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**The Living Church**

VOL. LIX      MILWAUKEE, WISCONSIN.—OCTOBER 19, 1918      NO. 25

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

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### OFFICES

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

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

New York: 11 West Forty-fifth Street.

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

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THE SOUL that believes and prays can not close up the doors  
of feeling and of thought: can not prevent the escape of that  
heavenly virtue, of those powers of the eternal world, which have  
renewed its own deepest life. Such a soul recommends prayer, and  
sacraments, and all that brings men close to God by the mere fact  
of its own felt unearthliness.—H. P. Liddon, D.D.



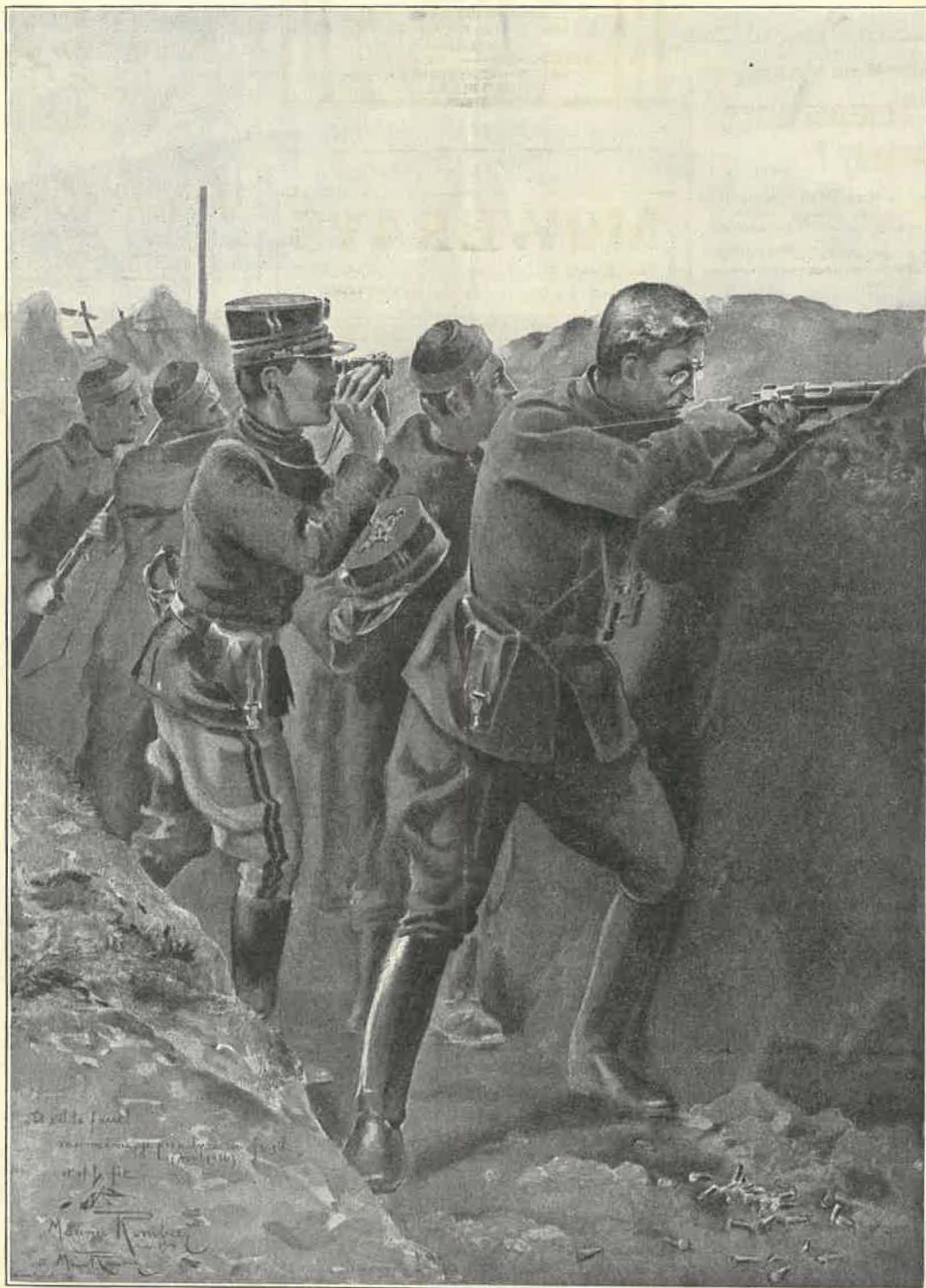
# The Living Church

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 19, 1918

NO. 25



"AND IF IT BE NECESSARY I MYSELF WOULD TAKE A GUN!" AND HE DID IT"





## King Albert in the Trenches

THE LIVING CHURCH feels especial pride in reproducing the picture, King Albert in the Trenches, which appears on the preceding page. Were these normal days we should reproduce it in larger size and on heavy paper, adapted to framing. As it is, the government has earnestly urged that heavy coated papers be eliminated and that all paper used be reduced to a minimum of thickness and also be condensed, so far as possible, in size. We have no right, therefore, to disregard the request.

But the picture is of especial interest to readers of THE LIVING CHURCH and belongs uniquely to them. It is reduced from a large water-color engraving bearing the signed autograph of the artist, M. Romberg, and is sent to THE LIVING CHURCH by the section of the French committee of *L'Oeuvre du Soldat Belge* having the care of Belgian orphans, in grateful appreciation of the services rendered in their behalf by the readers of THE LIVING CHURCH.

The artist, M. Maurice Romberg, is a Belgian of distinction. He was a fellow-student with King Albert in college, and has been among the most active of the Belgian leaders since the war began. His wife is a member of the executive committee of the *Oeuvre* and in charge of its section for Belgian orphans. In that capacity she has several times written appreciatively to this office in regard to the assistance rendered to her work by THE LIVING CHURCH readers, and some of her letters have been translated and published in our columns.

The subject of the picture will be readily recognized. All the world admires King Albert, but his subjects love and idolize him. During these days of war he has been not only their king but their country. He has visualized their patriotism in his own person.

When Belgium refused to submit to Germany's demands, the King became the foremost soldier of his army and announced his intention of fighting with his men in the

trenches. The artist has kept for posterity the picture of King Albert facing the same danger as the simplest soldier. The artist himself engraved the stone from which the prints were made and, lacking help, has colored them himself.

The original painting has been presented to the French nation in grateful recognition of the services of France to Belgium and of her hospitality to an exiled people. The first copy of the color print was presented to the Rev. Dr. and Mrs. Watson, then at Holy Trinity Church, Paris, who, as is well known, were foremost in work for the relief of Belgians in the French capital and who founded the first assistance to the Belgian army in Paris, *L'Oeuvre du Soldat Belge*. The second print was given to King Albert, the third to the Duchesse de Vendome, King Albert's sister and president of *L'Oeuvre du Soldat Belge*.

The copy sent to THE LIVING CHURCH is accompanied by a letter stating that "the committee are deeply appreciative of Mr. Morehouse's interest in all that they have done and are doing for stricken Belgium, and have sent him this signed picture to remind him of their gratitude and of the great King Albert who said, 'If the need arises I will take a gun and go into the trenches myself.' And he did."

The artist's autographed signature appears in the lower left-hand corner, together with the substance of the foregoing quotation in the original French: "*Et s'il le faut! moi-même, je prendrai un fusil*" (Aout 1914). *Et il le fit.*"

The editor feels most grateful for this mark of appreciation from a most distinguished Belgian and his colleagues for services in which the readers of THE LIVING CHURCH rather than the editor deserve the appreciation. It has been to us and to our readers one of the pleasures of these past four years to feel that we could be of service at this long distance from afflicted France and Belgium in carrying relief to great numbers of those in distress.

The original will be framed and preserved as one of the editor's choicest mementoes of these anxious years of war.

THE very general closing of churches by direction of health authorities presents an extraordinary condition. We have grave doubts of the necessity and of the wisdom of the order, but we have no doubt of the obligation of obedience to it everywhere. We shall earnestly trust that the willingness of all people to obey will not be subjected to an unreasonable strain by keeping the order in force a day more than is deemed absolutely necessary.

For though health authorities ought rigidly to prohibit overcrowding and to compel reasonable ventilation in churches, the instances are few indeed where the danger from the people ordinarily congregated within them is in any sense comparable with that which workers in most factories and in many department stores must continue to face six days in the week. These, obviously, can not be closed, though a campaign in the interest of thorough ventilation of all buildings in which people congregate might well follow this present danger.

As for the prevailing epidemic, it is a serious matter. Our health authorities must be backed up in whatever requirements or requests that they may set forth. Also, prayer for the cessation of the plague may well be offered; and the suggestion of the Bishop of Milwaukee, printed on another page, to the effect that the clergy, with one or two to represent their congregations, carry on the accustomed services in the church, while the people privately at home engage in prayer at the same hours, may well be observed much beyond the confines of his own diocese.

Beyond that, a daily celebration of Holy Communion may well be established in parishes generally, and a few devout souls be invited to divide the days among them so that the daily sacrifice may be offered with intercession throughout the period of danger. In most places there would be little danger of crowds at these services, and no efforts could be made to bring more than a few each day; yet the parish round of eucharistic intercessions might thus be increased rather than diminished.

WE in this country have passed a tense few days, when it looked as though our President had made an unfortunate move. It may or may not have been unfortunate, but at any rate we know now that there will be no disastrous armistice such as, under the circumstances, would have presented the gravest sort of embarrassment.

But we believe that the allies owe it to the world and to humanity now to state clearly what Germany must do to obtain peace. We do not want war for the sake of war; and since there must be and ought to be antecedent conditions before the President's famous fourteen points are reached—and the other belligerent nations may be presumed to have points of their own to add to these—we ought to say explicitly what those conditions are.

Thus: Must Germany depose the Hohenzollerns? Then say so. Must those who have given orders for the commission of the greatest crimes be delivered up for punish-

### The Epidemic and the Churches

### Peace Conditions



ment? Then say so. Must Germany pay the bill for the rehabilitation of territory wantonly laid bare? Then say so. It is not enough to leave all this to inference, and the time has come when the terms to be dictated to Germany should be explicitly defined. She can then say Yes sir or No sir, but at any rate the end will be brought appreciably nearer if she is told of the question to which she must ultimately make reply.

Even "unconditional surrender" is not a definite requirement. The surrender of an army, under present conditions, is the surrender of a nation. Does unconditional surrender mean that henceforth Germany is to be governed as a colony of Great Britain or of France? Then say so; but if not, let that also be made perfectly clear, so that that one contingency can be eliminated. If unconditional surrender will involve no infringement upon the sovereignty that the German people may establish for themselves in Germany proper, then say so. And if, since we cannot accept the word of any government now established in Germany, we must have certain guarantees placed in our hands, whether through hostages (who would only be an embarrassment to us) or through the temporary military occupation of particular positions, then say so.

So, in our judgment, the Allies owe it to themselves and to humanity to make a very explicit statement now with the least possible delay. This statement should not come from the United States alone but from the entire group of allied nations.

And it should come quickly, and should be so definite as to leave no necessity for subsequent explanatory notes.

**A** CORRESPONDENT overseas points out that *THE LIVING CHURCH* wrote very unhappily in a brief editorial in the issue of June 22nd, entitled "Our Chaplains Under Fire". It is so long ago that most readers will have forgotten it; but it referred, as we had done in a previous issue, to the late Rev. Walton S. Danker as "our first *croix de guerre* chaplain", and to the Rev. Lyman H. Rollins as our second.

Our correspondent reminds us that before ever the United States had entered the lists against a common enemy, in March, 1917, the *croix de guerre* had been conferred upon the Rev. Henry Russell Talbot, who was then engaged in ambulance work and is now division chaplain of the first American division. Chaplain Talbot is, therefore, "our first *croix de guerre* chaplain", being well known as one of our American Church clergy. This signal and well-earned honor was chronicled at the time in *THE LIVING CHURCH*, and all of us at home were proud that our brother priest had deserved, and so had won, the honor. And so we say that *THE LIVING CHURCH* wrote very blunderingly indeed when, by reference to our two clergy who had first won the distinguished honor while serving with the American forces, we should have seemed to forget that conferred before.

And yet, as we read the ill-expressed editorial over again, the context seems to make it clear that we were writing only of American troops as such, rather than of Americans who had volunteered and served before their nation had called them. We were pointing out that the number of chaplains decorated in a given list of 108 honored names was "one hundred times more than the law of average would give them," and we had taken credit for the American Church for her share in those honors. Unhappy though we were in phrasing a line, it does seem as though the context sufficiently showed why the previously conferred honor should not have been mentioned at that time.

However, we wrote badly, and to one correspondent, at least, we seemed ungratefully forgetful (though we were not) of the American priest who was rightly and happily decorated for his bravery at Verdun, when in ambulance service. Chaplain Talbot's name will ever head the list of the American clergy whose bravery was signally honored by the French government during this present war; and his country is honored in the service which he thus performed.

We tender our apologies for even seeming to have forgotten him in the editorial mentioned.

(For War Relief and Answers to Correspondents see page 816)

## MESSAGES TO THE CHURCH

FROM BISHOP GORE ON THE CHURCH'S FUNCTION

**I**T is no part of the special mission on which I am sent, to talk of the special mission of the Anglican communion. No one can visit America and not see conditions which give our communion a special vocation. The Roman Church can take care of itself. It wants no help, and is prepared to make no terms, and I, at least, am sure that the Roman Church does not represent the spirit of St. Paul or the spirit of Christian liberty. On the other hand, the non-episcopal Churches seem to be in a condition of almost bewildering flux, and find it hard to know where they stand, or what they teach.

I think the Anglican communion represents what can best be termed a liberal Catholicism, and that everything that is happening in the modern world tends to emphasize the importance of our communion taking the greatest pains to fulfill its purpose, and not to fail of its mission. And I earnestly implore our brethren of the clergy to devote a large part of their time and study to the fundamental principles of the Gospel.

FROM BISHOP TUTTLE ON RECRUITING FOR THE MINISTRY

**T**HERE has been appointed in the Province of Washington a special committee, of which Bishop Thomson of Southern Virginia is chairman, and Dean Bartlett of the Philadelphia Divinity School secretary, on the recruiting and support of candidates for the ministry. In connection with the appointment the following resolution was adopted by the province, viz.:

"That the committee should, through its secretary, ask the Presiding Bishop of the Church to make a special appeal to all Church workers, lay and clerical, among the forces of the United States, asking them to act, as far as possible, as recruiting agents for the ministry."

By enlistment or conscription our young men have been largely drafted into the military service of the country. Every one knows with what a fine spirit of alacrity they all have gathered to the colors. We are immensely proud of them. With them and among them have gone not a few of our young ministers and our candidates for holy orders, and our boys and young men who were thinking about becoming ministers. In consequence there is coming or there has already come a dearth in the supply of pastors for our churches and missionaries for our posts.

In our great war there is in the army and navy a cry, loud and persistent, for "officers", "officers". In the great war which the Church is bound to keep up and means to keep up against ignorance and selfishness and faithlessness and sin it is not strange that the same cry is uplifted for "officers", "officers".

We beg, then, for help. Help, O parents! In Spartan bravery of spirit, spite of the shrinking of the heart of flesh, you have sent forth your boys to stand by the flag and to stand for the country. Will you not, also, when fit times come, encourage your boys to enlist for service and leadership under the Saviour's flag and for His kingdom?

Help, O pastors! You have guided and cheered and blessed the young men of your flock in their goings forth to France and Flanders, and you have been proud to fix their stars on your service flags. Now turn, also, to cheer and guide some boys or a boy of your flock to take up the work equally hard, though, thank God, unbloody, against the power of evil and for perishing souls.

Help, O American boys! The grown-ups hardly know how your heart swells and your blood tingles, each one, with the wish to throw yourselves into the war right now and do your bit, even though hard hits and cruel hurts should come. Ah, boys, in the ministry of the Church there are not wanting hard hits and some cruel hurts, but the Church wants you and needs you to be leaders there. I beg you come on.

Help, O soldiers and sailors and airmen! After you are discharged from this righteous war for truth and honor and justice and freedom, turn you one and another, I beg, into the ranks of the ministry and fight there under the Church's banner against sin, the world, and the devil; and continue Christ's faithful soldiers and servants and officers each one unto your life's end.

O parents, pastors, boys, soldiers, may God mercifully have us all in His holy keeping, and raise up officers for His Church militant to meet her sore need!

(Signed) DANIEL S. TUTTLE,  
Presiding Bishop.

St. Louis, Mo., October 3, 1918.



THE TWENTY-FIRST SUNDAY  
AFTER TRINITY

By C. F. L.

THE MINISTRY OF HEALING

WE live in a dispensation of suffering, from the touch of which, in some form, no human being is exempt during his earth-life; and the mystery of pain is unsolvable. "But," says the apostle, "afterward it yieldeth the peaceable fruits of righteousness," and joy frequently follows in its wake. Yet, to suffering humanity, anything that can alleviate pain is welcome.

Our Lord's wonderful power of healing won for Him a great following, because "they saw the miracles that He performed upon them that were diseased". In our time medical missions are a great asset in persuading the heathen to listen to the teachings of Christianity. At times Christ healed by a word; again, by touch, or some material means, like the anointing with clay. In many cases He said: "Thy faith hath healed thee." St. James said that the prayer of faith should heal the sick. To the apostles was given the power of healing, so that even their garments effected cures; and holy unction is of scriptural authority. But we have no intimation that recourse to physicians was abandoned. St. Luke, whose day we are observing at this time, was the beloved physician; and his gospel contains certain touches showing his profession. The first lesson for his day shows in what high estimation the medical profession was held.

In the book of Genesis we read that man was directed to subdue the earth, that its secrets might be revealed to him; and the discoveries in medicine and surgery are the result of obedience to this command. The wonderful anesthetics, which permit the performance of serious operations, are a gift from God; and if used under advice are blessings to be welcomed and embraced. Although many cures have been effected by the use of holy unction, yet the Church does not teach that we should dispense with material means. Isaiah laid a poultice of figs upon the suffering Hezekiah.

The old heresy now revived, that there is no such thing as pain or matter, is a flat contradiction of the teachings of Christ and His Church. His sufferings on the cross were real, not apparent; and His precious Blood flowed from agonizing wounds, to redeem the souls of His enemies, even of those who deny that He suffered. This pagan heresy deceives unstable souls, who do not realize that the Church is the repository of all good gifts; for the sacraments may be a physical, as well as a spiritual tonic. We are bidden to exercise the prayer of faith, and call for the elders of the Church; yet we are bidden "to hold on to the physician, for ye have need of him", who like St. Luke follows in the footsteps of the Great Physician.

Both Ezekiel and St. John saw upon the river-bank the trees whose leaves were for the healing of the nations. Near to poisonous plants often grow the antidotes. All are familiar with a little purple flower, growing by the roadside, popularly called self-heal, or heal-all, which is said to possess wonderful curative powers.

This gracious ministry of healing is assisted by the prayers of the faithful; purifying, uplifting, and strengthening it. Who can estimate the power emanating from the petitions offered at the altar for the sick, the wounded, the cripples, the lepers, and the dying? Wafted by the angels their influence permeates the atmosphere of the sick-room, like the perfume-laden breezes of summer, calming the fevered tossings of the sufferer, bringing peace, he knows not why. Time, space, and distance are not barriers in the spiritual life; and the supplications of faithful men, rising heavenward with the incense, flow in power and efficacy around the entire world.

LIKE THE lawyer to whom Jesus told the Parable of the Good Samaritan, we also need the Christ. We need Him on life's high-road. We need Him whether we travel up-hill or down-dale. But like the priest and the Levite, we sometimes miss Him because we keep to our own side of the road. If we would find Him, as it were by chance, we must look for those who are down on their luck, who are in trouble; we must cross over to them, and there, amid those whom He would save, we shall find Him who alone can save us.—P. WHITWELL WILSON in *Two Ancient Red Cross Tales*.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

21st Sunday after Trinity	I Maccabees 6 : 1-16 Proverbs 31 : 10-end	II Thess. 1 and 2	Isaiah 33 : 2-22, 24-end	Luke 7 : 36-end
Monday	II Maccabees 10 : 10— 11 : 15	Titus 1 : 1— 2 : 8	Ecclus. 24	John 1 : 1-18
Tuesday	II Maccabees 12	Titus 2 : 9— 3 : end	Ecclus. 27	John 1 : 19-34
Wednesday	I Maccabees 6 : 18-42	II Timothy 1	Ecclus. 28	John 1 : 35-end
Thursday	I Maccabees 6 : 48-end	II Timothy 2	Ecclus. 29 : 1-23	John 2 : 1-12
Friday	I Maccabees 7 : 1-22	II Timothy 3	Ecclus. 30 : 21—31 : 11	John 2 : 13-end
Saturday	I Maccabees 7 : 23-end	II Timothy 4	Ecclus. 32 : 7-end	John 3 : 1-21
22nd Sunday after Trinity Eve SS. Simon and Jude	I Maccabees 8 : Eccles. 1 : 1-11	Romans 1 : 1-25	Ecclus. 2	Luke 9 : 1-11

THE first Sunday morning lesson is the story of the remorse and death of Antiochus Epiphanes. Having failed in his attempt to despoil a wealthy city in Persia and then receiving the intelligence that the Jews had driven Lysias off and pulled down the abomination he had set up upon the altar in Jerusalem, the king "was astonished and sore moved; whereupon he laid him down upon his bed and fell sick for grief, because it had not befallen him as he looked for." Realizing that his end was come, he called friends to his bedside and made his lamentation and confession: "I remember the evils that I did at Jerusalem. . . . I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land." While this experience does not illustrate the petition of the collect for pardon and peace any more than his selfish military career bears out the thoughts of the epistle, strength through divine help and that warfare which is waged with the "sword of the Spirit", yet the selection is apposite as presenting the very opposite of those principles; "a wreck is as good as a lighthouse." It is a curious coincidence that Antiochus' story is opposite even to the gospel for the day in that he died instead of having been healed and restored.

For the second lesson we have given the first two chapters of II Thessalonians, God's judgment upon the enemies of His Church at the Coming of the Lord, which Coming, however, is to be preceded by apostasy in the Church and the manifestation in the world of the mystery of lawlessness; "therefore, comfort your hearts and stablish you in every good word and work." The conflict of the Christian Church against sin within and without runs parallel with the experience of God's people of old during the Antiochian persecution.

The evening lessons are for the purpose of illustrating the "pardon and peace" of the collect and the peace in the midst of conflict of the epistle. A woman of the city, "which was a sinner," interrupted a dinner party at which our Lord was a guest. Standing at His feet and weeping, she washed his feet with her tears, wiping them with the hairs of her head and anointing them with ointment. The host, type of the gentleman who does not understand spiritual things, draws an inference unfavorable to the prophetic insight of his Guest, all unconscious of his own discourtesy in omitting certain due attentions and ignorant of the great principles of love and forgiveness. The Prophet read both the sinner's heart and his own (the greater sinner of the two). Pardon and peace were *her* portion. (Note: The woman loved because she had been forgiven, not *vice versa*.)

The Old Testament passage is a prophecy of the time when Jerusalem (the Church) should be a "quiet habitation" and experience forgiveness. The humble, penitent sinner, rather than the proud Pharisee, "saw the King in His beauty".

For week-days, besides the continuation of Maccabees and Ecclesiasticus, Titus and II Timothy are given and the course reading begun of the Gospel of Him who brought not the law, under which Simon had been reared, but the "grace and truth" to which the "sinner" responded.





## BLUE MONDAY MUSINGS

By Presbyter Ignatius

**N**EWs of Luxembourg is hard to get nowadays: Luxembourg, whose neutralization was guaranteed by Prussia and France, at Prussia's special desire, and for whose rape no German apologist has found any faintest shadow of excuse except that it was convenient

for Germany's assassin's blows. How lovely it was, in the old days before the war! So green, so prosperous, so content! No wonder they sang, those worthy Luxembourgeois:

"We will remain just what we are,  
Neither Prussian, French, nor Belgian."

