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VOL. LIX

MILWAUKEE, WISCONSIN.—OCTOBER 26, 1918

NO. 26

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PRINCIPAL CONTENTS

THE THINGS WHICH ARE NOT SEEN. (Poetry.)	839
EDITORIALS AND COMMENTS.	840
The Quest after God—Prayer Outside the Churches—Council of Missionary Bishops—Chaplains' Transportation—Government Employees—War Relief	
ANSWERS TO CORRESPONDENTS.	842
ARE WE WORTH IT? By the Very Rev. H. P. Almon Abbott, D.D.	842
THE TWENTY-SECOND SUNDAY AFTER TRINITY. By C. F. L.	843
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	843
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	844
COUNCIL OF MISSIONARY BISHOPS. By the Rt. Rev. Hugh L. Burleson, DD.	845
THE STARS AND STRIPES IN CHURCH. By Mary Ella Mann. (Poetry.)	846
FOUNDING OF THE BISHOPRIC OF COVENTRY.	846
RETREAT. By the Rev. Percy T. Fenn, D.D.	847
POETRY FOR THESE DAYS.	849
All Saints' Day, 1918 (Rev. Carroll Lund Bates)—Recompense (George Klinge)—Our Saints (S. L. M.)—Even unto the Death (Mary Alethea Woodward)	
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	850
CORRESPONDENCE.	851
The Consecration of Bishop Demby (Rev. D. R. Clarke)—The Intermediate State (Sara Ridg Schuyler)—The Church in the Camp (C. J. S. Williamson)—The Church and the Epidemic (Rev. William H. Higgins)—Prayers During the Epidemic (Rev. George Grenville Merrill)—Suggesting Revival of Street Processions (Emily E. Saville)—"The Foolishness of Preaching" (M. Ball)	
TWO LATE VIEWS OF RUSSIA AND THE RUSSIAN CHURCH.	852
THE INNER ROOM. By J. A. C. (Poetry.)	852
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	853
JOB'S LONGING FOR THE OTHER WORLD. By the Rev. Roland Ringwalt.	854
PERSONAL MENTION, ETC.	855
WITH THE WAR COMMISSION.	858
NEW YORK SEES OPENING OF NEW ST. BARTHOLOMEW'S. The New York Letter. (Illus.)	858
BOSTON RECOVERING FROM THE EPIDEMIC OF INFLUENZA. The Boston Letter. By the Rev. Ralph M. Harper.	859
CHURCH CLOSING OPPOSED BY CLERGY IN PHILADELPHIA. The Philadelphia Letter. By the Rev. Charles A. Rantz.	861
THE CHURCH IN CHICAGO AND ITS PUBLIC INSTITUTIONS. The Chicago Letter. By the Rev. H. B. Gwyn.	862

As THROUGH language the soul speaks to the ear of man, so by action the soul addresses itself to the eye of man. Action is a more perfect unveiling of the soul than language; for it implies more deliberation.—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 26, 1918

NO. 26

The Things Which Are Not Seen

I think of you—when don't I think of you,
My dear, dear boy?—in all this green and blue
Of midmost summer: when I saw to-day
The jewelled lightning of kingfishers' play
Along the brook: when the brown water-vole
Cut V-shaped ripples, making for his hole:
When on the hill-tops the white clouds stood high
In lovely patterns on the bluest sky,
I wished that you could see it, dearest boy,
To whom all beauty was an inner joy,
Expressed or unexpressed, still shining plain;
You breathed in joy, and gave it out again.

I wished it; yet I know that I am blind,
Base, and self-seeking, left to wait behind
Among the things that are the thoughts of God
Made plain for us whose bodies are a clod
Of clay: who cannot see the things etern,
But darkly in a glass may yet discern
Infinite beauty in the finite earth.

And you have hurried through that gate of birth
That men call death. You see now with your soul
The thoughts of God all-beautiful, all-whole.
Who knows? Perhaps already face to face
You have beheld Him; and this other place,
This little earth, seems but a nursery
Full of old toys, dear to your memory,
But no more fit to give you happiness,
Whom utter Love has drawn so near to bless—
So near, you hear the beating of the wings
Of angels worshipping, and thunderings
From round about the Throne. You have perceived
Ultimate Beauty, infinite Love.

Bereaved
Am I, but you are infinitely blest,
And in your blessing all my heart finds rest.
These things that you loved once, and I still love,
Are shadows of the Beauty that will fill
Our souls for ever. Shadows flee and fail;
You have beheld Beauty without a veil.

—From *Poems of a Mother*.

EDITORIALS AND COMMENTS

The Quest after God

THE whole realm of spiritual thought, now and through the ages, is the quest after God. St. Augustine was not alone in discovering that the mind cannot be at rest until it finds God; this has been the experience of the saints in all the ages.

Religion is normally the binding of the soul to God; and if religious experience was always deep, and religious professions were always felt from the heart, there would be a depth of spirituality awakened in the hearts of all church-going people such as would give them a richer life and enable them to lay hold upon the deep things of God. That there are degrees in life, or perhaps degrees in the power of appreciating life, is evident from the words of our Lord: I am come that they might have life, and that they might have it more abundantly.

There is a disadvantage in the very age and conservatism of the Church. Men are born into her as into a "going concern"; they accept superficially what they are taught, they raise no question as to her creed—but it is all apart from their lives. If they come into touch with the sacraments at all after baptism, it is in a mechanical way. They conform to a system rather than enter into a life.

And the result of this superficial, exterior form of Churchmanship is obvious in all our congregations. Every priest must be conscious how small a proportion of his people really enter into the spiritual life of the parish. How pitiful is the proportion between the total number of communicants recorded in any parish and the number who regularly receive the sacrament! But how still more pitiful is the discrepancy between those who receive and those whose life is so centered upon God that it produces in ample measure the fruits of the Spirit!

There are whole mines of spirituality in the Church of which the great bulk of her children are unaware. There is a sacramental life which is wholly unknown probably to the majority. There is an intimacy of association with God that grows out of attendance at daily services and of following carefully the feasts and fasts of the Church which only the smallest fraction know. There is a wealth of devotional literature that goes unread. There are sermons innumerable preached on spiritual topics from the Church's pulpits that are unheard because either the people are absent or their thoughts are preoccupied.

And then comes such an awakening as, for instance, the war, when we are suddenly shown how little real appreciation of the Church and the things of the Spirit has been gained by the masses of nominal Churchmen. We proceed to blame the Church and the clergy, the sermons and the Sunday schools, for the obvious failure. But the real fact is that all the time the Church has really tried to surround her children with an atmosphere of spirituality and they have failed to react toward it. They have not absorbed it. Their lives have been untouched by it.

OR THE awakening comes suddenly in an individual life. One who has grown up in the Church without really entering into the sacramental life of the Church is peculiarly sensitive to a spiritual cult that is outside the Church, and that presents spirituality as a new thought, wholly apart from the traditional, exterior things of the Church. It is this peculiar sensitiveness that has drawn numbers of nominal, hereditary Churchmen into spiritualism, Christian science, new thought. They are suddenly confronted with a mass of deep religious experience such as they knew nothing of in their old associations. They are presented with intensely spiritual thoughts that are absolutely new to them, intermingled with bad logic, faulty psychology, and worse science,

which become exceedingly attractive to them. The soul is really thirsting after God. The emptiness of a religion that had consisted of external practices and words is contrasted with the real spirituality of what is presented as something new. If the old life could suddenly be contrasted with the sacramental life of the Church's saints, the awakening would be still more intense, but it seldom is. Now and then the Church has had an Augustine or a Francis who changed almost instantly from worldliness to sainthood, but they have been very, very rare. And the very nearness of those who have known only the superficial, exterior life of the Church to those deep things which they called by name but of which they gained no intimate personal knowledge makes the sudden conversion from superficial to real religion next to impossible.

A friend has sent us a letter written by a Christian scientist to a Churchwoman which admirably illustrates what we have in mind. If we preface the letter with the statement that it undoubtedly reveals a deep religious experience in the writer, such as has evidently turned her own soul from a religion of exteriority to one of spirituality, it will be a sufficient introduction to a letter that does credit to her desire to bring a friend into a like experience. The letter, in part, follows:

"I am sure you have gained something from your study these last weeks, for I know you are coming to see that you dwell entirely in thought, *not* in body, the latter being nothing more than the outward expression of inward thinking. You have *Science and Health* with the Bible to show you exactly how to think, so with constant returning to this guidance you cannot go wrong.

"We enter each day on this all-engrossing work, *and there is no other work*, of knowing how to think right and govern our thoughts. To do this they all must pass censure, every one, whether they be good or whether they be evil; and as we read and study more, our spiritual insight is enlightened and we can more and more easily detect the wrong thought and erase it, by putting the right thought in its place. The more we think tired and hesitating thoughts, the more tired and limited we grow. We have to scrutinize closely where our daily thoughts lead us, upward or downward—and put that out which hinders. . . . The cares, sorrows, and joys which now engross us, we grow out of, and into the understanding that literally God, Good, Divine Principle, Love, sustains us. We have to know more and more about God, to know Him aright, and we can do that only by much thought, reading, and work. Our principle work daily is to do our Father's will; and that is to live in truth, the truth about everything that is presented to us, and not in error. We must be hourly, constantly fortified, sacrificing everything else if necessary to do this.

"For, have any of these other things brought us healing, comfort, redemption? If we rise in the morning without the clear, right thought of God's omnipresence, how can we go forth to meet the enemy error, and do anything of ourselves? Each new problem presented to us only pushes us farther downward as mind or error is no staff to lean upon."

Surely a devout message such as this must soothe the soul of one who has known only an exterior religion, and the spirituality in it is of great attractiveness. Yet let us analyze, in order to try to separate the spiritual truth from the faulty logic or bad psychology:

"You are coming to see that you *dwell* entirely in thought, not in body, *the latter being nothing more than the outward expression of inward thinking*"; the italicized words are not the spirituality, but the bad logic. Let one try to produce a body by inward thinking and so test it. With "the guidance" of *Science and Health* "you cannot go wrong." But plenty of people have gone vastly wrong in spite of their familiarity with *Science and Health*. But the power of right thinking is well stated in the next

paragraph, and it is the truth of thoughts of this sort that makes the appeal in this new religion. God *does* sustain those who trust in Him, those who dwell in His love. But when, in the next paragraph, we read of "the enemy error", as implying evidently that we are confronted with no other enemy than "error", the whole pathetic tissue of error in the writer's mind, whereby the thought of *sin* has been obliterated, vitiates all that has gone before. For a religion that denies the reality of sin as a fact in human life is not made tolerable by the fact that it can present truths relating to the love of God, wholly unrelated to the justice of God and to His hatred of sin. "If we say that we have no sin we deceive ourselves and THE TRUTH is not in us": that is God's verdict upon the theology of Christian science in spite of its own use of those same words, "THE TRUTH".

NOW ALL THE TRUTH in this letter and in literature of this sort has always been taught by the Church. Read *The Imitation of Christ*, read *The City of God*, read Jeremy Taylor's *Holy Living*, read *The Practice of the Presence of God*—books that were household companions to devout Churchmen long years before the rise of Christian science—and find there all that is spiritual, all that is true in Christian science, divested of the errors of logic, the faulty psychology, the bad theology, and the impossible science that pervades such writings of devout seekers after God. They are sincere. They are devout. But their separation from the Church and from the sacraments reveals only the pathos of their own outstanding "error" while honestly striving to apprehend the truth.

Why should Churchpeople be misled by literature of this sort? The best antidote to Christian science is the devout weekly reception of the Holy Communion. Our Blessed Lord took "matter", which was real, and He blessed it, and raised it into an infinitely greater reality in which the spiritual and the physical are merged into one sacrament, neither losing its identity. He taught the Church, in offering that harmony of two worlds—the natural and the spiritual—to offer to the Father His own most blessed sacrifice, His true physical suffering, His broken Body and His spilled Blood, His triumph over sin, His physical death after He had been able to say "It is finished", His actual, physical resurrection from the dead, the crowning of the blended physical and spiritual life in the Ascension; eternal Priest as eternal Victim, alive forevermore. Who that once enters into the depth of this sacramental life, this entire dependence of the soul upon God, this feeding upon the life of the Son of God, could ever be willing to exchange THE TRUTH for platitudes mixed with subtle "error" such as are contained in writings such as we have quoted?

Read the present-day devotional literature of the Church, if the masterpieces of past generations are too archaic in their language. Read Carey's *Prayer and Some of Its Difficulties*, read Bishop Brent's *With God in Prayer*, read Bishop McLaren's *The Practice of the Interior Life*, read Bishop Wilkinson's *Communion of Saints*, read the writings of Jesse Brett, of Canon Carter, of Canon Body, of Father Congreve, of Fosdick, of Flora Freeman, and learn how rich is the Church's devotional literature of our own day, how full the spiritual experience of present-day saints, and how pathetically unnecessary it is to be untrue to the Church which baptized and nourished us, in order to gain a satisfying hold upon the things of the spirit. A true religion, a deep spirituality, are not incompatible with good logic, right science, and common sense.

What is good in Christian science is what is gleaned from the Christian experience of the ages. One who seeks, may find.

CLOSED churches do not mean prayerless Sundays. With the epidemic so serious as it has been and is throughout our land, we must be earnest in prayer for its cessation. With continued victory accruing to our arms overseas, we must be careful not to take it as a matter of course but to continue a constant stream of prayer and thanksgiving. God has especially blessed the American army and people in their difficult work and we must continue to realize

our dependence upon Him. Ultimate victory is, even now, not a matter of course; it is to be won by prayer and great effort.

WE are greatly interested in the report of the newly constituted Council of Missionary Bishops which is printed in this issue. The several resolutions and declarations adopted are the views of experts, who have given careful thought to the problems and whose words concerning them are entitled to the discriminating consideration of members of the American Church.

There are some phases of the problem of which we shall hope to write in fuller detail in an early issue. In the meantime we commend the report to the thoughtful reading of all intelligent Churchmen.

LETTER after letter comes to us from chaplains at the front deploring the failure alike of the government and of everybody else to equip them with some means of transportation such as an automobile or a motorcycle. Quite realizing the difficulties that stand in the way, it does seem as though the war department would realize how seriously the chaplain's opportunity for usefulness is limited by his inability to get about among his men. Never before in war was such stress laid upon both the morale and the morals of the men. The chaplain should be a great factor in protecting both, yet if he is unable to get to his men he is so hampered as to have his usefulness greatly retarded.

Will not the war department give attention to this as to a really important detail?

IN view of the fact that "Government ownership and operation of public utilities is one of the outstanding issues" in the coming Congressional campaign, the National Civil Service League will send a letter to candidates from a selected group of states, emphasizing the fact that "practically all government inefficiency springs primarily from the fact that the government has no thoroughly sound employment system. Some thousands of minor employees are hired under the civil service law, but the higher positions are political patronage. The government needs the application of the merit system all the way up and down the line. Every government employee except those who determine major policies should be chosen for merit and fitness solely, and his tenure of office should depend on efficient service determined by proper service records. This must be done whether we have an extension of government ownership and operation or not; but if we are to have government operation of utilities after the war it is positively vital that this reform in government employment methods precede it."

This is certainly a wise move, which deserves the support of all who, on the one hand, are interested in the efficient operation of the railroads, and on the other, are concerned that the railroad employees shall not be utilized as party patronage.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 21st:

K. K., Bloomfield, N. J.—for October.....	\$ 10.00
In memory of J. H. K., priest.....	10.00
A member of Christ Church, Woodlawn, Chicago, Ill.....	2.00
A member of Christ Church, Savannah, Ga.*.....	25.00
Miss Harriet Van Boskirck, Hackensack, N. J.†.....	10.50
Miss Meta Vaux, Chestnut Hill, Philadelphia, Pa.‡.....	50.00
Total for the week.....	\$ 107.50
Previously acknowledged.....	63,019.50
	\$63,127.00

* For Holy Trinity Church, Paris, France.

† For the *Pauvres Honteux* through Dr. Watson.

‡ For Belgian relief.

[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:

587.	Mrs. Henry A. Lardner, Upper Montclair, N. J.....	\$ 36.50
588.	In memory of K. H. B.—October 10th.....	36.50
26.	Miss Elizabeth de la T. Purdy, Pasadena, Calif.—\$5.00 for the mother and \$1.00 for the child's Christmas	42.50
43.	St. Paul's Sunday School, Hudson, Wis.....	18.30
62.	St. Paul's Sunday School, Wickford, R. I.....	9.13
120.	Mrs. Edward H. Clark, Portland, Ore.—\$2.00 special Christmas gift.....	38.50
232.	Miss C. A. Lawbaugh, Calumet, Mich.—Special Christ- mas gift.....	2.00
258.	Ladies of Hotel Dixie, Shelbyville, Tenn.....	36.50
585.	Miss Mena Diestelbrink, Hickman, Ky.....	.50
Total for the week.....		\$ 220.42
Previously acknowledged.....		36,377.38
		\$36,598.80

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:

36.	Mrs. Willis O. Wing, Mechanicsburg, Ohio.....	\$ 73.00
37.	Miller School, Evanston, Ill.—In memory of Miss Janet Steele, a former principal.....	36.50
Total for the week.....		\$ 109.50
Previously acknowledged.....		1,487.00
		\$1,596.50

ARMENIAN AND SYRIAN RELIEF FUND

C. M. H.	\$1.00
The Misses Saunders, Lawrence, Mass.....	30.00
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.....	1.70
Total	\$32.70

ANSWERS TO CORRESPONDENTS

SAMUEL.—The eagle, which so frequently surmounts the lectern, symbolizes the flight of the Gospel message throughout all lands.

ARE WE WORTH IT?

[FROM A SERMON BY THE VERY REV. H. P. ALMON ABBOTT, D.D.]

WE are living—more and more we feel such to be the case—in strangely solemn times. The flower of the nation's manhood is removed from its accustomed vocations, and, either in preparation or in actuality, tosses the dice with death. "The tender grace of the day that is dead" seems far away, and many, many will return to Lochaber no more. "In one red burial blent," some of our sons are already lying under the sod of France, or beneath the ocean's wave, and there are others who shall follow. Some have come home again, but not as they went. They have returned maimed in body or in mind, and they form the vanguard of an ever-increasing host. From every part of our far-stretching land young men are cheerfully proceeding to the red fields of pain, young men with life and love and the world before them, offering their lives as an oblation on our behalf. On sea and on shore they are suffering unutterable things that we might be spared such calamities, and cease to be terrorized by the haunting menace of military domination. They are fighting not alone for democracy and righteousness—they are fighting for us. Are we worth it? That is the question with which we must frequently purge ourselves in these days of national crisis. This war means much in vicarious sacrifice—that is the thought that should ever startle us into newness of life.

One day not long since searchers came upon a soldier lying dead in a shady wood. One hand was clenched and held tightly to his lips. It contained a letter from his little girl of five. She missed most—so she said—her father's morning and evening kiss. She was trying to be good, as he had advised her, and kind to mother! This war means that thousands of little kiddies shall never climb on a father's knee again for their morning and their evening kiss. Surely, such a realization should shame us out of our selfishness, and fill us with the determined purpose to be better men and women than we have ever been before. If not—we are not worth fighting for.

At a meeting in the north of England the other day the Archbishop of York read a letter from one of his chaplains at the front, giving a vivid picture of a soldier who had come to the margin of the dark river. In the little tent the candle flickered in the wind. "Am I dying, sir?" said the sore-stricken man to the kneeling chaplain. "Yes, my sonny, you are," was the tender reply. "My God!" said the man. Then: "Please break it gently to the Missus. She is expecting

my first baby about now." "And," the Archbishop added, "that sort of thing is going on for us." Are we worth it?

Emerson has said: "The only gift is a portion of thyself. Thou must bleed for me." Our men are making the supreme sacrifice; they are laying down their lives for us. Death itself is, of course, an every-day occurrence in our world, and we are assured by physicians that nature makes it a marvelously easy affair. There is ordinarily no more pain in death than there is in falling asleep. Sir James Paget actually held that a certain physical enjoyment is associated with the experience of dying. The fact that makes the death of our soldiers so heroic, however, is the fact that it is the voluntary giving up of life, and all the sweet joys of living, before the time. It is the saying "farewell" to every relationship in the only world of which we have any experience. Such sacrifices are going on for us. Are we worth it? As we think of our glorious navy in perils by mines and torpedoes and submarines; of our soldiers exposed to bursting shells; of our aviators in danger in the air; of our men in training who are enduring stern rigors—we ask, aye, we must ask, and with ever-increasing emphasis, are we worth it? A lady remarked on one occasion to the Duke of Wellington: "Victory must be a splendid sight." "Madame," the old warrior replied, "there is nothing more horrible except defeat." The words of General Sherman to this effect are, of course, historic. . . . That is what the wounded in the hospitals are saying at the present time. That is the testimony which comes from our chaplains at the front. The men who have responded to their country's call have been through hell for us. Are we worth it? The behavior of these men has added marvelously to the responsibility of living. By reason of their sacrifices life has gained a new gravity for each one of us. For those who have ears to hear and hearts to understand that is the message of every company of recruits that marches through our streets. We must put away selfishness and sin, and begin to live with a deeper earnestness for God and humanity. . . . Are we worth fighting for? We must make it palpable that we are!

In one of her latest books Marie Corelli makes one of her characters say: "Devotion and self-sacrifice are merest folly; the people you sacrifice yourself for are never worth it, and devotion is generally, if not always, misplaced." This dictum is contrary to experience; but there are people who are utterly undeserving of the love and the outpouring of the present hour. The sight of drunken men and gaily dressed women in our streets to-day is not one to encourage recruiting. The patriotic zeal of the men who are doing their duty is not likely to be fired by the knowledge that there are young fellows who are resisting the appeal for voluntary enlistment in the hope of stepping into a comfortable berth when the man who occupies that berth has joined the colors. The grumbling at the conservation of food on the part of some people who do not appreciate the tremendous gravity of the situation of our allies is a sound that must fill the corridors of hell with melodious music. We are in a time when we must accept cheerfully many things which under other circumstances might well form matter for complaint. We are in a time when we must be joyfully prepared to make such renunciations as are in our power. We are in a time when we must behave with the quietness and self-control which belong to those who are under discipline. . . .

We owe it to the lives laid down to seek a better and a more selfless life. Only as we possess kind hearts, and cultivate simple faith, and exercise our gifts and our wealth for the benefit of our fellows, may we move amongst men to-day with faces unashamed. What influence we have we must throw on the side of the angels, which in this instance is the side of the allies. With our brothers in France and elsewhere we must rattle to the ground the shackles which still bind the oppressed, and give ourselves no rest until the Germans are defeated—until, in a very real sense, "the kingdoms of this world have become the kingdom of our Lord and of His Christ". Only so may we begin to be worthy of the casualty lists in the greatest conflict that the world has ever seen.

To STRIVE against evil motions of the mind which may befall thee, and to reject with scorn the suggestions of the devil, is a notable sign of virtue, and brings great reward.—*Thomas à Kempis*.

THE TWENTY-SECOND SUNDAY
AFTER TRINITY

By C. F. L.

THE HEART OF THE ETERNAL

WHEN we meditate exclusively upon one attribute of God we lose sight of others; and thus a just proportion is not observed. Looking only at His compassion, we forget His strict justice; dwelling only upon the latter, as did the Calvinists, we ignore His incomprehensible love; and that characteristic we must never forget, for

"The Heart of the Eternal is most wonderfully kind."

Who can study the Ninety-first Psalm and believe that the Almighty is unmindful of His children; or meditate upon certain passages in Isaiah, and imagine that, although He is King of kings, and sitteth upon the throne of His glory, He does not care for every creature which He has made? In contemplating God we must bear quite clearly in mind that the finite intellect cannot comprehend the Infinite, and that here we see but blindly. In a prayer to the Holy Spirit we ask that we may understand the deep mysteries of God, "that in the end we may come unto a perfect knowledge" of the Trinity.

In to-day's gospel we have a two-fold presentation of the Heart of the Eternal; His compassion, and His strict justice. A king, finding that an official owed him ten thousand talents, ordered that he, his wife, and children be sold to pay the debt. We can picture the anguish of the man, as he fell down and pleaded with his master, until tears and entreaties won forgiveness, and he walked forth a free man. This is typical of the compassion of God. How many times has He not pardoned His children, when kneeling before Him they have confessed their sins, saying: "I do earnestly repent, firmly purpose amendment, and ask pardon of God." Myriads of voices have said these words, and in absolution have found peace and assurance.

But the sincerity may be questioned if we in our turn do not forgive those who ask pardon of us. Forgetful of his pardon, this man cast his fellow-servant into prison, because he owed him the paltry sum of one hundred pence. No tear moved his hard heart; but because of this attitude the indignant king cast him into prison, until he should pay all. "So likewise," says Christ, "shall My heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother his trespass." Confessions and Communions lose their spiritual efficacy if we still retain hatred toward those who have asked forgiveness.

Many times have members of the same family passed years in estrangement, each too proud to make the first advance toward reconciliation. Have they ever meditated upon this parable and its terrible sequel? What must be the anguish of a man who has wounded one who loved him, if before he has had an opportunity to ask forgiveness he is called to stand by the casket of that comrade, and see the pale, mute lips, silent in death; and know that he can never hear them say the sweet word of pardon!

When the nails pierced the hands of our Lord, He said: "Father, forgive them, for they know not what they do." And St. Stephen, following His example, cried, as the stones fell about him: "Lord, lay not this sin to their charge!" Great saints have always been prone to pardon those who sinned against them; but it has been said that we are not asked to forgive the enemies of God and His Church; and yet God loves them, and ever intercedes for them in His glory, at the right hand of the Father.

