., on the Fourth Anniversary of Great Britain's Entrance into the War, Sunday, August 4th, 1918.

Methodist Union of Montreal. St. James' Methodist Church, Montreal, Canada.

The Challenge of Montreal. By Rev. E. I. Hart, B.A., D.D., Montreal, Quebec. Second Edition.

RED CROSS MAY "TRADE WITH THE ENEMY"

THE AMERICAN Red Cross has been granted a license by the War Trade Board to "trade with the enemy".

This is how it came about: the privilege of sending letters, food, and money to American prisoners of war in Germany has been granted exclusively to the Red Cross by the German Government, which demands in return for this privilege that the Red Cross act as the medium through which German fathers and mothers can send "word from home" or a remembrance to sons confined in American prison camps, and to a minor extent to prisoners in French and British camps.

This, in a sense, constitutes "trading with the enemy", and it was necessary to get the sanction of the War Trade Board. The license issued gives the American Red Cross a blanket authorization for communication with prisoners of war over the entire world—enemy, allied, and neutral.

THE NEW YORK LETTER

Death of Dr. Wm. H. Vibbert — Sunday in New York — Injured Clergyman Returns to Duty

New York Office of The Living Church }
11 West 45th Street }
New York, September 9, 1918 }

AFTER a lingering illness, the Rev. Dr. William H. Vibbert, vicar emeritus of Trinity Chapel, Trinity parish, died at Morristown, N. J., on Tuesday, August 27th, aged seventy-eight years.

Dr. Vibbert was born in New Haven, Conn.; was educated at the Episcopal Academy of Connecticut, and Trinity College. He attended the Berkeley Divinity School, later taught Hebrew in this institution, and was president of its local alumni association at the time of his death. The degree of Doctor in Divinity was conferred on him by Racine College in 1883.

Bishop Williams ordained him to the diaconate and to the priesthood in 1862 and 1863 respectively. Portions of his ministry were spent at Christ Church, Middle Haddam, Conn.; St. Luke's, Germantown, Pa.; St. James', Chicago; St. Peter's, Philadelphia, and at Trinity Chapel, this city, until 1910, when he became vicar-emeritus. He was deputy to the 1883, 1886, and 1889 General Conventions from the diocese of Chicago.

Funeral services were held in Trinity Chapel on Friday morning. The Holy Communion was celebrated at an early hour. The burial office was said at 10:30. The Rev. Dr. William T. Manning read the opening sentences; the lesson was read by the Rev. Dr. Bernard Schulte, and Bishop Acheson read prayers and pronounced the benediction. The body was clad in vestments, with a chalice. The choir sang the burial anthem, the hymn, "Saviour, blessed Saviour," and the anthem, "The Radiant Morn".

Interment was made the same afternoon in St. Luke's churchyard, Germantown, Pa.

FEWER HOLIDAYS AND REDUCED BUDGETS

The summer schedule of services in our churches of the metropolitan district continues in force with but few exceptions. While it is true that many senior and junior clergy have been busy this summer with war activities, a reasonable number have had a holiday, in some instances shortened by extraordinary duties. Some of the clergy will not return until the middle of this month; others are not expected until October 1st.

The budgets of some parishes have been seriously reduced. Less money is appropriated for the employment of curates, sextons, organists, and choristers than in former years. This action has been brought about by greatly increased current expenses and shrinking incomes.

INJURED CLERGYMAN RETURNS TO DUTY

The Rev. George B. Cox, curate at St. Paul's Chapel, Trinity parish, returned to duty on September 1st. He has made a notable recovery from the serious injuries sustained in a road accident in Canada while on holiday early in the summer. During the vacation of the Rev. Thomas J. Crosby, Mr. Cox will have charge of the activities in St. Paul's Chapel in behalf of army nurses.

On Sunday morning, September 1st, about two hundred nurses from two units attended a celebration of the Holy Communion. The Rev. George B. Cox officiated and the Rev.

Professor Leicester C. Lewis assisted. A service of flag blessing, with an address by Mr. Cox, was held on this occasion.

At the same hour on Friday morning, September 6th, the Rev. Dr. William Montague Geer, vicar of St. Paul's Chapel, officiated at a celebration of the Holy Communion. About one hundred nurses were present. The vicar made an address. Among other things, the visit of Lafayette to this chapel and his military services in the war for this country's independence, were rehearsed. The Rev. George B. Cox assisted at this service.

BISHOP GORE IN NEW YORK

Through the courtesy of the National Committee of the Churches and the Moral Aims of the War, it has been arranged for the Rt. Rev. Charles Gore, D.D., Bishop of Oxford, to preach on Sunday, September 22nd, in the morning, at the Cathedral of St. John the Divine, and at Trinity Church at evensong at 3:30 o'clock.

COMMUNITY OF ST. MARY

The Rev. Shirley Carter Hughson, now Father Superior of the Order of the Holy Cross, having retired from the chaplaincy of the Community of St. Mary, the Very Rev. Dr. Frank L. Vernon was tendered the office of chaplain general of the Sisterhood.

On Thursday afternoon, August 29th, Bishop Burch visited the Mother House of the community at Peekskill, N. Y., and officiated at the institution of the new chaplain general.

Father Hughson officiated at vespers, following the special service. Many members of the Sisterhood were present, having come to Mount St. Gabriel to attend the usual yearly retreat, which had just closed, Dean Vernon being the conductor.

SERVICES OF REQUIEM

On Monday, August 26th, the first public service was held in the beautiful crypt of the Chapel of the Intercession, New York City. It was a requiem, the Rev. Roman L. Harding being celebrant, in the absence of the vicar, the Rev. Milo H. Gates, D.D., on war service at one of the encampments. It was Mr. Harding's final service as temporary curate, and he now, after some months'

absence, returns to his own parish in Sterling, Colorado. The service was one of the most impressive and solemn possible. As the names of the departed were mentioned by the celebrant, the people with bowed heads and bended knees joined in silent appreciation of the opportunity thus to express tribute to their dead.

At the Church of St. Mary the Virgin a requiem Eucharist was celebrated on September 2nd for Lieut. Blair Thaw of the American Air Service, who was killed on the American front in France when his airplane met with an accident. The celebrant, the Rev. Henry S. Whitehead, was assisted in the service by Stephen B. Thaw, the lieutenant's older brother, who is a candidate for holy orders. A number of French and American officers attended. Blair Thaw distinguished himself as an aviator in the French army before the United States entered the war, but was transferred to our own forces afterward. In his tribute to the memory of Mr. Thaw Fr. Whitehead said: "Those who knew and loved him most intimately remember the sunny child, gentle in manner, fearless, generous, loving dumb animals, and chivalrous to the weak. They remember the boy who excelled in all the tests of manly skill, and whose chief interests from the very earliest times of self-expression centered in the intricacies of mechanical construction, an absorbing interest which was not tardy in developing into genius."

WAR CAMP COMMUNITY SERVICE

Among the war activities of the city the social department of the New York War Camp Community Service, in charge of Mrs. James Madison Bass, deserves special mention at this time. On a recent night the organization housed some 2,500 soldiers and sailors for the night, dividing them among a considerable group of places that have been prepared for the purpose, including units furnished by St. Bartholomew's, St. Thomas', and Grace Churches, and the Union Theological Seminary. In addition to this work of housing there are various amusements prepared for the boys in various parts of the city, and attractive circulars issued for them give the information as to "What's Doing in New York City for Soldiers, Sailors, and Marines", under proper auspices.