One of our great ministers plenipotentiary told me the other day that the strongest statesman he had met abroad, with the finest mind and the clearest vision, was the late Prime Minister of this tiny state of a thousand square miles. And now the Beast of Berlin ravages it; and civilization shudders at the recent announcement that Princess Antonia (one of the bevy of beautiful fairy princesses dwelling in the old grand-ducal palace) has been betrothed to Bloody Rupprecht von Wittelsbach, crown prince of Bavaria, heir to the madmen's throne that Napoleon I. established as royal—heir, too, according to old legitimist traditions, happily unimportant in this age of democracy triumphing, to the crown of Britain by descent from King Charles the Martyr. (The Luxembourg princesses are in that Royal Stuart line also.) One hears that the Luxembourg Parliament is shocked at this proposed sacrifice of their Grand Duchess' sister to a ravenous monster thirty years her senior, that the ministry has resigned by way of protest, and that the arrangement seems likely to fall through.

Francois Larang, a Luxembourgeois *litterateur* now a refugee in London, writes as follows:

"At last we Luxembourgers who are here in London have been able to get news of our friends and relations in our unhappy country. Letters we do not receive, but an occasional newspaper reaches us. The papers which were printed in French before the war are printed in German now, by German law. Our best-known editor is imprisoned in a German fortress for life.

"One of our most famous writers and statesmen, Emil Prün, known as the Pope of Luxembourg because of his great influence, is also in a German prison.

"He was pro-German at the beginning of the war, and he went to Belgium to write the truth about the Belgian atrocities, not knowing what he would see and hear.

"What he did see and hear made him write in such a way that the Germans seized him and sent him to Germany a prisoner. His standing as a great and powerful Catholic, even his personal friendship with the Pope, could not save him.

"To tell or write the truth now in Luxembourg means to be in peril of your life, yet people risk that. Our newspapers, though printed in German, dare to attack German methods, and we have a 'secret' paper like *L'Indépendance Belge*.

"*L'Indépendance Luxembourgeoise* is circulated from house to house under the nose of German oppressors.

"Luxembourg was a land of plenty once. The wooded Ardennes are full of game, the rivers well stocked with trout and salmon; agriculture is our chief pursuit, yet to-day the people of Luxembourg are starving.

"The Germans have bled us dry. Our food is theirs. Our people wander in crowds from village to village to try and buy a single bushel of potatoes.

"The little children, who have come miles with their parents in search of food, are pale and pinched, and their bare feet scratched and torn. They snatch like little wild animals if any one throws them a crust of bread.

"Belgium in that matter is more fortunate than Luxembourg. She at least is fed by the world outside.

"In the palace the royal ladies are not exactly prisoners, according to German ideas, but they must have a license to go in their car or to go to the summer palace. There are seven women living in their palace in the capital in the simplest fashion.

"There is the Grand Duchess mother, and the reigning sovereign of Luxembourg, the Grand Duchess Marie Adelaide, who is only twenty-four now, and her five younger sisters.

"They have no cause to love the Germans, who took us by surprise on the night of August 2nd, arriving at our railway station in trains after a half-hour ride.

"It was late and only the stationmaster was in the station. Can you imagine his surprise when from all the trains came German troops? He tells that story to-day. I have no doubt he will tell it as long as he lives.

"Why did you not defend yourselves?" people here ask me. We have no army except 200 volunteers. What could we do? The next day the government met and counseled the people to be calm and patient. Then came German tyranny. Punishments, death sentences, laws, commands.

"But our spirit, from that of the Grand Duchess herself to the humblest peasant, is rebellious. Everywhere the people sing under their breath the national song, the *Chariot of Fire*, which runs:

"Behold our land whose name is home;  
Bring ears to hear a people pray:  
From Prussian yoke, God save us, aye!"

And only a short time ago, at a 'British Art Festival' at the Athénée the audience went on singing *God Save the King* and then *Tipperary*.

"A member of the Luxembourg government has been able to send to a compatriot in England this message: 'You can declare that the Luxembourg people wish to remain free, neutral, and autonomous under the scepter of their actual sovereign, whom they deeply love.'

"German propaganda is busy spreading lies about us, but it does not help them. German agents try to win us, but they can not.

"You know that we have suffered from the Allied air raids. That can not be helped. We would far rather suffer for what the Allies must do to win the war than be protected by German anti-aircraft guns. The people have said that over and over again."

"KADRA MAYSI", so often quoted here, contributes this to the *New York Times*. Its theology must claim poetic license; but its purpose is altogether praiseworthy.

### "THE POILU'S GHOST"

"I am a poilu's ghost. I fell  
Where Soissons shamed the sinks of hell  
With musketry and spattered shell.

"You ask: 'In Paradise how fare  
The dead?' How should we know or care?  
We would not leave the trench-graves here  
For Paradise, while sacred France  
Bears on her breast one Vandal lance  
To scar the Frank's inheritance!"

"For, mark you well! We may not sleep  
The while the Ardenne peasants weep—  
The while the beasts who slew us keep  
This slender strip, which is the all  
Of earth that we, the dead, may call  
Our own to-night! Though you may fall  
Above, where now we hear you tread,  
Win back the line for which we bled!  
Oh, keep your faith with us, the dead!"

A WELL-REMEMBERED contributor, Miss Martha A. Kidder, sends this new poem:

### "SHALL WE FORGET?"

("A man said to me: 'Our brave American soldiers who are killed in this war will soon be forgotten!' This was my answer.)

"Shall we forget the brave soldiers who die?  
Was it a farce when we bade them good-bye,  
Waving our flags with a smile and a sigh?

Shall we forget  
Nor feel regret?  
Shame on the thought! On through life and in death  
We shall remember and love with each breath.

"Shall we forget the brave soldiers who bleed,  
In their last anguish and terrible need?  
Now to our Father for mercy we plead.  
Shall we forget  
Nor feel regret?  
Shame on the thought, for the passing of time  
Only shall strengthen remembrance sublime!"



## FATHER NICHOLAS VELIMIROVICH

BY THE REV. E. HERMITAGE DAY, D.D.

FATHER NICHOLAS VELIMIROVICH, D.D., will shortly arrive in the United States, where he hopes to have opportunities of making known to Americans, and more especially to American Churchmen, the history of his people, their national aspirations, and the contribution which the Serbian Church may make in the future towards the reunion of Christendom.

Father Nicholas has come to be regarded by those who knew him in England as one of the really outstanding personalities in the Church of to-day, one who has already played a great part and for whom a greater may be reserved. Born in the little Serbian town of Valjevo, in northwest Serbia, he spent his earlier years in a simple Serbian home, where related families constitute a kind of patriarchal community, in which every child grows up familiar with the great epic literature in which the traditions of his race are enshrined, inspired by that spirit of faith and endurance which kept the Serbs Christian through five centuries of oppression by the Turk. On arriving at manhood he was professed as a monk in one of those monasteries of the Serbian mountains which have always been strongholds of the Faith. It is no secret that his own desire was, and is, to remain a simple monk. But his superiors saw in him one whose powers should be employed in a wider field. He was sent to make his studies in history, philosophy, and theology in several European countries, whose languages he acquired, and he became at last Professor of Theology in the Seminary of St. Sava, attached to the University of Belgrade. He is also chaplain to King Peter, and during the Balkan war he served as military chaplain with the Serbian army; and was also among the first to see fighting, during the Austrian attack on Belgrade in August, 1914.

After the first Austrian attacks had been repelled Father Nicholas was sent to America, to explain to his countrymen there the nature and meaning of the war. During his absence from Serbia the great retreat of the army through Albania took place, and Father Nicholas returned to Europe to find his country in the possession of the enemy. He has since made his home in England, doing a work of incomparable usefulness. He has never asked for opportunities of speaking and preaching; they have come to him unsought in ever increasing numbers, and he has taken them. With the cordial consent of English bishops he has preached in many famous English churches, as St. Margaret's, Westminster, and All Saints', Margaret street, and he is the first priest of the Orthodox Eastern Church who has preached in St. Paul's Cathedral. He has found time also to write several books in English, which have gained a wide circulation. Of late a part of his time has been occupied in arranging the studies of the theological students who are preparing in England for the priesthood of the Serbian Church, and in caring for the interests of the boys of his race exiled in England, upon whom the future of Serbia so greatly depends.

From his boyhood he has been especially interested in the English-speaking peoples, and he tells how as a child in the school of Valjevo he was stirred by a Serbian translation of Shakespeare to learn more of the poet and his race. That admiration has never flagged. Some years before the war he spent nearly a year in England, immersed in the study of our literature. Then he was unknown, to-day he is known and honored and beloved among English Churchmen throughout the land. Even in English he is an impressive preacher, in his own country he is accounted as their greatest orator, and he is among the strongest personal forces in the Jugo-Slav race.

The work which he has accomplished could only have been done by one of singular force of character and charm of personality. Father Nicholas, for all his learning, is still the humble priest and monk. Instinct with the mystical spirit of the East, he is also the man of affairs, as many mystics both in the East and the West have been. He knows the modern world and the peril of materialism; a great part of his work in Serbia has been the combatting of the materialism which gained ground there during the unhappy reigns of Milan and Alexander, as a result of Austrian influence. Against that materialism he yearns to unite all

the forces of Christendom, and to heal the wounds of the Church. He believes intensely in the future of his race, and none who know Father Nicholas can doubt that once given their opportunity of free development they will come again to that place in the world which they held in Central Europe during the early Middle Ages.

To such a man American Churchmen will surely give a welcome. After a first introduction he will commend himself, and few who meet will fail to be won by his humility and simplicity, his wide sympathies, his deep learning, his intense humanity, all placed at the service of the Church.

## MISSIONARY BULLETIN

THE progress of the Apportionment. To October 1st there has been received from

Parishes .....	\$554,333.88
Individuals .....	144,515.02
Sunday schools .....	188,227.03
Woman's Auxillary .....	82,072.81
Junior Auxillary .....	13,290.82
	<b>\$982,439.56</b>

This is \$24,129.53 less than was received last year for the same period. On July 1st last the decrease was \$66,700. On August 1st it was \$34,800, and on September 1st it was \$25,400. It will be seen how great is the improvement. Every one will rejoice at this. Individual contributions, including gifts to the "One Day's Income Plan", are responsible for this favorable change. On the other hand, parish apportionments are behind \$42,500, and gifts from the Auxiliaries are \$8,900 less than last year.

We know that financial statements in the main are hopelessly dull, and that it requires much determination and fortitude to read them. So we want those who reach thus far in this letter to take courage and read on in order to realize how it is that the board's bill is so very much larger than heretofore. There is mighty little difference between an individual, a corporation, a society. All have their obligations to meet, and in these days especially all feel the pressure of the war, and it is tremendous.

In whole or in part the board cares for 21 hospitals, 3 colleges, 423 schools, 2,446 mission stations. On its rolls are 2,758 missionary soldiers, of whom 808 are clerical and 1,950 lay. Rates of exchange, passenger rates, freight, insurance, rents, hospital supplies, repairs, fuel, and the countless other items that come into the daily life—the cost of all these has vastly increased. Every one knows this—every one understands. Probably 75,000 Churchmen are now in military service, and the greater number are unable to fulfil their parochial obligations. Several hundred of the clergy are with the armed forces, and their parishes must do the best they can without them.

Brothers and sisters throughout the Church, but three months remain to complete our apportionments. Most parishes have not yet done so. There is still due the sum of \$693,830.44. And this is but the minimum. Every dollar is needed, and more, too.

Men to-day are seeing the Son of Man in a new light—witness the myriad host now bearing testimony to His Name. Their hearts throb with the promise that His righteousness shall prevail upon earth, and they are spending their blood on the fields of battle in order to vanquish the forces of evil. And men now realize they are their brothers' keepers, and their tenderness is limitless.

May we too learn—maybe we have already done so—the lesson of forgetting self, and of substituting therefor not obligation or duty but prayer to Father and to country for assignment of service. And God and country show the way. All things we must do for our country in these heavy days, and all things, too, for God and His children. Not a minimum in either case—but all things.

GEORGE GORDON KING, *Treasurer.*

ONE AND all, we may, at some time, realize to the letter the language of St. John to a Christian mother. Many who are here must realize it now. They have learned to love in truth, not by impulse. They have learned to bind and rivet their love by the strong bond of the common and unchanging Faith. All who know anything of Jesus Christ know something of this affection for some of His servants: some of us, it may be, know much, much more, than we can feel that we deserve.—H. P. Liddon, D.D.



## BISHOP GORE IN MILWAUKEE

**G**REATLY to the disappointment of Churchmen in Milwaukee, Bishop Gore's schedule of addresses in that city was completely upset by action of the Board of Health in forbidding all public gatherings. However, it was possible to gather the local clergy at the City Club on Saturday afternoon, when the Bishop addressed them. He presented himself to his small audience as a person totally without employment who delighted to find some use for his enforced leisure.

His object in coming to the United States, he said, was to show to the people how it had been necessary for England and for us to enter the war and by force of arms to discredit the error into which the German people had been led. Thus he hoped to add to that wholesome sentiment of which the French Ambassador had said not long since that nothing was more powerful. America and France had from the beginning been bound together by ties of sentiment. He felt that now England also should be allowed to enter into that three-fold union.

No one can read the social message of Christ and be satisfied that society should remain at the mercy of a roving sentimentality. Religion is a great power which politicians recognize and have always harnessed to their own purposes ever since Balak thought to pervert the prophetic message of Balaam. If we are now content to leave religion thus at the mercy of politics we shall fall short of fulfilling our Christian mission.

In nothing was Jesus' message more full of a spirit of warning than when He talked upon the spirit of nationalism. The Jews were full of that spirit. He had to teach them that it was not the right spirit and so with them His message failed.

The message of the Church is not merely one of urging the Liberty Loan and other forms of patriotic effort. We must recognize the moral aims of the war. When Christ founded the Church He formed a catholic and supernatural society. He did this in face of the fact that national religion is what the people like. The early fathers recognized His teaching and with them it was a truism that war is impossible among Christians. But in modern society the Church had forgotten this and with the nations the Church did not count. In consequence of the war, however, real statesmen have declared against the spirit of nationalism—such statesmen as Sir Edward Grey, for example. The proposed League of Nations involves for the future an interference with powers which have been supposed to be essential to national being and the chancellories of Europe will all be in arms when they learn the League's ideals. But President Wilson, familiar with them and fully in sympathy, is putting his great influence behind the League's programme. It would be the greatest of disasters for the world, having beaten Germany, to succumb to Germanism. The united voice of Christendom must stand behind the purposes of the League. In this war we must do all we can, for this is a war for peace.

A great problem of the war is the return of the German colonies. Whatever is done in regard to those colonies they ought not to become the war spoil of the nations whose armies are overrunning them. They should be under control of all nations, in the super-national League.

The word "justice", a key word in the world's war, is not a name to be taken on the lips lightly. We all know what it means as applied to Belgium, Serbia, and Poland; and some of us think we know what it means in regard to Germany; but it is a weighty word.

The labor problem again is one of the great ones. In England before the war labor had been exploited. Since the outbreak of war, English labor has been profoundly suspicious, and the development of this suspicion was justified.

Justice in reconstruction time must be applied to the relations of capital and labor, but "it is a tough job" to make labor understand that this necessity is accepted.

Again there is the race problem. The darker races have been consistently and persistently exploited. There must be an end to this also, by the plans of the League of Nations; but it is vital that the ministry of the Church should be alive to the problems of justice and that they should preach this gospel.

"Now as to justice in our relations to Germany, I can hardly express my opinion," Bishop Gore said, "about the obsession which has possessed this nation. Germany must be punished—but what are we after? Would we crush Germany? God made Germany with a splendid genius of philosophy, art, and poetry which the world needs and will need. We must make every German understand that we demand reparation but at the same time would liberate Germany. I implore you as Christians to believe that God made Germany with gigantic gifts that we all need. She must be punished, she must be humiliated, but she must be restored.

"I fear the preoccupation of the minds of the clergy with war topics and the danger that in these times the message of Jesus Christ be neglected. If Christ should fill one of us with His spirit we should preach what would not especially please the newspapers, but would lift all to a higher life. Everyone knows the temptation of conformity to the world's way, especially when the world is excited; but all the more is it necessary in such a time that the clergy in their utterances should conform to the spirit of Christ and the Gospel."

In closing his address, the Bishop summarized his points:

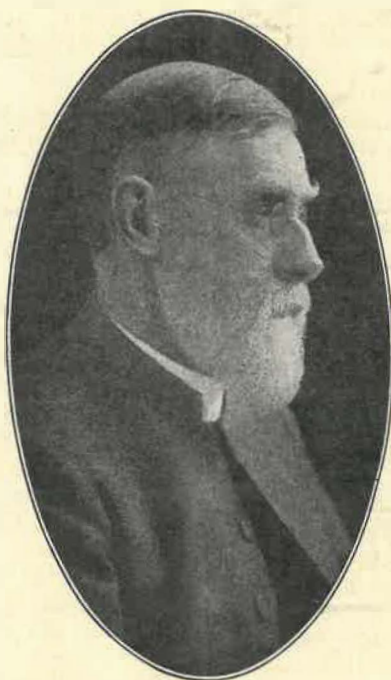
First: The League of Nations is to be a super-national fellowship. Christian teachers must be conscientious interpreters of it.

Second: We must not take the name of justice in vain. It must be extended to labor; it must be extended to the down-trodden races. God made each to

serve its own ends, not the purposes of others.

Third: Let us be careful in all we say about Germany. It is important that every German understand what we want and what we do not want. Most of all we do not want to destroy Germany.

Fourth: The prime and controlling purpose of Christian pulpits must be to deliver the message of the Gospel.



THE RT. REV. CHARLES GORE, D.D.  
Bishop of Oxford

## THE THREE BOOKS

EVER ERE thou goest to thy nightly couch place before thee three books which thou must continually possess. The first is old, worm-eaten, musty, written in the blackest of characters; the second is white and beautiful, with red writing; the third glitters in golden letters. First, thou shalt read the old book; that is to say, contemplate thy past life, which, in common with all mortals, is black in guilt and sorrow. Go in and open the door of conscience, which at the last judgment of Christ shall be displayed before God and the universe. Reflect on the evil of thy ways, how indifferent thou hast been in words, works, wishes, and thoughts; cast down thine eyes with the publican and say, "God be merciful to me, a sinner. O Lord, I have sinned, I have sinned, do thou have mercy upon me." Then shall the Lord drive from thee fear and anguish, and bestow upon thee faith and hope. He will excite within thee the desire to praise Him, and will make thee faithful even unto death. Now lay aside the old book, and fetch from thy memory the white one. Behold, this is the spotless life of Christ, typical of His pure soul, and written in red, in remembrance of His crown of thorns and bleeding wounds. These are the red letters which witness to us His undying love. Gaze upon them in sympathy, and bless Him that He has opened to thee the gates of heaven, and prepared for thee a place therein. Lastly, raise thine eyes to the heights, and read there the golden writing of the third book; that is, contemplate the glories of eternal life, compared to which all earthly brightness disappears, as torch-light in the blaze of the mid-day sun.—*John Ruysbroek.*



### AN ADDRESS BY THE METROPOLITAN OF ATHENS

THE Metropolitan Archbishop of Athens attended the annual meeting in New York City of the Anglican and Eastern Churches Union. Speaking in the Cathedral of St. John the Divine on October 6th, after expressing his delight at the cordial welcome given him by Anglicans throughout his recent tour of American cities, the Archbishop said:

"I have heard you greeting me as the representative of the Churches established by St. Paul in Athens and Corinth and all over the Greek land, either in Europe or Asia Minor, and furthermore heard you mentioning the names of the shepherds and great teachers of the Eastern Church and praising the laws of love, which with the grace of our Lord link together the Greek and the Episcopal Church. All this has filled my heart with gratefulness to our Lord, who chose the Greek land to sow at first the seed of the Gospel. I cannot stop praising those great men who from Athens, Alexandria, Antiochia, Smyrna, Constantinople, Thessalonica, and from every spot of Greek land, continue as suns to enlighten the Eastern sky with the light of their spirit and their heart, so that the East shall remain forever the Beloved Land for every true Christian heart.

"But, thanking God and felicitating the saints of the Greek Church, I want to praise also you, real followers of the Lord and genuine adherents of the Gospel. Were you not such, were you believing not in Christ's spirit but in the ephemeral world, then you might perhaps honor only the Old Greek Church of Athanasios, Vasilios, and John the Chrysostomos, the Church of those Great and Universal Councils, but you would abhor the Modern Greek Church, whose external appearance is chains and fetters, rags and bareness, wounds and thorny crowns.

"Everyone earthly thinking may ask: How can I appreciate and love a Church of a poor appearance? I see no wealth, neither brilliancy nor strength. But a true adherent of Christ and a genuine follower of Paul, knowing that there exist riches in poverty, strength in weakness, and life in the grave, and remembering that Paul felt his very strength of Christ while he was in wounds, in jail and chains, not only does not abhor the Eastern Church's fetters and wounds which she bears patiently for five centuries, but sees in her the strength of Christ evolving in her meagerness.

"The Apostle Paul finding necessity for boasting to the Corinthians not for his descent from Abraham nor for his perfectness in the Lord, but for his suffering and afflictions for Christ's sake and His body—that is, the Church—added: 'And for the excess of the revelations (Apocalypse) has been given me a wound in my body to buffet me, that I should not be exalted overmuch.'

"I think that the Christian Near East, imitating the Apostle of the Nations, might say: 'I'm not boasting for the Christian-Greek glory, nor for the Christian lightening for centuries, but I'm proud for the suffering and afflictions, the chains, and fetters which I bear for Christ's sake since the fall of Constantinople, after which all the Eastern Christian Churches fell into the slavery of barbarism.'

"She might also say: 'And for the excess of God's grace and benediction which was being given to me plentifully, the thorny crown of Turkish slavery has been given to me, to prevent my boasting and the suspicion of the rest of the world that the God of Christians is not partial but that He is God, Father of all individuals and nations, those which fear God and do righteousness.'

"If the affliction for Christ brings patience, the patience test, and the endeavor hope—and hope does not shame—the enslaved Near East, having passed successfully all these parts of Christian life, now goes over the period of expectation of hope's fulfillment. But what do I say? I see already the dawn of the desired day! Yes! God heard the cry of the condemned and has mercy, for the sons of dead Liberty and Civilization are coming back to their familiar soil, where at first they were planted and thrived. The Cross and Gospel shall not be chased any more from the countries where at first they were declared. The Near East redeemed becomes again a factor in God's reign on earth.

"Many in Western Europe and this great country, not knowing or forgetting the dreadful conditions of yoke and tyranny under which the East lives, think perhaps that the Greek Church does not show proper interest for the big problems of Christianity, the spreading of the Gospel to unchristian peoples, and if not dogmatic at least moral unity with the other Christian Churches.

"They didn't pay much attention to the fact that the feet and hands of the most part of the Eastern Greek Church were in the collar of slavery, beginning from the Mother Church of Constantinople; that the daily care of the Greek pastors was the safety of their flocks from the slaughter or 'Turkishization';

that for the big ecclesiastical problems great episcopal councils are needed; and that the status of slavery not only did not allow episcopal synods, but that this status of a Turkish yoke was ready to consider as a cause of new sufferings the communication with free Churches.

"Now, if it's true what I see and hear, if it's reality that allied armies, having smashed greedy Bulgaria, are marching towards Constantinople, and that the English, having redeemed the holy ground at Palestine and captured Damascus, the town of St. Paul's enlightening, are marching towards Antiochia where the followers of our Lord first were named Christians, and towards Tarsus, Paul's home country—then be fully glad, you friends of the Christian East! Refreshed by the dew of civil freedom the land of the Gospel will undoubtedly render again the plentiful fruitfulness of peaceful Christian life. When the cries and woes of the condemned disappear, then will be heard everywhere again the echo of the voice of Paul and Barnabas, Titus and Timotheos, Vasilios and Chrysostomos, teaching and preaching of affection, peace, and unity in Christ.

