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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—NOVEMBER 2, 1918

NO. 1

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

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WE ARE HIS property in a more absolute sense than can be implied by any illustration drawn from human life.—H. P. Liddon, D.D.

SHUT UP the door of thy sensual desires that thou mayest hear what the Lord thy God shall speak in thee.—Thomas à Kempis.



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 2, 1918

NO. 1

## EDITORIALS AND COMMENTS

### All Saints: All Souls

WE have entered into those somber days when nature herself suggests the thought of the dead. The garniture of the earth with the dead leaves whose falling has stripped bare the trees, that had seemed so beautifully alive, speaks of that other death that comes in God's own time, only to lead the way to a fuller resurrection life.

It may be only a coincidence, but the Church could not have fixed another time for All Saints' Day without losing very much of nature's fitting symbolism. All of us are in the mood for dwelling on that incident in life that we call death when the story of it in nature is so eloquently pictured.

All Saints' is preëminently the festival day of those who have passed middle age and those whose life is as the "sear and yellow leaf". These live more and more with men and women whose faces are chiseled into memory and whose voices are mute. It is one of the penalties of advancing age that one's friendships are chiefly memories; that the rising generation seems not to need them, is rather sufficient in itself. No one knows until those days come precisely what is the loneliness of old age. Its loneliness is frequently tempered by kindness and by love, but these do not take the place of the companionships which have passed into the grave. The children have Christmas as their festival, and the old folk are happy in their children's happiness; but for their very own day, in which none others can enter, the aging and the aged have All Saints'. The ghosts that once peopled the earth on Hallowe'en, as the festivities of the children still bear witness, are real to those who see and feel them; the dead are intensely real, and infinitely sweet, on the eve of the day and on the day itself. The mournful cadences of the autumn winds sing of them. The dead leaves speak of them. The smoke and haze almost reveal them. The heart calls them up in retrospect.

But it is only at the altar that one has communion with them. It is there that soul touches soul, as both touch the life-thrilled Person of Jesus Christ.

And thus one touches most intimately at the All Saints' Eucharist those whose lives have been most truly crowned with sanctity, or with service. The whole range of past centuries, with their endless procession of the redeemed of all lands, passes before us. These have come out of great tribulation. These have been martyrs who sealed their faith with their blood. These have been great prophets, great preachers, great bishops. These have been mothers who gave their lives willingly for a little child's sake. These have been on fire with love for their brethren and have given true service to men while on earth. These have been warriors for the right, have been kings who ruled as vicegerents of God, have builded democracies.

It is easy to sum up all of these, various though they are, as constituting the saints of the ages. It is easy to

think of them as perhaps already admitted, with apostles and with the holy Mother, into the very Presence Chamber of God—though one cannot be very dogmatic in treating of the things unseen. One loves the fellowship of All Saints. One realizes how much it has meant to the Church and to the world. One prays some day to be admitted into it. One does not try to know too much about it in detail.

AND THEN LOVE brings from memory's recess some soul to whom it is difficult to apply the term *saint*.

Yes, one knows that saints had their failings and their sins. One knows that they were real, every-day men and women like us, who toiled and laughed and played and prayed and sinned and repented. One knows that we are all "called to be saints", and that sainthood, as God knows it, is not some exalted pinnacle of life which has been attained only by the very few. One knows that sainthood is really normal living. One realizes that here and now there are saints all about us—perhaps in our very households, our workshops, our churches.

But—there was the boy who fell at Château Thierry, or at Missionary Ridge, or in some horrible factory accident—virile, intensely human, far from sinless, without—as far as one knows—a prayer on his lips, with very, very shadowy thoughts of God, and very, very real thoughts of the things of this life and this world, the boy snatched out of life with never a moment to prepare to meet his God. Is he—even after we have allowed for the change that God permits to come over the soul as it enters into the life beyond the grave—a *saint*?

One can compel his intellect to expand the meaning of the term to embrace them all. And certainly one can include them all in his thoughts and in his prayers and his love on All Saints' Day.

But the mind craves that old-time distinction between All Saints' Day and All Souls' Day, so that, in thinking of one's very own, one does not have to fit them into an environment of life that *seems* chiefly to apply to the exalted saints alone. Tradition says that the first observance of All Souls' Day was in the Benedictine monastery at Cluny, an early abbot of which shrank in humility from treating those in his order who had entered into rest as *saints*, and who directed that these should be commemorated on the day following All Saints' Day. It was after the deplorable breach in the Church between East and West, and therefore, though the festival quickly became a very popular one, it did not spread from its inception in France beyond the confines of the Latin communion, which then included the British Isles. Geographically, therefore, it is a Latin festival rather than one that is common to the whole Catholic Church, though substantially the same thought is embodied in Eastern festival

days on the eve of Sexagesima or the eve of Pentecost. But to remember "All Souls" in the spring, and "All Saints" in the fall, is to separate them too completely; even as to distinguish the one from the other and keep the commemorations on successive days is to follow out the same natural sensitiveness that comes to all of us as it did to the Benedictine abbot nearly a thousand years ago. We do not call ourselves saints; it is not easy to apply the term in all cases to those we have loved who have gone on before. But the memory of them is among the dearest things of life.

There is absolutely no principle involved, therefore, in dividing the All Saints' festival into two successive days and separating the thoughts. If there was once superstition connected with the one, so was there with the other. But if our Joint Commission on Revision of the Prayer Book will restore to us the All Souls' Day that was once very popular in England, they need only to draw upon our own deep feelings for their justification. All Souls' Day stands for the democracy of the whole spirit world, and in that democracy all of us have our loves, our household memories, our sacred associations.

THE WORLD is very sad as these memory days roll round to us this year. The golden stars are yet fresh on many, many flags. The brassard of the Red Cross is becoming a familiar sight. The epidemic, too, has brought us face to face with death at home. The democracy of suffering may well be comforted by the democracy of prayer, as we offer it, for them all, on these sacred days, be they one, or two, or an octave. Mother hearts know how to pray and consecrate days sacred to their loved ones, uncanonized though they be. There be mounds in France and mounds on our own shores that hold sacred treasures such as money cannot buy; but the real abiding-place of those we love is quite near to us; in that spirit world which touches us so nearly upon every hand. There they are safe. There they are at rest. There they are alive and serving God in worship and in service, we know not how—perhaps even in service for us.

Our minds are subdued, our hearts are full, as the days of memory come to us again.

God give them rest! God give them His blessing and His life! God grant them all the spiritual growth of which they are capable, no two alike, but all with some power of apprehension of the divine beauty.

And God give us, some day, a happy reuniting; a blessed unity, in those homes of many mansions, where there shall be no more sea.

**F**AMINE and pestilence are the usual, almost inevitable, consequences of war; and the connection of cause and effect is not difficult to trace. War's essential destructiveness diminishes the number of agricultural laborers, the amount

#### Prayer and Plague

of land under cultivation (at least in the regions where fighting actually goes on), and the sum total of food available. The abnormal conditions of living, the vast amount of wreckage and pollution, and the dense crowds of soldiers, prisoners, and refugees, are all favorable to the growth of micro-organisms which are disease-bearing, and which, attacking an under-nourished population, find little resistance. Horror is heaped on horror; and the guilt of those who brought about war is multiplied an hundred-fold.

History shows all this, oft repeated, down to our own time. So far, thanks to our vast natural resources, famine has not yet shown its hideous front in America, and we have been able to supply our allies with at least the necessities of living. But the ever-advancing cost of food even in our own country has meant under-nourishment for too many; and epidemic disease, however introduced, from lands less favored, spreads with terrific and devastating speed, apparently increasing in malignancy as it passes from one land to another.

Last spring and early summer we learned of a plague of influenza in England, annoying and prostrating, but apparently seldom fatal, traced, in popular speech, to Spain, though we now know that, like most plagues, it came ultimately from the Orient. Suddenly, this autumn, it crossed the Atlantic and broke out with frightful violence along the New England coast. For some time the death rate in Boston

was over two hundred a day; and the total mortality in that city from that single cause is estimated at over four thousand. Our Boston correspondent, in the issue of October 12th, painted a vivid picture of what was occurring there; Philadelphia had it in like measure; some of our army camps even worse; and many a city is even now passing through similar dark days, doctors and nurses working until they drop, hospitals frightfully overcrowded, not coffins enough to hold the corpses. *Miserere nobis, Domine!*

Our own guilty responsibility for such tragedies must never be ignored, nor can we lightly attribute them to the will of God, except as penalties come from divine Justice for violated laws. That overcrowded slums have been the breeding-grounds of disease, and that the very poor have suffered to the greatest extent, is plain. And, since no man liveth nor dieth to himself alone, we all are endangered by the conditions we have tolerated, trusting that Lazarus was too far from our gates to trouble us much.

But it is necessary that we invoke God's mercy "in all time of our tribulation"; and it is most unfortunate that divine service should be cut off when there is most need of the divine aid. In most cities there was only a "request" that churches be closed. We grant that it was such a request as demanded obedience from patriotic citizens, and obedience was very generally rendered. Yet it is gratifying to learn that in church after church of our own communion this was not interpreted as demanding the cessation of all services. We commend those priests who have continued the regular round of sacrifice and intercession with one or two or a handful to represent the people. We commend those who have multiplied rather than diminished the number of early Communion, well knowing that good Protestant Episcopalians would not overcrowd their churches for the sake of attending on a week-day morning. And we should have been glad if health departments had felt at liberty to restrict the attendants at public services to a certain proportion, however small, of the number of "sittings" provided. We could guarantee that, at least in our own communion, the enthusiastic response to a mere suggestion that *some* should stay away from church would entirely eclipse the loyalty with which they had subscribed to Liberty bonds, and the repeal of the edict against "gasless" Sundays would have contributed the last straw toward their patriotic response. A process of natural selection would, with no difficulty at all, have brought a small remnant of the faithful, by no means alarming in its proportions, into the churches to pray. They would have carried no danger with them and have risked all danger to themselves.

Whatever "suggestion", not to say order, is made by competent authority must be observed in all our churches and by all our people. Yet at the same time prayer must rather be increased than diminished because of the plague, and the eucharistic intercessions must be uninterrupted.

**W**HEN the nation-wide campaign opens during the week of Nov. 11-18 for the seven bodies combined under the Fosdick commission, all America will put its shoulder to the wheel. The amount required for the combined budget—

#### The United War Work Drive

\$170,500,000—is about the sum subscribed last spring to the Red Cross War Fund. It is a huge amount; but America thinks nowadays in stupendous figures, and it has been shown that the enormous increase in our army and navy since the budget was drawn makes it now wholly inadequate. We are told now that it must be over-subscribed by at least fifty per cent.

It was a statesmanlike move on the part of President Wilson to combine these widely diverse organizations for the purpose of this single drive. We should have been distracted with their rival claims otherwise. An explanation of the President's policy is given in a statement of the Third Assistant Secretary of War printed in the government's Official Bulletin:

"Balancing this united drive in the fall for these organizations will be the Red Cross drive in the spring. In this connection it should be remembered that the Red Cross is giving generous support and assistance to all now existing charities having to do with military and civilian relief abroad which have been willing to cooperate with it. So far as subscription from

the public is concerned, the burden of proof lies very definitely upon the comparatively few organizations which have not co-operated in this way. Unless he has personal knowledge which would justify gifts to some one of these causes, any American citizen can feel that he is doing his full share if he subscribes what he can to the Liberty loans and gives what he can to the united drive in the fall and to the Red Cross in the spring."

This reference to other funds not definitely recommended is illuminating. It would be useful if some authoritative information might be published bearing on the "comparatively few organizations" not mentioned. It is obvious that the government intends to assign the whole matter of America's share in the rehabilitation of Europe to the Red Cross, and we may expect astounding plans to be submitted to the American people next spring; while the protection and preservation of morale of the American soldier is divided between the Red Cross and these seven organizations. So great will be the call upon us for these that we must husband our resources carefully in order to meet them.

In the meantime Churchmen have also the obligation of supplying whatever budget may again be submitted by our own War Commission, while the necessity for keeping up our churches as American centers in France, Italy, and Switzerland through THE LIVING CHURCH WAR RELIEF FUND continues unabated.

The seven organizations of the Fosdick group are the Y. M. C. A., the Y. W. C. A., the National Catholic War Council, Jewish Welfare Board, War Camp Community Service, American Library Association, and Salvation Army.

**T**WO bishops and one layman of such commanding influence as to be reckoned among the "pillars of the Church" passed to their rest last week—Bishop Brooke of Oklahoma, Bishop Olmsted of Colorado, and Judge Andrews of Central New York.

**Deaths of Notable Churchmen**

They were men of vastly different gifts: Bishop Brooke all missionary, Bishop Olmsted poet and thinker, Judge Andrews the great jurist in Church and State. God give rest and light to each of them!

We may be permitted to bear personal testimony especially to the life and the worth of Judge Andrews. The tributes paid by others to him on another page are not too exalted. The present writer sat with him through three General Conventions on the committee on constitutional amendments, and came not only to have the strongest reverence for Judge Andrews' opinion on constitutional and canonical questions, but also a profound veneration for the man. Speaking slowly and arriving at conclusions with deliberation, he was invariably receptive to suggestions made by men much his juniors and much less learned than he in the law, and the deference paid to all his associates bore testimony to the true courtliness of his character. In General Convention itself he rarely spoke, but few laymen have impressed their influence so firmly upon the legislation of the Church as he.

In spite of his great age—he was past 91 when he died—Judge Andrews impressed one as full of vigor almost to the last.

In every part of the Church he leaves warm friends and sincere mourners.

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 28th:

Trinity Church, Fayetteville, N. Y. ....	\$ 2.26
St. Cuthbert's Chapel, MacMahan Island, Maine * .....	4.00
A friend, New York City † .....	5.00
Mrs. Wm. Thorndike, Milwaukee, Wis. ‡ .....	25.00
C. T. H., Baltimore, Md. † .....	1.00
Rev. Dr. G. Woolsey Hodge, Philadelphia, Pa. ‡ .....	1.50
Mrs. Lydia B. Hibbard, Chicago, Ill. ¶ .....	75.00

Total for the week.....\$ 113.76  
Previously acknowledged..... 63,127.00

\$63,240.76

\* For relief of French war orphans.  
† For relief of Belgian children.  
‡ For Belgian relief.  
¶ \$25 each for Italy, for Belgian relief, and for Holy Trinity Church, Paris.

[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:

589. Girls' Friendly Society of St. Andrew's Church, Ashland, Wis. ....	\$ 73.00
1. St. Alban's School, Knoxville, Ill. ....	6.10
84. Good Shepherd French Baby Helpers, Lexington, Ky. ..	3.00
136. Mrs. J. D. Patton, Cleveland, Tenn.—Special Christmas gift .....	5.00
212. Shakespeare Reading Club, Smethport, Pa. ....	36.00
263. Mrs. J. Hull Browning, Tenafly, N. J. ....	36.50
268. A member of the Woman's Auxillary, St. Paul's Church, Peoria, Ill. ....	36.50
269. Mr. and Mrs. H. C. Angell, Grand Rapids, Mich. ....	36.50

Total for the week.....\$ 232.60  
Previously acknowledged..... 36,598.80

\$36,831.40

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

**ARMENIAN AND SYRIAN RELIEF FUND**

A member of the Church of the Redeemer, Chicago, Ill. ....	\$ 1.00
J. F. Hayden, Minneapolis, Minn. ....	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ....	25.00
Mrs. B. F. Ingram, Pine Bluff, Ark. ....	5.00
Christ Church Parish, Mt. Pleasant, S. C. ....	7.50
John Hall, Keystone, S. D. * .....	5.00

\$43.50

\* For relief of children.