MASSACHUSETTS CHURCHMEN BEGINNING FALL ACTIVITY

First at God's House — A Community Service — Nurse Writes from France

The Living Church News Bureau }
Boston, September 9, 1918 }

THE earnest and urgent beginning of the working Church year was emphasized by two representative Massachusetts clergymen on Sunday. They are only echoing what is in the mind and heart of all Churchmen as the difficulties and problems of another year are faced. The gravest difficulty which Massachusetts Churchmen will face this fall will be not theological nor financial: it will be the inability of one good man or woman to be in two places at one time. Actual experience has shown that the time given to Church worship and work does not lessen one's

efficiency in other lines of patriotic work but rather increases it—and yet how often will the temptation become increasingly strong this fall for some of our leading Churchmen and Churchwomen to be spiritual slackers!

The announcement made by the Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, is representative for the diocese. Mr. Forbes writes as follows:

"Gradually we are getting back to town, and to work in the parish. The Red Cross ranks are growing—but they should grow faster. Church school will begin for the season on September 29th. (On that day also our hour of morning service will revert again to 11 o'clock.) All the parish organizations will very shortly be in action. Shall our Sunday morning congregation keep pace with our other activities in size and fervor? War-time is one very big additional reason why God's House should be

thronged each Sunday. Here are some very pertinent quoted words of truth and soberness:

"Our boys are in the training-camps and in the trenches; ill in hospitals and in deadly danger in 'No Man's Land.' Do you dare to go off on Sunday without having first come to God's House to cast about them the protection of your prayers?"

"Our forces overseas are commanded by two convinced Churchmen—General Pershing and Vice-Admiral Sims. They are regular in meeting our Lord in Holy Communion. How long since you have made your Communion?"

The Rev. William Grainger, rector of Christ Church, Quincy, made a convincing point that through worship in God's House we are helping our boys over there as well as strengthening our spiritual morale over here.

"Practically we are now beginning a new year, a year that is going to test our faith in God to its very depths. Fifty-five of our men have gone to help scorch the German devil, and others are going soon. They go eagerly and joyfully to endure the privations of the battlefield, with the conviction that it is their job to help make the world a happier place in which to live. If they are willing to do this for us, the least we can do is to go to God's House to ask Him to protect them, and to praise Him for the benefits which will come to us through their sacrifices. This done we shall go forth with a new spirit to tackle our jobs, whether it be shipbuilding or Red Cross work, or any other agency which is working through this war for the betterment of mankind."

A COMMUNITY SERVICE

Dean Rousmaniere has written a beautiful description of a community service in which he participated in Yarmouthport, down on Cape Cod.

"The warm September sunlight—tenfold welcome after two days of fog—shone brilliantly through the windows of the dignified Congregational Church at Yarmouth, as the people of the village and of the neighboring farms climbed the hill and came in to worship God together. The Swedenborgian minister sat beside me in the pulpit and shared in the service. His church had been closed, in order that his people might attend this union service. We sang the hymns which belong to all the churches. I read the intercessory prayer for the whole state of Christ's Church militant, and as an introduction to the sermon I spoke of the new vision of Church fellowship and unity which our men across the sea were realizing and which it is our bounden duty as Christians to strive for before the boys come home. The way to accomplish a living unity is not clear, for unfortunately it is the habit of many of us to think persistently of the beliefs and customs on which we differ from those we call fellow-Christians rather than those which bind us in the fellowship of Christ. But I am very clear that we should take every opportunity to join in common worship if we are to have the blessing of the common Master."

NURSE WRITES FROM THE FRONT

Eleanor Forman Cabot, who was formerly employed as nurse's aid in the care of repatriated children at a convalescent home in southern France and has since been transferred to a military hospital, has just written a letter, published this week in The Cathedral Calendar, which is unusually vivid in its description of the conditions behind the front.

"A. R. C. Military Hospital, No. 5, France. On May 31st I got orders to report in Paris. The Doctor sent me in her little Ford to a place called Montmorond,

about twenty miles away, where I got a night train north. It was pretty hard leaving the children, specially the few who had been there in the early days. I didn't tell the little ones about going at all, but went round to say good-night just as usual.

Two of the nurses drove with me to the station—a lovely starlight ride through the mountains.

"At the office in Paris all was activity. With hardly a word Miss Ashe sent me over to the Department of Military Affairs; there I was told to report for night duty that evening at ——. That night will always be vivid in my mind. It was a pretty thrilling sensation, suddenly coming in the midst of our boys there. I was put on duty in a medical ward with twenty-two beds—a nurse having charge of this and four other tents of the same size. About midnight all was quiet inside, and I walked out to the fly. The night was beautiful; one could see the whole dome of the sky—trees only on the horizon, and around us everywhere the low lines of tents, pale and distinct in the starlight. All at once the sound of a siren—since grown so familiar and sinister—started up in the distance, and was almost immediately joined by dozens more in a perfectly wild chorus of shrieks. An orderly hastily crossed the open space from the tents opposite to tell me that the 'alert' was sounding, and my lantern should be out. As the sirens subsided, one could hear the distant booming of the outer defences. Before long the inner circle started up, and everywhere the bursting shells of the barrage appeared like big stars against the background of the heaven. From out here in the open you can see the searchlights from all sides of the city sweeping the sky. The orderlies began to assemble in groups about the tents, discussing which of the cannon were taking up the fire from moment to moment. I'd sometimes catch 'There! There!' from their whispers, and knew that a pair of bombs had fallen. I only later learned to distinguish that clatter and crash from the boom of the big guns.

"I was not long on night work. After our brilliant attack, our brave boys began coming back to us, convoy after convoy, and it was a blessing to get into the thick of the activity that followed. The hospital had been started hardly a week before, the Red Cross supplying equipment and nursing service. Tents sprang up like mushrooms to meet the sudden emergency, until—it seemed no time—the capacity was expanded from three hundred to over one thousand beds. All medical necessities were, of course, met from the outset, but, beyond that, I can tell you human ingenuity was put to the test. Packing-boxes were put to every sort of purpose—medicine chests, tables, chairs, linen-closets, book-cases. But it was all the same to the boys. They had white sheets, and soft, clean pajamas, and by each bed hung a calico bag with toothbrush, wash-cloth, soap, etc., that some woman at home had packed up. How I wish those people, bless them! could see the results of their work. It is not only that they are filling needs and giving comforts that are luxuries under circumstances here, but every little attention has a way of touching the men as you might not guess. And I mean the young boys—for it's they that I have been with all the way along."

LIFE AT THE CATHEDRAL FARM

The following paragraphs from a vivid account of the Cathedral Farm in Newton, N. H., were written by one of the children who spent the summer there. The farm is now closed and the twenty-five boys and girls have returned home.

"The farm is a large colonial house, with ten rooms counting the attic room. On the north is a large outdoor dining-room, where we eat most of the time. It is very pleasant, as while we eat we can hear all the different birds sing, and see the beautiful views near by. We have eleven acres of land, which contain many fruit trees, and a beautiful pine grove, where we often take our supper and go and rest on hot days. There are two large gardens, one on the northwest side of the house and the other on the southeast. Around the house there are a hammock, a swing-chair, and three large umbrellas. East of the house is located a large brook where we all go fishing. . . .