"Then the Eastern Church, the Mother of Churches, instead of having eyes wet with tears for the disasters of her children, will look around to see what new nations have contributed to the universal Christian structure since she, loaded with the Cross, followed Christ on the hard road of Golgotha! She will be delighted then and exclaim with Peter: 'I see indeed that God is not partial, but in every nation those who fear the Lord and do righteousness will find justice.' She will praise God, seeing the plentiful fruitfulness of the Gospel in other countries also, but especially in this blessed country of America, whose life, as I know already by experience, is inspired fully by the Greek Christian principles, that is, self-government of the people, individual and national liberty, equality, justice, and the practical desire to see these beneficial principles prevail in the whole world. Until this desired day, which I believe is not very far away, she is satisfied with the consolation which she finds all the time in the expressions of brotherly affection and sympathy such as those manifested to her now from the shepherds and children of the Episcopal Church."

### READ THE CHURCH PAPERS

BY THE REV. GEORGE P. ATWATER, D.D.

WE see with our eyes, but we realize, or make real to ourselves, by the faculty of imagination.

Merely to see such activities of your Church as may chance to come within range of your eyes is but a dull and uninspiring experience. It would be like catching a momentary glimpse every five minutes of a stirring motion picture. You would soon fall asleep.

The individual in any parish develops and encourages a torpid unconcern for the Church because he permits himself to think of his parish and its activities detached from the whole battle which the Church is waging. If we did not know through the newspapers and the activities of our government that there was a war, the making of bandages by devoted women would seem a meaningless and dreary task, unrelated to any human need. But the casualty lists in the newspapers transforms the work of rolling bandages into an inspiring enterprise.

If you want to know why the work of your parish is not a dull routine, but is a throbbing and thrilling effort, you must let imagination relate the activities of the parish to the work of the Church as a whole.

Reading, with alert imagination, is the extension to every part of our land and into every problem of life, of the gift of sight. We call it insight.

Not only to enlarge our knowledge, but to broaden our experience and to quicken our enthusiasm and to fortify our efforts in the Church, we must read the Church papers. We are, wilfully, partially blind to the greater meaning of every effort, if we fail to do so.

They will open up a new world. If you long to travel, read. If you would enrich life with a sense of living in a nation and not in the corner of a village, read. If you would journey through the places where the vital issues of life and God are manifesting themselves, that is, if you would journey through other parishes, other men's minds, other people's efforts—READ THE CHURCH PAPERS.

WE CANNOT live unworthy lives in the constant presence of noble beings to whom we belong, who believe that we are at least endeavoring after nobleness.—Lucy Larcom.



## Out of the Deep

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

IN the higher life it is only the impossible that happens. It is only when a nation falls upon its knees that its strength becomes "as the strength of ten". It is only when men add prayer to effort that they grow irresistible. A distinguished English woman, asked one evening in a little social circle to give us the secret of her extraordinary success in life in spite of handicaps of health and what men call ill luck, replied:

"I pray devoutly,  
I hammer stoutly,  
And I always get my way."

The Allies and America seem for the same reason to be getting their way. The reason is evident; their way is God's way. The *Kreuz-Zeitung* diagnosed the situation accurately after Germany began the other day directly to seek peace: "Prussia is dead. Prussia will exist no more save as a geographical expression." Prussia was more concerned to get God on her side than to get on God's side. The Kaiser might at least have made God a senior member of the Hohenzollern firm. He admitted Him only to a junior partnership: "Me und Gott." That was not seemly. That was suicidal. Prussia is dead. As our President has indicated, no peace can be given except one which eliminates autocracy (Prussianism) and enthrones democracy.

Nothing more deeply moved me "over there" than the dependence of the people on God. Westminster Abbey was crowded with the praying even at the lesser services. I was close enough to Cardinal Mercier to see for myself that he recapitulates and symbolizes the religiousness of Belgium. A French officer—not a Christian in name—finished a long explanation to me of the first victory at the Marne with the words: "Only what you Americans call Providence accounts for the outcome." And since my return I have seen evidences over the land that "out of the deep" America has cried unto God. That meeting of the Rotary Club in Cedar Rapids instinctively and intelligently spent a minute in silent prayer between the luncheon and the speeches. In a cigar store at Evansville, Indiana, the sign swung out for even the most careless customer to read and heed: "One-minute prayer at 12:30 for the boys over there." Foch speaks indeed as generalissimo of the Allied Cause of righteousness "over there" and "over here" in his frank admission: "Prayer has enlightened my way."

When I returned everybody was talking of the *Atlantic* article: "Peter stands by the Fire". I never read it. I pass no criticism on it. I merely record my personal impressions since in travelling over a large section of the country, meeting in railway train, hotel, conferences, and public meetings all types of people, and speaking almost every day, many days from three to six times, in the public interest. I have had an eye on Peter. Once or twice I thought I saw him standing by the fire. But closer at hand I perceived that he was simply waiting to find out what was best for him to do, or that there are times when "they also serve who only stand and wait."

Peter has been busy these months past. The Christian Church has been the source of supply for patriotic service almost everywhere. If sometimes it has been content inconspicuously to pray and lend to leadership its choicest spirits, it has not been disobedient unto the heavenly vision of our Lord to achieve greatness by learning to be least.

At hundreds of meetings I have addressed, a Christian minister or Christian layman recognized as such has oftenest been either chairman or organizer of the entire patriotic movement of the city, county, section. Down in Salisbury, Maryland, all the preachers carried on the message of a patriotic day all over Maryland and Delaware. In Virginia the Y. M. C. A. reinforced the ministry. Kentucky loaned a theological professor to visit the front and then to join us patriotic speakers in another state. Educators and clergymen came together without knowing it in Indiana to make sure the success of perhaps the best organized speakers' bureau any state council of defense has yet developed.

Illinois, Wisconsin, Iowa, usually functioned in their patriotic propaganda through the churches, where commonly the meetings were held, or like other States all over the land gave immediate response to the call of the "National Committee on the Churches and the Moral Aims of the War," so that the President has had such aid from an idealized public opinion in keeping the war on a high spiritual plane as might not otherwise have been possible.

Peter has in fact never been so busy in his life as these months past. Again and again I have found congregations patriotic enough to relieve their minister from parochial details that he might serve the common cause. I was in Cobleskill, New York, the other day to find that the biggest church in town relieved its minister, in great demand for speaking and for War Savings Stamp leadership, from everything but preaching, and apportioned the routine of visiting and detail management to committees of laymen. They did not even wait for him to say: "It is not reason that we should leave the Word of God, and serve tables."

Many churches have given their ministers leave of absence, for a year or till the end of the war, to serve at the front, in the camps, or as campaigners in the creation of patriotic sentiment. In some cases, in addition to full salary, there has been tacit agreement that the minister launched into public service might not return to parochial activity at all. I have not found a single flock that thought itself doing overmuch, or that posed as martyrs, or that hindered their pastor with a larger vision in planning for a future independent of the past. That Italian woman who came to me after a memorable meeting in Needham, Massachusetts, under the auspices of the New England Congress of Forums, and said in shy simplicity, "I see that religion and patriotism are about the same," was a type of the new Christian this war is growing everywhere—the type of Him who came "not to be ministered unto but to minister." May the tribe increase!

But in general the Christian ministers—as is altogether proper for the average—have found the way to keep the home fires burning with their own hands while by rearrangement and readjustment they serve more widely. Names any one can give. I first suggest instances; the minister in Philadelphia who looks after an important city parish and gives large slices of his time to Christian comradeship with soldiers; the rector of the Church in Bloomington, Indiana, where the State University is, who has been serving also as the local fuel administrator; the clergyman in Decatur, Illinois, firing the patriotic imagination of the region and gathering crowds into his Sunday evening patriotic services; the French Roman Catholic priest in Fowler, Indiana, who is chairman of the local patriotic committee and wishes he were fighting over there; the preacher near Batavia, New York, home on a brief furlough to recover from the wounds received at Château Thierry, answering the calls to speak and taking with him everywhere his little family doing their big bit in letting him be absent at the front for a whole year and now a far bigger bit in sharing him, the little while that he is theirs at home, with others far and near. There will be many when the score is finally made up who will have the right to say to all posterity:

"I saw the powers of darkness put to flight,  
I saw the morning break."

There is one case ever ringing through my memory. I shall for once name names. I want to visualize the man for the good of many. The Rev. James D. Dingwell has been pastoring a flock at Central Falls, Rhode Island, for several years. As early as 1913 he was reaching out on Sunday evenings through what he calls "The Civic Theatre", in Pawtucket near, to Slav and Syrian, Armenian and Pole, Italian and Greek. Patriotism has been Christianized for thousands who else would have been looking back to "the rock whence they were hewn". Americans have been made by adding to conventional religious services this Sunday evening melting pot. I saw the experiment first hand one Sunday last summer



when the New England Congress of Forums sent me to Pawtucket to speak at the theatre in the afternoon. The auditorium seating 1,500 was full. Invitations had sometimes been issued in six languages and interpreters had been used to mediate between the speaker and the folk of many families. The Ex-Governor introduced me in a happy speech which made me realize that Mr. Dingwell is a prophet honored in his own country. Rarely have I spoken to audiences so well trained. Seldom has the after-discussion, the distinctive mark of the forum, been on such a high intellectual and moral plane. Judge Fitzsimmons calls my new friend "that big little man". To minister successfully to a distinctive flock, and also to precipitate at Pawtucket a Pentecost in which the ends of the earth can truly say "we do hear them speak in our own tongues the wonderful works of God," does require a good sized man of faith and works.

GERMANY'S FUTURE

THIS IS A tremendous moment in human history. As Greece, the little cities of Greece, stood for liberty against the great hosts of Persia; as America stood for liberty against the Hessian mercenaries of an English king; as France in the crisis of the French revolution organized its forces under Carnot against the allied monarchies who were seeking to deny to democracy the right to exist; so now the world of free peoples stands against Germany, Austria, and Turkey. Germany is obsessed with the ideas of a military autocracy. Its crimes against justice, civilization, and humanity have been innumerable. It is necessary that she should be defeated and her aims discredited. I am quite with the people of America in holding that there can be no parleying about peace till victory has been won. But never forget it, that the object of victory is not to crush Germany, but to liberate her. The genius of Germany is manifold and glorious, her power of organization is matchless. At present indeed its genius is obsessed by a criminal intention. The only way to liberate her is to defeat her. Then we hope and pray that her old spirit, the spirit of Goethe and Schiller, may repossess her, and I would have you never forget to impress upon every German that as soon as Germany has learned to behave we are waiting to welcome her back into the fellowship of free peoples.—Bishop Gore.

FRESH BEGINNINGS

"No SOUL was ever lost," wrote Faber, "because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings." A striking little poem starts out thus:

"I wish that there were some wonderful place  
Called the Land of Beginning Again  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again."

There is just such a place; it is the threshold of each new day! As Susan Coolidge sings in one of the most inspiring of poems:

"Every day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you."

Approach each new day with keen expectation. No matter how many discouragements have crowded the days before, this may be the day when the clouds will break and the sun come out in glory. There must be a change, if we hold on long enough. Harriet Beecher Stowe once wrote this stout sentence: "When you get into a tight place, and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that is just the place and time that the tide'll turn." Hold on a little longer. That "little longer" will win the victory.—AMOS R. WELLS, LL.D., in the *Witness*.

LET US LOOK up to our Great Emancipator. Our freedom is after all His gift: but He has left us the power, the perilous power, of forfeiting it, that we may, if we will, retain it for His glory. Let us see that we do not forfeit it by cloaking under it the "maliciousness" which repudiates law. The laws of the land protect our social liberty. The laws of the Church, the laws of natural and revealed truth, protect our mental liberty. The moral laws of God protect our spiritual liberty. All true law meets in, radiates from, the Divine Person of Christ, the Everlasting Legislator, our Deliverer from political, intellectual, moral slavery.—H. P. Liddon, D.D.

WAR RELIEF

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 14th:

In memory M. E. S.....	\$ 10.00
Araby for October.....	1.25
Rev. Alfred G. Miller, Salina, Kans.....	7.00
Y., Bozeman, Mont.....	10.00
Thankoffering.....	5.00
Woman's Auxiliary, St. Peter's Church, Sheboygan Falls, Wis. *	15.00
Woman's Guild, St. Peter's Church, Sheboygan Falls, Wis. *	3.00
Anonymous, Beaumont, Texas *	2.00
Mrs. Wm. Davidson, Greenville, S. C. †	5.00
Gray Emerson, Chicago, Ill. ‡	10.00
Lieut. F. O. Clarkson, Charlotte, N. C. †	10.00
J. W. C. ¶	20.00
A member of Trinity Church, Columbus, Ga. **	10.00
Total for the week.....	\$ 108.25
Previously acknowledged.....	62,911.25
	\$63,019.50

- \* For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For relief of French and Belgian children.
- ¶ For Belgian relief.
- \*\* For relief of blind French soldiers.

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

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

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

585. Miss Mena Diestelbrink, Hickman, Ky.....	\$ 36.00
586. Seventh and Eighth Grade Girls of the Cathedral Schools, Havana, Cuba.....	36.50
24. Rev. and Mrs. Robert Scott, Williamstown, Mass.....	9.13
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif.....	10.00
84. Good Shepherd French Baby Helpers, Lexington, Ky..	6.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00
96. St. Mary's Cathedral Branch Woman's Auxiliary, Memphis, Tenn. ....	18.50
115. Children of Mercy, Gardiner, Maine.....	3.00
128. M. H., Cedar Rapids, Iowa.....	18.25
237. Jessie Hornbrook Young Memorial—Christmas gift..	4.00
Total for the week.....	\$ 144.38
Previously acknowledged.....	36,233.00
	\$36,377.38

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

33. Miss F. G. Lane, Chicago, Ill.....	\$ 36.50
34. J. W. C.....	73.00
35. Mrs. J. Walcott Thompson, Salt Lake City, Utah.....	73.00
Total for the week.....	\$ 182.50
Previously acknowledged.....	1,304.50
	\$1,487.00

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

ARMENIAN AND SYRIAN RELIEF FUND

St. Peter's Sunday School, Washington, N. C.....	\$ 40.00
Rev. Richard A. Hatch, American Expeditionary Forces.....	10.53
Araby for October.....	.75
St. Mary's Church, Reading, Pa.....	10.00
Rev. W. C. MacWilliams, Hutchinson, Kans.....	15.00
J. W. C.....	27.00
Lieut. F. O. Clarkson, Charlotte, N. C.....	5.00
Grace Church Sunday School, Charles City, Iowa.....	2.00
Mrs. Jordan Thomas, Charlotte, N. C. *	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
St. Martin's Sunday School, Charlotte, N. C. *	1.00
	\$114.28

- \* For relief of children.

POLISH RELIEF FUND

J. W. C.....	\$15.00
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SERBIAN RELIEF FUND

J. W. C.....	\$15.00
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ANSWERS TO CORRESPONDENTS

M. N. M.—Bishop Brent is at the head of all U. S. army chaplains overseas. Bishop McCormick formerly was, and Bishop Davies now is, at the head of all Red Cross chaplains and also of the overseas war work of the Episcopal Church.

IF OUR religion is clothed in terms of clouds and thick darkness, if it makes us sad and dyspeptic, I beg leave to remind you that we have not yet found real religion. If the minister of a church leaves a wake of sadness behind him, he has not yet been entirely converted to the religion of his Master. Phillips Brooks had a note of joy in his life, as he had in his sermons. During his lifetime, this sentence was published in a Boston newspaper: "Phillips Brooks passed through Pie Alley to-day, and the place was bathed in sunshine for half an hour."—A. EUGENE BARTLETT, D.D., in *The Joy Maker*.



## SOCIAL

CLINTON RO

Correspondence for this Department should be add.

## DIFFICULTIES OF REFORM

**A** NOTED American sociologist opened a series of lectures on Social Reform by Legislation with these words: 'The greatest opposition to all efforts to promote social betterment comes from those we are trying to help.'

"This case presents another verification of that statement. Here we have a law, which, if put into operation, will permit the building of a beautiful park, boulevard, and playground system at a cost of about five cents on the \$100 taxable, and provide recreation for hundreds of thousands; and immediately the act is assailed as unconstitutional by one whom the state would help.

"Although quite generally discredited, the doctrine of absolute individualism — the formula of *laissez-faire* — still finds some defenders, and some lawyers are still contending that our constitutional guarantees are violated every time the state, in the exercise of its police power, proceeds to put into effect the highest purpose of constitutional government — the promotion of the general welfare, the common good of the people.

"In order to bring before the court the beneficial purpose which the legislature had in mind when it passed the act attacked by appellee, we presume to state briefly a few facts regarding the development of the park system of Indianapolis and give a brief outline of the main provisions of the act now before the court, which aim to remedy the defects of the old law."

These paragraphs are not from a work on sociology, nor from a volume dealing with social problems, but from a brief actually filed in the Supreme Court of Indiana involving the constitutionality of the Indianapolis park law. They are interesting in themselves, but still more as signifying the changing basis of appeal to judicial bodies.

## A RAILROAD'S AMERICANIZATION WORK

To carry on its Americanization work, the Pennsylvania Railroad employs a Yale graduate who, born in Italy, speaks several languages. His time is spent among the foreign employees in an effort to teach them something about American customs and ideals and to create in them a desire to become citizens of this country. He has supplied them with pamphlets on Naturalization, which he explains in detail. He holds meetings at numerous points on the railroads where the number of foreign employees warrants, and also has individual talks with them. When he secures a sufficient number of qualified applicants he takes them to the court and assists in securing their papers. About sixty per cent. of the road's foreign employees have either become full-fledged citizens or have taken out first papers. Weekly schools in English are conducted at a number of points, the methods of Peter Roberts being largely followed. The railroad has also been conducting for some time correspondence courses in Italian-English and Spanish-English which are open to all employees. These lessons are so arranged that particular attention is paid to the use and description of tools used in their daily work, a proper understanding of orders, personal hygiene, etc. Acute shortage of labor has, of course, considerably hampered these efforts, but the purpose is to do anything within reason to educate the foreign employees and induce them to become citizens of this country.

"THERE ARE TWO things to do with the public woman," says Dr. N. J. Bliem of San Antonio, "reform and restore her. Now that may sound foolish to those who believe the old saying, 'Once a sinner always a sinner'. That half-truth or half-falsehood has forever been exploded by the valid records of innumerable reformations of character and restorations to society by the numerous Florence Crittenton Missions, the Salvation Army Rescue Homes, and many other religious and philanthropic institutions which have for many years sought these lost sheep to save them. The possibility of such salvation must forever be admitted as we recall Christ and Mary Magdalene."

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To the Editor of The  
**S** O much has been  
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A SALT LAKE C. caused an immediate buildings formerly occu remodeled for legitimate less vacancies than there were.

Cases in the police court have dimi tion of what they were before. They generally, in favor of prohibition, is no

A SUGGESTIVE QUESTIONNAIRE on child parents' and teachers' associations and study has been issued by the Minneapolis branch of t committee of the Council of National Defense. many excellent ideas, including "A Standard of under which head are considered, first, the right born; second, the right to life and health; third to an education.

SIX WAR INFORMATION CENTERS have been op foreign sections of New York City by the Ame committee of the Woman's Suffrage Party. Th foreign men and women upon all war matters, esp and food regulations. They explain the gove allotment system, and, coöperating with the F Board, they explain food substitutes.

THE METROPOLITAN LIFE INSURANCE COMPAN a coöperative store for the employees in the This attempt to offset the increased cost of livi remarkably successful, according to the compa report, during the last year of its business t amounting to over \$84,000, an increase of 25 pe the preceding year.

THE WOMEN TRADE UNIONISTS of the country an effort to have the Federation of Labor give sentation on the executive council. This seem entirely reasonable demand, especially in view of ing number of women in industry. Thus far org has not granted the request.

A BIBLIOGRAPHY OF SOCIAL SERVICE has bee by the Federal Council of Churches (105 E. 22nd York). It was prepared by F. E. Johnson with organizations like the Russell Sage Foundation University, and the National Child Labor Comm

OUR DEMOCRACY can not hope to meet the problems with which it is confronted unless e especially the national educational agencies, d unremittingly to the enlightenment of public o



# CONFESIONENCE

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.

## IN CULTURE

Church:

of German culture that the following interest for thoughtful people. "By know them."

Germany is to that of England as 5 to 3. In the case of incest about 13 to 1; in procuring abortion it is 29 to 1; in the case of rape and other sexual crimes it is 7 to 1; in murder, manslaughter, and other death crimes it is 5 to 1; in arson it is about 4 to 1. With the case of suicides it is 22 to 1. As to illegitimate births it is four times as great as in

re from the census of 1910—four years before 1.

d be spared from any further extension of a s such results!

H. F. RUSSELL-HOWLAND.

ill, Queen's Borough, New York.

## SIC AND NATIONAL CHARACTER

of The Living Church:

iting my letter on Music, the following thought has to me. I send it to you for what it is worth. It is worth nothing, I may be wrong. It may contain the truth or it may contain a momentous truth. Unknown love which the English people have always Handel's oratorio, the *Messiah*, had anything to do with the greatness of England? Is it possible that the closing, triumphant measures of that immortal masterpiece, after the manner of wireless telegraphy, a long train of thought, leading them on to greatness and

Germany's practical repudiation of Handel, resulting in his death, where he lived and died, and his deifying in her music pagan and mythological anything to do with Germany's present downfall?

rk, October 3rd.

GEO. V. MAYNARD.

## G CHURCHES TO OVERCOME EPIDEMICS

or of The Living Church:

the Lord's hand is not shortened, that it cannot either His ear heavy, that it cannot hear." At the board of health of Philadelphia would lead us that these words are not true.

clamation of God's prophet Isaiah has sounded in my mind over again as I have lived during these days of the closing of the churches by order of the board of health. It has brought terror to me as a Christian that no protest could be made by the Christian Church in this community against the closing of churches, unnecessary, and unchristian order.

because on account of it, by being shut out from the churches, the people have been more ready to fall into panic and their physical condition and to encourage in themselves a morbid rage. Unnecessary, because those who might be expected to carry the infection would not be attending church, because it forbids the public seeking of God in the streets, a general sickness and distress, which has always been, the custom and privilege of Christians.

on people have thus been called, if not forced, to make a mockery of the Church by closing the houses of God in the city, the voice of prayer to Him who alone is "the Lord of life and death, of sickness and health", and ceasing to join in the service pointed by Christ our Lord, which is to bring men to the fullness of strength in soul and body.

rd of health, whether wittingly or not, has perpetrated a crime upon God, and the religion of His Son our Lord Jesus Christ is made flagrant and complete than has been known in the history of the Church for many centuries, if ever before.

front, our brave boys are giving their lives in sacrifice for the cause of God and His righteousness may be established

and made safe forever among men. They are finding God everywhere on the battlefield. What will they think of us at home, who have acquiesced in an order which prevents the public acknowledgment of God and His authority over men, and makes prayer to Him something which can be superseded and suspended until men somehow have been saved from physical danger, not by the power of Him who made us, and watches over us in health, and sickness, but by some board of health with its spectacular order for the closing of churches lest they spread infection

And this at the time when department stores are wide open day after day, and advertising their wares, and encouraging their congregations without let or hindrance!

I can only see in this present order of the board of health the insidious and successful attempt of the power that opposes the righteousness of God to score a victory, and to dishonor the power of God among men.

FREDERICK D. WARD.

Philadelphia, October 10th.

To the Editor of The Living Church:

WHEN stood up Phineas, and prayed: and so the plague ceased. And that was counted unto him for righteousness: among all posterities forevermore."

I hereby make formal and deliberate protest, with every drop of blood in my body, with all my heart, with all my mind, with all my soul, and with all my strength, against acquiescence on the part of the Church in any ruling of the civil authority whereby churches are placed on a par with theaters, moving pictures, and dance halls, saloons, and the like, as places of possible infection and spread of the disease now prevalent, while worldly business and traffic are unchecked and inhuman overcrowding in filthy, disease-breeding streets and alleys is unheeded and no effective quarantine observed in regard to infected houses or districts. The closing of houses of worship is practical apostasy.

The churches should be open continually throughout this time of "great sickness and mortality" as well as "war and tumult", and Christian people urged to pray without ceasing to the "Lord of life and death, of sickness and health", for deliverance in this time of tribulation.