**POLISH RELIEF FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill. ....	\$25.00
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**THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill. ....	\$25.00
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**SERBIAN RELIEF FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill. ....	\$10.00
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**FRENCH HEROES LAFAYETTE MEMORIAL FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill. ....	\$25.00
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**ANSWERS TO CORRESPONDENTS**

E. T. H.—The name appears upon English clergy lists as that of a priest of the Church of England in good standing.

**DEATH OF BISHOP BOYD CARPENTER**

**T**HE death of the Rt. Rev. William Boyd Carpenter, D.D., is reported by cable to have occurred on Sunday, October 27th, in London. Bishop Carpenter was Sub-Dean of Westminster at the time of his death.

He was consecrated Bishop of Ripon in 1884 and served in that capacity until 1911. Bishop Carpenter was a preacher of great distinction, and a student of the Bible beyond most men. He twice gave the Noble lectures at Harvard, being in 1904 and 1913, and thus was known to many in this country. He was also Bampton lecturer in 1887, and had given other courses of lectures under various foundations. Indeed he was one of the most sought after of the English bishops for engagements as lecturer and as preacher. His most prominent books were *The Witness of the Heart for Christ*, being the Hulsean lectures of 1879; *Personal Elements of Religion*, the Bampton lectures of 1889; *Lectures on Preaching*, 1895; and *The Witness to the Influence of Christ*, the Noble lectures of 1905. His last published volume was the Noble lectures of 1914 on *The Spiritual Message of Dante*.

**AT THE HOME OF JOAN OF ARC**

IT WAS a golden afternoon in the sweetest and holiest country in all France. The sun was low, and the shadow of the hills lay in deep colors over the woods and villages when we rode into Domremy. Far up on the hill above the village, on the edge of a forest, a high-towered church marks the place of Joan's vision. Her home lies in a little sheltered close, under overhanging trees. As we stooped to enter her little room, lighted only by a ray from a small, low window, the meaning of the war to the homes of France came to me as it had never come before. It was here that the daughter of a peasant family rose from her knees to save France for all time. I went from the house to the little village church, unchanged since she received her first Communion there, and I said a prayer for France before the altar, which is flooded by light from the eastern windows and is crowned by the flags of all the allied nations.—*Bishop Perry*.

OUR HIGHEST liberty is secured by our free and complete obedience to every detail of God's eternal law.—*H. P. Liddon, D.D.*

THE TWENTY-THIRD SUNDAY  
AFTER TRINITY

By C. F. L.

THE LITTLE SUMMER OF ALL SAINTS

"What can I do for thee, beloved,  
Whose feet so little while ago  
Trod the same wayside dust with mine,  
And now, up paths I do not know,  
Speed without sound or sign?"

**A**NOTHER year has rolled by, and the harvest-fields have ripened and been gathered into the store-houses, since we last kept the little summer of All Saints. The angel of Death, that relentless reaper, has also garnered the earth-fields, and borne away to heavenly mansions the souls whose sands of life had run out, and countless souls have passed through the supreme adventure.

To mourners now, as always, comes the sad thought that there is nothing more they can do for their beloved dead. But is that true? Is there not much that we can yet do for them in divers ways?

First of all we can and must pray for them: that they may rest in peace, and that light perpetual may shine upon them. From apostolic times the Church has prayed for the faithful departed. St. Paul prayed that Onesiphorus might find mercy of the Lord in that Day—the Last Day. To keep the names of the dead in our daily prayers, to observe the anniversaries of their entrance into eternal life by assisting at requiems offered in their behalf, binds us together in the love of Christ.

"Oh, my dear dead, my own dear dead,  
This blest Communion binds us fast,  
In bonds of still increasing love,  
A love that shall forever last."

We may rightly believe that in the intermediate state, where souls are being purified from the stains "contracted in the midst of this naughty world", they are growing in grace. A wonderful sense of communion with them has been vouchsafed to many when kneeling to receive the Bread of Heaven. In regard to this subject, an English priest recently said that "it was a certainty derived *not* from speculation but from facts".

Besides praying for and with them, we can strive to carry on some line of service in which they were interested; perhaps continuing the Church work to which they were devoted, praying God that it may be successful.

In the third place we know that they are increasing in the knowledge of God: and if we would keep abreast with them we too must redouble our efforts after holiness, aiming to live the higher life. More time must be given to meditation, contemplation, and intercession for others. More careful preparation and more frequent and devout Communions must be made if we would keep in close touch with them. The death of a loved one is a call to holiness; an invitation to peer into the unseen, through the open door which admitted him, for,

"When my angel guide went up  
He left the gates ajar."

Yes, there are ways in which we can still render assistance, being "in mystic, sweet communion" of which the world has never dreamed. They are with Him who is the center of all things. "I have put duality away. I have seen that the two worlds are one: One I seek, One I know, One I see, One I call; He is the first, He is the last, He is the outward, He is the inward"; and in Him both living and dead are bound together by indissoluble ties.

GOOD FRIDAY, 1918

(ARRAS)

There is no death for those who die  
Pacing with steady feet and head held high  
The bitter, Dolorous Way  
The Lord of Life Eternal trod to-day  
O'er Death to victory.

Weep not for those who on that Road  
Triumphant, under spurning heel, have trod  
Their last Antagonist!  
In the strait footsteps of their Captain Christ  
They march that way to God.

J. A. C.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Twenty-third 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
Monday	I Maccabees 11: 38-51	Hebrews 7	Ecclus. 38: 24-end	John 6: 1-21
Tuesday	I Maccabees 11: 52-end	Hebrews 8	Ecclus. 39: 1-11	John 6: 22-end
Wednesday	I Maccabees 12: 1-23	Hebrews 9: 1-12	Ecclus. 39: 13-end	John 7: 1-31
Thursday	I Maccabees 12: 24-41	Hebrews 9: 13-end	Ecclus. 40: 1-14	John 7: 32-end
Friday	I Maccabees 12: 42-end	Hebrews 10: 1-10	Ecclus. 40: 15-end	John 8: 1-11
Saturday	I Maccabees 13: 1-32	Hebrews 10: 11-end	Ecclus. 41: 1-13	John 8: 12-30
Twenty-fourth Sunday after Trinity	I Maccabees 13: 33-end Eccles. 3	II Cor. 4	Ezekiel 34	I John 3

**J**UDAS MACCABEUS had been killed in battle and was succeeded by his brother Jonathan, who took advantage of a civil war that arose in Syria and undertook to line up with the stronger party. By this means he gained for a time religious independence for Judea, but was finally betrayed and put to death (I Mac. 12: 48). (Note: In reading first morning lesson omit first four words.)

All persons who desire to be well informed should acquaint themselves with at least the outlines of this story. In addition to what has already been pointed out, as to its bearing upon the New Testament, it is particularly worth knowing in these days of world struggle for liberty and democracy. The roots of this struggle, especially its religious roots, go back to the spiritual faith and military valor of the Jews of the second century before Christ. All these struggles, both of war and of diplomacy, are to be regarded as steps in the history of human liberty, but with this distinctive characteristic: That they all aimed, under the inspiring guidance of God, at that highest liberty, or freedom, rather, of those whom the truth makes free. It was with this in mind that the second lesson was chosen, rising to the climax that "where the Spirit of the Lord is, there is liberty".

While of course these lessons, belonging to the historical course, were selected without reference to the special teachings of collect, epistle, or gospel, there are interesting points of contact. The whole Maccabean story illustrates how God was guiding His Church (collect); and the outcome has been in two directions (after our Lord separated Church and State): one, that citizenship which is in heaven (epistle), and the other that loyalty to the state whose foundation stone was laid by our Lord Himself when He said: "Render unto Caesar the things that are Caesar's". There are many "good" men who are not good citizens and there are Christians who are not efficient Churchmen; but the righteousness is not in either case that of the Kingdom, which is a social as well as an individual goodness.

The Old Testament alternates for several Sundays are from the Book of Ecclesiastes, which belongs to this general period of Jewish history and also leads up to the coming Advent season. (Note: The Lesson for last Sunday was too short; this one is too long.)

The evening lessons were selected to illustrate the petition of the collect: "We beseech Thee to hear the devout prayers of Thy Church"; the first being Solomon's Prayer at the Dedication of the Temple, and the second dealing with that for which the Church stands, rather than with the Church itself, a point of the utmost importance lest our religion should degenerate into ecclesiasticism. Solomon's Prayer ought to appeal to us at this time from its wide range. It is indeed to the highest level of Old Testament teaching that we must go even to-day for God's word as it applies to nations, while we must be on our guard against losing the ideals of the New Testament. The second lesson stresses that higher fellowship toward which this war is bringing us under the Church's guidance, the Kingdom of God over against the "lust of the flesh, the lust of the eyes, and the pride of life" of the world, loyalty to our Lord, and practical righteousness.



# BLUE MONDAY MUSINGS

By Presbyter Ignobus

I HAVE been reading with interest the Reminiscences of Lafcadio Hearn, by his Japanese widow, in the September *Atlantic*. The portrait is like some Japanese print as judged by Western standards; without perspective, out of drawing, queerly colored, and yet convincingly

life-like. Its most vivid touch is at the end:

"I may name again some things that Hearn liked extremely: the west, sunsets, summer, the sea, swimming, banana trees, cryptomerias, lonely cemeteries, insects, ghostly tales, Urashima, and songs. The places he liked were: Martinique, Matsué, Mihonoseki, Hijosaki, and Yakizu. He was fond of beefsteak and plum-pudding, and enjoyed smoking. He disliked liars, abuse of the weak, Prince Albert coats, white shirts, the city of New York, and many other things."

What a climax! It would be amusing to apply that method of portraiture to oneself.

IN THE SAME MAGAZINE is a sympathetic article about Harry Elkins Widener, the young Philadelphia bibliophile lost on the *Titanic*, in whose memory the new Harvard Library was built. The writer shares his enthusiasm for first editions, presentation copies, and rarities of the sort that Quaritch procures for people with long purses; and any bookish person must be singularly cold who would not thrill at the handling, say, of the Countess of Pembroke's own copy of Sir Philip Sidney's *Arcadia*. But, though I have a few *incunabula* on my own shelves, and rejoice in the possession of various works by the Fathers of the Catholic Revival, duly autographed by the authors, it is true, after all, that such enrichments are curiosities rather than actual literary treasures. Thirty cents will buy a second-hand, battered copy of Shakespeare just as precious to the lover of poetry as a first folio. The latest edition, indeed, if it has author's emendations and corrections, is worth more than the first of any book. Why collect tall copies and huge folios and quartos of what we can buy in pocket editions, suitable company on the road? Some friends of mine bought at a great price the original proof-sheets of *The Ring and the Book*, all corrected by Browning's own hand. As if one should purchase (duly vouched for) Botticelli's palette, or Donatello's chisel, with some actual chips from his studio! It is the contents of the book that matters, not some accidental circumstance about it. Let penniless parsons and other book-lovers console themselves with that; nor grieve at having to yield the title "bibliophile" to others of Dibden's succession.

THE FOLLOWING terse paragraphs, from the *New York Sun*, are refreshingly suggestive:

"We have not the means of verifying the estimate of the brewers that 10,000 saloons in this city will go out of business next month because of the executive ban on beer, but the figure is round and fascinating and suggestive.

"Ten thousand bartenders would be welcome in essential industry, if not in the army.

"Ten thousand hardwood bars could be turned into gunstocks, ship's furniture, and peace conference tables.

"Ten thousand sets of mirrors, placed in the cantonments, would add to the joy of the man putting on his first suit of olive drab.

"Ten thousand brass footrails would be received by the shell factories with loud cheers.

"Ten thousand groups of 'private stock' bottles could be used as ketchup containers.

"Ten thousand bungstarters could be adapted to shipyard use for the driving home of wooden keys. One of these interesting weapons might be sent to the Historical Society.

"Ten thousand slates, after careful washing, could be used in schools.

"Ten thousand vacated saloons—what would be the increased value, in money alone, of the buildings in which they now nestle?"

SPEAKING OF PROHIBITION (which practically all thoughtful publicists perceive to be inevitable, as the approval of the constitutional amendment progresses), I wonder why *Life* continues to caricature its advocates as "long-haired men and short-haired women", Chadbands with weeds on their hats and side-whiskers, gaunt and shrewish old maids, and the like. *Life* brags of being abreast of the times: surely its editor must know that, if ever such caricatures could have been justified as humorous exaggeration of the facts, the movement has long ago passed beyond that stage. Heads of the greatest corporations, leaders of organized labor, officers of the American Medical Association, army and navy chiefs—these are the champions of prohibition to-day. Let *Life* look to itself, or it will find the public laughing at its imbecility, not at its wit—a fatal reaction for a funny paper. Perhaps, in that time of introspection, it may resolve to purge itself of its predilection for divorce, its hatred of the medical profession, the clergy, and the Jews. If so, it may come to be worth reading on all its pages, as it is now on perhaps half.

NOW AND THEN the public is scandalized by revelations showing how unfamiliar with Holy Scripture our American undergraduates are, and how much they miss, in consequence, as they study English literature, so saturated with Bible allusions. I note with some surprise that so well-informed a story-writer as Stephen Chalmers, in a recent *Adventure*, lapses in that same field:

"Even as somebody or other served seven years for Ruth, and then some, many prospective would-be citizens regard citizenship as a prize to be won, and worth winning."

The sentiment is admirable; but, alas for the illustration!

HOW GOOD THIS IS, by C. Fox Smith, in the *London Chronicle*! River names unheard of before 1914 will be immortalized in history: Somme, Yser, many another sluggish little stream—Marne above all. When shall we hear our "bugles sounding east of the Rhine"?

### "THE GLORY OF THE MARNE"

"The rivers broaden to the sea  
In power and wealth and pride,  
And stately ships from all the world  
Do berth with every tide. . . .  
But Marne hath never port nor pier,  
Warehouse nor wharf nor quay,  
And the very name of her is lost  
Before she finds the sea.

"The rivers run rejoicing down,  
And singing as they flow,  
In rain or sun their course assigned  
Pursuing swift or slow. . . .  
But Marne goes weeping all day long,  
And is not comforted,  
Her trampled banks and bloodied pools  
And shallows choked with dead.

"Yet hath she glory for all time  
Mid rivers great and small,  
And nobler dower than pride of power  
Is hers among them all.  
For Marne hath seen the hosts of hell  
Turned backward from their goal,  
And the stormy dawn of Hope arise  
On Earth's war-darkened soul,  
And Marne hath fame for evermore  
While the floods of Time shall roll!"

