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VOL. LIX

MILWAUKEE, WISCONSIN.—SEPTEMBER 7, 1918

NO. 19

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

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IT IS FOOLISH to be afraid of making our ties too spiritual, as if so we could lose any genuine love.—*Ibid.*





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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 7, 1918

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## Spiritual Neutrality

THE term is used incidentally in an article appearing in the September *Atlantic*. As there used it is quickly passed by; but the present writer has seized upon it as a term that may easily lead to an interesting train of thought in no way suggested by the article itself.

Spiritual neutrality seems to us aptly to describe the popular religion that is current about us. It denies little and asserts less. It uses some few terms—such as God, Heaven, Church—without seeking to make those terms stand for distinct realities. The anthropomorphic God of the savage is at least a concrete reality to his thought; the shadowy God of the average American is anything else. Shall we speak of God as He or as It? As Trinity or as solitary? As personal or as impersonal? Is Jesus Christ to be esteemed God or only good? Was He born of a Virgin or in the natural order? Did He rise from the dead? Does He bear a direct relationship to us now? The Spiritual Neutral shrugs his shoulders and says he does not know. He might well add that he does not care. These are questions that are foreign to his personality. He deems them purely abstract. He does not see that they have any bearing on his own life or happiness.

And because this is the popular religion of America, it is, of course, the popular religion that the chaplain finds in the army. The chaplain does not complain that he is confronted by atheists. Nobody is trying to pull down somebody else's religion. He even discerns a good deal of groping after spiritual realities. The man at the front is an idealist, and idealism is not far from religion. But the man at the front refuses to define. He is not sure what he believes. He is a Spiritual Neutral.

AND OF COURSE there are people who applaud this nebulousness of thought. Definition, to them, is "dogma", and dogma a thing to be abhorred. Is a man saved, they ask, by right thinking, or damned by wrong thinking? Is theology religion?

Bless their little hearts, No! How true it is that man is not saved by virtue of right mental processes will clearly appear when we point out that the inmates of a home for the half-witted may often be nearer to heaven and to salvation than the faculty of a university. The most rigid "dogmatist", the worst stickler for "orthodoxy", never dreamed that a right theology was equivalent to sainthood.

But the trouble with the Spiritual Neutral is that, unconsciously, he seems to treat the inhabitants of the home for the half-witted as normal and the university faculty as abnormal. The professor *thinks*; and, if he thinks profoundly on things religious, he is bound to develop a theology. It

may be a right theology or a wrong one, a profound one or a simple one, but at least it is one that does not leave the thinker a Spiritual Neutral. Think steadily about God, and the object of your thoughts must present itself in concrete form. God becomes a reality. He must have a nature. He must be possessed of attributes. As His nature and attributes become defined, whether as the result of pure thought or of study of the literature of the ages, spiritual neutrality tends to disappear. The perfect example of the Spiritual Neutral is the man with no mind at all.

THE YOUNG MAN at the front is a Spiritual Neutral because his spirit has not been trained to rest in God. His faith has not been actively aroused. He is too new to the realities of life, that have suddenly arisen all about him, to be able to apprehend those realities in right relation to himself.

There is religion at the front. "There is a very widespread belief in the army that there was Something not human present that turned the tide at the first Battle of the Marne," writes an American surgeon. Who shall say what are the thoughts of the boy who faces the problem of death, whether in the long hours while he awaits the order to go "over the top", or on the lonely patrol in the midst of dangers, or on the seas in the submarine zone? Does he not look up to a Presence that can sustain him, that can shield him, that, in the last resort, can carry him into a safe eternity? There is abundant reason to believe that, far oftener than men suppose, he does; oftener, perhaps, than he himself supposes.

What a comfort it would be to the boy to have a really profound belief in a God whose nature and whose attributes mean something to him! Now this true belief is partly intellectual, but it is much more an act of faith.

But faith needs something very concrete upon which to seize. We are only partly spirit. We do not easily apprehend God wholly by means of the spirit, though without the spirit we cannot apprehend Him at all.

The power that can really translate Almighty God to the boy at the front or to the man at home is the Holy Communion. It is the concrete act that brings God to him.

And so, as we think of the prospect of the continued great accretions to the numbers of those who are to be sent "over there", we may well urge them to think of God as One in whose life they may have a share; whose vitality they may receive into themselves; whose protecting care is over them; whose love was demonstrated by a willing acceptance of the supreme sacrifice on the Cross; who, by suffering, ennobled suffering and by death conquered death. Personal



touch with this truly personal God may be had, not mentally, but sacramentally. God may thus become not a figure in theological precision, but One upon whom the mind and the soul and the spirit may rest.

It is out of this experience that the desire to know God intellectually will proceed. The true steps to know Him proceed normally from experience to theology rather than from theology to experience. That is the explanation of the vast amount of unbelief or of wrong belief in intellectual circles. Men try to find God by their reason and fail. Then a generation arises which recognizes that it does not know God, that it cannot find God, that it is unable to separate the false from the true concerning Him. That is the era of the Spiritual Neutral.

Spiritual neutrality is as contemptible as, at this stage, would national neutrality be in the world war. The call of right for help in the struggle against wrong finally ended our national neutrality. It was not our affair at the outset; it became our affair by reason of the very magnitude of the struggle, when to remain neutral would have meant the death of our own idealism. But spiritual neutrality is unreasonable and wrong from the very start, because the soul needs God and yearns after Him.

Sacramental religion is the cure for spiritual neutrality. Perhaps it is the only cure.

And sacramental religion brings men to God through experience. After they have had the experience of finding Him, they can no longer be Spiritual Neutrals.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Tuesday, September 3rd:

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Anna R. Miller, Freeport, Pa. * . . . .	5.00
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St. Paul's Church, Savannah, Ill. † . . . . .	6.51
Gertrude E. English, Chicago, Ill. † . . . . .	5.00
A member of All Saints' Church, Boston, Mass. † . . . . .	10.00
C. M. H. † . . . . .	1.00
Mrs. Lydia B. Hibbard, Chicago, Ill. † . . . . .	75.00
Total for the week . . . . .	\$ 247.51
Previously acknowledged . . . . .	61,778.79

\$62,026.30

\* For relief of French war orphans.

† For relief of Belgian children.

‡ For Holy Trinity Church, Paris.

¶ \$25 each for Italy, Belgian relief, and Holy Trinity Church, Paris.

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

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572. Miss Irene Hinde, Monroe, N. C. . . . .	36.50
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#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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## MAKING AMERICANS TO MUSIC

By THE REV. LYMAN P. POWELL, D.D.

WE have been a voiceless nation. We have hired our singing done for us. Even in church we broke away from the quartette only to follow with rapt gaze the angelic-looking boy choir—not to help them much. Never till lately has community singing really broken loose among us.

Other peoples have anticipated us. "Taffy was a Welshman", but Taffy and his children have long known how to sing classic music in company with their neighbors. To see English families—father, mother, children—in some great music hall following with voice as well as eye the score of a great oratorio was a familiar experience before the war. And as for our enemy, the Germans, they have long known what community singing really is, and, though there is now undoubtedly a lapse, community singing has gone far across the Rhine.

Our development has been slow. "The Vacant Chair" held thralldom over Northern hearts for many a year after Appomattox. "Hold the Fort" was carried to all hearts when Moody and Sankey were at their best. There was "A Hot Time in the Old Town To-night" in 1898. "The little contemptible army"—as the Kaiser foolishly called it—went forth singing "My heart's right there" in 1914 to meet Fritz whistling as he lunged to his first disillusionment at the Marne: "Every Little Movement Has a Meaning of its Own."

But not until a year ago did we over here discover the patriotic usefulness of communal singing. Now no public meeting is complete without it. Community singing now gives the audience a chance to talk back to the patriotic speaker by singing back at him and with him. To have sung our patriotism since I came back from Europe with over a million Americans East and West—twenty-five thousand as recently as last week in Indiana—has been worth while.

We always sing "The Star-Spangled Banner" on our feet, of course. But, save for the school children properly taught, few know all the lines and few can go all the way up with

"The rockets' red glare, the bombs bursting in air."

But this is our official song and some day we shall all know how to forget ourselves in it like the French in the "Marseillaise", and the Belgians in their "Brabançonne."

"Over There" is easily the best-liked song we sing to-day. Soldiers and civilians, too, feel their blood stirred by it as "Dixie" used to stir the heart. But it is harder to remember and to sing than "Keep the Home Fires Burning," simplest of all our present songs, easiest to remember, closest to home-keeping hearts. "Pack Up Your Troubles in Your Old Kit Bag" is now more lived than sung, and "There's a Long, Long Trail a-winding" is so weirdly fascinating that one is inclined to listen rather than to sing, especially in the verses that precede the chorus.

The war has yet to produce its "Battle Hymn of the Republic." "My Country, 'tis of Thee," long since found its place of dignity and security, and the war has merely made the fact more evident. "Onward, Christian Soldiers," has a martial thrill, a solemn religiousness, and a new and ever-widening popularity. It may yet become our "Battle Hymn".

But "America the Beautiful", by Miss Bates, is challenging the interest and affection of the English-speaking world. It is literature. It is exquisitely distinctive. It appeals to all that is best in us. In it patriotism and religion blend as in no other song—or hymn—in recent years. In fact, many a long day will come and go before the highest aspirations kindled by this war will find worthier expression than in such lines as these:

"O beautiful for heroes proved  
In liberating strife,  
Who more than self their country loved,  
And mercy more than life!  
America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And every gain divine!"

A MAN WHO has lived and has not grown tolerant towards others does not deserve to meet with tolerance himself.—*Turgenev*.



THE FIFTEENTH SUNDAY AFTER TRINITY

By C. F. L.

THE LILIES OF THE FIELD

**B**EHIND the material things of nature, which are, so we have been taught, copies of the heavenly, lie deep spiritual thoughts. They are outward and visible signs of great and eternal truths. Blessed are those who, walking through the vale of this world, "use it for a well" of refreshment, for to them "the pools are filled with water, and they go from strength to strength".

In our Lord's sight the beauties of nature were so radiant with glory that He loved to take the lilies, growing in profusion around the Lake of Galilee, or the birds, or the ripening fields, as subjects for His discourses, to the crowds that hung upon His words. Simple illustrations they were, adapted to the understanding of His followers, for "the common people heard Him gladly". In parts of the world which for centuries were undiscovered by man, wonderful flowers have blossomed, gorgeous birds have lived and died, yet no eyes but those of their Creator and the angels ever looked upon them. Nevertheless, how perfect the petal of every blossom, how admirably fitted for aerial flight the wing of each bird! The white-robed elders, prostrate before the Throne, sang: "Thou hast created all things, and for Thy pleasure they are and were created."

We have been living in a very material age, when the mad rush for pleasure, and for "purple and fine linen", has permeated all classes. People have vied with each other in striving to grasp wealth and adulation, regardless of the claims of duty. Hence the gospel for to-day is a wonderful, yet comforting rebuke for this worldliness. Christ bids us feel no anxiety concerning material possessions, saying: "Your heavenly Father knoweth that ye have need of all these things." This gospel should be studied, word for word, phrase by phrase; for the wealth of hidden meaning in every sentence cannot be estimated. The opening words are a concise statement of a great truth. "No man can serve two masters . . . ye cannot serve God and mammon." If we put wealth, food, raiment, and worldly ambitions before the service of God, we certainly do not belong to Him, even if we make a profession of allegiance. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

The flora of this world blossom for their Creator, ever turning toward the sun, as the penitent soul turns to the Sun of Righteousness. The flowers bloom and die, but fulfil their destiny. The birds wait upon the bounty of their heavenly Father; they build their nests, and "sing among the branches", and not one falls unnoticed to the ground. "Are ye not much better than they?"

Having shown the futility of worrying about food and raiment, He touches upon a third temptation — anxiety for the future. The present only is ours; we cannot recall the past, and a veil hides the future. The events which we dread may never materialize; but, if they should, God's grace will bear us through them, or over them, if we abandon ourselves to His care. The hero of *Pilgrim's Progress* found that the lions in the way were chained, and powerless to hurt him. Oh, the days and nights that timid people have spent in anxiety over a future that never came to them in this world! To such our Lord says: "O ye of little faith!"

The counsel our gospel gives for to-day does not in any way preclude a sensible and trustful provision for the future; but it teaches the Church, which we pray Him to "keep with His perpetual mercy", as well as individuals, to cast all burdens at His feet, in a trust and confidence born of love. Then, when the clouds of darkness close around our souls, and the only prayer of our throbbing hearts is an inarticulate *De profundis*, may we see, inscribed in letters of gold against the drab background of our fears, the words of assurance which Almighty God spake to the prophet Isaiah: "Fear thou not: for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Then the shadows will flee away, like mists before the rising sun; and, passing through the way of penitence and

purgation, the soul will emerge into the full light of a complete illumination.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Fifteenth Sunday after Trinity	Isaiah 57: 1, 2, 10-end Wisdom 7: 15—8: 1	Ephesians 2	I Kings 18: 17-39	John 13: 1-35
Monday	Isaiah 58	Romans 6: 1-14	Job 38: 1-30	Luke 8: 1-21
Tuesday	Isaiah 59	Romans 6: 15—7: 6	Job 38: 31—39: 8	Luke 8: 22-40
Wednesday	Malachi 1	Romans 7: 7-end	Job 39: 9-end	Luke 8: 41-end
Thursday	Malachi 2	Romans 8: 1-15	Job 40	Luke 9: 1-27
Friday	Malachi 3: 1-12	Romans 8: 16-end	Job 41	Luke 9: 28-50
Saturday	Malachi 3: 13—4: end	Romans 9: 1-18	Job 42	Luke 9: 51-end
Sixteenth Sunday after Trinity	Zechariah 9: 1-16 Proverbs 1	John 12: 20-end	II Kings 6: 8-23	John 11: 1-52

**C**ONTINUING the explanation of Old Testament scriptures employed in the morning historical course during the latter part of the second year, Isaiah 56, 57, 58, and 59, ethical instructions given after the Return, or at least for the period after the Return, are inserted here and followed by Malachi, which prophet "gives the moral judgment of God on the remnant restored by His grace under Ezra and Nehemiah", and prophecies of "the day of the Lord" (different from "der Tag").

The first Sunday morning selection is still timely, with its message to those who are not even perplexed over the "taking away of righteous and merciful men", or to those who are "wearied with the length of the way"; and with its promise of peace (but not to the wicked) and of the Presence of the Most High, not with the proud and arrogant, but the humble and contrite.

The second lesson, while correlated in a general way with the first, being also a message to the Church redeemed, was selected mainly on account of the topic of the collect: The Church and salvation. Almost always the Apostle Paul speaks of salvation as the result of a process, not as completed. In their present state, men are "being saved" or "being lost". Note especially Romans 5: 10 (in Saturday morning's lesson), where reconciliation (effected through the death of our Lord) is expressly distinguished from salvation, the latter future and through the *life*, that is, the imparted risen life, of the glorified Christ. In Ephesians 2, however, salvation is spoken of as accomplished. Twice he asserts: "By grace have ye been saved." (Rev. Ver.) God has also raised us up with Christ and made us to sit in heavenly places with Him. And if fanatics have interpreted it as though there were no human side to the work of being saved and no possibility of the believer's being ever lost, it is to be feared that Churchmen have altogether too much overlooked it. If it needs to be balanced by many other passages, such as, *e. g.*, "work out your own salvation with fear and trembling," it is yet an open door to a present heaven.

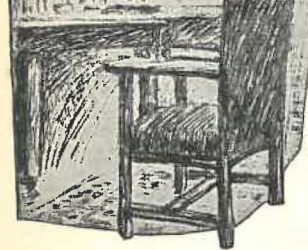
The collect, epistle, and gospel for this Sunday are a departure from the general plan, by which truth spoken or deeds done by Christ in the days of His flesh are, through the power of the Spirit, made effective in the experience of the author of the epistle, and made also the subject of prayer in the collect. In this case, three separate strands are woven together: the Cross, the Kingdom of God, and the Church.

The New Testament morning lesson, then, being related to the Church, the evening one matches the glory of the Cross; or, rather, reveals first the glory of the Cross ("now is the Son of man glorified"), and urges the sacrificial life upon His followers. The Old Testament selection, same as that of the Prayer Book lesson for the Twentieth Sunday after Trinity, but shortened, urges that choice between Baal and Jehovah which in the Christian dispensation becomes the "seek first the Kingdom" of the Gospel; while Ahab's protest against the prophet's troublesome truth looks forward to Judas' method of simplifying things by getting rid of the Christ, and is the voice in all of us of that flesh which must needs be crucified.



## BLUE MONDAY MUSINGS

By Presbyter Ingalls



I HAVE just been reading a story by Stewart Edward White, *The Riverman*, one of those vivid pictures of American life at a critical period which he draws so well. This is lumbering in Michigan; and it seems to be very accurate. But there is a glimpse of New York in the early

seventies, with a study of neurasthenia, which is particularly worth reading. I mean the sketch of Mrs. General Bishop. Self-centered, selfish, perfect *malade imaginaire*, never half-happy unless changing other people's plans, demanding that everything shall be subjected to her whims, and falling into "spells" at the slightest hint of opposition; who hasn't known that terrible type? I remember one such who, in her early married life, used to lie down on the floor and scream and kick whenever she did not have her own way. Whereupon her terrified husband, really believing she was at the point of death, would yield everything to her. The result was that his own life was ruined, their children spoiled, the father's family alienated, and the hysterical woman herself left a widow, prematurely aged, and practically disowned by her children.

The one outstanding certainty in dealing with such cases is that to yield to the ever-changing whims and demands is always a mistake. Whether there is actually some nervous disease, or whether the fault is in "temperament" and early education, surrender always makes a bad matter worse. Loving firmness is required; and the poor, fluttering, irritated will that can decide nothing for itself comes to rest against an unshakable purpose outside its own egocentric shiftings. One sees it with "indulged" little children; they don't know what they want, and if they are allowed to have what they think they want the only result is an ever-increasing passion of impatient rejection. Whereas, once they realize that certain things are determined for them, they rest content after a short time of struggle.

The old story of St. John's School comes to mind here, as an antidote to gushing, sentimental fondness which calls itself love. A generation ago, one of our clergy set up a boys' school, and called it St. John's. In his first prospectus this was set forth:

"The school is named after the Beloved Disciple, and his spirit will animate all its discipline. But where gentle and persuasive love fails, strong and coercive love will be used."

HERE IS ANOTHER Gypsy song, this one by Berton Braley. Do read "Lavengro" over again, these days, and forget, in the reading of it, your own cares, and the world's:

"The sin that grows and thrives on lust  
And the open trail and free,  
A staff and a pack — and One  
To take the trail with me,  
Over the hills that lure,  
Under the trees that sway,  
Laughing and strong, and — poor,  
Out on the wander way!

"The wind, and the sun, and the sky,  
A star-strewn vault at night,  
And two hearts beating high,  
Athrill with an old delight,  
Out from the fret of the town,  
Free from the ties that gall,  
Venturing up and down,  
Under the wander thrall.

"The sky, and the sun, and the wind,  
And One on the road I fare,  
Slender and gypsy-skinned,  
My gypsy ways to share.  
Life that is void of stress,  
Love that is leal and true;  
The road — and the wind's caress,  
Sun and the sky — and you!"

THIS POEM won the Dickey Poetry Prize at the University of Missouri, this year. The young laureate is Miriam Thurman, of Wichita, Kansas. Felicitations!

### "A DREAM OF THE MAID"

"Last night as I knelt I slept, and dreamed  
I saw you lying dead.  
The chill rain fell on your face, it seemed,  
And made a pool by your head.  
I woke forlorn in the early morn  
Wet with the tears I had shed."

"Dear wife, I fell by a stunted oak  
When the first glint of morning showed,  
Where the meadow frogs in the marshes croak  
With the harsh-voiced, rough tree-toad,  
Near a pool made brown with leaves dropped down  
And over my body strowed."

"Oh, where did you ride, last night, last night,  
When the wind sobbed down the glade,  
The swirling mist hung thick and white,  
And I crossed myself and prayed?"  
"The wind blew shrill and bitter chill,  
And I fought by the side of the Maid."

"But the time is long since gone, alack!  
Since the holy Maiden died——"  
"But yesternight the Maid came back,  
And, with her, France did ride.  
Her sword she drew and the whole night through  
I fought with a host by her side."

"Her sword is broken and worn with rust——"  
"Nay, it gleamed like a flame in her hand."  
"And her arms are moldy and buried in dust——"  
"Full-armed I saw her stand.  
A radiance beamed from her helm and streamed  
Like a blazing, blood-red brand."

"Three lilies were worked in her brodered vest,  
On her baldric and shield were three,  
And a red gold cross she wore on her breast,  
And a mantle fell down to her knee.  
Her standard was white and the words shone bright,  
In gold thread, JESU-Marie."

"Throughout the night the shrapnel shell  
Rained down on every hand,  
And burst and flared like a glimpse of hell  
Through the dark of No Man's Land.  
In a narrow path like a mower's swath  
Silent she led our band."