KATHARINE ELEANOR ABBEY,

Philadelphia, October 6th.

Communicant.

## THE RURAL QUESTION

[ABRIDGED]

To the Editor of The Living Church:

THE rural problem is so great that none can wonder when any individual or group of individuals, putting forth an effort to solve the least phase of it, feels that any attempt toward its solution only reveals its vastness.

The "layman" (see THE LIVING CHURCH of August 31st) thinks it would be well to publish how many towns there are that "have not had any Episcopal services for years". And his suggestion is in line with the rural statistics in THE LIVING CHURCH, emphasizing the appalling number in our country places who have never had an opportunity for attending "Episcopal services". The "layman" asks if such a state of things shall be permitted to continue. Would such a state of things continue long if the Church far and wide believed in "one Catholic and Apostolic Church", as we of our beloved country believe that standing by our brave boys "over there" will "preserve us a nation" and make the world safe for the principles of freedom?

Of the many difficulties which the rural problem presents, the lack of sufficient funds is commonly supposed to be the greatest. But those who have been "in the trenches" question this. To bring the unlearned of the byways and hedges, or indeed the masses of our population, to an appreciation of the Church, "her sweet communion, solemn vows", when social instincts and appeals to the emotions lead elsewhere—those who have tried it are inclined to think this is the greatest obstacle to be overcome.

Doubtless many of our clergymen would go out into the country for occasional services, as the "layman" suggests, if there were a suitable place for reverent worship. Two rectors have offered to go into a community the writer knows of where we have no services; but there are reasons for believing that if either of the denominations of the locality were asked for the use of their



places of worship the answer would be: "No, not unless you would allow our ministers the same privilege."

Meanwhile, this "state of things" continues, and the "Cry of a Country Churchwoman" is reëchoed by others. One, teaching in a little Cape Cod fishing village, says: "During the nine and a half months of my school year down here, I walk four miles to the Roman Catholic church, where I can at least see a celebration. The tiny union church in the village is made up of so many ways of belief that it never has sacraments, and none of my pupils, except the Roman Catholics, ever saw a child baptized or a celebration of the Holy Communion."

Very sincerely,  
MARY LA F. ROBBINS.  
Skyland, N. C., September 19th.

### THE DECALOGUE IN DOGGEREL

To the Editor of *The Living Church*:

SO many kindergarten teachers have asked me for a copy of verses for teaching the Commandments that you may think it worth while printing them. I do not know where the lines came from, but the first version I had was very inaccurate in statement and thoroughly unchurchly, so I revised the doggerel thus:

#### "THE SAVIOUR'S COMMANDS"

"Yes, I am going to let my two hands  
Help me remember the Saviour's Commands.  
There are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.  
These were all written for the children of men.  
1. Have thou none other gods but Me.  
2. Before no idol bend the knee.  
3. Take not the Name of God in vain.  
4. Dare not His holy day profane.  
5. Obey thy father and thy mother.  
6. Do not give way to angry temper.  
7. Don't eat nor drink too much: be pure.  
8. And never take what is not yours.  
9. Speak not a wilful lie nor act it.  
10. What is thy neighbor's do not covet.

"Serve God, says the Saviour, and come first to Me,  
Then love one another as I love thee.  
And love Mother Church, for she dearly loves you.  
To her Bible and Prayer Book be loyal and true."

The children act out the parts on their hands and fingers in a way too obvious to need explanation. For each commandment they say, "The (first) Commandment is . . ."

You have published one or two letters lately about the time of the chief service in the summer. It may interest some priests to know that during the summer I preach a five to ten minutes' sermon at the early service, the same theme as at 11 o'clock, and the congregations about equal those at the late service. The plan evidently meets the requirements.

Yours faithfully, GEO. M. BREWIN.

### THE CHURCH IN PLEASURE TOWNS

To the Editor of *The Living Church*:

I AM contemplating a book on The Church's Problems in Large Pleasure Towns and am writing to ask whether any of your readers could kindly tell me whether anything of the sort has ever been issued in the United States.

Perhaps some of your readers would even go further and tell me of any difficulties they have met with in work in such places and of any methods they have used for dealing with them.

I contemplate papers on such problems as The Psychology of a Crowd, Open Air Services, Hotel Visitors and Staffs; special problems that arise in watering places, such as the particular aspects of the moral question; Visiting the Sick in Health Resorts; How to Adapt Services for Visitors; Sunday in Our Seaside Towns; The Relation of the Church to Places of Amusement both generally and with regard to the staffs; Seafarers and How to Reach Them (yachtsmen, boatmen, etc.). Having had the charge of parishes in England's two largest seaside resorts, I am anxious to make the experience I have had of general use. I should be very grateful to any of your readers who could suggest to me any particular problems they think should be dealt with and any persons in the United States with whom I might correspond.

Might I say in conclusion that there will always be a cordial welcome at Brighton Vicarage and in the parish church for any priests from the United States, from some of whom I have received much kindness in former years?

Believe me, Yours faithfully,  
F. DORMER PIERCE,

Vicar of Brighton and Prebendary of Chichester, formerly  
Vicar of Southend-on-Sea and Canon of Chelmsford.  
The Vicarage, Brighton, England, September 24th.

### RECRUITS FOR MERCHANT MARINE

To the Editor of *The Living Church*:

THE headquarters for merchant marine recruits are in East Boston close to St. John's Church. I shall be very glad to try to befriend Churchmen who have chosen this kind of service, or members of their families who are visiting in East Boston.

Faithfully yours,  
W. DEWEES ROBERTS, Rector St. John's Parish.  
115 Trenton street, East Boston, Mass.  
September 28th.

### UNITED STATES

THE Rev. James E. Freeman, D.D., of Minneapolis, has been visiting camps and writing to the people at home, through the newspapers, and at the request of Secretary Baker, in an attempt to bind more closely together the nation's first and second lines of defence. In a late issue of the Minneapolis *Tribune* he speaks of the way in which camp and army life have broadened and unified the views of the nation's soldiery and therefore of the nation's future active citizenship.

"We are to-day," he maintains, "perhaps for the first time in our history, in a real sense, the United States of America. The unifying centers that have effected this are the great camps and cantonments scattered over the land. The finer vision that has come to our sons, as well as the newer and larger conceptions of responsibility as citizens of the state, are the conspicuous and immediate results of the closer fellowship of camp life. With large wisdom, the government has sought to take the men of a given section of the country and to place them, for their training, in camps remote from their home centers and their local interests, with the result that it has broadened their vision, stimulated their zeal, and given to them a more intelligent conception, not only of the bigness of this nation, but of its essential unity and finer fellowship.

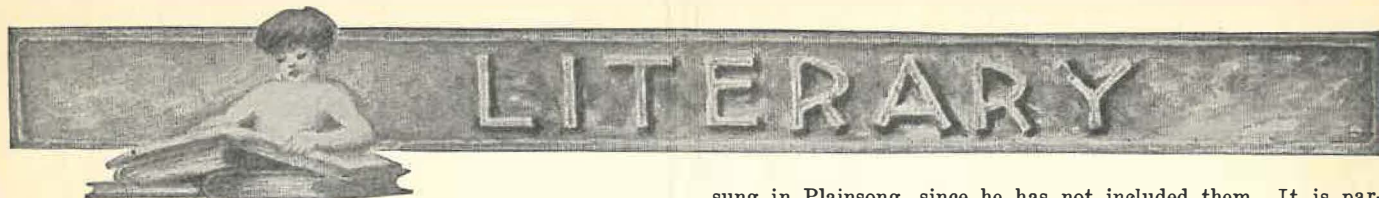
"We have been immensely impressed with this in our visits to the camps north and south of what used to be called Mason and Dixon's Line. In this great world enterprise, in which we have enlisted, we recognize no North, no South, no East, no West. It was thrilling and inspiring to stand before a vast assemblage of 17,000 men in uniform, in the camp that bears the honored name of Robert E. Lee, near Petersburg, Va., and to feel that in this present national crisis all differences, all misunderstandings of the past are forgotten, and that the sons of the fathers who fought with devotion under Ulysses S. Grant are standing shoulder to shoulder, heart beating with heart, with the sons of the men who fought with like devotion under the superb leadership of Robert E. Lee.

"We remember meeting a fine Southern boy at an embarkation camp on the Eastern seaboard. He seemed to be utterly alone and despondent, in a camp that contained some 70,000 men about to go overseas. Upon pressing him for information as to why he seemed so alone, he said: 'I am altogether down on my luck. I belong to the —th division, trained in a Southern state, and I expected to embark with it several weeks ago, but I've been turned down because they said I was not physically fit. My two brothers and I from South Carolina enlisted, my mother and father are dead, so if we don't come back there is no one home to feel sorry.'

"This Southern lad had suddenly become conscious of the larger fellowship and that he had become so utterly enamored of the men of his company (most of whom were from Northern states) that he was literally in the 'Slough of Despond' because they had left him. 'I am going to get over somehow, and I am going to try to be with my own regiment, for I have never known such fellows. I tell you, sir, a fellow learns a lot about life when he is thrown in with a bunch like that.' This is but the expression of a single Southern lad, but it conveys much and illustrates that new sense of unity and that new consciousness of common responsibility that pervades all the camps over the country.

"Another thing that is worthy of remark is the obliteration of racial distinctions. Even languages hitherto spoken by the sons of foreign birth are being forgotten and that racial pride that at one time we thought might threaten our country in time of strife has largely if not wholly disappeared. Think of a division in the army with some thirty-eight to forty racial varieties. Yes, think of it containing sons of parents born in Germany or Austria, all devotedly loyal to American interests and ideals, welded into a great fighting machine to overthrow those malevolent forces that have threatened our civilization. In its many racial strains the American army and navy differ from the armies of our allies, and we can not but believe that this very blending of the races, this larger fellowship, must spell out for us the greatest efficiency and ultimately issue in the one end we hope and pray for."





### THE WAR

IN FOUR LECTURES delivered last winter Bishop Rhinelander treats of *Religion in War-Time*. His chief theme is that evil, and therefore war, is primarily a thing of the will, all physical manifestations of it, regardless of quantity, being merely expressions of that evil will. God tolerates evil for a purpose that shall sometime appear, though He always dominates and circumvents that evil. Democracy must triumph over man's individualism or selfishness in order that it may accomplish its destiny, and is primarily a social obligation rather than a guarantee to the individual even of "life, liberty, and the pursuit of happiness." The lectures, as would be expected, are thoughtful and well-argued, and the little pamphlet is a real addition to the extensive religious literature of the war. [To be obtained at the Educational Department, Church House, Philadelphia, 25 cts.]

IN *The War and the Coming Peace*, by Professor Morris Jastrow, Jr., the moral issue of the war is developed as "the recognition on the part of the world that an attempt to carry out national policies through the appeal to force, or even by the threat of force, is a cardinal sin against the moral conscience of mankind." A rather involved literary style detracts somewhat from the pleasure of reading, but the argument is well sustained. Professor Jastrow had shown by his earlier work, *The War and the Bagdad Railway*, a keen perception of the long-continued conspiracy of German autocrats against the peace and safety of the world. [J. B. Lippincott Co., \$1.00.]

FEW BOOKS relating to the war are so inspiring as Mr. Fosdick's *The Challenge of the Present Crisis*. It rings true with its appeal to the free nations to consider the present crisis as a challenge to them and to meet the challenge like the free-men that they are. The author well defines his book as "a message, not an essay." It should be widely read. [Association Press, 50 cts.]

### CHURCH MUSIC

*The Choral Music for a Requiem Celebration of the Holy Communion*. By Wallace Goodrich. New York: The H. W. Gray Company, sole agents for Novello & Co., Ltd. Price, 50 cents.

The American Church has thus far made but a slight production of liturgical music. Her composers have for the greater part cultivated the less exacting fields of the non-liturgical anthem and of the brilliant but ephemeral type of hymn melody beloved by showy boy choirs. Many of the really meritorious Service settings are characterized by a style of somewhat limited appeal, that of the English school of the late nineteenth century. Few, indeed, are our Church musicians who show by their compositions a deep sympathy with the greater and older musical tradition of the Church Catholic. And yet the time is ripe for the expression anew of this tradition in practical compositions. The remarkable success of secular choirs devoted to *A capella* singing throughout the country during the past twenty-five years has familiarized us to some degree with the great Netherlandish, Italian, and Spanish schools of unaccompanied liturgical music. The still more recent wide vogue of the Russian cathedral choir has revealed a modern art almost, if not quite, equally pure and noble, and even more faithful to liturgical propriety. Music of all these types has been supplied with fairly adequate English texts, and has made its way into many of our church choirs. No translated adaptations, however, can possibly meet the lofty standard of perfect relationship between words and music so wonderfully attained in the masterpieces of true liturgical composition.

Mr. Goodrich's *Requiem* is based on the devotional and aesthetic ideals of this great school. It is, I think, the first serious and adequate setting of the Service for the Dead to be produced in the American Church. May it be the forerunner of a long line of worthy successors! The portions of the service chosen for setting are the *Kyrie eleison*, Offertory, *Sanctus*, *Benedictus qui venit*, *Agnus Dei*, and Communion. The music requires a chorus large enough for eight part singing, and capable of a pure unaccompanied style; although the organ is very discreetly introduced from time to time. It is evidently Mr. Goodrich's preference that the Introit and the *Dies Irae* should be

sung in Plainsong, since he has not included them. It is particularly commendable that the range and type of emotional expression in his composition correspond so closely with those of the Plainsong. Dramatic settings of the *Requiem*, however thrilling as concert performances, are out of place in the solemn Service of the Dead. The tradition of the Church has always been that of a fine reserve in the expression of grief, which in no way involves a lack of emotional intensity, but rather a strength of emotional control, based on vital religious faith. The *Kyrie*, culminating in a broad and expressive passage in eight parts, at once establishes this pure and lovely chastity of expression. The Offertory, in simple four-part harmony, is relieved at the Versicle by an effective baritone solo in more modern style. One regrets the omission from the text of the Offertory of the solemn words, which in the original Latin, are, "*de poenis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat tartarus, ne cadant in obscurum.*" the succeeding phrase is thus deprived of all effect of contrast. The *Sanctus* is of great beauty and simplicity. An organ phrase of plainsong character is thrice alternated with the absolutely plain chords of the voices at "Holy". At the climax the tenors reinforce the soprano melody, somewhat in the Russian manner. The *Benedictus* and *Agnus Dei*, commendably short, are in similar style. The Communion introduces a new element with touching beauty. Male voices alone, then semi-chorus, chant the text in free rhythm. "Rest eternal" is repeated in eight-part harmony, with a fine aspiring phrase developing a sonorous climax; then, as the voices die away, a single soprano again chants the words of the repeat in monotone, with perfect simplicity.

Our choirmasters and musically inclined clergy will be richly rewarded in studying this work. It ought to become a part of the permanent repertory of every choir capable of producing it.

WINFRED DOUGLAS.

### MISCELLANEOUS

*Pax Huic Domui: A Manual for Pastoral Visitation*. By Bernard M. Hancock, Vicar of St. James', Southampton Docks, with a Commendation by the Lord Bishop of Edinburgh. London: S. P. C. K. 12mo, black cloth, pp. 156. Price, half a crown.

This is an extremely practical, well-planned, and valuable little book for use in the sick-room. It is prepared by one of the priests of the diocese of Winchester, whose own work has been such as to show him the needs of pastoral ministrations to the sick and the dying, and among the bereaved. He has dedicated it to his Bishop: and the Bishop of Edinburgh praises it warmly in his introductory commendation. There are the usual Prayer-Book offices, supplemented by prayers, hymns, and readings from many sources, all printed so legibly as to be read without difficulty in a dimly-lighted room. Plain and definite advice to the priest about this part of his duty is not wanting; and the whole book is thoroughly loyal to Catholic Faith and tradition as this Church hath received the same. Blank pages at the end, with a pocket in the back inside cover, make provision for further devotions according to the discretion or taste of the user. It is a pleasure to praise the work.

P. I.

*Joan of Arc*. By C. M. Stevens. New York: Cupples & Leon Co. Illustrated. Green cloth, 8vo, pp. 344. Price \$1.50.

The Maid of Orleans is so supremely lovely, and all that has to do with France is so vitally interesting, that not even a sloppy style, a vague religiosity, and a confused pseudo-metaphysic can altogether spoil a book which tells the story of her life. Mechanically this volume is creditable, and its price is moderate. From the literary point of view, not much can be said in its praise; and the proofreading is deplorable. The reader would get a far truer vision of Blessed Jeanne from reading Andrew Lang's *Monk of Fife*, or Mark Twain's romance based on her life.

P. I.

IN EVERY PAGE of *Religion and Common Sense*, Donald Hankey shows that he was no theologian. He would have failed sadly in a freshman examination in any theological seminary. Notwithstanding that, his posthumous volume will be of real service as the word of a man to a man relating to the spiritual thoughts that have come suddenly to so many during these days of trial. [E. P. Dutton & Co., 60 cts.]

WHAT ONE loves is of more importance than what one knows; what one wants to do, and is interested in trying to do, is of more consequence than what one has done.—Wm. De Witt Hyde.



## Called by the Vestry

By the Rev. A. E. MONTGOMERY

**W**HAT a remarkable system the above title brings to mind! And how inadequate it is to meet the deep and growing needs of the Church! Has it not really destroyed the unity of the Church, breaking it up into a series of parishes sympathetically bound together by ties of faith and doctrine? Has it not robbed the parishes of a sense of responsibility to the Church at large? Have not the members of many parishes because of it lost the concept of the Church as a great unit whose interests their parish must serve? Have they not because of it come to think that their responsibility begins and ends with the support of their parish? Does not the selfish expenditure of money upon their own parish without regard to the great unmet needs of the Church in the small towns and villages answer these questions in the affirmative? Is there a bishop whose heart is not heavy with the problem of diocesan missions?

It is claimed that the Church, with its independent, autonomous parishes, is the replica of the United States with its group of independent, autonomous states. It is pointed out that this is a thoroughly democratic development of a democracy-loving people. But the United States has found it necessary to extend the federal authority at the cost of state rights. This is particularly so to-day. And this is thoroughly democratic, for it has been done in accordance with the will of the majority. It was necessary if the group of states was to grow into a nation.

Our national development has been from a group of independent states bound together by protective treaties into an indissoluble unit. Our Church development has been from a unit, the Church, into separate, independent dioceses, themselves divided into separate, independent parishes. It may be stated that this does not truly characterize the development of our Church. Theoretically it may not, is the answer, but practically it does. There is a slight cohesion due to unity in faith and doctrine, just as there was a slight cohesion between the states due to unity in principles and ideals. But the states found it necessary to surrender much of their independence—states' rights—if their principles and ideals were to be realized. So must the dioceses and parishes surrender much of their independence if the Church is to reach the zenith of influence. Just as the surrender of state rights has been, and always must be, at the will of the people, so must the surrender of diocesan and parish rights. Diocese and parish must be taught to think and plan in terms of the Church and not in terms of diocese and parish.

Let us think for a moment of what would result if parishes resigned the right to "call". This can best be done by recalling certain conditions known to exist under the present system.

The reader's experience will point to parishes where the incumbent has passed the zenith of his usefulness in that parish. He is faithful, industrious, spiritual, but a change is needed for obtaining the best possible results. He recognizes this fact and would be glad to be transferred, but there is no way open to him. He can apply to the Bishop. The Bishop may recognize the reasonableness of his desire, may know that a change is necessary for the best interest of the parish, but his hands are tied. The Bishop can only recommend him to other vestries, and is without the power to remove him if the vestries do not act upon his recommendation.

The reader's experience will point to instances where both parish and rector have fallen asleep. There is the weekly round of services, the various guilds, but neither parish nor rector dreams of entering forcefully into the community life. The Bishop during his annual visit may try to awaken both, but he has not the one thing necessary to an awakening, authority to remove the sleepy rector and put a live wire in his place. And the parish sleeps on.

The reader's experience will point to instances where parish and rector are absolutely mismatched. The rector has a family. Neither Bishop nor parish cares to suggest that he walk into the street with his family. There may be another vacant parish where he would do excellent work, but

there is no authority competent to transfer him. What loss to both parishes and so to the Church at large! Such a condition could not exist in either the Roman or Methodist Churches.

The reader's experience will point to instances where two or three weak parishes are struggling to exist in the same district of some great city, or in some small city. Through their poverty and weakness the Church is inefficient in that district or city. United as one parish, the Church would be strong and influential. But tradition, sentimentality, and jealousy have more weight than the Bishop's advice, and there is no authority to say, "You must unite for the good of the Church." What is the result? Three parishes begging for a mere existence instead of one parish impressing its life upon the community.

The reader's experience will point to instances where a parish in one section of a city squanders immense sums upon its building, its music, its ritual, while in a nearby section is a parish which can not pay a living salary to its rector, maintain proper repairs, or provide a decent place for the Sunday school. There is no authority to adjust this inequality, and the Church suffers in lost respect as well as in power.

Because of this lack of properly constituted authority the Church is improperly manned, rectors are not most wisely placed, and parochial selfishness hampers and often destroys the power of the Church.

My purpose is not merely to mention these well-known facts, but by mentioning them to stir up the mind of the Church, clergy, and laity to the need of some constituted authority which shall have oversight of the state of the Church, with power to take such action as will overcome these difficulties. Any such change must come about through action by the General Convention, and the present provincial system provides the means whereby the matter can be brought most effectively before that convention.

If each provincial synod, meeting before the convention which sits in Detroit in 1919, would consider the matter, and instruct its presiding officer to join with the presiding officer of the other provincial synods in memorializing the convention to appoint a committee of bishops, priests, and laymen to consider the problems mentioned, and to submit to the convention during the second week of its session a constructive plan for originating the necessary authority, action toward relief would be begun.

Methods at once suggest themselves. Each province could have a committee on the state of the Church within its limits. This committee could consist of the bishops of the province, the presidents of the standing committees of the dioceses, or others elected at the meetings of the synod, each diocese having a member on the committee other than the Bishop. This committee could meet annually and study the state of the Church within the province. When any particular parish was under consideration the rector and a lay-delegate of that parish would sit with the committee, or could present their wishes in writing, or both. This would assure bishops, rectors, and parishes of a voice in the deliberations. Though this would entail the surrendering of rights by all three it would be thoroughly democratic, for democracy is not the right of the individual parish to have its way, but for the Church to rule for the interests of all.

With some such constituted authority vacant parishes would become a thing of the past, sleepy parishes would not be allowed to slumber, square priests would not remain in round parishes, nor round priests in square parishes, and parochial selfishness would not tie up funds needed in other places. Perhaps the greatest and most beneficial result would be that the people would begin to think in terms of the Church rather than in terms of parishes and dioceses.

To be sent by the Church to a parish is apostolic; to be called is not. "As the Father hath sent Me, so send I you." In the early Church we read of the Apostles being sent by the Church. If an appeal went out from a people it went,



to the Church and the Church sent its appointed representative. To-day the appeal is from a group of individuals, the parish, to an individual, and the Church does not appear. If this new system were efficient no voice would be raised in protest, but there is scarcely a priest in the Church who does not recognize its inadequacy and deplore its existence; nor a bishop who does not wish for some way to overcome the problems it raises.

Let us away with it.

### THE MEANING OF "WELL-KNOWN"

By ROLAND RINGWALT

**N**O moment goes by without an orator or a scribe referring to somebody, some book, or some fact as "well known". It is obvious, however, that nobody knows everything, and it may be that the hearer or reader does not know anything about the character, the volume, or the event in question. The term is not so clear as "befo'-de-wah", which once invariably meant prior to 1861, or so lucid as a mathematical demonstration. It may be used in different senses, still it is too convenient to be dropped, and it is fairly just, if not so accurate as a definition in Blackstone.

Only one man ever became so prominent in our history that his last name was dropped by millions, and "John L." was current in headlines and in current speech. Yet Sullivan was not the only well-known man in the generation that witnessed the passing of Oliver Wendell Holmes and of William E. Gladstone, the achievements of Edison and Marconi, the work of Goethals and Gorgas in the Canal Zone. Had any of these dropped dead the announcement of his name would have meant something to myriads. Perhaps all who read anything better than the lowest grade of fiction would have recollected some fact or anecdote concerning him. The probabilities are that there is not one person in the republic able to read a newspaper in any language who has not seen allusions to Gorgas as the wonderworker who drove mosquitoes out of Panama. Nor is it likely that there is one person not illiterate who does not know that Colonel House is a friend of the President; that Elihu Root is a prominent lawyer, and that Von Hindenburg is a German general.