I NOTE WITH INTEREST that in Davenport, Iowa, "confirmation services" were held in the Unitarian congregation recently. But how can "the Liberal Church" consent to put its new wine into such an old bottle!

## PASSING OF TWO BISHOPS FROM THE CHURCH MILITANT

THE last full week in October saw the departure of two bishops from the field of the American Church. On October 21st, in historic Saybrook, Conn., died the Rt. Rev. Charles Sanford Olmsted, D.D., Bishop of Colorado since 1902. On the following day, in Chicago, the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma almost from the opening of the territory which has grown into a great state, followed his episcopal brother "over the great divide".

"With sincere sorrow," writes a correspondent from Western New York, "the news was received here of the death of the Bishop of Colorado. During the last six months of the late Bishop Walker's life Bishop Olmsted had come to his assistance, and while going about the diocese he made many friends by his sweet personality, gentle manner, and exquisite but simple pulpit diction. When further episcopal visitations were needed last spring there was a general desire expressed by the clergy that Bishop Olmsted might be asked to make them. He gladly acquiesced, although it was much against his physician's advice. Greatly to his sorrow, however, the Bishop was obliged to cancel his appointments after one or two services and return home, owing to physical disability.

"No one but an active man, of indomitable will, deeply consecrated to the service of his Master, can understand what a sorrow it is when a restraining hand commands that the labors must cease and that his Master thereafter can be served only in the attitude of him who stands and waits until the call comes. It was a supreme joy for Bishop Olmsted when, after a long period of deprivation from performing the episcopal functions in his own diocese, he was able to confirm and also ordain while in Western New York; and time and again he would fervently declare, 'It is such a joy to be doing this work again.'"



RT. REV. C. S. OLMSTED, D.D.

"Bishop Olmsted was a poet in the truest sense, with the capacity for exquisite joy as well as the corresponding capacity for exquisite suffering. This is seen in many of his poems, especially in those of *December Musings*."

Bishop Olmsted had been acting rector of Grace Church, Old Saybrook, Conn., for some time. He died in the rectory of that church, and was buried in its ancient cemetery on Wednesday, the 24th of October. He had been in poor health for some years, suffering from a disease of the heart which had been accentuated by the high altitude of his diocese, and had had a share in forcing his semi-retirement and residence in the East. The Bishop is survived by a widow, two sons, a daughter, and a brother, the Rev. William Beach Olmsted, headmaster of Pomfret School, Pomfret, Conn.

On the afternoon of Tuesday, October 22nd, at the home of his daughter, Mrs. Edward H. Lee, in Chicago, there died a self-sacrificing missionary bishop, kind, loving, humble, Francis Key Brooke, for more than twenty-five years Bishop of Oklahoma. He had been in Chicago since August, seriously ill all the time, and died of the ravages of cancer. Services were held at the home of the family by Bishop Anderson on Thursday afternoon, the 24th, and interment was on Friday. Bishop Griswold and the Rev. Dr. Hutton and the Rev. G. A. MacWhorter, both of whom had ministered to Bishop Brooke during his illness, were also present.

Bishop Brooke was barely three months older than Bishop Olmsted. He was the son of the Rev. John T. and Louisa R. Brooke, and was born in Gambier, Ohio, in 1852. He was graduated from Kenyon College, Gambier, in 1874, and received the doctorate in divinity, *causa honoris*, from four institutions. He married Mildred R. Baldwin of Bolivar, Tenn., in 1881. Eighteen years after he received deacon's

orders he was consecrated Missionary Bishop of Oklahoma and Indian Territory in 1893, and remained actively in charge of his extensive field until within the last few months of his illness.

His was an unusual experience in the history of the American episcopate. When he entered upon his work Oklahoma was a territory of tents and huts, of booming towns, and potential cities. In those days might was right in Oklahoma. And the Indian Territory was for red people alone only a little while before. But Bishop Brooke went about among the huts and the tents and the potential cities, a gentle, courteous, earnest Christian leader, finding in tent and hut here and there a scattered Churchman, and bringing together here and there a little group of people interested in the Church and in the Christian way of living, until finally some of the potential cities became real, with church spires in them. It had happened very quickly. Men who had come as frontiersmen to strive with frontiersmen in frontier violence for the riches of a prodigal nature were still living and still active when the ways of the frontier gave way before the coming of a high civilization. In Oklahoma right was rapidly becoming might, and one of the frontiersmen became mayor of a city of 70,000 people which had no saloon, and fewer and fewer places where frontiersmen and others resort for violence. Bishop Brooke has had a strong influence in the change.

Last January, when the Synod of the Southwest celebrated his twenty-fifth anniversary of episcopal service, Bishop Thurston was able to say truly that in days to come the name of Brooke of Oklahoma would stand beside that of Hare of Dakota and Whipple of Minnesota in the list of Christian pioneers and pathfinders. Then, too, the churches at Enid and Guthrie and Shawnee—in once "potential" cities—were freed from debt in honor of the anniversary. The Bishop knew then that his years of service were drawing to a close, and had been planning to retire after labor, when the summons came that he should not retire, but go up higher.



BISHOP BROOKE

## JERUSALEM

IS THERE any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of the Christian. All the great religions, the great cultures, have met before its walls and striven to possess it. . . . But the story of Jerusalem does not end with the records of time: it projects itself into the expectations of eternity. It owes half its wonder to a deeply-held and often-adjourned, but never-sundered hope which has made it the symbol of Christian idealism and the far-sought refuge in another world of the weary and heavy-laden. The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—GAIUS GLENN ATKINS, D.D., in *Jerusalem Past and Present*.

● ONE OF THE surest proofs of growth in the spiritual life is the increased depth of contrition.—Rev. T. T. Carter.

## FROM AN ARMY CHAPLAIN

"I want the paper continued, by all means, until you read my name in the casualty list. That is the only way my subscription will ever be cancelled."



## DEATH OF THE VENERABLE CHANCELLOR OF CENTRAL NEW YORK

**A** MOST noteworthy life came to the end of its earthly career and entered on life eternal on Tuesday, October 22nd, when the Hon. Charles Andrews, Chancellor of the diocese of Central New York, passed peacefully away in the 92nd year of his age.

He was born at New York Mills, Whitestown, N. Y., on May 27, 1827, when John Quincy Adams was President of the United States and DeWitt Clinton was Governor of New York. His long life has been most exemplary and most helpful, not only in the community in which he lived so long but in the state, the nation, and the Church at large. For very many years he has been easily the "Grand Old Man" of the diocese and has been generally recognized as the First Citizen of Syracuse. He has taken throughout his life a large part in the life of the community and of the state, and is mourned by countless thousands. His career and his Christian character are perhaps best summed up in the words of an address which was presented to him first by the parish of St. Paul's, Syracuse, on the occasion of his ninetieth birthday, and which was also adopted by the Convention of the diocese in 1917 and ordered printed in the diocesan Journal of that year, as follows:

"This will bear to you, dear sir, on your ninetieth birthday anniversary, the greetings and congratulations of many of your friends in the diocese of Central New York. Yours has been an unusual length of life. Those who have been nearest to you feel, more strongly than it would be possible to make you understand, that the years, so crowded with usefulness, have been a real benediction to all who have known you.

"You have been, first, a great citizen. In Syracuse and in the state of New York you have been a leader in public affairs, an inspiring force in public service. Animated by a deep sense of responsibility and by a large devotion in every department of public activity, you have been a power for good in the community. Associated with the educational life of the city, for years known as a high-minded member of the legal profession, mayor of the city during the critical years of the Civil War, closely identified with its commercial life and progress, a wise helper and counselor in every charitable undertaking, and an indefatigable leader in every moral sense, you have occupied an unique position. Syracuse has been proud to call you its first citizen.

"You have been a great jurist. The state of New York was fortunate in securing your services as a member of its highest court and later its chief justice. In your judicial and constitutional labors you have made contributions to public service that cannot be estimated. Justly proud of the strength and high character of its judiciary, the commonwealth has recognized you as one of the greatest interpreters of its laws; a tower of strength; notable, among many men of force and character, for your unflinching devotion to duty, your splendid intellectual powers, and your fine and high ideals; a leader among leaders.

"You have been a great Churchman. Long a member of St. Paul's parish in the city of Syracuse, you have been regarded as an example of consistent Churchmanship and an embodiment of its best spirit. As vestryman and warden, your active leadership, your consecration, and your faithful performance of all the obligations of your office have been an inspiring example. You have stood for great things in the Church, for a Christianity not content to seek merely its own good, but anxious to give itself to others; for that type of Christian service that catches its inspiration in corporate worship and then goes out to touch the community with its life.

"You have been honored by your fellow-Churchmen through many calls to larger labors. You have long been a member of the diocesan convention, and one of its wisest and most clear-headed leaders; you are chancellor of the diocese; have been

a member of various ecclesiastical courts; a deputy to the General Convention, serving on important committees; esteemed for your worth and your wisdom by leaders of the Church in many other dioceses. It has been your privilege to take a large part in the great work of the American Church, which in honoring you has honored itself and offered of its best to the advancement of our Lord's Kingdom.

"You have been a great Christian. Because of your deep faith, rugged moral strength, and sincere personal piety, unconsciously you have helped many whom you know not to a truer appreciation of the beauty of holiness and a new determination to walk in the footsteps of your Master and ours. A beautiful home life, blessed by the ever increasing love of family and friends, testifies to the reality of your religion, seen there at closest range. You have been filled with the kindness and generosity and friendliness of one who spends his last measure of strength in cheering others and leading them to higher and purer things. A life like yours does more to make the world sweet and to shame sin out of men's hearts than all the lessons of all the books that ever were written. Nothing that you have ever done through the work of head and hands will quite equal what you have accomplished by the goodness of your heart.

"And so we hand you this address. It goes to you not simply as an evidence of our esteem, our respect, and our reverence, but with the assurance of our affection. May God abundantly bless your days till at length He shall call you to Himself.

"O Eternal Father, who art the Guide and Friend of all those who put their trust in Thee, support us all the day long of this earthly life, until the shadows lengthen, and the evening falls, and the busy world is hushed, and the fever of life is over, and our work is done. Then, of Thy great mercy, grant us a safe lodging, and an holy rest, and peace at last forever; through Jesus Christ our Lord. Amen."

Judge Andrews had sat in every General Convention since 1898, and for a number of years had been a member of the important committee on constitutional amendments. He had a large part also in framing the canonical legislation relating to courts of appeals.

Tributes to his character are pouring in from all over the country. Among them was received the following from Ex-President Taft:

"I am greatly distressed to hear of the death of former Chief Justice Charles Andrews. It is my good fortune to have known Judge Andrews a number of years and to have met him under the pleasantest

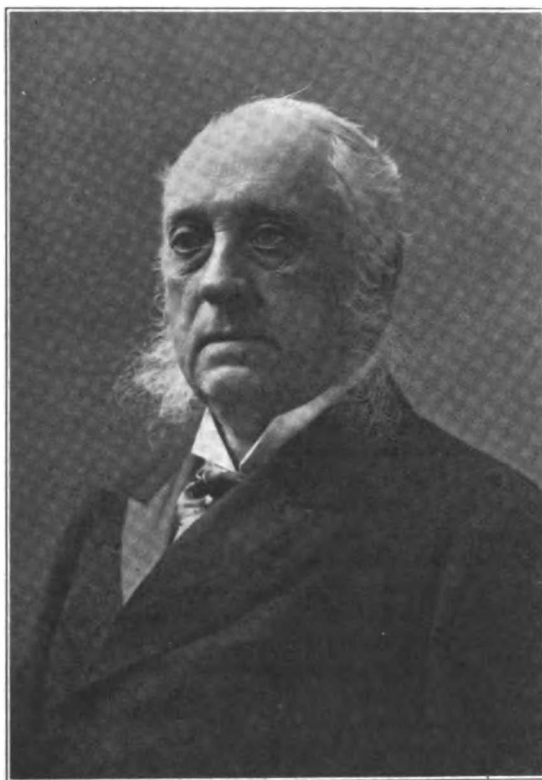
circumstances. He stood very high in the ranks of the judiciary of New York state and had a most honorable and useful career. He was a man whose judicial mind and kindly spirit impressed itself in his bearing and in his every action. The people of New York may well cherish his memory as a model public servant and a great judge."

The Bishop Coadjutor of Central New York has expressed his feelings in the following words:

"I cannot possibly express what Judge Andrews' friendship has meant to me since I came here as bishop any more than I can duly express what his life has meant to the Church in this diocese.

"For Syracuse he was, of course, our first citizen. When some of us gathered a year ago last May to pay him our tribute of affection on his ninetieth birthday, that is the first thing of which we thought. What a wonderful thing it was to live all those years among people who knew everything about his life and to hold not merely their esteem but their reverence, to have them think of him not simply as a man who had taken a large place in municipal life and a still larger place in the life of the commonwealth, but as a man who in every public activity had shown himself a moral leader.

"His name was always spoken with pride; but that was not all, it could not be spoken without affectionate pride. To me it was an inspiration to know him. When we met I felt that he brought me a real benediction.



CHARLES ANDREWS  
LATE CHANCELLOR OF CENTRAL NEW YORK

"Of course I think about him as a great Churchman, as well as a great citizen. The diocese and the Church at large gave him many honors, and in every position of responsibility, from that of vestryman of St. Paul's to that of deputy to our national convention, chancellor of the diocese, and member of our ecclesiastical courts, he always showed a high sense of duty and a deep sincerity of conviction. Men from every part of the country, prominent in the affairs of the Church, will mourn his loss. Yet he was more than citizen or Churchman; he was a sincere and consistent Christian."

The funeral, which was held privately on Friday, October 25th, was conducted by the Rev. Dr. Henry Harrison Hadley, rector of St. Paul's parish, Syracuse. It is expected that a public memorial service will be held later, so that the countless friends of Judge Andrews may pay tribute to his memory and his worth.

Judge Andrews is survived by his widow, who before their marriage, May 17, 1855, was Marcia A. Shankland, daughter of William H. Shankland, Supreme Court justice; two sons, Judge W. S. and C. W. Andrews; and four grandchildren, Capt. Paul Shipman Andrews, son of Judge and Mrs. W. S. Andrews; and Annette, Donald, and Charles Andrews, children of Mr. and Mrs. C. W. Andrews.

### AT AN AMERICAN LEAVE AREA

BY THE REV. GEORGE HEATHCOTE HILLS

Aix le Bains, September 27, 1918.

I AM writing from a leave area in the most beautiful part of this wonderful France, Savoie, tucked in between Italy and Switzerland, on the shore of the largest and fairest lake, Bourget, and with towering mountains all about us.

The leave areas are something recent, and of great value. When the French or English soldier has his leave he goes home. But the American soldier can not do this; his home is too far away. So the army makes a temporary home for him and sends him there for a leave of eight days, after four months' service at the front.

Aix is the center of the leave area. Since it was opened more than fifteen thousand American soldiers have passed through, but there has been only one man cited for drunkenness, and none with venereal disease—a remarkable record, when you consider that the men are free day and night and are entertained at the expense of the government at leading hotels.