JESUS IN THE HOME

IN THE last analysis every home is either hospitable or hostile to Him. In many homes He is the unseen Guest at every meal, the Partaker of every joy, and the Sanctifier of every sorrow. In many others He is practically if not wilfully excluded, save in the greater crises of life. Much of the Gospel material shows us His thought for the family. His human genealogy must have interested Him; He practised filial obedience and reverence. His gracious benediction fell on the homes in which He visited, with Peter and Matthew, with Jairus and Lazarus. "He adorned and beautified with His presence and first miracle" the marriage in Cana; and in parental affection He found the highest interpretation of God's disposition towards us.—*Rev. D. L. Ferris.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

22nd Sunday after Trinity	I Maccabees 8 Eccles. 1: 1-11	Romans 1: 1-25	Ecclus. 2	Luke 9:1-11
Monday SS. Simon and Jude	Joshua 4: 1-10	John 14: 15-end	Jeremiah 3: 12-18	Ephesians 2
Tuesday	I Maccabees 9:43-end	Hebrews 2	Ecclus. 34: 9-end	John 4:1-26
Wednesday	I Maccabees 10:1-20	Hebrews 3	Ecclus. 35	John 4:27-42
Thursday (Eve All Saints')	I Maccabees 10:21-66	Hebrews 4: 1-13	Ecclus. 44: 1-15	Hebrews 11: 32-12:6
Friday All Saints' Day	Wisdom 3:1-9	Rev. 19: 1-16	Wisdom 5: 1-16	Rev. 21:1- 22:5
Saturday	I Maccabees 11:1-19	Hebrews 6	Ecclus. 38: 1-23	John 5: 19-end
23rd Sunday after Trinity	I Maccabees 11:20-37 Eccles. 1: 12-2: end	II Cor. 2: 14-3: end	II Chronicles 6:12-end	I John 2: 7-end

THE Sunday morning Old Testament lesson relates an incident of great historical importance: a league entered into between Judas Maccabeus, on the part of the Jews, and the Romans. It may be said to be the beginning of that era of Jewish history which leads up to the political conditions in existence during our Lord's ministry and has its end with the destruction of Jerusalem in A. D. 70. This league was, says Stanley, "the chief offence which alienated from Judas Maccabeus the fanatical spirits amongst his countrymen," and "seems to have been an act of which he did not live to reap the fruits, but which indicates the opening of a new epoch in Palestine." For, "from the time that the envoys of Judas Maccabeus signed the treaty in the Senate House, the Roman power continued to make its presence more and more felt throughout every corner of Syria."

Judas was impressed with the power and kindness of the Romans, as well as with their democratic spirit. They had obtained the mastery over Spain and Greece; and "whom they would help to a kingdom, those reign; and whom they would, they displace." But, though they were "greatly exalted", yet, for all this, "none of them wore a crown or was clothed in purple to be magnified thereby." Moreover, they had "made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting always for the people to the end that they might be well ordered; and they committed their government to one man every year, who ruled over all their country;" yet "there was neither envy nor emulation among them."

For the New Testament lesson is given a picture of this same Roman people (at a later period) by the great Apostle of the Gentiles, a dark background of sin against which the glorious Gospel shines but the more brightly; and, as was most fitting in writing to a people who worshipped power, there is brought out that particular aspect of the Gospel, viz., its power: the power of God unto salvation; and, in its true nature and ultimate extent, more than fulfilling the world-wide kingdom conception of that mighty empire.

For the evening lessons, that belong to the Twenty-second Sunday after Trinity, have been substituted those for the eve of SS. Simon and Jude: God's servants must look for temptation and trouble, but their reward shall not fail; and the Lord's appointment of the twelve. In the same way, the lessons for Thursday evening are those for the eve of All Saints'; and, of course, the Friday lessons are those for All Saints' itself. New are Ecclesiasticus 41:1-15 ("Let us now praise famous men"); and Revelation 21:1-22:5 ("The Lord giveth them light and they shall reign for ever and ever").

EVERY WORSHIPPER of Christ must in his measure make disciples, and proclaim the undying commands and truths of Christ. And then with him too there shall tarry the Presence of the Most Holy, as the sanction and warrant of his work.—*H. P. Liddon, D.D.*

FIRST KEEP thyself in peace and then thou shalt be able to keep peace among others.—*Thomas à Kempis.*



BLUE MONDAY MUSINGS

By Presbyterian Lomax

TWO French army officers, stationed at Camp Cody, Deming, N. M., were drowned there recently, and at their funeral Gen. J. A. Johnston, commanding the Thirty-fourth Division, said: "They are waiting for us at the bend of the road." The Rev. Joseph B. Hingeley, a

Chicago Methodist minister who was present, took the phrase as inspiration for this poem:

"They are waiting for us at the Bend of the Road,
Awaiting for us to appear.
For bravely and strongly they carried their load,
Now on us, with their cares and their glories, bestowed;
And we'll meet at the Bend with a cheer.

"They are crowding the Bend of the Road more and more;
For earth's heroes together consort.
They are meeting and greeting brave comrades of yore.
As out of the ranks of the brave they now pour,
And wait at the Bend to report.

"God's glory illumines the Bend of the Road;
He waits with a welcome, 'Well done'.
His Cross is our token, His Word is our code,
And close to the Bend is His blessed abode,
And there at the portal His Son.

"And soon we shall meet at the Bend of the Road,
Rejoicing in victory won;
And we'll march through the gates of the City of God;
Yes, we'll march where the brave of all ages have trod,
With Old Glory aglow in the sun."

I TAKE THIS POEM, by Margaret Few, from the London *Observer*. The Swinburnian measure seems startling in such connection, but the poet has surely used it well.

VALE

"Dedicated to all those who, in this war, have met the Great Farewell.

"Since extreme love, and sorrowing overmuch, vex the great gods."—SWINBURNE: *Atalanta*.

"Since love extreme, and sorrowing overmuch,
Hunger of mind for mind, and lip for touch,
Since these things vex high heaven, and only such;
Since, without grief, I needs must see you leave—
I shall not grieve.

"Through all the years of pleasure and of pain,
Two boons alone the gods grant not again:
For two gifts, given once, she shall ask in vain;
Seasons and suns shall cease, ere love that burns—
Or youth—returns.

"What this our love, then, in the sum of things?
A seed asleep, where flower on flower springs,
One feather strayed, in earth's whole flight of wings!
Though tears may blind, your eyes, that fail for mine,
Shall see stars shine.

"Amidst a wealth of sights, and scents, and cries,
Laugh and look up: the swallow and the skies
Remain—abide forever—though Love dies.
My dear, dear love, since for a while we met—
All is well yet.

"Laugh and give thanks for all we have of bliss.
Singing, fair days, the flower, and the kiss,
For all Love teaches, and all Love is this:
My love, my love, since I have loved you so—
I bid you go!"

FROM THE VERY ECHO of the fighting comes this letter, written by a nine-year-old orphan:

"Creil, Oise, France, August 14, 1918.

"Dear Benefactor:

"Your message gave me much joy, for it had been a long time since I had news of you. I fear some of my letters, too, have miscarried. I am so glad you are in better health. For myself, I am not very well and have to take a tonic. Grandmother and mamma have been ill, too. We have suffered much these last

months, for the vile boches have raided us almost every night in the air. May 14th a bomb dropped right by our house and practically ruined it. All the glass is broken, the doors smashed, the roof blown off. We were in the cellar when it happened. We are still staying here, because it is summer; but when cold weather comes we must go elsewhere. Happily we weren't wounded, though we were terribly frightened. Now we go to sleep in the quarries, three miles away. At first we had to walk back and forth every morning and evening, but now the railway runs a free train for us all.

"We rejoice to see so many American soldiers arriving. There are many here, and they are fine, brave men, thanks to whose aid the boches are retreating everywhere. We hope that we sha'n't have to wait too long for victory. Everything costs a lot, but we have what we need. There has been no school since April because of the air raids, but I think they will open in October. My holidays have been very sad, because so many families have gone away that I have had no little playmates.

"Hoping for better days, I conclude, dear Benefactor, wishing you good health. Grandmother and mamma make their respectful greetings, and I send you a big kiss.

"Your little PAULETTE."

IN CAMBRIDGE, Ohio, the "Christian" Bible School has sporting blood, evidently. The minister advertises that in its contest with the Barnesville Bible School it leads by 59 points, "the contest growing more intense as time goes on. Next Sunday the sermon will be an illustrated one on the value of the church. The pastor will kindle a fire, cook meat, and pop corn. It will be of interest to all."

How splendidly the study of the Bible progresses! And how "ritualistic" our Campbellite brethren are growing!

BERTON BRALEY has delivered himself of these ironic verses regarding the safety of the Supreme War Lord's immediate family in the war which he brought on where the battle-cry is "For Kaiser and Empire":

"SAFE!"

"To arms!" said the voice of the Kaiser, 'I'll lead you to victory sure.'

And Germany, being no wiser, responded at once to the lure;
'Be brave,' cried the Kaiser more loudly, 'for I and my dare-devil sons

Will lead you in battle most proudly, we'll charge with you up to the guns.

Right up where the fighting is vital, you'll see me go forging ahead
With August, Adalbert, and Eitel, Joachim, and Oscar, and Fred.'

"But when the real fight was beginning and blood in a torrent was spilled,

When ranks were forevermore thinning and millions were wounded and killed,

The Kaiser stayed back at a distance, discussing his problems with God,

While common folk gave up existence because of his beck and his nod. He kept himself whole-skinned and vital—and so did his sons, be it said,

Brave August, Adalbert, and Eitel, Joachim, and Oscar, and Fred.

"There wasn't a home in his nation that didn't have someone to mourn,

The world was in vast lamentation for men who were mangled and torn.

'Fight on,' cried the Kaiser with vigor; 'fight on, oh, my people, I say,

Keep up the huge conflict with vigor, I'm cheering you on to the fray,

And you shall have ample requital in keeping me safe and well fed,
With August, Adalbert, and Eitel, Joachim, and Oscar, and Fred.'

"And still the great struggle is raging, but as the swift moments go past

The war that the Kaiser is waging is going against him at last;
His sons are unscratched from the battle and Wilhelm is well as can be,

Though given to infantile prattle regarding 'Jehovah and me';
Well, let him do so, if it please him, the time is approaching, pell mell,

When hands that are mighty shall seize him and put him away in a cell;

They'll take his imperial title and give him a number instead,
With August, Adalbert, and Eitel, Joachim, and Oscar, and Fred."

Council of Missionary Bishops

By the Rt. Rev. HUGH L. BURLESON, D.D.

A NEW thing was launched in the Church when the first Council of Missionary Bishops met under the presidency of Bishop Thomas at Cheyenne, Wyo., October 9th to 13th. For the first time a group of bishops with common problems met together for mutual conference, quite apart from the distractions of the General Convention or the formal meetings of the House of Bishops, and the four days they spent together were so fruitful and stimulating that all who were present went away convinced of the value of this new organization, both to the bishops themselves and to the general Church.

Cheyenne was most hospitable to the eight bishops who gathered. The meetings were held at the Bishop's residence, and before the quarantine due to influenza put the ban upon public gatherings Bishop Thomas had managed to slip in a very effective parish dinner and a social evening with the men of the city.

Those present at the Council were Bishops Thomas, Page, Funsten, Sanford, Howden, Touret, Burleson, and Hunting; also the new domestic secretary, the Rev. Francis S. White, and the Rev. Dr. Gardner, secretary of the General Board of Religious Education. The total membership of the Council, which includes all missionary bishops in the continental domestic field, is eighteen. Of the eleven who were absent three were detained by illness, two are with the forces in Europe, and two live on the Atlantic coast; therefore the attendance of those who might reasonably be expected was satisfactorily large.

The first general subject considered was Church Institutions. Bishop Funsten read an excellent paper which became the basis of discussion, after which the conclusions of the Council were summarized and presented in the following resolution:

"1. We accept this definition of a Church school: An institution duly incorporated, in which the property is legally secured for the Church, and in which the influence of Churchmen is dominant and permanent.

"2. We record our conviction that Church schools have been a primary factor in the development of the Church in the West, and that they have an important place in our missionary policy.

"3. If we are to secure the best results, there should be coördination of interest and effort among ourselves, and a certain territory should be recognized as a special sphere for each school.

"4. We urge the immediate consideration of the whole subject of Church schools by the General Board of Religious Education.

"*Resolved*, That this Council of Missionary Bishops, recognizing the great value of Church hospitals, sanatoria, and other charitable institutions, such as children's homes, etc., as important opportunities for sacrifice and service in the development of our missionary districts, give such benevolent work our hearty approval and support.

"*Resolved*, Further, That a standing committee of three be appointed to review carefully any plans for the starting of any new institutions or the suspending of any existing Church institutions in our domestic missionary field.

"That, pending the adoption of some plan by the General Church whereby the Church shall enlist and organize the coöperation of physicians who are Churchmen, for the medical and healing work, the committee may, as occasion arises, temporarily add to its number physicians, within or without the territory represented by this Council, to the end that the healing profession may be enlisted and officially recognized in any plans that the Council of Continental Bishops may have for hospital work.

"That a copy of this report be sent to the Joint Commission on Social Service, with the request that they consider whether the fostering of hospitals and charitable institutions of the Church be not a proper function of their Commission."

On the evening of the first day the bishops attended as guests a delightful supper at St. Mark's Church. The Rev. S. A. Huston, rector, presiding, introduced Bishop Thomas as toastmaster, who in turn introduced in appropriate and delightful fashion Judge J. M. Carey, the seven other bishops present, the Rev. Mr. White, and the Rev. Dr. Gardner. It is no slight tribute to the members of this council to state

that dinner was eaten, thirteen addresses made, and the meeting adjourned at 9:45.

The second topic taken up for discussion was that of our Indian work, to which an afternoon was devoted. The council was deeply interested in the enterprise of Bishop Thomas among the Arapahoes, of which he told most interestingly. A valuable and illuminating discussion followed, but no formal resolutions were passed.

The third day of the conference brought the bishops to the important and difficult question of "A Common Budget", and the whole matter of relating their work with the Board of Missions. The entire day was devoted to the matter. A paper was read on this subject by Bishop Burleson. The Council then went into a committee of the whole for a general discussion, and finally the following resolutions were presented and adopted:

"1. This Council of Missionary Bishops believes that a common budget for the work of the continental domestic missionary field is desirable, and asks the Board of Missions to underwrite it.

"2. This budget should include all proposed expenditures of the continental domestic missionary bishops for (a) salaries and travel, (b) institutions, (c) buildings, and (d) miscellaneous needs, for the ensuing year.

"3. The duties of the executive committee of this council are as follows:

"(1) To prepare and present to the Board of Missions the annual budget of the continental domestic missionary bishops.

"(2) To formulate in conference with the Board of Missions plans whereby the bishops may coöperate with the Board in the raising of funds for missionary work.

"4. The bishops shall continue to solicit and receive specials to apply on the budget. They may also solicit specials for needs not included in the budget, approved by the executive committee of this Council and the Board of Missions.

"5. To increase the efficiency of the work in the domestic field, the bishops request full discretion in the expenditure of their appropriations, but they ask for a rigid review of such expenditures by the Board.

"6. The bishops pledge their personal service and all their available resources to assure the success of the plan outlined in these resolutions."

The above resolutions presupposed certain principles as their background, and later in the sessions of the Council three statements of principle were made for the better definition of the resolutions:

"1. The continental missionary bishops would suggest to the Board of Missions that the theory which makes the administrative needs of the domestic field parallel with those of the foreign is largely fallacious. Our problem is far more nearly coincident with that of the dioceses. Our task is to make dioceses. Our enterprise is not, and cannot be, segregated from that of the dioceses. Questions of remoteness, foreign habitat, alien language, permanence of tenure of workers, etc., are not factors in our domestic work. We should hope that in considering problems of the domestic field the Board would think from the diocese to the missionary district, and not from the foreign field back to the domestic.

"2. The Council of Missionary Bishops makes the declaration contained in resolution 5 not by reason of any unwillingness to acknowledge and accept the propriety of oversight by the Board. Our statement does not concern episcopal prerogative, but administrative efficiency. We are more than willing to be held accountable for results, but we cannot feel that the best interests of the Church are served by any plan which might diminish or paralyze the initiative of the bishop. In the matter of launching new enterprises we have voluntarily established a check in the form of an advisory executive committee of our own body; and in the case of normal regular work we feel that if we are to do the most and best with the money entrusted to us we should be left unhampered as to our processes, but we invite a careful review at the close of each year.

"3. This Council would welcome any means which would secure an adequate supply of efficient clergy and tend to prevent mistakes in the making of missionary appointments. Application papers, testimonials, and formal appointment by the Board after the manner of the plan followed in the foreign field might

be largely useful to this end; but our experience leads us to believe that the inevitable delays involved in this somewhat complicated process, were it to become invariably obligatory, would cause the work to take more damage than an occasional error of judgment on the part of the missionary bishops. We would call attention to the fact that the result of such possible error in the domestic field is not comparable with that in the foreign."

The fourth topic discussed was that of Clerical Education, on which Bishop Touret read a paper. He was followed by Dr. Gardner, who made many illuminating statements, and here, as elsewhere during the sessions, helped us materially with his large experience. The following resolutions were adopted:

"1. That at a Council of Missionary Bishops assembled in Cheyenne, Wyoming, October 8th to 13th, it was recommended that a closer relation be sought between the Church theological schools and the missionary bishops, and

"2. That a committee of three bishops be appointed by the President of the Council (he himself being a member) to canvass the situation, and with some constructive plan to report at our next meeting.

"3. This committee is to determine, if possible,

"(a) The practicability of having courses regularly given in at least one or more eastern seminaries, by men from our western field.

"(b) The chance of including in the seminary budget the expense incurred for these courses.

"(c) The development of consciousness and the creation of a process whereby the mission field may have the first call upon the early years of the men in our seminaries.

"(d) In view of the recruiting power of a seminary in a given locality, and because of the certain increase of population in the west and the future development of state universities, the committee is requested to consider the advisability of establishing a theological school for the West, near a western state university, that the faculty of the same may be used as supplementary aid."

A committee appointed under the second resolution consisted of Bishops Touret, Thurston, and Thomas.

In addition to the main topics above considered, the Council adopted a resolution recommending that a change be made from "communicants" to "the baptized" as a basis for reporting membership in this Church. The committee on this resolution were Bishops Funsten, Sanford, and Page. The executive committee was constituted by including the president and secretary—Bishops Thomas and Page—and Bishop Burleson, who was elected. The new domestic secretary, the Rev. F. S. White, is to be a member without vote of the Council, and also of all its committees. At all future meetings, except those held in connection with the General Convention or meetings of the House of Bishops, all traveling expenses are to be pooled and pro-rated among those present.

The Council also adopted some general resolutions as follows:

"1. The council of the Domestic Missionary Bishops commends the work of the National Student Council, and recommends the formation of Units in the educational institutions connected with the missionary districts.

"2. That this Council of Domestic Missionary Bishops gives its hearty approval to the Advent Call, and expresses the hope that all clergymen and officers of the Woman's Auxiliary in the domestic field will work earnestly to make as effective as possible this call to prayer.

"3. The Council of Continental Domestic Missionary Bishops respectfully requests the Board of Missions to consider whether under the rules of the Pension Fund it should not pay pension assessments on rectories in proportion to the amount of salary paid from the appropriation.

"4. That this Council of Domestic Missionary Bishops expresses its affectionate and hearty appreciation of the hospitality and many kindnesses enjoyed at the hands of Bishop and Mrs. Thomas.

"5. That the chair be requested to appoint a committee of three bishops, of whom he shall be one, to consider the question of the redistribution of the provinces west of the Mississippi."

The chair appointed Bishops Burleson and Page to serve on this committee.

At 10 o'clock on Saturday night the council adjourned to meet in Detroit on the Monday preceding the General Convention.

It is worthy of note that every resolution passed by this Council of Missionary Bishops received a unanimous vote.

It had been intended to have a great service in St. Mark's Church, Cheyenne, on Sunday morning, but all public meetings were forbidden, and after a quiet celebration of the Holy Communion in the Bishop's chapel he loaded four bishops and two secretaries into his hospitable car and started for Laramie, where, at 11 o'clock, on the campus of the university, an open air service was held, at which Dr. Gardner spoke, three or four hundred people from the university and the soldiers and citizens being in attendance. At the close of this service we viewed the attractive and impressive Cathedral and, after a dinner at the hotel, were to have started immediately for Denver, where most of the party were planning to take trains in various directions. Before we got out of Laramie, however, two tires in close succession proclaimed their unwillingness to proceed, and it was 3:30 before we started on the 140-mile drive to Denver. It was a wonderful experience for us all to drive through the mountains along the top of the Continental Divide; and when, as we neared Fort Collins, Bishop Thomas suggested that we take a side trip up the wonderful Big Thompson Canyon and spend the night at Estes Park, we yielded to the temptation with alacrity. The drive up by moonlight, the sunrise in the park, and the drive down again in the forenoon, will be indelibly imprinted on the memories of all. It is the sort of thing that one does not describe, but only wonders at so much loveliness. Early in the afternoon Bishop Thomas delivered us safe and sound in Denver, and we went our several ways, thankful for the experience which had been ours in these days of fruitful intercourse.

THE STARS AND STRIPES IN CHURCH

A WAR-TIME SYMBOL FOR ALL SOULS' DAY

The red for the Blood of Christ outpoured,
The white for the Life of our Risen Lord,
The blue for the heaven above o'erspread,
The stars for the souls of His soldier-dead.

MARY ELLA MANN.

FOUNDING OF THE BISHOPRIC OF COVENTRY

THE Bishopric of Coventry was formally founded by an Order in Council, which appeared in the *London Gazette* of Friday, September 6th. The preamble states that the Ecclesiastical Commissioners for England on August 1, 1918, certified that the annual value of the endowment fund of the new bishopric, together with the annual sum which will ultimately be derived from the endowment or income of the Bishopric of Worcester, was not less than £2,500; also that, though an episcopal residence had not yet been provided, a capital sum sufficient for the purpose had been contributed. His Majesty was therefore pleased, by and with the advice of his Privy Council, to order and declare as follows: The Bishopric of Coventry is hereby founded. The diocese of the said bishopric shall consist (subject to the provisions contained in the first schedule to the Bishoprics of Bradford and Coventry Act, 1918, as to rearrangement of boundaries) of the Archdeaconry of Coventry and the Archdeaconry of Warwick (except the rural deaneries of Blockley, Evesham, Feckenham, and Pershore), all now in the diocese of Worcester. The parish church of St. Michael, Coventry, subject to the rights of the patron and incumbent of such church, shall be the Cathedral Church of the said bishopric. The Bishop of Coventry is constituted a body corporate, and is hereby invested with all such rights, privileges, and jurisdictions as are possessed by any other bishop in England, and is subjected to the metropolitan jurisdiction of the Archbishop of Canterbury.—*The Guardian*.

AMONG THE counteracting and restorative influences which carry the Church of Christ unharmed through the animated and sometimes passionate discussion of public questions, private friendships, formed and strengthened in the atmosphere of a fearless sincerity, and knit and banded together by a common share in the Faith of ages, are, humanly speaking, among the strongest.—*H. P. Liddon, D.D.*

Retreat

By the Rev. PERCY T. FENN, D.D.

ONLY those who belong to Mother Church can adequately realize the tenderness she shows her children in providing for them, from time to time, a period of retirement!

Such are the "quiet days" which are frequently held in our parishes, the "retreats" for her ordinands, the members of her religious communities, and for her clergy. And, of course, we do not forget the Lenten season, which is one of retirement for all but the clergy. Only those who have availed themselves of these seasons of refreshing, and who have used them to the best possible advantage, can describe the spiritual uplift, the new vision, that has come to them with the deepening and reinvigoration of their spiritual life!

Stephen Graham's most interesting book, *The Way of Martha and the Way of Mary*—which, by the way, is descriptive of the religious life of Russia—tries to prove that in Russia the men and women who belong to the Orthodox Church prefer to follow the way of Mary in living the quiet, contemplative religious life rather than the way of Martha as exemplified in the religious life of us Westerners. And the picture the author draws is a vivid and impressive one!

But surely in every part of the Church there is need, to-day, for the union of the two. The quiet, meditative life, full of prayer and devotion, sometimes bordering upon ecstasy, has its charms and its rare advantages; but such a life cannot be lived by all of us at one time. Some must pray, and some must work, and those who would pray most effectively must find some relaxation from the strain of sustained prayer in the discharge of the practical duties of life. And those who labor incessantly must find strength for their labor, and rest for their souls, in prayer. There must be a commingling of the two if life is to be lived at its best and its purest!

Ora et labora is a good motto for all of us! We of the clergy realize this as we watch our people pass through the Lenten season and emerge from it with a newer fervor, a deeper hold upon God, and a broader love for humanity. The world may scoff and jeer at those who keep the Lenten fast, but we can afford to ignore its unseemly hilarity because of the rich benefits which are seen to follow a well-kept Lent.

We know from observation and experience that these seasons of retirement are as necessary to the soul as food and clothing are to the body, and that without them the soul must droop and wither.

But what about the clergy? Lent for most of us is a season of delightful drudgery. We work hard most of the time—some of us seven days a week—in spite of what our critics may say to the contrary; but when the Lenten season comes we realize the meaning of those lines of Elizabeth Barrett Browning:

"God did anoint thee with His odorous oil,
To wrestle, not to reign."

There are multiplied services, additional sermons, the preparation of Confirmation classes, and many little personal self-denials which combine to make the Lenten season too often a season of bodily exhaustion. We would not have it otherwise, for we love the Lenten "Feast" as much as did George Herbert, and we glory in the harvest that is always given us in that sacred time.

But we do feel the need of rest—rest for body and rest for soul. And yet this rest is seldom granted to us who need it most of all. It is the faithful priest's perpetual need, and yet in many of our dioceses this need is never met!