But, leaving the well-known of the hour, the man who has just won or lost at the polls, the best seller in the book-stores, the winner in the stock market, there is another use of the term that is common and justifiable. On Memorial Day there will be references to Webster's "well-known" reply to Hayne, and thousands who never read it, possibly never will read it, have been told that Webster's mighty speech brought out and compacted the arguments for national unity. "So well-known" a book as Benton's *Thirty Years' View* is allowable, for while those portly volumes are not often read in the street cars there is no man on the press or in politics who has not at least a vague idea that in them he can find almost anything that happened in Benton's long public career. As there are persons, books, and events constantly spoken of in the present, so there are persons, books, and events widely recognized as belonging to the past. There are high school graduates who prefer the most trashy magazine to Washington Irving, but there is no high school graduate who would not speak of Washington Irving as a well-known American author. The fact that Lincoln debated with Douglas is probably known to millions who never read the speeches. It is well known that George Stephenson's locomotive was opposed by landed aristocrats and canal companies. It is well known that there was a shrill outcry against gas. It is well known that there were protests against iron shipbuilding. These facts are recognized as facts by multitudes who could not go beyond the bare facts. Not all, or half, or a quarter of those who pass through the public schools form habits of historical study, yet few of them forget that Spaniards, Frenchmen, Englishmen, Dutchmen, and Swedes were among the early settlers of this country.

There is a third use of "well known", restricted but warranted by custom and reason. Suppose that on a wet night ten persons come to hear a lecture on Aaron Burr, and the speaker refers to Burr's "well-known counsel, Luther Martin" (I asked a girl in a library for something about Luther Martin. She stared. I replied: "I do not mean

Martin Luther." Then she hunted up a pamphlet). The speaker would be justified—all persons who are interested in Burr know that Martin defended him when he was arraigned on a charge of treason, and that Martin's attack on President Jefferson is one of the most remarkable speeches ever heard in an American courtroom.

*Utopia* is not to be found in every public library, but it is "well known", that is, all who write on social reforms, who agitate for legislation based on ethical principles, who engage in betterment campaigns, know something about it. There may be a scientific or philosophic investigation which appeals to very few persons, yet the smaller the number the larger, perhaps, the percentage of those who know what the leading authority has said. All who care about the fundamental principles of government know that Aristotle and Plato have searched them. All who want to get at the origins of medical practice know who Galen was. All who wish to investigate the causes of national decay are aware that long before Gibbon wrote *The Decline and Fall of the Roman Empire* Thucydides unrolled the chart of the Peloponnesian war.

Does not this bring home to us the conviction that no book is so well known as the Bible? Every philosopher cites it or antagonizes it. Before one fairly enters on any judicial investigation an allusion to the daughters of Zelophehad, or the trial of Naboth, or the doom that hung over Shimei, or the appearance of St. Paul before Agrippa, is likely to come in—not to be stated or discussed, simply instanced as a political speaker alludes to the latest debate in Congress. No month of the present war has passed without references to marches in the lands of the Bible or to the visions of Patmos. A gatherer of the epigrams of celebrities or the proverbs of ancient nations invariably compares them with the proverbs of Solomon. The lover of sacred music knows that the *Gloria in Excelsis* is an expansion of the chorus over Bethlehem, and that the inspiration of chant and oratorio goes back to the Temple at Jerusalem. No writer, optimist or pessimist, explores the springs of human sorrow without having Job in mind. In poetry, Tennyson tells us of the virgins too late to attend the feast, Scott and Burns throb with Biblical echoes, even Byron tells of the downfall of the Assyrian host. The spell of Holy Writ is on the papers of Lincoln, the speeches of Burke and Webster, the plays of Shakespeare. It is on the skeptic Huxley and the jester Hood. Divines used to say that if the New Testament had been destroyed it could be reproduced from the writings of the fathers. If it were lost to-day there is not a parable in the Gospels nor an argument in the Epistles that has not been reproduced in English verse and prose. What St. Paul said of himself and his associates we may say of the inspired writings. Even where they are unknown they are well known.

### GOD'S DUES

THE RIGHTS of God—they are not, like the rights of man, conferred rights. They belong to God, because He is what He cannot but be. They cannot but be His. God Almighty, as He is, cannot place anything beyond the limits of His own being. All that exists, exists in God. We live, move, and have our being in Him who gave it us. We live minute by minute, because He, who gave us life so many years ago, it may be, wills, minute by minute, that we should continue to enjoy it. As our Creator then, and as our upholder in life, God has rights over us to which there is no parallel in the relations between man and man. We cannot assign limits to these higher rights. What is each human life but a drop in the ocean of the infinite—free, no doubt, to move, to act, within certain limits, but unable to pass these limits—unable to escape for one moment from the encompassing pressure—from the inevitable sovereignty—of that mighty hand which has given it being, and has assigned to it its place in His Universe? As the eternal Truth, He claims the homage of the understanding of man. As the perfectly Holy One, He claims the homage of the will of man. As the eternal Beauty, He claims the homage of the affections of man. He asks for these things at our hands. He gives us the power—the awful, the momentous, power—of refusing His request; but He asks us not to indulge a taste or a sentiment, but to do justice to a right. Yes, we owe to God's revelation of Himself such tribute as our intellects and hearts can give as a matter of justice.—H. P. Liddon.

CONTRITION depends in great measure on the amount of divine knowledge, and of spiritual experience.—Rev. T. T. Carter.



## Church Kalendar



- Oct. 1—Tuesday.  
 " 6—Nineteenth Sunday after Trinity.  
 " 13—Twentieth Sunday after Trinity.  
 " 13—Friday. St. Luke.  
 " 20—Twenty-first Sunday after Trinity.  
 " 27—Twenty-second Sunday after Trinity.  
 " 28—Monday. SS. Simon and Jude.  
 " 31—Thursday.

### CALENDAR OF COMING EVENTS

- " 24—Consecration Bishop Coadjutor of Texas, Christ Church, Houston, Texas.

## Personal Mention

THE Rev. CHARLES CLINGMAN has accepted a call to Trinity Church, Houston, Texas, where he succeeds the Rev. C. S. Quin, Bishop Coadjutor-elect of the diocese of Texas. He took charge of his new work on the first Sunday in October and may be addressed at 1015 Holman avenue, in that city.

THE Rev. GEORGE MCCLELLAN FISKE, D.D., for thirty-four years rector of St. Stephen's Church, Providence, R. I., has resigned his parish, effective December 1st, because of impaired health.

DR. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, is visiting the great army encampments at the request of Secretary Newton D. Baker. He was commissioned to bear messages of cheer and encouragement from home to the soldiers and from camps to the people at home.

THE Rev. FREDERIC W. GOODMAN accepted the unanimous call to the rectorship of St. Mary's parish, 100 Lawrence street, New York City, and conducted all the services in his new charge on Sunday, October 6th.

THE Ven. Archdeacon HARTE, in charge of St. Paul's Church, New Haven, Conn., since the first of last May, has accepted an unanimous call to become rector of the parish.

THE Rev. ALLEN JACOBS has accepted a unanimous call to the rectorship of St. Luke's parish, Des Moines, Iowa, and will enter on the work All Saints' Day.

THE Rev. PERCY G. KAMMERER becomes a member of the clerical staff of Emmanuel Church, Boston, Mass.

THE Rev. JOHN LONDON has resigned the rectorship of the Church of the Redeemer, Orangeburg, S. C., and has retired from active ministerial work. His future address will be Fernandina, Florida.

THE Rev. VICTOR W. MORI, rector of Grace Church, Madison, N. J., has been appointed Archdeacon of Morristown, N. J., in succession to the Rev. Barrett P. Tyler, now a commissioned army chaplain.

THE Rev. PHILIP C. PEARSON has completed his duties at Camp Devens, Mass., and returned to his parish, St. Michael's, Naugatuck, Conn.

THE address of the Rev. Dr. W. M. PETTIS is now White's Cottage, Rockledge, Fla.

THE Rev. FRANCIS H. RICHBY has accepted the rectorship of St. George's Church, Maplewood, in the diocese of Newark.

THE Rev. HENRY SARTORIO went to Italy this summer to do some work for the Bureau of Public Information of the United States, and while there visited the Italian front. He is now back at his work in Boston, as vicar of the Chapel of St. Francis of Assisi.

THE Rev. HENRY M. SAVILLE has accepted a call to St. Mary's parish, East Providence, R. I., and became rector October 1st. His residence is still East Greenwich, R. I., but he hopes to move into the rectory at 83 Warren avenue, East Providence, by November 15th.

THE Rev. F. S. SMITHERS, Jr., has accepted a call to the rectorship of St. Paul's Church, Poughkeepsie, N. Y., and will shortly enter into residence.

RECTORS who have parishioners at the University of Chicago are asked to communicate their names, and if possible, their college addresses, to the Rev. CHARLES L. STREET, 4945 Dorchester avenue, Chicago, Ill.

## In War Service

THE Rev. GRANT KNAUFF has resigned charge of St. Paul's Church, Plymouth, Wis., to enter upon war service with the Y. M. C. A.

THE Rev. JOHN FORBES MITCHELL is civilian chaplain at Ellis and Hoffman's Islands, New York Harbor. His address is Hoffman's Island, New York Harbor, New York.

THE Rev. CHARLES T. MURPHY resigned the parish of Holy Trinity, Covina, Cal., on August 1st, and is serving as civilian chaplain under the War Commission in Camp San Diego. His address is 625 Pennsylvania avenue, San Diego, Cal.

THE Rev. H. I. OBERHOLTZER, rector of Grace Church, Ellensburg, Wash., has received orders to report in New York on October 21st prepared to sail immediately for France for service with the Y. M. C. A. His parish has granted him indefinite leave.

THE Rev. CHARLES C. PIERCE, D.D., of the Graves Registration Service, has been commissioned a lieutenant colonel.

THE Rev. WILLIAM J. VINCENT is sailing for France as a field director in the American Red Cross.

### ORDINATIONS

#### PRIEST

KANSAS.—On the Nineteenth Sunday after Trinity, October 6th, in St. John's Church, Wichita, the Rev. PERCY T. FENN, Jr., who is assistant at the Church of the Good Shepherd, Brooklyn, N. Y., was ordained to the priesthood by the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, acting by request of Bishop Wise, who had been compelled to go to the hospital for a minor operation. The candidate was presented by his father, the Rev. Dr. Fenn, rector of the parish, who also preached. Those assisting in the service were the Ven. Leonidas W. Smith, the Rev. Canon Hawkins, the Rev. Fred C. Ruffe, and the Rev. Alfred W. Pannell. The service was more interesting and impressive because the candidate had grown up in the parish, and had been one of its choristers. The newly-ordained priest was special preacher at the evening service, and celebrant at a specially arranged service next morning.

SOUTH DAKOTA.—In the Church of the Ascension, Springfield, October 4th, by the Rt. Rev. Hugh L. Bursleson, D.D., the Rev. CHARLES ERNEST COLES, deacon. Dean Woodruff and the Rev. Messrs. E. F. Siegfried and William Holmes joined in the imposition of hands.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

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

#### DIED

LAYMILLER.—Entered into rest at her home, 1212 Sixth avenue, Grinnell, Iowa, October 11th, HANNAH LAYMILLER. Interment Oak Ridge cemetery, Springfield, Ill.

"Jesu mercy."

WALKER.—Entered in Life on Sunday, October 6th, at Richland, New Jersey, MILLING WALKER, priest, of the diocese of Connecticut, aged 67 years, son of the late Canon Walker of New Brunswick, Canada. The burial was in the churchyard of St. James the Less, Philadelphia, October 8th.

#### WANTED

##### POSITIONS OFFERED—CLERICAL

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

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

JUNIOR CURATE WANTED AT ONCE FOR St. Paul's Cathedral, Detroit, Mich. Apply to the DEAN.

##### POSITIONS WANTED—CLERICAL

PRIEST, RECTOR OF SMALL CITY PARISH, desires curacy or rectorship or missionary work in Catholic parish or mission in the East; 39, unmarried, tireless worker and pastor, and rated as excellent extemporaneous preacher; college man and G. T. S. graduate. Can produce excellent references. Address PASTOR BONUS, care LIVING CHURCH, Milwaukee, Wis.

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

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

PRIEST, EXPERIENCED, ACTIVE, conservative, Catholic, desires parish; will supply services in New York or vicinity. Considered good preacher, singer, worker. Address Box 295, Morsemere, N. J.

PRIEST, NOW EMPLOYED, WANTS PARISH. Will accept temporary work. East preferred. Single; best references. Address SHELDON, care LIVING CHURCH, Milwaukee, Wis.

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

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

##### POSITIONS OFFERED—MISCELLANEOUS

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

##### POSITIONS WANTED—MISCELLANEOUS

MR. RICHARD HENRY WARREN, unexpectedly at liberty, would take engagement as organist and choirmaster in important parish where music appropriate to a dignified service is required. Good organ and adequate choir arrangements essential. Mr. WARREN may be addressed in care of the H. W. Gray Co., 2 West 45th street, New York.

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

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

ORGANIST—CHOIRMASTER DESIRES change. Experienced boy-choir trainer. Best credentials. Address MASTER, care LIVING CHURCH, Milwaukee, Wis.

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

##### PARISH AND CHURCH

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

AUSTIN ORGANS.—THERE CAN BE NO organ structure more solid and dependable than that of Austin. Tone qualities measure to the idealism of the advancing public taste. If in doubt write to any Austin owner or user, and be satisfied. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.



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

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

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

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

#### UNLEAVENED BREAD—INCENSE

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

**ALTAR BREADS. CIRCULAR ON APPLICATION.** Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

#### CLERICAL OUTFITS

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

#### HEALTH RESORTS

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

#### BOARDING—ATLANTIC CITY

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

#### BOARDING—NEW YORK

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

#### MAGAZINES

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

B. Trial-copy of any one of the above for three 8-cent stamps. Address **JAMES SENIOR**, Lamar, Mo.

#### PUBLICATIONS

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

#### NOTICES

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

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

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

Ask for the Handbook, which is full of 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.

#### RETREATS

**ORANGE, N. J.**—The clergy are invited to attend a one-day retreat at All Saints' Church, corner of Valley and Forest streets, Orange, N. J., on Tuesday, November 19th.

Conductor, the **Rev. Fr. Huntington, O. H. C.** Information may be obtained from and notice of acceptance should be sent as early as possible to **Rev. C. M. DUNHAM**, 40 Valley street, Orange, N. J.

#### APPEALS

##### STEREOPTICONS WANTED FOR MISSIONS

The Church Periodical Club has requests for two stereopticons using electric light, one for rural work in the East, the other for a group of missions in the West. Will any parish or individual willing to pass on such a machine in good repair kindly communicate with **CHURCH PERIODICAL CLUB**, 2 West Forty-seventh street, New York, N. Y.

##### THEOLOGICAL BOOKS FOR LIBERIAN SEMINARY

An urgent call has come from Liberia for certain books needed by the Dean of the Theological School for his students. There can be no doubt that many or all of these are to be found among the less used volumes in many a clerical library. Appeal is made to owners of these books to take them from their honorable repose and give them a new lease of life in the hands of the men of Liberia, who are working so valiantly to fit themselves for the ministry.

The titles asked for are as follows, and on any books sent to the address below, by parcel post, the postage will be refunded: *Outlines of Theology*, Hodge; *The Thirty-nine Articles*, Browne; *Evidences of Christianity*, Paley; *Butler's Analogy*; *Pearson On the Creed*; *The Book of Common Prayer*, Evan Daniel; *Church History*, Fisher; *Old and New Testament History*, Maclear; *Ecclesiastical Polity*, Hooker; *Elements of Moral Theology*, Elmendorf; *Hebrew Grammar*, Gesenius; *Greek Testament with Lexicon*, Westcott and Hort; *Greek Lexicon*; *Hebrew Lexicon*. With the exception of the Lexicons, eighteen copies of each book are needed, and I am sure they will be forthcoming.

**MARY E. THOMAS**, Executive Secretary, Church Periodical Club, 2 West Forty-seventh street, New York.

#### INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 19 South La Salle street, where free

service in connection with any contemplated or desired purchases is offered.

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

#### BOOKS RECEIVED

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

*Abingdon Press*. New York City.

*The Rural Church Serving the Community*. By Edwin L. Earp. 75 cts. net.

*Henry Altemus Co.* Philadelphia, Pa.

*The Children of France*. A Book of Stories of the Heroism and Self-sacrifice of Youthful Patriots of France During the Great War.

*Richard C. Badger*. Boston, Mass.

*Back Grounds for Social Workers*. By Edward J. Menge, Boston. \$1.50 net.

*George H. Doran Co.* New York.

*The Fundamental Doctrines of the Christian Faith*. By R. A. Torrey, Author of *How to Bring Men to Christ*, *What the Bible Teaches*, etc. \$1.40 net.

*Houghton Mifflin Co.* Boston, Mass.

*The Religion of a Man of Letters*. By Gilbert Murray. \$1.00 net.

*The Ethics of Cooperation*. By James H. Tufts, Professor of Philosophy in the University of Chicago. \$1.00 net.

*Macmillan Co.* New York.

*The Religion of Israel*. by George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. \$2.00 net.

*The World Within*. By Rufus M. Jones, M.A., Litt.D., Author of *The Inner Life*, etc. \$1.25 net.

#### PAMPHLETS

*National Industrial Conference Board*. 15 Beacon St., Boston, Mass.

*War-time Changes in the Cost of Living*. Research Report Number 9, August, 1918.

*H. H. Smith*. Ford, Va.

*Messages of Cheer for Mothers of Soldiers*. 5 cts. each.

*Society for Promoting Christian Knowledge*. London, England.

*A Table of Lessons for 1918-1919*. Arranged in Accordance with Report No. 501 of the Convocation of Canterbury, *Revision of the Lectionary*.

*World Peace Foundation*. 40 Mt. Vernon St., Boston, Mass.

*A League of Nations*. Vol. I, No. 4, April, 1918. 25 cts. per year, published bi-monthly.

*Yale University Press*. New Haven, Conn.

*Non-Resistance Christian or Pagan?* By Benjamin W. Bacon.

*American Social Hygiene Association*. 105 W. 40th St., New York.

*Venerable Diseases in the Army, Navy, and Community*. By the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts.

#### FROM THE AUTHOR

*In Memoriam the Rev. Ralph Birdsall*. A memorial sermon delivered in Christ Church, Cooperstown, on the Feast of St. Michael and All Angels, September 29, 1918, by the Rev. Miles Lowell Yates.

*Ministers of God*. Sermon preached by the Rev. George Francis Nelson, D.D., in Holy Rood Church, New York, at the Institution of the Rector, the Rev. Gustav Arnold Carstensen, Ph.D., D.D., Feast of the Annunciation, March 25, A. D. 1918.

#### BOOKLETS

*Standard Publishing Co.* Cincinnati, Ohio.

*Childhood Bible Stories Series*. 18 cts. each. *Prayer and Praise*. *Helper and Friend*. *Learning His Will*. *Doing His Work*.



## METROPOLITAN OF ATHENS IS WELCOMED IN NEW YORK

*In Solemn Cathedral Service—Junior Clergy Missionary Association Begins a New Season With Timely Programme*

New York Office of The Living Church }  
11 West 45th Street  
New York, October 14, 1918 }

HERE have been so many great and grand services in the Cathedral of St. John the Divine that it is difficult to decide which was most solemn and dignified. Many regular worshippers in that imposing edifice have expressed the opinion that the service on Sunday afternoon, October 6th, excelled all others for solemnity and beauty.

The Most Rev. Meletios Metaxakis, Metropolitan of Athens, was presented to the Bishop of New York by the Bishop of Harrisburg, who spoke of him as "the friend of freedom, of America, and of the Anglican Church".

Bishop Greer, in welcoming the Metropolitan, said:

"The position which our distinguished visitor occupies at home is an eminent and conspicuous one. As a leading and established statesman in the confidence of his countrymen, as a leading and established prelate in the confidence of his Church, we are glad to receive him as an honored visitor and guest in our midst.

"He comes to us with the earnest desire and purpose of bringing together into closer unity and fellowship the different historical groups in the household of the Christian faith."

The Metropolitan responded in his native tongue. Bishop Parker gave the substance of the Metropolitan's remarks, which alluded to the many expressions of kindness he had received from Churchmen in the United States.

Besides the national anthem and the Greek national anthem, sung by the Greek Cathedral choir, by special request of the Metropolitan a solemn *Te Deum* of thanksgiving was sung, the musical setting being by C. Villiers Stanford, in B flat.

The service on Sunday night was held in St. Michael's Church. In the unavoidable absence of the rector, the Rev. Dr. John P. Peters, the Metropolitan and other distinguished visitors were received by the Rev. Thomas McCandless of the clergy staff. After the evening office there were addresses by the Archbishop of the Serbian Church, Bishop Parker, Bishop Darlington, and the Metropolitan, speaking through his interpreter, Dr. Alivisastos. His Grace thanked the American people for assisting in the liberating of Greece.

On Monday afternoon and evening, at the conference and dinner given in honor of the Metropolitan, there were many addresses.

### JUNIOR CLERGY MISSIONARY ASSOCIATION

The first meeting of the J. C. M. A. of the diocese for the season was held on Tuesday, October 8th, at St. Michael's Church. The guest of honor was the Rt. Rev. Theodore Irving Reese, D.D., who spoke in helpful and suggestive manner upon This Time and its Lessons.

Never before in the history of the association has such an interesting and vital list of subjects and speakers been secured as this year. The whole series is a logical and connected sequence of subjects arising out of the war, which should receive serious consideration if the Church is to meet the challenge and opportunities which face her.

The Rev. G. Ashton Oldham is the association's new president. At the next meeting, on November 12th, at the Church of the Holy Communion, the Rev. William T. Manning, D.D., will speak on The Church and the Army at Home.

tematically writing to their men and women in national service. The rector who from the very beginning has done this more far-sightedly is the Rev. Alan McL. Taylor, of the Church of the Holy Spirit, Mattapan. As soon as our country declared war, he formed a parish war committee. This committee, with no vacation or war weariness, has kept a most personal hold upon the men from the Church of the Holy Spirit, in scattered fields of battle.

In addition to personal letters, many rectors are regularly mailing the parish kalendars to their men, sometimes writing an open letter in the kalendar. The Rev. Harry Beal, of Grace Church, New Bedford, has written to his men:

"Life in the U. S. A. still seems much the same on the surface, but every one knows that our whole economic system and all our tremendous natural resources are turned to the successful prosecution of the war. Inexhaustible spiritual resources are also being drawn upon. They come straight from God. Nothing is more significant in war-time than faith and prayer. . . .

"The work of helping to stop Germany and give righteousness the whole right of way is our duty from God. We are with Him in it. We coöperate with Him. Prayer is simply saying so to Him, asking to 'carry on' with Him, without boasting—not a bit—and honestly, under any and every aspect of our duty, our affections, our circumstances. We face the Cross and trust Him for the rest."

### THE EPIDEMIC CONTINUES

The epidemic of Spanish influenza is still very serious around Boston. The death rate has been decreasing during the last week, but it is far too high yet. Some churches were opened yesterday. Most of them, both Catholic and Protestant, will be closed for one more Sunday.

What shall the Church do while its buildings are closed? This is a question which no emergency commission of the Church has ever considered, and yet almost every church will soon be confronted by this practical question. Some rectors are mailing a weekly letter to their parishioners. A few have published some helpful sermon and compiled special prayers for the time. All have asked their people to observe an hour of worship at home. But lamentably few are those who follow the good old custom of reading the lesson appointed or the collect, epistle, and gospel for the day.