It is in this leave area that the Y. M. C. A. has some of its most important work. It has taken over the beautiful casino, one of the largest and most magnificent in Europe, and here is the center of its activities. There is a canteen, of course—presided over by some splendid American young women—with billiards, games, writing and reading rooms, a wonderful theater, and rooms in great number and of rare beauty for every imaginable use. The place is always filled and there is something going on from morning till night, from morning prayers to grand opera, vaudeville, and moving pictures. What this wonderful casino means to the boys, and what the association of these devoted men and women workers of the Y means, you may imagine. The war department has detailed a fine military band for this area, and we have frequent band concerts.

My own work includes the camp hospital, usually with fifty or sixty men as patients, and I go every day with great boxes of chocolate, cigarettes, crackers, lemon drops, etc., while once or twice a week I provide a little entertainment, and on Sundays services in the wards, with much singing. Then there is our own dear Communion service, which I have early in the morning, and the familiar singing of the old hymns in the evening, with a great company of men in khaki assembled in the big ballroom of the casino. "Rode" has been here for a few days and he is a great favorite with the boys and is doing splendid work for the Y with his great talents as a singer and genial friendliness. And I had the pleasure of introducing Sir Arthur Priestley, M.P., at Chambéry and Charlieu, two other places where the Y has wonderful clubs for the American soldiers on leave, Sir Arthur entertaining with his rare grace and inimitable manner. The men leave Aix with tears of regret, and with loud appreciation for the government that makes such a place

possible for them, and for the Y workers who are giving the added touch of friendliness and comradeship to the men on leave. War seems far away from this sheltered place, and the God of peace is very near, as the sun shines upon the sapphire lake and glistens upon the snowy peaks of the great Alps. The boys go back to the front with new courage, fresh zeal, renewed hopes, better men for the eight days passed in beautiful Aix.

### THE CHURCH AND ITS WORK DURING THE WAR

[FROM A PASTORAL LETTER BY THE BISHOP OF IDAHO]

THIS GREAT world war has introduced a new element of perplexity both in regard to clergymen and in regard to their support. Many of our clergymen have been called to war service and all available men are being used to fill their places. In addition the high cost of living makes the former salary far less than what is required for a decent support. Our ministers must be provided for or the churches must be permanently closed. The solution I purpose is to join several places together under one minister, and thus make up a reasonable salary. It is absolutely out of the question in these times to have a clergyman giving his entire time to a place unable to give a third of what is needed to carry on the work. If our people really love the Church they will gladly not only give their share to God's Church to help to spread the Gospel, but also, as far as possible, be themselves earnest personal missionaries in telling of the great things the Lord has done them in redeeming them from sin and eternal death. While I deeply sympathize with all war work such as Red Cross, Y. M. C. A., Y. W. C. A., and Brotherhood of St. Andrew, I would have you realize that the Church is the mightiest influence in this nation for righteousness. President Wilson, General Pershing, and every leading public man of any standing nationally will tell us that to close the churches, stop preaching the Gospel, would be a national calamity and would ultimately weaken if not destroy the morale of our army at the front. It is most unwise and unpatriotic for any one to say: "I will abandon my Church and will give no means or time to its support. All I have is going to war activities." The Government has found the Church one of its strong war supports. It wants you to be just, that is, to render unto Caesar the things that are Caesar's and unto God the things that are God's. We have got to prepare for peace. We are going to win this war and we will win it for righteousness. Now let us not forget that the Church is the great preacher of righteousness. We need the active, open, Christ-declaring Church more than ever. We cannot afford to shut it up. We do not want any silent churches anywhere. We pray that this nation may in all the future build its political as well as individual life in accordance with the teachings of Jesus of Galilee.

This brings me to say a few words to our clergymen. The easiest thing for you to do now is quit your post. You will not have much difficulty in getting secular work giving a larger support. Sometimes even war work would seem easier than to live with people who show you little sympathy or appreciation and who criticize with a lawless tongue. You feel that apparently a number would rather see the church closed than be asked to give to it a reluctant contribution. What does Christ think of these? You are doing His work and He had at last very much the same kind of criticism. Be patient. Be watchful. It is God's work, not ours. I would urge you, therefore, to resist the dulling influence of the times. Dominate your materialistic environments with a glowing, burning faith in Christ. Be an active, aggressive force for the extension of Christ's beautiful Gospel. Preach this Gospel in season and out. We hear a good deal from sickly sentimental religionists about the new religion which is going to come with the boys out of the trenches, but the only religion that they can bring that will count is the truth the Bible and Church have always had to give to every man who seeks it aright.

Do your part well. Be loyal to commands of the General Church, especially in regard to the little we are asked to give for the spread of Christ's Kingdom among men. Be loyal to all your district obligations. Be kind and considerate to your neighbors and congregation.

In other words, the effective clergyman must be spiritually minded or he will fail in his true work. With God's help we will not fail.

MEN WHO are content to be mere negatives in a world of action sin against the light. . . . Men glory in difficulties that test their strength in the affairs of every-day work; why run away from like difficulties in work for God? It all resolves itself into the question whether a man is dead in earnest. And that shall be our last question as we urge men to make the experiment of faith. Jesus Christ demands reality. Do we "ring true"?—  
RT. REV. DR. CHARLES FISKE in *The Experiment of Faith*.

## The Modest Major

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

FOR the modest Major I had special responsibility. In planning a two months' campaign among the farmers of the middle west I had requested that an officer from the trenches go with me. The uniform would vivify each meeting. A soldier's story would visualize the war. I would be freer to plead the case of Win the war for lasting peace.

The modest Major was for me a happy choice. He was young, buoyant, jolly, companionable, and at last—talkative. He was a good traveller. We did not wear on each other. We talked or slept or read without explanation. We fitted into each other's mood, whatever it might be; and that is saying much. For the travelling was sometimes strenuous. One day we would be up at six to travel six hours for a noon-day meeting, and then retrace our course, spending twelve hours in the train. The nights were often short. Sleep in fact was trench-like in its brevity. Noises rarely bothered; but it's not nice to get up in the morning at three or four or five o'clock when you have not gone to bed till twelve and are to auto thirty miles on a cafeteria breakfast.

The Major could rarely count on privacy. His uniform was our headlight. Everybody wanted to make up to him. If he could not suffer fools gladly, and had his weary days when he could not be led to talk except in monosyllables, he answered courteously. But to me he used to growl a bit like a good Briton and assert he was "fed up" on questioning. As the weeks slipped by, however, he began to see something more than curiosity in the kindly interest in him. He realized more clearly that America was paying tribute to an Ally as well as to a uniform.

By the time we got to Cedar Rapids he was ready for the final touch of friendliness. Audiences before had risen to do honor to a British soldier when he was introduced. But at Cedar Rapids there was a forethoughtful and discriminating appreciation which manifestly touched his heart. At the great Sunday evening mass meeting, after singing *America*, the audience passed on into *God save the King*. At the Rotary luncheon Monday, after silent prayer, the members outdid themselves in applause. The high school children and the thousand in the great vocational school made him next day even happier. To crown all, the newspapers wrote him up so that he had something worth the while to show for those three days to friends at home. He was humanly pleased. Never after that was he in any doubt about the nature of the interest in him.

He had a story worth the telling. In the war from August 4, 1914, he had fought all the way through Belgium and through France from the ranks up to the command of a battery. Twice cited for his bravery by Sir Douglas Haig and decorated by the King, he bore in his body the marks of the Hun. He had lived all over the world. Born in Australia, he had sampled currie in India, farmed ostriches and hunted elephants in Africa, travelled when he was still in his teens from San Francisco to New York, and lived long in London where he hopes to live longer when war is done.

A true conservative, he was, though a colonial, more English than any Bow Bells boy. His two abhorrences were "cant" and "sentimentality". To him the causes of the war were obvious and immediate. Great Britain was fighting for existence and Uncle Sam came in because the Kaiser heaped the cup of insult overfull. The complex which now makes up the American *motif*—self-interest, moral indignation, high purpose, and international conscience—was a mystery to him. But he would forget himself in speaking and pay noble tribute to our idealism. He was true to form. He preached an admiration for us which he never quite defined. Perhaps it was in part because we were ever bringing to his notice our gratitude to the mother country for fighting for us by the side of France and Italy long before we fought for ourselves.

He was jealous for his King, "rather". Without a King England, he avowed, would lose all charm for him. We

countered—sometimes to his bewilderment—with the suggestion that when England grows weary of George V some of us over here could wish a chance one day to vote for him for President. The sharp distinction which we drew between democratic monarchy and irresponsible autocracy he could not clearly see. He was afraid we might want good Kings to go as well as unworthy Kaisers. He could not for the life of him understand the point a group of us made with him one evening that all we wish is to ensure democracy for the world without concern about each nation's form of government. Kings as democratic as George and Albert have nothing to fear from people anywhere. A crowned Washington or a crowned Lincoln in the historic setting of the old world would be as acceptable to us as our George Washington and "honest Abe".

I recall the jolt he got that day in Iowa when the Governor came down to help make the occasion entirely patriotic and an aged man remarked to us: "I came over at the age of 12 in 1848. Kings were not going well in Germany. My father knew there would one day be trouble there. Now the Kaiser'll have to go, next the House of Lords, and all the Micks over here that act like Kaisers." The Major looked a little rueful. He could not definitely see our point of view.

On the platform he was John Bull in action. He steadily grew in platform power. "When I came over here three months ago," he said, "I had never made a speech in all my life. Now look what I am doing every day." He told his story simply. He plunged into *medias res*. He had the velvety and flexible voice we love to hear. Sometimes he hesitated for a word. He thought wrongly that he did not always interest his audience. He was over-modest. His anecdotes were invariably relevant. His "Missouri sparrows" story caught the farmers. I can hear him yet: "There is one thing we British will never, *never* forgive you people out here for. You sent us over your Missouri mules without directions how to use them."

His reference now and then to his isolation was more moving than he ever knew: "All my friends are gone. Their bodies are rotting in the swamps of Africa, or blistering on the hot sands of Mesopotamia, or they are those shapeless forms you find in the shell holes of northern France and Belgium, or the few still living are in the prison pens of Germany. Not one is as sound as I am even with these wounds I got at Ypres on November 5th in 1917."

One story he told is rare even among the many noble stories of human self-forgetfulness the war has brought to us. "My battery was hard shelled. I told the men to take cover where they could. Some hid in two broken-down tanks, and after the bombardment ceased I went looking for them. I wanted specially to find Francis. He was my best soldier. He was worth a dozen men in an emergency. I had recommended him for an officer's commission, and was every day expecting to get word. The blood was pouring out of one tank. I opened the door and looked in. Some were dead. Some were badly wounded. I called out 'Where's Francis?' The answer came from far inside the tank: 'Oh! I'm all right, sir. Get the others out.' When I had done this, I went for Francis. I found him; his left arm gone at the elbow; his left leg dangling from his breeches at the knee; his right leg shot off above the knee. He knew he could not live. He wanted me to save first those who had a chance to live and be returned to the service of their country. Francis died that night, and next morning in going through my orders for the day I came upon his letter of promotion."

Good-by to you, Major! You will soon be turning back to duty at the front! May you late return to heaven! Meanwhile may you realize that your words "over here" have been worthy of your works "over there", and that to thousands of us you have made it more evident that:

"Two empires by the sea,  
Two nations great and free,  
One anthem raise."

## DEFEAT

Here lie I,  
Who should be Master of the World.  
The sides of the coffin hem me in;  
The lid presses on my face.  
The plans of thirty years are ended beneath a velvet pall.

I planned a war to make all other peoples of the earth  
The slaves of Germany.  
I almost won, I thought.  
I captured ships and guns, and cities; and the bodies of men.  
But not their spirit—  
A spirit that neither frightfulness nor ruthlessness could break,  
Nor sudden death,  
Nor mutilation,  
Nor violated homes,  
Nor slavery.  
I willed to conquer by the power of the material;  
I was conquered by the power of the spirit;  
The only slaves I made were German slaves.

England lives;  
France lives;  
Even Belgium lives,  
Whose blood spattered the trampling feet of my on-marching armies.  
I lie here,  
Still, cold—  
Not for to-day, nor for to-morrow,  
But for all eternity.

LOUISE SPILMAN in *New York Times*.

## THE BROTHERHOOD'S WAR DEPARTMENT

It was his first visit to the central office of the army and navy department of the Brotherhood of St. Andrew. He reached the third floor of the Church House, followed the sign, and entered the door leading into the proper department. But here he stopped perplexed. He was looking for a certain department of the Brotherhood of St. Andrew, but what he found was twenty young women, all busily engaged at their various desks and filing cabinets. One of them rose with a smile and awaited his errand.

"Is this—is—this—the Sisterhood of St. Andrew?" he asked, and of course his amused twinkle was contagious enough to spread over the faces of the twenty girls, who could not help hearing his query.

"I was looking for the Brotherhood—this looks more like a Sisterhood!"

This is the impression strangers get almost invariably upon their first visit to the beehive where a force of twenty-two and often more is busy every day, with the various phases involved in the work of following our enlisted Churchmen from their homes into the service.

Between three and four hundred names come in every day, from every conceivable source. These are checked against the names already in the files, now approximating 60,000, in order to avoid duplication and to complete or change addresses of men already registered. Five girls spend their entire time in checking names and filing cards bearing new names in alphabetical order. Two and often three typists then take the lists and write cards for all new names, in triplicate, one for the alphabetical file, one to be filed by camps, and one to be sent to the representative of the Church where the enlisted man is located.

When the names are recorded, another clerk addresses to each man an envelope and a wrapper. In the former is sent a circular letter, signed by Mr. F. S. Titsworth, assuring the man of the Church's interest in him and asking him to keep in touch with the Church through this department. In the wrapper is sent the current issue of *St. Andrew's Cross*. One typist is kept busy filling in the circular letters, the office boy folds and seals them—over a thousand each week. Two girls care for the camp cards, transferring old cards and filing new ones. Another girl handles the cards which go out daily to correspondents. About fifteen hundred names are distributed each week to the Church's representatives and Brotherhood secretaries in the camps.

An assistant secretary opens the mail, which comes in at an average rate of nearly two thousand pieces per month. Much of this is answered without dictation by girls capable of writing answers and attending to routine matters without supervision. Others are turned over for dictated replies by

the various executives, who require the entire time of two and three stenographers.

Still another girl files the correspondence, and keeps all the financial records, not only office accounts but accounts with the thirty-eight men working in the field. These men send in weekly reports, which are digested and recorded in a complete file of all available and useful information concerning every camp in the country—over five hundred places where enlisted men are stationed in some form of military service. It is under the supervision of a girl who devotes her entire time to obtaining and recording information used not only by the central office but often by individuals throughout the country, who write in, asking questions and wanting assistance.

The file containing names of clergymen of the Church now in some phase of war work is kept by still another girl, who also keeps a record of all the daily work, showing the status of the files at the close of each day. This file of clergy in the service has grown to include 536 names.