Fortunately some of our fathers in God are alive to the situation and are trying to meet it. In this diocese of Kansas a "retreat" was held in the early part of 1917 for our clergy and catechists, with the Rev. Charles H. Young, of Chicago, as conductor, and its value to us all was immense. If every Bishop only knew the needs of his clergy more thoroughly, and if we priests only understood better our own spiritual poverty, a gathering of this kind would be held annually in every diocese or group of dioceses throughout the Church.

It is a fact, too frequently unsuspected, that we of the clergy need a season of refreshing from time to time just as much as do our laity—perhaps more so. The life of the average priest is more strenuous to-day than ever before in the history of the Church. We are so fully absorbed in the duties incumbent upon us, and in the more prosaic waiting upon tables, that we have little, if any, time for the cultivation of our own spiritual life!

We can hardly find the necessary leisure for any reading outside of our sermon preparation; how then can we be expected to find time for prayer, self-examination, and self-culture? And yet God alone knows how much we need it.

The clergy are largely to blame for the present condition of things. We have allowed the higher duties of the priesthood to be swallowed up by the multitudinous duties of what we call "institutional work", and we find, to our sorrow, that all our time and all our strength have to be employed in oiling and operating the rather complicated machinery we have established.

A priest, to-day, is regarded as a machine, capable of a certain amount of laborious work, and working always at the maximum of speed and ability.

Ian Maclaren has uttered a strong protest against all this in his *Cure of Souls*. After sketching some of the duties of a modern minister he asks: "Why should a minister be concussed into the service of all kinds of trumpery societies? Has not the full time come when he ought to be released from the burden of financial affairs, whether building a church or assisting a dozen business men to administer a few hundred pounds? Is the minister to be more and more dragged away from his chief work into every new scheme of social reformation? The ministry will have to make a stand and put it to their people whether they desire preachers or general agents, for if a man is to be in any degree a prophet he must not be driven along the dusty highways of life from Monday till Saturday, but must be allowed days of absolute quiet wherein the thoughts of God may arise and take shape in his soul."

How different is the life of the priest of to-day from the life of the Bishop who, Victor Hugo tells us, was so beloved by his people that they called him Monseigneur Bienvenu! What he says of the Bishop should be said of every priest who desires to discharge the functions of his priesthood: "Prayer, celebration of the religious offices, alms, consoling the afflicted, fraternity, frugality, self-sacrifice, confidence, study and work, filled up each day of his life."

We have fallen far short of such a standard as this, and we ourselves are largely to blame for it. And, having failed, our work has failed with us! This is the tragedy of it! Of this failure, however, we are conscious again and again, but we seem to have no remedy within our reach. What we need is to get out of the noise and turmoil of life from time to time, so that we may climb the mountain-top, and find God there.

We need to be alone with Him, in contact with His truth, His beauty, His purity, and then we shall find ourselves, set all our affairs in order, and get such a measure of strength as will make us efficient in our priestly work, and at peace with God, ourselves, and our fellow-men.

But how are we to do this? By going into retreat occasionally. A very dear friend who has recently attended such a "retreat" has written me this: "I find it extremely hard to analyze my emotions and feelings; just what the retreat has meant to me it is difficult to say. But one thing is certain; it compels one to answer the question 'What does the priesthood mean to me?', and, secondly, it compels the reconsecration of the individual."

If a "retreat" can do this much for a man, then such a "retreat" ought to be held at least once a year, and every priest should be given an opportunity of attending it.

Even Demosthenes would not have been the orator he was if he had not spent much of his time living in a cellar

with his head half-shaved, to prevent his appearing in public.

And if we were to withdraw from the world to a quiet place where we could rest awhile and commune with God, the world would be more likely to esteem us, and to heed our admonitions. We have a wonderful example set us by the Master Himself, who, after His baptism, went into retreat in the wilderness for forty days. And when His soul was heavy, and His disciples needed rest from the strain of their strange and active life, He said to them: "Come ye into a desert place and rest awhile."

Perhaps the reason why these retreats are not more popular is because of Rome's association with them. But Rome has done no more to introduce retreats than she has done to introduce Mormonism! Perhaps they are objected to because Dr. Pusey revived them in the Anglican communion! But such objections are too trivial to be considered!

Nearly eight hundred years before the Incarnation God said of faithless Israel, through His prophet Hosea: "I will allure her and bring her into the wilderness, and speak comfortably to her." In other words, God promised to bring her into "retreat", where He could "give her her vineyards from thence, and the Valley of Achor for a door of hope."

But the question is not whether a "retreat" be ancient and orthodox, nor whether it be popular, but whether it be useful. And few of those who attend them can deny their usefulness.

We may call it by some other name if we please; but what better name could be found to express all for which it stands? A "retreat" means a withdrawal in the face of a superior enemy. It means that there are those in front of us who are stronger than we, who are bent on evil to us, and who will be likely to overcome and defeat us if we are not wary and watchful.

Some of the greatest retreats that have been made in the long history of warfare have been strategical; and by these very retreats larger victories have been won, and armies have been saved from annihilation.

In the sphere of religion a "retreat" simply means a period set apart for prayer, self-examination, silence, and other spiritual exercises; and every man who knows the value of his soul, and its need of spiritual help, must admit that such periods are necessary for every one of us.

Haydn, the great musician, was once asked what he would suggest as the best means of restoring the mental energies when they had become exhausted by long and difficult study. Some of his friends had already suggested a bottle of wine, the going out into society, etc. But Haydn said that he always retired to his closet and engaged in prayer; and that nothing exerted on his mind a more happy and efficacious influence than prayer. And if men like Haydn needed retirement how much more do we of the clergy need it? We need time for self-examination, for meditation, for prayer. The great men of all ages, and of every department of life, have felt the need, and they have achieved the seemingly impossible through these very periods of retirement.

F. W. Robertson, in his sermon on The Sower, tells us how "one of the greatest of English engineers, a man uncouth and unaccustomed to regular discipline of mind, is said to have accomplished his most marvellous triumphs. He threw bridges over almost impracticable torrents, and pierced the eternal mountains for his viaducts. Sometimes a difficulty brought all his work to a pause: then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set; and at the end of two or three days would come forth, serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was meditation." Yes, and it was more! There was fasting, and there was the observance of the rule of silence!

How then can we accomplish the mighty tasks to which God has called us unless we take these same periods of retirement—call them what we will—and give ourselves up to their consideration? If the necessity has not yet arisen it must be because we haven't yet realized the magnitude of the work in which we are engaged!

Look at the men whose lives have shed a glory upon the Church, and whose devotional writings are still the inspiration of Christendom. The influence of men like Lancelot Andrewes, George Herbert, Jeremy Taylor, John Cosin, Thomas Wilson, John Keble, could never have touched us as it has, if they had submitted themselves to such wearisome drudgery as that which the majority of our bishops and priests have to face to-day. They accomplished what they did, and they left a mighty impress upon the world, because they had learned the mind of Christ. And no man can learn this unless he spends much time in contact with Him.

Look at the spirit of Archbishop Laud as he stood upon the scaffold on Tower Hill, on that memorable January 10, 1644. After tenderly addressing his persecutors he offered up this wonderful prayer: "O Eternal God and merciful Father, look down upon me in mercy; in the riches and fullness of all Thy mercies look down upon me; but not till Thou hast nailed my sins to the Cross of Christ; not till Thou hast bathed me in the Blood of Christ; not till I have hid myself in the Wounds of Christ; that so the punishment due to my sins may pass over me. Lord, I am coming as fast as I can; I know that I must pass through the shadow of death before I can come to see Thee; but it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature." Here is a man who taught us how to live, and, oh,

"Too high a price for knowledge, he taught us how to die."

But his courage and devotion had been learned in the school of Christ, for it is said of him by Heylyn, that "he was a man of prayer, constant not only to the public prayers in his chapel, but to his private devotions in his closet."

This then is the great need of the priesthood to-day. We are weary of giving ourselves out so incessantly; we can understand—and we say it reverently—the saying of the Master: "Somebody hath touched Me, for I perceive that virtue has gone out of Me."

We are bearing the burdens of our people; we are ministering to their bodies, their minds, and their souls. We are subjected to even greater temptations than are those to whom we minister, because of the duties and privileges of our office; we feel the weight of our sins. And yet those of us who live in small towns, isolated from our brethren, can never hear the comforting words of absolution spoken to us!

What we need is rest—rest for the body and for the soul. We need to get again into the divine embrace, to meditate upon the love and the purity of the everlasting Father, and to hear Him say to us: "Thy sins be forgiven thee; go in peace."

"We would see Jesus!"

WAR PROHIBITION IN THE UNITED STATES

IF people here do not recognize that the adoption of prohibition for the whole of the United States during the war represents the measure of American enthusiasm, we read in the *Scottish Chronicle*, nothing can make them ever appreciate the extent of that enthusiasm. This is the *Spectator's* comment on the announcement that the breweries are to be closed on 1st December; and it is believed that the beer will run dry in about six weeks afterwards. Canada has voted for prohibition "for the duration" (except, of course, the Province of Quebec), but not one of the allies has done exactly what the United States has done. "When we reflect upon the distance of America from the theatre of war—distance is always said to be a great factor in chilling the imagination—the decision of the American people to lay this obligation of abstinence on themselves seems the more wonderful. Even the fact that Americans have been feeling their way towards a dry policy for years does not take the bloom off this most remarkable event. Mr. Lloyd George once said that 'drink' was a worse enemy than Germany. It seems now that it is to be our part to defeat only our less formidable opponent."

YOU WHO are at the summits of society, and you who are at its base; you who teach, and you who learn; you who command, and you who obey; masters and servants, old and young, unfettered and scholars, each of you may bear his witness to our Almighty Saviour.—H. P. Liddon, D.D.

Poetry for These Days

ALL SAINTS' DAY, 1918

What meaning doth this old Feast gain
In these new years of war and pain?

The centuries are an altar fair;
All Saints' Day is a chalice rare
Upon this altar, slowly filled
With all the blood for God's Cause spilled.

First, Jesus from His precious veins
Enriched this chalice with His pains;
Then came the martyrs filling up
The measure of All Saints' Day's cup.

But now, what hosts of brave men throng,
With battle hymn, and hero song,
With bugle call, and banners flying,
One hero with another vying
To pour into All Saints' Day's treasure
Their blood, in free, unstinted measure!

O Saints of old, your homage pay
To these brave Saints of our new day!
CARROLL LUND BATES.

RECOMPENSE

We are quite sure
That He will give them back—
Bright, pure, and beautiful—
We know that He will but keep
Our own and His until we fall asleep;
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be fair—
To change the spirits entering there,
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.
He will not take
The spirits which He gave and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us, you and me, and be so glad
To meet us, that when most I would grow sad,
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathway show.
My lost, my own, and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy
For you and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between.
When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad.
GEORGE KLINGLE in New York Times.

OUR SAINTS

Dear, blessed ones beyond the veil,
Who "Holy, Holy, Holy" sing,
Beholding, as doth friend a friend,
The face of our Incarnate King,

Beneath the shelter of Love's wing
From every care you've found release,
Struggles with self, the world, and sin,
Have led the way to perfect peace.

For life's dark shadows, light serene,
Love's sweetest balm for every tear,
And, blest reward, "faith lost in sight",
For souls who fought 'gainst doubt and fear.

Wondrous the harvest of reward!
Fair fields aglow with fruit and flower—
Seeds sown 'mid tears of blinding grief
Now yield each soul their heavenly dower.

Echoing through that Country blest,
Alight with glory here unknown,
Your triumph-song and our prayers blend
In harmony around God's Throne.

Thrice happy souls beyond the veil
Whom death can ne'er again divide!
We, too, are one with you in Christ,
And love still flows in ebbless tide.

Made one in Christ!—we still on earth,
And you in bliss beyond compare;
We still by Sacrament, and you
By Sacrament fulfilled, have share

In Him who is your Life and ours,
Our longed-for Joy, your Joy obtained,
Our blest Reward when struggles cease,
Your dear Reward already gained.

S. L. M.

EVEN UNTO THE DEATH

"And they overcame him by the blood of the Lamb, and they loved not their lives unto the death."—Rev. 12: 11.

They loved them not,
Their strong young, happy lives!
Blown by war's blast, from all the mighty trees
Of nations wrestling with the gyves
Of age-long sin. They fling them in the lees
Of battle's lust and crime, when yet no blot
Of grief had stained the glory of their dawn.
They gladly gave their lives to be fate's pawn.
Their lives, so full of all the future's panting breath!
They loved them not, even unto the death!

They loved them not,
Like prodigals they flung
Their gold of youth, that careful age would hoard.
They left sweet boughs where Summer sung,
And drank no more the sap where love is stored.
Yet as they bravely fell, each crimson spot
Was flecked with purple; for the Lamb once slain
Dyes with His blood this sacrificial rain.
And an undying Spring will quicken with its breath
The lives they loved not, even unto the death!

MARY ALETHEA WOODWARD.

A PRAYER FOR ONE KILLED IN ACTION

O GOD, with whom do live the Spirits of just men made perfect after they are delivered from their earthly prisons; We humbly commend unto Thy hands the soul of one who gave his life for humanity. Wash it, we pray Thee, in the Blood of that Immaculate Lamb that was slain to take away the sins of the world, that, whatsoever defilements it may have contracted in the midst of this miserable and naughty world being purged and done away, it may be presented pure and without spot before Thee, through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

NATION-WIDE TRAINING FOR SOCIAL SERVICE

IN a recent address Professor John Dewey analyzed the great potentiality within some of the recently established governmental machinery, if it were guided with vision, for the building up of a wiser future democracy. Recalling William James' essay on *The Moral Equivalent of War*, in which a "conscription for peace" is urged, Professor Dewey disclosed the opportunity for using the mechanism of compulsory military training for the purpose of a great nation-wide training for social service. The provision in the New York law establishing state-wide military training that permits the substitution of various "equivalents" for military training, along the lines of socially valuable vocational training, was cited as the advance guard of a wider movement. He suggested that teachers and all others who believe in constructive education unite to work toward the realization of this stirring idea, a nation-wide training, including all young men and women, for social service in the United States. The creation of a workable plan for its fulfillment now, while the mechanism is still flexible, is a challenge to all people who see in education the hope of democracy.

PREPAREDNESS ONCE MORE

War found us unprepared for war. We must take care that peace, which is inevitable, does not find us unprepared for peace. We have a curious way in this country of swinging from one extreme to another. From being almost anti-militaristic we are in danger of swinging to the other extreme and becoming wholly militaristic; so there is a possibility that we may defeat the Kaiser and then adopt Kaiserism. The thinking people of the country must take care that the pendulum does not swing that far. Therefore, while lending every possible effort to the maintenance of the government and its army and navy, we must look to the future and prepare our cities as worthy places for the boys when they come home, and as a fit abode for people who are fighting for democracy. It would be a mockery were we to make the immense sacrifices we are now making only to have the country reduced to the level of the German Empire, or to become a mere body of profiteers and anti-social inhabitants. Our army and navy are working for a completer democracy for the world. They must not come home to a depleted democracy.

Y. W. C. A. SOCIAL CENTERS FOR COLORED GIRLS

In Louisville, Ky., where about two thousand colored girls are employed in factories, the Y. W. C. A. has secured a large, pleasant house as a social center for them. A new building for the large number of colored women in Washington, D. C., is also to be conducted by the Y. W. C. A. as a model of community recreation, cafeteria system, and an executive center. Lectures on social morality by a colored woman physician sent from the War Work Council of the Y. W. C. A. have been popular among industrial girls in Richmond, Va., Little Rock, Ark., Charlotte, N. C., and Houston, Texas; and many other cities are sending in appreciative reports of benefits from the lectures and requests for more of them, according to the Y. W. C. A. headquarters in New York.

RECOVERY FROM WOUNDS

Of those men who fall on the field of battle and who live long enough to be picked up and carried off, 90 per cent. recover, according to Dr. Woods Hutchinson; and of those who survive long enough to be carried back to the clearing station 95 per cent. recover. Of those men who go back from the hospitals, from 70 to 80 per cent. can be returned to the line for duty within a comparatively short time. This is "a won-

derful triumph for medical skill, although it may have its disadvantages for the men. It does seem that when a man has once been wounded in battle he should have a right to spend the rest of his days in peace and quiet." But he might have with appropriateness added that most of those who have been to the front once want to go again.

FAVORED ITEMS IN A COMMUNITY PROGRAMME

A short time ago the Niagara Chamber of Commerce asked its members to express their opinion concerning various planks to be inserted in a community programme. By far the largest number—to-wit: 192—voted in favor of housing; the beautification of cities was third in order of preference; morals, sixth; education, seventh; recreation, ninth; public utilities, tenth; Americanization, fifteenth; community spirit, seventeenth; rural relations, twenty-first.

A very significant expression of opinion indicating the thorough conviction that the boys at the front must have the support of efficient local conditions at home!

THE OCTAVIA HILL ASSOCIATION of Philadelphia has had a long and honorable career. Reference to its work has frequently been made in these columns to illustrate some phrase of effective work in the matter of housing, and now we have a formal record of it in a well-written volume by Fullerton L. Waldo of the editorial staff of the *Ledger*, under the title *Good Housing that Pays*. To accomplish its aims the association buys dwellings and other real estate and improves them so as to make them habitable and healthful. It endeavors merely to improve the moral and physical condition of the city and it offers its services as agents to other owners of like property. The book, which it abundantly illustrated, is published by the Harper Press of Philadelphia.

THERE IS NO inconsiderable danger, the *Outlook* has sagely observed, that America, temporarily absorbed in the stupendous problems of war measures and interested in the fulfilment of its philanthropic duties toward oppressed and suffering peoples abroad, may forget its unquestioned and important duty to home problems. Those of us who are holding the home lines must see to it that this particular danger is averted.

"LET US RESOLVE that we, the members of the Woman's City Club of Cincinnati, pledge to our country the utmost loyalty and service of which we are capable, and pledge ourselves, so far as in us lies, to clear thought, sober speech, and generous action."

AS THE American Institute of Social Service, of which the late Dr. Josiah Strong was president, has voted to disband, *Studies in Social Progress in the Gospel of the Kingdom*, which have been noted from time to time in these pages, will be discontinued.

THE REV. J. B. HASLAM, secretary of the Chicago Social Service Commission, has been appointed a member of the special commission that is to consider the entire subject of moving picture censorship in Chicago.

WE HAVE ENTERED upon a social era in which the aristocracy of the future will be men who have done something for humanity and their nations. There will be no rich and no poor.—Charles M. Schwab.

Facts about Your Municipal Government is the way the Winnetka local government describes its annual report.



CORRESPONDENCE

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

THE CONSECRATION OF BISHOP DEMBY

To the Editor of *The Living Church*:

IN your report of the consecration of Bishop Demby you say: "The clergy who participated in the service other than the bishops were negro clergy." In the interest of absolute truth I wish to correct that statement. The facts are as follows:

The Standing Committee of Missouri was present in a body, and took part in the procession. The clerical members are the Rev. Messrs. Carroll M. Davis, Dean of the Cathedral; Ze Barney Thorn Phillips, D.D., rector of St. Peter's; and J. Courtney Jones, rector of Webster Groves. The Rev. Canon Claude E. Remick was deputy registrar, the Rev. Henry W. Mizner was master of ceremonies. The Rev. Leonard H. Burn was present as the personal representative of the rector of the Holy Communion, and the Rev. A. C. McCabe of Dyersburg, Tenn., was also present. All told there were in the procession (besides the Bishop-elect) 7 Bishops, 7 white priests, 12 colored priests, and 2 colored deacons.

I happen to know that it was at great sacrifice that the white clergy present came. One was on vacation and the others were in sole charge of parishes. With the present scarcity of clergymen it was a very difficult thing for them to arrange to be present. Yet they were so anxious to show to the world that the Church of God is One that they allowed their own work to suffer for the sake of the larger work.

In naming the attending presbyters you were also misinformed. The Rev. Frederick E. Garrett, of Memphis, Tenn., should appear instead of the Rev. John A. Williams, of Omaha. Father Williams read the office at the missionary meeting.

D. R. CLARKE, Rector.

All Saints' Church, St. Louis, Mo., October 15th.

[The sentence quoted was undoubtedly ambiguous. The intention was merely to state that the portions of the service assigned to presbyters to be read were divided among the colored clergy.—EDITOR L. C.]

THE INTERMEDIATE STATE

To the Editor of *The Living Church*:

WE are constantly having new proof, in such books as *The New Death*, in books and letters written by chaplains and soldiers who have been at the front, in sermons or addresses delivered at memorial services, etc., that a great change is taking place in the nature of the belief in the "life of the world to come". There seems to be little preaching of extreme Calvinism, or of the belief (differing from Calvinism only "in degree", not "in kind"), that God will condemn to endless torment myriads whom He sends into the world *foreknowing* that they will refuse the good, and choose the evil. Many who have not been taught to believe in an intermediate state, of "perfect cleansing" and constant growth in holiness for the "saved", of fearful, but remedial, punishment for the "condemned", are falling into the grievous error of believing not only that the soul of the "believer goes at death to the highest heaven", but that almost every one who dies goes at once to some state of bliss! When preaching and teaching such as that of Charles Kingsley or of Arthur Chambers (in his book, *Our Life after Death*) becomes the rule, the danger of such false optimism becoming more widespread will (one feels sure) be overcome, and one of the greatest of all obstacles to faith will be removed from the minds of honest doubters, who feel that the doctrine of an endless hell is utterly opposed to reason, and to all our highest instincts. John Stuart Mill says: "Compared with this, every other objection to Christianity sinks into insignificance."

How strange it is that many saintly Christians have been able to believe in the infinite love and justice of God, and also in what the editor of the *American Church Monthly* calls "Calvin's awful theory of the arbitrary election of some, and total damnation of others".

A striking example of such faith (or delusion?) is found in two of Faber's hymns, *Predestination*, and *The Act of Contrition*. They are evidently the fruit of the teaching of the poet's Calvinistic (Anglican) parents, and may have been written before he became a Roman Catholic; but why were they not long ago removed from all editions of the hymns? They express the author's fear that "restraining grace" may not have been "decreed" for him, that God may have "willed" that he should "in the act

of sin touch on eternity", to find his dreadful doom "irrevocably fixed". He declares that God is "not bound by justice"; "the fallen creature has no rights", that one act of sin,

"Within itself contains
The power of endless hate of God,
And everlasting pains," etc.

One feels in reading these hymns, so strangely "at strife" with the other poems in the volume (*The God of My Childhood*, *Come to Jesus*, *O Paradise*, etc.), that the Holy Spirit is guiding men everywhere into clearer knowledge of "the truth" than was possible except, perhaps, to a few in Faber's day. Is not the new belief in the brotherhood of man, and in the vast capabilities for unselfish devotion and sacrifice, latent in ordinary "unregenerate" human nature, which the great war is forcing upon us, helping Christians to believe *truly* in the Fatherhood of God, and in His power and purpose "to do exceeding abundantly, above all that we ask or think," for "the children of men"?

Is not the Catholic Church seeing the dawn of a clearer vision of "the King in His Beauty", and of the "love that passeth knowledge", of deeper insight into the unfathomable depths of the meaning of the Incarnation?

It is an intense relief to turn from such a poem as *Predestination*, and from the doubts it may suggest "if God has kept His promises to men", to *Rabbi Ben Ezra*, in which (as in so many of his other poems) Browning expresses his absolute trust that the Divine "Potter" will, either in this world or in "the world that sets this right", "remake complete" even the "vessels marred in the making".

SARA RIDG SCHUYLER.

Southport, Maine, October 18th.

THE CHURCH IN THE CAMP

To the Editor of *The Living Church*:

AFTER having worked in Camp Custer for the past ten months it is with regret that I have come to the conclusion that our work is more handicapped than helped by the majority of the clergy back home, for indifference certainly hurts any work.

In brief, I have the following means of locating men here: From the local clergy, through the Brotherhood, through the "Y" war roll cards, through a register that I had put up in every "Y" hut, and in some cases through the chaplains; also, I have an advertisement in *Trench and Camp*. I also look to our men to pass on the names of any Churchman they meet, and yet I know that there are many boys whom I have not got into touch with; and at the present time, with all the sickness, there is so much that I could do, not only for the boys, but also for the relatives.

Is there no way in which this can be brought to the notice of the clergy? The need is indeed great, and I know that it is only because the importance is not realized that the names are not sent. Any help that you can give will greatly help the work of the Church. It should be borne in mind that these boys have the future of the Church in their hands, and a little attention here during their last months on this side may have a very great bearing on their future attitude. Bishop McCormick has already given me \$75 to help them out with candy and smokes, which they are unable to get owing to strict quarantine, and I have given away fifteen bushels of apples. Small things, no doubt, but the results have been fine. The appreciation has been very marked, not so much for the gift, but the feeling that the Church is really interested in them in a material way as well as a spiritual sense, and great thanks are due Bishop McCormick for his quick action.

Very sincerely, C. J. S. WILLIAMSON,
Secretary Brotherhood of St. Andrew, Camp Custer.

THE CHURCH AND THE EPIDEMIC

To the Editor of *The Living Church*:

THE recent "edict" of many of the local health boards and city councilmen whereby the churches are closed indefinitely, during the epidemic of influenza, is, it seems to me, an unwarrantable assumption of authority on their parts, and an intrusion into matters over which they have no control. A dangerous precedent is being established, and interference in the future may take place whenever their wisdom (?) may direct.

A vital principle is involved—the right of a people who be-

lieve in the efficacy of prayer to assemble for the united worship of God. Now is the time for prayer, united prayer, that the plague may cease, and the armies of the Allies press on to victory.

In view of the unmistakable answer which God has given to the nation's prayer, is not this an insidious counter-stroke of the devil to destroy in the minds of men the effect which that day of prayer and fast has produced?

The danger of infection from the opening of the churches is very small, if it exists at all. People do not, as a rule, go to church if they are "not feeling well".

This is a critical moment in the world's tragedy, and the united prayers of the people should be encouraged, not stopped.

WM. H. HIGGINS.

Thomasville, Georgia, October 18th.