"A full day's work: The rising time is at 6:30 o'clock in the morning. The children on the breakfast force are supposed to be ready for breakfast duties at 7. Between the rising time and breakfast we are allowed to take a walk up Bug Hill, play games, or weed in our own small gardens. After breakfast we all have special duties to perform before going farming. The regular farm work of a morning is weeding, bugging, or cultivating, to which we give two or more hours a morning. The dinner force is called at 12 o'clock to get the dinner ready; the bell rings at 12:30. After all the dinner dishes are done and the house in good order, we often take a hike and arrive home in time for supper. After supper different children are appointed to go for the milk. About the time they come home it is time for family prayers, which are held in the living-room, and sometimes out of doors. We are all supposed to be in bed asleep by 9:30 o'clock, to be ready for a good day's work the next day. . . .

"We have never missed a night without having family prayers, which consist of first singing hymns; we always have at least one national hymn. After singing, Miss Lloyd reads from the Bible or tells us a Bible story. We also talk over what has happened during the day. Next we say the Creed, which is followed by prayers. We have tried to live up to Mr. Hoover's ideas. We have only one teaspoonful of sugar on our cereals, and haven't eaten any all-wheat bread; we eat more fish and have meat about once a week, and we also have vegetable soup often. . . .

"Our last Sunday at the farm we all agreed to go to all the farmhouses where we were well acquainted and sing hymns, as the people were very kind to us. We thought this was a nice way to show our appreciation."

RALPH M. HARPER.

POSTPONE MEETING OF SYNOD

THE THIRD synod of the Pacific, which was scheduled to meet in Trinity Church, Seattle, Wash., on Thursday, September 5th, has been indefinitely postponed, as no quorum could be secured.

SERVICE FOR 125TH INFANTRY

THE CHAPLAIN of the 125th Infantry, serving in France, the Rev. Thomas E. Swan, writes that during the first week in August a memorial service was held for the men of the regiment who had died. The regiment has had very active work during the advance of the Allies and has necessarily been obliged to pay a considerable price for its successes. Chaplain Swan found Lieut. Quentin Roosevelt's grave, and, accompanied by an armed detail, gave the blessings of the Church to the dead. "The spirit of religion," writes Chaplain Swan, "is deep with us." An interesting incident is that he found a chalice that had been used in a drinking bout by the Huns and has pressed it into the service of the altar.

MORE ABOUT UNCONTROLLED VICE CENTERS IN CHICAGO

Juvenile Delinquency and Adult Crime Not Adequately Checked —More Service Flags

The Living Church News Bureau
Chicago, September 9, 1918

THE Juvenile Protective Association has made its report for August, in which are recorded approximately 1,000 more cases of juvenile delinquency than in the same month a year ago. Last month 1,522 cases were handled, whereas a year ago the number was only 531. The complaints for August of this year are also more than double those received during July. The report was made by Mr. Albert E. Webster, assistant superintendent of the association. Mr. Webster says:

"An outstanding feature of the August work was a study of 46 children who frequented South Water street. These children included 8 girls and 38 boys, representing 38 homes, and ranging in age from 6 to 14 years.

"Eighteen of the homes represented have been visited, and in only one instance was there no wage-earner. In that case the family received a mother's pension, was well provided for, and the girl had gone to South Water street without the mother's knowledge.

"That these begging expeditions are often the beginnings of a life of delinquency and theft is obvious. The association is taking the matter up with the commission men, the police department, and the United Charities.

"Thirteen burlesque shows, on South State street and in outlying sections, were investigated. Children were found in many of these places. Salacious pictures were distributed with prize boxes of candy. Generally speaking, the performances were less vile than the advertising pictures outside the theaters, which are daily viewed by thousands of juveniles."

This increase is disturbing, but it is to be expected and is in accordance with the experience of European countries now at war. An increase in delinquency is an almost certain complement of unsettled home conditions following on the war. The homes of the United States are now feeling the effect of these changes. As is well said, the disturbance of normal conditions diverts attention from the children, and this neglect leads directly to misbehavior, with its inevitable consequences.

What can be done to prevent these alarming increases in child delinquency? The Church is particularly concerned here and must help our educators of the state. In most homes from which the delinquents come, the father or the elder brother has gone into the service. An undue, unaccustomed burden and responsibility is put upon the mother. Often, like many of her sisters in normal conditions, she has to go out to work to maintain the home. So the number of homes where children are left practically alone for the whole day has more than doubled. On the parishes and Church institutions in thickly populated places the task devolves of caring for the children left by themselves for the day, or who if not left alone, are too great a tax for their tired mothers. Parishes in such districts will not be able to save these children from ruin without help from sister parishes which have no such problems.

The problem of the increase of child delinquency has of course beset England since

the beginning of the war. The methods used by some educators there to prevent the increase will be suggestive to us.

J. J. Findlay, professor of education at the University of Manchester, reports that most teachers of the young regard "open-air activity, work with some immediate purpose in it", as "the best prophylactic for the tendencies that bring school children into the juvenile court". Cecil Leeson, secretary of the Howard Association of England, emphasizes as a means of preventing delinquency the importance of recreation, "not only playgrounds and clubs within the city limits, but some taste of genuine open-air activity on vacant land in the suburbs."

The Federal Children's Bureau remarks in a review of the subject: "Surely, the community can maintain its standards of schooling and provide, even in war-time, ample opportunity for wholesome play. Now, more than ever, do the children who are without proper guardianship need individual care and training."

Manifestly, religious teaching for these poor, neglected little ones is their greatest need, but first we must all help in getting hold of the thousands who are practically orphans during these war-times.

DISTRESSING VICE CONDITIONS

In spite of the protests of Acting Superintendent of Police Alcock that no city is as free from vice and conditions which contaminate soldiers and sailors as Chicago, the members of the Chicago Federation, which met on September 4th, passed, almost unanimously, a strong resolution protesting to Mayor Thompson and to the acting chief of police against the disregard of law in Chicago, notably by the keepers of saloons, dance halls, and other vicious places. The evidence of this growing laxity of law enforcement came, as was pointed out, not from any political sources, but from the Committee of Fifteen. At this meeting, Acting Chief Alcock ventured to question the statements of the report of the Committee of Fifteen, and was promptly and decisively answered by Mr. S. P. Thrasher, the president of that committee, who said:

"Reflection has been cast on the report of the Committee of Fifteen. I am prepared to make good on every point. Our committee has not taken a single case to court and lost, because we have been careful in securing full evidence.

"Since May 25th, when Major Funkhouser was dismissed, we have served notices on thirty-three cases where vice is rampant. I am preparing to send to Washington asking for federal aid in protecting our soldiers and sailors. I laid nineteen affidavits before Mayor Thompson concerning the Canary Cottage and several concerning Freiberg's. The cases have been dangling since last September, and I have done my best to get action on them, but I can't.

"You can do as you please, but the saloons are running openly in violation of the law, and there is an army of prostitutes lying in wait to prey on our soldiers and sailors. I have three men who will testify they saw fifty soldiers and sailors at 3 o'clock in the morning within a block of Twenty-second and State streets, and there can be no other reason why these men would be in such a place at such an hour, except for bad women and whisky. We can't stand this. I have a son in the army. I am appealing for aid and I am going to do my duty."