Another most important and interesting feature is the answering of personal letters from enlisted men. All requests for reading matter, or for any kind of personal service, are promptly taken care of. Every letter is answered.

Still another phase is sending advice to families and rectors when a Brotherhood secretary has established personal relationship with an enlisted man. Inquiries are also sent out by the same clerk, asking for better addresses when mail is returned from men in the service. With the constant movement of troops, this develops into a perplexing matter.

The entire "Sisterhood" of the Brotherhood works like a well-regulated machine. Each operation fits into the next operation, each one is important, and each girl has her own responsibility to bear. The little circle which has gathered for prayers at noon each day has grown from a tiny one of six a year ago to thirty and sometimes nearly fifty now, including the army and navy department and the national headquarters office employes. If one doubts the big task that has been undertaken, it requires but a visit to the central office to grasp the volume of the work and the importance of it. It is small wonder that the stranger stops, surprised, and says with a little gasp:

"I had no idea, no idea whatever, that you maintained such an organization here."

## LOVE YOUR ENEMIES

WHO BUT a devil, or a man with a devilish disposition, could curse a man's soul or seek to destroy that? For our bitterest enemies we must wish and pray for their soul's salvation. That is love. That is Christian good-will that, like God, wills the real good of even the wicked. Pity the man whose breast is filled with hatred and the feeling of revenge. He carries hell around with him in his breast. He is fanning a flame that crushes his true self. Hatred expends itself not so much upon the victim as upon the soul of the man who hates. For our own physical and temporal as well as for our eternal welfare, we should pray to be delivered from this suicidal passion—a passion that distorts both the countenance and the soul, and gives a wrong twist to even one's better emotions—a passion that makes prayer impossible. Try to pray when you are in this mood! Love your enemy for your own sake, for your own peace and health of mind and body. Love him—have good-will for him—for his real soul good, that ye may be the children of your Father in Heaven and may help Him in making your enemies his children also. That is the real content of this precept: "Love your enemies." . . .

Good-will is not a desire for the pleasure, the worldly happiness, of one's enemies or enemies of the cross of Christ. Good-will toward the wicked includes the will that they should repent. To forgive before there be repentance and conversion would be to encourage and increase evil. God does not so forgive until they repent. Our highest conception of punishment of criminals is that of a remedy for reformation rather than a torture for vindictiveness. Good-will in God and man thus includes the element of righteous indignation and reformatory punishment. We should pray for our enemies and the enemies of mankind—that they may be brought to repentance and a better mind. . . . The pious Erasmus was wont to pray for the devil, for his re-conversion to being a Son of God. In the best sense all fighting against the devil is a fight for his conversion, that God may be all in all, and His kingdom over all.—*J. Macbride Sterrett, D.D.*

SUCH ARE God's rights over us, that He Himself can not waive them.—*H. P. Liddon, D.D.*



CLINTON ROGERS WOODRUFF, EDITOR

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

"SONG OF THE SLUM WOMAN"

**A**N English correspondent has sent me this which puts the whole matter effectively.

"The baby and the rubbish-tin are huddled side by side,  
I'm gettin' through the washin', and the yard is not too wide;  
'N' when you come to think of it, it doesn't seem quite square  
For the baby 'n' the rubbish-tin to sit together there.

"Of course there's room enough for 'im to play upon the street  
(Next-door-but-one a kid got crushed beneath an 'orse's feet).  
'E sits quite good 'n' quiet, 'n' 'e never starts to whine,  
Till 'is eyes get sort of achy with the flappin' on the line.

"There is 'ospitals for Women, 'n' there's Infants' 'Omes as well,  
'N' the Walker Convalescent you can rest in for a spell.  
It'd be a deal sight cheaper than the nurse, 'n' bed, 'n' ward,  
If the Council 'd provide us with a decent-sized back yard.

"For there's Billy down with fever, 'n' there's Janie got sore eyes:  
'N' Hector, though 'e's turned fifteen, 'e isn't any size.  
Yet they fill us up with charity in 'ospitals 'n' all!  
Won't anybody tell 'em they're against a bloomin' wall?"

"If they'd start from the beginnin'-like, with rentals on the square,  
'N' pull these rotten houses down, 'n' 'elp us get fresh air;  
If they'd see we got conveniences—not much, just what we need,  
Why, they'd 'ave both feet on sickness 'fore it 'ad the chance to breed.

"But the baby 'n' the rubbish-tin are huddled side by side,  
I'm gettin' through the washin', and the yard is not too wide;  
There's the Parllament 'n' Premier, 'n' the grand Lord Mayor too—  
It kind o' sets you wonderin' what they all intend to do!"  
—Vance Palmer.

REHABILITATION OF DISABLED SOLDIERS

The restoration of the disabled soldiers to the economic life of their respective countries is a matter of importance to which all the belligerent nations are now fully alive. In Italy reëducational institutions for dismembered and blinded soldiers are being operated at Rome, Milan, and Naples. Mme. Vassenitch has founded one for Serbians. The Anglo-Belgian Hospital at Rouen, not to speak of similar institutions in Great Britain itself, is a vast workshop where skilled men are being turned out. More than forty trades and professions are being taught to hundreds of Belgian soldiers at Port Vilez, near Vernon, in an immense domain offered for the purpose by Baron Baeyens. In Germany a school for men who have lost hands or arms has been established at Heidelberg, and other institutions are situated at Berlin, Baden, Würtemberg, and elsewhere. The work in Great Britain, France, and Canada is in an advanced stage, while a comprehensive study of the activities in this direction of all the allied nations is being made by the United States with a view to meeting the problem in America, and a good start has been made under the guidance of the surgeon-general.

AMERICA'S FOREIGN-BORN

There are in America to-day approximately 15,000,000 foreign-born and 20,000,000 more of foreign parentage. There are about 4,000,000 foreign-born voters and fully 5,000,000 who speak very little English, according to F. H. Rindge in *Harper's Monthly*. More than 3,000,000 aliens of military age are exempt from draft because not naturalized. In the face of facts like these, Mr. Rindge says:

"Let us see to it that every agency in every city in America be commandeered to help educate and inspire with loyalty these men from other lands, whether aliens or citizens, and whether or not they are to be drafted. Our foreign brothers must be aided, not because they are prospective soldiers, but because they are prospective American citizens. Legislation may do much, but there is needed also the most comprehensive programme of education, recreation, and inspiration that America has ever known. And fortunately this is one of those great undertakings where each one of us can do his share!"

FUTURE TOWN PLANNING AND HOUSING

The call for proper town planning and proper housing will be more imperative when the curtain of war has been rung down. England is already considering the scarcity of proper housing and the demand that will arise for better homes when the war is over. The Housing Act has provided some £4,000,000 for subsidizing the erection of working-class houses. At one time that would be thought a great deal, but not to-day, in view of the enormous resources the war has shown the nation to possess.

Australia is busily engaged in the same problem. Scotland has a commission at work on it. The governments of these countries are facing the situation, but thus far America's government has not. These countries are just as deeply involved in the war as we are, and we must not fail to face the after-war questions as fully and frankly as our allies.

THE FEEBLE-MINDED

"Each of us has known individuals who never grew up physically but did grow up mentally. They are known as 'dwarfs'. They are under some handicap — but are often delightful and extremely useful people. They do not constitute a national problem. All of us know some individuals who grew up physically but never grew up mentally. They are known as 'feeble-minded'. They are under a terrible handicap and are a tremendous moral, physical, and financial burden on the homes to which they belong, the public schools which they often attend, and the society of which they form a part. They do constitute a grave national problem."—*Handbook, National Welfare Exhibit, Toronto, Canada.*

THE INTEREST of the federal government in municipal affairs is being manifested in many directions. Here is a significant one: A lieutenant in charge of the community organization branch of the industrial service section of the ordinance department (and just note those titles) has appointed a committee to represent the war department in the East St. Louis situation (the riots of last year arousing so much just national concern) and to act as a policy—and—public-sentiment-making body under the directions of a representative of the Community Organization Branch.

"IN OUR OWN little city of San Jose," Thomas H. Reed, its city manager, said, "every man who stands for anything, who has any weight or influence or power, or any ability to judge of the merits of the municipal administration, is giving all the time that he can spare to war work of some kind or other. That leaves the old gang opportunity. The chance to slip in unawares from the political point of view is absolutely undesirable; but, on the other hand, is difficult to avoid, when the real people are so continuously giving their attention to another proposition."

NEIGHBORLINESS is far more potent than compulsion. The key to understanding the foreign-born is the keen *desire* to understand and to help him. It doesn't cost anything to say "Good morning" to the Italian fruit vendor or the Greek bootblack on your corner. You might help to make a "Yank" of him!—*Citizen's Bulletin.*

"A HEALTHY AND efficient body is the first requisite of an efficient soldier." And it might with appropriateness be added "and of an efficient citizen".

A ROMAN CATHOLIC HOSPITAL for colored persons has been opened at Memphis, Tennessee.



## 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.

### "BOOK REVIEWS"

To the Editor of *The Living Church*:

**T**N your issue of October 5th we find in Book Reviews an article, probably contributed, which strikes us as lacking in dignity for such a journal as *THE LIVING CHURCH*. A higher tone befits the theological subject—a review in the *Literary Digest* of August 3rd of Dr. James Morris Whiton's little volume on the Trinity, entitled *The Life of God in the Life of His World*. Contemptuous language in theological controversy has gone under ban since Luther's time. Your reviewer begins with observing that when dealing "with books treating of grave subjects decency of language (if not reverence) is required", and that where "a paragrapher obsessed with the hallucination of his own 'smartness' is tempted to be at once oracular, epigrammatic, and censorious in a dozen lines . . . the results are often lamentable".

Forgetting his judicious observation, your reviewer exemplifies the lamentable results. He begins by calling our reviewer ill names, stigmatizing him as a "flippant fledgling", and goes on through half a column, "oracular and censorious" himself, if not "epigrammatic".

May we, through you, inform him and the readers of his diatribe that our reviewer is an experienced preacher, a well-known author, and a man of mature theological knowledge and conviction? May we further inform them that Dr. Whiton's book has so commended itself to their fellow-Churchmen that eminent Episcopal clergymen and scholarly laymen have purchased more than a hundred copies for gratuitous distribution among their brethren? Than such a fact our reviewer needs no more telling justification.

Relying on your sense of justice to give this protest equal publicity with the attack which has called it forth,

Very truly yours,  
THE LITERARY DIGEST,  
Per F. W. H.

### RATING OF THE CLERGY

To the Editor of *The Living Church*:

**A** SHORT time ago it was my privilege to be present with a number of commissioned officers who were discussing the rating scale for promotion in the United States army. These five points were brought out in the discussion: Physical qualities, leadership, intelligence, personal qualities, and general value of the officers.

Under these five heads were developed the respective traits of an army officer which would put the right man in the right place. A man might be lacking in many of the qualities in the quartermaster's department, when his efficiency would be proven in the engineering department. The gist of the discussion was to set a value upon every officer and put him where his efficiency would be in evidence. They had a prolonged discussion of human values. It was an edifying and suggestive moment. It was edifying, because it marked the trend of progress in the army by means of the rating scale to get every officer rightly placed and valued. It was suggestive, because such a system in the placing of clergymen in the Church would redound to the greater efficiency of the clergy.

We are carrying on a Pension System according to a business principle. We are advocating a business system in parochial finances. These are demonstrating their usefulness.

Why not adopt some system, akin to the placing of the rating scale in the army? This might in some degree correct the difficulty outlined in the article in your paper by the Rev. A. E. Montgomery.

There is so much waste in human values in the ministry.

So many clergymen are unfitted for the positions which they hold. Readjustment would put them where their efficiency would be brought into real and practical service.

Many clergymen are dissatisfied, because they have not found their work in the Church. There is no system to help them. As long as we have the hit and miss system in the Church, that of placing clergymen in any field of labor, simply and solely because they are ordained, without discovering some well-planned procedure, whether they will be serviceable in that particular field or not, impoverishes the parish or mission where they are called.

Clergymen with no theological training, or even college education, are to-day found in high places in the Church, not because they are qualified, but because they have been able by

artificial means to superinduce a call from those whose judgment may be questioned. They often possess material wealth which makes clear sailing in finances. As long as the present system of placing ministers is in vogue, we must be made aware of the Church's failure to cope with the growing difficulties surrounding her.

Whatever will correct these present evils in the Church of placing clergymen will promote their efficiency.

If the army is studying the efficiency of its commissioned officers, brought about by some mistakes in the present war, why should the Church be slow to move in the same direction?

Wellesley, Mass., October 20th. ALBERT E. GEORGE.

### WHAT CONSTITUTES A COMMUNICANT?

To the Editor of *The Living Church*:

**T**N your good "Parochial Bookkeeping" editorial of October 5th, you truly say that "what constitutes a communicant is still in debate". It seems to me the passage of a General Convention canon (free from usual ambiguities, plainly defining a communicant, and not leaving dioceses or their canons or pastors to determine) would settle the matter and end the "debate".

At present it seems about as easy for rectors to add to or strike from their communicants' lists as it was for poll tax assessors or precinct "bosses" to "pad" the assessors' lists—that is, before "personal registration" came in vogue. Somewhat apropos to this, I heard a parish priest say he would "pad" his communicant list in case "proportionate representation" in diocesan convention was enacted. In some dioceses, I believe, a rector can, canonically, declare and record A as a communicant of his parish church, even though he never sacramentally communicates, but merely worships at the choral Eucharist almost every Sunday, and especially if he is known to contribute rather largely and quite systematically there, though communicating early in the morning at the nearest Anglican church to his home. And yet B, because he likewise receives only outside of his parish church, may have his name stricken from that parish's communicant list. While I only know A's case, B's too can, canonically, exist.

I hope other letters on this subject will appear in *THE LIVING CHURCH*, showing legal and other rough places in the Church that ought to be made plain, by canonically determining just "what constitutes a communicant" throughout this "most named Church, say what you may—'The P. E. C. in the U. S. A.'"

Perhaps something might be done, by canon, admitting the existence, also, of communicants *at large*; for may not many a seafaring man, for instance, be unable ever to have a home, much less a parish church?

WM. STANTON MACOMB.  
256 S. Thirty-eighth street, West Philadelphia, Pa.  
October 14th.

### "PEACE CONDITIONS"

To the Editor of *The Living Church*:

**Y**OUR editorial of October 19th on Peace Conditions is a great disappointment to at least one of your readers, who was thrilled the week before by your splendid reminder of the real explanation for the allies' present supremacy.

Certainly the great majority of Americans demand of Germany, from Kaiser to humblest peasant, nothing less than unconditional surrender; and in our minds this is an absolutely "definite requirement". It requires exactly what it states: surrender, abject, complete, and unconditional, to the justice of the civilized world, for whose salvation the allies, with tardy help from America, have been pouring out their blood and treasure.

In August, 1914, Germany set out to conquer the world and she meant to impose her own terms upon her victims. Since then she has broken all the laws of God and man. Shall the criminal have a voice in the imposition of his own sentence?