"In the cross and our own good steel our trust,  
Where the mist writhes reel and dance,  
We turned and cut and wheeled and thrust  
With never a backward glance.  
The radiant Jeanne cried, 'JESU! On,  
We ride to-night for France!'

"On, on we sped through the heaving black,  
For no water or sand dune stayed.  
Like the swift night wind and the flying wrack  
In the face of the cannonade,  
Fast, fast we flew the whole night through,  
And I fell at dawn by the Maid."

"The ravens caw in the windy skies,  
The blackbird tilts in the tree,  
I stare at the clouds with dim, dead eyes;  
And the soft rain falls on me  
In the forest glade, but I rode with the Maid,  
And France, ah, France is free!"

FROM JOHNSON CITY, New York, comes a most objectionable advertisement of a "mock breach of promise trial," suggestive, almost obscene, given "in the chapel of the First Presbyterian Church of Johnson City, tickets, 25 cents." The Chamber of Horrors has not been opened for some months; but I unlock its door for this abominable specimen. Johnson City Presbyterianism must be at a very low ebb; the Presbyterians I have known and respected all my life would shudder at such indecency.



## The Brotherhood Convention at Northfield

### III

NOTE.—Because of the defects of a war-time mail service, this report, mailed on August 21st, reached our publication office after eight days, three days later than the installment published last week. The happenings of Saturday evening and Sunday, however, held an interest which will justify perusal of this tardy report.

SATURDAY EVENING AND SUNDAY

Northfield, August 21, 1918.

THE first report closed with the announcement of the baseball game then being played between the clergy and the laity. Suffice it to say that the clergy were out of practice!

On Saturday evening, on Round Top, Mr. Frederick S. Titsworth gave a ringing call to his fellow laymen to realize their responsibilities as Churchmen for the spread of the Kingdom. "The priesthood of the laity is not a meaningless phrase. Our responsibility as priests is to make ourselves a living sacrifice. Hear the words of St. Paul: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' What a wonderfully illuminating chapter that is, and how clearly it points out the way of the Christian life to all laymen! Here we have the crux of the whole matter.

"Insofar as we laymen have failed the Church has failed. Peter has been sitting by the fire warming himself. The Church has not the dominant position in the world to-day that she ought to have. But the Peters that have been sitting to their material comfort are not the clergy. Let us not blame the clergy for the insufficiencies of the Church. They are not to blame. We laymen have deserted the Church. We have given up ourselves to all sorts of good works in social service promoted by the teachings of the Church. The work done and the sacrifices made to alleviate the sufferings of a bleeding humanity are wonderful, but the Church cannot lay claim to these works unless they are done in her name.

"In considering the call to service in the Church we do well to remind ourselves of what really is our purpose in life. The responsibilities of life cannot be avoided. Our job, our principal job, the only work really that the Lord has given us to do, and the only one we shall have to account to Him for, is the development of Christ's Kingdom here on earth. Everything else in this world is incidental to this main purpose. The only excuse we have for living is to strive continually to do God's will, making the spread of His Kingdom not an incident in our lives, but the principal and controlling motive."

In a wonderfully simple and helpful service in Sage Chapel the Rev. Charles LeV. Brine, rector of Christ Church, Portsmouth, N. H., conducted the preparation for the annual corporate Communion. The first address was on the words: "Master, where dwellest Thou?" the thought being developed that in the Holy Communion we have the answer to that question. "Our Lord is coming to us in the great corporate Communion with all His love and with all His power, and the first thing in our preparation must be the realization that we are coming to a Person. There is the secret of the power of the Church, and there is the secret of the power of the Holy Communion."

Using the words, "Who touched Me," as the basis of the second address, the Rev. Mr. Brine brought out the difference between really touching our Lord and rubbing against Him as the crowd had done as He was entering Jerusalem. We must have the right disposition to draw out from our Lord His power and virtue. The Blessed Sacrament is the great point of contact between us and our Lord. "There is a wonderful similarity between the Blessed Sacrament and our Lord's Transfiguration. You know how, as He appeared on the mountain top, He was transfigured before His apostles, and all the wonder and glory of God shone through that beauty, so that His clothing became white and glistening, as white as the driven snow. You exhaust all language trying to describe the wonder. We are told that our Lord lived under a miracle of restraint. There was nothing added to Him in the Transfiguration. The glory was inherent, but for a moment the miracle of restraint ceased and the glory shone forth. How wonderfully that helps us to understand the Blessed Sacrament! Men say to us sometimes, in unbelief: 'What is the good? It is only a little bread and a little wine.' Ah, yes, and I suppose men ordinarily looking upon our Lord's form saw nothing they

desired, but we know that within was all the power and glory of God. And in that Holy Sacrament under such a humble exterior—the simple forms of bread and wine—there is all the wonder and the glory of God. Jesus is there, and you come to touch Him and lay hold upon that power."

The third address was on the sensitiveness of Jesus. He sees and knows and feels the slights we give Him. He loves us with an infinite love, and yet there is so little response, so little love for Him.

Sage Chapel was well filled on Sunday morning for the corporate Communion. Bishop Davies was celebrant, with Bishop Lloyd as epistoler, while Bishop Olmsted read the gospel. They were assisted, also, by the Rev. Mr. Brine. Immediately after the service the men assembled at the flag-pole and sang the national anthem as Samuel Sayre, in his naval uniform, raised the flag. This was the custom each morning after the early celebration.

Although it was planned to hold the anniversary service in Sage Chapel it was found necessary to change it to the Auditorium

owing to the large crowd. Morning Prayer was said by the Very Rev. George Hodges, D.D., of Cambridge, who also preached the sermon. Dean Hodges spoke on Goodness Plus. It is not mere goodness that attracts and wins men. Goodness may be dull or it may be hard and unrelenting. Men must be good plus. The Christian religion brings out new strength and ability as the rain summons the seed. The effect of unhindered Christianity has always been to make people aware of their possibilities, and desirous to develop themselves. It has called them to awake out of sleep, and has made them dissatisfied with mere passive, inert, neutral, and non-contributing goodness.

"Out of the pages of the Bible, in the midst of that Old Testament history which seems so remote from all our present interests, suddenly stands forth, as if in flaming letters, this straight question: 'Shall your brethren go to war, and shall ye sit here?' We have got to justify ourselves in sitting here, even for this week of conference. We do it by declaring that we sit here, not in indifference, not in safe aloofness, not as those who look from afar upon a splendid service in which we have no part, but as engaged with them in the same great endeavor, to which we have consecrated ourselves, in which we are doing the part which is assigned to us, and from which we have withdrawn for the moment only that we may return and do it better. It may be that our part in the war is humiliatingly unheroic. But there must be unheroic parts.

"One day our Lord, as He came to the Lake of Galilee, saw three men fishing, two younger and one older, two sons and their father, and when He went on the two young men went with Him; James and John went with Him, Zebedee stayed behind. You can see him looking down the road along which his sons are making their glad way into a larger life. They have said the farewells which young men are now saying somewhere every day as they go to war; and Zebedee sits still. Not because he has no heart for this great enterprise; and not only because he is past the age limit, and the Lord wants the strength and endurance and enthusiasm of youth; but because somebody must attend to the fishing, somebody must look after the business. In order that James and John may go care-free, and apply all their energies to this spiritual service, Zebedee must mind the nets. Thus shall James and John be supported, thus shall their new life be possible. The work of Zebedee is left out of account in our usual reckoning of the heroes of the Christian mission. There is no halo around his head in the devout pictures. But he is an absolutely essential person. James and John go to the front, but ten such workers as Zebedee must do their part at home in order that James and John may live. Zebedee is one of the most encouraging of saints. His good example is full of inspiration. Let us establish a new order for the benefit of those whose place and duty is at home, and call ourselves, in the mediaeval fashion, the Little Brothers of St. Zebedee.

"Wherever we are, and whatever we do, our value in the war against the Kaiser, and in the everlasting and universal war against the devil, depends upon the diligence with which we follow the undertaking in which we are just now engaged, the endeavor to increase in strength of body, in serenity of spirit, in clearness of vision, to enrich the quality of our life. For their sakes, for the advancement of the great cause, for our country, for the kingdom of God, we sanctify ourselves, we improve ourselves; desiring to be good, but desiring also to add to our goodness all the accomplishments, all the successes, all the influential grace and masteries, of which we are capable."

At this service was sung the following hymn, written by the



Rev. John Mills Gilbert, and inspired by Bishop McCormick's address on the previous Friday night, with its quotation of General Pershing's "*Lafayette, nous voici!*" It was intended to be sung at the corporate Communion, but the copies did not arrive in time.

**"CHRIST, WE ARE HERE**

(Tune: Ancient of Days)

"Christ, we are here, to Thy Life's call replying,  
To Thee the Giver, we ourselves would give!  
Christ, we are here, remembering Thy dying,  
We, dying with Thee, here would learn to live!"

"Christ, we are here! Dear Lord, if Thou dost see us,  
Selfish and stained, unworthy of Thy Face,  
From that which grieves Thee, Lord, in mercy free us,  
And set us serving in some lower place.

"Christ, we are here, and here would be uniting  
Love frail as ours with Thy Love strong and true;  
Bearing Thy Cross, Thy battles to be fighting  
Till Thou, through Love, make us and all things new."

Hanging above the platform was the Brotherhood's service flag, the stars being arranged in the form of a St. Andrew's cross, with a large gold star in the center for those who have made the supreme sacrifice. It was announced during the day that among these was Kerlin Lehman, a Chicago Junior, who had attended all the conventions in recent years and had been a Junior speaker. He was a fine type of American boy, eager to serve his Master and his country.

Sunday afternoon the boys had their own meeting and it was one of the best conferences of the convention. Bishop Hulse was chairman and there were addresses on The Boy's Christian Life in Business, by Charles E. Cole, Ascension Junior Chapter, Baltimore, Md.; The Boy's Christian Life in the Home, by Fred J. Bell, Christ Church Junior Chapter, Norfolk, Va.; and The Boy's Christian Life in the Church, by Gordon H. Thornton, St. Mary's Junior Chapter, South Manchester, Conn. Many boys took part in the discussion which followed.

The Round Top meeting had for its subject The Call to the Sacred Ministry, which was presented by the Rev. Bernard I. Bell, civilian chaplain at the Great Lakes Training Station, Illinois. The kind of men we need in the ministry in the new

era before us are leaders. We need the kind of man who, if he went into business, would make a great success of it; who, if he went into law, would also make a great success of it; who, if he went into education, would become the president of a great institution; who, if he went into medicine, would be tremendously efficient and wonderful. First of all he is to be a man of imagination, the man who can visualize things from the outside, see where they are wrong, and correct them. He must be a man of bravery and faith, and personal devotion to Jesus Christ. There are four principles that he must preach: that life is more than this life; a man is more than money; principle is more than popularity; it is better to give than to receive.

Very beautifully Dean Bell put before the men the call of Jesus: "Oh, man, I am calling for men to be My priests. I have done all I can. I have given Myself completely; I became man for you and for the world; I suffered upon the cross for you and for the world; I came to show you how to be like gods and to give you My friendship through My Sacraments. This I have done, and it is all I can do for you and for the world. There can be nothing greater done. I must depend upon you to extend the power of Me to the world, upon your voice to preach for Me, upon your feet to travel My ways, your hands to minister for Me. I have called in all the ages. I called those twelve—James and John from their fishing boat; Andrew, and he called Peter; I called Matthew from the receipt of taxes; I called Paul on the road to Damascus; I have called in all ages—I called Ambrose, Augustine, Benedict, Francis, and Dominic; and I called countless thousands of others whose names are unknown and of whom the world proved unworthy, who ministered to millions of souls in all the ages while kingdoms rose and waned. And now I must call you. Don't say that you are too ignorant; Andrew could not write his name. Don't say that you have your business and cannot leave it; James and John left their boat and fishing business and followed after Me. Don't say you have a wife and family and cannot give up the comforts that are theirs. St. Peter had a wife, and he that loveth father or mother or wife more than Me is not worthy of Me. Don't say you are too old; Paul was over forty when the light blinded his eyes. I am calling you. I cannot work without you. The world cannot be saved without you; you must come and give yourself to Me. I call you and I must wait until you come."

It was a splendid message which Bishop Lloyd had for us at the evening meeting in the Auditorium on The Progress of the Church's Mission. The Church's Mission is that for which the Christ became Incarnate, in order to show men the Father.

Bishop Lloyd

What did it mean to know the Father? Was it not in order that a man might know what he himself was like? What real human nature is? What really are the relations of a man to the things down here and the things up yonder? What is the power of a man? Christ said that a man shall do God's work, think God's thoughts. Christ said a man was a creature whose business, perhaps his sacrifice, is to make a man able to come into his own. The mission of the Church is to let a man know that the Christ did it. Therein rests human progress. Therein is civilization, because therein is life eternal, a man come to himself. The Church's mission is to show men the Father, just exactly as Christ showed it to twelve men in Galilee, by doing a man's work the way God would do it, by speaking a man's words the way God would speak them, by living in a man's relations the way God would like them.

"I am here to say that the Kingdom progresses; already we see the light beyond of a day which will never depart. All over the world we have good schools and hospitals because we have good priests. Nobody can stand in the presence of men and show them Jesus Christ without awakening their minds. No mind can be awakened and taught, unless into that mind come ideas of kindness. It is strange but true that human development means human tenderness. Only beasts are lacking in humanity, only brutes are capable of looking unmoved on suffering. Around no man in whom the Christ lives will conditions be intolerable. Hospitals are not only invaluable, but the men and women who stand in these places interpreting Jesus the Messiah are kings and queens among us. They are the select of our humanity. There are many of them bearing all their burden in loneliness, not even certain that you make your prayers to God for them, and yet singing as they work because it is the Body expressing itself through them, showing men the Father. And every one of these places is crippled; yes, we have not the people we ought to have, and we are so constantly bankrupt that people who think much of themselves express pity for missions. I have seen people who did not have a thing on God's earth except a lot of money show pity for the men and women who stand yonder in utter darkness to light the nations. It is our fault it is true."

As an aftermath of Dean Bell's address at Round Top a group of men met with Father Sill after the meeting with relation to the call to the ministry. Father Sill pointed out that there was a serious call for mature men now in the professions and in business.

### DATE SET FOR CONSECRATION

THE postponed consecration of Suffragan Bishop-elect Demby is to take place (*D.V.*) in All Saints' Church, St. Louis, on Sunday, September 29th.

### ON DISTINGUISHING BETWEEN GOOD AND EVIL

MAN HAS RECEIVED the knowledge of good and evil. It is good to obey God, and to believe in Him, and to keep His commandment, and this is the life of man; as not to obey God is evil, and this is his death. Since God, therefore, gave to man such mental power, man knew both the good of obedience and the evil of disobedience, that the eye of the mind, receiving experience of both, may with judgment make choice of the better things; and that he may never become indolent or neglectful of God's command; and learning by experience that it is an evil thing which deprives him of life, that is, disobedience to God, may never attempt it at all, but that, knowing that what preserves his life, namely, obedience to God, is good, he may diligently keep it with all earnestness. Wherefore he has also had a twofold experience, possessing knowledge of both kinds, that, with training, he may make choice of the better things. But how could he have had any training in goodness if he had no knowledge of the contrary? For there is a surer and an undoubted comprehension of matters submitted to us than the conjecture that comes of mere surmise. For just as the tongue receives experience of sweet and bitter by means of tasting, and the eye discriminates between black and white by means of vision, and the ear recognizes the distinctions of sounds by hearing; so also does the mind, receiving through the experience of both kinds its training in what is good, become more tenacious of its preservation, acting in obedience to God; in the first place, casting away, by means of repentance, disobedience, as being something disagreeable and nauseous; and afterwards coming to understand what it really is, that is contrary to goodness and sweetness, so that the mind may never even attempt to taste disobedience to God. But if any one do shun the knowledge of both kinds, and the twofold experiences of knowledge, he unawares destroys the man in him.—*Irenaeus*.

Go WHERE thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the Holy Cross.—*Thomas à Kempis*.



## A Labor Day Pastoral

Read in the Churches of the Diocese of Washington, the 14th Sunday after Trinity, September 1, 1918

TO THE REVEREND CLERGY OF THE DIOCESE OF WASHINGTON:

Brethren:

**L**ABOR DAY, since its institution, has been deeply significant to all students of those movements of our times that vitally affect the welfare of the nation. This year, however, Labor Day is doubly significant. I am therefore venturing to set forth some of the reasons for this statement, and am asking that the clergy of the diocese of Washington give special consideration to this anniversary; and on the Sunday immediately preceding it (the 14th Sunday after Trinity, September 1st) preach on subjects relating to labor.

This is the most critical of all the years of the great world-war. Victory for the cause of righteousness, freedom, and true democracy, now seen clearly approaching, depends in large degree for its speedy attainment on the united efforts, labors, prayers, and sacrifices of the people of the United States. It goes without saying that back of our great army now in France, and that greater army now being organized, and back of our growing and highly efficient navy, must be the army of producers. There must be the builders of ships; the makers of munitions; of machinery; of all engines of warfare; the great army of farmers and agriculturists for the production of the stores of food needed for our soldiers and sailors and for all our people. There must also be the army of men engaged in transportation by land and sea.

The winning of the war depends therefore as much on the loyal coöperation of all the forces of labor as upon the valor of the fighting men and the wisdom of their leaders. Already we have gratifying evidence of the courage, endurance, and initiative of our soldiers in France and of the efficiency of our navy on the high seas.

We have also good reason to be encouraged by the spirit of coöperation manifested by our people in all sections of our country, in the success attending the sale of Liberty Bonds, in the conservation of food, in the response to the appeals of the Red Cross, the Young Men's and Young Women's Christian Associations, the appeals of the Churches, the appeals for relief for the destitute, the orphaned, the afflicted. We thank God for the splendid spirit of sacrifice of time and means evoked by this war.

If when this country entered the great conflict some asked anxiously how the forces of labor would act in the emergency, Labor Day of 1918 brings an emphatic and inspiring answer which puts to silence these forebodings. As we review the past year, we have to recognize here and there the pernicious influence of the pacifist, the slacker, and the profiteer, and to deplore the fact that some in the ranks of labor have embarrassed the Government and hindered production by the inauguration of strikes, despite the counsel and appeals of the patriotic and far-seeing leaders of the great labor organizations not to adopt this method of adjusting differences in these times. We have also to deplore the fact that some employers have for their part refused to submit to arbitration, or to follow the decisions of properly constituted boards of conciliation.

Nevertheless the fact stands out clearly that the great body of workers, especially as represented by the labor organizations in the American Federation of Labor, and the American Alliance for Labor and Democracy, has given unqualified assurance of loyalty and determination to support the war by united service. In a conference held by the American Alliance in Minneapolis in the fall of 1917, each person who participated in it signed the following statement:

"The undersigned hereby affirms that it is the duty of all the people of the United States, without regard to class, nationality, politics, or religion, faithfully and loyally to support the Government of the United States in carrying on the present war for justice, freedom, and democracy, to a triumphant conclusion, and gives this pledge to uphold every honorable effort for the accomplishment of that purpose, and to support the American Federation of Labor, as well as the declaration

of organized labor's representatives, made March 12, 1917, at Washington, D. C., as to 'Labor's position in peace or in war.'"

We can not be too thankful for the leadership that has contributed to this result, and that the man who stands out to the world as the representative of organized labor is a man of unwavering loyalty and thorough conviction as to the righteous reason for the prosecution of the war until the victory is won.

We have also cause to be grateful that in this crisis our President, in addition to his other great services to the nation, has had the ability and the wisdom to appeal successfully to the heart and conscience of the laboring man. "Unquestionably," says a writer in the *Atlantic Monthly*, "the Administration has been sympathetic with organized labor." It is significant that the President should have been introduced by the chairman of the last convention of the American Federation of Labor as "the man who has arisen to the great occasion and opportunity of our time, the spokesman of freedom, the interpreter of the aims and spirit of our times, the leader of thought and action among the men of the nations of the earth who aspire to freedom."

It is well worth while for us all to ponder these words of the President's appeal uttered at this meeting:

"It is every man's duty to forget himself, to forget his own interests, to fill himself with the nobility of a great national and world conception, and act upon a new platform, elevated above the ordinary affairs of life, and lifted to where men have views of the long destiny of mankind."

And again, in a communication to the meeting in Minneapolis, he says:

"No one who is not blind can fail to see that the battle line of democracy for America stretches to-day from the fields of Flanders to every house and workshop, where toiling, upward-striving men and women are counting the treasures of right and justice and liberty, which are being threatened by our present enemies."

These noble sentiments remind us of the Church's great opportunity and mission to-day. The Church of Jesus Christ, who Himself set His seal to the high dignity of work by the labor of His own hands, should be deeply sympathetic with all workers both with hands and brain. She must be "witnessing both to small and great" her demand for justice—justice that will secure to the capitalist an equitable return for his investment of brains and money, and to the laborer such a share in the fruits of his industry as will secure the welfare of himself and family, and an atmosphere of happiness in his home and in all his associations.