MISCELLANY

Two of our missions have lately dedicated service flags. On Sunday morning, August 18th, the Rev. F. H. Millett, priest in charge of Trinity Church, Wheaton, dedicated a new flag in honor of the men who have gone from this mission. The flag contains one gold star and twelve blue ones, and is the gift of the Woman's Auxiliary. On Sunday morning, September 8th, the Rev. B. J. Turner, priest in charge of Holy Trinity, Chicago, dedicated a service flag with thirty-seven stars.

Commander D. E. Cummings, a son of the Rev. C. A. Cummings, rector of St. Mary's, Park Ridge, is the executive officer of U. S. S. *Shawmut*, somewhere in the North sea. He was recently recommended by the general selection board for promotion from the rank of lieutenant commander to commander.

H. B. GWYN.

INCORPORATION OF DIVINITY SCHOOL

WHEN BISHOP NICHOLS went to California in 1890, one of the desires of his heart was to establish a divinity school that should in some measure meet the needs of the dioceses of the Pacific coast, and at the same time carry on some of the traditions of the Berkeley School, where he had been so long and so intimately associated with Bishop Williams.

The beginning was made very soon through the generosity of the late Mr. George W. Gibbs, and the property so acquired was vested in the Bishop as corporation sole, because there was no properly constituted body in the diocese in which such property could be vested, and under whose care the new-born institution could have the needed opportunity for flexible development.

Twenty years and more have now passed, and the Church Divinity School of the Pacific has acquired an honorable history and is exerting a great influence. Its graduates are in all parts of the Church, from New York to Japan, and it is now one of the live institutions of the Church.

The Bishop therefore has thought it wise to have the school properly incorporated under the laws of the state, the incorporators including representatives of the graduates of the two state universities. The list of incorporators is: The Rt. Rev. William Ford Nichols, D.D., the Rev. Edward L. Parsons, D.D., the Very Rev. J. Wilmer Gresham, D.D.—these three being of the faculty of the Church Divinity School—the Rev. D. Charles Gardner and the Rev. Hugh E. Montgomery, both graduates of the divinity school and of Leland Stanford University, and the Rev. W. R. H. Hodgkin, president of the alumni association of the divinity school and a graduate of the University of California. Thus opens a new, larger, and it is hoped, an even more blessed era in the history of the Church Divinity School of the Pacific.

AT CAMP SHERMAN, OHIO

THE REV. AND MRS. THOMAS W. ATTRIDGE are leaving Camp Sherman after eight months of strenuous work among the 40,000 soldiers of the camp. They have felt 18 degrees below zero last winter in a building which resembles a Michigan summer cottage, and in August 118 degrees above zero under the rays of a sun which beat mercilessly upon the tar paper roof.

The Church of the Centurion, really the only church in camp, has been the scene of many interesting services and has served widely and well. It is open daily from 8

A. M. to 10 P. M. for prayer and meditation, and is one of the few quiet places in camp.

Adjoining the church, which will seat several hundred, is a very attractive club-room. Tables, easy chairs, games, a wonderful brick fireplace, books, magazines, etc., make one of the cosiest places to be found, and a home to hundreds of the boys, who use their barracks only as a sleeping and eating place.

Back of the clubroom is a five-room flat, with modern conveniences, in which the chaplain and his wife resided.

Mr. F. W. Siffert, a representative of the Brotherhood of St. Andrew, who has given up his business in Massillon to serve the boys in the army, is *persona grata* in barracks or community rooms, on the road, or in the club. His devotion to the Church and her sons is having a tremendous effect. With two sons in France, he can appreciate and sympathize wonderfully.

On Labor Day a farewell reception given to Mr. and Mrs. Attridge was attended by officers, chaplains, nurses, Y. M. C. A. and Y. W. C. A. workers, soldiers, civilians, etc. Captain Netz, who is in charge of the community work, presented to the retiring chaplain a handsome gold wrist watch, and to Mrs. Attridge a cameo brooch in token of appreciation by their host of friends.

A typical Sunday was the last on which Chaplain Attridge officiated. At 8 A. M. the Holy Communion was celebrated, at 10 A. M. there was a second celebration with sermon, at 2 P. M. a service for the colored troops, of whom there are thousands here, and at 7:45 P. M. evensong and sermon.

During September Archdeacon Reade of Cincinnati will be in charge, but it is hoped that a permanent chaplain may soon be found to fill this most important post.

MEETING OF COLORED CONVOCATION

THE COLORED CONVOCATION of the diocese of Southern Virginia held its twenty-sixth annual meeting in St. Mark's Church, Bracey, from August 7th to 9th. There were eighteen lay delegates and twelve clerical delegates. Archdeacon James S. Russell was president and both Bishops were present. On the first day an impressive memorial service was held for the late Bishop Randolph; seven candidates were confirmed; two clergymen, the Rev. Messrs. E. E. Miller and H. T. Butler, were elected delegates to the next diocesan council, and committees were appointed. On the second day the lay delegates were elected—Mr. W. H. Jennings, and Dr. W. E. Reid—and the Archdeacon made his annual address. On the third day committees reported and the Sunday school convention and the Woman's Auxiliary met.

The Committee on the State of the Church reported an increase in membership and that Grace Church, Norfolk, and St. Stephen's Church, Petersburg, have declared for self-support. A memorial was presented asking the house to memorialize the council for a suffragan bishop of color. Action was postponed to the next annual convocation, which meets in St. Stephen's Church, Petersburg, next August.

CHAPLAIN ROLLINS BAPTIZES SOLDIERS

PRIVATE HARLIE SMITH of Binghamton, N. Y., was killed in France some weeks ago. His mother, who met her sorrow loyally, deeply longed to see him again, "even in a picture", and to know of his spiritual well-being. Her desire was granted in a very strange and complete way, when she and

her husband and daughter visited a picture show in Binghamton where views from the front were being displayed.

Probably everybody does just what the Smiths did—watched every soldier face as it came on the screen, hoping to see familiar features. Finally, views were being shown of a building outside which a chaplain was baptizing soldiers about to go to the front. Three boys went up the steps, and at the sight of one of them Mrs. Smith sat up straighter. The soldier tossed his head and with a familiar gesture brushed back the thick locks from his forehead. It was Private Harlie Smith, and in that momentary glimpse his mother saw in his face the look and assurance she wanted, "that he felt all right about everything", as she expressed it. And every night that week she went to the theater to watch her son as he ascended the steps where baptism was being administered to soldiers.

Somebody else who saw the pictures recognized the chaplain officiating. It was the Rev. Lieut. Lyman H. Rollins, of the 101st Infantry, American Expeditionary Forces.

LETTER TO THE COMMISSION ON FAITH AND ORDER

A BISHOP of the Greek Church has recently been sent to regulate churches of that communion which have grown up within the borders of the United States. In that connection there is especial interest in a letter written by the Bishop of Hiera and Siteia, in the island of Crete, and addressed by him to the Commission for a World Conference on Faith and Order:

"To the Commission on the World Conference on Faith and Order of the Church of Christ.

"Mr. President:

"Having joyfully received your letter, and the matter sent with it relating to your holy and sacred proposal toward the union of the sister Christian Churches everywhere, I congratulate you upon this new initiative (although hitherto attempts have been numberless, unhappily failing, God knows for what reason), though, since the pamphlets sent are printed in a language unknown to us, we are unable to respond, as we wish, fully toward the fulfilment of your holy and sacred desire.