Those who issue Church kalendars each week are finding them most helpful crooks for keeping in touch with their flocks. Under the head, A Counsel for This Time of Epidemic, Dean Rousmaniere has written for the Cathedral congregation the following message:

"St. Paul said: 'Be sober, be vigilant.' It is just this combination of serenity and watchfulness that we need in Boston to-day. We must be calm in the presence of a mysterious disease with which the community is not yet fully equipped to deal, for except we are calm we shall be useless to help. We must be vigilant, and on our guard against contributing in any way to the spread of the contagion, not for our own sake alone, but for the sake of our neighbors and fellow-citizens. We must be watchful, also, for the right opportunities to aid the individual sick, or to support the authorities in their mighty effort to rid the city of the plague.

"And to our serenity and vigilance we must add prayer—the recollection of God. This epidemic is for many a churchgoer a severe test of his religion, for public services are denied us. We are like soldiers who have been taken from the stimulating fellow-

## MARKING THE ANNIVERSARY DATE OF BISHOP LAWRENCE

*A Summary of His Accomplishments—Letters to Soldiers—The Epidemic — War and Church Music*

The Living Church News Bureau }  
Boston, October 14, 1918 }

IN the issue of the *Church Militant*, which will soon appear, there is an article, Twenty-five Years as Bishop, prepared by the Rev. Frederic W. Fitts, secretary of the Standing Committee of the diocese and rector of St. John's Church, Roxbury. In this the writer recounts as among the Bishop's achievements the establishment of archdeaconry system, the division of the diocese whereby Western Massachusetts was set apart, the work of religious education in the diocese, the growth of missions, the establishment of the Social Service Commission, the welfare of the clergy and their families, which is a matter to which the Bishop has given much deep thought of recent years; the establishment of the Rest House at Swansea, the dedication of St. Paul's Church as the Cathedral church of the diocese, the restoration of Christ Church

in Salem street, which has become a center of religious and social work, and the election of a Suffragan Bishop, who has since relieved Bishop Lawrence of a share of the diocesan responsibilities.

Very naturally, because of the intimate part Bishop Lawrence has played in creating it, considerable attention is paid to the system of Church pensions.

Mention is made of Bishop Lawrence's place and power in the General Conventions and in the general board of missions; of his influence in Washington; his positions of trust in institutions and movements for the welfare of the people in Boston and Massachusetts; of the honors that have come to him from Harvard University, and his work as a member of its corporation; his work for Wellesley College, and especially the raising of funds for its rebuilding after the fire of 1914; of the respect and cordial welcome that have been accorded him in pulpit and council abroad, and the honors awarded him by foreign universities.

### LETTERS TO SOLDIERS

Many rectors in the diocese of Massachusetts have done some real service to our country and Church by personally and sys-



ship of the regiment on the march or over the top and assigned to solitary sentry duty. The two-o'clock-in-the-morning courage of the sentry is courage of the highest kind. So the prayer which is unfaltering, joyous, persistent, in spite of the impossibility of praying in company with one's fellow-Christians, is prayer of a very high kind indeed. Probably we need to learn that if we can not for a while pray *with* others, we must more devotedly pray *for* others. How the sick, the fearful, the depressed, the overstrained in our city need such prayers to-day!

"Nor must we forget that Christ's ancient promise stands fast. If a man go into his closet and shut the door and speak to his Father who heareth in secret, he will come back with new faith and resourcefulness to meet the extremity of the present need."

#### WAR AND CHURCH MUSIC

The Churchman Afield of the Boston *Transcript* has just written an interesting article on the war's effect upon Church music. Many church choirs in and near Boston have sent already three-fourths of their men to France.

"Church choirs are hit hard by the loss of men and also of women who have entered upon work made necessary by the war, and are unable therefore to continue in choirs. Episcopal choir schools, which draw boys from every state and support and educate them while they sing at daily services and on Sundays, are finding it impossible to get boys, because older ones have gone to the colleges to get military training, and younger ones are kept at home because fathers and brothers are gone to war. Prominent organists of New York and Boston are out of positions, and their cards

are appearing in religious weeklies offering their services, something men of their grade never did before. Vested choirs, heretofore men and boys only, are taking in girls and women, owing to inability to get men and boys.

"Sales of Church music have fallen by half; some dealers say even more, and, as many men are wearing old clothes, so choirs are singing old music. A prominent feature in Cleveland, Pittsburgh, Philadelphia, and Washington is the introduction of congregational singing and the employment of women as precentors. In some parts of the country the demand for new music is limited wholly to chorus. Organists have gone to war in such numbers that singing has had to be abolished in some suburban New York churches. Where women serve as precentors it is found they are proficient in ability and more regular in attendance than men have been. Sales of vestments for choristers are reported by dealers to have reached zero, and all church furnishings in any way related to music are not at all in demand."

#### CHORISTER RETIRES

Between fifty-five and fifty-six years as a singer with one choir is the record of James W. Holland of Cambridge, who has just retired, at the Church of the Advent. Mr. Holland began as a boy soprano of 13 years during the second year of the Civil War. When his voice changed, he turned to singing tenor, and has continued as such ever since. His term of service extends over most of the life of the parish, which was started in 1844.

P. S.—The Christian Scientist commissioned chaplain at Camp Devens has been very sick with Spanish influenza!

RALPH M. HARPER.

## CHURCH CLOSING ORDER IS MODIFIED IN PHILADELPHIA

### Early Communion Allowed—Liberty Loan—Call for Home Worship

The Living Church News Bureau }  
Philadelphia, October 14, 1918 }

**A**FTER a conference with the Bishop, Dr. Krusen, director of health, has modified the order which closed the churches of Philadelphia to all public services. Celebrations of the Holy Communion will be permitted in the early morning hours when the worshippers do not exceed twenty-five. Red Cross and other war work may be resumed in the parish houses. The department of health made these modifications on the promise of the Church authorities to observe all right and reasonable precautions, such as:

1. The provision of ample ventilation.
2. The avoidance of overcrowding.
3. The exclusion of all persons who appear to be suffering from influenza.
4. The display in plain sight of all placards and notices which may from time to time be issued by the health authorities.

Bishop Rhinelander in a letter to the clergy advising them of the result of his conference with Dr. Krusen says in part:

"With these precautions duly taken, and after consultation with the health authorities, I hereby advise and authorize the following procedure by the clergy in the churches and congregations committed to their care:

"First. Church buildings may remain

open as usual from sunrise to sunset for private prayer and devotion.

"Second. Celebrations of the Holy Communion are to be continued at early morning hours and for small groups not exceeding twenty or twenty-five.

"Third. Groups of Red Cross and other war and relief workers, and of Church and parish officials, may meet in parish houses under proper safeguards."

#### CHURCHES AID LIBERTY LOAN

The influenza epidemic has seriously interfered with the Liberty Loan campaign, and many methods used successfully at the time of the other loans are not now available. The city has failed frequently to reach its allotted daily quota, and the loan committee in its extremity has appealed to the churches for aid. Our own communion has been asked to raise \$10,000,000, and the clergy are requested to bring the matter to the attention of the people immediately. There is reason to suppose that the sum asked for from the Churchpeople of this diocese has already been oversubscribed, but many of the clergy are sending out appeals to their parishioners so that every communicant will be reached and have the opportunity to share in the success of the Fourth Liberty Loan.

#### CALL FOR HOME WORSHIP

The Philadelphia City Mission in a paid advertisement in the daily newspapers has called on the churchgoers of Philadelphia to hold family worship in their homes at 10:30 A. M., on Sunday, October 13th. "Such

a simultaneous and united act of worship," said the Rev. Henry Cresson McHenry, the mission's general secretary, "no doubt will incline God in His love and mercy to remove from us the dreadful scourge from which we are suffering." The following programme was proposed so that all might worship in the same way and at the same time:

1. Sing or read an appropriate hymn.
2. Read Psalm 51.
3. Prayers—Confession of our sins and a plea for pardon; for all bereaved families; for the sick and suffering; for the lifting of the scourge; the Lord's Prayer.
4. Scripture lesson: II Peter 3.
5. Meditation upon the justice of God's punishment for sin and our need for true repentance that we may be restored to grace.
6. An earnest prayer that God will aid us in being better and more consistent children of God. St. James 5: 16.

#### STUDENT DEACONESSES AS RELIEF NURSES

The Church Training and Deaconess' House reopened on October 9th, with thirteen seniors and three juniors. All students but one, who is ill of the prevailing sickness, have volunteered as relief nurses and are doing good work in the Episcopal and Pennsylvania Hospitals. Meanwhile all recitations are suspended.

#### SMALL JUNIOR CLASS AT DIVINITY SCHOOL

The Philadelphia Divinity School began work this year in its temporary quarters at 901 Clinton street with an enrollment of twelve students. The incoming class numbers two, and one of these a special student. Two of the professors, the Rev. Dr. Robinson and the Rev. Dr. Montgomery, have been ill from influenza, but it is thought that both will be able to resume their lectures in a few days.

CHARLES A. RANTZ.

#### INAUGURATION OF BERKELEY DEAN

THE INAUGURATION of the Rev. William P. Ladd as Dean of Berkeley Divinity School, Middletown, Conn., is appointed for Monday, October 28th, at 3:30 P. M. On Sunday evening previous the Bishop of Oxford will speak on A League of Nations. Monday, the festival of SS. Simon and Jude, is the inauguration day and the Bishop of Connecticut will preside at the ceremony. In the evening at Holy Trinity Church there will be a conference on The Church and the International Situation, with the Suffragan Bishop of Connecticut presiding and addresses by the Rev. Dr. Karl Reiland and other speakers. There will be conferences on Tuesday on War-time Opportunities for the Church, the Bishop of Oxford and others speaking; the alumni luncheon and an open meeting of the joint committee of the trustees and alumni; a lecture by Dr. Dickinson S. Miller on Psychology Applied to Parish Work; in the evening conferences in regard to seminary work; and a lecture by Dr. Duncan B. Macdonald on The Part Played by Mohammedanism in the War. The series of interesting conferences will be continued on Wednesday and Thursday. Wednesday morning topic, and in the afternoon open meeting of the Connecticut Social Service Commission, the Bishop presiding followed by a meeting of the American Ecclesiological Society, Dr. Milo H. Gates presiding. In the evening an address will be given by Mr. Ralph Adams Cram on Art in the Service of Religion. Thursday morning's conference upon Conduct of Services will be addressed by Dr. Percy Dearmer and others. In the afternoon there will be a memorial service in the school chapel for the late Harold Colthurst Mills, B.D.S., 1918, Lieut. Fifth Regiment, U. S. M. C., who lost his life in the Château-Thierry offensive.



## STAYING THE PLAGUE IN CHICAGO AND COOK COUNTY

### Successful Meeting of Alarming Epidemic — Call to Prayer — Picture Censorship — Church Finance

The Living Church News Bureau }  
Chicago, October 14, 1918 }

**D**URING the last two weeks the influenza has literally plagued us, as it has nearly the whole country. In Chicago the commissioner of health, backed by the various organizations and societies, put many plans in force to curb the disease when it became epidemic. Conditions here were bad and alarming at times, but not so bad as in Philadelphia and New York. The North Shore from Evanston up suffered most. In fact, the epidemic first appeared to a serious degree at Great Lakes. Now that the epidemic is practically stamped out there, it may be told how disturbing conditions were when the plague was at its worst. There were in all 8,000 cases of influenza at the camp, with hospital accommodation for 3,000, and there were 600 deaths. At the very beginning of the sickness Captain Moffett issued an order directing that all services, Catholic and Protestant, be continued at the Station. The state board of health apparently had not the same faith in the efficacy and need of the Church's prayers and intercessions at the time, for on October 4th a proclamation was issued by them and posted by the local authorities of Wilmette, Kenilworth, Winnetka, Glencoe, Highland Park, and Lake Forest, closing all places of public meeting, including schools and churches. Later a similar order went into effect in Evanston, where the epidemic became serious, if not alarming, during the second week of October. With the exception of Great Lakes, the deaths along the North Shore were not many. But for a time so many were ill that even the golf clubs were turned into emergency hospitals, and volunteer nurses were called for. Captain Moffett at Great Lakes was able by October 10th to offer to assist Chicago and Milwaukee with hospital corps men if sufficient nurses were not procurable.

At Camp Grant, where the influenza became serious about two weeks ago, there have been over 700 deaths. The death rate there from influenza so far is 6 per cent. of the total cases and the proportion of cases that went into pneumonia 34.3 per cent. Most of our parishes and of the Protestant congregations kept the letter of the law and closed their churches as asked by the state board. Some did not. In all our churches, of course, the Holy Communion was celebrated, though the doors were locked, and the priest and the angels alone were present. The ban has been lifted by the state and we feel no longer under the spirit of German dictation, for we are told we may hold services again on Sunday. May our prayers and intercessions then be heard and may God soon grant that in all places "the grievous sickness with which we are afflicted" may cease.

#### CHICAGO CITIZENS CALLED TO PRAYER

A citizens' committee of twenty men representing as many religious faiths and creeds waited on Mayor Thompson on Thursday noon, October 10th, and asked him to issue a proclamation recommending that all the people of Chicago pause for at least one

minute of prayer each noon for the success of the allied armies. There were Jews, Protestants, Episcopalians, and Christian Scientists in the delegation. The Roman Catholics were not represented, as was expected they would be. The president and secretary of the Woman's Church Federation were present. The Rev. George H. Thomas, rector of St. Paul's, Kenwood, speaking for Bishop Anderson, said:

"I merely want to attest the desire of Episcopalians to pray with their brother Christians. There is no middle ground between belief in a just God and in the efficacy of prayer and in non-belief. But there is a middle ground in proving this belief. What we ask is that these latent prayers in behalf of our fighting forces shall become articulate."

Rabbi Felix Levy of the Chicago Rabbinical Association said that the sight of an enormous city giving one minute to silent prayer would prove most inspiring and would be a benefit and comfort not only to the people praying, but to the country at large.

The mayor made a very guarded reply, saying that he would take the suggestion and request under advisement and confer with the federal authorities. The mayor's hesitation seemed to indicate that he thought the minute interim asked for a loss instead of a gain, that it would not be "good business" to ask a minute's daily prayer of his citizens. The members of the board of trade, on the contrary, had no hesitation when a similar suggestion was made to them, and think it "good business" to ring the pit bell at noon, calling them to prayer.

#### MOVIE CENSORSHIP

It is good to know that movie censorship has not been allowed to lapse and die with the unjust dismissal of its champion, Major Funkhouser. The chairman of the city council committee on judiciary has appointed a special commission to consider the entire subject of movie picture censorship, the right and the wrong of the present system, and the possibility of improvement. Timothy D. Hurley, former chief probation officer of Cook county, is chairman of the new commission. There are nineteen other members, including Chief Justice O. N. Carter and the Rev. James B. Haslam, secretary of the diocesan Social Service Commission.

#### CHURCH FINANCE IN WAR TIMES

What may be done in times when the common plaint and practice is, "I can't support my Church and country, too," is seen in the story that is modestly told by the rector of St. Barnabas' Church, on West Washington boulevard. Mr. Randall says that on January 1, 1916, the parish owed altogether about \$26,500, due largely to the building of the new church. By January 1, 1919, this will have been reduced to \$16,000. He well says that this reduction of the indebtedness by \$10,000 in three years, in addition to the payment of interest, amounting in that time alone to \$4,000, has been a splendid achievement.

In making this payment it was necessary to use the bonds and War Savings Stamps that had up to that time been given toward the reduction of the church indebtedness.

All parishes and missions have felt the pinch of war times, the suburban parishes included. During the last four months more than \$2,000 has been raised in the parish of

Kenilworth to pay off current debts and notes held at the bank, some of them of many years' standing, before the coming of the present rector, the Rev. H. B. Gwyn. The generosity of a few, and the hard work and free gifts of others, under the leadership of the new treasurer, Mr. H. O. Edmonds, vice-president of the Northern Trust Company, and one of the trustees of Lawrence Hall, accomplished this.

#### HIGHLAND PARK

During the summer, for the first time in twenty-six years of his ministry at Trinity Church, Highland Park, the rector, the Rev. Dr. Wolcott, was unable because of an acute attack of sciatica to take the services. One Sunday it was impossible to secure a clergyman, as the ranks are so depleted by the absence of the many who have volunteered for war work, and the 7:30 A. M. celebration of the Holy Communion was omitted for almost the first time in the history of the parish, Morning Prayer being said by a lay reader at 11 o'clock.

During June, July, and August a community vesper service under the direction of the rector and the Rev. Mr. Fitt, minister of the Highland Park Presbyterian Church, was held each Sunday afternoon in the Lake Front Park, and many soldiers and sailors came to it. After the service a supper for men was provided alternately in Trinity parish house and the Presbyterian. This work was most effectively done by a committee of ladies representing every congregation in Highland Park.

H. B. GWYN.

#### RED CROSS CHAPLAIN'S WORK IN FRANCE

"HERE COMES a Red Cross man—now you will get what you want." These are the words one hears when he enters the wards of the American hospitals at a large base in France, for which he is chaplain, and the light in the wounded men's eyes, as well as their faith in the Red Cross, are spurs to every kind of effort on the part of those who carry that cross to-day, says Captain James P. Conover, A. R. C., one of our clergy, who entered into Red Cross overseas service from Rhode Island.

Captain Conover visits daily three large base hospitals, helping the wounded and the sick. In addition he keeps office hours early and late (from 7 to 9 in the morning and from 6 to 9 in the evening) in his office, receiving any of the men who wish to call on him for assistance and advice.

"The Red Cross represents home, love, and sacrifice," declares Captain Conover, "and I try to carry that out in the wards. I hold services packed with sailors and soldiers on Sunday mornings and often speak in the evening or afternoon.

"Every day is packed with interesting incidents. One of our hospitals was formerly used as a school. The chapel is a large, beautiful building, and is now the ward where the wounded from the front are placed. It is the nearest thing in my experience to the next world to sit there by the bedside of a highly bred, wounded boy, shot through the lung, and look into his face while he tells of the fight, the glory of the sacrifice filling his whole soul."

Captain Conover has been with the American Red Cross in France several months.

#### RELIEF OF REFUGEES IN WESTERN ASIA

REPORTS of increased suffering from starvation and pestilence have led to a new survey of conditions in the western war zone of Asia and Asia Minor, where the



American Committee for Armenian and Syrian Relief has been attempting since October of 1915 to provide means of livelihood for the subject races of the Ottoman Empire, the refugees of the Russian Caucasus, Mesopotamia, Persia, and Palestine.

The present situation has been summarized by a committee of which many prominent men are members. After a careful consideration of their report, the American Committee for Armenian and Syrian Relief, to be incorporated as the American Committee for Relief in the Near East, is preparing for an organized nationwide campaign from January 12th to 19th for \$30,000,000 to meet immediate needs for relief in Western Asia.

This estimate includes only refugees reported to be immediately accessible, multitudes of whom are perishing daily, and all of whom might be saved were resources adequate. It fixes \$5 a month, or 17 cents a day, as the smallest sum that can be considered approximately sufficient to keep the breath of life in these homeless, helpless, starving masses.

The number of refugees, according to the latest reports, is as follows:

	REFUGEES	ACCESSIBLE
Asia Minor		
Armenians .....	350,000	180,000
Greeks .....	800,000	160,000
Caucasus .....	300,000	140,000
Syria and Mesopotamia		
Syrians .....	1,250,000	200,000
Armenians .....	50,000	25,000
Damascus .....	100,000	
Palestine and Egypt ..	100,000	100,000
Persia .....	1,000,000	130,000
Total .....	3,950,000	935,000

These figures show a destitute refugee body of nearly four millions, of whom at least 935,000 are within reach of our distributing forces.

#### BISHOP WHITEHEAD CONVALESCENT IN HOSPITAL

THE RT. REV. CORTLANDT WHITEHEAD, D.D., has been for the last two weeks in the West Penn Hospital at Pittsburgh, and is now making good progress toward recovery from the effects of an operation.

#### ZIONISTS CELEBRATE JEWISH "MAGNA CHARTA"

ZIONISTS all over the world are preparing to celebrate the anniversary of the signing by the British Foreign Secretary of a document which they regard as their magna charta, and a pledge that aspirations for a Jewish national homeland in Palestine will be realized.

On November 2nd, Mr. Balfour, on behalf of the British cabinet, made the following declaration: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." This declaration has since been concurred in by the French, Italian, Serbian, and Montenegrin governments.

The English Zionist Federation quotes expressions by leading Churchmen of Great Britain, who favor the plan. Among these the Bishop of Birmingham writes: "All who have tried to understand the romance of Jewish history must rejoice at the prospect of the restoration of the people of the Jews to their national home. We know in England what good citizens they have been when properly treated in other lands—but home is home."

America being at peace with Turkey, Zionists here could not hope that this country would join with the allies in this movement, but on August 31st last they were roused to rejoicing by President Wilson's pronouncement:

"I have watched with deep and sincere interest the reconstructive work which the Weizmann Commission has done in Palestine at the instance of the British government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States and in the allied countries since the declaration by Mr. Balfour. . . . I think that all Americans will be deeply moved by the report that even in this time of stress the Weizmann Commission has been able to lay the foundation of the Hebrew University at Jerusalem, with the promise that that bears of spiritual rebirth."

#### BISHOP WEBB TO HIS CLERGY

CHURCHES in Wisconsin, as in so many other states, having been closed last Sunday by direction of health authorities, the Bishop of Milwaukee made the following suggestions in a letter to his clergy:

"My Dear Brother:

"In respect to the order to close churches on Sunday on account of the influenza, I would suggest that at the regular time you have your celebration of the Holy Eucharist or whatever service is usual, in the church, with one person to make the responses, letting the people know by notice on the church door or in some other way that there will be no public service at which there might be a congregation.

"And I would appeal to the people to unite their intercessions and prayers in their own homes, in family worship, with their clergy, and that they especially remember those who are sick in cities and camps, and pray for our soldiers and sailors that God may grant victory to ourselves and our allies. WILLIAM WALTER WEBB."

#### BISHOP GORE'S SCHEDULE UPSET

THE SCHEDULE of the Bishop of Oxford in traveling through the country in the interest of the Committee on the Moral Aims of the War has been suddenly upset by the very general prohibition of public meetings. Bishop Gore began last week by spending Sunday in Atlanta, where he fulfilled several engagements, and after that went to Birmingham, only to find the prohibition suddenly put into effect. He was to have gone from there to Little Rock, but was notified that the same condition prevailed in that city. Traveling to Chicago, he remained a couple of days and then came to Milwaukee, where he was to have given three addresses on Saturday under the auspices of the City Club. Unhappily the prevailing order prohibiting public gatherings was given by the health authorities on the day before the appointed meetings. Bishop Gore had the opportunity, however, of meeting a number of the ministers of Milwaukee informally at a meeting arranged at the City Club, but not to address the large audiences that had been anticipated. He was to have gone to Minneapolis for last Sunday, but telegrams stated that the churches of the Twin Cities were closed and that public meetings were forbidden. He therefore spent the Sunday quietly at Nashotah. On Tuesday he left Milwaukee for Detroit, where, it was reported, he would be able to speak at a meeting that had been arranged.

Bishop Gore is accompanied by his chaplain, the Rev. C. Edmund Brocklebank. Both have made warm friends wherever they have been.

This interruption of Bishop Gore's programme is a great loss to Americans in these several cities.

#### THE BISHOP OF WASHINGTON TO HIS DIOCESE

IN PLACE of the usual Church notices and because of the entire cessation of worship in Washington, the Bishop of the diocese placed in the papers of Saturday, October 12th, the notice below:

"Diocese of Washington,  
"Twentieth Sunday after Trinity,  
"October 13, A. D. 1918.

"The Bishop of Washington advises the people of the diocese, bereft by request of the local government, because of the influenza, of the benefits of the Holy Communion, of public worship, and of preaching, to hold worship regularly, and especially on the Lord's Day, in their own homes. For this purpose the services of Morning and Evening Prayer and the Litany are specially commended. Suitable printed sermons from private or public libraries, or procured from the rector of each parish, should be read aloud by a member of the household. In the prayers should be included those appointed for the sick, in time of great sickness and mortality, for those in affliction, as well as for the President, the Congress, and the nation. The war prayers for our country, for our soldiers and sailors, for our allies, for the wounded and dying, for the doctors and nurses, the Red Cross, and other war workers, for victory and for peace, should be offered without fail daily. Psalms 23, 31, and 91 are suggested as of special help at this time in private and family devotions. Appropriate hymns may be sung where conditions permit.