PRAYERS DURING THE EPIDEMIC.

[CONDENSED]

To the Editor of *The Living Church*:

IT may help others to realize that during the present epidemic which has claimed so many victims the following was found helpful:

The rector of Stockbridge, Mass., when all churches were ordered closed, sent postals to his people asking them to pray daily preferably at sunset time)—

1. That the present epidemic may abate;
2. That it may make us all realize the shortness and uncertainty of life;
3. That it may bring the vision of the Saviour to the sick and suffering;
4. That it may renew the devotion and consecration of Christians all over our country.
5. That the Church may spread throughout the world;
6. That God may send forth laborers into His harvest;
7. That He may bless our boys, chaplains, and bishops, across the seas, and that the present conflict may soon end;
8. Lastly, pray for the clergy of the parish and for the Church's organizations, schools, hospitals, etc., here and elsewhere.

Sincerely yours,

GEORGE GRENVILLE MERRILL,

Stockbridge, Mass., October 12th.

Rector.

SUGGESTING REVIVAL OF STREET PROCESSIONS

To the Editor of *The Living Church*:

FOR the first time in the lives of most of us, because of great sickness and mortality, the order for closed churches has been in effect in parts of New England for three Sundays. No one can appreciate the forlorn emptiness of a churchless Sunday without experiencing it. It seems the irony of fate that at the very time when there should be a wave of prayer going up before our altars as effective as a curtain of fire between right and wrong, our churches should have to be closed. It seems as if, as an old Irish woman put it at the time of the Boer war, "the min is all right and the ginerals is all right, but the *tic-tacs* is all wrong."

Cardinal O'Connell advocates open air masses. Has any one suggested a revival of processional Litanies through our streets and highways in keeping with their first intention? Florence Converse, in *The House of Prayer*, gives a vivid picture. Parades may not be advisable; processions might be allowed. The one might be called a showing off, the other a showing forth. On the Sundays of no Church school children would love it, and "some one has spoken of the terrible artillery" of little children's prayers. Since Christmas candles and processions of carolers have been generally accepted, would there not be a welcome in these days of battle and murder, sickness and sudden death, for processions of penitents sending up prayers to God. John Oxenham writes:

"Only through *Me* can come the great awakening;
Wrong cannot right the wrongs that Wrong hath done.
Only through *Me* all other gods forsaking
Can ye attain the heights that must be won."

EMILY E. SAVILLE.

"THE FOOLISHNESS OF PREACHING"

[ABRIDGED]

To the Editor of *The Living Church*:

I WAS deeply interested in the article on The Foolishness of Preaching, by the Rev. P. T. Fenn, in THE LIVING CHURCH of September 21st. Having been a communicant of the Episcopal Church for nearly sixty-seven years, and having slowly, and as I believe led by the Holy Spirit, embraced the full Catholic doctrine and ritual, I am sorry to say that for the last twenty years I have seldom heard a sermon which impressed me, or from which I derived profit.

We are sometimes told that our Catholic ritual is sufficient and that we should not depend on the sermon. Then why preach?

I think Dr. Fenn is right when he says that "if sermons are to accomplish anything there must be careful and prayerful preparation; *better no sermon than one that is bad.*" And that war work is a secondary consideration! I can truly echo his words. The people do not want long sermons but they want a message that will *lay hold of them*, "that will help them to meet the great problems of life." We need sermons preached from the depths of a consecrated life, in the spirit of the hymn:

"Revive Thy work, O Lord,
Thy mighty arm make bare,
Speak with the voice that wakes the dead,
And make Thy people hear."

We shall have failed to learn the lessons of this war, unless a deeper spirituality is found in the lives of our people, both priests and laity.

Brooklyn, N. Y., October 10th.

M. BALL.

TWO LATE VIEWS OF RUSSIA AND THE RUSSIAN CHURCH

THERE are many signs of a national revival in Russia. There are articles in the Russian papers seeking to give expression to this new spirit and to explain what is or ought to be the special contribution of the Russian people to the world. What is most remarkable in these articles is the emphasis laid on religion; the national spirit can only revive if it is accompanied by a religious revival. The Russian Church has been subjected to every form of trial and persecution, and has not only survived but grown stronger and more healthy than ever it was in the days of the old regime.

The struggles of the Church against the wave of atheism that has seized hold of Russia during the last year have centred round the figure of the Patriarch Tikhon. The new Patriarch was not in favor during the Tsarist regime, and it was largely due to the way he stood out against the abuses of the old system that he was appointed last summer. During the fierce political struggles of 1917 the Church kept clear of politics and proceeded to reorganize itself on new and better lines. But the unprovoked attacks made upon it by the Bolsheviks forced it into the political arena, and for a time Tikhon became a prominent figure outside the sphere of Church affairs. His bold stand against his persecutors has won him great popularity, and even his worst enemies have not dared to molest him. It is a remarkable testimony to the power of the Church that Tikhon was recently able to visit Petrograd and Kronstadt, where his visit bore the character of a triumphal procession. It is to be hoped that the Church will not be involved in the political controversies that will follow upon the fall of the Bolsheviks, and that Tikhon will strive to make his Church a powerful instrument in uniting all classes of people.—*The Challenge* (London). August 30, 1918.

Moscow is the natural centre of the monarchical movement, and the Church Congress, which is to be held in September, may quite possibly proclaim the Grand Duke Nicholas as Tsar. The Church is a power. The practice of religion still prevails generally, and the attempted confiscation of Church property by the Bolsheviks has been a failure. And the Church is monarchical. The second rival is a Constitutional Republic, based on the Constituent Assembly.—*The Nation* (London), August 31, 1918.

THE INNER ROOM

The Star of Faith grows dim

To tired eyes:

The Flow'r of Hope droops low on wearied stem:

But still the Moon of Love shall rise

In radiant guise,

Tinging all shadows with the glory clear—

The lucent beauty drawn from Paradise

She sheddeth here.

Still keep a soul serene,

A heart at peace,

That other spirits oftentimes therein

(Wearied with life may haply please

To lie at ease:

For with those friends may come a greater Guest

To that fresh chamber swept by sun and breeze—

To find there rest.

J. A. C.



SARAH S. PRATT, Editor

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

IN the stream of pictures and magazines which passes unceasingly through this home, at times one more startling, beautiful, or valuable makes itself known and secures a temporary place of vantage from which it is studied and admired. Such a one—a picture from the *Metropolitan*, possibly, or *Vanity Fair*—comes to mind as I read something about the women who are the most useful in canteen service overseas.

This picture portrayed three *chic* New Yorkers out for their afternoon's promenade on the Avenue. Exquisite from crown to toe, and serenely confident in their powers, they seemed to stand for the essence of butterflyism. Below was a distich from the clever pen of Arthur Guiterman, setting forth the fact that this particular kind was to be found only in the "colorful square" of our metropolis.

Usually the Butterfly, doubtless so named because always flying from place to place looking beautiful, has been censured by public opinion, unmindful of the truth that if eyes are made for seeing beauty is its own excuse for being. While this exquisite genus has—as Mr. Guiterman writes—reached its highest perfection and its greatest numerical power in Gotham, no American city is without its Butterflies. Running about in their shining electrics, trying to be as useful as their less ornamental sisters during the war, they are to be seen, elegantly clad, even their hand-bags the very latest cry, their veils exactly right, their feet beautiful to look upon. Or sometimes one glimpses them through the flowers of their electrics, busily plying the manicure utensils, or, yes, even the lip-sticks, that no time be lost and that they shall arrive at the special point where they are due, looking "Butterfly fit". For looking fit is the first consideration of the Butterfly, and we have no fault to find with it. It is a very high goal, and while it can be achieved only by a certain temperament, supplemented by money and leisure, the flitting about of those blessed with these two good things is an unconscious object-lesson to the rest of womankind. If Butterflies did nothing but supply shining examples to us of the highest sartorial achievement, they would not have lived in vain.

But now comes Mrs. William K. Vanderbilt and—as a sort of Darwin—reveals to us the very high practical possibilities of this same beautiful species. As the great scientist discovered that in its flittings, which seemed entirely for the purpose of showing off, this clever insect was attending strictly to the fertilization of seed, so Mrs. Vanderbilt, with a keen eye to the necessities of her canteen, has discovered the Butterfly to be a satisfactory worker, and along lines which anybody who is a casual judge of Butterflies would have declared impossible work for them.

The habits of physical perfection do not forsake the Butterfly when as a canteen worker she places her pretty hands and head at the disposal of her country. And it is this head which Mrs. Vanderbilt particularly commends. *Because the Butterfly has no preconceived way of doing things*, therein lies her excellence. As she has never done much that is useful, she has no set way of doing it. Consequently, when she is ordered to do things, she has not some cast-iron theory in her mind which she must upset before she can do as she is told. She obeys, and in the manner desired. Mrs. Vanderbilt goes on to say that women of stronger intellect and trained minds often fail of that immediate obedience to orders so necessary to efficiency simply *because* of their superior minds. They must pause to dethrone their own ideals of work before they can install the ideal of another.

And so, although some of our practical men-writers have poked fun at the American girl who went over to France

just because she wanted to be "in it", and without any real knowledge of what she was going to do, or any previous preparation to do anything, let us hope that a lot of these girls will come under the management of wise women such as Mrs. Vanderbilt, who understand the type and know how to get the best out of them.

IN HER ANNUAL ADDRESS as president of the Auxiliary of the diocese of New Jersey, Mrs. Arthur S. Phelps speaks of the share which the Auxiliary is to have in war work as being a puzzle to us all, not individually, but as a society.

"This was the question which our Bishop asked us at the opening of St. George's Chapel, at Camp Dix, and the only answer I could make was to point to the spiritual character of our society and pledge our regular and definite intercessions for the men in service and for the coming of peace. Special prayer leaflets were issued and the women of the Auxiliary were asked to use them daily.

"The relation of the Woman's Auxiliary to war work has come as a problem not only to our diocesan branch, but to the whole national society. After long deliberation a suggestion was presented to the April officers' conference in New York, which was earnestly considered and finally enthusiastically accepted by the representatives of about fifteen dioceses there assembled. The plan is to mobilize the spiritual forces of the women of the Church. With the approval of our bishops and clergy we are to undertake to train in each parish a band of women who shall be formally commissioned to do this work according to a definite plan which is being worked out. Our material and financial resources have been freely offered in this great crisis, but we feel that the Woman's Auxiliary has something far more precious to offer, and it is for this that we propose to enlist the women of the Church. When the final plan is presented to the bishops and clergy of the Church we shall depend on their advice, their prayers, and their coöperation."

This of course refers to the great Advent Call, but the diocese of New Jersey made its own special reply to the war call in the organization by Bishop Matthews last January of the diocesan Woman's War Council. This was to act in connection with the diocesan War Council, and to carry on such work as could best be forwarded by women. The work of this Woman's Council is apportioned among these committees: The organization committee, the equipment committee, the kalendar committee, committee on girls, finance committee.

The Monmouth county committee, composed of the shore parishes, has three objectives: First, to assist the civilian chaplain at Camp Vail and Fort Hancock; second, the soldiers' recreation work; and, third, the girls and women. The committee has secured and equipped a Recreation House for soldiers and sailors at Highlands. The rent has been promised by one member of the committee, and a monthly allowance assured by monthly contributions from the Monmouth county people. The house was opened early in June and is much appreciated by the men. The executive committee of the Woman's War Council was lunching there recently and heard cheering outside. It proved to be a party of soldiers who were passing and cheering the Recreation House. "What's the matter with the Recreation House? She's all right." A spontaneous appreciation which was very pleasing!

The New Jersey Auxiliary reports on the next United Offering more than \$4,000.

THE OFFICERS' CONFERENCES for 1918-19 of the Woman's Auxiliary will be held on the third Thursdays of the month at the Church Missions House. The Holy Communion is celebrated at 10 A.M. at these conferences. Then follows the discussion, and noon-day prayers conclude the meetings.

These conferences will naturally bear upon the Triennial in October, 1919, and are especially important. The subjects are planned as follows: October 17th, The Advent Call; November 21st, The Advent Call; December 19th, The Junior Auxiliary; January 16th, Report of the Committee on Coöperation; February 20th, Report of the Triennial Programme Committee; March 20th, Report of Conference Committee; April 10th, Final Plans for Triennial.

THE TENNESSEE DIOCESAN JUNIOR PLAN—that of making Sunday schools into missionary societies—has been completed. The plan is very simple, and is so arranged that all that is necessary to operate it is the appointment of a mission leader for the school. The Rev. M. A. Howard, of Johnson City, Tennessee, has a limited number of copies of this plan which he will send to interested persons.

JOB'S LONGING FOR THE OTHER WORLD

By ROLAND RINGWALT

WHEN the aged Jacob felt that death was near he directed that his body be carried from Egypt to the family burying ground at Machpelah. "There they buried Abraham and Sarah his wife; and there they buried Isaac and Rebekah his wife, and there I buried Leah." Joseph had cause to look on Egypt as a second home. It had been to him a land of prosperity. The later successes of life had far outweighed the period of slavery and confinement. Yet he, too, shared his father's longing for the ancestral place of sepulture. Although willing that his body should for a time abide in Egypt he gave his kinsmen strict charge that they should lay his bones in the land of his fathers.

The patriarch and the premier seem to have died as peaceful old age glides out of this restless world. Job, after his wealth had been swept away and his children crushed under the ruins of a fallen house, was stricken with a disease that made him a revolting spectacle. In his wretched state he wished that he had died in infancy. His language is not that of the saint who desires to depart and to be with Christ. It is on a lower plane; it is that of a man who is weary of this life and regrets that he entered it. Besides his losses and his pain he had to endure the knowledge that old friends would turn against him and look on him as a hypocrite smitten by divine wrath for hidden sin. Deprived of all that can be bought and sold, bereaved of the sons and daughters so dear to him, he was also a social pariah, and this was more than he could bear.

Job wished that he had died before he saw the light of day, for then he should have been at rest "with kings and counselors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver." He wanted to be with those of rank and wealth, with those to whom men looked up, not with those on whom reproaches were cast, at whom taunts were hurled. This is said with a dignity that awes the skeptical reader as it does the most devout. It is not the vulgar love of show. There is no taint of what is called Mammon-worship about it. A great soul shrinks from the coarseness of those around him, revolts against injustice and censure, and yearns to be with those like himself.

Long after Job's spirit had left its body He whom Job predicted spoke of the faithful who should come to join Abraham, Isaac, and Jacob in the kingdom of heaven. This was the fervent wish of the religious Jew. Was it wholly ancestral or did there blend with it an admiration for a chieftain who traveled with flocks and herds, with servants enough to make a small army? Perhaps an Israelite could not believe that the richest merchant or the most learned scribe was the equal of a wandering cattle king. The founder of the nation was rich in cattle, in silver, and in gold; the sense of the dignity of his position as a livestock owner is always present; the single case of his weighing out silver for purchase money is mentioned as if it was unusual. Jacob's children came down to Egypt with cattle. Moses in his exile tended the flock of his father-in-law. The bondsmen of Egypt had their domestic animals or cattle. David was a shepherd boy, and in the next generation a sheep-shearing was such an event that Absalom invited all his royal brethren to be his guests.

If Job wished to be with kings and princes, if the later Hebrews wished to be with the rulers of great herds, there may be similar feelings, powerful though unexpressed. Did Gordon in his African quest yearn in another world to see those who had gone out not knowing whither they went? It may not be presumptuous to think of that heroic soul in a land beyond our ken listening to the narratives of missionaries and explorers, of pilgrims who had visited the Holy Land, and sailors who had entered far-off seas. We may fancy the Bishop who gave the Bible to China as bound closer than earthly friendship binds to the man who opened the Scriptures to the Roman empire and to the scholars who rendered the Law and the Prophets into Greek. Asa Gray carried faith into all his botanic researches and he may now have found companionship among those who brought to Solomon their observations of the cedar in Lebanon and the hyssop that springeth out of the wall. Perhaps Newton sought the fellowship of those who in far-distant days laid the foundations of astronomy.

From the lowest to the highest there is a yearning for those of like mind. The most self-sacrificing woman we ever knew may have left an ungrateful family to be the friend of the widow who gave the two mites. A man who overcame weakness and proved himself strong may be the associate of Nicodemus. Kindly old neighbors who always forget themselves and never forget others may be the intimates of the stately nobleman who declined the invitation to King David's banquet, but asked that royal bounty be granted to his servant Chimham.

Music, art, the splendor of a city, the beauty of a garden, the flow of a pure river, the healing leaves of the tree of life, are terms to set forth the glories of eternal happiness. With them all there blends the hope of the earnest soul for the company of those with ideals like unto its own.

HE THAT LOSETH HIS LIFE

RELIGION DEMANDS social expression like all other great human impulses. Without an organization to proclaim it, to teach it, to stimulate it, the religious life would probably be greatly weakened in the best, and in many would be powerless and unknown. The mischief begins when the Church makes herself the end. She does not exist for her own sake; she is simply a working organization to create the Christian life in individuals and the kingdom of God in human society. She is an agent with large powers, and like all other agents she is constantly tempted to use her powers for herself. Our modern political parties were organized to advocate certain political principles and realize them in public life. Gradually they have come to regard their perpetuation as an end in itself, and public welfare is subordinated to party victory. Our public-service corporations exist for the public, but we know how these, our servants, have become our masters, so that the public exists for their dividends. This slow, historical embezzlement of public powers, this tendency of organizations and institutions to aggrandize themselves at the expense of the ends for which they were called into existence, is one of the most important phenomena in moral life. There is no permanent institution but has succumbed to this temptation. The organization of the Church is simply one sinner among many, and not the worst by any means. Her history is the story of how she fell by rising, and rose by falling. No one who loves her can serve her better than by bringing home to her that by seeking her life she loses it, and that when she loses her life to serve the kingdom of God she will gain it.—*Walter Rauschenbusch.*

THE WAR is teaching us to place physical comfort where it belongs, and is giving us a more Christian estimate of death. We have always made too much of physical comfort, and we have given to death a place to which it is not entitled. . . . But the war is taking away the fear of death. The state has no hesitancy in asking men to die. It is not daunted when they die by the hundred or thousand or million. When great ends are at stake nobody thinks of death. Over the ground reddened by the blood of the slain other men will march forward to victory. It is inconceivable that any nation fighting for its liberty and life should ever be daunted by the sight of blood. The soldiers of Jesus must not be a whit less courageous than the soldiers of the state. Men must fight for the Church no less valiantly than for the government. If the state is willing to sacrifice its tens of tens of thousands and its millions, the Church must not draw back at the sight of sacrifices which must be made if Jesus is to become Lord of all.—CHARLES E. JEFFERSON, D.D., in *Old Truths and New Facts.*

Church Kalendar



Oct. 27—Twenty-second Sunday after Trinity.
 " 28—Monday. SS. Simon and Jude.
 " 31—Thursday.
 Nov. 1—Friday. All Saints.
 " 3—Twenty-third Sunday after Trinity.
 " 10—Twenty-fourth Sunday after Trinity.
 " 17—Twenty-fifth Sunday after Trinity.
 " 24—Sunday next before Advent.
 " 28—Thursday. Thanksgiving Day.
 " 30—Saturday. St. Andrew.

CALENDAR OF COMING EVENTS

Oct. 29—Spec. Conv., diocese of Tennessee, Christ Church, Nashville.
 " 31—Consecration Bishop Coadjutor of Texas, Christ Church, Houston, Texas.
 Nov. 14—Special Council Western New York, St. Paul's Church, Rochester.

Personal Mention

THE REV. PAUL S. ATKINS has been called as rector to St. John's Church, York, Pa., and will take charge November 1st.

THE REV. ARTHUR H. BARRINGTON has been elected rector of Christ Church, Unionville, Conn., and will enter upon his new work early next month.

THE REV. BENJAMIN BEAN has accepted an appointment to become city missionary of San Antonio, Texas.

THE REV. EDMUND BURK of Cecilton, Md., is doing his war bit by teaching at Calvert Agricultural High School for several months until a regular teacher can be secured.

THE REV. CLARENCE E. BUXTON has recently taken charge of Immanuel Church, Covington, Virginia.

THE REV. A. VAUGHAN COLSTON gives a service nearly every Sunday at St. Peter's Chapel, Roanoke, Va., but also ministers at Buchanan, Fincastle, and Grace Church in Botetourt county, and Amherst and Clifford in Amherst county.

THE REV. DR. HENRY K. DENLINGER has renounced the ministry of the Church and returned to the Presbyterian body, from which he came some eight years ago.

THE REV. JOHN J. GRAVATT, Jr., has accepted the rectorship of Old Trinity Church, Staunton, Va., and has taken charge of the work.

THE REV. HENRY M. GREEN will take up work in Northern Louisiana.

THE REV. DWIGHT W. HADLEY, rector of Grace Church, Medford, Mass., has been selected as one of four instructors as to rights, duties, and privileges of men under the draft law.

AFTER November 1st, the Rev. NORMAN INWOOD should be addressed at Hastings, Barbados, British West Indies.

THE REV. E. Y. LACEY, deacon, is resident in Ravenna, Ohio, with clerical charge of the church at Hudson.

THE REV. J. N. MACKENZIE will on November 1st become rector of St. Stephen's Church, Spencer, Iowa.

THE REV. ALBERT MARTIN was tendered a reception by his parishioners on the 5th of October, the beginning of his twenty-third year as rector of Trinity Church, Yazoo City, Miss.

THE REV. J. ORSON MILLER has accepted the work centering around Covington, La., which includes Bogalusa, Slidell, and Mandeville, cures vacant through the recent death of the Rev. Ernest A. Rennie.

THE REV. THOMAS K. NELSON, headmaster of the Virginia Episcopal School, is giving services at the Lee Memorial Church, Lexington, Va., since the rector, the Rev. Churchill J. Gibson, has entered the army as chaplain.

THE REV. F. A. PARSONS has accepted a call to St. Philip's Church, Laurel, Del., and plans to be in residence by November 1st.

THE REV. JAMES MALCOLM TAYLOR assumed charge on October 1st of St. Mary's Church, Madisonville, Ky.

THE REV. M. GEORGE THOMPSON, rector of Christ Church, Greenwich, Conn., has been elected president of the Standing Committee of the diocese of Connecticut.

THE REV. CARL H. WILLIAMS, in charge of Indianola and the associate missions of Inverness and Belzoni, Miss., has resigned and returned to his home in the West.

THE REV. G. CROFT WILLIAMS has resigned charge of St. John's chapel, Charleston, S. C., and his duties as city missionary, to become secretary of the State Board of Charities and Corrections, with office at Columbia, S. C. All personal mail should still be addressed to him at 12 Judith street, Charleston, where his family will continue to reside.

In War Service

MAIL for the Rev. D. R. OTTMANN should be addressed to 1st Lieut. D. R. Ottmann, Chaplain, Post Field, Fort Sill, Oklahoma.

THE rector of St. Matthew's Church, Philadelphia, Dr. CHARLES C. PIERCE, who has been given leave of absence from his parish during the continuance of the war, was, on September 9th, promoted to the grade of lieutenant colonel in the quartermaster corps. Colonel Pierce is chief of the Graves Registration Service of the American force and in command of all matters pertaining to cemeterial administration and identification of the dead in France, Belgium, Italy, and Great Britain.

THE REV. NASSAU S. STEPHENS of the diocese of Newark has been commissioned a captain in the Quartermaster Corps, U. S. A.

ORDINATIONS

DEACON

MILWAUKEE.—In St. John's Chapel, Racine College, Racine, Wis., on Sunday, October 13th, the Bishop of Milwaukee admitted CLARENCE ARTHUR KOPP to the diaconate. The Rev. B. Talbot Rogers, D. D., presented the candidate and preached the sermon. The Rev. Charles A. Capwell read the Litany. The Rev. Mr. Kopp remains as an instructor at Racine College.

PRIEST

HARRISBURG.—On Monday, October 14th, in the Chapel of the Holy Spirit, Harrisburg, the Rev. DWIGHT BENTON, JR., deacon, was ordained to the priesthood by Bishop Darlington, acting for the Bishop of Pittsburgh. The candidate was presented by the Rev. Floyd Appleton, Ph.D., and the sermon was by the Rev. Leroy F. Baker. Mr. Benton has been appointed to the Church's work at the Mt. Alto Sanatorium, and Emmanuel Chapel, Mt. Alto, and will enter upon his work immediately.

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

BENSON.—Entered into life eternal on Thursday, October 10th, MARY BENSON, of 214 Columbia Heights, Brooklyn, daughter of the late Arthur W. Benson and Jane A. Benson; after a brief illness, at Twilight Park, Haines Falls, New York.

EVANS.—At Camp Devens, October 11th, of pneumonia, WILLIAM JOSEPH EVANS, 35th Machine Gun Battalion, long time chorister and acolyte of the Church of the Advent, Boston, husband of Esther Zander of Kalamazoo, aged 24. R. I. P.

FISKE.—Entered into Life Eternal on Friday, October 11th, at her residence, Boonville, Oneida county, New York, MARGARET (Ward) FISKE, sister of the Rev. George H. Ward.

GALLUP.—At San Pedro, California, at the home of her grandson, HELEN ANNA (Harger), widow of Henry Barber GALLUP, formerly of Watertown, Wisconsin, in the eighty-fourth year of her age. On the afternoon of October 15th, suddenly her spirit took its flight and entered into the joy of eternal life.

"Lord, have mercy."

VAN PELT.—On October 15th, CHARLES PETER TURNER VAN PELT, beloved son of Colonel Charles Edward Van Pelt and grandson of the Rev. Peter Van Pelt, D.D., LL.D. Funeral services were conducted by the Rev. L. C. Washburn, D.D., rector of Christ Church, Philadelphia, and burial was in Christ churchyard.