We are glad to affirm that the Church in our day is not only sympathetic with the attainment of these objects, but actively engaged in promoting them. Christian people individually, and through their organizations, have been working for such hours of labor as will afford due opportunity and time for rest, recreation, and cultivation of the powers of the body, mind, and soul. The Church has been insistent on the preservation of the Lord's Day from unnecessary demands for toil. Christian men and women organized for social service have worked for better housing, for the inspection of mines, shops, and factories, for the securing to children their rights to education and the enjoyment of a real childhood, for the bettering of the condition of women workers. These objects common to both the Church and the labor organizations should be prosecuted with increasing fervor and unflagging zeal.

The Church's great opportunity at this hour is to revive the spirit of fellowship one with another which was her distinguishing characteristic in her earliest days. Her mission is to bring the principles of her Master into full practical operation. She must have again a world conception, and show by her concern for all men, irrespective of race or nationality or religion, that she believes in the Brotherhood of Man, as dependent on the Fatherhood of God, revealed and mediated to us by Jesus Christ, His only Son, our Lord. Looking to the future, and especially to the days when



this war shall be over, we must see that the fruits of the great victory shall be conserved, that we secure those conditions of life and liberty that will make democracy safe and lasting. We must all strive for full justice between man and man. We should strive for such a readjustment of the relations of capital and labor as will bring coöperation and good will and mutual endeavor for the welfare of all elements of the community. A reorganization is bound to come. Let us strongly urge the capitalist and the employer to assume towards his brother of the labor order such a sympathetic attitude, such a oneness of interest, as to give the country, and especially labor itself, the benefit of the united wisdom of the brotherhood.

Let us then devote the Sunday immediately preceding Labor Day to sermons expounding the true dignity of labor, the duty of the worker to live and work in the spirit of so high a calling, and the duty of the employer of labor to exhibit such a sympathetic attitude to his employees, such an effort to understand their point of view, such a spirit of fellowship, as we must have one with another, if the sacrifices that are bringing victory to our cause shall not be made in vain. Let us pray earnestly for our country that by these endeavors, peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

ALFRED HARDING, *Bishop of Washington.*

Haven, Maine, St. Bartholomew's Day, 1918.

### A SWISS OUTLOOK UPON CHURCH UNITY

THE present would not seem to be an auspicious time at which to consider the subject of Church Unity between such diverse nations as Germany, England, and the United States, yet in the "current events" section of the *Internationale Kirchliche Zeitschrift* of 2nd Quarter, 1918, pp. 166 ff., the (Swiss) editor, Dr. Adolph Kuery, of Basle, places in review a number of significant utterances and happenings of consequence to the Church Union movement both at home and abroad. For the United States he quotes rather generously from *THE LIVING CHURCH* and the *Church Union Quarterly*, referring also to the appeal sent by many individuals from different communions to the House of Bishops at its recent session. For England there are noted two instances of actual union of smaller Christian churches. The English and American branches of Disciples of Christ, forming two separate organizations, have united under the title "Churches of Christ," while also the "Free Church of England" and the "Reformed Episcopal Church" in that land have combined, the latter combination being now governed by the "General Synod of the Reformed Episcopal Church of England" as its supreme ecclesiastical authority. They have divided the country into diocesan jurisdictions, and are working on a revision of the Book of Common Prayer.

The larger part of the article, which is written in German, relates to movements in Germany. In that country, it is said, a number of articles and tracts on the subject of Unity were put forth early in the war, but differences were too pronounced to admit of any serious movement towards unity between Catholic and Protestant, or between the Protestant Churches of the land. On the one hand the Roman Catholic press of the country pointed out that the element of nationality could not be accepted, as running counter to the principles of Catholicity, while a pastoral letter put forth by the united Roman episcopate in Germany vetoed any hope of unity. Several writers from the Roman Catholic side are quoted, however, as tending toward better feeling between the religious bodies of Germany. On the Protestant side in that land it is pointed out that the National Church (Evangelical) has lost its influence, and, though it appears to number two thirds of the population, its influence in public affairs is practically nothing. Deissmann laments these following "facts of the times": "The recall of the Jesuits, the Peace Manifesto of 'the Father of Christendom', Erzberger and Scheidemann the boon-confidants of the Imperial Chancellor, an orthodox, Evangelical Chancellor superseded after only a few days' tenure of office by a clerical leader. Such things could never have happened if the German empire had one single Evangelical Church, whose spokesmen could speak and act on its behalf. Indeed,

a fight in common by Catholics and Evangelicals against the forces of destruction—a consummation devoutly to be wished for and really hoped for by every friend of the German people—might then be started at no distant day. Many a one who hitherto was content to stand listlessly by seems now eager to help in forming such an Evangelical communion, I think."

### GOAL OF THE BROTHERHOOD AND ITS ADVANCE PROGRAMME

ONE of the most important corporate works ever undertaken by the Brotherhood of St. Andrew has been the creation of the Army and Navy Department. The army secretaries are organizing the men into personal workers for Christ, and at the same time assuring them of the sympathy and fellowship of the Church at home. A new era has been established in Brotherhood activities, and the convention which has just closed at Northfield sounded a ringing call to the men of Christ's Army at home to measure up to the service being rendered by the United States Army. The Church at home must be strengthened if she is adequately to meet the problems that will confront her.

#### THE GOAL

The goal which the Brotherhood sets is as follows:

For the extension of Christ's Kingdom through the enlistment of the men and boys of the Church in serving this high objective:

To make personal prayer and service a living factor in every parish.

To show young men with increasing clearness the vision of God's call to the sacred ministry or serving as officers in Christ's Army.

To create a service group of men and boys who will be of genuine value to the rector of the parish.

To make practical the application of the Threefold Endeavor in every parish: Men's Bible Classes, Men's Corporate Communion, increasing Church Attendance.

To promote the devotional life of the family through the practice of family prayer.

To strengthen the Junior Department through training and by actively enlisting the boys of the parish in Christ's Army to prepare them for real service in spreading Christ's Kingdom.

To bring fathers and older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christian service.

#### THE ADVANCE PROGRAMME

A definite plan for an advance programme has been carefully thought out and is submitted as follows:

To place in the field as rapidly as possible eight field secretaries, one for each province, to reorganize chapters depleted by reason of enlistment of membership in our nation's fighting forces, and to organize new groups to serve actively in Christ's Army where no chapters have recently existed. These secretaries will intensify the work throughout the dioceses and be under the supervision of a general secretary.

The plan likewise provides for a Junior Department secretary whose entire time will be devoted to the Church's big opportunity, the Boy, bringing him into his proper relationship to the Church Army and training him for real service, so that he will become a real man, a servant of the King, and not ashamed.

The council will appoint a committee of Churchmen, representative men in respective districts, each province to be represented by at least two committeemen. The duty of this committee will be to build an organization to provide the necessary finances before January 1, 1919, to finance the advance programme.

THE AUTHOR of the collect for St. Andrew's Day must have possessed an intimate knowledge of human frailty and a keen appreciation of the nobility of soul that defers no expression of its grace. For unhesitating and perfect obedience may be classed among those fine attributes we call graces. Immediate response to a lofty impulse adds a nice distinction to honest conduct; the prompt discharge of a duty lends to its performance the knightly quality of a soldier's commission; and kindness exercised "readily" and "without delay" deepens in sincerity tenfold. This grace is the royal attribute that gives romance to the man on the lookout, glory to an honor guard, charm to an obedient child, and adornment to a disciple of Christ.—*St. Andrew's Cross.*



## A UNITED OFFERING OF PRAYER

BY A DISTRICT CHAIRMAN

**I**N the early seventies of the last century, the Woman's Auxiliary to the Board of Missions conceived the thought of a United Offering to Missions from all the women of the Church as a fitting thanksgiving to God for their common inheritance in the Church of Christ.

To the astonishment of those first faithful women, that first offering amounted to \$2,000. It has increased since that early day by triennial leaps until the last offering amounted to hundreds of thousands, a great sum.

This is an offering of alms from all the women of our beloved communion. To-day, in this year of war, from the same source, has come the suggestion of a United Offering of Prayer from all the women of the American Church.

The Woman's Auxiliary has tested its united woman power before and knows that it works. Not every woman in the Church has yet been reached, even in all these years from the seventies to 1918; but that has been, and is, the ideal of the United Offering of dollars and cents, and that is, and is to be, the ideal of this present proposal of a United Offering of Prayer. Because the need of prayer is more urgent than the need of money, the Woman's Auxiliary proposes, for this Advent, an intensive effort to reach every woman in the Church, to ask that her prayers may be united with ours in a daily, persistent effort to uplift the faith of the world, that we may lay hold of the promises of God at this time, that His will may be done, and His kingdom come.

During the first week in Advent, women will be sent out by their bishops to visit and invite other women to join with them in this effort, and, lest their errand should be misunderstood and the good work fall to the ground, other women will spend their time in the parish churches praying for the messengers and those visited, that God's will may be done through them and in all the world. It is not proposed, of course, to stop this effort of prayer and study at the end of the first week in Advent, but to keep it up to the war's end; and *D. V.*, thereafter it may be stabilized into a constant, fervent effort, somewhat as is the United Offering which is gathered during the silence of three years and then offered up as one great gift from the hearts of the Church women of America. It is a very simple and practical effort and will not be futile among people of faith.

Faith, however, is the most discredited virtue in the Church of our day.

"No miracle will happen," we are told by those who should know.

"A futile effort," one priest called it from the pulpit.

Why?

Not futile, unless to believe the promises of God is futile. The women of the Church still believe that we "ought always to pray and not to faint"; that "where two or three are gathered together" there is the Presence of the Lord more fully developed; that through "faith and patience" only we inherit the promise; that what we agree to ask in faith shall be done for us of our Father which is in Heaven; that it is only because of unbelief that the devils are not subject unto us, and for the lack of prayer and fasting; that if we abide in Him, and His words abide in us, we shall ask what we will and it shall be done. And that stupendous promise to the creatures of His love, "greater works than these shall ye do, because I go unto the Father."

Because His disciples did believe the words of Jesus, they also did His works, which men call miracles because they are carnal and know nothing about the laws of the celestial life. Celestial principles in the Body of Christ are the natural law of life to men of The Way.

There was once a father given a great promise by Christ on condition of his belief. "Dost thou believe?" was the searching question, and the man, out of the tearing, rending grief and desire of his heart, cried, "Lord, I believe, help *Thou* mine unbelief!" To-day it seems that men are not asking to believe that God is ready to use His power in the affairs of men.

Yet there is a higher point of vision than that of the suffering father who longed and prayed to believe that Jesus cared for his grief. It is that of the centurion who recognized at once the power of Christ in the spiritual world to be of

the same order as his own power in the world of sense. "I also am a man of authority, and I say to one man Go and he goeth, and to another Do this, and he doeth it! I *know* that you have power to heal my servant, for you are Master of invisible forces and principles of which I am ignorant." Great and humble soldier, who saw farther than the officially religious of his day!

Christ indeed is Master of those celestial forces of which the world knows nothing but of which the Church and Churchmen ought to know much. Not only the mystic saints have walked in two worlds, but every faithful, praying, believing child of God; and we know that these things which men call miracles may happen any day through the prayers of believers abiding in Christ.

Beloved sisters in this American Church, let no man discourage you in this good work of daily united prayer for the working out, on this earth, of the principles of the Kingdom of Heaven. This earth is the theater and the stage setting of the Divine Comedy of Salvation, and here shall His kingdom come and His will be done, on earth as it is in Heaven.

## UNSEEN REALTIES

BY HAYWOOD TUPPER

**C**HE spectroscope gives answers to its questionings of invisible regions. One example: Beyond the seven bands of the prism there are waves unseen by the eye; *infra*-red, more than ten times as long as the visible waves of red: shorter waves than the violet's visible spectrum prove the *ultra*-violet of the invisible spectrum, having, also, greater refraction.

Despite Nature constantly divulging her once-cryptic truths, refusing all inductive reasoning, the Sadducee with his earth-bounded horizon persists in the old categories that Death is the end; that the machinery of life once stopped is never to go again; that there exists neither angel nor spirit.

Sts. Matthew, Mark, and Luke record the objective presentment by the Sadducees of a supposedly unanswerable absurdity with which they bethought them to boggle the Prophet of Nazareth. Exaggerating the Levirate provision for the interests of the childless Israelite, the Sadducees instance a woman having successively married seven brothers. What an awkward situation for her if the resurrection should happen to be true! Showing the ignorance of the supposititious quandary, Jesus parted the curtain of the eternal world, and contrasted its unlikeness to the conventions of earth:

"The children of this world marry and are given in marriage:

"But they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage:

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Here we have an Eye Witness' report of unseen realities; futurity as regards man, but personal knowledge of the exalted estate of angels, convincing the fair minded of the Speaker having come from the realms of glory.

It is interesting to note that this glimpse of the eternal world was occasioned by our Lord's enemies.

Not as a testimony of His having dwelt in Heaven before dimming His divine radiance and Godhood by veiling Him in human flesh—though this, assuredly, it was—but, familiar with the conditions of the realm on high, He uses His knowledge to confound the animal sophistry of the Sadducees. Their cunningly devised negation of angel or spirit is set aside by One who had lived in Heaven where angels dwell.

Their logic, too, was at fault. "They erred, not knowing the Scriptures." God was not the God of a few handfuls of unconscious dust in Mesopotamian graves, but the God of a living Abraham, Isaac, and Jacob.

The ingenious trap and its failure are beyond fraud's invention.

OUR FAITH is not a working force unless it supports the conviction that right will prevail.—*Bishop Woodcock.*



## The Children of Hawaii

By WILLIAM C. ALLEN

ONE of the delightful little cities of the world is Honolulu, in the middle of the Pacific Ocean, fanned by cooling trade winds and nestled between the lava-piled mountains and the coral-fringed sea. Many are the attractions she offers to the lover of nature and to those interested in human welfare. Her generous parks and pretty bungalows, broad streets and green lawns, all have a story to tell other than that of natural beauty or interest. They tell a tale of international import—of racial possibilities as discovered in the children.

The city of Honolulu in 1918 swarms with little folk of diverse breeds. The Japanese women generally retain their picturesque national costumes, and, as in the mother land, often carry their slant-eyed babies on their backs. The almond-eyed youngsters toddle around in gay kimonos, which are exchanged for the conventional clothing of the West when the children become older. Prim Chinese babies are nursed by their pantalooned mothers. As the Chinese girls grow older they, too, often change their national costumes as do the children of Japan. Sober little Portuguese and small but lively Porto Ricans and Filipinos are constantly in evidence. The dark-skinned Hawaiian boys and girls, with their expressive features, languishing eyes, and jet-black hair, romp and play with the children of the other races as though entirely one with them. Sometimes you sit on a street car en route for Waikiki beach whilst close to hand are the above races of children—and among them will be a sprinkling of flaxen-haired girls with the ruddy cheeks of the Anglo-Saxon which the relentless tropic life has not yet tanned or paled. Our American little people constitute a beautiful contribution to this display of racial intercourse and harmony.

About half past two in the afternoon you may see the street cars of Honolulu swarming with school children on their way home. They are active, happy, and polite. Possibly their close contact with the little Japanese—so courteous at home and abroad—has had its effect upon all the races. The other afternoon, whilst in the front of a car where four passengers may sit *vis-a-vis*, the three unoccupied seats were suddenly filled, one by a beautiful Hawaiian child who sat beside me, the seat opposite being occupied by a slim, quiet-featured Chinese girl and a gentle, bright-eyed Japanese child. Beside us in the aisle stood a fair-haired little Anglo-Saxon boy. All these children were about ten years of age. It was a typical scene.

One sunny afternoon near the Chinese quarter of the city I came across an open park where many children were enjoying themselves. It proved to be a public play-ground equipped with accoutrements for juvenile sports, including a fine little play-house, on the porch of which I gathered a lot of youngsters of numerous brands and took a snapshot of them. The American caretaker reported that since she had been in charge the past six months there had only been one fight among the hundreds of children who daily patronized the green. That case had not been a racial one—it was just a plain boy "scrap".

The Christian workers of the territory recognize the danger that as these children advance to maturity they may not find a home either with their parents or with Americans. As a consequence special work on behalf of the young

people has recently been undertaken throughout the Islands by the Hawaiian Evangelical Association. The great objectives for the coming decade include, first, shifting from the foreign to the American point of view; second, self-support of all the work among the older foreigners; third, merging the young folks in a common work for the young of other nationalities.

According to recent statistics, the Japanese pupils in the Sunday schools number a little over 3,000 out of about 10,000 children of that parentage, between the ages of 5 and 18, in the Islands. I had a very interesting conversation with the pastor of one of the larger Japanese churches in Honolulu. He said: "If not rightly led, our children will become irresponsible or shiftless. The great problem is how to train these young people. They will make a valuable contribution to America by applying the ideals of Bishido and Japanese honor to their citizenship in the United States. These ideals should be purified by the adoption of Christianity. The development of Christian leaders is most important

at the present time, and to this end we are applying our efforts."

I attended the service of the congregation of this minister. It was conducted in both the Japanese and American tongues. About ninety per cent. of those present must have been under 20 years of age, and certainly not more than five per cent. were over 25 years old. The service was one of the most solemn and dignified I have witnessed for a long time, and I confess that the singing in English was more understandable than is often discovered in churches at home.

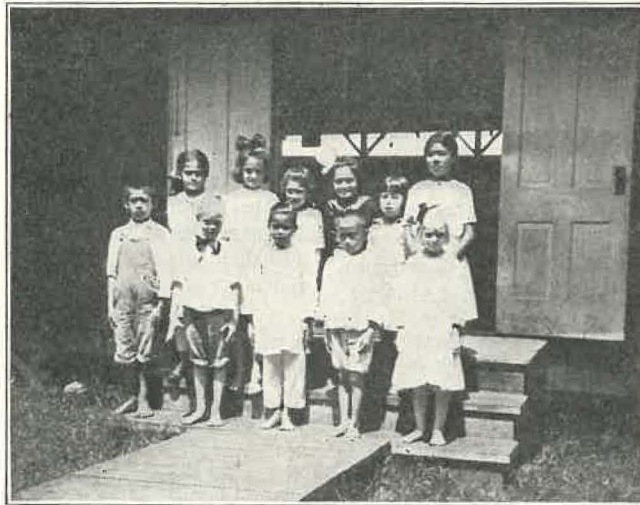
Out of the Japanese congregation of this pastor have of recent years gone many men to colleges and schools in the United States. In his

study can be seen the institutional pennants of these men from Columbia, Oberlin, Central High of Seattle, Carnegie Tech, Pacific School of Religion of Berkeley, Moody Bible Institute, Los Angeles Bible Institute, Yale University, Stanford University, Rutgers of New Jersey, Springfield Y. M. C. A. College, University of California, Texas University, North Dakota University, etc.

Buddhist priests sometimes interfere with Christian work among the youth, but the policy of the statesmen of Japan seems to be to encourage the Christianizing of young Japanese in Hawaii and America with the belief that so doing will tend to develop friendly relations between the two countries. Much valuable work is contributed toward the extension of Christianity and good American citizenship through Japanese pastors in the Islands receiving young men into their homes and instructing them in these important things.

Children are always reminded by their Japanese leaders that they are Americans of Japanese parentage, and that as such they must be loyal to America, just as their parents born in Japan have been loyal to their mother land.

One holiday whilst in Honolulu I saw a picnic in one of the lovely parks of that city. It was made up of about one hundred children of the Chinese congregation of St. Peter's chapel. These children—as are the young Japanese Christians—were beautifully dressed, and were perfectly polite and sympathetic in their treatment of one another. In conversation with me the minister in charge offered the



SOME HONOLULU SCHOOL CHILDREN  
(Photo by Wm. C. Allen)

Left to right, upper steps: Porto Rican, part Hawaiian, Portuguese, Hawaiian, Japanese, Hawaiian.  
Lower steps: Hawaiian, European-American, Chinese, Chinese-Hawaiian, American.



following reasons for the great concord among the different races in the Islands:

"(1) They all have to live near to each other and grow to understand one another; (2) there is no discrimination between races either by the local or the United States government or in schools, Y. M. C. A.'s, churches, or in any other respect; (3) the most important cause has been the liberal and Christian attitude of the men in control of the country, especially the large employers of labor, many of whom are the descendants of missionaries, and who have maintained the Christ spirit in racial matters." In other words, the golden rule applies.

That splendid Christian statesman, the late Earl Grey, when dying in 1916, according to his biographer, left this message to the world: "I want to say to the people that there is a real way out of this mess materialism has got them into. It is Christ's way. We've got to come together; we've got to realize that we are all members of the same family. Love is the way out and the way up." This message is applicable to American-Oriental relations. Now is the time to practise the method he suggested, and Hawaii leads the way in showing us how to commence with the children.

### JOB AND THE RABBLE

By ROLAND RINGWALT

**I**N the centuries that have passed since the book of Job was written the eloquence of man has often poured forth the old burden of human sorrow. Sages and bards have said as best they could what they had to say.