When the statesmen and the peoples of the allied nations begin to discuss in detail the terms of peace, there is bound to be diversity of view. It will be time enough to start the debate among the judges when the criminal has surrendered to safe custody; until he is apprehended, let no man introduce discord into the harmony which now happily exists among the powers of righteousness.

Very respectfully yours,  
New York, October 21st. LEWIS R. CONKLIN.

**THE CHURCHES AND THE EPIDEMIC**

To the Editor of *The Living Church*:

**I** AM moved from the bottom of my soul to protest against the absolutely unprecedented action of our boards of health in closing the churches during the epidemic on a well-nigh nationwide scale, as a measure faithless to Christian principles, to the very ideals for which we are fighting the war, and as a glaring example of Prussianism in principle and method.

It needs to be proclaimed in clarion tones to-day that *the regular, sustained, corporate worship of Almighty God is essential to the very life and structure of society.* We are supposed to be fighting for the principle of universal brotherhood, else the war for us has no meaning. We need to be sharply reminded that men can not live together as brothers unless they recognize, and consistently act out, their dependence upon a common Father. The fate of all our peace measures, leagues of nations, and the rest, lies just here. To any man with eyes half-open to-day it is becoming increasingly clear that the determining factor in the war is spiritual force, as it will be the determining factor in the days of reconstruction to come. And corporate Christian worship is the highest and most powerful expression of spiritual force that the world knows, if there be any truth in Christianity at all. On Saturday last our shops and public conveyances were allowed to draw their crowds, on Saturday evening thousands of persons were permitted to throng the streets of our cities in a dense mass for a Liberty Loan ovation, and on Sunday morning the churches were ordered closed! What does this mean? Business and financial interests must not suffer interruption because they are really vital to the community, but Christian worship, a spiritual activity, is not vital! That is our practical working belief. Further, the measure is a glaring example of Prussianism in principle and method. The sole reliance upon material forces and scientific measures as far as any corporate action is concerned; the corporate approach to God denied to every one, sanctuaries closed, in a time of unparalleled suffering, sorrow, and death; the tacit assumption that the civil authority is supreme over the spiritual in all things; there is the soul of Prussianism; the Intolerable Thing. Had this happened in Germany one could readily understand it. To behold it acquiesced in here in America is cause for amazement and arresting thought.

I am sure that our boards of health have striven to do their best. I know that they were compelled to act quickly to cope with an appalling condition in our communities, but their action in closing the churches is no less an appalling violation of the Christian conscience. It must not for one moment be permitted to stand as a precedent.

Yours truly,  
CHARLES TOWNSEND.

Good Shepherd Rectory, Rosemont, Pa., October 23rd.

To the Editor of *The Living Church*:

**M**AY I be permitted to state the position taken by St. Andrew's Church during the present epidemic of influenza? It may possibly be an encouragement to others.

This church ministers to large numbers of the students. When the order was given that the churches should be closed the rector protested to the mayor of the borough, that it was an anti-Christian order and showed flagrant lack of faith in God. He then let it be known that there would be intercessional open-air service on the rectory porch if the weather was fair, otherwise in the church. The rectory porch is very large, being 12 by 30 feet. About forty of the students came early and fitted this up as a chapel. The next Sunday we had the regular services in the church and will continue to do so.

This seems to be the result of our services: All the townspeople and students know that the Church believes in the power of intercessory prayer. The students and members of the Church not only prayed for a cessation of the plague, but went out and gave themselves without limit to aid the sick. There were over a thousand cases of illness; only nine persons died (probably the smallest percentage of any place). None of the Churchmen who cared for the sick were made ill, no member of the Church died. We had to depend upon lay help for nursing, and were terribly short of doctors. Students who come from the various churches in the state believe that it was the power of their prayer that helped to stay the epidemic. We felt that it was a sin to refuse the assembling of ourselves together.

Have the various boards of health even a constitutional right to close the churches? Most of the boards are composed of political doctors who care little or nothing for the Church. If they assume the right to close churches, what guarantee have we that this prerogative will not be abused further?

Once St. Peter was advised to discontinue his services, but the records show he refused. Should the Church have less faith to-day? Should we not rather show our faith in divine worship, and then go out and combat the ill of the flesh? Religion should

be a thing that we can have faith in as a practical, every-day working-power from God.

Yours faithfully,  
State College, Pa., October 19th. GEO. E. ZACHARY.

[Discussion of this subject in these columns is now closed.—  
EDITOR L. C.]

**UNBAPTIZED CHOIR BOYS**

To the Editor of *The Living Church*:

**I**N reading Chaplain Bell's "And the Shepherd Waits", I was struck with the idea that I might have been that unbaptized soldier boy's first "rector." In the Middle West there are frequently not enough boys of Church families to form a vested choir, and I have secured the names of boys from the public school teacher and addressed letters to the parents stating the advantages offered the boys in voice training, the reverent use of the Bible, etc., but promising that the boy might continue in his former Sunday school, and would not be allowed to attend the instructions for baptism or confirmation without first having the consent of the parent. Without such promise the boy would not have been allowed to join the choir. I did not fail to teach definite truth to the congregation, and many of my boys obtained permission later to be baptized and confirmed, and their parents, who would otherwise have continued in their prejudice against the Church, came with the boys.

The fact that these soldiers had learned to think of themselves as Episcopalians although unbaptized shows that some seed had taken root. Some Mid-West missionary sowed, Chaplain Bell has watered, and thus God gave the increase.

WM. H. HAUPT.

Rochester, Minn., October 22nd.

**DID NOT UNITE IN REQUEST FOR PRAYER FOR ALLIED SUCCESS**

To the Editor of *The Living Church*:

**I**N THE LIVING CHURCH of October 19th, your Chicago News Bureau reports, under the caption, "Staying the Plague in Chicago and Cook County", that Christian Scientists were represented in the delegation which petitioned the Mayor of Chicago to recommend a so-called noon-day victory prayer. I am informed by the Christian Science Committee on Publication for Illinois "that some postal card announcements were sent out by the Chicago Church Federation Council with the unauthorized statement that Christian Scientists were joining in the petition. This was wholly erroneous, however, and Christian Scientists were not represented in any way that I know of."

Belief that you would wish to set your correspondent right on the subject, is the reason I am writing you this letter.

Sincerely yours,  
HUGH S. HUGHES, JR.,  
Committee on Publication for Wisconsin.

Milwaukee, October 25th.

**THE COMMANDMENTS IN VERSE**

To the Editor of *The Living Church*:

**I** DO not know what version of the "Decalogue in Doggerel" was the basis of the revision of your correspondent, the Rev. George M. Brewin; but the original is from Isaac Watts' *Divine and Moral Songs for Children*:

"Thou shalt have no other gods but Me,  
Before no idol bow the knee;  
Take not the name of God in vain,  
Nor dare the Sabbath Day profane.  
Give both thy parents honor due;  
Take heed that thou no murder do;  
Abstain from words and deeds unclean;  
Nor steal, though thou art poor and mean;  
Nor make a wilful lie, nor love it;  
What is thy neighbor's dare not covet."

Mamaroneck, New York. R. V. ELLIOT.

**ABOUT NURSES IN WAR SERVICE**

To the Editor of *The Living Church*:

**M**AY I through THE LIVING CHURCH ask the reverend clergy to send the names and addresses of any Churchwomen nurses, or other nurses whom they know, whether members of our order or not, who are in war service in this country or overseas, to the war secretary, Pomfret, Conn.?

It is the desire of the guild to connect the nurses in base hospitals, or otherwise in military service here, or overseas, with clergymen and associates of the guild. We are also eager to serve nurses temporarily in New York awaiting calls to the service, or on leave.

FRANK H. BIGELOW,  
War Secretary, Guild of St. Barnabas.  
Pomfret, Conn., October 1st.



### THE WAR

*The Political Conditions of Allied Success.* By Norman Angell. New York: G. P. Putnam's Sons. Pp. 350. \$1.50, net.

Mr. Angell has won for himself an assured place as a clear and effective writer on international questions, and his present volume amply sustains his reputation. Written last spring before the Allied successes under the splendid unified leadership of General Foch, some of his premises and therefore some of his conclusions will have to be radically modified. This we believe he would be perfectly willing to do, and in so doing would leave his main theme unchanged. Mr. Angell takes care to affirm that there is nothing in his book that runs counter to the following assumptions, all of which must be clearly kept in mind now that peace has come to be a definite issue and prospect:

The destruction of Prussian military power is essential to the future peace and freedom of the western world; no peace tolerable to free men can be secured by negotiation with a government that defends the character of the Brest-Litovsk treaty; no reliance can be placed upon any understanding taken by such a government with reference to autonomy of peoples within its power, and guarantees accorded by it to that end would be utterly untrustworthy; no league of nations can be workable or reliable so long as the Prussian military system is predominant in Europe.

These positions need to be borne in mind at this time of German and Austrian peace offers, and likewise to be borne in mind in considering Mr. Angell's thesis, which may be stated in his own words: "If we scattered democracies are to use our power effectively against a group of states geographically contiguous, and unified militarily and politically by predominant power of one member, we must achieve a unification equally effective. In our case that can only come through the voluntary cooperation of equals—a democratic internationalism.

"That unity we have not attained, even for the purpose of the war, because we have refused to recognize its necessary conditions. It is impossible on the basis of the old policies, the European statecraft of the past.

"The only possible unifying alternative to the old disruptive tendencies, is the policy outlined by President Wilson.

That is not only the object of the war, it is the means by which it will be successfully waged. It is not some remote aim of the future; it is the indispensable prerequisite of the survival of the western democracies in their struggle with autocratic unity."

The great danger which Mr. Angell's plan faces, which the American policy faces, is that European political conditions and war weariness will prove more potent factors than the ideals which he and other publicists are advocating with great persuasiveness and ability. Our European allies have been fighting four years a life and death struggle. They have borne the heat and burden of the day; and, while none will seriously deny America's contribution to the bringing of the war to a successful conclusion, there will be a disposition to insist that their own views will be entitled to paramount consideration—not only for the reason given, but for the additional one that the questions involved are so largely European. America has been largely fighting for ideals; our European allies have been fighting for preservation and the settlement of the old world problems; and so "European statecraft", as Angell calls it, may play a larger part than he imagines, unless the war has developed a far larger measure of political idealism than we have observed. One of the most interesting things to study, now that the war is approaching a close, will be how much the world has really learned. In the meantime it is well worth while to study the whole situation with so suggestive a student as Norman Angell.

CLINTON ROGERS WOODRUFF.

### MISCELLANEOUS

*The American Plan of Government.* By Charles W. Bacon, assisted by Franklyn I. Morse. New York: G. P. Putnam's Sons. \$2.50.

What is the Constitution of the United States? Textually it consists of the original document adopted in 1780 and the seventeen amendments which have been adopted at various times during the 129 years of our national existence. As George Gordon Battle points out in his illuminating preface to this most instructive volume, the Constitution has developed in two ways: By the addition of the seventeen amendments and by the judicial inter-

pretation and the construction of the law; and of the two he might with entire propriety have added that the latter was by far the stronger. He might with equal propriety have added that a third influence, the growth of custom, had also been at work, as notably in the case of the election of the president and vice-president.

This present book (which is in its second edition) deals with the constitution in its entirety and with all its phases as "interpreted by accepted authorities"—the courts of the United States—and is a highly helpful work to have at hand in these days when constitutional questions are of such immediate and pressing importance and which bid fair to become more so as the problems of reconstruction force themselves upon us for consideration and determination.

Mr. Bacon has not written a law book, that is, in the ordinary acceptance of the term, but it is one dealing with law. It is, however, written in such a way as to be interesting and instructive to the layman especially in this period of crisis when we must all go back to fundamentals.

C. R. W.

KATHARINE MAYO has been an effective propagandist for the mounted constabulary of Pennsylvania and New York. She has told the story of the first and been an active factor in securing action in the second. In her new book, *The Standard Bearers*, Miss Mayo pays tribute in a series of thrilling stories to the work of the Pennsylvania force concerning which she says: "To Pennsylvania only the country owes this priceless good because it was to the Pennsylvania force only that the people of New York looked for inspiration when they legislated for their own state police." (Boston: Houghton, Mifflin Co.)

THE AUTHOR of *Ornamented Orthodoxy* (F. H. Revell Co., \$1.25). Dr. Edgar DeWitt Jones, has a talent for striking titles. The chapters of his book show great originality in the naming of the children of his brain. But the chapters themselves are rather commonplace. We wonder sometimes who buys the numerous volumes of sermons which are issued. Dr. Jones is a preacher of wide reputation; yet his sermons lose so much when put into type that they do not make a book of lasting worth.

A SWEET, homely novel of early New England life is *The Bell-Ringer*, by Clara Endicott Sears, whose pleasing literary touch has been made known in several earlier works. It is a love story, with some psychic mystery introduced, and retains the reader's interest to the end. [Houghton Mifflin Co., \$1.35.]

A LITTLE BOOKLET entitled *The Lord's Prayer: A Devout Interpretation* has been printed at the office of the *Challenge*, an English newspaper, and contains a delightful exposition of the Lord's Prayer followed clause by clause, written by Father Nicholas Velimirovich, chaplain to the King of Serbia. The author is a man of eminence, and one who has since the early part of the war been lecturing in England and otherwise arousing sympathy for his downtrodden country and Church. He is expecting shortly to travel through this country, and if it may be possible for copies of the booklet to be received and circulated in time they will be an excellent introduction to one who is bound to meet with great sympathy in his American tour.

### A RIGHTEOUS WORLD

THERE IS only one safety for the nations. It is righteousness. The world, as we knew it before 1914, will be no more. It must be better, or it will be worse.

Our Lord, the Divine Ruler, shows us His righteousness, which is assured national preservation if the nations shall choose to live under His law. He would have a better world than men have ever dreamed. He would have a world whose nations should be of one family, each possessed of its own right, and all sharers in the common right; each recognizing the individual rights of its citizens and receiving from its citizens their common duty to its welfare and their fraternal duty to each other. He would have a world of justice. And a world of justice is a world of peace.

To establish the justice of Jesus, thereby attaining the peace of Jesus, is the demand upon all the Christian citizenship of the world.—*Declaration of Principles* (National Reform Association).



## BISHOP RANDOLPH AS A PREACHER

[FROM A MEMORIAL ADDRESS BY THE REV. R. H. M'KIM, D.D.]

THE description given by St. Luke of Apollos may well be applied to Bishop Randolph—"He was an eloquent man and mighty in the Scriptures." He had a high conception of the function of the pulpit. To preach Christ and His salvation was, in his estimation, a most exalted privilege, and a most solemn responsibility. It demanded the exercise of his best powers of mind and heart. More than any effort of the advocate in the courtroom, or the orator in the Senate, or in the forum, the pulpit called for the highest and the best that any man could give. No one could listen to Bishop Randolph without realizing that he felt himself "a messenger, watchman, and steward of the Lord," bearing a commission from on high, burdened with a message of solemn and holy import.