"In order, however, that we may not appear wanting in a work so pleasing to God and desired on the part of all the Orthodox, who daily pray 'for the union of all the Churches', in reply I declare that the Orthodox at all times cease not writing and preaching, without envy, nay with hope, for the union of the Christian Churches; but unfortunately, in the attempts thus far at The Hague and elsewhere, since the national note has rather predominated, hindering the union of the Churches, these attempts have failed; nonetheless they have not lost hope, but they have hoped and they hope now that some day the holy foreknowledge will be accomplished, and the infallible word of Jesus Christ, 'There shall be one fold and one Shepherd', will be carried out; consequently you must be assured, and I speak in the name, so to say, of all the Orthodox, clergy and laity, that we are as always very ready in season to contribute to the utmost of our power in behalf of the holy and sacred purpose which you pursue.

"I assure you that we are very ready for everything you may consider useful and opportune; and, praying for the furtherance of your sacred and divine purpose for the benefit of all Christianity of every name, and beseeching for you and your honorable

and devout colleagues the strengthening from on high, I remain,

"With the respect and love peculiarly fitting to you,

"† AMBROSIOUS OF HIEROSITEIA,
"Bishop of Hiera and Siteia.

"In Agiasmenon, Hierapetra, Crete."

RECOMMENDATIONS IN RELIGIOUS EDUCATION

"THE SUBJECT of Religious Education," writes the Bishop of Western Michigan, "is one of paramount importance, and I am sure that the clergy and people of the diocese will be interested in reading the suggestions made by our diocesan Board of Religious Education."

The suggestions to which Bishop McCormick offers this foreword have just been issued by the board as a proposed but still unfinished programme. The first suggestion is that the diocese be divided, for convenience in assembly and discussion, into three groups similar to the regional groups in the diocese of Ohio, which have been so successful a means of inspiration for diocesan work. The board calls attention also to the successful work already inaugurated in the southern group along the proposed lines. A yearly institute in each group and a group secretary for correspondence are features of the system, and a biennial diocesan institute might be a future development. Incidentally, notice is given that the southern group will meet in St. Luke's Church, Kalamazoo, on October 4th and 5th, that Church school workers from other parts of the diocese will be welcomed there, and that Miss Carolyn F. Edwards, 616 West South street, Kalamazoo, will give further particulars.

There are five great essentials, the board declares, to the success of a Church school, no matter how large or how small:

1. A minister who is in every sense pastor of the school and of every child in it.
2. A superintendent with a high educational ideal and a spiritual mind.
3. A growing body of teachers, trained in religious education.
4. A Church membership fully in sympathy with Church school ideals and willing to support a progressive programme.
5. An adequate system of lessons.

Beginning with the last, a brief discussion is given of these essentials:

"5. We have in the *Christian Nurture Series* of lessons the most scientific and the most easily taught lessons which the Church has ever had. More and more schools are adopting them every year, and we hope that all schools will be using them *exclusively* by next year, at the latest. To delay the adoption of these lessons is to retard the progress of the school.

"4. The school should not be expected to support itself. It should be such an integral part of the Church that the Church pays its bills, allowing the children to take their part as regular contributors to the parish support through the envelope system.

"3. Every parish should adopt some method of training its teachers. While a devout teacher may have great influence on the child, unless she knows how to teach the faith of the Church a great many precious hours will be wasted. This training may be done by the rector, superintendent, or some already trained teacher, or (and this is a better plan) enroll the class for the correspondence course of the General Board of Religious Education. We hope to announce in the near future that a plan for carrying on this work in the diocese has been perfected.

"The two first requirements are not within

the scope of the activities of the board, unless they already exist in the parish, or the parish secures them. The educational programme of the Church must wait until they are secured.

"Order and efficiency are first cousins in Church school work: we might almost call them blood sisters—twins. In this diocese especially, we lack order. Wherever we look we find here and there a successful school, surrounded by a number of make-believe schools which are wasting the time of the pupils and the teachers—by pretending to instruct but accomplishing no definite results, by failing to lead the children to Confirmation and to hold the child in the Church after he has reached adult years. There has been too much individualism of the same sort that has led to the disintegration of our family life in this country. The father not only fails to direct the mental discipline of his children, but even leaves it to the child to decide in after years, long after his natural impulse toward the spiritual life has died completely, what particular queer brand of sectarianism he will embrace, or even to decide whether God exists or not.

"Apparently the seat of the trouble lies in the lack of direction in the home, a lack which can only be met by drawing the parent into the educational system of the Church."

FRENCH DELEGATE TO SPEAK ON MORAL AIMS OF THE WAR

THE NATIONAL COMMITTEE on the Churches and the Moral Aims of the War states that finally a delegate of the French nation has been chosen to speak in America in the campaign beginning this month, in which Bishop Gore is an English delegate and speaker.

The French delegate chosen is Chaplain Daniel Couve, alternate member of the French Protestant Committee of Paris. He is a powerful and interesting speaker, a leader in Christian work, and has been awarded the *croix de guerre* for gallant conduct. He was born in Bordeaux and won his degree from the University of Bordeaux. From 1898 to 1907 he was a missionary in the French Congo, returning to France to act as secretary of the interdenominational *Société des Missions Evangeliques de Paris* (Society of Foreign Missions) from 1907 to 1912. He was a delegate from France to the Edinburgh Conference of 1910 and member for French-speaking countries of the continuation committee of that conference.

Chaplain Couve can address meetings in English, and will leave France very soon, probably reaching American shores this month.

BEQUESTS

ST. ANDREW'S CHURCH, Pittsburgh, and the Diocesan Church Home have received bequests of \$5,000 apiece from the estate of Mrs. Annie Jackson Bissell, wife of Mr. F. S. Bissell. Mrs. Bissell was identified with St. Andrew's parish during nearly all her life, and for many years was president of the board of lady managers of the Church Home.

IN THE will of the late Miss Emma Hulme, a retired teacher in the Pittsburgh public schools, and a communicant of St. Mary Memorial Chapel, who entered into rest on August 8th, were bequests of \$400 to each of the following institutions: St. Mary Memorial Chapel, St. Margaret Memorial Hospital, St. Barnabas' Free Home for Incurable and Convalescent Men, McKeesport, and the Church Pension Fund. The residuary estate, after payment of some

legacies, is to be divided, share and share alike, amongst the four beneficiaries mentioned.

MEMORIALS AND GIFTS

A WINDOW in memory of Mrs. Asa T. Bar-ron of New York was dedicated in the Church of the Transfiguration, Bretton Woods, N. H., on Sunday, August 25th. The window, which portrays St. James the Just, was dedicated by the Rev. J. McDonald McGrath, who has been in charge of this summer congregation.

A HANDSOME bronze mural tablet in memory of the late Rev. Robert Chester Foute, for many years beloved rector of Grace Church, San Francisco, was unveiled on Sunday, September 1st, at the 11 o'clock service, by the bishop of the diocese, who also preached the memorial sermon. The Bishop was assisted by the Very Rev. J. Wilmer Gresham, D.D., Dean of the Cathedral, and the Ven. John A. Emery, Archdeacon of the diocese. The inscription on the tablet is as follows:

"ROBERT CHESTER FOUTE, Priest,
April 14, 1843—July 23, 1903;
Rector of Grace Church, San Francisco,
A. D. 1884—1903.
Requiescat in Pace."