WHITEHEAD.—Entered into rest, at Denver, Colo., Oct. 7th, JOSEPHINE T. WHITEHEAD, wife of William H. Whitehead, of Denver. Mrs. Whitehead was a daughter of the Rev. Dr. I. L. Townsend, formerly rector of the Church of the Incarnation, Washington, D. C. Interment at Crown Hill cemetery, Denver.

WANTED

POSITIONS OFFERED—CLERICAL

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.

PRIEST WOULD CONSIDER GENERAL missionary work in diocese depleted of clergy by war. Experienced, vigorous, good general ability, ample references. Address D. C. O., care LIVING CHURCH, Milwaukee, Wis.

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

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.

LADY SEEKS THE SERVICE OF A refined woman as trained nurse and companion; not a hard case; permanency. Churchwoman preferred. Write, giving full particulars—age, experience, salary, etc., to X. Y. Z., care rector Christ Church, Media, Pa.

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

POSITIONS WANTED—MISCELLANEOUS

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

ORGANIST-CHOIRMASTER, 22 years' experience, communicant, wishes position: New York, vicinity, or East coast church in good standing. Please state particulars and salary. Address VOX, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

SUCCESS AND HOW THEY MADE IT—Free to ministers. In this pamphlet, which also includes selections from *A Tithing Autobiography*, twelve ministers give their methods and results in inaugurating the tithing system in their churches. The different methods are especially suggestive. With each pamphlet will be sent a sample copy of *How to Tithe and Why*, which we are offering to ministers free, postage paid, for circulation, one to every family in their congregations. Please mention THE LIVING CHURCH, also your denomination. THE LAYMAN COMPANY, 143 North Wabash avenue, Chicago, Ill.

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.

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ALABAMA

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

BOARDING—ATLANTIC CITY

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

BOARDING—FLORIDA

ORANGE CITY INN OFFERS QUIET, refined, homelike attractions. Bright rooms, modern conveniences, clean and sanitary. PURE SPRING WATER, won first prize at St. Louis Exposition. *Best table in the state*. Address Mrs. D. B. HARGREAVES, Orange City, Fla.

BOARDING—NEW YORK

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

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 3-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 suggestions for personal workers and has many devotional pages.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

The Spirit of Missions, \$1.00 a year.

281 Fourth avenue, New York.

MEMORIAL

JOHN JACKSON SHAFFER

ON Tuesday, September 24th, at 10:30 P. M., there passed into the "Great Beyond" the soul of Capt. JOHN JACKSON SHAFFER, who died as he lived, a true soldier of Christ.

Surrounded by all the members of his devoted family, the end came peacefully after many weeks of suffering, during which time not one word of complaint was heard by those privileged to minister to him.

He bore his lingering illness with the same calmness and Christian fortitude which had so marked his life.

There are few indeed who leave behind such tender and sacred memories.

His was a noble nature; always kind and generous, he was especially so to the poor and to those in trouble. His charities were large, and he was always ready and willing to give. He was a devoted member of St. John's Church, Thibodaux, and the senior warden for the past thirty years.

It was a great happiness to him to help, in any way he could, the life of the Church, and he was never found absent from the diocesan

council when his health permitted. There he was always a notable figure and his counsel and advice were often sought and heeded. He had a wonderfully strong character and lived a consistent Christian life.

As his bodily weakness grew his great faith became stronger, and during the last weeks of his life he asked continually for the prayers of his beloved Church and for the Blessed Sacrament, which was administered to him a short time before his death. The Lord's Prayer was on his lips almost at the last and he was surely one of the privileged few who was "ripe for the harvest".

The passing of such a splendid character is a great loss to the entire community and leaves a vacant place in the hearts of his many friends which will never be filled. Nothing better can be said than the words of his faithful colored man servant, "A blessed man has gone."

Capt. Shaffer was born on St. James plantation, Lafourche parish, April 27, 1831, and was one of the most successful and best known sugar planters of the state. He was always a conservative business man and his judgment was to be relied upon. He was captain of Co. F, 26th Louisiana Infantry, Army of Tennessee.

He was married in Baton Rouge, La., to Miss Minerva Cantey, and together they recently celebrated their sixty-third wedding anniversary at his late residence, Magnolia plantation.

Sorrowing friends and faithful servants viewed the remains which lay in state in the Confederates' uniform he loved so well, with the Cross of Honor on his breast and the battle flag of the Confederacy covering the casket. The many floral offerings were exceedingly beautiful. The plantation bell tolled eighty-eight times as this procession slowly passed through the gates and as it neared the colored church that bell also sounded its last tribute of respect and love.

A very pathetic and touching incident was the meeting of the hearse by the remaining members of the Braxton Bragg Camp, of which he was the commander, as it neared Thibodaux, when the Confederate flag was borne at half-mast, and the veterans walked as guard of honor on each side of their beloved commander.

In the old, quaint, and historic St. John Church, after the beautiful Church service conducted by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, assisted by the rector, the Rev. Dr. A. A. Mackenzie, the Rev. Gardiner L. Tucker of Houma, and the Rev. N. Dunham Van Syckel, of Hamilton, N. Y., the body was lovingly borne by the two sons, John D. and Thomas A., the two grandsons, Randolph and J. J. Shaffer, II., two sons-in-law, Samuel I. Raymond and Frederick R. Letcher, and the Messrs. Edward and Preston Pugh and Joe Williams, to its last resting place.

The ritual of the Braxton Bragg camp was read by the Adjutant, Judge Engerran, and as the blessing was pronounced by the Bishop there amid the flowers and the grand old oaks the casket was placed in the family mausoleum.

WILLIAM H. VIBBERT

(Entered eternal life August 27, A. D. 1918.)

For nearly twenty-five years a member of the board and at his death first vice-president, Dr. VIBBERT commended himself to his friends in the society by an invariable courtesy and kindness, a constancy and loyalty that won their regard. A man of strong personality and keen mind, he brought to the society's counsels a profound helpfulness. Active and interested in its work, he served the society untiringly; quick of insight and wise of judgment, he guided its policy with effectiveness; zealous in his perception of his responsibilities to it, he ever labored for its extension in the Church at home and abroad. A scholar, he brought to the board's discussions a ripened erudition constantly useful; a true parish priest, he lent to it the knowledge and experience of a sincere servant of God.

At this 110th annual meeting we here record our loss in the death of our first vice-president and our esteem and regard for him.

EDWIN S. GORHAM,

Secretary of the New York Bible and Common Prayer Book Society.

October 9, 1918.

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.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

A. M. Allen.
H. W. Boudley.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

LeRoy & Phillips. Boston, Mass.

War and Progress. By William S. Howe. \$1.00 net.

Houghton Mifflin Co. New York.

War-Time Nerves. By Herbert J. Hall, M.D. \$1.00 net.

Little, Brown & Co. Boston, Mass.

Sniffy, Snappy, and Velvet Paw. By Ruth O. Dyer, Author of *The Sleepy Time Story Book*, *The Daytime Story Book*, and *That's Why Stories*. Illustrated by Alice Bolam Preston. 60 cts. net.

Rhymes and Tales for Children. By Etta Austin Blaisdell and Mary Frances Blaisdell, Authors of *Boy Blue and His Friends*, *Cherry Tree Children*, *Mother Goose Children*, etc. Illustrated by Clara Atwood Fitts. 55 cts. net.

Five in a Ford. The Summer Vacation Series. By Mary P. Wells Smith, Author of the *Jolly Good Times Stories*, *The Young Puritans Series*, *The Old Deerfield Series*, *The Summer Vacation Series*. Illustrated by John Goss. \$1.35 net.

My Chinese Days. By Gullelma F. Alsop. Illustrated from photographs. \$2.00 net.

Indian Heroes and Great Chieftains. By Charles A. Eastman (Ohiyesa). Illustrated from photographs. \$1.25 net.

Mother West Wind "Where" Stories. By Thornton W. Burgess, Author of *Old Mother West Wind*, *The Bed Time Story-Books*, etc. Illustrations in color by Harrison Cady. \$1.00 net.

Old Crow and His Friends. Animal Adventures Based upon Indian Myths. By Katharine B. Judson, Author of *Old Crow Stories*. With illustrations by Charles Livingston Bull. \$1.35 net.

Scout Drake in War Time. By Isabel Hornibrook. Illustrations by Sears Gallagher. \$1.35 net.

Thy Son Liveth. Messages from a Soldier to his Mother. 75 cts. net.

Longmans, Green & Co. New York.

Australian Social Development. By Clarence H. Northcott.

A. R. Mowbray & Co. London.

Morehouse Publishing Co. Milwaukee, Wis.
American Agents.

Dominant Ideas and Corrective Principles. By Charles Gore, D.D., D.C.L., LL.D., Bishop of Oxford. \$1.50 net.

Creeds and Critics. Being Occasional Papers on the Theology of the Christian Creed. By Henry Scott Holland, D.D., Litt.D., Sometime Canon of St. Paul's Cathedral, and Regius Professor of Divinity in the University of Oxford. Edited with a Foreword by Christopher Cheshire, M.A., Warden of Liddon House, Editor of *The Commonwealth*. \$2.00 net.

University of Chicago Press. Chicago, Ill.

The Life of Paul. By Benjamin Willard Robinson, Ph.D., Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary. \$1.25 net.

A. N. Marquis & Co. 440 S. Dearborn St., Chicago, Ill.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. X. 1918-1919. Edited by Albert Nelson Marquis. \$6.00 net.

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

After They Came Out of the Ark. Told and Pictured by E. Boyd Smith, Author of *The Story of Noah's Ark*, *Children World*, etc. \$2.50 net.

Reilly & Britton Co. Chicago, Ill.

Blue Stars and Gold. For Every Home That Flies a Service Flag. By William E. Barton, D.D., LL.D. \$1.00 net.

PAMPHLETS

Mrs. J. B. Jones, Secy. 5021 Chicago St., Omaha, Neb.

Thirty-second Annual Meeting of the Nebraska Branch of the Woman's Auxiliary to the Board of Missions.

Church Missions Publishing Co. Hartford, Conn.

A Beginning: A Little Missionary Play. By Emma Montgomery Janes. Pub. No. 112.

General Theological Seminary. New York.

Report of the Librarian, 1917-1918.

The Magazines

OF ALL the many organizations which exist to combat the drink problem, one of the most interesting is described by the Bishop of Croydon in the August number of the *Contemporary Review*. In 1915, as a result of a conference of representatives of the leading Christian Churches of England and Wales, the Temperance Council of the Christian Churches was formed, to promote a clearly defined "agenda of reforms". This comprises nine subjects of proposed legislation, eight of them restrictive, the ninth constructive, namely, the provision of alternatives to the liquor tavern, for non-alcoholic refreshment, recreation, and social intercourse. The four joint presidents of the council are the Archbishop of Canterbury, Cardinal Bourne, Principal Selbie (for the Free Churches), and General Bramwell Booth, a set of names which causes one to agree heartily with the writer of the article that "the council stands as an evidence of brotherly feeling and coöperation for work which can not but rejoice the hearts of those who wish their country well." Ten years ago, he adds, such a combination would have been impossible. But the growth of a more healthy and tolerant spirit among the Churches, and also the conviction that the various Churches have wasted much of their work for temperance by failing to coöperate, have now caused it to come about not only that the leaders have joined together, but also that the people as a whole welcome the new organization. A vigorous national campaign has been begun, and local councils have been formed in all the most important centers of national life. The movement is from many points of view a great step forward for both Church and nation. The Rev. Canon Morrow contributes his view as to what will, or what should, constitute the Catholic Church of the future. That the Church (using the word in its largest sense) of the present is not a success he takes for granted in common with most of us, quoting as his authorities for the opinion such diverse personages as Donald Hankey, Bishop Brent, the Dean of Durham, and Principal Selbie. His own conclusion is that, in the Church of the future, "all controversies about both creed, and even organization, which in past ages turned the minds of men clean away from Christ Himself, shall vanish away". That is the "first note" of the new age. The second is "that the Christianity of the future must once more be capable of adapting itself to its environment". The result will be "a society based upon the highest ideal of Christian fellowship and brotherhood. Its organization shall be more after the pattern of the New Testament times, its priesthood shall be ministerial, its worship congregational, its life more ascetic and mystic, its services much freer, with a greater share of 'the word of exhortation' given to the so-called laity. It will be composed of all who profess the faith and the love of Jesus Christ, whether Anglican or non-episcopal, and even including the best elements of the Greek and Roman Churches." Canon Morrow is far from being the only Churchman to hold these views: they must be reckoned with. The League of National Jeopardy is the title of an article by that learned jurist, Sir John Macdonell, who fears that it is in danger of being killed with kindness. The Freedom of the Press in the United States is discussed by Professor Lindsay Rogers, who decides that "the restrictions thus far imposed do not abridge the constitutional guarantee, nor do they give much cause for objection to those who argue that discussion

(Continued on page 871)

WITH THE WAR COMMISSION

New York, October 18, 1918.

THE executive committee of the War Commission met in the New York offices on October 17th.

Hitherto the War Commission has been appropriating \$100 to each chaplain recently commissioned in the army or navy, and has been offering the privilege of borrowing \$500 from the War Commission, without interest, for a term of eighteen months, with a possible extension of time. This ruling has now been modified so that there will be no financial obligation in case of the disability or death of the chaplain. The sum of \$2,500 has been loaned to recently commissioned chaplains, and \$500 has been given to chaplains for use among those suffering from the epidemic in the camps.

There was a preliminary discussion of the method and time of the forthcoming appeal for funds with which to finance for the coming year the commission and its allied societies. Bishop Lawrence appointed a committee to meet on Friday, October 25th, to discuss in detail the needs of the various societies and to present a definite report in regard to the sum total necessary. A further report on this matter will be given to the Church papers as soon as definite information is obtained.

The commission passed upon appeals of various parishes in the neighborhood of camps and cantonments, in regard to appropriating money to be devoted to war work, such sums to be used in the entertainment of soldiers, and in the salaries of men exclusively engaged in the war work of the parishes. It is the opinion of the commission that parishes near the camps should be strengthened so that the war work may be as effective as possible.

The secretary announced the resignations of the following civilian chaplains: The Rev. Dwight F. Cameron from Kelly Field, Texas, to take effect October 1st; the Rev. George Long from Camp Dodge, Iowa, to take effect August 10th; and the Rev. E. M. Bearden from Camp Sheridan, Ala., to take effect October 11th.

The War Commission directed its subcommittee on pensions to use the appropriation of \$25,000 hitherto made for pensions, or so much thereof as may be necessary, to pay the pension assessments to the Church Pension Fund for the period of military service of any clergyman of this Church who, since April 6, 1917, has entered the military service of the United States or of any of its allies, the basis of the assessment being the immediately previous salary received in the Church, provided that it was not less than \$1,200.

The following men from our Church are in the present class at the Chaplains' Training School at Camp Zachary Taylor: The Rev. Messrs. D. C. White, F. O. Musser, John Gravatt, Edward C. McAlister, Gabriel Farrell, William W. Gillis, A. S. Lawrence, Christopher Kellar, and E. A. Penick, Jr.

FROM A CHAPLAIN'S LETTER TO THE COMMISSION

"Just a few hurried lines to thank you for your kindly letter relative to helping me in this very serious crisis. As you know, this hospital here is one of the largest, if not the largest, in the army, and the scenes which I see daily are most heartrending. We had sixty deaths in the last twelve hours and will probably have many more before the plague will be stopped. Our only consolation is that the number coming in is less than half that of last week, when we

took in more than a thousand some days. I took the 'flu' myself the first few days, as I had to stay in the wards on the job day and night without much protection, but was strong enough to throw it off without any serious trouble except for a bad cough. Our nurses are badly crippled because of it. We are all too prone to emphasize what the boys are doing, but we forget what the nurses are doing, and they literally die of neglect and overwork. I found one crying the other morning, so sick that she could not do her work, and yet so noble and heroic that she refused to leave the ward because fifty of her comrades were down with it and we had to force her to go to bed; and so I think the splendid women who nurse our boys deserve as much if not more consideration than the boys themselves.

"We are having a great many deaths, but I have had the assistance of the chaplain candidates, and keep about fourteen on the job each day and the same number by night. We have baptized dozens of men before they died, and feel that we are amply repaid even if we are called to lay down our lives if we can be of help to those boys who are dying in the first blush of youth for the cause.

NEW YORK SEES OPENING OF NEW ST. BARTHOLOMEW'S

Unfinished But Magnificent — The Epidemic — Bishop Gore — The Missionary Campaign — Ministerial Conference

New York Office of The Living Church }
11 West 45th Street
New York, October 21, 1918 }

THE magnificent and costly new edifice of St. Bartholomew's Church, fronting on Park avenue, from Fiftieth to Fifty-first street, was formally opened on Sunday morning, October 20th. There was Holy Communion at 8:30. Morning prayer was said at 11 o'clock, and Bishop Greer preached. Evening prayer and an address by the Rev. Dr. Leighton Parks, rector, followed at 4:30.

It is already, though not completed, one of the great sights of the city. Real estate men speak of its location—on Park avenue—as being on "the Fifth avenue of the future".

An official explanation in the year book says:

"Could we have foreseen what was coming the work would not have been begun. But, having signed contracts, and having incurred heavy carrying charges, it was cheaper to continue than to stop.

"With a clear conscience, therefore, we can rejoice in the wonderful progress which has been made."

The cornerstone was laid by Bishop Greer, May 1, 1917. The architect was Bertram G. Goodhue. The new church will seat 1,488 persons.

A writer in the *Globe and Commercial Advertiser*, on the eve of the opening service, said:

"The new building, while ready for the opening in all the essentials, is far from finished. The organ, which consists of chancel and gallery instruments, is not in

"We have 7,500 men in the hospital here and expect to have the hospital full to capacity through the winter, and if any body of men on earth need a little cheer and help they are the men who are sick and homesick here in this country. The men who have gone across have been largely weaned away from home and do not need so much, but these youngsters who are in the camps in this country have only just left home in the majority of cases, and getting sick they become homesick and desperately sick.

"I am off duty to-day for part of the day at least. For the past five days I spent every day and three nights all night on duty. The fourth night I was on part of the night, and last night I got to sleep all night, but as I am the official chaplain of the base hospital I am naturally on a strain, as I do not want any boy to die without being ministered to. I am not particular about denominational lines and forget that I am an Episcopalian, but I do want every dying man to have the services of a minister and be baptized and converted before he dies, and so have every denomination, even Jews, helping me.

"Nothing counts now but the help we can render to those who need it, and we all would like to measure up to that which is expected of us, not for our own sakes but for the sake of those whom we serve."

position, and the walls are covered with canvas and other material waiting for ornamentation, which will take some months to complete.

"Back of the chancel, which contains the lovely marble altar brought from the old St. Bartholomew's, is a rich dossal or curtain of blue and gold, but the window above it which ultimately will be filled with stained glass now contains only glass of the conventional pattern in soft neutral shades which fill the openings in the rest of the church. On the north transept wall Lathrop's great painting of the *Second Coming*, which adorned the chancel wall of the downtown church, has been placed. The picture has one improvement. The baffling and bewildering text that used to puzzle worshippers with its unseparated Gothic words has not been transferred to the new church. In the south transept is the great rose window from the front of the old St. Bartholomew's. A composite window made of ten memorials from the former church has been placed in the front elevation of the new church. It bears the inscriptions from the ten windows. This work was done by the studios of Bonavit & Bowen under the direct supervision of David John Bowen.

"One of the most attractive features of the new church is the great domed ceiling, done in brick with gold mortar, presenting an indescribably rich yet chaste effect. The stonework is enriched with mosaics in color. But the texts and tracery which are to ornament the side walls are not finished. The aisles are laid with deep vermilion tiles and the pews are the dark oaken ones from the old building. In spite of its great size the church has a homelike and cheery appearance.

"A pleasing and original addition is the children's chapel, south of the main building. In this little churchlet the ceiling is in colors of Oriental design and the chancel is being decorated by Mr. and Mrs. Telford

Paullin in Byzantine effect to carry out the same idea of subdued richness. On the north side of the chancel wall is being painted The Flight into Egypt, the work of Mr. Paullin, and the large painting to cover the rear chancel wall is to be The Adoration of the Magi. The north side of the chancel will be filled with the opening to the organ. Everything about the little chapel is to be dainty and bright to the last degree, even the swinging lamps being of quaint and unusual pattern. On either side are pillars of rare colored marbles. Over the door, on the exterior, is the text from a similar chapel at the Madison Avenue Church, 'All Thy Children Shall Be Taught of the Lord and Great Shall Be the Peace of Thy Children.'

"The Vanderbilt porch, with its massive bronze doors, has been transferred bodily to the entrance of the new St. Bartholomew's. The marble pillars have not been redressed, but for artistic excellence are to be allowed to mellow by the hand of time. Between the arches are statues representing worthies of different periods of the Church; namely, St. Paul, of the early Church; St. Francis Assisi, of the mediæval Church; Martin Luther, of the Reformation, and Phillips Brooks, of the American Church. Running across the entire front of the church, beneath the eaves, is this inscription from the Prayer Book: 'O almighty and everlasting God, who didst give to Thine apostle Bartholomew grace truly to believe and to preach Thy word, grant, we beseech Thee, unto Thy Church to love that word which he believed, and both to preach and to believe the same, through Jesus Christ our Lord.'

"St. Bartholomew's in fact is rich in inscriptions. It contains more Scripture carved into its walls and fixtures than any other church in America. In the narthex or great pillared vestibule the inscriptions cover a wide range and include a reference to George Williams, founder of the Young Men's Christian Association. A mortuary chapel is beneath the church and over the entrance leading to it from the street is carved the text beginning, 'I Am the Resurrection and the Life'.

"The new St. Bartholomew's is a triumph of the artistic genius of its architect, Bertram Goodhue, and of the liberality of the congregation which made possible the erection of a building costing a million and a quarter."

THE EPIDEMIC

While the epidemic of influenza has been severe in the city and other parts of the diocese, there has been no general ban on public religious services ordered by officials having responsibilities in such crises. In a number of towns and villages such a ban has been formally imposed. As a consequence rectors of parishes have written to Bishop Greer asking for an indefinite postponement of dates for Confirmation services. Many well-informed people consider the situation grave and look for a ban on public gatherings at any time.

BISHOP GORE IN NEW YORK

The Bishop of Oxford is expected to preach in the Cathedral of St. John the Divine on Sunday morning, October 27th.

The Church Club of New York has arranged for a large meeting in honor of the Rt. Rev. Charles Gore, D.D., D.C.L., Bishop of Oxford, on the evening of November 6th, at Carnegie Hall.

The Bishop of Oxford has not as yet spoken before any general gathering in New York. Seats for this meeting may be had without charge on application to the Church Club. The boxes will be for sale and may

be secured from the office of the Church Club.

CHURCH OF ST. MARY THE VIRGIN

There has just been erected in the Church of St. Mary the Virgin a statue of St. Bartholomew carved by Mr. I. Kirchmayer, the famous woodcarver of Boston. It is the sixth to be finished of the statues of the



ST. BARTHOLOMEW

Statue in Church of St. Mary the Virgin, New York City.

twelve Apostles attached with pedestal and canopy to the columns in the nave of the church. Like the others, a wonderful piece of work, it is to be blessed on All Saints' Day.

THE MISSIONARY CAMPAIGN

Under the auspices of the Missionary Campaign Committee of the diocese, a public meeting was held in Synod Hall on Wednesday evening, October 16th, Bishop Greer presiding. Mr. William Fellowes Morgan introduced the two appointed speakers: Mr. Haley Fiske, vice-president of the Metropolitan Life Insurance Company, and the Rev. Dr. Samuel M. Zwemer, F.R.G.S., an international missionary expert, now a secretary of the Laymen's Missionary Movement.

Mr. Fiske spoke of the spiritual motives which should dominate this campaign. There would be no use in having it otherwise. Until we come to a realization that the Church is a spiritual organism with a sacramental life—which is the soul of all that she was expected to do or was trying to do—she would not be fulfilling her mission. If the Protestant Episcopal Church hasn't anything distinctive to fight for, what's the use of the campaign?

Dr. Zwemer made an interesting and telling address, declaring mainly the missionary situation in the Orient as affected by the war. At intervals both speakers were warmly applauded.

MINISTERIAL CONFERENCE

About one hundred and fifty clergy and ministers met for luncheon and a conference at the Aldine Club on Friday, October 18th, to consider with Dr. John R. Mott and others "the serious situation affecting the interest of churches connected with the united war work drive". New England was splendidly represented, thirty-five coming from the vicinity of Boston. Bishop Burch, Bishop Stearly, and the Rev. Dr. Manning represented Churchmen of the metropolitan district. The plan adopted is to have speakers go two by two to cities, towns, and districts, and meet and confer with local pastors regarding raising money for religious activities in army and navy.

S. A. T. C. AT ST. STEPHEN'S

An advertisement in the daily press announcing the establishment of a unit of the Students' Army Training Corps at St. Stephen's College was read with interest by the friends of that institution.

About one hundred men have been accepted and plans are under consideration for additional and enlarged buildings for their accommodation.

MISCELLANY

At the regular monthly meeting of the Church Periodical Club, held in the parish house of the Church of the Heavenly Rest, on Monday, October 28th, at 11 o'clock, the speaker will be the Rev. A. R. Mansfield, superintendent of the Seamen's Church Institute.

BOSTON RECOVERING FROM THE EPIDEMIC OF INFLUENZA

No Church Building Closed Its Doors—Bishop Gore in Boston—Teacher Training—Episcopal Club—Foster Homes

The Living Church News Bureau }
Boston, October 21, 1918 }

B RILLIANT sunshine welcomed the reopening of most of the Massachusetts churches yesterday. And many a congregation sang the *Te Deum* with a new appreciation of its joyous note of praise, and silently and audibly together with the minister said with a strange new meaning A General Thanksgiving. No church weariness was perceptible at the close of the Holy Communion when the *Gloria in Excelsis* was sung. For one time the most imposing and also the most humble choirs sang our Church music in the same way—as an expression of a real message.