Undoubtedly his powers as a preacher kept growing as he grew older, because he was a thinker and a student to the end, and because his Christian character went on developing, and his sense of the power and the glory of the Gospel grew deeper and stronger. He will be remembered as a great preacher. The pulpit was his throne.

If we seek the secret of his power in the pulpit, we shall not find it, in my opinion, in his felicity of expression, or in the wonderful music of his voice, or in his oratorical magnetism, or in his admirable diction, or in the force of his reasoning, or in his tender appeal to the human heart. All these qualities and accomplishments he possessed, but the secret of his power as a preacher lay deeper; it was because he was a "God-intoxicated man," because Christ and His gospel were to him intensely real—yes, the very power of God and the wisdom of God!

The truth of the Gospel as he saw it was so vast in its reach, so sublime in its significance, that it awed him—and filled him—and possessed him—and left no room for self. It carried him as on eagle's wings to the higher reaches of thought and feeling. To use the language of his friend, Phillips Brooks (who alone in the American pulpit surpassed him as a preacher), "He possessed the power by which a man loses himself and becomes but the sympathetic atmosphere between the truth on one side of him and the man on the other side of him." He had "the inspiration—the possession of preaching."

He delivered his sermon as one indeed possessed—possessed with the power of the truth he preached. There was an atmosphere of God about him—though he was removed by the diameter of infinitude from sanctimoniousness. You felt as you listened to him that God was to him a living, an intense, an absorbing reality. As he stood in the pulpit he seemed as one who had come from God with his message. He had such a living, vivid sense of the greatness of God, of the nearness of God, of the love of God—It was so wrought into his own soul, that when he spoke men could not but feel it too. I think an infidel could not listen to Bishop Randolph without beginning to feel his infidelity thaw out of him, as the ice-locked rivers are opened by the genial sun of approaching spring—not because he proved the existence of God, but because God was such a living reality to him.

As to the method of his preaching, it was eminently scriptural. I said he was like Apollos, "mighty in the Scriptures." He illustrated his theme out of the wide field of the Bible. He compared Scripture with Scripture. A text out of one of the historical books would be expounded by references to the poetical and prophetic books, and others from the books of the New Testament. He made the Bible its own interpreter.

If you ask what were the prevailing themes of his sermons, I think I will not be in error if I say that there were two great *foci* around which his preaching revolved—the Incarnation, as involving the one full, perfect, and sufficient sacrifice for the sins of the world. Thus, in one of his sermons, he alludes to the incident in Bunyan's *Pilgrim's Progress* that when Christian came in sight of the Cross his burden of sin rolled away; and then he goes on to say:

"For sixty generations that has been the experience of countless souls who have come to Christ with the burden of their sins upon them. Their sins have been taken away.

The memory of them has been obliterated. You will remember your sins, perhaps, forever, and the memory will but quicken your sense of the love and the mercy that have redeemed you. But when you come to the Cross of Christ, the guilt of your sins, the condemnation, the burden upon your conscience—that will be taken away." I may add that in his interpretation of Scripture he was not misled by the letter, by the superficial appearance—no, he penetrated beneath the surface till he found the real meaning. Of this I will give one very brief example from a sermon written many years ago; it happens to be most pertinent to our own time:

"Some good people, who think dimly, argue from texts like these that Christianity condemns war—war *per se*, war under all circumstances. But that is a mistake which would land us in hopeless contradictions. Christianity condemns the motives which lead to war—cruel ambitions, heartless rapacity, greed of gold, the invasion of peaceful homes by the lust of conquest. But Christianity's condemnation of a war of aggression involves its justification of a war of self-defense. Christianity would be the first to condemn you of cowardice if you submit to national wrong and violence, if you refuse to put your life in jeopardy to defend your rights and your homes from violence."

Only one more word I add and that is the word of the greatest of American preachers. Bishop Randolph had "that largeness, and ripeness, and fulness of character which alone can make a strong preacher."

## TO THOSE WHO WEAR THE GOLD STAR

BY THE REV. ARTHUR W. FARNUM

YOU as well as your loved one have made the supreme sacrifice. For your boy earth's trial is over; for you it may seem to have just begun. Yet God, who never makes mistakes, has permitted you to endure this loss: still more, He has honored your boy as one whom He has chosen to give all that he had for humanity. He died not merely for his flag and country: he died for every mother and little child alive to-day, and his life-blood was poured out that the joys of a mother's love and the lisp of childish words of affection may not perish from the earth and become associated with an age that is forever past. So the Golden Star shines resplendent with hope, for it is the pledge and assurance to all men that a man has given his all that the most sacred privileges of humanity may be held secure by the sons of men forever.

If this be true, then the soul of him who has earned for you the privilege of wearing the Golden Star must lead you to a greater spirit of sacrifice and self-consecration. That soul must not be forgotten in your prayers. While we believe that our army chaplains are right when they tell us that the men who die on the battlefield are better prepared for death than the average civilian, yet we know that any soul hurried from this world to eternity needs a further purification before it can appreciate all the joys in store for it. Hence, as a wearer of the Golden Star do not forget to pray that in Paradise your boy may grasp to the full the knowledge and the love of God, which we all so faintly realize here.

"Lo, I AM with you all the days, even to the end of the world." With us by His Spirit; with us in the great Sacrament of His love; with us amid weaknesses, divisions, failures, disappointments: He is with us still. And it is His Presence alone which sustains His envoys, and gives to their work whatever it has had, or has, or has to have, of vigor and permanence.—Rev. H. P. Liddon, D.D.

## Church Calendar



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

Nov. 14—Special Council Western New York, St. Paul's Church, Rochester.

## Personal Mention

THE Rev. EDWARD T. CARROLL, D.D., rector of St. Ann's Church, Amsterdam, N. Y., who has been ill for several months, is slowly regaining his health.

THE Bishop of Colorado has appointed the Rev. THOMAS CASADY of Pueblo as the diocesan correspondent, and the Rev. B. W. BONELL as assistant correspondent of the Church Personnel Bureau.

THE Rev. PHILIP COOK, D.D., for the past six months engaged in Y. M. C. A. work in France, has resumed charge of the Church of St. Michael and All Angels, Baltimore, which during his absence has been in charge of his assistant, the Rev. David P. Allison.

THE Rev. H. M. DUMBELL, rector of St. John's Church, Delhi, N. Y., whose resignation was recently announced in THE LIVING CHURCH, has been prevailed upon by his vestry, according to the Albany Diocesan Church Record, to withdraw his resignation, and will continue as rector of the parish.

THE Rev. EDWARD M. FREAR has been transferred to the diocese of Bethlehem.

THE Rev. FRANK P. HARRINGTON has again taken charge of St. Thomas' Church, Citronelle, Alabama, where he will be till after Easter.

THE Rev. JAMES MALCOLM-SMITH, rector of Trinity Church, Haverhill, Mass., received a substantial gift in money on Sunday, October 20th, in token of his people's esteem on the fifth anniversary of his rectorship.

THE Rev. JOHN SHAPLEIGH MOSES has accepted a call as assistant at Trinity Church, Boston, Mass.

THE Rev. G. A. OTTMANN has accepted the call to Trinidad, Colorado, where he has taken charge of the parish his son had before entering army service.

THE Rev. LUTHER PARDEE of Chicago has accepted charge for this winter of St. Barnabas' Church, De Land, Florida, and will begin his duties in November.

THE Rev. WILLIAM C. PROUT, rector of Christ Church, Herkimer, N. Y., recently observed the twenty-fifth anniversary of his rectorship. Special services were held and Mr. Prout preached an anniversary sermon. Resolutions adopted by the vestry were read by the Hon. W. C. Prescott. Previous to the church service, members of the vestry called on the rector and presented him with a basket of flowers, in the bottom of which were 300 silver dollars.

THE Rev. JOHN H. ROBINETTE has been called back to Grace Church, Providence, R. I., where he had previously served as curate, to be assistant to the rector, the Rev. Philemon F. Sturges.

THE Rev. HARRISON F. ROCKWELL has joined the staff of Hoosac School, Hoosick, N. Y., of which the Rev. Edward Dudley Tibbits, D.D., is rector, and will occasionally assist him at Boyntonville and Raymertown, of which Dr. Tibbits has been in charge for several years.

THE Rev. EDWARD H. RUDD, D.D., for over fifteen years rector of St. Luke's Church, Fort Madison, Iowa, president of the Standing Committee, and examining chaplain of the diocese, has been made rector emeritus. Appointed vicar of the Cathedral at Salina, Kans., under Bishop Sage, his address will be St. John's School, Salina. Dr. Rudd has been an examining chaplain for forty years and more.

THE address of Rev. D. A. SANFORD is changed from Gallup, New Mexico, to 327 North Fifth street, Albuquerque, N. Mex.

THE Rev. WILLIAM T. SHERWOOD is now chaplain of De Veaux School, Niagara Falls, N. Y.

THE Bishop of Atlanta has appointed the Rev. RUSSELL K. SMITH, Atlanta, as diocesan correspondent of the Church Personnel Bureau.

THE Rev. Dr. G. H. S. SOMERVILLE has accepted a call to St. John's parish, Chicago.

THE Rev. J. ATTWOOD STANSFIELD becomes rector of St. Paul's Church, Salem, Oregon, succeeding the Rev. Robert S. Gill, who has entered the government service. He began his work there on Sunday, October 6th.

THE Ven. H. STOY of Pocatello, Idaho, has been appointed by Bishop Funsten to act as correspondent of the Church Personnel Bureau in Idaho.

THE Rev. IRA C. SWANMAN has entered upon his work at Monticello and other mission points in Southeast Arkansas.

THE Rev. JOSEPH A. TICKNOR should now be addressed at Windsor, Conn.

THE Rev. BENJAMIN T. TREGO has resigned the rectorship of Calvary Church, Cairo, N. Y., to take effect the middle of November. Mr. and Mrs. Trego will then leave for Los Angeles, Cal., where they will spend the winter.

THE Rev. JOHN M. WALKER, JR., of Albany, Ga., has been appointed by the Bishop of Georgia to be diocesan correspondent of the Church Personnel Bureau.

THE address of the Rev. WILLIAM WALKER during the winter is 136 Summer street, Weymouth, Mass.

THE Rev. D. CHARLES WHITE, rector of St. John's Church, Ogdensburg, N. Y., has entered the Training School for War Chaplains at Camp Zachary Taylor, Louisville, Ky.

## In War Service

THE Rev. JOHN C. BLACK, of the diocese of Dallas, has been accepted for "overseas recreational and social Y. M. C. A. work" and ordered to report at Chicago for a month's training. From there he will go to New York for further instruction and expects to sail for his new field of labor about the first of the year.

THE Rev. HAROLD HOLT, who resigned his parish at Niles, Mich., to accept a chaplain's commission, is now stationed at the Recruit Depot at Columbus Barracks, Columbus, Ohio, with address at Quarters 5.

THE Rev. HARRIS MALLINCKRODT, chaplain of the 138th Field Artillery and rector of Calvary Church, Louisville, Ky., has announced by cable his safe arrival overseas. Mr. Mallinckrodt has been chaplain of the 138th Field Artillery, which was formerly the First Kentucky Infantry, for the past four years. He served on the Mexican border, and for the past year has been stationed with his regiment at Camp Shelby, Miss. Calvary Church is most fortunate in having at present, as priest in charge, Major A. A. Pruden, chaplain United States army, commandant of the Chaplains' Training School at Camp Zachary Taylor.

## ORDINATIONS

### DEACON

CALIFORNIA.—The Spanish influenza closed all churches around San Francisco Bay except for some short half-hour services in various churches. In some of the Roman Catholic parishes mass was said on the steps or on the lawn, if they were so fortunate as to have one. At our own Grace Cathedral, in San Francisco, the Bishop and the Dean arranged a service on the lawn between the Cathedral and the divinity school. Here at 11 A. M. the Bishop celebrated the Holy Communion and ordained to the diaconate Mr. PAUL R. ITO, a Japanese student and graduate of the Church Divinity School of the Pacific. The Bishop, preacher as well as celebrant, was assisted in the service by the Very Rev. Dean J. Wilmer Gresham, D.D., by the Rev. J. O. Lincoln, D.D., professor in the divinity school, who presented the candidate, by the Archdeacon of the diocese, and the Rev. F. H. Church. Mr. Ito, as a student, has been in charge of the Japanese mission in San Francisco, and as a deacon he will continue that work. He forms another link in the almost continuous chain of Japanese students at this divinity school since its beginning.

## 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.

## MARRIED

DIX-CLARKE.—At St. John's Church, Elizabeth, N. J., on Saturday, October 19th, by the Rev. Lyttleton E. Hubbard, rector, MARY-LOUISE CLARK, daughter of the late Rev. Samuel A. Clark, D.D., former rector, to WARREN ROGERS DIX of Elizabeth.

## DIED

BROOKE.—On Tuesday, October 22nd, FRANCIS KEY BROOKE, Bishop of Oklahoma, in the 66th year of his age, at the home of his eldest daughter, Mrs. Edward H. Lee, 1353 North State street, Chicago. He was buried at his birthplace, Gambler, Ohio, on Friday, October 25th.

"A true and vallant soldier of Jesus Christ, in the 'front trenches' on the frontier, for years he fought a good fight, was brave in the face of great disappointments and hardships, and has reclaimed no small part of 'No Man's Land' for Christ, his Captain."

FLERSHEM.—At Buffalo, N. Y., on October 22nd, from pneumonia following the influenza, LUCY MAY GARRETT, wife of Rudolph Byford FLERSHEM of Chicago, and daughter of the Rev. and Mrs. David Calborne Garrett of Concord, Mass. Burial at Buffalo.

GRIMES.—Entered into rest at Presque Isle, Maine, on the morning of St. Luke's Day, ARTHUR MIDDLETON GRIMES of Baltimore, Maryland, in the twenty-fifth year of his age; son of Augusta E. and the late Charles E. Grimes.

KIRBY.—Entered into life on October 16th, at Fort Plain, N. Y., in her twenty-eighth year, OLIVE J. KIRBY, daughter of C. C. Kirby, warden of St. Peter's Church, Bainbridge, N. Y., and Henrietta Kirby. The funeral services were held at "The Pillars", the ancestral home of the deceased, on Saturday, October 19th, and interment was at St. Peter's churchyard, Bainbridge, N. Y.

*"Specie tua et pulchritudine tua intende, prospere procede, et regna."*

STAVELY.—In the service of his country, on Tuesday, October 22nd, at Western Pennsylvania Hospital, Pittsburgh, Pa., Sergeant ALWYN HANSON STAVELY, aged 27 years; son of Alwyn N. and Lucy Robertson Stavely of Lynch, Kent county, Md. A faithful Churchman; a devoted son and godson.

May light perpetual shine upon him!

WILLIS.—Entered into life eternal, on Thursday, October 17th, at her home in Metropolis, Illinois, FANNIE E. WILLIS, aged 80 years. Born June 28, 1838, in Ennisconrthy, Ireland, and for seventy years a faithful member of the Church.

"Father, in Thy gracious keeping,  
 Leave we now Thy servant sleeping."