"And may God by His Holy Spirit strengthen and comfort us all in these days of trial, and give us the grace of our Lord Jesus Christ in the fullest measure."

#### ANOTHER SYNOD POSTPONED

FOLLOWING NOTICE issued by Bishop Lawrence, its president, the meeting of the fourth synod of the Province of New England, scheduled to be held in St. Paul's Church, New Haven, Conn., October 22nd, 23rd, and 24th, is indefinitely postponed. This action is taken on account of the epidemic of influenza. After the epidemic wanes and after conference with the other bishops, Bishop Lawrence will send notice of the time and place of the next meeting.

#### CLERGYMAN COMMENDED FOR VALOR

THE REV. MANDEVILLE J. BARKER has been commended for valor by the commander of the brigade to which he is attached as a Y. M. C. A. worker. Going out ahead of the machine guns during an attack in the Aisne sector, he dressed the wounds of American and German alike, at one time being only twenty yards from a German outpost, from which he was hidden by a slight rise of ground. The machine gun detachment went in advance of the infantry in an attack on positions at Glennes, and opened an enfilading fire that carried the day. Out in front of them toiled the Rev. Mr. Barker, working along on hands and knees and finding plenty of call for his bandages and dressings. He came upon one German wounded in the leg who was limping toward his own lines. Though unarmed, he bandaged the wound of the man, who was grateful enough to let the good Samaritan get away!



## ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Clinton Simon Quin, D.D., Bishop Coadjutor of the diocese of Texas, as follows:

Time: Thursday, October 24, 1918.

Place: Christ Church, Houston, Texas.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Kinsolving, Bishop of Texas; the Rt. Rev. Dr. Capers, Bishop of West Texas.

Presenters: The Rt. Rev. Dr. Temple, Bishop of North Texas; the Rt. Rev. Dr. Moore, Bishop Coadjutor of Dallas.

Preacher: The Rt. Rev. Dr. Woodcock, Bishop of Kentucky.

Attending Presbyters: The Rev. Charles Clingman, the Rev. B. Duval Chambers.

Master of Ceremonies: The Rev. S. Moylan Bird.

## SYNOD OF NEW YORK AND NEW JERSEY

AN OUTLINE of the programme of the meeting of the synod of the Province of New York and New Jersey at Syracuse, N. Y., November 12th to 14th, is as follows, while names of all the writers and speakers can not now be given:

The services are to be held at St. Paul's Church and parish house; the opening service on Tuesday evening in St. Paul's Church; the service to be followed by an address of welcome by the Bishop of the diocese; the address by the president of the synod and a message concerning the work of the Church with the armies in France by Bishop McCormick, probably.

After the Holy Communion on Wednesday morning the synod will be organized, the reports of the Commissions on Education, Social Service, the Geneva Conference, etc., will be presented. The discussion of the future position and use of the province in the Church will be opened by the Bishop of Long Island, and the report of the Special Committee on St. Stephen's College will be made. Wednesday afternoon will be given to the consideration of the work and duty of the Church in the Province in War-times, and the subjects of Coöperation of the Y. M. C. A. with the Church and of the Work of Our General War Commission and of war work in the province will be presented. On Wednesday evening the subject will be The Ministry of the Church, with thought for the special circumstances of the time. Dean Bartlett opens the discussion of The Training of the Ministry, followed by Mr. George Zabriskie; Bishop Stearly will present The Effects of the War upon the Supply and Support of the Ministry.

On Thursday morning, after Holy Communion and a business session, the report of the Commission on the State of the Church in the Province will be made by the Rev. Dr. Milo H. Gates. The Obligation of the Province to General Missions will be considered, and brief statements will be made of present conditions and work in the province of the Brotherhood of St. Andrew and of the organizations of women having a provincial character, the Woman's Auxiliary, the Girls' Friendly Society, and the Daughters of the King.

Thursday afternoon will be given to the conclusion of the business of the synod and further discussion of reports, followed by adjournment.

A very hearty welcome of the synod is assured at Syracuse and it is believed that the gathering of representatives of the dioceses in the second province with the discussion of very practical questions will make for good in this time when the efficiency of the Church and religious activities is a most important consideration for the country.

## BISHOP DUNN VISITS ISTHMIAN FIELD

BISHOP DUNN of British Honduras arrived at New Orleans on St. Matthew's Day. He preached in St. Paul's Church on Sunday, and went to Mobile to meet his brother the Rev. Harold Dunn and family from Quebec, who will return with him to Belize. Of 350 candidates confirmed on this trip, nearly half were for the American Church in the Canal Zone. In one day in Costa Rica, he held four confirmations at widely separated points, confirming 62 varying in age from 14 to 70, travelling 125 miles by motor car on the railway, all in less than twelve hours. This work and one confirmation the day before were all in charge of a most earnest priest who continually moves up and down the railway.

In two months the Bishop travelled 5,500 miles, 3,200 of which could have been avoided if he had a boat of his own. Lack of reliable communication prevented him from visiting Nicaragua at this time, so that another very long trip to that republic will soon be necessary. Chaplain Carson, in charge of the work in the Canal Zone, suggested that the offerings at that time be given to start a boat fund, and it is hoped that gifts for this will be forthcoming in abundance.

## OUR CHAPLAINS OVERSEAS

IN A LETTER dated September 9th, Bishop Perry speaks of visiting in one week ten mobile and evacuation hospitals near the front. At one of them the Rev. Roger Anderson, O.H.C., has served since April and, says the Bishop, "though in khaki and engaged in military and practical duties of many kinds, is still unmistakably, in name and in fact, 'Father' Anderson. The same degree of leadership is exercised by the Rev. Dr. George Craig Stewart and the Rev. Leslie C. Kelley at their combined camps at another evacuation, by the Rev. John Lewis of Waterbury at his mobile hospital on the other side of the St. Mihiel salient, and by the Rev. Sherrard Billings of Groton in Evacuation No. 1. They are all 'fathers' of their camps. Chaplain William Wood has just moved into a little mobile hospital on a hill facing Verdun, and the Rev. Samuel Booth and Dean Hicks have in the past week taken duty at two large evacuations further to the east. The Church may be proud to have such men at these posts, and the army may well be grateful for them."

## DEATH OF THE REV. C. E. BUCK.

THE DIOCESE of Washington has suffered great loss in the death of the Rev. Charles Emmett Buck, rector of St. Paul's Church, Rock Creek, and secretary of the Standing Committee. Mr. Buck underwent a slight operation at Garfield Hospital, but was not thought seriously ill until he suffered a relapse a few days before his death at the hospital on Thursday, October 3rd. He is survived by his wife, three sons, and two daughters.

The burial service was conducted by the Bishop in St. Paul's Church on October 5th, assisted by the Rev. Harry S. Cobey, assistant of Rock Creek parish, the Rev. James W. Clark, and the Rev. P. M. Boyden of Maryland. Many of the clergy, members of the Standing Committee, and the congregation of Rock Creek parish attended the service. Burial was in Rock Creek cemetery, not far from the church. At the grave the commitment was read by the Rev. Mr. Boyden, and the *Nunc Dimittis* was sung.

Mr. Buck was born in Baltimore. He studied at schools in that city, at Charlotte

Hall Military Academy, St. John's College, Annapolis, and at the Virginia Theological Seminary. He was ordained deacon in 1877 by Bishop Whittingham, and priest by Bishop Pinkney in 1880. He married Emily Chesley, a daughter of the late Rev. John W. Chesley. Mr. Buck came into the diocese of Washington twenty-seven years ago. He was first rector of Zion parish at Baltsville, Md., and later rector of St. John's Church, Georgetown. He became rector of Rock Creek in 1898.

Mr. Buck had been secretary of the Standing Committee for nine years; for many years also he was secretary of the diocesan board of managers of missions and a member of the executive committee of the Episcopal Eye, Ear, and Throat Hospital. He was greatly beloved in the diocese. The diocesan convention was to have held its sessions this year at St. Paul's, Rock Creek, in connection with the bicentennial of the parish.

## DEATH OF JACOB KLEINHANS

JACOB KLEINHANS, since 1866 a prominent lawyer of Grand Rapids, Mich., and well known in the national Church, was found dead Monday morning, October 7th, at his home. He had not been well for about six months, but had been able to attend to his business affairs.

Mr. Kleinhans was born in Belvidere, N. J., in 1845. He was educated and admitted to the bar in that state. In 1866 he went to Grand Rapids and entered the law office of the late Judge Isaac H. Parish.

In 1879, Mr. Kleinhans was married at Grace Church to Miss Emma Esther Miller, who survives him. Through the entire period of their married life they had but one home.

Mr. Kleinhans was one of the organizers of Grace Church parish in 1875. At that time elected senior warden, he has held the office continuously since. For many years he was chancellor of the diocese of Western Michigan and a member of the Standing Committee. He has represented the diocese at every General Convention since Cincinnati. He was also its representative at the meetings of the Fifth Missionary District, and also the Provincial Synod. He was on the Provincial Court of Appeals, and was an authority on the canons of the diocese.

## DEATH OF REV. MILLIDGE WALKER

THE REV. MILLIDGE WALKER, retired priest of the diocese of Connecticut, died at Richland, New Jersey, on Sunday, October 6th, having attained his 67th year.

The Rev. Mr. Walker was born in Hampton, New Brunswick, a son of the Rev. William W. and Ann (Woodward) Walker. He was graduated from the University of New Brunswick ('72) and from the Berkeley Divinity School ('75). Made deacon in 1874 by Bishop Medley the Rt. Rev. John Williams advanced him to the priesthood in 1875. The following year he married Miss Jessie Inches of Fredericton, New Brunswick. From 1876 to 1884 he was rector of Trinity Church at Lime Rock, Connecticut. The following six years he was in charge of St. Paul's Church at Bridgeport, and from 1890 to 1896 he was rector of St. Paul's Church, Newark, New Jersey. St. Peter's Church at Cheshire, Connecticut, claimed his services from 1896 to 1899. He was Archdeacon of Newark, New Jersey, from 1892 to 1896 and a deputy to the General Convention of 1895.

Interment was made in the churchyard of St. James the Less, at Philadelphia, on October 8th.



### CONDITIONS OF THE AMERICAN CHURCH IN ROME

DURING the absence in this country of the Rev. Walter Lowrie, rector of St. Paul's American Church in Rome, last spring, Bishop Israel visited the parish, and, in consultation with the vestry, urged the propriety of paying the rector's salary in dollars rather than in the depreciated lire of the country, and reckoning it at the rate of exchange that was current before the war. The vestry needed no urging and was quite ready to make this change, though it involved practically doubling the salary, which had in effect been cut in two by the reduced rate of exchange since the beginning of the war. However, on the return of Mr. Lowrie to his parish, finding that they were facing a deficit of 5,000 lire which would be greatly increased if his salary should be raised in that manner, he vetoed the project. It would be necessary to raise an additional 20,000 lire within a comparatively short time if that were to be done.

Yet it is the right thing to do. If sufficient help comes from America it can be done. The deficit of 20,000 lire amounts to only about \$2,600 in American money but it involves the difference between great anxiety and successful maintenance of the work.

### BEQUEST

A BEQUEST of \$1,000 has lately been made to the Church of the Ascension, Pittsburgh, Pa., by the will of the late Samuel Stanhope Pinkerton, a vestryman.

### MEMORIALS AND GIFTS

A NEW ORGAN has been presented to St. Philip's Church, Wiscasset, Maine, by a family who make it the memorial of a member who died serving in France. Three other members of the family are in the national service, one now on his way to Siberia. For a small parish, St. Philip's has made a notable contribution of its sons to army and navy.

A VARIED assortment of the flags of the allied nations have been presented to Grace Cathedral, San Francisco, and are used for decoration on appropriate occasions. On Sunday morning, September 15th, these flags were gathered together and blessed by the Bishop, who preached an appropriate sermon.

The flags and their donors are as follows: Mrs. Wakefield Baker presented an Italian flag in honor of her son, Lieut. Livingston Baker; the Serbian flag was presented by Mrs. Phoebe Apperson Hearst, as a memorial of Serbian Day; the French flag by friends of France as a memorial of Douglas McMonigle; the Belgian flag by Mrs. William H. Crocker as a memorial to Mrs. George B. Sperry; the English flag by Mrs. William Bowers Bourn. The American flag is the gift of unnamed friends. In addition, British and Belgian flags have been presented by Mrs. John Lawson; a French flag by Mrs. James Ellis Tucker; an Italian flag by Dr. Frederick K. Cartigni; a Serbian flag by Mrs. William M. Gwin; a Japanese flag by T. Nogachi for the Japanese Trading Company; a Chinese flag by the Chinese Six Companies, through their secretary; a Portuguese flag by the Portuguese Mercantile Company, through J. C. Jorge; a Guatemalan flag by Schwartz Brothers; a Cuban flag by the Friends of Cuba; and an additional American flag by Mrs. George W. Caswell.

### ALBANY

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

Death of Miss Mabella A. Houston—Farewell to Dr. Sills

IN THE death of Miss Mabella Alberta Houston, only daughter of Dr. and Mrs. David W. Houston of Troy, which occurred Sunday morning, October 6th, the Church in the city of Troy loses one of its most capable workers. Miss Houston was taken with a severe cold which developed into pneumonia. She was a communicant of St. Paul's Church and an associate of the Girls' Friendly Society. As diocesan secretary of the latter society she was widely known and her interest was in large measure responsible for the strength of the organization in the diocese. Even during her dying moments she was busy planning for its future, both in the diocese and in the province. Besides her parents, Miss Houston is survived by one brother, a lieutenant in the M. O. R. C., now serving his country "somewhere in France". The funeral was conducted on Wednesday, October 8th, the Rev. Edgar A. Enos, D.D., rector of St. Paul's Church, officiating.

NEARLY TWELVE HUNDRED residents of Cohoes and vicinity gathered in the parish house of St. John's Church to say farewell to the Rev. Frederick Schroeder Sill, D.D., rector-emeritus, and to welcome the newly elected rector, the Rev. Ernest Jasper Hopper. The building was beautifully decorated with flowers and flags, while a six-piece orchestra rendered a delightful musical programme. Many of the clergy of the neighborhood, including the pastor of St. Agnes' Roman Catholic Church, the Archdeacon of Albany, the venerable pastor of the Reformed Dutch Church, and nearly all the Church clergy from the neighboring city of Troy were present; as were also the mayor of Cohoes and a number of city officials. The guests were received by the wardens and vestrymen and their wives, the Rev. Dr. Sill and Miss Mary Sill, the Rev. and Mrs. Ernest J. Hopper, and the Rev. Walker Gwynne, D.D., a former rector. The guests were nearly two hours in passing the receiving line. At 10 o'clock the Rev. Dr. Sill introduced his successor: "I wanted to leave behind a priest who I knew would be a pastor to all our people. The young man who is taking my place in this parish was born in the very month that I assumed charge of St. John's. He, too, is a New Yorker by birth and inheritance and a graduate of the same college and seminary as myself." The Rev. Mr. Hopper replied in happy manner. Mr. Harry W. Green followed Mr. Hopper and as senior warden read a memorial drawn up in recognition of Dr. Sill's long rectorship, and presented the rector-emeritus with a purse of \$660. Dr. Sill promised to put every cent of it into Liberty Bonds. It was then announced that the city of Cohoes had "gone over the top" by subscribing the full amount asked for, but that the campaign would not be abated.

IN ST. ANN'S CHURCH, Amsterdam (Rev. E. T. Carroll, D.D., rector), an every-member canvass conducted by the men's guild on October 6th resulted in an increase of about \$500 in subscriptions for current expenses.

### ATLANTA

HENRY J. MIKELL, D.D., Bishop

Bishop Gore Speaks

BISHOP GORE visited Atlanta on October 5th, 6th, and 7th, speaking to large audiences and deeply impressing all who heard him. On Sunday morning he preached in

St. Luke's Church and was welcomed by Bishop Mikell.

"The finest tribute ever paid to Mr. Gladstone," Bishop Mikell said in introducing Bishop Gore, "was when some one once wrote to him: 'Mr. Gladstone, you have so lived and wrought as to have kept the soul alive in England.' The present Bishop of Oxford has so lived and wrought during the trying days of this war as to have helped to keep the soul alive in England." The Bishop's sermon was on prayer—its wonderful power and the part it could play in winning peace for the world. Bishop Gore and his chaplain assisted in administering the Elements to the great congregation who received. In the afternoon at the city auditorium Bishop Gore and Dr. Guttery spoke. The Bishop's plea for a league of nations, a supernational force binding the nations together and compelling each to act in the interest of all. Sunday night the Bishop preached in St. Philip's Cathedral, all the clergy being in the chancel. The sermon was on a Catholic Church—a church in which there would be neither bond nor free, Jew nor Gentile, Greek nor barbarian, but all would be one in Christ—a supernational Church gathering into itself all who believed in Christ, each national church contributing its special gifts and powers. On Monday there was a conference of ministers representing all denominations, and here again Bishop Gore spoke with wonderful spiritual power.

### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Ministers at Prayer for the Sick

ON SUNDAY MORNING, October 6th, when all the churches of Pennsylvania were closed on account of the influenza epidemic, the rector of St. Mark's Church, Dunmore, the Rev. Eugene A. Heim, called the Protestant clergy together and invited them to unite with him in prayer for the sick. All the ministers of the city were present in the church and united with the rector in the Litany of the Church and in prayers for the sick.

### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Auxiliary Meets in Chinese Mission—Stewardship Campaign

THE ALAMEDA county branch of the Woman's Auxiliary met recently in the Chinese Mission in Oakland. This mission in the heart of Chinatown is the outcome of the work of Deaconess Drant and is supported by a group of earnest Churchwomen known as the Bishop's Committee. It is in charge of the Rev. D. G. Ng, who is also in charge of the Chinese Mission in San Francisco. The Chinese Christians have given freely of their limited means to make their mission house bright and attractive. There is a night school for young men and a club for the girls. The Rev. E. F. Gee opened the meeting with prayer. The Bishop made the address, on Our Own Missionary. Being the father of the said "O.O.M.", the Bishop's modesty led him rather to talk more freely of the work of the first missionaries to China, up to the time when the Rev. John Williams Nichols, fifteen years ago, was led to take up his life-work in that heathen land. A dainty Chinese girl told in excellent English of the work of the girls' club, and the meeting was closed with prayer in English by the Chinese missionary, followed by the benediction in Chinese. Refreshments were then served by the members of the girls' club.

THE BISHOP'S Stewardship Campaign is making progress throughout the diocese. A



successful meeting in the parish house of St. Paul's Church, Oakland, considerably helped the cause. Addresses were made by representative laymen and the Bishop summed up. The object of this campaign is to emphasize stewardship and incidentally to increase parochial incomes. It is the Bishop's hope that the movement, putting first things first, will result in a revival of religion in the diocese. Sunday afternoon, November 3rd, is set for the general canvass, and preparations are being made in all parishes and missions. The convocation of Oakland, in session in the parish house of St. Paul's Church, on October 31st, will be largely given over to an exposition of methods to be followed in making the canvass.

#### CONNECTICUT

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

#### Diocesan Auxiliary—Girls' Friendly Society

THE DIOCESAN Woman's Auxiliary held its annual meeting at Holy Trinity Church, Middletown, on Friday, October 4th. Holy Communion was followed by the business meeting, at which routine reports gave evidence of encouraging work. Pledges this year are for the Comfort Club of the diocese, and the amount pledged is \$165. Special attention was called to the United Offering, and it was urged that the Blue Box be used more generally. An excellent lecture on the United Offering was promised to any branch desiring it. The educational secretary reported that study classes for missions throughout the diocese would use as a text book for this winter *Our Church and Our Country*, by Bishop Burleson. During the business session Bishop Brewster and Bishop Acheson met the clergy for a conference on the work of the Auxiliary. The clergy were given a larger vision of the work, and of the power of such an organization in the parish. At noon all met in the church for prayers and an address by the Rev. Percy Dearmer, D.D., recently returned from India. Dr. Dearmer spoke of the religious condition there and of the great opportunity for spiritual advancement. After luncheon addresses were made by the bishops and several of the clergy, the main topic being the Advent Call to Prayer, in which this diocese has voted to stress the following points: To present to God an offering of United Prayer; to get women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to learn how to render more consecrated Christian service to the nation and to the Kingdom of God; to enlist the coöperation of all Churchwomen; to suggest to women of other communions that they shall attempt the same plan; that in the first week in Advent a definite effort be made to accomplish this purpose; and to pray individually to God that He will guide in this undertaking. It was voted that a committee be appointed to suggest ways and means. The entire day was directed to one subject, which added greatly to the helpfulness of the meeting.

THE QUIET drive conducted in the early part of the summer by the War Emergency Committee of the Girls' Friendly Society was more than successful. Starting out to raise \$3,000, the amount reached was \$4,152.84. Of this amount \$2,400 was expended for a G. M. C. ambulance for foreign service, the standard army ambulance, and is now in service somewhere on the French front. The ambulance will bear a nameplate with the inscription, Connecticut Girls' Friendly Society. The balance of the fund, \$1,752.84, was sent to Major G. F. Blandy,

in charge of the endowed beds at Washington to endow two beds for one year in Dr. Blake's hospital in Paris. This hospital is situated just outside Paris and all patients are military cases. The Girls' Friendly will work this year through the leadership of the War Emergency Committee to support the hospital beds for another year.

THE CONVOCATION of New Haven county met in St. Andrew's Church, Meriden, Tuesday, October 15th. The special preacher was the Rev. Henry Olmstead, rector of Christ Church, Guilford.

THE FALL conference of the Connecticut Sunday School Union met in St. Mark's Church, New Britain, on Thursday afternoon and evening, October 17th. The principal address was on How to Teach, by the Rev. Samuel R. Colladay. Demonstrations of Courses 5 and 8, *Christian Nurture Series*, were given by the Rev. George H. Heyn.

TO SAVE COAL and practise other forms of conservation, Christ and Trinity parishes, Norwich, have united their services. As more convenient, Trinity Church is being used, under ministration of both rectors.

#### DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

#### Dr. Ryan's Anniversary

THE REV. DR. A. W. RYAN on the first Sunday in October celebrated his twenty-fifth anniversary as rector of St. Paul's Church, the oldest church community in the city of Duluth. In all his years of residence, Dr. Ryan has been a leading spirit. He was president of St. Luke's Hospital, which he built twenty-five years ago; also president of the local humane society. The Duluth *Herald* in a leading editorial expresses its appreciation of Dr. Ryan as a good and upright citizen whose influence always has been for strong ideas and instructive achievements.

#### ERIE

ROGERS ISRAEL, D.D., Bishop

#### Archdeaconry of Ridgway—Influenza

ON SEPTEMBER 30TH and October 1st, St. Luke's parish, Smethport, whose rector is serving with the Y. M. C. A. in France, cordially welcomed the Archdeaconry of Ridgway. On Monday evening the Rev. Martin Aigner, D.D., president of the Standing Committee, opened the session, speaking of the splendid work Bishop Israel was doing in France. Afterward there was a reception. Tuesday morning was spent in hearing reports from Dr. Aigner, Archdeacon Radcliffe, the missionaries, and rectors in charge of missions. Because of present conditions, a number of missions have been given into the care of rectors of near parishes. In the afternoon a Church school conference was led by the Rev. W. H. Overs, Ph.D. In discussing The Obligation and Efficiency of Our Church School, all the clergy took part. The archdeaconry closed Tuesday evening with a patriotic meeting. The Rev. William R. Agate was elected secretary and George W. Mitchell, Esq., of Smethport, treasurer. Although the absence of Bishop Israel was keenly felt, the Archdeaconry was most helpful.