Now that the epidemic is almost over, men are asking what they should have done in the emergency. Should or should not the Church have discontinued its services at the

request or even order of the Committee of Public Safety? (Were it not for the awfulness of the war "over there", I should suggest that this question would prove an interesting as well as intellectually profitable question for discussion! But the times are still too serious, and there is still much work to be done.)

The more helpful question is what was actually done. I am happy to say that I have not heard of any church in our communion that closed its doors during the epidemic, but all of our churches that I have heard from either discontinued their services or else radically curtailed them. In announcing that the services at the Church of the Advent would be curtailed but not discontinued, the rector made a most interesting departure from the routine announcements in the Church advertisements of the daily papers. He inserted a brief message of courage from the Old Testament verse, telling how Phineas stood up and prayed and averted the plague.

BISHOP GORE IN BOSTON

The Rt. Rev. Charles Gore, D.D., Bishop of Oxford, came to Boston last Friday and left

this afternoon. He spoke Saturday afternoon at the Twentieth Century Club luncheon. Sunday, he preached in Appleton Chapel, Cambridge, and Sunday evening in St. Paul's Cathedral. Monday he spoke in Park Street Church, under the auspices of the Massachusetts Federation of Churches. During his visit here the Bishop was the guest of Robert H. Gardiner, at 322 Beacon street. Mr. Gardiner gave a dinner Friday for the English prelate. Among the guests were Bishop Lawrence; the Rev. Dr. Alexander Mann, rector of Trinity Church; the Rev. Paul Revere Frothingham, minister of the Arlington Street Church; Professor Edward C. Moore of Harvard, and the Rev. Edward L. Sperry, pastor of the Central Congregational Church.

Bishop Gore, according to the *Boston Globe*, in appearance bears little physical resemblance to the English prelates who have visited Boston within the past decade. He is of medium height, wears a beard, is wiry and active. But, like those other prelates, he is a very broad-minded man and deeply interested in the social, economic, and governmental questions of the world. Of course he is deeply interested in the outcome of this war. He said last night that he was very much pleased at the current news of the war and hoped the Belgians would come into the whole of their country very shortly. He said there was no telling what the Germans would do, nor what their motives were in the present retreat, but he felt that the allies had the upper hand and that it looked as if the Germans had weakened in their desire to prolong the war.

Asked what he thought would be the effect of the war on the world, he said:

"I look for a great social change. Labor will have to be recognized to a far greater extent than ever before in the affairs of government, and in other ways. In England there is no doubt of this. The labor party will be much stronger and more powerful than it was before the war. You see the men who have been doing the fighting, when they return, will feel that they are entitled to consideration for what they have done, and justly so.

"I sympathize with this aspiration of labor, and I am very certain it will create a revolution in our whole social life. I hope it may be accomplished without any violence or without any such conditions as prevail in Russia."

"How do you think Russia will come out of it?"

"I have faith that Russia will find herself through the natural instinct of the people for a democratic local self-government, as we find expressed in the *zemstvos*. They are naturally an agricultural people, and such people like local independence and freedom, and on this inherent instinct of the Russian I look for an ultimate solving of their problem. It will be the same in India. They have an instinct for local self-government."

The *Globe's* reporter could not resist asking:

"What has impressed you most in the course of your travels through the United States?"

"That is a pretty big question. I think, however, that the thing which has made the greatest impression on me is the remarkable fusion of all the various peoples in the country in their support of the war. It is remarkable when you think of the great number of strains and nationalities in this country.

"But, everywhere I have been, I have found this unified sentiment and determination. I was particularly interested in the laboring class, and have studied them closely, and with few exceptions this class

is firmly with the government. Here and there I have found a little of the I. W. W. sentiment and attitude, but this was merely sporadic.

"This country has done a wonderful work in the war. On the whole, I am confident the world will come into higher levels of idealism after the war.

"If after the war the nations were to be left to build up armaments again against one another, and watch one another with a jealous hostility, we can not but contemplate the future with despair.

"It looks as if the resources of science would serve for nothing but to destroy mankind. But we do not intend our civilization to perish, and the way of redemption lies down no other road than an organized league of free nations, a super-national organization to maintain and enforce peace. I also rely on the love of peace which on the whole distinguishes democracies which are really democracies."

TEACHER TRAINING

The Board of Education of the diocese has made a most interesting step in regard to teacher training in the Church schools of the diocese. It has abolished the Cathedral courses and is merging its efforts in the community schools. The teaching which these community schools are now giving is of an unusually high standard. And in the principles and art of teaching there is no reason why all the Church school teachers of the different communions should not study together. The only weakness that I see in this revolutionary change is that at present there is no plan made for special Church teaching to the teachers. The Board of Education recognizes this real difficulty and hopes to develop plans that will effectively meet it.

The statement of the board is as follows:

"The Board of Education has from the beginning emphasized the prime importance of teacher-training, and has endeavored year by year to meet the needs of the diocese in this particular. This year we feel more than ever the importance of providing adequate training for the teachers in our Church schools. In this feeling we are at one with all those who are working in the interests of religious education. Teacher-training is everywhere being emphasized for the coming year. Our General Board of Religious Education is organizing a campaign to this end, and is urging it upon every diocese. Here in Massachusetts we believe that we can best coöperate with this effort of the General Board by modifying some of the methods we have hitherto used, but especially by seizing the new opportunity which is being provided for the better training of teachers.

"In different communities of Massachusetts the *community schools* have been springing up for the training of those who are or who wish to become teachers in our Church schools. This movement has sprung out of the needs of certain communities and the coöperation of those who felt the needs. . . .

"It is the belief of the Board of Education that our Church should throw itself into this movement, both to gain help and to give help. The movement recognizes that each communion is itself responsible for the religious education of its children."

EPISCOPALIAN CLUB

The fall meeting and dinner of the Episcopalian Club of Massachusetts will be held at the City Club, Boston, on the evening of Monday, October 28th. As this is the dinner nearest the twenty-fifth anniversary of the consecration of Bishop Lawrence, and

as he will be present as a guest to address the club, it is expected each member will make special effort to be present. In addition to Bishop Lawrence, Lieut. Commander Henry van Dyke, chaplain U. S. N. R. F., will also be present and make the second address of the evening.

FOSTER HOMES

The Church Home Society is the subject of a letter which the Bishop has just sent to the clergy of the diocese. He says:

"With its increased support, both moral and financial, the Church Home Society is doing efficient social service work throughout this diocese and in Western Massachusetts.

"I wish to emphasize the fact that its most important function is the finding of high standard foster homes and the opportunity this offers you for service of the most practical and patriotic sort. Good placing-out demands the right place for the right child. Each home used must be selected on the basis of the need of some particular child or family of children. This means that even with an approved list of available homes the society may appeal to you any time for a special home. The society's standard of family qualifications is high, as must be the case if it is to counteract early demoralizing influences and training.

"The service rendered by a good foster home is a Christian work of the highest order and is something that can not be measured in money. Some families financially able are doing patriotic work by giving free homes. The society stands ready, however, to cover actual expenses incurred, and is paying from \$3 up per week, in every case by special arrangement, according to the need of the child."

RALPH M. HAEPER.

DEATH OF REV. R. B. NEVITT

MANY CHURCHMEN in the United States and in Canada will remember the Rev. Robert B. Nevitt, who was engaged in priestly work in both these countries between 1901 and 1912. These will learn with regret that after a long continued illness Mr. Nevitt died in England on August 14th. He had been confined to a hospital for some two years. Mr. Nevitt was graduated at Trinity College, Toronto, with the degree of B.A. in 1900 and M.A. 1901, and was ordained both as deacon and as priest in Canada. His first work was at Minden, Ont., after which he became curate at St. Luke's Church, Toronto, and afterward rector of St. Barnabas', St. Catharines, Ont. In 1908 he came to the diocese of Quincy as rector of St. John's Church, Henry, Ill., where he remained for two years and then, returning to Canada, became missionary at Bourg Louis. In 1913 he removed to England and accepted a curacy in the diocese of Canterbury. Failing health then compelled him to give up active work.

Mr. Nevitt was during several years an editorial writer on *THE LIVING CHURCH*, whose productions were always thoughtful and his death comes as a bereavement to the editorial force.

DEATH OF REV. R. S. HOOPER

THE REV. ROBERT SANDERS HOOPER, recently made deacon in the diocese of Newark and since serving in the medical corps and assisting the post chaplain at Fort Oglethorpe, Ga., died on Wednesday, October 16th, in his twenty-sixth year. Funeral services were conducted on the morning of the 22nd in Ascension Church, Jersey City, N. J.

CHURCH CLOSING OPPOSED BY CLERGY OF PHILADELPHIA

Strong Protest Signed by Twenty-two — Death of Rev. Edward S. Hale

The Living Church News Bureau }
Philadelphia, October 21, 1918 }

OFFICIAL reports indicate that the influenza epidemic has been the cause of more than 10,000 deaths in the state of Pennsylvania during the first half of this month. Philadelphia alone reported 711 deaths in one day recently, most of which were due to influenza, and undertakers were busy burying the dead first and applying for burial permits afterward. The clergy in many cases went to the cemeteries to perform the last sad rites of the Church, only to find the graves undug or only partly dug, and the feelings of the mourners can better be imagined than described. However, the unselfish devotion of the doctors and the nurses, and the work of volunteer agencies, coupled with the measures taken by the health authorities to combat the disease, have at last brought about a decline in the death rate and the epidemic is on the wane.

Public services in the churches are still prohibited except for small groups of people. Some of the clergy, while availing themselves of this concession, desired to go on record as opposed to closing the churches and limiting the number of worshippers, believing there never was a time when public prayer and supplication were more necessary on the part of all the people. A remonstrance to this effect, prepared by the Rev. Dr. Tomkins, rector of Holy Trinity Church, was signed by twenty-two of the clergy at a special meeting in the Church House last week. The protest was given to the public press, and a copy was sent to Dr. Krusen, director of health and charities. It read as follows:

"We, the undersigned clergymen of the Episcopal Church in the diocese of Pennsylvania, do hereby protest against the closing of the churches and the suspension of public worship because of the prevailing epidemic.

"We recognize fully the seriousness of the situation, and we are doing all we can to help the sufferers and to prevent the spread of the disease. But we believe that such a trouble calls for renewed and redoubled public prayer and worship, that God, our only help in time of need, may recognize our trust in Him and send relief.

"None can deny," writes John Fiske, 'that religion is the largest and most ubiquitous fact connected with the existence of mankind upon the earth.' Religion bids us appeal to God at all times, and that not only privately, but by public prayer in church. Such has everywhere been the custom for centuries. And people, even those who are not professing Christians, expect it. They look to us as ministers of God to lead them in public supplication. A prominent physician writes:

"Many of the faithful looked that a way might be found to evade the regulation of the board of health, and that an opportunity might be offered those who valued their Christian privileges to approach the altar."

"A layman writes: 'Thousands of laymen have wondered, hurt and baffled, as to why a protest was not sent long ago by the clergymen of Philadelphia, at the time when the sympathy, love, and power of our Heav-

enly Father need more than ever to be brought to a stricken people.'

"And another writes: 'To close the churches and deprive the people of the Sacraments is worse than a blunder.'

"These are only suggestions of a widespread feeling that now is the especial time when our churches should call the people together for worship, strength, and prayer.

"The argument that people can pray in private, as well as in public, is the old and well-worn argument against all church-going. From the earliest days, even amongst the Jews, the people were bidden to come together and pray. The Christian Church has made public worship a part of her life as taught by the Master, and special prayers are placed in our Prayer Book to be used 'in time of great sickness and mortality'.

"With due respect for those in civil authority, we believe that it is inconsistent to close churches and yet allow people to crowd together in cars and stores. 'Business must go on,' it is argued. But business is suspended by law on Sunday. And besides, in such a time of suffering and peril it is more important to pray to God, all the people being called together for that purpose, than to carry on business. Moreover, there is far less danger in a church, where people gather to pray for an hour or so, than in a crowded place where the people throng all through the day. But, more than that, we believe that God will care for His people when, in obedience to His will, they meet to plead with Him for deliverance from evil, to confess their sins, and to go to His altar in remembrance of Christ's death and in accord with His command.

"We make this protest, not as declaring our intention to defy the ruling of the board of health, but to assure the people under our care, and the Christian people of Philadelphia, that we suspend our services unwillingly, and that we believe such a ruling is wrong."

The annual institute of the diocesan Board of Religious Education, which was to have been held at the Church of the Holy Apostles on Wednesday, October 21st, has been indefinitely postponed by the committee on arrangements owing to the epidemic. Bishop Rhinelander was to have delivered an address at the institute in commemoration of its fiftieth anniversary, and other prominent leaders were on the programme. The same programme, as nearly as may be, will be carried out at a later date.

A VICTIM OF THE EPIDEMIC

On Thursday, October 17th, occurred the death of the Rev. Edward Stuart Hale, one of the younger clergy of the diocese and rector of St. Stephen's Church, Manayunk, to which he was called in 1912. Death was due to pneumonia following an attack of influenza. He was an ideal pastor of his people, and he may have contracted the disease through his devoted attention to the sick and the dying. Interment was at St. David's churchyard, on Monday, October 21st.

His wife is a daughter of the Rev. W. C. Rodgers, D.D., president of St. Stephen's College.

PARISH EXCEEDS ITS BOND QUOTA

It is too early yet to ascertain what success the diocese of Pennsylvania will have in its attempt to raise \$10,000,000 as a distinct Church contribution in addition to the millions subscribed by Churchpeople in

other ways. The Church of the Saviour apparently is the first parish in the city to go "over the top". Apportioned the huge sum of \$250,000, it has, in spite of the disadvantage of the influenza epidemic, succeeded in raising \$260,000 in all.

PARISHES MERGE

The parishes of Trinity (Southwark) and Zion, Eighth and Columbia avenue, Philadelphia, have merged under the name "Zion" and will worship in Trinity Church, Broad street and Wyoming avenue. When the property of Zion Church is sold the money will be used to erect a new building at Broad street and Wyoming avenue. The Rev. Charles H. Long of St. James' Church, Prospect Park, has been called as rector and has accepted. He will be in residence after November 1st, in the rectory, 4644 York road, Philadelphia.

CHARLES A. RANTZ.

SCOTT HOLLAND MEMORIAL FUND

FRIENDS OF the late Dr. Scott Holland have formed a committee under the presidency of the Bishop of Winchester, to gather funds for a memorial to him. The plans now entered upon call for not less than \$25,000, which will be devoted, first, to preparing his unpublished writings for the press; second, to complete the buildings of the Maurice Hotel at Hoxton, a work in which he was keenly interested, and in which his social principles and hopes were developed; third, to found a Holland Lecture on the Theology of the Incarnation. It is hoped that the authorities of the University of Oxford may be willing to accept this lectureship as a trust.

Familiar names on the list of the general committee are those of the Lord Bishops of Winchester and Oxford, the warden of Keble College, the Dean of Christ Church, General Sir Neville Lyttelton, Canon Newbolt, and Spencer Holland, Esq.

Dr. Scott Holland's preaching and teaching were a living power to many. It is hoped that the memorial may become a fitting recognition of his true rank as a theologian, and of his great position as an exponent of Christian social service.

Persons who desire a share in this memorial may send their contributions, designated for one or more of the above purposes, to the treasurer, Miss Gregory, 33 Belford Square, Bloomsbury, W. C. 1, England.

CONGRESS CONSIDERS HIGHER RANK FOR CHAPLAINS

THE CHAIRMAN of the House military committee has introduced a bill to give chaplains promotion up to and including the rank of lieutenant colonel, without the usual duration of service which has formerly been necessary before the chaplains could receive a promotion.

This bill has the approval of the War Department and was drawn indeed in the office of the Judge Advocate General. The General War-Time Commission, at its meeting on October 16th, addressed the House military committee, then in session, asking favorable action as a step toward the highest efficiency of the chaplains.

The bill provides that one-fortieth or less of the chaplains may be made lieutenant colonels; one-tenth majors; four-tenths captains, and the remainder first lieutenants. Some of the chaplains going into service, if this bill becomes law, may be commissioned in grades higher than first lieutenant from the beginning of their service. Promotion will be through military channels on recommendation of commanding officers.

THE CHURCH IN CHICAGO AND ITS PUBLIC INSTITUTIONS

Some Illuminating Figures — The Church at Downer's Grove — Questionnaire for Woman's Auxiliary — Church School Institutes

The Living Church News Bureau
Chicago, October 21, 1918

INDICATIVE of the extent of potential work in city, county, and some diocesan institutions, and of the limited ministrations of the Church in these needy places, are some figures recently given out by the Bishop, who has been preaching at the Cathedral during October. The Cathedral is the natural working center for most of this institutional work.

At Oak Forest the county poor house has 2,500 inmates, most of them from the lowest grade of society. The Roman Catholic Church has two priests in residence, and our Church has one chaplain, the Rev. W. D. McLean, who administers Holy Communion every Thursday in the chapel, besides sick-bed communions. Later, on the same day, there is a service with sermon. Deaconess Elizabeth has Tuesday and Thursday for visiting here, and during August and September made 382 calls. The chaplain is called upon for many burials.

At Cook County Hospital, where there are approximately 2,000 cases yearly, there is Holy Communion every Thursday at 6 A. M. At the Tuberculosis Sanitarium, one of the largest and best equipped in the country, with thirty-two buildings and 950 beds, 650 ambulant cases, 240 children patients, and 300 infirm patients, there is a celebration of the Holy Communion each Friday, with a service and address later. Two deaconesses assist here.

At the Chicago Home for Girls there is a celebration every third Friday with evening prayer and address every fourth Sunday. One of the Sisters of St. Mary ministers here. At the Bridewell, the huge penal institution for women, where the services of the Church are especially needed, we have no priest. Three devoted laymen, Messrs. Gibson, Goodrich, and Stewart, hold a short service with address here each Sunday, and have friendly talks very much appreciated by the inmates. At the Home for Incurables there is Holy Communion twice a month, with evening prayer and address on Sundays. Deaconess Clare gives this work her special attention. She made 242 visits here during August and September.

At the Home for the Aged, besides the chaplain, the Rev. J. R. Pickells and Deaconess Elizabeth have been helping. At Dunning, the asylum for the insane, with over 2,000 cases, there are services on the first and third Sundays of the month. At the Home for the Friendless most of the work is done by the deaconesses.

The Cathedral staff has been responsible for this overwhelming work. The demand is for an army of priests and sisters and deaconesses, and consecrated laymen and women, to minister to these crowds of poor and sick and insane and outcast folk who have ever been our dear Lord's special care.

PATRIOTIC MEETING AT DOWNER'S GROVE

On October 10th a patriotic meeting was held at Downer's Grove, a large suburban town on the West Side, where are nine congregations, including two Roman Catholic. There are 240 stars on the community serv-

ice flag. The pastors of the town met together on this date and, on checking up their respective honor rolls found there are forty families with boys in the service who were not attached to any church. These unattached were invited to attend service and to express their Church preference. The priest in charge of St. Andrew's Church, the Rev. Hugh M. MacWhorter, says he believes that Downer's Grove is the first community in the country to have such a gathering.

WOMAN'S AUXILIARY QUESTIONNAIRE

It will be remembered that at the last triennial of the Woman's Auxiliary at St. Louis it was resolved, because of the new spirit of service shown by women, and because of the increasing opportunities to enlist women's coöperation in missionary work, to seek the interest and help of all women within the Church who are really doing missionary work "under a common impulse and with a common purpose but with practically no coöperation". A committee on coöperation has been appointed in each diocese by the central committee, who are acting on the spirit of the triennial resolution by sending a questionnaire to every diocesan branch. The Chicago committee is: Mrs. A. W. Hobart, representing the Woman's Auxiliary, chairman; Mrs. Burton S. Easton of the Junior Auxiliary; Mrs. R. B. Gregory of the Girls' Friendly Society; Miss Frances R. Douglas of the Guild of St. Barnabas; Mrs. E. C. Wade of the Daughters of the King; Miss Ellen Van Schaick of the Church Periodical Club.

CHURCH SCHOOL NOTES

The Church School Institutes—mark the change of name—have begun their fall meetings. That of the North Shore was held at St. Peter's, Lakeview, on Thursday, October 10th. A good attendance from the schools included their rectors. The meeting for business and instruction was at 7:30 P. M., with the Rev. H. B. Gwyn, president of the institute, in the chair. The Rev. F. S. Fleming, vice-president of the institute, in an able address outlined the courses of study for the year. It is planned to hold a series of institutes monthly at St. Peter's Church, beginning at 8 o'clock, with an instruction for an hour on Teacher Training, based on the Rev. Dr. Luther A. Weigle's text books, *The Teacher* and *The Pupil*. This will be followed by a series of conferences. Deaconess Fuller was the other speaker of the evening, her subject being *The Advent Call*. A plan similar to this will be carried out in the other institutes.

BONDS AND OBLIGATIONS

A rector of a large city church has written to us of one of the petty little discouragements with which our clergy are harried these days, and which no doubt is typical. He says:

"Perhaps I may be forgiven for bringing attention to the following incident with a comment that this is not the way to do. A day or two ago a letter came to the office enclosing a statement of money due the church. The amount of the indebtedness on a pledge was something over \$50. The person asked that the pledge be canceled because the money which should have paid it had been spent for a Liberty Bond. If the bond had been sent to the church there might have been some slight justification for this action, as it is, there is none."

H. B. GWYN.

OUR AMERICAN CHURCHES IN EUROPE

THROUGH the good offices of Bishop Israel, information comes to us as to the activities of our various churches in Europe. From Geneva it is reported that the Rev. Charles M. Belden resigned his rectorship after sixteen years of continual service, feeling it necessary for family reasons to return home. The vestry declined to accept the resignation, but offered him a leave of absence for a year or more, and he has accepted their offer, and returned to this country. The American colony at Geneva has naturally been reduced to almost a negligible quantity, but the relief work from that center is very considerable. Thus far the parish has not gotten into debt, but it can not go on much longer unless funds are sent for the purpose from America. There is a possibility of combining with the English chapel in the same city, which, however, is in substantially the same condition as our own, though now provided with a locum tenens. Last winter Mr. Belden had charge of both churches, and it is quite possible that the English priest will, therefore, have charge of both during the coming winter, thus saving some expense of administration. Mr. Belden has also resigned his position as secretary of the European Convocation.

From Florence, Italy, comes the report that during the summer the Anglican churches in Florence combined their work, our own priest, the Rev. Henry R. Wadleigh, taking the service in July. Mr. Wadleigh is now the president of the American hospital in Florence, and is also cashier, which adds considerably to his duties. It has been necessary to draw, to a small extent, from THE LIVING CHURCH FUND for the rector's salary, which was entirely with the approval of THE LIVING CHURCH office. Some of the expenses that formerly fell upon the American community in Florence have now been assumed by the American Red Cross.

Bishop Israel feels that a work ought to be opened at Cannes, which has been made a very important American center for military and other purposes. The Bishop of Gibraltar has offered the use of an English church in that city, and if funds can be secured Bishop Israel hopes to place a clergyman there.

SYNOD OF WASHINGTON POSTPONED

ACTING UNDER authority of the ordinances of the Province of Washington, the Rt. Rev. John Gardner Murray, D.D., president of the province, announces the postponement of the provincial synod, on account of the epidemic now raging, until a date to be settled later, prior to the meeting of General Convention.

CABLES EXCHANGED WITH GENERAL PERSHING

NEW YORK religious workers, through Bishop Greer, Mgr. Joseph F. Mooney, and Rabbi H. Pereira Mendes, cabled General Pershing at the beginning of the Liberty Loan drive:

"Minister, priest, and rabbi of New York are one in urging support of Liberty Loan, and are conducting selling campaigns in their congregations. Great outpouring hoped for on coming Sabbath for victory in this most righteous war."

General Pershing has replied as follows: "Let your faith in the cause of freedom and democracy, and in the men fighting in France, be measured by your willingness to subscribe to the Fourth Liberty Loan. We of the American Expeditionary Forces are counting on you. PERSHING."

RECOVERY OF BISHOP WHITEHEAD

THE BISHOP OF PITTSBURGH was hoping to leave the hospital about this time. He has continued to improve day by day and last week was for the first time moved about in a wheel chair. The Bishop is not as yet able to attend to his mail.

In spite of the Bishop's illness, and the fact that he is still in the hospital, plans are being made for celebration of the golden wedding of Bishop and Mrs. Whitehead, the jubilee of the Bishop's ordination to the priesthood, and his seventy-sixth birthday, which three occasions concur on October 30th. It is hoped that the Bishop and Mrs. Whitehead may be able to attend a service celebrating these three joyful events on the evening of that day at the Church of the Ascension, to be followed by an informal reception.

SECRETARY WOOD VISITS MISSIONS IN FAR EAST

DR. JOHN W. WOOD, secretary of the Board of Missions, sailed from San Francisco, October 7th, to visit the Church's missions in the Far East. The journey is undertaken upon the urgent and repeated requests of the bishops and missionaries. Dr. Wood is accompanied by Mr. Charles O. Ford, of Detroit, who will act as his secretary. Bishop Williams and the Church Club of Michigan have kindly released Mr. Ford from his important work for the diocese, in order that he may make the trip. Dr. Wood's itinerary indicates visits to Japan, the Philippines, China, Korea, and Honolulu. The trip will end with his return to New York on July 10th.

Cablegrams received at the office of the board announce the safe arrival of Dr. Wood at Honolulu.

JOINT COMMISSION ON SOCIAL SERVICE

IMPORTANT at the meeting of the Joint Commission on Social Service in New York on October 11th was a discussion of the proposed new relations with the War Commission, which has made an appropriation to enable the Joint Commission to secure a field secretary for special social service in connection with the war. One or two lines of effort have been indicated: first, coöperation in the surveys of war production centers undertaken under an interdenominational committee for more effective ministration to the new industrial populations along the Atlantic seaboard; second, stimulation to more effective work by parochial and diocesan forces in and about training camp communities, to make and keep them clean and wholesome.