Burton goes over the entire field of melancholy, and is sometimes grotesque rather than solemn. Gray writes with dignity unsurpassed, yet he seems like a studious recluse rather than a man who actually goes forth to daily life. Johnson's *Rasselas* is impressive, but we cannot imagine such a prince and princess in Abyssinia or anywhere else. Byron's parade of his griefs strikes us as gotten up for effect, even Tennyson's verse is elaborated. The record of human anguish that never loses its power is the Hebrew epic—the account of one who though physically offensive never loses his dignity, and though wrathful as well as quivering with pain reasons like one who pleads before a tribunal. It was read by monks and hermits in the Middle Ages, it was the comfort of Jew and Greek before the Redeemer came. In modern times Christian faith has inspired the anthem, "I know that my Redeemer liveth," and the skeptic Renan has translated the wonderful book into the language of Pascal and Fenelon.

Recalling his past life Job seems to live it over again. There was a day when young and old saluted their chieftain, when he comforted the widow and helped the orphan; when he checked the wrong-doer and consoled the afflicted. Like a flash comes on him the sense of the awful present. Homeless, childless, sick, banished from what his generation counted society, he had become the mockery of those whose fathers he would not have deigned to set with the dogs of his flock. Beggars and vagrants who had sought refuge in the clefts of the rocks now came forth to insult the fallen leader.

Irving tells us how in Westminster Abbey he gazed on tombs defaced by those who delighted in showing their low rancor against the mighty dead. Job found that those who had begged at his door were ready to spit in his face, and the readers of Christian centuries have seen the type of One who healed the cripples in the Temple only to hear the brutal mob yell: "Crucify Him!"

What Job felt has been felt by perhaps the great majority of thinking men and women. The emotional overpowers the intellectual. As a cold matter of reason if a man's esteem is not worth having neither is his scorn deserving of a moment's thought. Nevertheless there are few who would not be annoyed by the scoffs of some whose praise they would not think worth their acceptance. Logically one cannot account for this, practically it seems to be part of human nature.

Men who have taken all the risks of war and faced the peril of assassination have shrunk from the gallows because the lowest of the race might stare and hoot as they struggled in the air. Those who could throng around the scaffold and watch the last convulsive moments of a fellow-being could

not write an ode worth publishing, and would not be likely to say anything worth hearing. Statesmen who held their own in debate with the noblest of their contemporaries have been cut to the quick by silly cartoons or have bitterly resented the effigies set on fire by corner loungers. It seems improbable that writers of high grade should vex and fret themselves over petty lampoons and libels, yet Dryden, Pope, Voltaire, and Gray certainly turned their weapons on foemen unworthy of their steel. When it is said that Sir Walter Scott went through life without any of these little resentments we may recall his own words on the subject. He early determined never to read the spiteful attacks of the envious, hence he was never tempted to retaliate. His friend, Irving, however, felt acute pain as the result of anonymous paragraphs by writers who assuredly have not left us anything we can imagine the author of Rip Van Winkle stooping to read.

Memories of school days may include a teacher of ability yet of morbid sensitiveness wounded by the rudeness of a coarse and stupid boy. A woman of talent may dwell on the impertinence of a silly girl, and make herself unhappy over it, although she knows that the girl cannot write a paragraph of coherent thought. She would not value the praise of a critic who cannot tell a grammatical sentence from a poorly constructed one, yet if that girl ridicules her dress or her manner she broods over the grievance.

We may take it for granted that a scientist will not be flattered by a compliment from one who knows nothing about his specialty. He may like to have a neighbor's good will, but it is only somebody on the line of Sir Hubert whose praise is praise indeed. Only those who can read Chinese are qualified to express an opinion of Bishop Schereschewsky's translation. If we never entered a concrete plant or a shipyard we know that our essay on *The Demonstration of the Concrete Ship* will not be regarded as a masterpiece by the savans at Woolwich and Annapolis. Life teaches most of us that praise is valuable just in proportion to the knowledge of the subject possessed by him who pays the compliment. Yet it is by no means improbable that a genius will resent the censure of a fool, or that a statesman ruling over many things may chafe under the taunts of those who have not proved themselves fit to rule anything.

Vivid, even terrible, is the picture of Job. Property is swept away and he bears his losses with royal dignity. His children are taken from him, and he bows his head to the Supreme Will. While he resents the language of his friends, he answers them with as much care as the lawyer who replies to counsel on the opposite side. But the insolence of the rabble brings out the wrath of the man whose endurance has become a proverb, and every generation learns that human temper may resent what human reason should ignore.

#### PRAYER IN TIME OF WAR

[SET FORTH BY THE BISHOP OF MONTANA]

O GOD, our Refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not Thy face from our land in the fiery trial of war; Grant us true repentance of our sins and take away the offences of our people, that with clean hands and a pure heart we may go forward in Thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice, and contempt of law; from vainglory and confidence in our own might, and from forgetfulness of Thee, good Lord, deliver us. Save us, we beseech Thee, from treason and from panic-fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and Thy holy fear. Strengthen and protect our defenders by sea and land and suffer no dishonor or crime to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of a righteous peace, and with great might establish Thy Kingdom; through Him who died to redeem mankind, Thy Son our Saviour Jesus Christ. Amen.

To WHAT signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves.—Franklin.



## TOLERATION AND CHRISTIANITY IN INDIA

BY LOUIS TRACY

**A** NATION lives and learns as the centuries roll past. Out of the religious intolerance which made so black a page in the record of England four centuries ago, and even of the New England colonies at a later date, evolved the complete tolerance which exists at this day. It seems almost inconceivable at this date that one Christian should burn another at the stake, over any difference of opinion, however important, regarding doctrine; or that when the wheel of fortune turned, and the other Christian got his chance, he should promptly place the previous exponent on the rack, or in a dungeon in the Tower of London, there slowly to rot or drown.

Perhaps Roman Catholics, Anglicans, and Protestants in the course of time got tired of these fierce reprisals, or learnt the lesson of their complete futility as proselyting agencies. From this evolved an armed truce which grew into what is known historically as an era of religious tolerance. This tolerance thus through bitter centuries bred in the blood became part of the Englishman's character. He went about not only his own country, but abroad throughout the world holding his own religion, but with an amiable tolerance—slightly tinged, perhaps, by the spirit of Gallio—towards the religions of those whom he met in strange lands.

To that broad religious tolerance the British owe much of the success which has brought about the expansion of the British Empire, for religious intolerance in all ages has been—and still is—the cause of many wars, and much unrest. And no more striking example of the wisdom of toleration is afforded by history than the case of India.

Here is a huge peninsula, a continent in fact, inhabited by a variety of peoples nearly four times as numerous as the population of the United States. Amongst those millions, besides the two great dominant factions of Mahometans and Hindus, there are numerous minor sects and religions, all more or less antagonistic and some fiercely so. Even amongst the Mahometans themselves and the Hindus themselves there are many internal sub-divisions; exactly as there are amongst Christians.

In the days of the Crusaders, before Englishmen had learnt wisdom and tolerance, they would have gone forth armed *cap à pie*, and summarily killed or attempted to kill anybody who was an idolater like the Hindu, or at the least they would have invited them by *force majeure* to become Christians. The days of such crusaders would have been as short in India as they were in Palestine, and would have ended as fruitlessly. For it is not possible to beat religion into a people with the battle-axe, or at any rate not permanently so.

Thus when the British began to expand in India they rigorously respected the beliefs and religions of those who generation after generation came under their rule. Not only did they respect these themselves but they insisted that all those hundreds of thousands, and later millions, of Indians should show the same tolerance toward one another. The broad line was taken that all men and communities were entitled to their own religious beliefs, but that they had no right to interfere by force or violence with those of others. Further, in the interests of peace and good government, they must each and all refrain from such displays as might reasonably be taken as a cause of offence by those of other creeds.

To take a simple case as an example. The cow is to the Hindu a sacred beast, and to kill a cow is sacrilege of the deepest dye. The Mahometan on the other hand has no such feelings or tenets, and habitually kills and eats beef; as indeed do Englishmen and all other Christians. It would be clearly unreasonable that in order to oblige the Hindus all the rest of the world should do without beef. Therefore the British made the rule that whilst Mahometans and Christians might kill cows they must do so in secluded yards, and never expose the meat in public places of sale where it would be an offence to the Hindus. Thus, any day in India may be seen the butcher's man carrying beef to his customers, but always covered with a piece of linen, so that no Hindu may be offended by the sight.

The Hindu, of course, knows exactly what is under the

linen sheet, but he has not seen the unclean thing, and goes on his way contented.

Though the British Government insists on this universal religious tolerance it places no obstacle in the way of voluntary missionary endeavor. There is no objection whatever to a Mahometan endeavoring by teaching and persuasion to convert a Hindu, or to a Christian trying to convert a Mahometan, or *vice versa*. It is a country of free religions, therefore no force or intimidation must be used in gaining converts.

This wise attitude is in reality one of the highest forms of statesmanship. If into India had been introduced the religious intolerance of Henry VIII or Queen Mary, and if it were, for instance, made illegal for anyone in India to be anything but a Christian, the whole country would be in a blaze and it would take hundreds of thousands of soldiers to keep order, and hundreds of thousands more to knock Christianity into the people by force. The strength of the British position in India lies not in bayonets, but in holding the just balance not only morally and politically, but in those deeper seated motives which have their origin in religious beliefs.

The main problem before the Church in India is to make the Indian realize that the Catholic faith is not a national religion of his rulers but a universal truth equally applicable to every nation under the sun. Americans will understand this the more readily if they will recall the prejudice created against the Church in this country for many years by the idea that it was in some way the representative of the English dominion that had been overthrown at the Revolution. So in India the ideal is to create a native Church which every Indian will see to be as Indian as the American Church is American. Towards the realization of this ideal the consecration of a native priest as Bishop of Dornakal in 1914 was an important step. Valuable work is also done by the Oxford Mission to Calcutta, a celibate community which carries on work among the university students and educated classes of Calcutta. The results, if measured solely by figures, may not be large, but the principle underlying it is sound—that the best way of influencing Indian opinion is to convert those in position to mould native thought.

## PSALM V

(To the Leader of the Wind Instruments)

## A PSALM OF DAVID

Give ear unto my words, O Lord,

My meditation weigh!

Oh! hear my cry, my King, my God;

For unto Thee I pray.

The Psalmist supplicates

For Thou art not a God to wanton wickedly,  
And ne'er shall cunning evil be a guest with Thee;  
The Boaster shall not stand before Thy holy face;  
Thou hatest all of them who deeds of ill embrace.  
Thou shalt destroy all men who think and utter lies;  
The man of blood and guile Jehovah doth despise.

He shows God's hatred of evil

He desires to worship aright,

But in Thy bounteous mercy Thy sacred courts I'll trace,  
And in Thy fear will worship toward Thy Holy Place.

and walk circumspectly

Lead me, O Lord, aright, because of them that spy,  
And make my pathway plain before my feeble eye.

He describes his and God's enemies,

Their mouth is all unfaithfulness,  
Their heart a yawning pit,  
Their throat an open sepulchre,  
Their tongue, they smoothen it.

and would call down judgment on them

Hold Thou them guilty, Lord!  
Destroy them by their word!  
Them in their many sins expel;  
For 'twas 'gainst Thee they did rebel.

He shows the happiness of them that trust in God

So shall all those that trust in Thee rejoice exceedingly,  
And ever shout for joy, because Thou guardest faithfully;  
They also that adore Thy Name shall joyful be in Thee;  
For Thou wilt to the righteous man Thy blessing ever yield.  
O Lord! Thou'lt ever cover him as with a trusty shield.

DONALD A. FRASER.

THE BEST teacher of duties that still lie dim to us is the practice of those we see and have at hand.—*Carlyle*.



## A PARABLE

BY THE REV. A. E. MONTGOMERY

WHEN the world was still young and vast reaches of forest and plain had not yet felt the pressure of human feet there lived a race of men. As others they worshipped a God. In His honor they built a temple stately as the oaks upon the mountain slopes. The marble, pure as driven snow, was more precious than the king's jewels. Within the great masters of the world wrote with brush and chisel the message singing in their hearts. Then, bethinking them of a priest to serve their God, they built a house where the shadow of the temple reaching out held it in warm embrace. It was only less fair than the temple.

Long they searched for a priest in whom the spirit of their God dwelt, one whose lips spake truth, and whose heart knew no guile. In the rugged fastness of the mountains they found him—a man in whose eyes shone the tender light of divine love, about whose lips played a smile of divine pity. They led him to the great temple luminous as a pearl in the soft moonlight.

As the holy man gazed at its majestic beauty his heart whispered: "Surely this is a reverent and godly people." When his eyes turned from the great portal to the wide sweep of the star-studded heavens they led him with proud and glowing hearts to the stately house, saying: "See the home we have built for the priest of our God." The eyes of the priest filled with tears as he feasted upon its beauty and though his trembling lips could scarce utter his appreciation his gentle heart whispered: "Truly this is a generous and noble people."

When they left him his heart was soft and tender, his arms outstretched as though he would gather them into his bosom as a mother gathers her babe to her breast. So he stood until the shadows closing in upon them left him alone. Then with a sigh he remembered the fatigue of the long journey with its scant food and crossed the marble threshold of his new home to search for refreshment. But the cupboard held neither food nor platter.

"It is but an oversight," his gentle heart whispered. "Fortunately I have a few minae." Wearily he forced his tired steps to the market-place. The kindly words of the old merchant and the thought of the night's rest cheered him as he toiled up the steep ascent leading homeward.

As day after day slipped by and the priest's purse grew light he comforted himself with the thought that the people who thronged the temple and gave so generously to beautify and enrich it would surely come to him. And they did. They came to him with their sorrows and their hardships, to bury their dead, to comfort their sick, to tell him how beautifully he spoke, how dignified and inspiring the services were, how much they loved him; but they brought nothing to replenish the slender purse. Oh! how often he wished that he could coin their pretty speeches into hard yellow gold. Then indeed he could serve them and their God efficiently. But their kindly words were empty things, bubbles that burst when spoken into nothingness. Finally the day came when with shame and humiliation he stood in the market-place penniless. The merchant, who was wise with age, and kind, remembered with what gentle, patient sympathy the priest had comforted his rebellious heart when the shadow of death hung like a great cloud over his house, and gladly met his wants.

As the days slipped into weeks and weeks into months the heart of the priest grew heavy with care, for the account at the stall of the kindly merchant was growing large. Still he pursued his duties, but at the bedside of the sick and dying, at the very bier of the dead, the ghastly skeleton of debt rose up to mock him. It hovered between him and the parchment manuscript of the ancient prophets, numbing the brain once so active, so strong. Even in sleep the cruel spectre hung over him, sucking, like some evil vampire, rest and strength and health from body and brain and soul. The spring of youth no longer buoyed his steps, the light of hope no longer gladdened his eyes. Under the burden of humiliation and shame the broad, straight shoulders narrowed and bent, the great, loving heart grew heavy with sorrow, the voice, once so gently sympathetic, was losing its note of inspiration and power.

When it seemed as if the spent spirit could not carry the burden of another day the Lord of the Treasury with an air of kindly beneficence and many flattering words dropped a purse into the thin, worn hand of the priest. As his trembling fingers untied the silken string he chided his misjudgment of the people. They were kindly, they had but forgotten, they had not understood. He recalled the friendly light in the treasurer's eyes, the warm words of appreciation accompanying the gift, and his heart grew warm and light as it had not been for many a day. Absent-mindedly he let the yellow gold slip from his fingers, his busy brain planning anew for the inspiration of his people. Almost reluctantly he turned to count the gold.

How bitter are the ashes of dead hope! And hope lay dead in the heart of the priest. Through long, weary months he had given, gladly given, his very life to this people, staking his honor upon their honor, and this was his reward—a few golden coins, scarce one-third his indebtedness to the patient merchant.

"But they do not understand! Surely, they do not understand!" his noble soul cried out. "How can I give comfort to the sick and dying, how can I give them the message of their God, when body and brain are unfed and the soul wracked under the humiliating agony of debt? Oh, no, they can not, they can not, understand!"

But the dreary days dragged on and the account with the kindly merchant still grew. When it seemed as though weakened muscle and tired brain and breaking spirit could respond but little longer a trifling legacy came from distant Sparta to the priest. Full two-thirds he gave to his friend of the market-place. With the remainder he purchased a horse and tiny chariot to take him on errands where his depleted strength could no longer carry him. Then it was that the sting of death entered his soul. The people in whose service he had pledged his honor called him extravagant, idle; they impugned his integrity; they complained because the crushing burden they laid upon him robbed his message of life. Nevertheless he labored on while his breaking heart whispered: "They do not understand; surely, they do not understand." But he sold the horse and chariot and gave the money to the protesting merchant, who alone seemed to understand, to care. Then foot-sore and heart-weary he went with his gentle voice and tender smile to soothe and comfort and inspire.

For the third time since the coming of the priest the great religious festival of the people drew near. They searched the world for the masters of music that their souls might be thrilled with the message of their God. They sent the rarest flowers to beautify His temple. They opened their strong boxes that a fitting gift might be placed upon His altar. The holy day dawned fair and sweet. A gentle breeze carried the crisp mountain air through the city streets, lending health and vigor and life to the people thronging into the temple. Their happy faces reflected the joy in their hearts. Were they not going into the presence of their God? Were not their hearts overflowing because of the prosperity which had filled their money chests? It was indeed a happy, glorious day.

The last note sounding the hour of service lost itself among the purple hills and the great doors of the temple swung upon their cracking hinges, shutting the multitude within. The shadow upon the sun dial crept slowly forward, but the priest did not come. Here and there an indignant whisper broke the silence, brooding over the vast reaches of the stately nave. Then another and another until the impatient murmur of an impatient people surged sullenly through the temple.

Then it was that the chief nobles hurriedly rose and sought the priest's house. Insolently they swung through the curtained doors, through the cold, cheerless halls, their angry voices echoing against the death-white marble. At the priest's room they paused, held back by they knew not what. One, bolder, more insolent than the rest, pushed roughly in. On a couch against the wall lay their priest seemingly asleep. Rudely the noble seized the thin shoulder, but the chill of death striking at his hand silenced the lips opened to curse. Hastily he summoned the others, bidding one bring a physician.

As the aged sage looked upon the wasted form of the



priest a fierce anger rose in his heart. "Nobles," he hissed, and the scorn in his voice seared the hearts of the cowering men, "nobles, your priest is dead, dead from hunger and cold and broken heart."

Half in fear, half in awe, they turned from the aged man to their priest. In the pale, hollow cheeks, the thin, bloodless lips, the emaciated form, they, too, saw the ravages of hunger and cold and heart-break, and a sickening fear smote them. They felt the mark of Cain branded upon their foreheads. They would have slunk away but their leaden feet refused to move, their startled eyes refused to turn from the shrunken form.

As they looked with palsied fear upon their priest his eyes opened slowly and they gazed as it were into a well of deep, unfathomable love. Then the pale lips trembled under the pressure of a voice infinitely gentle, infinitely tender, whispering: "Father, forgive them, for they did not understand; surely, they did not understand."

## HAND-LOOM WEAVING FOR CHURCHWOMEN

By E. S. P. LIPSETT

**H**AND-LOOM weaving may become a paying occupation when introduced into Church homes where fancy work is done by patient, hopeful fingers, and it will give independence and a vocation to those who find happiness in occupation.

The practical, commercial feature of the craft claims first attention. As the war has increased the price of cottons and has made linen scarce, there would not naturally be great profit now, although there is steady demand for hand-woven fabrics. Plain woven cottons for sport skirts and hats, table runners, pillow tops which follow out color schemes and decorative ideas; curtains and couch covers, bag and chair coverings, plain tapestries for upholstering, scarfs and girdles—the list is without end almost, for the very reason that home-makers have wakened to the fact that the intrinsic beauty of an article woven by hand lies in its expression of individuality and that it promises useful service as well as artistic satisfaction. Home adornments made by hand, devised by human intelligence, and fashioned lovingly, which add beauty as well as utility to their charm, possess far more character than articles turned out by machine and by the dozen.

To the charm of the hand-woven article, then, may be added another factor in determining the choice of the craft as an occupation; and that is the demand for such productions. As for markets, there is no need to go outside Church patronage for ready sales—and can you not imagine hand-woven linens for Church purposes?

There are many hand-looms from which a choice may be made, and where space is limited small table looms are practical and must not be regarded as toys. They give scope to serious, artistic handiwork and open fields of experiment and research that are readily cultivated because of the ease with which warping and threading may be done. With different reeds, fine linens or coarse canvasses admirable for decorative purposes may be made.

The technique in weaving consists of loom and warp adjustment, skill in threading the heddles, and deftness in throwing shuttles, by which the warp threads are intersected with the filling that forms the design. The principle in weaving lies in crossing the warp with a filling which forms a series of squares by which innumerable and indefinite combinations may be devised. Pattern drafts are geometrically blocked out on quadrille paper, each thread, heddle, and lever being specifically designated. Of course personal effort alone solves the mysteries of weaving, as it does in any line of endeavor.