The tablet, placed on the south wall of the sanctuary, is the gift of Mr. Foute's former friends and parishioners, a fitting tribute to a noble priest whose thoughts were always for his diocese, and who was always thought of as "the diocesan priest".

CENTRAL NEW YORK

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

University Episcopalian Club

THE SYRACUSE UNIVERSITY EPISCOPALIAN Club, an organization of student and faculty communicants and attendants of the Church, aims to secure closer coöperation between its members and the churches. The Rev. Dr. Henry Harrison Hadley is the chaplain. Rectors and parents are asked to write of students entering the university to the president, Professor L. W. Crawford, 526 Ostrom avenue, Syracuse, N. Y.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

War, Prisons, and Prison Labor

THE WAR bureau of the National Committee on Prisons and Prison Labor has appointed the Rev. Dr. Edward Henry Eckel, rector of St. Andrew's parish, Fort Worth, as its representative in Tarrant county, Texas. Dr. Eckel and a committee of representative citizens associated with him are coöperating with the sheriff to mobilize county prisoners to reclaim waste for clothing, munitions, and cannon, and to secure, in conjunction with the draft boards, a closer application of the work-or-fight order, especially in relation to discharged and paroled prisoners and to rejected registrants.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Rev. J. R. Vaughan Wounded

THE REV. JOSEPH RUSSELL VAUGHAN, now serving as a lieutenant with the Fifty-ninth Infantry, was slightly wounded on July 16th, while in the front line trenches. A Frenchman standing on the step in front of him was struck by a shell, and the captain and both lieutenants were blown to the other end of the trench by the concussion. They were for some time unconscious, but when they revived discovered no serious

injury. Of the Frenchman on the step, however, they found only head and feet. Lieut. Vaughan was entirely deafened in one ear, the drum being perforated. He was sent from one hospital to another in the south of France and is now recovering his hearing, although he probably will not be allowed again in the front trenches.

IOWA

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

Service Flag at Council Bluffs—Church Free of Debt

IN ST. PAUL'S CHURCH, Council Bluffs (Rev. Wilford Ernest Mann, rector), on the Fourteenth Sunday after Trinity a service flag containing eighty-one stars was dedicated. These stars represent seventy-seven men of the parish in their country's service, three Red Cross nurses, and one young woman in the telephone service in France. At a recent service in this church a beautiful set of green altar hangings was blessed by the rector. These hangings were the gift of one of the women of the parish, Mrs. Alice Stork, in memory of her husband and son, who were loyal communicants of the parish. At the same service the rector also blessed a brass baptismal ewer given by the Sunday school. The parish has recently paid the \$8,000 mortgage of thirty years' standing and the church will soon be consecrated. A floating indebtedness of \$4,000 has likewise been liquidated and several thousand dollars have been expended on church and rectory improvements.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

An Automobile for the Bishop

THE DIOCESE will soon present to Bishop McElwain a closed automobile for his travels about the parishes. Although all the diocese takes part in this presentation, the women of the Auxiliary proposed the gift and expected to offer it as from that society. The discontinuance of many local trains by order of the government has made the use of an automobile almost necessary for the Bishop in meeting his numerous appointments, both in the large cities and in the rural districts.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

A New Department in Helena Parish

THE WILL of Felix Reville Brunot of Pittsburgh, who died in 1898, bequeathed in equal shares to three schools under Church auspices in the far West the proceeds from certain stocks and bonds supposed to be worth in all about \$6,000. When the executors in 1903 turned over the bequests the amount coming to each school proved to be \$30,000. One of the beneficiaries was a small school in St. Peter's parish, Helena. Some years ago it became apparent that a parochial school competing with the public schools could not use the income from the Brunot endowment—the fund amounting now to \$40,000—with the advantage and economy required by a sound, conscientious trusteeship. By a recent vote of the vestry there was created a department in St. Peter's parish of religious education and social service, the income from the Brunot fund was devoted to its maintenance, and the Rev. Britton D. Weigle was invited to take charge of the department, under direction of the rector and a committee of the vestry. Mr. Weigle had several years' experience as a teacher and principal and superintendent of public schools before applying for orders. As a priest he has had unusual experience in dealing with the prob-

lems of religious education and social service in relation to the Church. He will take up his work in the middle of September. The purpose in forming this department is, first, to provide, in addition to what can be done in the Church school on Sunday, scientific training for youth in the Bible, Church, and Christian doctrine during the week in coöperation with the public schools; and, secondly, to furnish leadership for progressive activity in the Church throughout the diocese, thereby constituting the Brunot endowment the initial step in the development of the parish into a Cathedral organization.

NEWARK

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

Parish Admitted at Harrison

CHRIST CHURCH, Harrison, for many years under the fostering care of Trinity Church, Newark, was recently made a parish and admitted into union with the convention. On Sunday, September 8th, the Rev. Roy J. Riblet entered on his duties as first rector of the parish.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Successful Enterprise for Enlisted Men

THE CLUB FOR ENLISTED MEN at Cape May begins its work of the second winter by taking a house. The president of the Club is the Rev. Paul Sturtevant Howe, rector of the Church of the Advent; the vice-president is Miss Nina Lea; the secretary and treasurer is Miss Frances Ferguson, and there are fifteen members of the advisory board. The club, although coöperating with the War Community Commission and in harmony with other organizations, is independent, and supported by private subscriptions. In the past sixteen months the club has been used by about fifty thousand enlisted men. Over fifty thousand envelopes and sheets of paper have been used. During the winter, when the club occupied the property of the Elward Hotel, one thousand men were given coffee and cakes without charge. Supplies of coffee and sugar, condensed cream, and cakes were sent each week by a generous supporter of the club, a member of the vestry of the Church of the Advent. A number of others sent apples, cakes, and sandwiches, and the treasurer of the church, as manager, has given his undivided time to this work.

Neither the manager nor the housekeeper receive salaries, excepting living expenses, nor does any officer receive a salary.

The club was the first work of its kind to be inaugurated in Cape May. Its strictly non-sectarian character is shown by the religious preferences of the officers. An Episcopal clergyman is president, a Unitarian is vice-president, and a Roman Catholic is secretary and treasurer.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Religious Education—Material Gains at Youngstown

A NOTABLE meeting of the diocesan Board of Religious Education was held on Thursday, September 5th, at the Cathedral House in Cleveland. An all-day session was given to mapping out the work for the year, which is found to increase rapidly in variety and scope. The national Teacher-Training Drive was taken up and four speakers were chosen to address each diocesan institute and clericus upon the subject. Besides, a letter is to be sent to each rector urging

promotion of a teacher-training class. Four instructors were chosen to be ready at once to give condensed courses on the first four units of the standard course, and a number of others were named to prepare themselves to give lectures later on the other units. Early meetings of all the regional Church school institutes are to be urged, plans and programmes for efficient institutes are to be offered, and speakers on the *Christian Nurture Series* are to be furnished where desired.

The board resolved to give active support to the summer schools for teachers to be held at Racine, Wis., and at Conneaut Lake, Pa. A strong desire was expressed for the repetition of the Racine programme by the same faculty somewhere at this end of the province. The next meeting will take up particularly the work in college communities, and rectors in such communities are to be invited to attend. Owing to war conditions the meetings of the board will be four in number this year, instead of the usual ten.