Another matter considered was participations in the Church Student Council recently organized by the Collegiate Department of the General Board of Religious Education, which is planning to establish among Church students in colleges and universities a "minimum programme" of activities along the lines of personal religion, missions, religious education, social service, and Church extension. In response to invitation, the Commission elected two representatives to serve on the Council, the Rev. Samuel Tyler of Rochester, N. Y., and Miss Vida D. Scudder of Wellesley College, and voted an appropriation of \$100 for the Council's 1919 budget.

A special sub-committee, consisting of the Rev. J. H. Melish, Mr. C. R. Woodruff, and the secretary, was appointed to draw up a statement on reconstruction and the Church's duty therein, while a statement by

Miss Scudder with reference to the present crisis was in substance approved and entrusted to a special sub-committee for revision and issuance after a referendum. To another committee was referred the suggestion of the Society of Companions of the Holy Cross that the Commission should collaborate in the publication of a Calendar of Social Justice now being compiled, while a request from the same society that some action be taken in the Mooney case in California was favorably acted upon. Still another committee, consisting of Bishop Fiske (chairman), Dr. Percy Dearmer, now visiting America, Professor Dickinson Miller of the General Theological Seminary, Miss Scudder, and Mr. Woodruff, was authorized to prepare a special order of worship in connection with social service, a lectionary, and such other forms as might seem desirable.

On the secretary's suggestion of an increasing need of trained social workers he was instructed to urge the General Board of Religious Education to secure the introduction into the seminaries of systematic courses of instruction in the social interpretation of the Bible and Church history and in modern social problems and methods of service.

ILLINOIS CENTENNIAL SERVICE IN SPRINGFIELD

THE GREAT state of Illinois in its recent centennial placed significant emphasis upon the festivities by concluding a three days' observance with a great patriotic union service at the State Arsenal in the capital city, at which over five thousand people were present on Sunday evening, October 6th. The Friday and Saturday before had been given to the presentation of a great Masque of Illinois, in which the history of the state was reviewed with all the splendor and beauty of poetry, music, and dramatic picturing. On Saturday occurred the dedication, on the State House grounds, of the statue of Lincoln by Andrew O'Connor, with a dedicatory speech by Lord Charnwood, and a statue of Douglas by Gilbert T. Riswold, with a dedicatory speech by Secretary of the Navy Josephus Daniels.

The Illinois Centennial Commission placed the concluding celebration on Sunday evening before the Springfield Ministerial Association, of which the Rev. Lester Leake Riley, rector of Christ Church, is president, and invitations were sent to all faiths to participate. Accordingly, at the early hour of 7 o'clock the great congregation had assembled for a community sing of one hour of patriotic songs and familiar hymns, and it is significant to record, in Lincoln's home town, that the singing was led by the Colored Centennial Chorus of nearly two hundred voices, who also contributed a group of their own negro folk hymns which met the fervent response of every one, not only because of their religious fervor, but the artistic rendition of those racial melodies in all their wonderful harmony and rhythm.

Promptly at 8 o'clock, before the governor and the distinguished centennial guests, the regular order of service began, with all the quiet dignity and beauty of a church service. The devotions were led by a Methodist, a Presbyterian, and a Lutheran minister. The Scripture lesson was read by the Jewish rabbi. Lord Charnwood gave a short address which revealed in the speaker's interpretation of Christian experience a man of penetrating spiritual insight. His address concluded with the word of the English Communion service: "Here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and *lively* sacrifice unto Thee!" The sermon was de-

livered by the Rev. Dr. Ze Barney Phillips, of St. Louis, from the text, "O ye that love the Lord, see that ye hate the thing that is evil." A patriotic appeal suited to the moment, it struck a responsive chord.

This patriotic union service was a fitting climax to the centennial celebration of the great state of Illinois.

DEATH OF REV. J. J. SAMS, D.D.

THE REV. DR. J. JULIUS SAMS, the oldest clergyman in the diocese of Maryland, died at his residence in Baltimore on October 16th, of influenza-pneumonia, at the age of 93. He was graduated from the Virginia Theological Seminary and began his ministry at Summerville, South Carolina, his native state, in 1854. Later on he removed to Virginia, where he received the degree of Doctor of Divinity from William and Mary College in 1878. In the same year he came to Baltimore and assumed the rectorship of Holy Trinity Church, which he held for twenty-five years. Fifteen years ago he became rector emeritus of the parish.

For several years past Dr. Sams has been physically infirm but mentally alert. He was the father of Judge Conway Sams, one of the leading laymen of the diocese, and is survived by two daughters and six grandchildren. He was a type of the best in our past. His personal influence came from the fathers of the republic and was inspiring in its calm and serene wisdom and authority.

A LETTER FROM E. HERMITAGE DAY

THE REV. C. H. DE GARMO again allows us the privilege of quoting from a letter written in England by the Rev. E. Hermitage Day, D.D., editor of the London *Church Times*. Such a letter certainly has historic as well as literary value. The date is September 13th:

"Your letter of August 16th reached me this week, *most* welcome. And I reply to it on the day when the news reaches us of the first big thing which the American army has done by itself and on its own leadership on the western front. It looks to-night as if they were going to 'pinch out' the St. Mihiel salient, which has been a trouble to the French for so long. We are glad indeed that you are now coming in to take some of the weight off our backs. Our troops have done magnificently in the last month, as you will have seen, and at a loss in casualties which is quite insignificant in proportion either to the present gains or to the fighting of previous years. But they are now in their fifth year, and it's been a strain heavy and continuous from the very first.

"My boy, I am glad to say, is well and fit. His division has a splendid record, and is therefore usually in the places where such a division ought to be. He has had narrow escapes, but has escaped.

"I had just closed my Independence Day letter to you when there hove in sight from my office windows the first of twenty-five wagons full of American soldiers, making an Independence Day pilgrimage round London. It was a kind of surprise visit, but they did get a reception! I was much interested to see that some of the men were evidently readers of the *Church Times*, for they pointed significantly to the name over our front door, and gave us the pleasantest greeting! I have seen a little of your Y. M. C. A. workers, too, including two priests of the American Church, very interesting and agreeable men. They pass through so quickly that one has not much time—nor they—for more than a word or two, and nevertheless they seem to be pleased with that, and they give us quite a lot of information in a short time. We are struck

with their fine bearing, even the grey-haired of them; they look for the most part as if they were ex-soldiers, so straight-backed and vigorous.

"My dear friend, the distinguished Serbian priest, Father Nicholas Velimirovitch, is going to America in a short time, and will, he tells me, be on the Pacific coast eventually. . . . He comes on a mission with the fullest authority of the Serbian government and the Serbian Church, to make known his people, their aspirations, and their needs. . . . He is really one of the most remarkable men in the Church to-day, learned in philosophy, theology, and history, and literature, speaking half a dozen languages, including English, with rare facility, and above all, a most devout monk and priest. He was Professor of Divinity in the University of Belgrade, and will very likely be the next Archbishop of Belgrade. He has preached in numberless English churches, including St. Paul's Cathedral, with the warm approval of our archbishops and bishops, and is the first priest of the Orthodox Eastern Church to have done so. What he has done in England for the Serbian cause simply can not be measured, and he is an apostle of reunion."

BISHOP GORE AT NASHOTAH HOUSE

ON SUNDAY, October 13th, Nashotah House had the pleasure of welcoming the Bishop of Oxford as a visitor. With his chaplain, the Rev. C. Edmund Brocklebank, the Bishop arrived from Milwaukee in time to take part in the mid-day Eucharist and to preach to the congregation of the seminary household. In a very direct and simple manner he applied the epistle for the Twentieth Sunday after Trinity to seminary life and to the vocation to the priesthood. Prefacing his sermon with a reference to the location of the seminary in the country rather than in a university town, he referred to the similar environment of Cuddesdon, in which he was personally so greatly interested. There was a question as to whether the city or the country held the greater advantage, while both had their dangers. For himself, in view of the greater opportunity in the country for quiet and retirement, and its help in the devotional life, there could be no doubt on which side he stood. The danger would lie in not keeping in touch with the intellectual movements of the day. The days are evil; they are to be not merely *bought up*, but, as he preferred to read the text, *bought back* for Christ. That this may be done there is need of "men of understanding who can discern the signs of the times", or, as St. Paul says in the epistle, "not fools but wise, understanding what the will of the Lord is". The most troublesome thing in the world is the trouble of thinking. We are not to shrink from it. We must know clearly and exactly for what we stand and why. Only through hard intellectual work shall we be able to get a hearing from the world to which our message is to be given. It is not without reason that St. Paul adds his injunction as to cheerfulness; hopefulness, seeing the good that remains even in days that are evil; cheerfulness, not of levity and frivolity or excess, but that buoyancy of spirit which is the manifestation of the Spirit of God through our union with Christ.

To these two requirements the epistle adds a third: order, due subordination as against self-will and self-seeking. "Be ye subject one to another." St. Paul himself is an example of the balance to be maintained between obedience to authority and Christian liberty. There is a kind of author-

ity not representative of the whole Church which it is intellectually impossible to believe could ever have succeeded in holding St. Paul. Catholic authority is congenial to the spirit of liberty so dear to St. Paul, and neither fetters true thinking nor extinguishes Christian joy.

After the service the Bishop visited the old "Blue House", erected on the grounds immediately after the claim was taken up for the square mile of the mission domain in 1842, and where the first missionaries lived under a religious rule. From there he was taken to the most recent building, the Frances Donaldson Library, after which the walk was extended to the cemetery to the grave of Bishop Kemper.

The seminary opened September 29th, Michaelmas. An atmosphere of work and helpfulness has been evident from the start. The twenty-three students are divided into squads for care of the buildings and for out-of-door work in the afternoons. This includes going into the woods and felling and cutting up trees for fuel. To meet the necessities of the fuel situation some buildings will be closed for the winter, the clergy in Lewis Hall removing to the student dormitories in Sabine Hall, and rooms in the same building being substituted for the library lecture rooms.

A SCHOOL BUILDING IN PORTO RICO

ST. ANDREW'S MISSION, Mayaguez (Rev. F. A. Saylor, priest in charge), is rejoicing in the construction of two much needed school buildings, with living quarters, on



SCHOOL BUILDING AT MAYAGUEZ, PORTO RICO

the second floor for rectory and teachers' home. The old buildings were condemned by the sanitation commission and had to be torn down, whether new ones could be built or not. By gifts from the Board of Missions and from personal sources, together with a loan from the Church Building Fund, it is hoped to finish these houses before February 1st.

The original plan included a chapel, but part of the school will be used as a temporary chapel. The constructing architect says the first building will be ready for occupancy about November 15th. Bishop Colmore has sent out an appeal for funds to furnish the buildings.

THE MINNESOTA FOREST FIRES

SATURDAY EVENING and night, October 12th, will ever be remembered by dwellers in Northern Minnesota as a night of awful calamity. Twenty-eight towns and cities were devastated by a terrible fire, which, fanned by a raging gale (60 miles an hour), swept over an area of one hundred miles. It is estimated that fully one thousand persons were burned, while the property loss will run into millions. At one time it was thought that Duluth would be destroyed, but a shift of the wind prevented

that calamity; and yet about one hundred homes in the suburbs were burned. Fully fifteen thousand homeless people are being cared for in Duluth and Superior.

The city of Cloquet, with 8,000 inhabitants, was totally destroyed, with the exception of a few houses on the island and two mills. St. Andrew's Church and rectory are burned. The rector, the Rev. H. G. Stacey, and his family escaped as their house was burning, and with all the other inhabitants were taken in box cars to Superior. Mrs. Stacey and little son have gone to relatives in Minneapolis, but Mr. Stacey remains in Duluth until he can return to Cloquet to superintend the rebuilding of church and rectory.

At Moose Lake, a pretty, thriving town, the toll of life was terrible. Those who were saved owe their life to the lake, into which they all plunged for safety, and escaped even then only by throwing water over each other. Here the church, recently built, is a total loss. The Bishop intends to have both of these churches, and the rectory at Cloquet, rebuilt as soon as arrangements may be made. Of course every Church family is at present homeless, and it will be impossible for them to give much. The Bishop will therefore be glad of any assistance toward the accomplishment of his plans.

CONSECRATIONS POSTPONED

BECAUSE OF the influenza epidemic the service of consecration of Bishop Coadjutor-elect Quin, which was set for October 24th at Christ Church, Houston, Texas, is postponed to October 31st.

The influenza has also caused postponement of the consecration of the Rev. H. B. Delany, D.D., as Suffragan Bishop of North Carolina, an event which was to have taken place in St. Augustine's Chapel on St. Luke's Day during the sessions of the Conference of Church Workers among Colored People. This conference also was necessarily postponed.

DEATH OF REV. FRANK HALLAM

THE REV. FRANK HALLAM, sometime rector of St. Andrew's Church, Jackson, Miss., died in that city on September 14th, and was buried from St. Andrew's Church by the Bishop two days later.

The Rev. Mr. Hallam was an alumnus of the General Theological Seminary, class of 1873, and received holy orders in the same year at the hands of Bishop Potter and Bishop Beckwith. Besides the church at Jackson, he had been rector of St. Paul's Church, Selma, Ala., and of the parish by the same name in Richmond, Indiana.

Just before his death, Mr. Hallam received his transfer from the diocese of Kentucky to return to Mississippi, although ill health had prevented him from exercising his ministry for several years past.

DEATH OF REV. B. W. PAXTON

THE REV. B. WELLINGTON PAXTON, formerly rector of St. Andrew's Church, Cleveland, Ohio, a colored priest, died in that city on September 25th. An alumnus of Howard University, he was made deacon by Bishop Dudley in 1898, and advanced to the priesthood in 1899 by Bishop Hale. His first work included the charge of St. Michael's Church, Cairo, Ill., from 1898 to 1902. He became rector of St. Philip's Church, Newark, N. J., in the latter year. Burial was at Waterbury, Vt.

MEMORIALS AND GIFTS

GRACE CHURCH, Paducah, Ky. (Rev. Custis Fletcher, rector), has been enriched by the addition of a beautiful window given to the glory of God, and in loving memory of Sallie Robertson Morrow, by Robert Morrow.

ST. JOHN'S CHURCH, Mt. Washington, Md., has recently dedicated a beautifully carved altar erected by Mr. and Mrs. Allison Muir in memory of their son, J. Allison Muir, Jr., whose life was lost in the sinking of the transport *Kansas City* by a submarine. He was the first man of the congregation to give up his life in the service of his country.

AT THE official visitation to St. Mark's Church, San Marcos, Texas, on the Twentieth Sunday after Trinity, Bishop Capers received on behalf of the parish, and dedicated several handsome memorial gifts, a massive carved altar and reredos, a pulpit, and a litany desk, all in oak. The altar was presented by Mrs. Adelaide N. O'Connor in memory of her three sons, Henry Hutton, Henry Dillon, and the Rev. Roderick Owen. The pulpit was the gift of Mrs. Roger Atkinson, her sister and brother, and a few intimate friends of the family, in memory of the late Dr. Roger Atkinson. The litany desk was given by Mr. and Mrs. Norman Hopkins and their daughter.

A NEW ROOD SCREEN has been placed in St. John's Church, Elkhart, Ind. (Rev. William Wesley Daup, rector). The small arches on each side have a rood beam on corbels which rest upon the side columns, each beam bearing a cross and circle, the head of the arch being filled with Gothic tracery. In the high central arch the rood beam is raised six feet above the corbels, and is carried at each end by angels standing upon the marble corbels. In the center of this beam is the large illuminated cross and above this in the tracery filling the arch is a large star. Mrs. W. H. Foster, the donor, presents it as a memorial to her parents, Mr. and Mrs. Samuel C. Parker. The rood screen was received and blessed with proper ritual and special music on Sunday, October 6th.

TRINITY CHURCH, Houghton, Mich. (Rev. Wm. Reid Cross, rector), has recently been greatly enriched by two memorial gifts. Mr. and Mrs. Courteney C. Douglass have presented a very handsome stained glass window in memory of Miss Anna Smith, who died many years ago, but whose saintly life and royal, generous support of Trinity Church have never been forgotten. The subject of the window is the vision of Isaiah, the inscription being:

"Lo, this hath touched thy lips and thine iniquity is taken away, and thy sin purged."

The window was executed by Heaton, Butler, and Bayns of London, England. The other memorial, to the Rev. J. E. Curzon, for a number of years rector of the parish, is a hand-carved prie-dieu for the bishop's chair. The work was by the American Seating Co., whose artists also designed and made the beautiful altar, reredos, and bishop's chair.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Influenza at Mobile

MOBILE has a considerable influenza epidemic. Churches were closed on the 13th. The Rev. Louis Tucker and four of his family are among the sick. Owing to the epidemic the city-wide missionary campaign is indefinitely postponed. The disease in the city seems to have been of a light variety, with few deaths, which were chiefly the

result of complication. But the number of sufferers has been large, probably nearly if not quite one-quarter of the population. Warm weather has prevented the development of pneumonia.

BETHLEHEM

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

Postponement

BECAUSE OF the epidemic the fall session of the archdeaconry of Reading has been indefinitely postponed. In some parts of the diocese the services of the Church have been temporarily forbidden by local boards of health.

CONNECTICUT

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

Archdeaconry of Hartford — Apportionment — Religious Education

THE ANNUAL meeting of the archdeaconry of Hartford was held in St. John's Church, East Hartford (Rev. Dr. McCook, rector), on Tuesday, the 15th. The attendance was smaller than usual owing to the prevailing epidemic. The Holy Communion was celebrated by Archdeacon Harte and the special preacher was the Rev. William P. Ladd, Dean of Berkeley Divinity School, who outlined plans for the future of the school. At the business meeting the schedule of apportionments and appropriations was adopted. The resignation of Archdeacon Harte, who has accepted the rectorship of St. Paul's Church, New Haven, was accepted and the name of the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, was sent to the Bishop as that of the next Archdeacon. The clericus in the afternoon was omitted owing to absence of the essayist, who was kept away by the epidemic.

THE DIOCESE has contributed up to the first of the present month the sum of \$47,540.52 on its apportionment of \$66,751 for general missions. It is remarkable how well most of the parishes have responded, at a time when demands are so numerous.

THE FALL meeting of the Hartford branch of the Connecticut Sunday School Union, which was to have been held in St. Mark's Church, New Britain, was canceled by reason of the prevalence of influenza.

A SERIES of special Sunday evening musical services was inaugurated at St. Paul's Church, New Haven, on Sunday evening, the 13th. On the second Sunday evening in each month during the fall and winter it is planned to sing music written by composers who in the present struggle are our allies. On the first Sunday evening the special music by Russian artists was for the most part sung unaccompanied. There was a considerably augmented choir of male voices.

THE INTERNATIONAL Teacher Training Drive has been given considerable impetus in this diocese by the Board of Religious Education acting in coöperation with similar organizations in other communions in the state, and the result has been an increased vision of the worth and task of the trained teacher. On two recent Sundays Dr. Bradner spent the day in the interest of the movement and sectional drives were held in Hartford and New Haven. The Church having taken the initiative in the movement, the other religious bodies were glad to receive the help so ably given by Dr. Bradner, and large joint meetings were the result. Dr. Bradner preached in Christ Church, Hartford, on the 6th inst., and in St. Paul's Church, New Haven, on the 13th,

and on the same afternoons was the principal speaker at community teacher-training conferences in the parish houses of these churches.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Advent Call—Epidemic

PLANS FOR carrying out the Advent Call are being formulated, and one class for training "messengers" has been held at the Bishop's home. Other classes will follow. Literature has been sent not only to parishes with branches of the Auxiliary, but to many unorganized missions where a faithful woman can be found to take charge of the campaign.

THE BOARD OF HEALTH of Duluth has placed a quarantine over all public gatherings to prevent the spread of Spanish influenza. All churches have been closed, but as quarantine was ordered at the very outbreak of the epidemic it is thought the danger of contagion will be over in a week or two.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Closed Churches—Death of Lieut. Col. Adams—Middle Convocation

FOR THE first time in the history of Maryland, churches have been closed by order of the state to combat the epidemic. This has met with much opposition and wide discussion has been given in the papers.

THE THREE deans of convocation will meet in the near future to discuss with the Bishop better plans for work in the missions of the diocese. This matter appeals greatly to Bishop Adams, and a definite programme will be made for constructive work during the year. Several mission parishes in the diocese are now without services owing to a scarcity of clergy, and the deans hope to improve this situation.

LIEUT. COL. CHARLES ADAMS, son of Bishop Adams, was buried from Christ Church on Tuesday, October 8th, after a lingering illness. Col. Adams was well known throughout the diocese.

THE AUTUMN meeting of the middle convocation (Rev. Henry Davies, Dean) occurs on October 28th at Hillsboro. An interesting programme will include a special anniversary service for this historic parish. The Rev. Harry Chesley, familiar with the history of every parish in the diocese, will preach the anniversary sermon. A conference of the clergy will be held in the afternoon and an inspirational meeting at night.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop
In War Service

AFTER THIRTY-FOUR years service at St. Paul's Cathedral, Fond du Lac, George Laird, sexton and chime ringer, has resigned and will become a war worker. He has rung the chimes, he estimates, about 37,350 times, and has been off duty but two weeks.

BISHOP AND MRS. WELLER added a fifth service star to the flag at their home on October 18th, to represent Horace Weller, who enlisted in the Red Cross ambulance corps at Chicago. Reginald, Daniel, and Grafton Weller are lieutenants overseas, and Walter is in the S. A. T. C. at the University of Wisconsin. All the sons of the family are now in war service. Three out of every five communicants of the diocese now in war service are commissioned officers.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Influenza in Louisville—Opening of School of Religious Instruction Is Postponed—Anniversary Services at the Cathedral

LOUISVILLE, like most of the large cities, has suffered from Spanish influenza, and the close proximity of Camp Zachary Taylor with its more than sixty thousand soldiers makes extra precautions necessary. Accordingly the state board of health, on October 7th, ordered all places of amusement, and public gatherings, including schools and churches, closed until further notice. Many hoped that the ban would be lifted by Sunday, but since it was not, the Bishop issued a letter urging that "a churchless Sunday be not made a Godless Sunday".

Dean McCreedy, as president of the Louisville Ministerial Association, also issued an appeal from the ministers of the city for worship in the home about the family altar, led by the father or mother as priest or priestess of the household. The epidemic having shown some abatement, particularly at Camp Taylor, it was hoped by many that services would be held on Sunday, October 20th, but the local health board announced on Saturday morning that vigilance must be increased rather than relaxed, since the disease was apparently increasing among the civilian population, and announced even more stringent rules; however, the board announced that it was never intended that the churches be closed entirely, so as to forbid individuals going in at all times for private prayer and meditation; only public services and meetings are forbidden.

OWING to the health regulations the Church School of Religious Instruction was prevented from opening as announced at the Cathedral House on October 9th, but it is hoped to begin the weekly services on the first Wednesday evening that the authorities permit. In addition to the three courses announced, a class in teacher training, with special reference to the *Christian Nurture Series*, has been arranged to be conducted by the Rev. James M. Maxon. This will be the fourth consecutive year of the school, and prospects are excellent that it will break former records.

BISHOP WOODCOCK has been rendering most efficient service in connection with the Liberty Loan campaign, being one of the special speakers who toured the state in its interests. Both city and state have raised considerably more than their quota.

SPECIAL SERVICES were held in the Cathedral on Sunday, October 6th, commemorating the first anniversary of the Very Rev. Richard L. McCreedy, Dean, and the Rev. F. W. Hardy, senior canon. Bishop Woodcock delivered the sermon at the morning service, and in the afternoon, after choral evensong, an address was delivered by the Rev. Lloyd E. Johnston on The Cathedral and the Diocese, by the Rev. John S. Douglas on The Cathedral and Missions, and by Chaplain Major Alfred A. Pruden, head of the School for Chaplains at Camp Zachary Taylor, on The Cathedral and the Army Chaplain.

THE BOARD of guardians of the Orphanage of the Good Shepherd (for boys), Louisville, is being congratulated upon having secured a most capable new matron in the person of Mrs. Martha McNeil, who took charge October 1st. Although a former member of Christ Church Cathedral, Mrs. McNeil has been absent from the diocese for some time serving in one of the government Indian schools and elsewhere in the West, and her former experience will prove most valuable.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Notable Victory Service

ESPECIALLY inspiring was the allied victory service at St. Ann's Church, Brooklyn, Sunday afternoon, its main object being to offer thanksgiving for recent victories and intercession for continuance of the divine favor. Perhaps rarely, if ever before, have representatives of so many nations been gathered within one church in the city of Brooklyn. Nations represented by consul or clergy, or both, were: Great Britain, France, Belgium, Italy, Serbia, Greece, Cuba, China, Japan, Portugal, Siberia, Syria, Bohemia. Unusually interesting addresses were given by natives of Serbia and Belgium. The grand procession of Church and state, with which the service began, was a magnificent spectacle, starting with the boy choir, led by the crucifer. There followed in order, first, a detail of the United States marines, and then the clergy of the various countries, each preceded by an acolyte bearing the flag of his particular nation, and each vested in his own robes, which varied from conventional street attire to the magnificent embroidered cope of the Eastern Orthodox Church. After the procession had reached the chancel, the flags of the allies were placed in position. The most impressive and unique part of this service was at the end, when the various clergy grouped themselves about the altar. Behind each stood an acolyte holding the flag of his country, dipped toward the altar. Each priest offered petitions in his own liturgy and intercessions in his own tongue for his own people, after which the rector offered a general intercession for all, the benediction being then pronounced by Bishop Courtney. A few moments of silent prayer followed, when the recessional started.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Death of Capt. J. J. Shaffer—The Epidemic—Tornado Losses — Construction — Golden Anniversary

ON TUESDAY, September 24th, occurred the death of Captain John Jackson Shaffer at his home, Magnolia Plantation. Captain Shaffer had for thirty years been senior warden of St. John's Church, Thibodaux, the parish nearest to his home, and for a long term of years had also served as a deputy to the diocesan council. His illness had been severe during many weeks, during which he had repeatedly asked for and received the prayers of the Church and the Blessed Sacrament. Captain Shaffer was born in Louisiana April 27, 1831, and was one of the most successful and best known of the sugar planters of the state. He served through the Civil War in the Confederate army as a captain in the Army of Tennessee. He is survived by his widow, who was Miss Minerva Canteley. The burial service was conducted at St. John's Church by the Bishop of Louisiana, assisted by several of the diocesan clergy and by a son-in-law of Captain Shaffer, the Rev. N. Dunham Van Syckel of Hamilton, N. Y. Two sons, two grandsons, and two sons-in-law were among the pallbearers.