When the weaver has mastered the details of the craft, she will discover that she has created a channel for original creative work. The amount of skill and dexterity she acquires will depend, of course, upon her desire or will to excel. This urge does wonders sometimes in giving impetus to the effort to "establish the work of one's hands".

It is astonishing how important a part the hands play in the restoration of energy and ambition. With the mind and attention concentrated, the restless or listless hands

employed, the body responds in a remarkable way to the unconscious call for more energy or power. In these days of great accomplishment every woman of us should be master of one art at least—for the sake of the mental, physical, and moral uplift it gives.

After all, we are made of the same clay, the only difference being in the impulse that impels us to make an effort; and the results in efficiency and character depend upon the attitude of soul with which one works. A clever weaver of the eighteenth century has recorded, in an incomparable diary:

"When I sit me down to my loom in the quiet attic, I enter a world of my own making, full of dreams and visions which restore and often heal my sometimes anxious heart. Often the thoughts are strange that are woven into my fabrics—truths that should make the linen endure 'til time's end. And the golden thread that colors the well-beloved task is patience.

"The craft itself stands for patience, as every thread must be handled with patient gentleness which from long practise becomes a habit with a weaver. Then, as one virtue begets another, with patience comes dexterity, then skill, and finally craftsmanship appears. It is ever a delight for a woman to become a master weaver and clothe her family in rich homespun. It is my ambition to become as skilled as the weaving woman the Bible tells about, 'whose fingers hold the distaff and throw the shuttle: who clothes her household in scarlet and fine wool, and her price is above rubies.'" In fact, the very Lord of all the earth is likened to a craftsman in the good Book, as it says of Him: "Thou weavest the ages as threads upon the loom."

## THE DEEP

Lo, we are lords of earth. In every land  
Man's master 'hand  
Rules all, and the great silences are fled.  
Man's cities stain the air, and everywhere  
The magic and the mystery are dead:  
But unchanged evermore waits at the shore  
The wonder of the plain and the abyss:  
That lifting floor is trod by none but God;  
That sanctuary, free from man, is His.  
The lesser part is ours, the waves are free.  
God gave the land to man—but kept the sea.

Even as grass and flower of the field  
Men bow and yield,  
Sink to the scythe and wither, droop, and pass:  
As fading flowers fall they perish all,  
And are consumed as herbage of the grass.  
Yet in each soul doth sleep deep below deep  
Even as in the sea: and as the whole  
Of each long tide yearns high to the pure sky,  
So unto God upyearns each human soul.  
Deathless and mortal, bloom and perish we,  
Men, brothers to the grass, and to the sea.

Deep calleth unto deep, as all men know  
Who hear the low  
Sea-singing as it murmurs on the sand;  
That strange, wild voice of dread souls inland-bred  
Feel oft yet never fully understand.  
As for us ocean-born, each night and morn  
Of unborn ocean lipping reef and reach  
We answer the strong call when breakers fall,  
In surging love more strong than deepest speech.  
Deep calleth unto deep, sonorously,  
And all souls answer to the singing sea.

Ocean is the embodiment of change,  
The salty, strange  
Quintessence of all motion. Ultimate  
Antipodes of rest, its breathing breast  
Of vast inconstancy is symbol great.  
Yet stirless lies below all ebb and flow  
Eternal calm of the unfathomed deep:  
Untroubled since earth's dawn the abyss has gone:  
The clear, sheer depths in utter quiet sleep.  
So, changeless, underneath our change is He  
Who set for us His symbol in the sea.

LOUIS TUCKER.

MORAL EVIL, which is the cause of all other evil, is simply unregulated desire.—*Rev. H. P. Liddon, D.D.*



CLINTON ROGERS WOODRUFF, EDITOR

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

## A PROGRAMME FOR CHILDREN'S YEAR

THE California state programme for Children's Year, which is doubtless a representative one, contains the following suggestions:

- (1) A year's campaign on better birth registration.
- (2) The more intelligent use of the clean milk law.
- (3) The establishment of children's health centers—
  - (a) Medical clinics, centers at schools or churches, in as many communities as possible. A physical standard is to be developed by the Children's Bureau, and a "weighing and measuring drive", which is national and not state work.
  - (b) Individual doctors to be enrolled to give free health conferences in their own offices as a weekly service to children throughout the year. This plan will reach parts of the state where no organized clinics exist.
- (4) The ideal for each county to work for, a permanent community public health nurse and a children's health center, as the result of Children's Year work.
- (5) The necessity of better pre-natal guidance to be brought to the mothers of the state by the distribution from the Children's Year headquarters, to all women enrolling, of a series of nine pre-natal letters which have been used in Kansas and Massachusetts.
- (6) Throughout the year, the gathering of data which will help in an understanding of the relation between the family budget and good health in our state.

## PHILADELPHIANS FOUND GUILTY

For over a year Philadelphians have been humiliated by the pendency of serious charges against important politicians and police officers growing out of what has come to be known as the Fifth Ward Case. The charges involved the use of the police power, by and with the connivance of the mayor and his administration, to displace one faction and put another in control of the Fifth Ward. As a result of the brutal use of police power one man was killed and several wounded. A number of arrests followed and a sensational hearing was held last October, which resulted in the binding over of the Vare politician who was seeking for control, a police lieutenant, and five policemen. Fearing they would not get a fair trial in Philadelphia, the defendants had the cases transferred to Chester county, where after a prolonged trial all have been found guilty.

In charging the jury the presiding judge said:

"No offense known to the law is more flagrant than an attempt to coerce or prevent anyone from voting as he sees fit. That is a right which the American people hold most sacred, and the person who attempts or succeeds in frustrating that privilege strikes at the very vitals of the government."

It was this case which led the Social Service Commission of the diocese of Pennsylvania to speak in such decided terms concerning political conditions in Philadelphia.

AT THE LITTLE ROCK MEETING of the General Federation of Women's Clubs, Dr. Katharine B. Davis told of the peril surrounding the ravages of disease brought about through evil conditions existing in many of our cities and smaller communities. From her years of experience with reformatory supervision, she gleaned facts and figures proving the colossal problem America has to face in clearing up the social evil. In hopeful message she proclaimed truths as to reconstruction of the whole attitude of education of the girl and boy as regards fitness for assuming the duties of home and the responsibilities of national life. She insisted that a healthy atmosphere should surround the home, should permeate the city streets and recreation centers. Her cardinal point in bringing her address to the climax was that our children and young people should learn to play amid most wholesome, life-invigorating conditions.

## A MEDIATOR BY TEMPERAMENT

In speaking of Dr. Gladden the *Outlook* said:

"He was a mediator by temperament, not trying to find a 'middle of the road', but seeing the best in opposing parties and interpreting each to the other. So he interpreted perhaps as well as any man of his times the fair-minded wage-earner to the capitalist, and the fair-minded capitalist to the wage-earner."

That, it seems to me, is the attitude social workers generally should assume.

CHILD WELFARE LEGISLATION has made distinct gains during the past year, in the opinion of the National Child Labor Committee. New York, Wisconsin, Massachusetts, and Missouri are cited as the progressing states. Two Southern states have raised their educational standards. Mississippi passed for the first time an education bill subject to local option, applying to children between 7 and 16 years of age. Virginia extended her law to apply to the entire state. The defeat of several bills calculated to break down existing standards protecting young children is also reported.

HE IS THE BEST health officer who gives the best service to the community, and he is the best citizen who loyally supports such a health officer; he is the best educator who makes health first his motto and lives up to the fullest meaning of the idea; he is the best representative of his community whose life spells service in health conservation; she is the best mother whose life makes stronger the civic, sanitary, moral environments of community through morally virile sons and daughters.—*Michigan Public Health*.

"AS THE SYSTEM of slavery was gradually abolished and the wage system inaugurated in one country after another," a prominent manufacturer is quoted as saying in the Bulletin of the Catholic Federation of the United States, "so will the wage system be supplanted by some other that will make for industrial peace and harmony. The system that will dominate the future for many long years will probably be determined by the direction of our efforts now and during the near future."

*Carry On* is the title of a magazine edited by the office of the Surgeon General of the United States Army on the reconstruction of disabled soldiers and sailors. It is an effective illustrated monthly showing what can be done to reconstruct our wounded and disabled men and restore them as useful and productive members of society. *Reconstruction* is the title of the bulletin issued by the Soldier Civil Reestablishment.

AMERICAN ACADEMY OF CHRISTIAN DEMOCRACY is the title of an organization in Cincinnati carried on by the White Cross Nurses of the Roman Catholic Church. It is conducting a course adapted to lay women who wish to devote themselves to social work professionally. A high school diploma or its equivalent is required. Preference is given to those between the ages of 21 and 35 years.

IT WAS SURELY an ironical fate, the Social Service Commission of the Province of the Pacific points out, that prompted the Supreme Court of the United States to render a decision in the Children's Year invalidating the Federal Child Labor Law.

"BE SURE YOU are as efficient as you can possibly be, as your people are entitled to your best service," declares the editor of *American Municipalities*.





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 CAMBRIDGE THEOLOGICAL CONFERENCE

To the Editor of *The Living Church*:

**I** ENCLOSE for a place in your columns an extract from a letter written to a friend by a Unitarian minister whose face is toward the Church and her faith. I will not add anything to it now, only I would emphasize the word "disloyalty". Loyalty to the State is being urged on us at this time, but there is a loyalty to the Church and her Lord which is as far beyond this as the Church is beyond anything else in the world.

EDWARD W. OSBORNE, *Bishop*.

[EXTRACT FROM THE LETTER]

"I have just been reading a summary report of the Conference of Theological Schools held at Cambridge, Mass., August 13th to 16th, and I note particularly that on the morning of the last day, in Appleton Chapel, Harvard University, an unconsecrated meeting-house, Communion was served by Bishop Lawrence to all those delegates, irrespective of creed or denomination, who would join in receiving it. I happen to know, from personal information, that protest was only made from two sources, the Catholic party among the Episcopalians and President Samuel A. Eliot, head of the American Unitarian Association. The denominational papers, I suppose, will be full of enthusiasm over this evidence of 'Interdenominational disarmament' (at least my own paper, the *Christian Register*, seems to regard it as such), but I confess to a feeling of dismay that the principal of sacramentalism itself should be so lightly held by those whom one would expect to be its staunchest defenders. I do not know how many, or which ones, of the high Churchmen present refused to join in the service. It was a priest of the Church of England (not America) who charged President Eliot with bigotry when he pleaded his puritanism as a reason for remaining away, and who charged the high Churchmen with the same bigotry. Surely it was a strange proceeding, and by what interpretation of his office the Bishop of the diocese found himself privileged to administer communion in an unconsecrated edifice, even to the confusion of his own brethren, it puzzles me to understand.

"You would perhaps expect that I would be one of the first ones to rejoice over such a letting down of the bars, not only because I am a Unitarian, but because you know how radical, and perhaps ineradicable, is my protest against just those elements in Catholicism which in the past have in effect barred me out. On the contrary, it was because I felt that the Church was fighting to uphold a *principle*—even though it was a principle to which I myself could not subscribe—that I have had such a high regard for her. If the principle at issue is worth no more than it seems to be in the eyes of these latitudinarians, why need I worry whether I am in the Church or out of it? I should hope and expect that the Bishop would be held to account for his—I was about to say 'laxness', but it is more than that. I can regard his action as nothing less than disloyalty to certain fundamental principles of the faith itself.

"The Cambridge meeting has been set forth (in the so-called closing statement) as 'this unique, and it may be historic conference'. It will be historic in two ways. It signalizes the closer drawing together of the evangelical denominations in a common understanding; and this is much. But it will also be looked upon, if I am not mistaken, as having driven a wedge in the already existing breach between the Catholic party and the low Churchmen in the Anglican communion."

### "THE MUSIC OF THE CHURCH"

To the Editor of *The Living Church*:

**A**LLOW me to thank you for your editorial upon Church Music. Sadly is your good advice needed now-a-days. May I add a line?

Many a heart-ache (and body-ache also) has been caused by the elaborately-fatiguing, undevotional, and often irreverent choir singing. How can there be reverent worship when the words of an anthem have been hashed into gibberish to suit the music? "I—I—I—be—I be—belie—eve"—and finally, when the words, "I believe", are reached, one gives a sigh of relief and thinks: "Now I can follow the words of my Creed!" But no! The gibberish

continues, to the distress of the would-be worshipper, until the end of the endless "Amen's".

As the good old priest said: "He knew well what he believed until he heard a city choir singing the Creed."

And Ah! We are a-weary by the time the *Gloria in excelsis* is reached! And how we long to be able to join in a simple chant of praise! But no! Another twenty minutes, and score of amens.

Indeed, should not the music of the Church be "the handmaid of worship, not an end in itself, not a rival to worship, nor a distraction to the devout"?

M. R. GREENE.

### POSITION OF THE "GLORIA IN EXCELSIS"

To the Editor of *The Living Church*:

**I** WAS surprised at your calling "pro-Roman" those "among ourselves" who (and—was it not, inferentially?—because they) seek "to have the *Gloria in excelsis* used . . . at the beginning of the service" of the Supper of the Lord, and the Holy Communion, commonly called the mass, and where the Anglican Liturgy of 1549 had it. Notwithstanding your editorial in *THE LIVING CHURCH* of August 17th, whether you consider me "pro-Roman" or not, I wish the angels' announcement of our Lord's birth, the *Gloria in excelsis*, might be restored to its original position, which was, of course, next after the *Kyrie eleison*, instead of having the Lord's death, as it were, shown forth before He come.

If an Anglo-Catholic restorationist must necessarily be "pro-Roman", then I am "pro-Roman". Is there anything decidedly wrong (or more Roman than Grecian) in our having *Gloria in excelsis* right after *Kyrie eleison*; and then, instead of *Gloria in excelsis*, next before the benediction, "some proper hymn" (see rubric, page 228)?

WM. STANTON MACOMB.  
West Philadelphia, Pa., August 21st.

Dear *Living Church*:

**I** HAVE been distributing papers and magazines to the soldiers on transports for about four months, and in all that time only one copy of your paper has appeared in the bundles we receive. The consequence is that Churchmen among the soldiers are not reading their Church paper, but those of other Churches. Nothing bad in that, of course, but they should have a chance to read their own.

Whatever you can do to help them get the papers I am sure will be much appreciated.

Thank you, very much. Very truly yours,

J. S. BULLINGTON,

Y. M. C. A. Secretary in Transport Service.

332 River street, Hoboken, N. J., August 25th.

### SOMETHING THE MATTER WITH THE CHURCH?

[CONDENSED]

To the Editor of *The Living Church*:

**S**OME of the writings of the English and American chaplains at the front strike me as being rather hysterical. For the most part they seem to think there is something the matter with the Church, and some of them want to change things so that the Church will be more acceptable to the man in the street. They find a great deal of religion at bottom among the men, but a great deal of ignorance about what the Church teaches and what it stands for.

If men refuse to come to church and refuse to learn anything about religion I do not see how the Church is to blame. And, further, I am unable to understand how it is going to help to water down what the Church teaches. Of course, I am certain that if we put on a vaudeville entertainment, and the priest preached a sermon carefully leaving out all references to anything definite in religion, we would be able to get a congregation of men, but so long as we insist on preaching the religion of Jesus



Christ in positive terms we will not be able to reach the masses of the people.

On the other hand, we do not find that the Roman Church is having any difficulty in getting congregations of men. Why is this? It is because the Roman Church begins with the children and trains them up in the way they should go, and when they in turn become the parents of children they see to it that their children are educated in the faith. The Church must teach the full faith without fear or favor. It may result at the first in a loss of some of the half-hearted and half-instructed members of the Church, but it will eventually result in good.

Some of our chaplains seem to think that the only thing the Church needs is at once to unite with the Protestant sects and give up all those things for which the Church stands and has stood from the beginning. Thus we will be able to make all America Christian and bring about the millennium. The chaplains, judging from their writings, have never come in contact very much with the masses of the people. Had they ever been engaged in missionary work in the small places, and so been able to come into direct contact with the people, they would not be so easily stampeded.

Norfolk, Neb.

W. M. PURCE.

### "THE GUARD AT THE TOMB"

[ABRIDGED]

To the Editor of *The Living Church*:

**I**N your paper of August 3rd there is a communication under the above heading—which has just come to my notice—signed George Burgess. Your correspondent characterizes the original article under the above heading, as "a bold, careless mistake", and an "erroneous interpretation of Holy Scripture", and asserts that no authority is given.

There were two assertions in the original article—one that the Jews had their own Guard—and Josephus was cited as authority for that; more authorities can be given if that is the fact to be questioned.

The other was the assertion that Pilate refused to let them have Roman soldiers to guard the Tomb, saying, "Ye have a watch; go your way, make it as sure as ye can"; and the authority given for that was the 65th verse of the 27th chapter of St. Matthew's gospel.

To which may be added the following verse stating that "they went, and made the sepulchre sure, sealing the stone, and setting a watch."

For over forty years I have been well acquainted with the ecclesiastical histories of Eusebius, Socrates, and the other monastic writers on the continent, and our own historians, Gildar, the first British historian, "the venerable Bede" (who always signed his name "Bæda"), and so on down; but must confess my ignorance in that I have never read the works of "Plummer" cited by your correspondent as an authority; the name looks modern.

But surely, surely, surely, we must not be asked to take the *ipse dixit* of "Plummer" in direct contradiction of Holy Scriptures. The communication of your correspondent, and the evident erroneous views of "Plummer", show that it was timely on your part to permit the first article to appear, that a perversion of history may not be perpetrated.

I would like to write something of our early British Church, of our sixteen Archbishops of London before the arrival of St. Augustine and the founding of the Archbishopric of Canterbury, and why it was an Archbishopric of Canterbury instead of London—facts too often forgotten—but writing is now laborious work for me and at times for whoever has to read it.

Faithfully yours,

H. F. RUSSELL-HOWLAND.

Richmond Hill, Queen's Borough, New York City, August 26th.

### THE ELECTION OF BISHOPS

To the Editor of *The Living Church*:

**M**Y proposition as to the election of bishops was as stated, purely tentative. The objection raised by a correspondent might seem quite parochial did it not illustrate the very point to which I desired to call attention.

An agricultural diocese with a handful of clergy, representing perhaps one school of thought and with no reason to be very closely in touch with the thought and activities and needs of the Church at large, come together and elect one of their own class as bishop. No objection can be raised to him. He is sufficiently orthodox, he has never done anything that any one outside of the particular diocese ever heard of, he may be and probably is fairly representative of the twenty or thirty parishes that elected him; whereas what they needed, what their diocese needed, was a man of larger caliber. Be that as it may the Church at large needs in its House of Bishops something more than the representative of a score of rural parsons.

I am not referring to any particular diocese, much less to any of our good bishops, but to the building up of the work at large. Fear that the Presiding Bishop and other bishops, rectors, and laymen of the province, probably duly elected, would not have the interest of that small and weak diocese as truly at heart and with larger outlook than the twenty or thirty weak parishes that compose the diocese seems to be absurd. The very statement of such a fear illustrates the necessity of some such alteration. There are certainly many other reasons for some such change, none that I know of being a desire to centralize or fasten any school of thought. And the proposition you so kindly printed was without strings. Beyond that I have no desire to say another word on the subject.

W. C. HALL.

### ASKS NAMES OF STUDENTS AND SOLDIERS

To the Editor of *The Living Church*:

**I**T would be of the greatest possible help to the rector at State College Penn., if the clergy would forward to him the names of the students entering the college from their parishes. Whenever a rector takes the trouble to write and follow up a boy at college, he makes good. It helps the boy to feel his responsibility to the Church.

We are also expecting about a thousand soldiers, and unless the home rector sends in their names it is all but impossible to get in touch with them before they are sent to other camps. Kindly send to me as soon as possible,

Faithfully yours,  
State College Penn., August 28th.

GEO. E. ZACHARY.

### ELIMINATION OF POVERTY

To the Editor of *The Living Church*:

**M**AY I take a little of your space to ask a simple question? You say: "To eliminate poverty is the duty of democracy." I doubt if democracy or anything else can eliminate poverty. Would it be well for the world to have poverty eliminated? Is not poverty necessary to get done the disagreeable work in the world that must be done? There is much work that people do because they are compelled to do it by poverty, and they would not do it if they were not compelled.

Poverty may be very hard on the individual, but, in a way, is a blessing in the world.

R. BANCROFT WHIPPLE.

Easton, Md.

### "THE VALUE OF A CHURCH BOARDING SCHOOL"

To the Editor of *The Living Church*:

**S**EVERAL persons have written to me regarding my recent article in *THE LIVING CHURCH* on the subject of Church Boarding Schools. I trust that any other of your readers who may feel disposed to address me on the subject may not hesitate, for I have a good stenographer and I shall take great pleasure in letting them know of the four Church schools to which I referred, and to advise with them and give them any information in my possession.

Very truly yours,

THEODORE DILLER.