SEVERAL MATERIAL changes have been made during the past summer in the parish house and church of St. Andrew's, Youngtown (Rev. Alfred Izon, rector). A new vestibule has been added to the church, linoleum and carpets have been laid, and all the interior has been done over, through the generosity of Mrs. George A. Arrel. A litany desk has been given by the women's Bible class. The parish house and the basement of the church are now being refinished by the different organizations.

PITTSBURGH

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

Successful Parish Canvass

THE EVERY-MEMBER CANVASS conducted this summer in All Saints' parish, Pittsburgh, was a great success. The pledges exceeded the amounts asked in the estimated budget, both for parish expenses and for missions, and the budget itself exceeded the total receipts for the previous year by 25 per cent. There was an increase of 105 per cent. in the number of individual pledges, and of 78 per cent. in the amount pledged.

QUINCY

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

Full Recovery Promised Bishop Fawcett

BISHOP FAWCETT was greatly benefited by his stay in the Chicago hospital, from which he returned almost a month ago. Although he must be careful for a time, he plans to take all his appointed duties. Assurance has been given him that his cure will be completed in a year, and he will not be in discomfort as the process continues.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.
WM. P. REMINGTON, Suffr. Bp.

Canvass at Watertown — Training Camp at Brookings

DURING THE week of September 1st to 8th, Trinity Church, Watertown, put on an every-member canvass for parish support and missions as well as to stimulate the life of the parish in general. The Rev. Dr. C. C. Rollit, secretary of the Province of the Northwest, was in Watertown the greater part of the week assisting the rector, the Rev. S. S. Mitchell, in conducting the campaign. At a men's supper Thursday evening about 40 men were present and final plans for the canvass were made. A men's organization for the parish was also formed at the same meeting. The speakers were

the rector, the Rev. Dr. Rollit, and the Rev. Paul Roberts.

THE SOUTH DAKOTA STATE COLLEGE at Brookings has been designated as a training camp by the Government. There have been about 200 soldiers in training there for the past two months, and detachments will be sent of about the same size all winter. This will give a new and bigger opportunity for the new church recently built in Brookings. Before this order went into effect it looked as if the college would have very few students during the coming year, but the soldiers will fill up the ranks left vacant by the large number of college boys in the service, and the missionary in charge, the Rev. Paul Roberts, will find plenty of chance for Church work among the soldiers.

TENNESSEE

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

A Memorial Service

A MEMORIAL SERVICE was held at St. Paul's Church, Chattanooga, on Wednesday, September 4th, in memory of Colonel Emil P. Laurson, whose death in France was reported last Friday. The service was held by the Rev. Wythe Leigh Kinsolving, assisted by the Rev. C. B. Harris, chaplain of the church at Fort Oglethorpe. Officers of the Eleventh Cavalry attended in a body, and Troop E, formerly commanded by Colonel Laurson, was present in full quota. Colonel Laurson married the daughter of General Mills, formerly of West Point, and both have been prominent in military circles. Mrs. Laurson attended the service.

TEXAS

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

Death of Judge W. S. Bailey—Parishes Vacant through the War — Patronal Festival at Galveston

THE DIOCESE has met with a severe loss in the sudden death of Judge W. S. Bailey, who has served as secretary of the Standing Committee for several years.

Judge Bailey was a member of Trinity Church, Houston, and served on the vestry of that parish ever since his arrival there. He was a practising lawyer, and of him it might be written as Bishop Lawrence so truly wrote of the late Charles G. Sowden, "he practised law and Christianity" in the city of Houston for several years. Judge Bailey will also be missed at the diocesan Council in whose deliberations he has had an active part in recent years.

IT APPEARS that several vacant Texas parishes have decided to call no rector for the period of the war.

ST. AUGUSTINE'S CHURCH, Galveston (Rev. George G. Walker, vicar), observed its patronal festival with evensong on August 28th. The Rev. T. J. Sloan, rector of Trinity Church, and Mr. F. W. Catterall made appropriate addresses. On the Sunday within the octave there was a high celebration of the Holy Eucharist, and at evensong an American and a British flag were blessed, and will be used in processions.

BISHOP KINSOLVING has been passing the heated term at Saranac Lake, New York, but is expected home shortly.

PREPARATIONS are under way for the consecration of the Rev. C. S. Quin at Houston. The Rev. S. M. Bird will be master of ceremonies.

GREAT DEVELOPMENT is promised at Matagorda through the prospective opening of Big Hill, near there, of a mine said to con-

tain a sulphur deposit larger than any other in the world. The parish at Matagorda has been vacant for two years, but in combination with Bay City offers an important field.

CANADA

Reception—A New Organ—The General Synod
—Indian Ordered Deacon

Diocese of Caledonia

A RECEPTION under the auspices of the Woman's Auxiliary of St. Andrew's Church, Prince Rupert, was tendered to the rector, Canon Rix, and his wife, on the fifth anniversary of their coming. A purse of \$200 was presented to Canon Rix by the congregation. Bishop Du Vernet gave an address commending the rector's labors.

Diocese of Ontario

THE NEW organ for St. Paul's Church, Kingston, is to be dedicated by Bishop Bidwell on September 29th, at the harvest festival. It was used for the first time on August 18th, when Dean Starr preached in the morning. Bishop Farthing of Montreal is to preach at evensong on the day of the dedication of the new organ, which is to be paid for by a legacy left by the late Miss A. J. Kelly.

Diocese of Qu'Appelle

AT THE meeting of the Deaneries of Alsask and Rosetown, in September at Rosetown, there will be corporate Communion in the morning with matins, address, and meditation till noon. In the afternoon an address by Archdeacon Burgett will be followed by discussion on the spiritual advance of the two deaneries.

Diocese of Rupert's Land

THAT CHRISTIANITY and good citizenship go hand in hand, and that good citizenship demands that we add beauty to the city we live in, is a constant maxim of the rector of St. Luke's, Winnipeg, Canon Bertal Heeney. It seems to be practised in the parish work, the church grounds of St. Luke's being beautifully planted. The soldiers' chapel in the church house of St. Luke's is a little gem. Every Thursday morning Holy Communion is celebrated for the soldiers there, and every Tuesday evening there is a service of intercession. Portraits of men of the congregation who have gone overseas, are on the walls. The scholars of St. Luke's Sunday school have nearly gathered enough money to put two windows into the soldier's chapel in memory of the boys of the school who have gone to the front and given their lives for their country.

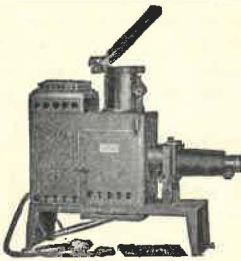
Diocese of Toronto

AMONG THOSE in residence at Trinity College, Toronto, during the General Synod are three archdeacons: From Montreal, Archdeacon Paterson-Smyth, from Hamilton, Archdeacon Forneret, and from Edmonton, Archdeacon Burgett. Archdeacon Cody, rector of St. Paul's, Toronto, and Ontario Minister of Education, has been called overseas by the Imperial authorities, for the purpose of consultation and advice on educational matters affecting the soldiers. He will also visit the battlefields of France. —THE PRIMATE, Archbishop Matheson of Rupert's Land, will spend part of his visit to Toronto, at the time of the General Synod, with Bishop Sweeny. — BISHOP STRINGER, with his wife and three boys, is in Toronto for the Synod.