ALL PUBLIC meetings in Erie city and county and Cathedral were prohibited Saturday, October 5th, until further notice. Movies, theaters, saloons, and libraries were closed at midnight. With the gasoline edict also in effect Sunday was a remarkable day, the like of which had never been known by the oldest inhabitant. The streets were

deserted and the busy city was like a country village. No church bells rang and there were no services except Communion for the sick. The clergy are gladly coöperating with the health authorities in this wise move of prevention and the chapter house of St. Paul's Cathedral has been offered for use as an emergency hospital. Erie has acted quickly, and there are only 250 cases in the city; but the little town of Corry, near-by, has 1,100 cases.

#### IOWA

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

#### Des Moines Deanery

THE DES MOINES DEANERY met on October 1st and 2nd, the opening service of evening prayer being in St. Paul's Church on Tuesday. The Rev. Wilford E. Mann preached on the importance and necessity of constructive missionary work in this crucial hour. The Woman's Auxiliary held its meeting in the Y. W. C. A. At a joint conference of clergy and Auxiliary, educational work, war work, and the Advent Call were discussed. At the evening missionary service in St. Mark's Church, Des Moines, addresses were made by the Dean, the Rev. John G. Meem, D.D., and Bishop Longley. Dr. Meem's address was remarkable because of the bigness of the vision that he gave of Brazil, its people, and the religious, social, political, and economic conditions prevailing there. He made it a live and interesting matter. A remarkable feature of the meetings was the fact that every speaker stressed the preaching of the real plain gospel as the great need of the Church. A committee was appointed to confer with other deaneries with regard to changing deanery boundaries.

It was decided to coöperate with the Bishop to bring about the return of the children of the Church to the family pews at the Church service.

#### MAINE

BENJAMIN BREWSTER, D.D., Bishop

#### Influenza—Codman Memorial

THE PREVALENCE of the influenza in many sections has, in numerous localities, caused boards of health to prohibit public gatherings, in consequence of which services in not a few parishes and missions have been suspended.

THE CORNERSTONE of St. Peter's Church, East Deering, Portland, which is to be a memorial to the late Bishop Codman, was laid by Bishop Brewster, assisted by the clergy of the city, on the afternoon of September 21st. A copper box containing photographs of Bishop Codman and of the present Bishop, a history of the mission, and the names of the officers, etc., was inserted in the stone. Bishop Brewster delivered a happy address.

THE REV. VICTOR OSCAR ANDERSON, rector of St. Mark's Church, Augusta, recently granted leave of absence that he might serve as chaplain at a base hospital in France, has written an interesting letter to Bishop Brewster, in the course of which he says: "The French people are perfectly splendid in their attitude to Americans. We shall all be spoiled by their attention and pretty courtesies."

#### MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Mrs. S. A. Field—Rev. R. W. Meyers in Ocean Disaster

THE CATHEDRAL CONGREGATION is sadly bereaved in the death of Mrs. Samuel A. Field, who passed to her rest on Saturday,



October 5th, after a brief illness at the age of 79 years. Mrs. Field came into the Church late in life, but her devotion and zeal during her later years shamed many who had been born to Church privileges. Few were so regular in Church attendance or so willing in Church support as she, and every benevolence found in her a generous patron. Mrs. Field's will continues the generosity of her lifetime. She bequeaths \$10,000 to All Saints' Cathedral for a new altar, \$6,000 for beautifying the church, and \$2,000 for the endowment fund; \$2,000 to the Girls' Friendly Society; \$1,000 to Bishop Webb, and \$1,000 to Dean Lathrop. Many art treasures, which she and her husband had secured during long visits and residence in Europe, and especially in Italy, are bequeathed to local institutions, including Milwaukee-Downer College, Milwaukee Art Institute, and Layton Art Gallery.

WHEN A 3,000-ton freighter was crushed in a collision off Cape Sable and sent to the bottom off New Foundland, the Rev. Ray W. Meyers was one of the passengers who battled in the icy waters for half an hour before being picked up. He was taken to New York, developed pneumonia, and was placed in a hospital there. The Rev. Mr. Meyers was rector of St. Mark's Church, Oconto, Wis., in 1916. He later went to St. James' Church in Milwaukee, and when there enlisted in the navy as a yeoman, entraining at Great Lakes. He sailed from New York on the *Herman Frasch*, which was carrying supplies to France.

### MISSOURI

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

#### A Jew's View of Bishop Demby's Consecration

PROBABLY THE best religious reporter for the local dailies of St. Louis is a man of mature years and of Jewish training and extraction. He makes a specialty of this work and counts it as his. The following is his comment upon the service when Bishop Demby was consecrated: "There was something indescribably touching in the proceedings. It seemed as if Jehovah had descended among men to remove all ancient race barriers in the worship by the sons of Adam of the true God, reminding strongly that in heaven there is neither male nor female, neither white nor black, neither master nor slave. And as the bishops prayed and preached, as the choir sang, and the congregation, keeping up the Ethiopian reputation for good and powerful voices, shouted the praises of the world's Redeemer, the souls of many were stirred to the depth and carried far beyond the petty quarrels of men, far beyond the prejudices of the races, to heights where nothing counts but the pure in heart who see God."

### NEWARK

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

#### Semi-Centennial—Influenza

CHRIST CHURCH, East Orange, celebrated its fiftieth anniversary on Sunday, October 6th, by a corporate Communion service. The special service and reception appointed for Thursday evening were indefinitely postponed on account of the influenza. The Rev. Charles E. Hutchison, rector, prepared an historical review for this occasion. The parish has had but three rectors in its half century of vigorous life.

IN COMPLIANCE with an order issued by the state board of health churches and Sunday schools in the dioceses of New Jersey and Newark were closed on Sunday, October

13th. Early in the preceding week all kinds of theaters, saloons, public, parochial, and private schools, and public meetings were prohibited. The Paterson clericus, the G. F. S. Central Council meeting in Morristown, and other forthcoming events have been indefinitely postponed.

### OHIO

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

#### St. Mark's Church, Toledo—The Advent Call—Parish, Centennial

ON THE evening of October 11th St. Mark's Church, Toledo, held a service of rejoicing over the completion of their reconstructed and enlarged parish house. After Evening Prayer in the church the congregation proceeded into the parish building, where the service of benediction followed. Bishop Du Moulin, the officiant, made an address congratulating the congregation on this significant and promising step. A reception and social hour followed, with music and dancing. The parish house has a new wing, providing an "organization room", beautifully finished and appointed, which will serve for the kindergarten on Sundays and as a meeting place for various guilds during the week. Besides this there is space for the parish reading-room and library, housing the "parish book shelf", the Church school reference library, and a table full of current periodicals. Rearrangement of the old parish house provided a new rector's office, secretary's office, and choir-room, with adjacent choir library. The building is provided with new Sunday school equipment suited to a parish undertaking to carry out Christian nurture ideals in their fulness. All that has been done is of temporary character, awaiting the time when the parish can proceed with the splendid new parish house which the architects have planned.

ON OCTOBER 10TH a meeting of the women of the Toledo region was held at Trinity Church, Toledo, in furtherance of plans for the Advent Call. It was one of the largest meetings of the kind ever held in this vicinity, 207 women being registered. Bishop Du Moulin celebrated the Holy Communion and preached, after which luncheon was served in the parish house. The afternoon meeting was addressed by Mrs. Homer Knapp, of Painesville, president of the Provincial House of Churchwomen, and by Dr. Gunnell, rector of Trinity. Detailed plans were made for the great work contemplated.

ON SEPTEMBER 8TH St. John's parish, Cuyahoga Falls, celebrated the centennial anniversary of the beginning of the Church's local work. The first Church service was held at Stow's Corners, now no longer on the map but in the immediate vicinity of the present city. The commemoration consisted of a regional service, with the clergy and massed choirs of the region in attendance, and a sermon by Bishop Du Moulin. Following this there was an historical address by Mr. W. W. Scupholm, a vestryman and lay reader of the parish. The congregation overflowed the church.

INFLUENZA HAS not thus far assumed serious proportions in the communities of this diocese. But the Bishop Coadjutor thought it wise to cancel arrangements for a great patriotic service of thanksgiving and intercession by all Toledo congregations in St. Mark's Church on the evening of Sunday, October 13th.

THE CLEVELAND clericus held its first meeting for the season on Monday, October 7th, at the Cathedral House. The paper

by the Rev. Edmund G. Mapes was on The Teacher Training Drive.

THE ROLL OF HONOR of Trinity Cathedral contains the names of 137 members of the congregation who, in some form or other, are in active service. The *Weekly Advocate* of Trinity Cathedral, of which Dean Abbott is editor, is mailed to each living member whose name appears on the roll.

### OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

#### Clericus—Advent Call

THE FIRST meeting of the diocesan clericus for this season was held at St. Paul's Church, Seattle, on Monday, September 30th. Archdeacon Hilton read the paper, The Problem of Pain from the Modern Point of View. The clericus was entertained at luncheon by Archdeacon and Mrs. Hilton and was honored with the presence of the Rev. Mr. Little, a colonel of the English army, who has been for a number of years located at Cairo, Egypt, and also with the presence of Beresford Potter, Archdeacon in Cyprus and Syria. Both visiting clergymen told of their work, much to the interest and delight of all present.

THE DIOCESAN COMMITTEE in charge of arrangements for the Advent Call has asked Archdeacon Hilton to present this call to the missions. The Rev. Cameron S. Morrison and the Rev. W. H. Bliss will present the call to the churches of Seattle, and in the northern districts; the Rev. Rodney J. Arney to the churches of Tacoma; and the Rev. R. F. Hart to the churches in the Chehalis Deanery.

### TENNESSEE

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

#### Memorial Service—Parochial Mission

A MEMORIAL SERVICE to Joseph Baker Warren was held in Grace Church, Spring Hill, by the Rev. Prentice A. Pugh. Mr. Warren was killed at Chateau Thierry on July 21st, being one of the U. S. Marines who fought so well. He was a faithful communicant of Grace Church.

A PAROCHIAL MISSION will be held at the Church of the Advent, Nashville (Rev. Prentice A. Pugh, rector), from October 20th to 27th. The missionary will be the Rev. Raimundo de Ovies.

### VERMONT

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

#### St. Paul's Parish House, Burlington

BURLINGTON has not escaped the epidemic sweeping over the country. So many men attached to the signal and mechanical corps in training at the university fell victims that the officers in charge were at a loss where to put the sick. When St. Paul's Church offered the parish house, it was accepted at once. For the last week more than sixty men have been quartered throughout the building, and more keep coming as those fully recovered are evacuated. The building is well adapted to hospital purposes. An appeal through the papers brought great quantities of fruit and jelly, novels, short stories, and magazines. One thoughtful man sent a large box of cigarettes. At the request of the men the rector had a service of prayer and hymns, with an address on the Eighteenth Sunday after Trinity. The following Monday, Mrs. Remington, the wife of Bishop Remington, entertained the men with songs.



VIRGINIA

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

Thanksgiving for Nazareth

ON TUESDAY, September 24th, the bells of Old St. Stephen's, Heathsville, and St. Mary's, Fleeton (Rev. T. D. Harari, minister in charge), were rung in honor of the capture by British troops of Nazareth in Galilee, the home of our Saviour. On the following Sunday, the Feast of St. Michael and All Angels, the church at Fleeton was opened for a thanksgiving after morning service. The chancel was decorated with flowers, and the American flag draped the pulpit.

WASHINGTON

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

General Pershing—Influenza and the Churches—  
A Gold Star

GENERAL PERSHING, in reply to the cablegram sent him by the General War-Time Commission of the Churches, assembled in conference here last week, sends this message: "We rely on the Churches at home to keep the spirit of the people white-hot with patriotism and courage until victory has been won."

THE INFLUENZA has become epidemic in Washington, but not yet on such a scale as in other cities. Every effort is being made to prevent its gaining further headway. To lessen the chances of spreading the disease Commissioner Brownlow of the health department has ordered closed all public schools, moving picture houses, theaters, and churches. Public meetings to promote the Fourth Liberty Loan have been abandoned, and entertainments under the auspices of the War Camp Community Service have been indefinitely postponed. The Walter Reed Army Hospital is under strict quarantine, as also are nearby camps. Thinning of the crowds in the street cars has been attempted by "staggering" the hours of opening the government offices, some departments opening as early as 7:30 in the morning, others as late as 9 o'clock. All department stores open at 10. Many of the churches attempted to hold open-air services in the grounds, or in parks nearby, but heavy showers interrupted most of these, so that on Sunday the city was strangely quiet, with few people on the streets, and no motor vehicles in evidence, in marked contrast to the turmoil of the streets during the week. Open-air services will be held next Sunday if the weather permits.

THE FOLLOWING resolution, offered by the Rev. Dr. R. H. McKim, was unanimously adopted at a meeting of the Washington Pastors' Federation on October 7th:

"RESOLVED, That in the opinion of this body, it is contrary to public policy to close our churches because of the epidemic of influenza.

"We hold it to be of vital importance that our moral and spiritual dynamos should be kept running at full power. But closing our churches means a serious loss of moral and spiritual power.

"No one will deny that to close the government departments would be out of the question, except in the last resort, notwithstanding the fact that they are veritable hotbeds of the influenza. But it is just as contrary to public policy to close the churches, and thereby weaken the spiritual power of the country. Spiritual force is even more necessary for victory than shot and shell and ships and cannon and aeroplanes.

"This opinion is emphasized by the fact, which, in the opinion of competent medical

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men, can not be questioned, that the danger from the opening of the churches, if it exists at all, is infinitesimal in comparison with that which results from keeping open the government departments. The latter are crowded; the hours are long; the air space is often small; the atmosphere often becomes vitiated. Whereas the churches are generally commodious and comparatively well ventilated; there is no crowding and the hours are short.

"We hold, further, that in these times of trial and affliction, it is a serious thing to deprive the people of the comfort and consolation they derive from the services of the Church. It distinctly impairs the morale of the community, the preservation of which at a high level is so vitally important for the winning of the war.

"During the yellow fever epidemic in the Southwest, many years ago, the churches continued their services with entire regularity, to the great comfort of the stricken city.

"For these reasons we respectfully ask the commissioners to withdraw the request for the closing of the churches."

FOURTEEN MEN of the Church of the Ascension have organized a war unit league, the purpose of which is to give advice and aid during the period of the war to dependents of soldiers and other war workers connected with the parish, and to the young women and men newcomers to the city, and to aid also in the upkeep of the Church property and grounds. It is to be known as the Ascension League.

THE FIRST gold star on the service flag of Epiphany parish denotes the death of Lieut. J. Wilder Tomlinson, at Brooke Aviation Field, Texas, in an aeroplane accident, September 11th. Lieut. Tomlinson had been brought up in the parish and was a communicant. His captain writes of him to his parents: "His career at ground school and at flying school was a matter of keen interest to me. . . . The air service is proud of Wilder. He was a true crusader, and it is such as he who will force the barbaric host across the water to their very knees in supplication."

#### WESTERN NEBRASKA

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

##### Death of Mrs. Budlong

FRANCES LUCILE, wife of the Very Rev. Jay Scott Budlong, Dean of St. Mark's Pro-Cathedral, Hastings, died at St. Barnabas' Hospital, Minneapolis, at noon on Saturday, October 5th, after an illness of over three months. A requiem celebration of the Holy Eucharist was held in All Saints' Church, Minneapolis, Dean Budlong's former parish, on Monday morning, October 7th, Bishop McElwain being the celebrant, the Rev. C. C. Rollit, D.D., gospeler, and the Rev. E. N. Schmuck epistoler. The clergy of Minneapolis acted as pall bearers. The body was taken to Worcester, Mass., and the burial office read in St. John's Church by the Rev. Mr. Short on Thursday, October 10th. The interment was at Hope cemetery, Worcester. Dean and Mrs. Budlong were married in St. John's Church twenty-six years ago last March by the Rev. Francis G. Burgess, who is now rector of the American Church at Nice, France. Mrs. Budlong, a devout Churchwoman, ideal mother, and loyal wife, is survived by her husband and three daughters, Miss Enid L. Budlong, Mrs. H. T. McCord, Miss Vivien Budlong, and a young son, Hobart Hare Budlong.

#### WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

International Courtesies—Christ Church, Rochester

SUNDAY, OCTOBER 13TH, was observed by the Church in Toronto, Ontario, as American Day. Four of the Buffalo clergy, the Rev. Charles H. Smith, D.D., the Rev. Cameron J. Davis, the Rev. Charles A. Jessup, D.D., and the Rev. Walter R. Lord were asked to occupy pulpits. Four clergymen from Rochester, four from Cleveland, and four from Detroit were also invited. On the Monday following a public dinner was addressed by speakers from the States. The Churchmen's Club of Buffalo has arranged for a Canadian Day to be observed on Sunday, October 27th, when a similar plan of reciprocity will be arranged.

THE RECTOR of Christ Church, Rochester, the Rev. D. L. Ferris, has been made chairman of the committee from the local churches on the Fourth Liberty Loan. The parish *Calendar* of Sunday, September 29th, carried an illustration "boosting" the loan, and also reproduced the letter of President Lincoln and the unbelievably tactless epistle from the Kaiser's secretary expressing the ruler's thanks for a mother's sacrifice. The information was added that the German mother who gave nine sons "in defense of the Fatherland" has been allowed by her grateful country to join the beggars of Delmenhorns-Oldenberg and thereby secure a livelihood for herself.

#### CANADA

Death of Rev. S. L. Smith—Visit of Bishop Wakefield — Influenza — Death of Canon MacDermott—Church Consecrated in Magdalen Islands

##### Diocese of Huron

THE SEPTEMBER conference of the deanery of Grey was held in Christ Church, Markdale. The Rev. Rural Dean Berry was celebrant at Holy Communion. Among the subjects discussed were the Holy Spirit's Place in the Church, and Hindrances of Spiritual Communion. There was also a discussion on The Returned Soldier and the Church.—ONE OF the older clergy has passed away, and a faithful worker lost to the diocese in the death of the Rev. Sylvester L. Smith. He and his brother, Canon Smith, were among the first graduates of Huron College, and he had served in the diocese for forty-nine years. Of his three sons one is Canon Smith of St. John's Church, Saskatoon, and the second is overseas.

##### Diocese of Montreal

MUCH INTEREST was felt in the vigorous addresses of the Bishop of Birmingham during the first week in October, when he visited Montreal. His speech at the Canadian Club was greeted with tremendous enthusiasm.—THE EPIDEMIC of Spanish influenza is causing much distress in Montreal. All the schools were ordered closed October 8th, and on October 10th the Bishop directed that the city churches be closed on the following Sunday. The early celebrations of Holy Communion were to be held as usual, as they as a rule do not have large attendances. The hour fixed for services in all city churches was 8 A. M. The Bishop asked that all the Sunday schools should be closed and all week-day services and gathering be discontinued. He says the most hearty and loyal support should be given to the health authorities by all Churchpeople. He wished it distinctly understood that no order had come from the authorities as to closing the churches, but as that measure was thought to be in the interests of the community, he thought the Church authorities

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were bound to further it. The Bishop urged that at Holy Communion, thanksgiving be offered for the great victories recently gained, together with prayer for the soldiers, sailors, and airmen, and for a cessation of the epidemic.

TWO MISSIONARY deputations hold meetings in the diocese in October. In the deanery of Gherville, the Rev. J. Cooper Robinson, for thirty years missionary in Japan, will hold meetings up to the 12th. In the Gatineau district the Rev. W. A. Earp, of Dharmasala, India, will speak to the people at various points. Bishop Farthing opens the mission church at East Greenfield on the 5th.—A CONFERENCE for girls of the 'teen age, and teachers of girls, is to be held in St. Stephen's Church, Montreal, October 19th. The coöperation of clergy and leaders of girls' clubs is desired. The diocesan Sunday School Committee is sending out an appeal that the clergy make the greatest use possible of Children's Day, the 20th of October.—THE DEATH of Canon MacDermott took place in Montreal, September 28th. He was very well known in the West Indies, having been at one time principal of the Anglican Theological College in Jamaica. Since his retirement from active work he has been living in Montreal. Five of his sons are with the colors on active service, and of his two daughters one is nursing in France. The funeral took place in Christ Church Cathedral, Montreal. Bishop Farthing was assisted at the service by the vicar, the Rev. Dr. Symonds.

Diocese of Quebec

FROM THE lay reader at Leslie, in the Magdalen Islands, an appeal has come for a first aid set. The lay reader, stationed at the furthest point east that is inhabited, says they are over twenty-five miles from the nearest doctor.—THE CHURCH HOUSE which has been purchased and fitted up as a diocesan office and board room in Quebec is proving useful. The strong-room, fire-proof and burglar-proof, fills a long-felt need.

AMONG THE events of the Bishop's visitation in the Magdalen Islands during the summer mention is made of the consecration of St. Luke's Church, Grindstone. A large number of people were present. Three memorial windows were also dedicated. The Bishop consecrated the new church of St. Peter's-by-the-Sea on one of the islands. This church and parsonage, owing to the exertions of the Rev. A. W. Reeves, were built and paid for recently. He was missionary on the island for ten months, during which he was able to carry through this good work. He is now Private Reeves, "somewhere in France." Some beautiful silver vessels for Holy Communion were presented on behalf of A. L. O. E., who had given the "peace bell" which calls the worshippers together. At Grosse Isle the Bishop consecrated an addition to the churchyard.

Diocese of Toronto

SUPERVISION as missionary to the whole district of Haliburton has been given by appointment of Bishop Sweeny to the Rev. A. E. Whatham, of Trinity Church, Louisville, Kentucky.—A VERY SUCCESSFUL season's work has just closed in St. Andrew's Church at Centre Island, where Bishop Reeves has held services all the summer. A strong feature has been the weekly intercession services, where attendance has averaged one hundred. The choirs of a number of the city churches have helped.

Educational

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., for colored young men and women, is endeavoring to raise an adequate endowment during this year of her fiftieth anniversary. A number of Auxiliaries and Sunday schools and other friends of the school have already contributed or pledged Liberty Bonds for the purpose. Bonds or pledges may be sent directly to the Rev. Dr. A. B. Hunter, Raleigh, N. C., who is the treasurer of the fund, or to the principal, the Rev. E. H. Goold, or through the treasurer of the American Church Institute for Negroes, Mr. William Fellowes Morgan, 416 Lafayette street, New York City.

A VOCATIONAL UNIT of the Students' Army Training Corps will be established at St. Augustine's School, in combination with Shaw University, in Raleigh, N. C., for colored students, eighteen years of age and over who have completed the public elementary school or its equivalent, and can pass the required physical and medical examinations. Those inducted into this unit will receive from the government board, lodging, instruction, uniforms, and \$30 a month pay. They will be given an opportunity to demonstrate their fitness for advancement and for qualifying for officers' and non-commissioned officers' schools. As the number is limited applications should be made at once, stating age and previous schooling, and giving references, to the principal of St. Augustine's School, or to the president of Shaw University, Raleigh, N. C.

The Magazines

WRITING of the prospects for the Advent Plan of the Woman's Auxiliary, Miss Lindley points out, in the *Spirit of Missions*, that sixty dioceses have appointed leaders for this work. It would seem that in each of these dioceses plans are well under way, while the work in some of them has been very great. There are officers who have worked all summer. One delightful experience of the secretaries, at summer conferences and in visits this summer, has been the way the plan has been received. It has been easy to present it as a rule, for it has met with eager response. Many a person has said after the meeting: "It is just the kind of thing I have been hoping and praying for." Another experience has been that dioceses widely separated by distances and conditions have joined in a common interest in an acceptance of the plan. The great distances in Montana and the crowded population of New York have not deterred either diocese.

PUBLISHED by the Hebrew-Christian Publication Society to reach Jews throughout the world with a convincing message concerning Christianity, *The People, the Land, and the Book* is a new quarterly of small size but considerable interest. The last number contains several poems, some editorial notes and commendatory letters, and a few longer articles, which all carry on the general purpose of commending the ministry of Christ to Jewish readers. The editor, B. A. M. Shapiro, contributes the lengthy article on Gethsemane in Our Lives, and Mr. George V. Maynard writes of Christianity an Evolution of Judaism. This practical little quarterly is issued from 83 Bible House, New York, at 50 cents per year. The times would seem to favor this movement for the Jews, as the English control of Jerusalem will incline them toward Christianity.

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