Westinghouse Building, Pittsburgh, Pa., August 26th.

### FOR ME

In Picardy, beyond the sea,  
A million heroes fight for me;  
Where fires of death appall the night,  
And smoky curtains blind the sight,  
They battle, in the fiendish light—  
For me.

In Picardy, beyond the sea,  
Our warrior laddies bleed for me;  
For them the home land held the most,  
Nor did they fail to count the cost;  
They went, lest freedom might be lost—  
For me.

In Picardy, beyond the sea,  
Those dauntless lads would die for me!  
The fleur-de-lis, deep-tinged with red,  
Will bend o'er many a gory bed,  
Where lie those sons of Freedom—dead—  
For me.

THOMAS CURTIS CLARK.

PRIDE BRINGS many into error, and makes them sometimes fall into blindness almost incurable. Let the fall of the proud, thus foolishly presuming on themselves, serve thee for a warning, and keep thee ever humble.—*Thomas à Kempis*.



## Old-Time Chaplains: Afloat and Ashore

By the Rev. VINCENT V. M. BEEDE

"Why, I heard our good chaplain palaver one day  
About souls, heaven, mercy, and such;  
And, my timbers! what lingo he'd coil and belay!  
Why, 'twas just all as one as High Dutch;  
For he said how a sparrow can't founder, d'ye see,  
Without orders that come down below;  
And many fine things that proved clearly to me  
That Providence takes us in tow;  
For, says he, do you mind me, let storms e'er so oft  
Take the topsails of sailors aback,  
There's a sweet little cherub that sits up aloft  
To keep watch for the life of poor Jack."

—*Diddin*.

"TALKING about chaplains," said Jamie, not long ago, after he had landed from a long cruise on the battleship; "talking about chaplains, there is one that almost everyone likes, and nobody cares to argue with—even on religion. He used to be a prize-fighter. You see, we all know he is better than he was; and yet he is just as good as he was. You catch what I mean?"

The office of chaplain is one of the oldest in the British navy. Going still further back, we must give to St. Paul Apostle the honor of first serving as an informal chaplain on shipboard, unless we would wish also to consider the claims of Jonah and Noah.

"In the narrow seas," reported the commission appointed to inquire into the state of the English navy in 1618, "there is an allowance demanded for a preacher and his man, though no such devotion be used on board." In 1620, George, Duke of Buckingham, wrote to the University of Cambridge in favor of appointing one Daniel Ambrose to a royal ship. At about the same date, there was a grant of groats from seamen's wages to chaplains.

In 1678, the Rev. Henry Teonge, chaplain of the *Bristol*, Forty-eight, was evidently a devout and conservative Churchman, notwithstanding he was fond of "piggs", "ghoose", and that "strange liquor, punch," which he first quaffed on board. His diary covers his service with the *Assistance*, *Bristol*, and *Royal Oak*, 1675-1679. Here are some of the entries:

"May 20, 1675.—This day I began my voyage from my house . . . with small accoutrements, saving what I carried under me in an old sack.

"My steed like that of Hudibras.

"My stock of moneys was also proportionable to the rest, being little more than what brought me to London in an old coate, and britches of the same, an old payre of hose and shoes, and a leathern doublett of 9 years olde and upward. Indeed, I had (by reason of the suddenes of my jurny) nothing but what I was ashamed of, save only

"An old fox broade-sword, and a good black goun;e;  
And thus Old Henry cam to London towne."

Other entries:

"No prayers to-day by reason of the business of the shipp."

"Wee expect the Pyrats every houre."

The chaplain of the *Ranelagh*, commissioned in 1704 as the flagship of Rear Admiral Byng, also kept a diary:

"April 30. Only prayers this morning, none afternoon. I catechized. I gave six young gentlemen sixpence a piece for learning first six Psalms."

(Children from eleven to fourteen years of age had these Psalms credited against their names: 1 and 52; 4 and 75; 5 and 24; 2 and 14; 11 and 64; 3 and 6; 6 and 1.)

"July 9. We heeled and scrubbed ship, so had no divine service. Nine seamen were whipt by every flagship, for disobeying the Admiral's orders. We took in 69 tuns of water."

"Sept. 11. I administered the Sacrament to the gunner, who was very ill."

Edward Kirk Rawson, in the *Andover Review* (Vol. 18, p. 227), remarks that the words of an old writer used to be applicable to the stateroom of the chaplain: "The place I dwell in being secluded from the solar ray, is obliged to a glimmering candle." Mr. Rawson goes on to note that meditation and study are difficult for the naval chaplain. "Aboard ship, he is without authority, and takes no initiative without an order from a superior officer." The chaplain's work is interstitial, running counter to the intricate life of the ship. Divine service is only one of the kaleidoscopic

scenes which have appeared and disappeared in the same part of the ship.

It is the chaplains who have helped to abolish the two great ship's evils of flogging and grog rations.

"That fine character, Admiral Farragut, credited the friendship of one of the corps with the best influences of his life."

The office of chaplain, thinks Mr. Rawson, is measured in value by the man who holds it. The man honors the office, rather than the office the man. He who holds it is made to bear the historic burden of unworthy predecessors. The temptation of the chaplain will be to hold himself too much aloof, or to become too much of a good fellow. The cry of the sailors will tend to be not, "I am better than thou," but, "You are as bad as we are."

Even a landsman cannot fail to ponder over both the advantages and the disadvantages of a congregation that cannot get away from its pastor except by jumping overboard (and vice versa), and of a priestly life that must be lived almost under the field glass, not to mention the mere naked eye.

When I was a little boy, I was very much impressed by the fine figure of an army chaplain, mounted on his black and prancing horse, at the head of a parading regiment. The very soberness of the cleric's frock-coat made him stand out all the more clearly in contrast with the gorgeous full dress uniforms of the colonel and his staff.

Emerson says, in his *English Traits*: "Wellington esteems a saint only as far as he can be an army chaplain," and Eden, in 1553, spoke (I do not know in what connection) of "the deviles chaplains."

"Before the battle of Bradock Down" (I am quoting from C. H. Frith's *Cromwell's Army*), "in January, 1643, Sir Ralph Hopton, having put his men in order, caused public prayers to be said at the head of every squadron (which the rebels observing told their fellows they were at mass, to stir up their courage in the cause of religion).

"The parliamentary army had its chaplains also. Sergt. Nehemiah Wharton writes: 'Sabbath day we peaceably enjoyed with Obadiah Sedgwick, who gave us two heavenly sermons. . . . About the time of morning prayer, we went to the minster where the pipes played and the puppets sang so sweetly that some of our soldiers could not forbear dancing in the holy choir, whereat the Baalists were sore displeased.' . . . By 1644, however, the zeal of the Scottish clergy had somewhat abated. 'In April, 1643,' Baillie says that he is told that 'by no means ministers will come to the army . . . In two and twenty regiments there was not one minister.'

"One duty the chaplains performed during the first Civil War which seems strange to modern ideas: They drew up narratives of the proceedings of the armies to which they were attached for publication in the press, and were in fact the first war correspondents. Two of Essex's chaplains, Thomas Case and Adoniram Byfield, published accounts of Edgehill," etc.

C. W. C. Oman, in *Wellington's Army*, points out that down to 1810 the chaplains' department had been much neglected. Large expeditions had gone out without a single clergyman attached. There were few in the first Peninsular army of 1808. But two of them, Ormsby and Bradford, left books behind them, the latter's works being illustrated. Wellington made arrangements for regular services in each brigade. Two officers, he reported, were preaching, despite the colonel's dissuasions. The prayer meetings were "perfectly innocent," but they might become otherwise. "Respectable and efficient clergymen" were wanted. "Good preaching," added the Adjutant General, "is more than ever required at a time peculiarly marked by the exertions and interference of sectaries of various denominations."

After the Great Disbandment of 1816-17, a number of the younger officers took holy orders. "The type ran to strong Evangelicalism."

The clever, but flippant, Horace Wyndham, writer of *The*



*Queen's Service*, or *The Real Tommy Atkins*, says that nowadays there are English chaplains from the Anglican, Roman, Presbyterian, and Wesleyan bodies. First, only the Anglican Church was given the privilege, but later the Roman Catholic. "I must not omit to mention," says Wyndham, "that the Jewish persuasion has lately been formally recognized, and its adherents are afforded every opportunity of conforming to the doctrines of their faith." The Wesleyan chaplains prefer not to hold commissions (colonel, lieutenant colonel, major, and captain). As a rule the chaplains dress as secular clergymen, but abroad in uniform, when "the customary suit of solemn black" gives place, for the nonce, to a be-frogged and braided patrol-jacket, or frock-coat, a peaked cap, or helmet, adorned with a Maltese cross, and black trousers. The *tout ensemble* is certainly striking.

"I can well understand that chaplains feel a certain diffidence about visiting barrack-rooms, thinking, perhaps, that in doing so they would be unduly intruding—and it is for this reason, I suppose, that they so seldom enter. Where there are three or four chaplains to share the extraneous work, such duties as visiting the sick, etc., do not press very heavily. In fact, in many stations, the chaplain's proficiency at tennis is uncharitably ascribed to his having such ample opportunities for practice.

"A 'first class' chaplain can never become a bishop, or even a minor dignitary of the Church. While every curate carries a prospective apostolic staff in his sermon bag, a country rector, when he has retired on his pension with twenty years' service, is the utmost that the military chaplain can hope for, and without considerable interest he will not be able to obtain this.

"In addition to the professional ministrations of the chaplain, the British soldier seems to be the object of much attention on the part of officials of such quasi-religious institutions as Soldiers' Homes, etc. These, as a rule, are maintained by the exertions of well-meaning maiden ladies, who fondly imagine that they make a convert every time a soldier purchases a cup of coffee at these establishments. Credit, however, must certainly be given them for not avoiding barrack-rooms (to the extent that the chaplains do), and for seeking their patrons on their own ground. It is a mistake to assume that soldiers, as a body, are entirely irreligious. True, they are not all Hope Grants, or Hedley Vicars, and Cromwell's Ironsides have long since had their day."

The writer goes on to say that the Sunday morning Church parade is not so much disliked as the compulsory attendance. A good many men attend the voluntary evening services. Soldiers are good singers, and good givers. "On the subject of foreign missions, the man who has been abroad is apt to hold views peculiarly his own."

The 93rd Highlanders was a regular Scotch Protestant parish, but the Church of England chaplain had a whole brigade or division to look after. He might have to cook and eat alone and not know where to find his tent, etc. A soldier may have been told off to act as chaplain's orderly, "but there" was "a long hide-and-seek game before he and his reverence" met "each other."

A soldier who had been for years in the ranks had this to say: "In virtue of his peculiar position, he (the chaplain) is able to become the confidant of the rank and file in an infinitely greater degree than is possible for any of his brother officers of the combatant branches. His advice and friendly encouragement are frequently responsible for reclaiming a backslider, when neither the colonel's punishments nor the attentions of the provost-sergeant have any longer terrors for him." "When the chaplain," concludes Fr. Hardy, "sees a medal on his uniform coat, or on his stole—and knows that this gives him more influence with his red-coated flock—he is not sorry that he has had the experience of a chaplain on the field."

Despite the poky and prosy beginning of J. T. Headley's *The Chaplains and Clergy of the Revolution*, there are some absorbing tales:

"John Martin, after praying with the soldiers at Bunker Hill, seized a musket and fought gallantly to the close of the battle. A day or two after, he preached to the remnants of his shattered regiment from Nehemiah 4:14: "And I said unto the nobles and to the rulers, and to the rest of the people, 'Be ye not afraid of them.'"

"Nathaniel Bartlett, of Reading, chaplain awhile to Putnam, was accustomed to make his parochial visits with a musket on his shoulder, to protect himself from the Tories, who had sworn to hang him, and kept his garret full of gunpowder, for the use of his parishioners in case of attack."

The Rev. Dr. Dagget (a Yale President) was discovered by the enemy as he was, quite alone, at a little sharpshooting.

"What are you doing there, you old fool, firing on His Majesty's troops?" burst out the officer.

"Exercising the rights of war," replied the old man.

"If I let you go this time," continued the officer, somewhat amused, "will you ever fire again on the troops of his majesty?"

"Nothing more likely," said Dr. Dagget; whereupon he was dragged to the head of the column, and forced by bayonet pricks to act as guide on this hot July day.

### THE SIMPLE FAITH OF THE SOLDIER

BY THE REV. COL. ARTHUR P. S. HYDE

[From a sermon delivered on the transport *Empress of India*, July 21, 1918.]

RELIGION is not a thing of the emotions, but something vastly deeper. While it is true the nearness of death, and the seriousness of life under the trying conditions of service at the front, do much to awaken the deeper instincts of the soul, yet I deprecate most heartily any idea that religion is merely a form of insurance against eternal punishment.

Christianity is in no sense a religion to die by, but primarily a religion to live by. The salvation that is often referred to as being the reward of the blessed is in reality something that has its beginning here in this world, and merely finds its fulfilment in the world to come. It is a salvation from our own sordid, baser nature, and is a change that is wrought within us when we come to look at things in their true and proper perspective.

A man who recognizes the religious instinct that is within him, and allows it reasonable play, the man who tries to control his tongue, and to govern his life in accordance with the teachings of the Master, learns something of the purpose of life, and, in consequence, instead of frivolling away his time in things that are not worth while, and often soul-destroying, has the satisfaction of developing his character, which, after all, is the one thing worth while, for the character we build in this life is the one thing we may take with us into the world to come, for weal or for woe.

Let us be sure of the fundamentals of this simple faith that shall enable us to do our utmost in the service of God and of our country. Let us not bother about theological definitions, but let us be sure that God is our God and our heavenly Father. Let us likewise be sure, again without any attempt at trying to delimit or define, that Jesus Christ, the eternal Son of God, came into this world to teach us how we ought to live, to give us the way of life, and to lay down His life in a supreme sacrifice, that we, just how we do not attempt to explain, might live. And, finally, let us be very sure that "Jesus Christ, the same yesterday, to-day, and for ever," is ever near us, and ever ready to help us if we will but claim His aid.

Prayer is not merely the making of petitions, perhaps the asking for something utterly out of keeping with our real needs, but it is, as one has said, "the practice of the presence of God". It is the feeling that God really is, and that He really is present.

Let us therefore go forward in this mighty enterprise with a renewed sense of the simplicity of our faith, with the knowledge that we are instruments in God's hands to do His Will, with the knowledge that we are in very truth fellow workers with God, and I feel certain that our share in this great enterprise will be a nobler one, and more effectively wrought, then could possibly be the case, were we to rely solely upon our own strength.

No good action will hinder thee, if thou be inwardly free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.—*Thomas à Kempis*.



## 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. 10—Synod, Province of the Mid-West, Kenyon College, Gambier, Ohio.  
 " 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. MORTIMER S. ASHTON has accepted a call as rector of Emmanuel Church, Corry, Pennsylvania. He will also be priest in charge of St. Matthew's Church, Union City, and St. Peter's Church, Waterford, Pennsylvania.

THE Rev. RALPH E. GENTLE, who has been in charge at Rice Lake and Barron, with oversight of Church families at Cameron and Chetek, Wis., for the past sixteen months, and also had care of Turtle Lake, Shell Lake, Hayward, and Cumberland this summer, has been compelled to resign, being threatened with a nervous breakdown. Ordered to take a complete rest, Mr. Gentle will spend September in Minneapolis, Minn., where he may be addressed at "The Rosslyn," 707 Summit avenue.

THE Rev. CLARENCE S. McCLELLAN, JR., has accepted a call from the Bishop of New Mexico to become the head of the district of Marfa in Texas. This includes a territory of 22,000 square miles south of New Mexico and along the Rio Grande. In it are located Fort Stockton, Fort Davis, Alpine, Langford, and Marfa, with important military cantonments. Mr. McClellan will make St. Paul's Church, Marfa, his headquarters after the first week in September.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., is the Sunday morning preacher for September at St. James' Church, Philadelphia.

### ORDINATION

#### DEACON

ARKANSAS.—On the Thirteenth Sunday after Trinity (August 25th), in Christ Church, Little Rock, Ark., Lieut. DOUGLAS BAGWELL LEATHERBURY, of the Second Training Regiment, Camp Pike, was ordained to the diaconate by the Right Rev. E. W. Saphoré, Suffragan Bishop of Arkansas, at the request of the Bishop of Tennessee. Lieut. Leatherbury was sent to Camp Pike last June in the draft from his district only a few days before the time set for his ordination at the University of the South. Since that time he has been constantly promoted, and received a commission as second lieutenant three weeks ago. The candidate was presented by the Rev. C. F. Collins, civilian chaplain at Camp Pike, who also preached the sermon.

### 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. All copy should be plainly writ-

ten on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

### DIED

EMERY.—Lieut. JOSEPH W. EMERY, JR., of Quincy, Ill., was killed on July 18th, the first day of the big drive of the Allies. The news of his death was not cabled until last week. Lieut. Emery was the only son of Mr. Joseph W. Emery, a member of the chapter of St. John's Cathedral, and grandson of the late Richard F. Newcomb. He was a faithful and devout communicant. He had been for some years a server at the altar, and made his Communion the day before he left for France, about a year ago. He was one of the most popular young men of the city, a skilled athlete, and a good student. He was graduated from Dartmouth in 1917, and went immediately to Plattsburg, where he won his commission. His is the first death among the Cathedral contingent in the service, which now numbers forty-two. A requiem was celebrated last Wednesday, and there will be a memorial service on one of the Sundays in September.

HUBBARD.—Entered into rest on July 23rd, at her home in Federal Point, Florida, LOUISA HART HUBBARD, wife of Edwin S. Hubbard. Burial at Heartsease, Poughkeepsie, N. Y.

NICHOLS.—In his country's service abroad, on Wednesday, August 21st, SHEPLEY NICHOLS, quartermaster first class U. S. N. R. F., son of the Rev. Harry P. Nichols, D.D., of New York City.

SHARP.—At her home in Nashville, Tenn., after a long illness bravely and patiently borne, at 2 A. M., Friday, August 30th, EDITH BATCHELOR, wife of James R. Sharp. She was a devout communicant of the Church of the Advent, where the burial service was said August 31st by the Rev. Prentice A. Pugh, rector of the parish.

*"Requiem aeternam dona ei, Domine,  
Et lux perpetua luceat ei."*

WALKER.—Entered into rest on the morning of Wednesday, August 21st, at Brookline, Mass., the Rev. GEORGE WALKER, in his seventy-fifth year. Burial at Peabody, Mass., on Friday, the 23rd.

### WANTED

#### POSITIONS OFFERED—CLERICAL

CURATE WANTED to associate with young rector in promising city parish; large spiritual opportunity; fine equipment; healthful New York resort climate; good salary, rooms. Give experience, and special interest. Address BELL, care LIVING CHURCH, Milwaukee, Wis.

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.

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PRIEST, NOW IN ONE of the largest metropolitan parishes, desires appointment for parish and aggressive work in making all soldiers and sailors heartily at home in Mother Church. With millions passing through our ports of embarkation, let us have intelligible, congregational, divine worship primarily for Uncle Sam's nephews. Address VOLUNTEER, care EDWIN S. GORHAM, 11 West Forty-fifth street, New York City.

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.

CLERGYMAN, MIDDLE-AGED, prominent city parish experience, now employed, long absence-leave obtainable; can supply city parish; term of months or war duration. Address FAITHFUL, 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, ELDERLY, fairly good preacher; good musician; unmarried; desires work. Salary moderate. Address Z. Y. X., 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.

#### POSITIONS OFFERED—MISCELLANEOUS

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.

ORGANIST-CHOIRMASTER WANTED for quartette and chorus choir in Eastern city of 50,000 population. Salary \$800. Address CLERIC, care LIVING CHURCH, Milwaukee, Wis.

WORKING HOUSEKEEPER and a woman to care for small children. Moderate salary. Apply CHURCH HOME, Memphis, Tenn.

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

#### POSITIONS WANTED—MISCELLANEOUS

ENGLISHWOMAN, YOUNG, ENERGETIC, fully qualified high school teacher, headmistress of Church school about to close owing to war conditions, would like to hear of position of trust in school, institution, or educational sisterhood. Address M. C., care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE OF EXPERIENCE desires position as companion nurse for chronic invalid or elderly lady; generally useful in care of home; moderate terms. References required. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS (CATHOLIC) DESIRES parochial or mission work; would accept moderate stipend with unlimited opportunity. References regarding efficiency and experience. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

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 DESIRES position; excellent American and English credentials; commence immediately; organ recitals. Address Mr. T. CHALLENGER, 728 Fifth avenue, Williamsport, Pa.

GRADUATE NURSE of years' experience wants position in old ladies' home or institution as assistant and care of invalids; references required. Address N. R. S., care LIVING CHURCH, Milwaukee, Wis.

POSITION AS MOTHER'S HELPER; companion-housekeeper, or place of trust in home or school; references. Address Z. K., care LIVING CHURCH, Milwaukee, Wis.

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

### PARISH AND CHURCH

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

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**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.

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**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.