THE EPIDEMIC of Spanish influenza in New Orleans has become so serious that the city health officers have issued a proclamation closing churches and schools and mass meetings in the interest of the Fourth Liberty Loan. This is the first time in the history of the city that the churches have ever been closed on account of an epidemic. The opin-

ion of church-going people is very much divided as to the necessity for this drastic measure. The order, as it affected the churches, went into effect on Sunday the 13th. The Rev. Dr. Capers of Trinity Church, obeying the letter and spirit of the law, at the hour of morning service, the sole occupant of his church, read from the sanctuary the epistle and gospel for the day, recited the Creed, and read the prayers of intercession for our country, our soldiers and sailors, and the prayers for the sick and the stay of the epidemic. Dr. Capers said that should the closing order continue, as the services of the Church are not only for those who happen to be present but are said on behalf of the people everywhere, he will, with only two communicants to receive, continue the early Communion service as usual. This practice may be followed by all the rectors of the city.

A THOROUGH examination of the ruins of the fabric of the Church of the Good Shepherd, Lake Charles (Rev. C. B. K. Weed, rector), shows that the damage by the tornado of August 6th is so great that the walls still standing must be entirely taken down and the church rebuilt. This was one of the two stone churches in the diocese, and its loss falls heavily upon the congregation, many members having been very heavy losers by the same storm.

THE CONGREGATION of St. Timothy's Church, Eunice, is expecting soon to begin work on its church building. Owing to the heavy expense of building in these times the plans have had to be changed in some particulars, but it is felt that the need is so great as to justify beginning work as soon as possible. The Rev. Walter S. Cooper of the diocese of British Honduras is temporarily in charge.

AN EVENT of unusual interest will be celebrated at St. James' Church, Alexandria, on Friday, October 25th, when the Ven. Herman Cope Duncan, D.D., for thirty-seven years rector of the parish, but who resigned in April of last year, will celebrate the golden anniversary of his ordination to the diaconate by the Rt. Rev. J. P. B. Wilmer, D.D. All but five years of this ministry were spent in Louisiana. Dr. Duncan will celebrate the Holy Communion and preach, being assisted in the Holy Communion by the Rev. W. S. Slack, rector of St. James' Church, and the Rev. Walter Lennie-Smith. It is hoped that the Bishop can be present on Sunday the 27th, and preach in connection with the anniversary. Dr. Duncan is living with his son not far from Alexandria, having resigned the active work of the ministry, but is still secretary of the council of the diocese and Archdeacon of Central Louisiana.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LEROY HARRIS, Bp. Coadj.

Woman's Auxiliary—Newly Organized Clericus Receives Gift of Island Camp

THE ANNUAL convention of the Woman's Auxiliary of the diocese, held in St. John's Church, Negaunee, on Tuesday, October 15th, was preceded by a largely attended reception on Monday evening. A felicitous speech of welcome by the rector, the Rev. James E. Crosbie, was responded to by the Bishop Coadjutor, Mrs. A. S. Putnam, diocesan president, and a number of the diocesan clergy. On Tuesday morning the convention opened with the Holy Eucharist, at which members of the Auxiliary made corporate Communion, and Bishop Harris preached. Immediately after the service the convention was called

to order. The Rev. W. R. Cross made a comprehensive report of the Racine Conference for Church Workers, the Rev. J. A. Ten Broeck reported the provincial synod at Gambier, the Rev. R. Paul Ernst made a speech on What We Can Do, and the Rev. A. J. Wilder addressed the convention on the Junior Auxiliary. After luncheon the convention assembled for a business session, when officers were reelected and pledges renewed, routine business was attended to, and Miss Hill of Marquette made a stirring address on the Advent Call. The convention spirit gave promise of even more effective work than has been done hitherto.

DURING THE afternoon of the convention day at Negaunee Bishop Harris gathered the clergy in informal conference on the work of the diocese. As a result a clericus was formed, with Bishop Harris as president, and the Rev. Messrs. W. R. Cross, C. G. Ziegler, and S. H. Alling, representing the three sections of the diocese, as vice-presidents. It is proposed to hold regional conferences from time to time, and, by drawing isolated Churchpeople together in inspirational meetings, to create a diocesan consciousness, and relieve the monotony and loneliness of the lives of the missionary clergy. It is also proposed to hold an annual camp for the clergy, and for this purpose the Rev. William Poyseor presented the clericus with an island in Fortune Lake, near the town of Crystal Falls. The generous gift was gratefully accepted by the clericus, and a committee appointed to take steps toward providing the necessary outfit for a diocesan camp next summer.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Epidemic Causes Postponement of Diocesan Convention—New Organ—Clerical Changes

BY AND with consent of the Standing Committee, because of the prevailing epidemic, the Bishop has postponed the meeting of diocesan convention until Wednesday, January 29th, when it will be held at the Memorial Church, Baltimore, as provided by resolution of the last convention. As a result of the epidemic all churches in Baltimore and its suburbs have been closed for the last two Sundays, such a thing never having occurred before in the long history of the diocese. The work and worship of the Church has been seriously interrupted and there has been severe criticism of the city administration, which has allowed the saloons to remain wide open while closing the churches. In a pastoral letter sent throughout the diocese the Bishop provided a special prayer for use by members of the Church at noon upon the Sundays when the churches were closed.

A NEW ORGAN is being built for St. George's Church, Mt. Savage. It will be a two-manual pipe organ of the excellent workmanship of M. P. Möller of Hagerstown, and will be finished and installed in an enlarged chancel before Christmastide. A fund to cover its cost is growing rapidly.

SEVERAL clerical changes are taking place. The Rev. Carroll Everett Harding has resigned the rectorship of the Church of the Epiphany, Baltimore, and the Rev. Wylls Rede, D.D., has taken charge. The Rev. G. Mosley Murray has retired from active parish work and the Rev. Walter B. Stehl, rector of the Holy Innocents, will succeed him November 15th as rector of St. Bartholomew's Church, Baltimore. The Rev. Francis H. Smith has resigned his position as assistant to the Rev. Dr. Kinsolving at St. Paul's and is removing from the diocese

on account of ill health. The Rev. Elmer C. Pedrick has left Trinity Church, Fredericksburg, Virginia, and become assistant to the Rev. Dr. Niver at Christ Church, Baltimore.

THE REV. FATHER OFFICER, of the Order of the Holy Cross, has recently completed a mission at the Church of the Holy Cross, Baltimore. The church was filled at every service and it is believed that great good was done.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Greetings to the Allies

THE CHURCH CLUB of the diocese of Michigan assembled in Detroit, at its regular monthly meeting, on October 16th, sent brotherly greetings to the Churchmen of the British Empire, and asked that the Bishop of Oxford, who had just addressed them, carry these greetings home with him to prove America's appreciation of all that was done for us by the British and our other allies, before we were ready to enter the world war. "And we desire them to know at this present time," the club's resolution stated, "that we will all work diligently and faithfully to win the war and for the right kind of peace for the whole world."

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Anniversary at Elkhart

THE REV. WILLIAM WESLEY DAUP celebrated the beginning of his sixth year as rector of St. John's Church, Elkhart, Indiana, the first Sunday in October. Special invitations were sent all members of the parish to be present at the Eucharistic services and a good portion responded. Mrs. Daup and the rector received many congratulations and a most acceptable sum of money. There have been one hundred and fifty-three confirmations and one hundred and twenty-three baptisms during Mr. Daup's rectorate, while alterations, improvements, and additions have increased the value of the property by \$12,000, which includes \$6,600 given in bequests.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Churches Closed—Missionary Campaign

EVERY CHURCH in Minneapolis was closed on Sunday, October 13th, as the result of an order issued by the health department.

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on with splendid success. The central committee, of which Mr. W. P. Christian is chairman, and all the sub-committees are very active. As a meeting of the Twin City clericus in St. John's Church, Minneapolis, on October 14th, addresses on the subject were made by the Rev. Dr. Harding of New York, the Rev. Dr. Rollit of Minneapolis, and Bishop McElwain. The clericus at the suggestion of the Bishop heartily endorsed the effect being made to have every one spend one minute in prayer for victory and for a righteous and lasting peace.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
The Ecclesiastical Authority—Epidemic

BEFORE LEAVING for France on the 27th of September, Bishop Bratton placed the ecclesiastical authority of the diocese in the Standing Committee. The Bishop will be absent for six months, the Standing Committee having granted him absence for six months from the date of his call to overseas duty. This will cause him to absent himself from the regular council in January next. He urged this council to meet on the day appointed and to transact the appointed business, part of which is to elect a Coadjutor, the last council having failed to elect on account of a technicality. On the eve of his departure the Bishop recommended to the Standing Committee that all vacant missions not under charge of Archdeacon Waddell be placed in charge of Archdeacon Smeade. He also recommended that the Episcopal Hut at Camp Shelby be tendered to the Brotherhood of St. Andrew, to conform with the new army regulations concerning civilian chaplains. The Standing Committee approved these suggestions. This removes the Episcopal Hut at Camp Shelby from a unique position. It has been under care of the civilian chaplain, the Rev. W. S. Simpson-Atmore, D.D., of Trinity Church, Hattiesburg, and for the past eighteen months the clergy of the diocese have filled regular Sunday appointments there. A number of baptisms have been administered at the hut and several confirmation classes have been presented.

MISS MARION BRATTON has been appointed the Bishop's secretary, succeeding Miss Katherine Gass, a member of the Bishop's household, who left quite recently to teach in the Cathedral School at Havana, Cuba. With the Bishop and two sons in France, this leaves the Bishop's household very small. A little girl was born in the household to Chaplain and Mrs. W. D. Bratton just a week after Chaplain Bratton left for overseas with his regiment.

THE STATE board of health has closed every church in the state on account of influenza. The clergy are doing all in their power to help in a very serious situation.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Governor Prince's Illness

NEAR THE middle of March, Governor Prince had a sudden and severe attack of what appeared to be muscular rheumatism. This was treated by the usual methods, but its persistence and certain unexpected symptoms caused alarm. On May 20th, Mr. and Mrs. Prince proceeded to New York, where he became an inmate of the Presbyterian Hospital. There careful examinations were made, and at last it was definitely concluded that the case was one of aneurism of the heart caused by continued over-exertion. For this the only possible cure is entire

quietude, and the result is at best a slow one. Governor and Mrs. Prince are now at Flushing, N. Y. He is still confined to the house, and under strict orders that every exertion be avoided.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Epidemic Blocks Observance of Bishop's Anniversary

JOSEPH BLOUNT CHESHIRE, fifth Bishop of North Carolina, was consecrated on October 15, 1893. The people of his diocese had planned for a commemoration of his twenty-fifth anniversary in Tarboro this month, but the influenza was so prevalent in the state that public assemblies had been forbidden. This did not forbid the gathering of the Bishop's family and a few of his old friends in Christ Church, Raleigh, on the morning of October 15th, where he celebrated the Holy Communion with his dear ones about him. The Rev. A. B. Hunter read the gospel and the Rev. M. A. Barber, rector of the church, the epistle. Eight clergymen now resident were in the diocese when the Bishop was elected. It had been planned to have a celebration of the Holy Communion in Tarboro with a reception in the afternoon and a public service of congratulation at night, and there is still hope that such a public commemoration may take place. One of the Bishop's family was in khaki, at home on furlough after being wounded in France by the accidental discharge of hand grenades. Another son is in France, and two daughters are wives of missionaries in China.

OHIO

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

Epidemic Pastoral—Dedication of Church of the Ascension, Lakewood

THE EPIDEMIC of influenza has spread through the cities and villages of Ohio with alarming rapidity. The larger places are under drastic closing regulations, churches, schools, and places of public amusement

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being included. Bishop Du Moulin, who has received notice of the canceling of nine meetings, most of them patriotic, at which he was to speak on a four-day trip, has issued the following pastoral letter, with direction that it shall, so far as possible, be printed in the local papers:

"My Dear People:

"During this period of quarantine, when our churches are necessarily closed, I request and direct that family worship in the home be given the place of public worship in the church. Let the head of each household gather the members of the home about him and lead them in family devotions. The Prayer Book has always held before us the vital place in the life of the family of 'Family Prayers', and has made reverent provision for such (pages 322 to 327). Daily consecutive readings from the Bible are also provided for every day of the year. On pages 21 and 22 of the preface of the Prayer Book may be found the table of lessons or Scripture readings for this season of the year. There is also, as you know, provision of prayer for special emergencies and needs, which include such contingencies as wars and epidemics (pages 37 to 44), while the Litany (page 30), is an adaptation of intercessions to just the conditions that our world is to-day facing. Meanwhile your Bishop and clergy will be celebrating the Holy Eucharist in private, in which you are to join by reading the collect, epistle, and gospel for the day (page 180), and using such devotions as you are accustomed to use at the Holy Communion.

"Not alone on Sundays in these days of world crisis and distress should our households be given to prayer, but on each weekday as well through corporate prayer and Bible reading should our people approach the Mercy Seat in the unity of the family life. I take it for granted, of course, that in many of our homes this practice unceasingly prevails, whether in health or sickness, whether in war or peace; but in this time of special need, when the prayers of the faithful can not be offered before the altar in public worship, from every hearthside let the family voice of faith and devotion go forth in earnest petition for the sick, the bereaved, and the lonely at home; for our uniformed boys in battle, for the wounded, the imprisoned, the dying; for our President and his counselors; for the victory of our cause and the triumph of the right; for courage to avoid an unworthy peace, for our allies and their needs, and for our enemies, too, that through defeat in battle they may be led to repentance of heart and amendment of life. But chiefly for ourselves should we pray, that we may not be found wanting in these times of testing but through God's guidance and cleansing may become worthy to do our part and take our place in the new world order now in the making."

A SERIES of services marked the dedication of the Church of the Ascension, Lakewood (Rev. Wallace M. Gordon, rector), on Sunday, September 15th. The dedication proper took place at the 11 o'clock service on Sunday morning, when Bishop Leonard preached. On the following Thursday evening there was a service of thanksgiving, at which the Rev. Walter R. Breed, D.D., was the preacher. The Very Rev. H. P. Almon Abbott, D.D., preached the sermon on Sunday morning the 22nd, and the festival season was brought to an end on Monday evening with an inaugural recital by Edwin Arthur Kraft, F.A.G.O., organist of Trinity Cathedral, assisted by a soprano soloist. The new church contains a large number of memorials and gifts.

OREGON

W. T. SUMNER, D.D., Bishop

A Survey — The Appointment — Convocation — Churches Closed

A SURVEY is being made of Portland by a special committee to locate unattached members of the Church and develop Sunday school possibilities.

OREGON WILL make a great effort to meet the general apportionment. The educational part of its plan includes four missionary sermons during November by the clergy, and also the distribution of literature.

BISHOP SUMNER is conducting services at the Pro-Cathedral, Portland, during October, temporarily supplying the vacancy left by the resignation of the Dean, the Very Rev. E. H. McCollister.

THE NORTHERN CONVOCATION met at Grace Memorial Church, Portland, on October 22nd and 23rd.

ALL CHURCHES and other places of popular assemblage in Portland were closed by order of the mayor over Sunday, October 13th, as precaution against Spanish influenza.

PITTSBURGH

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

The Epidemic

ALL CHURCH SERVICES, Sunday schools, and gatherings of parish and general Church organizations in the diocese have been discontinued by state and city authorities until further notice. The only parish activity permitted to go on is the Red Cross Auxiliary. This regulation prevails throughout the diocese. Movie shows and all other public places of amusement, as well as saloons, hotel bars, and wholesale liquor houses, have been closed until the epidemic is over. Kingsley House, some parish houses, halls of beneficial orders, and buildings in the public playgrounds are being utilized to help out the hospitals.



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JAMES DEW. PERRY, Jr., D.D., Bishop

The Church at Manton—All Saints' Memorial, Providence — At Pawtucket — Woman's Auxiliary

ST. PETER'S CHURCH, Manton, is, in its proportions and style, one of the beautiful rural churches in the diocese. It stands in need of repairs and an effort is on foot to make them, and at the same time to enhance its beauty.

OWING TO the exigencies of the times, as well as to the scarcity of young clergy, the Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, Providence, has resolved to do without a regular curate, though the parish is one of the largest in the city, with a flourishing Sunday school and a great number of guilds. A friend of the parish recently gave a considerable sum of money to wire the church for electric lighting, and some of it is left over for use in other ways.

THE CHURCH OF THE GOOD SHEPHERD, Pawtucket, will celebrate its semi-centennial on All Saints' Day, though the enthusiasm of the parishioners can not at this time be shown in a way commensurate with their feelings. The Rev. Asaph S. Wicks, has, in the twenty years or more of his rectorship, brought it from a mission parish to an independent parish doing missionary work itself.

AT THE quarterly meeting of the diocesan Woman's Auxiliary in St. James' Church, Woonsocket, on October 31st, the speakers are to be Dr. R. T. Taylor of St. James' Hospital, Anking, and the Rev. S. N. Kent, stationed at Newport as voluntary chaplain for the Narragansett Bay Forts.

SOUTHERN VIRGINIA

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

Convocation—Auxiliary Postpones Annual Convention—Death of Richard Roberts

THE CONVOCATION of Southwest Virginia met at St. Thomas' Church, Christiansburg, from October 1st to 3rd, with sixteen clergy in attendance. The meeting was characterized by earnestness and devotion, with excellent sermons and essays. On Tuesday morning the Dean, the Rev. F. H. Craighill, preached; that night the Rev. T. F. Opie. The convocation sermon was preached on Wednesday morning by the Rev. J. W. C. Johnston, before the Holy Communion. The Suffragan Bishop preached Wednesday night, and confirmed a class. As usual, Thursday evening was devoted to missions. The speakers were the Rev. G. Wallace Ribble, and the Ven. A. Vaughan Colston. Bishop Tucker presided and introduced the speakers.

The practical essay by the Rev. G. Otis Mead called attention to the drive throughout all communions in the United States and Canada for teacher training, and emphasized its necessity. The theoretic essay, by the Rev. Claudius F. Smith was on Christian Unity as a Result of the War, a scholarly paper, presenting the subject in broad and sane light. Many participated in the discussion and made it one of the leading features of the whole convocation. Devotional meetings on Wednesday and Thursday were conducted by the Rev. J. B. Dunn, on the general subject, Of the Promises of the Dawn, developing the thought that the spirit of man is the power working through soul and body. A resolution was passed endorsing the diocesan paper edited by the Rev. G. Wallace Ribble of the diocese. The missionary work of the diocese came

in for general review, and the convocation urged Advent mite boxes to gather missionary funds. Quite a good deal of routine business was transacted and the next meeting is to be held at Pulaski. Fulfilling the desire of the rector of the church at Wytheville, it was unanimously decided to hold the sessions of the summer normal school at that place the week after the public schools close next summer.

THE ANNUAL CONVENTION of the Woman's Auxiliary of the diocese has been postponed on account of the prevalence of influenza.

RICHARD ROBERTS, youngest son of the Rev. and Mrs. Wm. T. Roberts of Rocky Mount, died of pneumonia at Sheffield, Ala., on Thursday, October 3rd, and was buried in Rocky Mount Sunday afternoon, October 6th.

Owing to the prevalence of influenza most of the churches have been closed, as well as all places of public gatherings. The epidemic seems to be getting well in hand and it is anticipated that the order will soon be rescinded.

THE RT. REV. BEVERLEY D. TUCKER, D.D., has removed his residence from Lynchburg to Norfolk, Va., with address at 709 Stockley Gardens.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Deaneries—The Church at Pullman

THE CHAPTER meeting of the Southeast Deanery was held at Pullman on October 2nd and 3rd. Both Bishop and Mrs. Page were present. The meetings were devoted to conferences on preaching, the *Christian Nurture Series*, the use of the Christian Year Chart in small schools, and preaching missions. Mrs. Page spoke on the Advent Call of the Woman's Auxiliary and the Rev. H. H. Mitchell of Colfax explained his work in connection with the Home Service section of the Red Cross.

THE FALL chapter meeting of the Yakima Deanery was held at Granger on October 4th and 5th, Bishop and Mrs. Page driving across country from Pullman, a distance of almost three hundred miles, in order to be present.

THE NORTHWEST DEANERY was to meet on the 16th and 17th of October. The Bishop expected to be present. This deanery, of

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which the Rev. G. H. Severance is Dean, is composed of the Okanogan country, together with the counties of Stevens and Ferry.

IN CONNECTION with his work at St. James' Church, Pullman, the Rev. Gilbert W. Laidlaw is acting as instructor at the State College of Washington. He lectures six times a week in connection with the "War Aims" courses. The parish house at Pullman is being remodeled and put into shape for use as a recreational center for students of the S. A. T. C. There are about six hundred students in the corps. The parish house is only two blocks from the campus and there is hope of making it very useful.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. Bliss, D.D., Bp. Coadj.

Old Home Sunday—Influenza—Bishop Hopkins Hall

IT HAS been the custom for several years to observe an Old Home Sunday in August at Old Christ Church, Bethel, which is now only occasionally used, being at a considerable distance from the village. To this people come from several neighboring parishes. The same custom has spread to the Church at Montgomery, where the Bishop Coadjutor held service just lately, and he had planned a similar service at Enosburgh Centre for October 13th, but the epidemic of influenza prevented this.

ALL THE churches as well as schools, etc., have been closed by the state board of health for two Sundays, and probably will not be opened for two Sundays more. The disease is widespread throughout the state. The parish house at St. Paul's, Burlington, is given over to fifty convalescent soldiers belonging to the mechanical school and the signal corps being trained at the university. At St. Albans St. Luke's parish house is used as an emergency hospital. This is appropriate for a parish bearing the name of the Beloved Physician.

The epidemic has interfered with several plans, including both conferences on Religious Education, at various centers, and meetings in the interest of missions.

THE BURLINGTON daily papers printed the following prayer prepared by Bishop Hall: "O God, the Giver of life and health, we pray Thee to grant such skill and devotion to our doctors and nurses that, with favorable weather, they may successfully combat the disease which is afflicting our people; through Jesus Christ our Lord. Amen."

NOTWITHSTANDING the war the diocesan school for girls, Bishop Hopkins Hall, began the school year with its full number of boarders.

AFTER OVER ten years' incumbency the the Church of the Good Shepherd, Barre, Rev. W. J. M. Beattie resigns charge of at the end of this month. Barre, as is probably generally known, is the center of the largest monumental granite works in the United States. There are large Scotch and Italian elements in the population.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Sunday under Difficulties — Special Council — Noon-Day Prayer in a Bank — National Service

THE ENTIRE section of Western New York has been affected with the Spanish influenza and in most of the larger places, especially in Rochester and Buffalo, all churches as well as other places where people can congregate have been ordered closed. This

necessitates postponement of the special session of the council, which was to have met on October 15th in Rochester to elect a Bishop Coadjutor. The Standing Committee of the diocese now appoints the adjourned meeting of the special council for Thursday, November 14th, at St. Paul's Church, Rochester, to elect a Bishop Coadjutor and to transact such other business as may properly come before it.

A NOON-DAY pause for one minute is observed at Manufacturers and Traders' Bank in Buffalo, one of the busiest in the city, when a prayer for victory and a righteous peace is offered by either one of our own clergy or a minister from one of the other Christian bodies.

CHURCH LIFE in Buffalo is suffering many tribulations. For two "gasless" Sundays a street car strike kept many away from divine worship. Now the "gasless Sunday" ban has been raised, although at the present there is still no prospect of a settlement of the car strike, but there are no churches to which one may go owing to the epidemic. Editorials in the daily press speak of the possibility of taking our "country rides on Sunday once more", but it is to be hoped that when permitted many autoists will once more avail themselves of the privilege of riding to church on Sunday.

ST. JOHN'S CHURCH, Wellsville, has purchased a \$500 Liberty Bond of the fourth issue as a nucleus for a "sinking fund". There are nineteen young men from the parish in the ranks, one woman in Red Cross work, and two more preparing as Red Cross nurses.

Educational

ALL SAINTS' COLLEGE, Vicksburg, Miss., opened this year's session with a record attendance, every room being taken for the boarders, including the room reserved for the Bishop on his visits to the school. Miss Newton, the principal, had to refuse boarding pupils on account of lack of space.

THE WEST TEXAS MILITARY ACADEMY, the diocesan School for Boys in the diocese of West Texas, has been designated as one of the units of the Students' Army Training Corps. The school is full to overflowing and cantonments are now in process of erection on the extensive campus. A large gymnasium has recently been added to the equipment.

The Magazines

(Continued from page 857)

of the war should be allowed much latitude. The danger lies in the enforcement of the regulations through the post office, and the possible denial of mail privileges without a judicial review." Besides many other interesting articles there are as usual some good reviews, including one of Mr. Cohn's excellent little book, *The Evolution of the Christian Ministry*, and Mr. C. G. Montefiore's essays on the outlook of Liberal Judaism.

PRAYER has, by God's covenant of mercy a spiritual and supernatural blessing. It draws down, as it were, to your aid, Him who proceedeth from the Father, and the Son—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy point out also that it is not always, nor for the most part, an immediate remedy for the evils of life.—John Keble.

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