Diocese of Yukon

AT THE ordination service in the Bishop Bompas Memorial Church, Moosehide, a member of the Peel River tribe of Indians, Jules Kendi, was ordered deacon. He is to

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have charge of the Indians in the Mission of Mayo, for the next year, by their own special request to the Bishop. About sixty Indians partook of Holy Communion after the ordination.

The Magazines

THREE ARTICLES are of immediate and outstanding interest among the ten—American, British, French, and Dutch, each of which has its special interest and value—which make up the September issue of the *Constructive Quarterly*. Any utterance of William Porcher Du Bose, the seer among our theologians, the most original of Christian philosophic thinkers in our day, has for years been an event for all readers of English whose minds are not sealed to mystic apprehensions of religious facts. Here his Demand for the Simple Gospel comes with peculiarly grave emphasis almost on the day of his death. He addresses here not the scientists, the critics, the experts, but the many who feel already able to say, "I believe in God, in Christ, and in human salvation through Christ," and shows what may be deducible from or reducible to the terms of that statement.

Will the "simple gospel", he asks, be wholly completed in the earthly story of Jesus, with His Resurrection and Ascension? Must there not be more? And, if that more has been occasion of much difference and division among Christians, should we therefore try to get rid of it? "No!" he answers. "Nothing can be done with the Thing—that is all in God's part of the matter; what is needed is all in ourselves; there is no end of what is to be done in our part of the matter." This thought is then developed with penetrating acuteness in regard to Church and Sacraments. The words and signs of the things of the Spirit are, he says, to be used as we use eyes and ears, not as things to stop upon, but to see through and hear with. The letter that kills, the "mere form", will disappear when they are each accorded their due place and part.

The ultimate if not the final message of this inspiring mystic may be felt in the words: "As God is with us only in Christ, so is Christ with us only in the earthly Body of His Church. What God wants done, what He means to do, what He is doing and will do, He is going to do *in*, *with*, *through*, and *by* man. He will never do it until *we* do it in, with, *through*, and *by* Him. That is what this present, or this part of, creation is for: it is for the making of *man* in, through, and by his making himself. And he will never do that until he and God are one in the making. As Christ is God, so we have to be Christ—or we shall never be ourselves." The "simple gospel" is in Christ's "bodily presence with us here on earth."

Cognate with this conception of sacrament is the Eucharistic study by Professor Riviere, of the Seminary at Albi, France, Concerning the Sacrifice of the Mass. The mass, he says, though always regarded as a sacrifice, is not conceived in truly Catholic theology, as representing a different reality or a new value from the sacrifice of the Cross, which "is made visible, is reproduced and renewed, as a living memorial, in the mystery of the altar", which, as he says in another place, "is not only the centre of worship and of Catholic life, but the greatest religious act which rises from earth toward Heaven."

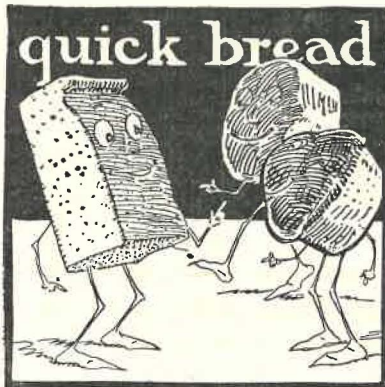
Readers of the *Quarterly* will surely thank the editor for bringing to their notice

the very remarkable impression of The Church in France during the War, by M. Georges Goyau, which in its pamphlet form and estranging setting might have eluded the attention it merits. The religious awakening of the nation to a higher and deeper catholicity of religious feeling and sympathy under the stress of war is finely shown, and the noble part taken by the clergy of the dominant communion is shown in figures palpitating with tragic life. There has come a new comradeship between priest and people, an unanticipated welding of long estranged elements of society, an enlarged conception of mission. "The entire Catholic press," he notes, "paid tribute to Rabbi Bloch of Lyons, who was mortally wounded as he held a crucifix to the lips of a dying soldier." Summoned to the combatant ranks French priests have responded nobly to the challenge of Cardinal Luce. They have made their parish the regiment, the trench, the ambulance, the cantonment, the hospital, and have given to their brothers in arms "an example of tenacity that nothing can destroy and nothing weary."

For the rest let it suffice to say that there can hardly be a thoughtful Churchman, whatever his tastes or predilections, who may not find among the other seven articles something to his purpose and well worth while.

JENNY LIND'S SALUTE TO THE FLAG

FIFTY YEARS ago, when Jenny Lind was singing in New York, the American frigate *St. Lawrence*, returning from a cruise abroad, came into the harbor. The young midshipmen, on the first night of their



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shore-leave, availed themselves of the opportunity to hear the famous singer.

The next day the boys, to express the emotions her wonderful voice had stirred in them, called on her in a body. They hardly expected that she would receive them, but she did; and she was so charmed by their youthfulness and ingenuousness that, when they timorously asked her whether she would like to see their ship, she accepted the invitation. Then, growing bolder, they asked her to luncheon, and she accepted that invitation, too.

When on the appointed day she came on board with her companions, the captain saw her from his cabin, and recognized her.

There is nothing more strict than the courtesy observed in ship etiquette among officers of all ranks. Of the three messes—the captain's table, the ward-room, and the steerage mess, where midshipmen ate—no officer, from captain down, would make himself one of a company at another mess, unless especially bidden. In this case the captain rang the bell for the orderly.

"Tell the gentlemen of the steerage mess," he said, "that the captain is going ashore, and that his cabin is at their disposal, if they care to use it."

The luncheon, however, was eaten in the steerage; but, after the pleasant meal was over, the boys proudly invited their guest into the captain's cabin, where they took their coffee.

"Ask her to sing something," whispered the paymaster's clerk.

"I'll thrash you if you dare!" returned one of the midshipmen, under his breath.

The wardroom officers had guests, too. They brought up guitars and sat on the poop-deck above, singing *The Swannee River* and other popular songs.

"How pretty!" cried Jenny Lind, with enthusiasm, clapping.

When at last she was leaving, she paused on the step between the carved sides of the gangway. Looking up at the floating Stars and Stripes, she said:

"I wish to salute your flag." Uncovering her head, and holding her hat in her hand, she began to sing *The Star-Spangled Banner*.

As she sang the first verse, every officer and every man came silently on deck. When she had sung the song to end, deafening cheers rang out from the *St. Lawrence*, and were taken up by every ship near by, for all had been listening.

Steamers blew their whistles, and every man within reach of that thrilling voice knew that he had heard one of the most inspiring songs in the world sung as he would probably never hear it sung again.—*Youth's Companion*.

THE FIRST TO FALL *

These laughing sons, whose hearts inherited
Their father's love of liberty and blood,
What better epitaph for heroes could
We scribe? "They sleep with the heroic dead."
They made no charge, no foreign fields are red
From their brave veins, but yet their fight was good;
They quit the field with colors up, as should
A soldier loyal to God and freedom-bred.

And shall they be forgotten? In that Place
Where God keeps record of humanity,
Their names are golden; Freedom will enshrine
Their nobleness; and each beloved face
Forever with a mother-heart will be,
A mother who can say, "That son was mine."

Private WM. E. ONIONS,
Headquarters Company, 129th Infantry.

* In memory of Private Carl Bartlett, Co. G, 129th U. S. Infantry, who died en route to France.

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