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**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 Author, 297 E. 37th street, Portland, Oregon. Price \$1.25. A few of the second edition, half price.

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**EVERY CHILD'S MAGAZINE,** one year for \$1.50; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Mo.

**NOTICES**

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of sug-

gestions 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 ORDER OF THE DAUGHTERS OF THE KING**

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

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

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

**THE BOARD OF MISSIONS**

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

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

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

*The Spirit of Missions, \$1.00 a year.* 281 Fourth avenue, New York.

**MEMORIAL**

W. S. G. WILLIAMS

Eulogies at the best are imperfect, since no one can transfer to paper all that passes in life, and therefore we find that only the salient points of any life are set forth to call attention to the inevitable fact that:

"Time, like an ever-rolling stream, has borne one of its sons away."

At an early hour on Thursday, August 8th, Mr. W. S. G. WILLIAMS, so long the center of life of the Long Green Valley palatial home, ceased to be on this side of the veil.

A son of the noted barrister, Mr. G. H. WILLIAMS, and prominent families of the state of Maryland, in his youth he was sent to England to the famous Charter House, which in 1872 was removed from London to Godalming in Surrey, and later to Oxford University, where he was graduated with the degree of M.A.

Most enthusiastic was he over England as touching the life and customs of her people, and would sit for hours at a time in conversation oblivious to all else save England in relation to her public schools and universities.

The Charter House, made famous by great men such as Judge Blackstone, Dr. Barrow, Addison, John Wesley, Thackeray, was ever on his lips, because it was there that his young mind was prepared for his career at Oxford.

Only those who have had the good fortune of Oxford training can appreciate the wonderful atmosphere of the great center of learning.

Not so much in the course of study as in the life can one feel proud of the fact that Oxford is his *alma mater*.

Other great centers of learning are there, but all must pale before that of the grand old University of Oxford, and Mr. Williams was fully cognizant of this, and as with the spirit of the Charter House so was it with that spirit that brooded over Oxford. His life was full of it.

As a Churchman none was more conscientious or more reverent than he. He loved his Church and was ever ready to respond to the calls she sent out.

Dear old Trinity in the Long Green Valley, with her castellated tower and ivy-covered walls, in the possession of beautiful gifts is a standing witness of his devotion and loyalty to his Church, of which he was a vestryman.

The vestrymen and members and rector join hands with the family of the deceased in mourning his loss, but at the same time entering into the spirit of one of whom Mr. Williams loved to speak, Canon Knox Little, who said:

"Death does not destroy the unity of life. Like the Sicilian rivers of Grecian poems, Life's

stream had flowed here in rugged channels, and under cloudy skies, then it had disappeared for a time into the chambers of darkness, only to reappear in fairer regions and by the sunny sea under the influence of the smiling countenance of Jesus Christ."

**RETREAT**

SWANSEA, MASS.—A retreat for the clergy will be held (D. V.) at Christ Church, Swansea, Mass., beginning Monday evening, September 16th, and closing Thursday morning. Conductor, Rev. Father Powell, S.S.J.E. For accommodation at Rest House apply to Mr. CLARENCE H. POOR, 45 Bromfield street, Boston, Mass. Charges, \$3.75.

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

**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.

**VACATION BIBLE SCHOOLS**

SEVENTEEN YEARS ago a young missionary saw poor children in hot streets in New York in July, knew there were many idle church buildings within a few blocks, and had been appealed to by students for summer work to get them through college next year. A man of ideas and action, he applied for the use of the idle rooms. He engaged some of the students to be instructors for six weeks. And he gathered the children from the streets, taught them Bible stories, how to play games and get real fun in doing so, and some handicraft with borrowed tools and donated materials.

The minister and missionary, the Rev. R. C. BOVILLE, is now superintendent of a vacation Bible school system that is international in its work, and has just closed a war summer with 75,000 children enrolled. Patriotism was the keynote of the instruction this year. There was handicraft to make articles for the Red Cross. The number of instructors, drawn chiefly from college students, ran into the thousands. Marked growth in schools obtained in Canada, on the Pacific coast, and even in far-off Japan. Most of the schools were in charge of the International Association of Bible Schools, or its local branches, but wherever churches will themselves enter upon such an enterprise they are encouraged to do so.

There are thousands of idle church rooms, and tens of thousands of children to be benefitted.

**NEW CHAPEL OPENED IN MEXICO**

A NEW CHAPEL has been opened in Mexico City in the neighborhood of Hooker School. The Rev. Daniel Romero will be in charge and the girls of the school will form the nucleus of the congregation. This is largely a venture of faith but Archdeacon Mellen intends to make it a success and hopes to raise the necessary monthly rent in some way.



## PHILADELPHIA'S CLERICAL BROTHERHOOD OPENS AGAIN

*Will Increase Membership — Pottstown Churchman Dead — Gold Star for Chestnut Hill*

The Living Church News Bureau }  
Philadelphia, September 2, 1918 }

THE executive committee of the Clerical Brotherhood announces that the first meeting will be held on Monday, September 16th, at 11:30 A. M., in the club rooms of the Church House. A copy of the constitution and a letter has been sent to the clergy of the diocese in an effort to increase the membership of the Brotherhood. The letter reads in part as follows:

"Our purpose is to make this an association of the clergy, cemented by ties of brotherhood and interest. Such an association we believe will prove generally useful not only to the younger clergy who need the help and the brotherly confidence of their seniors, but also to the older and more experienced men, many of whom we feel sure will also realize their opportunity of being helpful to the younger members of their order."

### DEATH OF WELL-KNOWN CHURCHMAN

Joseph Hartshorne, a prominent business man and Churchman of Pottstown, died suddenly on August 23rd, of heart disease. Mr. Hartshorne was widely known in the iron and steel industry and he frequently served as an expert in metallurgical patent cases. For many years he was a member of

the vestry of Christ Church, Pottstown, and was rector's warden for the last ten years.

### ANOTHER GOLD STAR

Lieutenant Henry H. Houston, the son of Mr. and Mrs. Samuel F. Houston of Chestnut Hill, has been killed in France. He was already in France when the United States entered the war, but he returned to this country and enlisted as a private in an artillery regiment. Later he was sent to an officer's school and trained for airplane observation work. When he sailed for France last April he was on the staff of Brigadier General William C. Price. Lieut. Houston was the grandson of Henry H. Houston, the founder of Houston Hall, University of Pennsylvania.

### THE CHURCH AT CAMP DIX

The Rev. Karl M. Block, Church chaplain at Camp Dix, Wrightstown, N. J., has sent a request to General Scott, Adjutant General of the Army, asking that an exception be made in the case of Camp Dix to the new order forbidding privileges within the cantonments after a certain date to clergymen not commissioned officers in the army.

An idea of the magnitude of the work being done under Church auspices at Camp Dix may be gathered from the fact that in the nine weeks from June 1st to August 6th a total of 189 services were held in the camp or at St. George's Chapel with an attendance of 15,778; there were 6 baptisms, 13 men were confirmed, and the Holy Communion was celebrated 15 times.

CHARLES A. RANTZ.

## CHICAGO SOCIAL SERVICE COMMISSION ISSUES MESSAGE

*Our Women in Industry — The Advent Call — Comments on the Northfield Convention — Bishop Gore and the Inter-Church War Work Committee*

The Living Church News Bureau }  
Chicago, September 2, 1918 }

THE diocesan Social Service Commission has sent a letter to the clergy of the diocese with certain facts concerning "women in industry", suggesting that the clergy incorporate these facts in their Labor Day message, or read them as a bulletin to their congregations. The letter is signed by Mr. Carl B. Roden, secretary-treasurer, and by the Rev. J. B. Haslam, executive secretary. Mr. Roden, it will be recalled, was recently elected librarian of the Chicago Public Library. We give selections from the letter here, feeling that the facts referred to are of more than local interest and concern:

"No other element in the industrial situation is so significant as the increased number of women workers, and to regard this situation as merely 'for the duration of the war' is to make a credulous assumption. It is probable that in this country 1,500,000 women have entered war work already and in large measure these women have come to stay. A new chapter in the history of American industry is being written.

"In replacing men, women are working under peculiar disadvantages and in the devising of safeguards and the defining of standards the coöperation of the general public will be invaluable. In some instances lower wages are being paid than to men who have vacated their positions. Long hours and night work are being urged as a 'war measure'. New occupational diseases are appearing. Children neglected at home by working mothers constitute another peril.

"To offset these dangers the Department of Labor has adopted as its general policy the standards laid down by organized labor. The more important of these are:

"(1) The principle of 'equal pay for equal work'. Needless to say there are many and elaborate ways of evading this principle. The point for the Church to insist upon is that a living wage is morally mandatory and there can be no just discrimination on the ground of sex.

"(2) An eight-hour day and one day's rest in seven. Women are to-day working long hours as elevator girls and in other capacities, while the ten-hour day in factories is still too frequent. Here, as in other cases, eternal vigilance on the part of the community is essential to the preservation of standards.

"(3) The prohibition of night-work. Here again our Church people and especially our women should inform themselves as to labor laws and industrial conditions in their own States, and having arrived at

that knowledge, be alert to agitate and to reform.

"(4) Sanitary conditions. Relating to rest periods, suitable toilet and washing facilities, time and place for meals, pure air, light, etc. No more helpful work can be done by citizens than the insistence that these standards shall be enforced and for their enforcement frequent inspection of shops and factories will be necessary.

"(5) Exploitation. One means of avoiding this danger is that women in industry should enjoy the right now universally accorded to men workers—that of organizing themselves into unions and treating collectively with their employers. This again has a spiritual aspect, as it brings to the front a new consciousness of the great Sisterhood struggling for fulness of life and so for the larger life of the world.

"(6) Protection of children. This calls for the exclusion from industry of women who are mothers of young children, and the releasing by the well-to-do classes of servants to whom they have heretofore looked for personal service. In this way many women would be liberated to take their place in some essential industry and mothers of young children would be exempted and enabled to remain at home.

"If we are to attain the greatest measure of efficiency in our prosecution of the war we must humanize our industry and inspire our workers with the sure prospects of social justice and equal opportunity for all."

### THE ADVENT CALL

The Bishop has written his clergy sincerely commending the Advent Call to the women of the Church issued by the Woman's Auxiliary of the Board of Missions. The Bishop asks the sympathetic coöperation of the clergy in furthering the call "as a means of quickening the spiritual life of the women of the Church in these days when spiritual power is to be the determining factor in the momentous issues before the world. The Call has great possibilities for good if the plans for it are entered into seriously and given an earnest and wise leadership in each congregation."

At the request of the officers of the diocesan branch Deaconess Fuller will represent this diocese, and at present she is giving two days a week to this specific work.

### COMMENTS ON THE NORTHFIELD CONVENTION

Like many other visitors to the recent Brotherhood convention at Northfield, the members of the Chicago delegation are unusually impressed by this annual gathering. One member describes it as the most inspiring that he had ever attended. This same delegate says:

"Perhaps the most significant feature of the thirty-third annual convention of the Brotherhood, at Northfield, was the marked way in which method and organization were so willingly subordinated to personal and real acceptance of Christ. The Church, the Brotherhood, and methods for spreading Christ's Kingdom were discussed, but only as means. In fact, several speakers spoke of this being the first convention in our Church where such things had been held in proper relation to each other. The afternoons were given to recreation, when men had, too, a splendid opportunity to reflect and absorb the connection between what was said and how it might be applied to real service at home."

Chicago was well represented by her speakers, two of the ablest at the convention being Dr. John Henry Hopkins and the Rev. B. I. Bell. Mr. Courtenay Barber, for a long time a leader in Brotherhood



work here and a member of the National Council, was elected first vice-president.

There will be a post-convention meeting for clergy and laity at St. James' Church, on Wednesday evening, September 18th. The men's meeting will be preceded by one for boys at 5 o'clock.

INTER-CHURCH WAR WORK CONGRESS

Plans are being made to hold a National Inter-Church War Work congress in Chicago, September 23d to 27th, under auspices of the Chicago Inter-Church War Work committee. The morning and afternoon session will be held in the Hotel Sherman, with public mass meetings on Thursday and Friday evenings in the Auditorium and outlying churches.

The following out of town speakers are announced: The Right Rev. Charles Gore, Bishop of Oxford, England; the Rev. Arthur T. Guttery, Liverpool; Hamilton Holt, editor the *Independent*; the Rev. Frederick Lynch, editor the *Christian World*; the Rev. Arthur J. Brown, secretary board of foreign missions of the Presbyterian Church; the Rev. William P. Merrill, Brick Presbyterian Church, New York City; the Rev. Roy B. Guild, Federal Council of Churches; the Rev. Henry A. Atkinson, National Commission on Churches and the Moral Aims of the War. The Hon. William H. Taft is expected to speak.

DEATH OF LIEUT. H. E. HACKETT

Notice has just been received that another leader in Church and Brotherhood work, Lieut. H. E. Hackett, was killed in action on the Western front, on August 16th. Lieutenant Hackett was a member of St. Paul's parish, Kenwood, and for some time director of the chapter (No. 77) there. He was the only son of his mother and she a widow.

BISHOP M'CORMICK IN CHICAGO

The Right Rev. J. N. McCormick, D.D., Bishop of Western Michigan, who has been in charge of the Red Cross chaplains overseas, for the past six months, will preach at the Cathedral of SS. Peter and Paul at the 11 o'clock Eucharist, on Sunday, September 15th. It will be a patriotic service and it is expected that consuls and representative of the allied nations will be there.

ST. JAMES' PARISH

War activities of St. James' parish include the purchase and maintenance of an ambulance for overseas service. Leslie A. Williams, a member of the church, has volunteered his services as driver.

H. B. GWYN.

MEMORIAL ADDRESS AT CAMP DIX

AN IMPRESSIVE service was held recently in St. George's Chapel near Camp Dix, Wrightstown, N. J., when an altar cross, candlesticks, and communion vessels were solemnly blessed. The Bishop of New Jersey, Chaplain Karl M. Block, and the Rev. Dr. Manning officiated. After the service a procession was formed and Dr. Manning made an address in the open air to a great congregation of soldiers including General Scott and his aides. Dr. Manning said:

"We have just passed the fourth anniversary of the outbreak of the world war.

"The issues which confront us are greater, graver, more critical than any of us fully realize. We find ourselves called to battle for the fundamental things of life — the things which we had supposed were settled and secure.

"As we now go forward to our full share in the struggle there are three things in

which as a nation we are established and agreed.

"1. We have absolute confidence in our cause. There was never a case in which the issue between right and wrong was more clear than in this war. We know that it is not God's will that the principles of Prussianism should dominate this earth. We know that we were not merely justified in entering this war, but that the history of America would have been a history of shame and disaster if we had failed to do so. Never in any war that we have fought have our people been so united, so determined, so wholly certain of the righteousness of their cause as in this one.

"2. We are going to give our whole life and power as a people in this conflict. We are at this moment cheered and encouraged by the change in the situation in the past few weeks. We are filled with thankfulness and pride at the glorious part our men are taking beside the veterans of France and Britain and Italy. We knew our men would do this, but it fills us with courage to find our confidence in them more than justified — to find that the soldiers of freedom are more than equal to the soldiers of despotism. But we shall indulge in no foolish over-confidence. We shall not be so misled as to imagine that the winning of a battle is the winning of the war. We pray and hope that this is the turning point in the struggle. But in order that it may be so we shall redouble our efforts — we shall give more wholly than ever our wealth, our energy, our men, our life, to crush and destroy that foul and fearful thing which bears the name of Prussianism, which has arisen to assault the world.

"3. Whether this is the turning point or not; whether the war is long or short, whatever its course and whatever its cost, we are determined to finish the work so that it shall not have to be done over again. Our motto is: Be strong and of good courage; fear not, nor be afraid of them.

"We shall never listen to any proposal to end this war except by complete and decisive victory on the field of battle. We do not understand men like Lord Lansdowne and other pacifists who talk of bartering and negotiating with the power that holds Belgium captive, which still has its brutal hand on France, which holds Russia in its treacherous toils, and whose avowed object is to subjugate the world. Any man who is willing to compromise in this struggle, any man who does not feel burning indignation and wrath against the crimes and outrages which Germany has committed and is still to-day committing, that man, whoever he may be, has suffered some strange weakening of his moral sense, of his manhood, and of his loyalty to the God of righteousness whom Jesus Christ makes known to us. We are not going to do any bargaining with Germany. We understand fully what any bargain that she may make is worth. We and our allies are going to dictate to Germany the terms of a just and righteous peace, with reparation for the wrongs she has done, so far as this is possible, and we are going to compel her by force to keep the peace. As President Wilson has said: So long as Germany is controlled by her present rulers, no nation on earth can take her word. Whatever their motives, the pacifists who talk of peace by negotiation with Germany are doing their utmost to aid Germany. Their position is disregard of justice and treason to humanity. It is not advocacy of peace. It is betrayal of peace and encouragement of war. We will hear of no peace by negotiation with a power which respects no treaty, and regards no law in earth or in heaven.

"We want peace. This is our one and only desire. But we know that until the Prussian military power is broken there can be no peace. No real lover of peace, no man who cares at all for justice, can want an inconclusive ending to the war. Because we want peace we will listen to no word of peace with an undefeated and unrepentant Prussia.

"We are gathered here to-night in this military chapel named for St. George, the great warrior saint, to dedicate these gifts presented in the name of the chaplains' committee of Trinity Church, New York.

"It is indeed most appropriate that these sacred gifts which are now dedicated should be presented as a memorial to Morgan Dix, the great rector of Trinity Church, New York, for forty-six years, and the son of the noble citizen and soldier for whom this camp is named, General John A. Dix, whose strong character and high patriotism are reflected in his famous order: If any one attempts to haul down the American flag, shoot him on the spot. The life and character of his son, Morgan Dix, and his high services to Church and State, are known to all of us.

"Among the great characteristic traits which we think of as marking his life were his intense love of home and country—his fearless patriotism, and military devotion to duty. But the central and most distinctive note of Morgan Dix's life was his deep and simple faith; his clear, unfaltering, religious conviction; his full and firm belief in the supernatural—in the truth of God as He reveals Himself to us in the Gospel of our Lord Jesus Christ and of His Church.

"Morgan Dix was the great citizen; he had in him the true spirit of the soldier. But in every thought and act he was a true and faithful priest of the Church, witnessing to her faith, teaching her truth, ministering her gifts of grace and life. Home, country, and religion—these were the things for which the life of Morgan Dix bore witness, and these are the things for which we are fighting in this war. We are fighting for justice, freedom, and civilization, for home and country, for every principle that we believe in as men and hold sacred as Christians."

ELECTION OF TRUSTEES OF GENERAL THEOLOGICAL SEMINARY

THREE TRUSTEES of the General Theological Seminary will be elected this year by the alumni to fill vacancies caused by expiration of term of office. Classes whose year of graduation terminates in "8" or "3" will make nominations before Monday, September 16th. Official ballot sheets will be prepared on that date. The polls open at the seminary on October 1st and close on December 15th.

ABOUT ARMENIA AND ASSYRIA

A LETTER from the Rev. Prof. Abraham Yohannan, of the division of Oriental Languages in Columbia University, tells of what is now happening among the Armenian and Assyrian peoples. Prof. Yohannan also encloses letters from the Archbishop of Canterbury and from Dr. Speer of the Presbyterian Board of Foreign Missions, both of which deal with the news from that stricken quarter of the world.

"The whole of the Assyrian and Armenian populations in the plain of Urumia, Persia, are in dreadful flight again, from savage onslaught of the Turkish and Kurdish armies. Sometimes the storm has abated its fury, only to start up again with increased energy.

"The Russians' departure from those



regions was the herald for the Kurds and Turks to pounce upon the prey from which they had so long been held at bay. The defense on the part of the unhappy Assyrians and Armenians was trumped up as a sufficient pretext for their death-warrant and unlimited opportunity for depredation and murder.

"These Christians were hoping for succor from Russia. When this failed and their enemies increased on every hand, they were forced to flee, but flee whereto? Urumia was surrounded by the hostile forces. A concourse to the number of about eighty thousand men, women, and children, leaving their crops in the fields, their household goods, and all the supply of food, hurried, panic-stricken, on the long and painful journey of several weeks to Hamadan, in hope of being nearer to the British army. This was the only way they could possibly choose to escape their merciless pursuers. Enduring the privations of a foot-journey, struggling along in the intense heat of southern Persia, hungry, exhausted, and cholera-stricken, in such miserable condition they will have to fight out their way, and break through the lines of the attacking enemy and the bands of brigands which they will encounter everywhere. The details of this terrible flight have not reached us yet."

The Archbishop of Canterbury speaks of the deep sympathy he has felt with the people who suffered by the murder of their leader, Mar Shimun. "I am willing and eager to take what action I can most wisely take to bring about such a solution as may be just and lasting of the difficulties and trials through which you have gone. May He who alone can order the unruly wills and affections of sinful men grant to you and to all of us comfort, salvation, and peace."

Dr. Speer reports the death of the well-known Presbyterian missionary, the Rev. W. A. Shedd, whose name has appeared so often in the list of workers for the relief of suffering and famine. Dr. Shedd died of cholera at Sainkaleh, on August 7th, an irreparable loss. "He was loved and respected as few other men in the history of the missions in Persia, and was a great bulwark of the Christian races of Western Persia and Eastern Turkey during these bitter years of conflict, destitution, disease, and death."

The official telegram which told of Dr. Shedd's death also reported that nearly all the 80,000 refugees had passed Sainkaleh by the 5th. Dr. Speer says: "One likes to think of Dr. Shedd and his companion missionaries as forming a rear guard for the fleeing host, and this is the clear inference from the message, from the fact that Dr. Shedd died of quick, treacherous cholera in Sainkaleh, two days after the refugees had left that town."

#### WOMEN'S CONFERENCE ON CHURCH UNITY

A SMALL company of women from various communions gathered at Adelynrood, South Byfield, Mass., on August 15th, for three days of conference and prayer on Church Unity. The invitation came from a committee of the Society of the Companions of the Holy Cross, and the communions represented included the Anglican, Congregationalist, Baptist, Methodist, Presbyterian, Russian Orthodox, and Roman Catholic. A day of meditation was conducted by Dr. William Jefferys of Philadelphia, and Mr. Robert H. Gardiner, of Gardiner, Me., secretary of the Commission on Faith and Order, spoke upon the plans and work of that commission.

The discussion of points of difference was

both frank and friendly and the feeling of unanimity in essentials strong. So great was the sense of being part of a movement destined to issue in momentous results that this group determined to meet again in the winter.

#### A SYRIAN IN ANGLICAN ORDERS

THE PEOPLE of St. Mary's Church, Fleeton, and their neighbors of St. Stephen's Church, Heathville, Va., are happy in their claim to have as their pastor the first compatriot of our Lord to have received orders in the American Church. The Rev. T. David Harari came from the patriarchal see of Antioch, in which he had been born and bred, about three and a half years ago. Educated at the American College in Beirut, and baptized by an American, Mr. Harari received his theological training at the Theological School at Alexandria, in Virginia, and was ordered deacon recently by the Bishop of Virginia. In the course of his training Mr. Harari has spoken on the



REV. T. DAVID HARARI

subject of his native land from 178 platforms and pulpits in different parts of the country.

The first American child to be baptized by this Syrian clergyman was appropriately and patriotically named Virginia Lee (Corsa). Her baptism was administered in St. Mary's Church.

Mr. Harari's parents have been missionaries in Syria under the Scotch Board, but he has not heard from them in more than two years. The English armies are still far from his home, and he fears that his parents, now more than seventy years old, have fallen before the scourge of the Turk, or from famine or fever. A younger brother has been for a year and more with General Pershing, and is now in France. Both brothers are now naturalized Americans.

St. Mary's Church, which is perhaps the stronger of the two churches, was founded only about fifteen years ago with but a single communicant. It is the only church on the "point", and the lone Churchman had zeal. Consequently, adherents gathered and a beautiful building has been built for them in which to worship. Mr. Harari has taken charge with great earnestness.

The old parish of St. Stephen's has existed in the county of Northumberland since the seventeenth century.

#### BEQUEST

ST. JOHN'S CHURCH, Elkhart, Indiana (Rev. William Wesley Daup, rector), received \$2,000 from the estate of the late W. G. Hill, who passed away on August 16th. Mr. Hill was a leading merchant and honored citizen, and a member of the Congregational Church.

#### A SPECIAL CONVENTION IN TENNESSEE

THE BISHOP OF TENNESSEE has made the official call for the special convention to convene at Christ Church, Nashville, on October 29th at 10 A. M., for the purpose of electing a Bishop Coadjutor.

In the call a special request is made for a liberal offering in every congregation on the first Sunday in October to increase the endowment fund.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### A Parish Anniversary

ST. THOMAS' CHURCH, Garrison Forest, known locally as the "Garrison Church", will celebrate on October 26th and 27th the one hundred and seventy-fifth anniversary of the building of the church, the main walls of which remain to the present and are a substantial part of the enlarged church. The Bishop of New York, who is a grandson of the Rev. John Armstrong, rector of the parish from 1805 to 1810, has signified his expectation to be present; and the Bishop of Maryland and the Hon. T. J. C. Williams, great-grandson of Bishop Claggett, the first Bishop of Maryland, will speak. The rector of the parish, the Rev. Hobart Smith, whose post-office address is Owings Mills, asks descendants of former rectors of the parish to let him know their addresses. He would especially like to know the addresses of the descendants of the Rev. John Andrews, D.D., rector from 1782 to 1785; and of the Rev. Thomas Fitch Oliver, rector from 1793 to 1797. Descendants of former wardens and vestrymen may also be pleased to communicate with the rector. The old church is very much alive, and forty-seven of its young men, all but two of whom are active communicants, are now in the military, naval, or aviation service of the country. It is hoped to make this celebration an inspiration for the future, more for consecration than congratulation.

#### SOUTHERN VIRGINIA

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

#### Parochial Missions in Pruden Parish

MUCH HAS been said in the papers recently in regard to rural work, which well introduces the note that your correspondent had prepared from a rural parish, viz.: Pruden parish, Pittsylvania county (Rev. Chiswell Dabney, rector). This parish includes three churches and three mission stations, all of them in the country, not even in a village; they are at cross roads and conveniently located to the majority of the community. Mr. Dabney is in Chatham, which is his own parish and in the center of this large field. He goes to one or more churches every Sunday, traveling in a Ford machine or with horse and buggy. The roads are fair in summer time to all of them, and impossible to most of them in the winter time, except with a strong horse and buggy, and yet this noble soldier of the Cross, who was a courier on General Lee's staff during the Civil War, goes through all kinds of weather ministering to these devoted parishioners, who, by the way, embrace a far greater number than his community.

The real purpose of making this note is to report the series of Pruden Missions which he had held this summer, and which it is his custom to hold every summer. A good many of the neighboring clergy go year after year to help him in the mission. As a result of these parish missions he has from twenty to fifty confirmed annually.



The people are not raised to the customs of the Church, and, therefore, the *Mission Hymnal* is used altogether during the mission and an abbreviated form of morning or evening prayer from the Prayer Book during his regular ministrations, hence the people who are possibly unable for one reason or another to follow the service join in familiar hymns and are blessed with the preaching of the Gospel, and many of them partake of the sacrament; and, therefore, the Church is growing wonderfully in this rural section. And, while the membership of these various churches, as may be noted in the Church Year Book, is not very great, the people are moving to other parishes and the writer has personal knowledge of dozens of parishes which are strengthened by communicants moving from Pruden parish.

- The missions held this year:
- St. Barnabas', near Chalk Level, the Rev. Geo. F. Vest, missionary.
  - Grace, Museville, the Rev. Arthur Kenyon, missionary.
  - St. Paul's, Peytonsburg, the Rev. C. B. Bryan, D.D., missionary.
  - St. John's, Mount Airy, the Rev. John F. Coleman, missionary.
  - Dame Memorial, Dry Fork, the Rev. G. Otis Mead, missionary.
  - St. James', Roundo, the rector, missionary.

In regard to Pruden parish: At the last council of the diocese a division of the territory embraced in Pittsylvania county was made, taking a strip from Camden and also from Bannister, making a new parish named after the Rev. C. O. Pruden, who thirty years ago went from the Seminary to Chatham, and in his own words said, after five years, that he considered his work done and thought seriously of moving. But there was a prospect of opening a mission, which he embraced and continued until he had started four. Then Mr. Dabney came as his assistant; afterward the Chatham Episcopal Institute was established, which is a flourishing girls' school. Now the Rev. Mr. Kenyon is rector of Bannister and Mr. Dabney is rector of Pruden, leaving Camden, which is chiefly the city of Danville, in the hands of the Rev. J. Cleveland Hall, who has been rector for twenty-four years.

THE RT. REV. A. C. THOMSON, D.D., is on his vacation and temporarily supplying St. Peter's Chapel, at Roanoke.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop  
Bishop's Chapel without Incumbent

THE REV. G. W. R. CADMAN, rector of All Saints' Chapel, Austin, Tex., has joined the Canadian army, and is doing hospital work, for which he is well fitted. All Saints' is thus left without a rector. It is the Bishop's chapel and is situated close to the State University.

CANADA

War Honors for Church Missionary—Bishop Newham Observes Anniversary

Diocese of Columbia

GREAT HONORS have come, for heroism in the war, to a Church camp missionary, now a lieutenant-colonel. In the summer of 1914 he was in charge of Church Camp Mission work among the graders of the Canadian Northern. When the war broke out he joined up with Elliott's Horse as a trooper. By sheer dint of work and heroism he was promoted to the command of a machine gun unit, whose conduct was highly praised for its exploits by General Currie. This Church Camp missionary, Lieut.-Col. Walker, has lately received the D.S.O. medal

at the hands of the King, at Buckingham Palace. When leaving for the front he begged to be kept on the staff of the mission while absent on military duty in France.

Diocese of Rupert's Land

A PREACHER on several occasions lately at evensong in St. Matthew's and St. Luke's Churches, Winnipeg, was the brigadier general commanding Military No. 10, H. D. B. Ketchen.—AN OAK FONT has been presented to St. Helen's Church, Fairford, by Woman's Auxiliary of Christ Church, Cartwright.

Diocese of Saskatchewan

IT IS thought that one of the features of the celebration of the twenty-fifth anniversary of the consecration of Bishop Newham is that it will be found when all the returns are in that the diocesan debt will be entirely paid off. At the commemoration in St. Alban's Pro-Cathedral, the building was crowded to hear the Bishop speak on his quarter of a century of work. Many presentations were made to the Bishop, one of them from the Indians of North Saskatchewan, presented by Canon McLennan of Fort la Corne. The clergy and laity of the diocese presented him with a set of episcopal robes.

ARMY ATHLETICS UNDER THE  
Y. M. C. A.

BECAUSE athletics and physical relaxation play a leading part in keeping the soldier in the best physical trim as well as strengthening his mental poise, the work of the Physical Education Department of the Y. M. C. A. War Work Council along this line has been of immense value. One of the highest tributes paid the organization was the official request of the French Army for the Y. M. C. A. to furnish physical directors to conduct in that great fighting force the same work which had been

shown to be so beneficial to the American Expeditionary Forces.

To persons of sedentary life it might appear that the daily life of a soldier in war, marching long stretches, drilling with weapons, digging trenches, and clearing fields, contains athletics enough. These are not athletics, but hard work. Athletics connotes physical exercises taken up more or less voluntarily for pleasure or beneficial results. The soldiers have setting up exercises, a vigorous daily drill for developing



muscles, correcting physical defects, and giving them the military carriage, but it is not recorded that the recruits voluntarily turn to these for relaxation in their hours of leisure.

The formal athletic programme of a military unit is supervised by the army athletic officer. Working with this military officer, who cannot give personal attention except in regimental drills, are the Y. M. C. A. physical directors and—in the cantonments—the representatives of the Commission on Training Camp Activities.

The Y. M. C. A. physical directors take up the work when the soldiers are in their leisure, that proverbial time when the powers of evil find mischief for idle hands.

In the training camps this physical education work has been hailed with pleasure by the young men learning the art of soldiering. It furnishes the outlet for vitality which otherwise might have impelled them to dissipation. It dispels blues and builds up muscles, as well as developing quickness

**P** is the parish which uses the Practical.  
**R** is its rector, with ability tactical,  
**A** who allowed his people to buy it,  
**C** that the children and teachers might try it.  
**T** is the testimony, often rehearsed,  
**I** that the interest held from the first.  
**C** is the change that it wrought in the school,  
**A** by attention to system and rule,  
**L** by the lessons now taught in that school.

Extract from a Letter from a Canon of the Church:

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in movement, so vital in hand-to-hand fighting.

But in the war zone the work rises to incalculable value. Volumes have been printed about the monotony of trench life and the waiting in camps. There is no need, then, of going into lengthy detail explaining the pressing need for physical relaxation for the men held there. And when they come out from under fire after days of incessant fighting beneath showers of bursting shells, these soldiers are in a condition of nervous tension which requires working off. Many young men in civil life, emerging from such periods of terrific mental and physical strain, seek relaxation in dissipation.

Observers who have studied the soldiers emerging from their period under fire state that these fighters cannot settle down immediately. They have been fighting, shooting, bayoneting, bombing, slashing through wire or through flesh and bone, all to the fearful accompaniment of artillery and machine gun clamor. Men are not nerveless, no matter how coolly they conduct themselves under fire. They emerge from these ordeals, state the observers, in a condition where they need some form of lively physical recreation. To meet that situation the Y. M. C. A. has a long list of games in which the striking of an opponent with a football or a stuffed club aids the soldiers in working off their feelings.

The mass games are emphasized because they are designed to draw in every man, so that none could stand at one side, envious, depressed, and unbenefitted. There are dozens of these games, worked out by the Y. M. C. A. physical directors, some originated, some adapted from boyhood contests, and all intended to make the soldiers laugh, play, and forget to be moody.

None of the big games are slighted, although it is superfluous to state that where thousands of American boys are gathered there also are baseball, football, volleyball, basketball, boxing, and similar sports. These can be played only by a limited number at a time and with considerable apparatus, hence the small games have been given wide distribution because they can be begun quickly, with little apparatus, with the greatest number of players on the most informal athletic fields.

The Y. M. C. A. has bought and sent to the war zone tons of athletic equipment for the free use of the soldiers, baseball and football outfits—everything that is needed for the games to be played by the millions of men under arms—the Americans, French, and Italian. The organization has enlisted as its physical directors hundreds of men, among them some of the greatest college and professional athletes of their times—stars of track, diamond, and gridiron fifteen or twenty years ago.

These physical directors have been welcomed cordially into the French and Italian armies, where they are introducing the games which had proved so valuable to the morale of the American Expeditionary Forces. They are being sent over by the hundreds, as fast as the Y. M. C. A. can enlist and instruct them.

### HUNGER, FASTING, AND STARVATION

IN THESE days it behooves us to know the true significance and meaning of the three oft confused and rarely understood words, "hunger," "fasting," and "starvation". Popularly these words are used with but a careless distinction of terms. Hunger is believed to be the first symptoms of starvation, and fasting and starvation are distinguished only by the fact that in the former

case abstinence from food is voluntary, while in the latter it is not. But to the student of science and health and, the key to the secrets of nature, hunger, fasting, and starvation are truly and wonderfully distinct, and to each term there are many meanings.

Hunger is a sensation. It comes from somewhere within the inner man and its seat is popularly located at the stomach. Hunger is a call for food—generally believed to be nature's call, although the more nature is outraged in our habits of eating the more insistent, erratic, and tyrannical becomes the call of hunger. Hunger is indeed a very inadequate measure of the body's true demand for food, either as to quality or quantity. A man can become hungry—only in that case we call it a craving—for coffee, cocaine, gold tipped cigarettes or green corn whiskey. Hunger is one of the human habits, and there are food habits as well as drug habits, so by habit a man can become hungry for any or all of a thousand and one of the useful and useless barbaric concoctions of our civilized cooks.

In the restaurant where I partake daily of my two sugarless meals, there wabbles in a patron who carries about his ungainly form enough stored-up nutriment to last a professional faster for a half dozen long distance runs. From the little fat-bound, squinty eyes of this man of swine-like form and goose-like brain there gleams a desperate passion of hunger. Out of his bulky coat pocket on the meatless day he produces a fat and greasy package of ground-up hog, and, slipping it to the keeper of the shop, accompanied by a suitable bribe, he connives with the proprietor to defeat the ends of law and decency and prolong the war in Europe, and forthwith proceeds to feast on sausages while we eat eggs and oysters.

This sort of hunger is not intelligent nature's call for food but merely the stupid demand of a pampered and diseased belly for its habitual fill.

The extent and nature of hunger is largely determined by the extent to which eating habits are tampered. Digestive organs always trained to fulness send forth the hunger call the moment their habitual fullness is not. Yet stomachs can be trained to function without waiting upon any quantity of food and upon food taken at any intervals of time that are sufficient to furnish the body with the minimum of nutrition consistent with its continued activities.

Every body, except one actually at the point of death from starvation, contains stored-up

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nutriment, and this nutriment can be drawn upon for the continuance of the functions of living. But here again habit comes into play. If the real needs of the muscles and organs are accustomed to take their supply of nutriment directly from the digestive organs, any food shortage here would immediately result in loud and angry calls of hunger. This is what happens when the soft city man tries to work in a harvest field, or when the first-cabin passengers are all wrecked on the desert island. Their well-fed bodies may contain enough nutriment for many weeks or months, but when the supply from the regular channels is shut off the disturbance of function in transferring the trade from the current supply to the stored-up reserve results in an enormous appetite and a very acute hunger. Under such circumstances the well-fed of earth immediately think they are starving, yet their condition is much farther from starvation than is the regular and habitual condition under which the chronically starved poor live out their sallow lives.—MILLO HASTINGS, in *Physical Culture*.

THE MUTILES

ONE of the most gigantic and yet interesting and appealing problems of the war is the refitting of the multitudes of maimed and crippled men to take their part in life again. The French call it the reeducation of the "Mutiles". The saddest of these wrecks are those blinded by war, chiefly by that invention of the Hun devil, gas. You see these sightless and often eyeless men, as I described them last month, promenading in groups of four on the Champs Elysees, each group guided by a woman in black who keeps up their spirits by a running fire of raillery and jests. For a conspicuous sign is to be found wherever the blind are gathered, "Never sympathize with the blind, always cheer them." The first and overwhelming temptation that comes to a man under this terrible affliction is to make way with himself. And the first step in his treatment is to put him into the care and companionship of some man who has been blind for years and yet has learned how to live a happy and a useful life.

When the victim has caught that hope, his ambition is aroused and his training begins. I have not time or space to speak of the various institutions where this work is done, three of which I saw in Paris alone. Suffice it to say that miracles are wrought here. I saw sculpture, and beautiful sculpture, that had been done by sightless artists simply through the sense of touch. I saw webs of the finest silk and of exquisite colors woven by the blind. I witnessed a marvelous performance by a blind stenographer, who took down rapid dictation on a "Braille" machine, then ran his hand lightly over the symbols in raised type and wrote off a fair copy on a Remington machine as well and quickly done as any seeing typist could do it. I saw blinded men working deftly with fast-flying machinery and turning out well-wrought articles of various descriptions. France keeps a record of every blinded soldier, keeps in touch with him, sees that he has a trade and materials and market for his trade. And we are beside France, helping her in this noble service and learning how to do it for our own when the dread time shall come.

Just out of Paris, seven miles up the Seine, is the suburb of St. Maurice, only twelve miles from the place where the army of barbarians under Von Kluck was turned back from the very gates of Paris by the automobile army which was rushed out of the city chiefly in public taxis and ambulances.

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gathered, the man is taught at least two trades, so that if he fails at one, he can take up the other. As I have just said, if his former occupation is now impossible, the thing most nearly related is sought. If, for instance, he has been a skilled mechanic, he may be taught draughting and mechanical drawing.

I asked Dr. Bouvillon, "Are these men happy?" He replied, "They are too happy." They have been rescued from the horrors of the war and often even as fractural men with this reeducation, they can make a better living and live a fuller life than they could as whole men but without this educational training and equipment.

And the American Red Cross is learning how to do this work and helping France in it. For instance, at St. Maurice are two big American workshops. In one of these French maimed are taught the use of American agricultural machinery. This training will probably transform the agriculture of France. Hitherto it has been largely done by rude hand-implements. Now it will be done by fewer laborers but on a larger scale by labor-saving machinery.

In another the gas engine and automobile are taught. France has always been the best country for automobile tours (for it has such beautiful scenery and excellent roads), provided always you had a full kit of tools and knew how to use them. If not, it was the worst country for tours, for there were no garages or repair shops save in the largest cities. These reeducated "mutilés" will be sent back to establish such shops and garages throughout provincial France. —Rt. Rev. C. D. WILLIAMS, D.D., in the *Michigan Churchman*.

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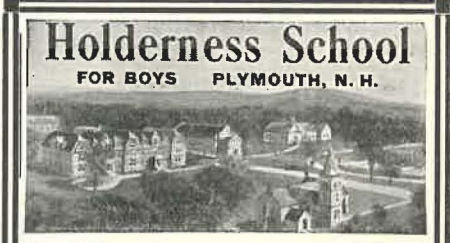
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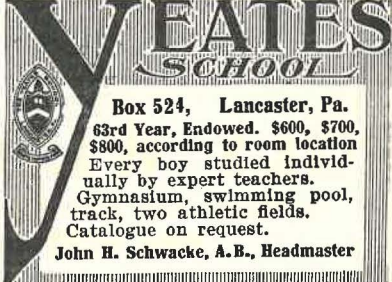
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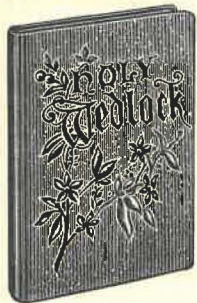
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