WRIGHT.—On Sunday, October 20th, at the Presbyterian Hospital, Philadelphia, JOHN CASTLE, Jr., the only child of John Castle and Susan Davis Wright, of Lansdowne, Pennsylvania, in his thirteenth year.

"Greater love hath no man than this, that a man lay down his life for his friends."

## WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED, AT ONCE, ST. PAUL'S Church, Akron, Ohio. Address the RECTOR.

A NUMBER OF VACANCIES HAVE BEEN registered with the Church Personnel Bureau. Clergy who are interested invited to write. All correspondence confidential. Bureau is endorsed by many bishops. No charge made

for our services. State your wants; we can help you. Address CHURCH PERSONNEL BUREAU, care LIVING CHURCH, Milwaukee, Wis.

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.

**PARISHES DESIRING CLERGY** are invited to communicate with the Church Personnel Bureau. Have registered a number of available clergy. Bureau is endorsed by many bishops. No charge made for our services. State your wants; we can help you. Address CHURCH PERSONNEL BUREAU, 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.

**SUCCESSFUL CLERGYMAN WILL SUPPLY** or accept parish. Address **HELPER,** 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.

**AT ST. PETER'S CHURCH,** St. Petersburg, Fla., organist and choirmaster who, desiring to come south for winter, can accept very small salary. Address **RECTOR.**

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.

**MR. RICHARD HENRY WARREN,** AT liberty by reason of serious accident, would now take engagement as organist and choirmaster in important parish, where music appropriate to a dignified service is required. Address 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.

PARISH AND CHURCH

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

**AUSTIN ORGANS.**—WAR OUTPUT RESTRICTED, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. **AUSTIN ORGAN CO.,** 180 Woodland street, Hartford, Conn.

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

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

**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 1 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.**

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address 183 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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

BOARDING—SOUTHERN ALABAMA

**COUNTRY, DELIGHTFUL CLIMATE, PRI-** vate family; ideal place to spend the winter; hunting season opens November 1st. Address **EDGE LAND ACRES,** Loxley, Ala.

MAGAZINES

**WOMAN'S HOME COMPANION,** \$2; *American,* \$2; both, for a year, \$3. Address **JAMES SENIOR,** Lamar, Missouri.

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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

**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.

MEMORIALS

SISTER ALICE, C.S.M.

(Entered into life eternal July 24, 1918.) One to whom All Saints' Day meant much through many years, keeps the feast this year in the Church Expectant, and we, who shared that holy festival with her only a short year ago, would fain place these words to her memory.

**SISTER ALICE,** as Alice Garrison, was born in New York as long ago as the very year after the Oxford Revival started, in 1834. Born and bred in the Church, going through the dark days of the Civil War first as wife and then as widow of an army officer, shortly after Appomattox she came under the saintly influence of Fr. J. J. McCook, then rector of St. John's Church, Detroit. She welcomed the fulness of her Catholic heritage under his holy guidance, and in the autumn of 1875 was clothed as a Novice in the comparatively new and much suspect Community of St. Mary. Professed in 1878, she began, at Trinity Mission House, New York, those forty years of a Catholic Sister's life, which deepened for many their realization of the spiritual possibilities of the Anglican communion. Later, she was for a number of years the beloved head of the Laura Franklin Hospital in New York ("our dear 'Queen Victoria,'" as one of the nurses wrote at the time of her death), and then, after 1900, she came out to the Western Province of her Community, at St. Mary's Home for Children in Chicago. Here she remained unto the end, viewing advancing years truly "in the confidence of a certain faith". As one who knew her well at this time wrote, "she was ceaselessly happy and contented and grateful". Early in the summer it was realized that the end was near, and she wrote to Fr. McCook, thanking him for the part he had had in shaping her course nearly fifty years before. Fortunately his reply reached her just before the end, and finds an echo in the hearts of all who knew her: "True and steadfast, brave and patient, cheerful and stouthearted, natural and unaffected in standards of feeling and action you have been." Her mind was alert to the last, and she especially requested the physician to give her no drugs. Her last effort was an attempt to utter certain verses of the Blessed Mother's Song, and she died with the words, "Love, love," upon her lips.

To one priest at least she was a living monument to the Catholicity of the Anglican Church. At many an early mass, as she knelt with great difficulty but with perfect dignity to receive our Lord, it seemed that the dream of the Tractarian chieftains had been realized to the full, and that the Catholic Life, recognizable in every age and land, was unmistakably reproduced in Sister Alice. Whatever of spiritual fortitude and other-worldly tranquility sacramental grace and historic discipline might be looked to create, that Catholicity of character was manifest in Sister Alice. If hers was not the life of a Catholic Religious in all its unfathomable depth, then Catholicity does not exist to-day.

So, while the choirs of the Church Above are richer this Feast of All Saints', on the West Side of Chicago the King's Highway is brighter, for the Sister's life which found its fruition there.

All Saints', 1918.

MARGARET MICOU DANIEL

**Mrs. MARGARET (Micou) DANIEL,** the wife of J. M. Daniel, Jr., Episcopal High School, Alexandria, Va., on October 16th died from pneumonia in the thirty-third year of her age. Mrs. Daniel was the daughter of the late Rev. R. W. Micou, D.D., the well-known professor of the Virginia Theological Seminary. Mrs. Daniel held an important place in the community life

of the high school and theological seminary. She is survived by her husband and three young children, and also by her mother and two brothers, the Rev. Paul Micou, collegiate secretary of the General Board of Religious Education, and Lieut. Richard D. Micou, U. S. N. R. F.

#### WILLIAM DAVID HUMPHREYS

WHEREAS, It has pleased Almighty God in his infinite wisdom to call to his heavenly home our beloved warden, WILLIAM DAVID HUMPHREYS; and

WHEREAS, We are grateful for his many years of loyal devotion to this old parish; and WHEREAS, We are grieved that one whom for so long we have regarded with affection and respect has been withdrawn from earthly activities: Therefore, be it

*Resolved*, That we, the rector and vestry of Christ Church, are fully conscious that language falls to measure the value of his life to the parish and community; and be it

*Further Resolved*, That we spread upon the minutes of this vestry the sense of our great loss in the passing of a manly and Christian life from the Church Militant to the Church Triumphant; and that these resolutions be published in the press, with the full consciousness that no tribute from us could bear full witness to the invaluable services rendered to the Kingdom by our late beloved warden.

WALTER WHITE REID, Rector.  
FREDERICK W. WINTERBURN,  
ANDREW L. BROWN,  
GEORGE W. BRIGGS,  
WILLIAM B. CARTER,  
W. H. FITZGERALD,  
WILLIAM V. LAURINO,  
EARLE PARKER O'BRIEN,  
KINGSLAND SPENCER,  
GUSTAVS A. WALKER.

Tarrytown, New York, October 23rd.

#### 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. Bouldley.

##### ROCHESTER:

Scrantom Wetmore & Co.

##### BUFFALO:

R. J. Seldenborg, Ellcott 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. Nelr, Chelton Ave. and Chew St.

##### BALTIMORE:

Lycett, 317 North Charles St.

##### WASHINGTON:

Wm. Ballantyne & Sons, 1400 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.]

Macmillan Co. New York.

*Coöperation: The Hope of the Consumer.* By Emerson P. Harris. Introduction by John Graham Brooks. \$2.00 net.

Yale University Press. New York.

*The Processes of History.* By Frederick J. Teggart. Associate Professor of History in the University of California. \$1.25 net.

E. P. Dutton & Co. New York.

*For God and Country.* or, The Christian Pulpit in War-Time. Addresses by Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Rector of the Church of the Epiphany, Washington, D. C. \$1.25 net.

Government Printing Office. Washington, D. C.

*Financial Statistics of Cities Having a Population of Over 30,000, 1917.* Department of Commerce, Bureau of the Census, Sam. L. Rogers, Director.

Houghton Mifflin Co. Boston, Mass.

*The Development of the United States from Colonies to a World Power.* By Max Farrand, Professor of History in Yale University. \$1.50 net.

*In the Soldier's Service.* War Experiences of Mary Dexter. England, Belgium, France, 1914-1918. Edited by her mother. \$1.50 net.

Russell Sage Foundation. New York.

*The A B C of Exhibit Planning.* By Evart G. Routzahn, Associate Director Department of Surveys and Exhibits Russell Sage Foundation, and Mary Swain Routzahn. \$1.50 net.

#### PAMPHLETS

Chicago Tract Society. 440 S. Dearborn St., Chicago, Ill.

*Russia's Evangelization: A Record of Missionary Experience and Organization Work.* By Rev. N. F. Hoijer, for Forty Years engaged in Evangelization work under three Czars in different parts of Russia. Compiled and translated from the Original Swedish and edited by Prof. M. A. de Sherbinin of the Chicago Tract Society. With Foreword by Rev. Jesse W. Brooks, Ph.D.

*Twenty-eighth Annual Report of the Chicago Tract Society; for the year 1917.*

Association for the Promotion of Christian Unity. Seminary House, Baltimore, Md.

*Towards Christian Unity.* By Peter Ainslie, President of the Association for the Promotion of Christian Unity and Member of the American Society of Church History.

S. P. C. K. London.

Macmillan Co., New York, American Agents.

*Selections from Matthew Paris.* Texts for Students No. 2, School Series. General Editors: Caroline A. J. Skeel, D.Litt.; H. J. White, D.D.; J. P. Whitney, B.D., D.C.L.

*Selections from Giraldus Cambrensis.* Texts for Students No. 3 School Series. General Editors: Caroline A. J. Skeel, D.Litt.; H. J. White, D.D.; J. P. Whitney, B.D., D.C.L.

## Educational

THE CORPORATION of DeVeaux College, Niagara Falls, N. Y., has changed its name to DeVeaux School.

HANNAH MORE ACADEMY, the Maryland school for girls, has reopened with somewhat diminished attendance. Miss Lawrence, the principal, was dangerously ill this summer, but has been able to resume her duties. The school is greatly in need of an oratory in which the daily services may be rendered, and it is hoped that one may soon be provided.

THE REV. DANIEL E. JOHNSON, JR., has succeeded Bishop Demby at St. Mary's School, Keeling, Tennessee, as warden. Bishop Demby, however, continues to have oversight. St. Mary's School will be the institution for young negro girls of Arkansas as well as Tennessee, and it is the desire of these two dioceses to make the influence of this most promising Church school widely felt throughout the South.

#### CANADIAN SUNDAY SCHOOL WAR MEMORIAL

THE CHURCH OF ENGLAND in Canada has been faced with complete withdrawal of support from England, under which work among Canadian Indians and Eskimos has been mainly carried on. The closing of these missions would mean immeasurable loss, and leave the Church totally unrepresented over wide areas, which it shares with the Roman Catholics alone. While the Indian populations of the more southerly reserves will advance, within a reasonable time, to a position approaching self-support, the missions are chiefly remote from settlement, where the work must be almost wholly supported from outside.

The interests of Church and nation alike require that these outposts be maintained at full strength. Therefore the Board of Missions has decided that the Church in Canada must assume these great and splendid responsibilities. This action, however, will tax the resources of the whole Church to the utmost.

First, a central fund of at least \$250,000 must be raised and invested, its proceeds being used to carry on the work.

Again, there is to be a Sunday School War Memorial Fund, whereby, in connection with the Victory Loan, each Sunday school can commemorate its fallen heroes, assist the Church, and help the Government in the great war. It is proposed that each Sunday school purchase at least one \$50 Victory Bond as a memorial to fallen heroes, to be registered in the name of the Missionary Society of the Church in Canada as a part of the Sunday School War Memorial Fund of the Indian and Eskimo Endowment. Thus the missions will be developed in memory of those who died for their land.

# DEARMER ON GERMANY AND THE EUROPEAN REFORMATION

*Theologian Writes Informingly to the New York Times — Bishop Gore at Carnegie Hall—Bishop Greer at St. Bartholomew's*

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 28, 1918 }

CONSIDERABLE interest was taken in the following communication printed in the *New York Times*, Wednesday, October 23rd, under the heading, Did Germany Start the Reformation?

*"To the Editor of The New York Times:*

"Mr. Morgenthau, in his speech on October 18th, said:

"Let us not forget that the one event which has perhaps done most to emancipate mankind from tyranny, the Reformation, started in Germany. While we remember that Frederick the Great and Bismarck were Germans, let us not forget that Martin Luther was a German also."

"But this is just an example of the way the world has been misled by German teaching. The Reformation did not start in Germany, nor was it started by Luther. He died in 1546. It was as early as 1415 that John Hus was martyred at Constance, and Hus was a Bohemian—he is, in fact, the chief glory of the Cze-h nation. John Wyclif was an Englishman, and he died earlier still in 1384.

"The Albigenses flourished in the thirteenth century, and they were French. The Waldensians arose in the twelfth century, and they were French, too. The great thinker who laid the foundations of the Reformation on its ecclesiastical side was Marsiglio of Padua, 1275-1342, who was an Italian. Curiously enough, the earliest beginnings of theological Protestantism came, like the Hussites, from Slavdom—from Bulgaria and Serbia, where Bogomil and his disciples taught a doctrine rather like that of Tolstoy, which became dominant also in Bosnia and Herzegovina, till the Ottoman invasion overthrew this primitive Yugoslav Protestantism.

PERCY DEARMER.

Berkeley Divinity School.

"Middletown, Conn., Oct. 19, 1918."

Doubtless many readers of THE LIVING CHURCH will be glad to have this concise and scholarly statement of facts in the history of the Reformation in England and elsewhere.

### PATRIOTIC MEETING IN CARNEGIE HALL

The patriotic meeting to be held under the auspices of the Church Club of New York in Carnegie Hall Wednesday evening, November 6th, will be a notable gathering. George Gordon King will preside; the Bishop of New York will make an address of welcome; the Lord Bishop of Oxford will speak on the Moral Aims of the War; the Rev. Ernest M. Stires, D.D., of St. Thomas' will tell of his experiences in France, and the Rev. Dr. Manning will make an address. Patriotic music will be sung. A large attendance is looked for. Seats can be secured without charge by addressing the Secretary of the Church Club, 53 East Fifty-sixth street.

### AT THE OPENING OF ST. BARTHOLOMEW'S

Bishop Greer, who was rector of St. Bartholomew's from 1888 until his consecration as Bishop Coadjutor on January 26, 1904, preached the sermon at the opening of the new church last Sunday morning.

The text was Psalm 96:6: "Strength and beauty are in his sanctuary." The preacher declared that strength and beauty represented qualities which are and always have been admired, and when combined they constituted character in perfection.

"And so you have built your sanctuary of God with strength and beauty," he said; "not for any selfish end or for parish vanity or pride, but for a nobler and more unselfish purpose, a purpose more devout, that by means of it—this sanctuary of God—with strength and beauty in it, as from time to time you enter through its doors, you may be made to feel that lively sense of God, and of the presence of God, which no other kind of house made with hands can give."

The Bishop said that at a time like the present, it would be neither expedient nor right to carry the new church to completion. He recalled that the fund for the construction of the building had been collected before, and not after, this country entered the war.

The Rev. Dr. Leighton Parks, rector, made an address in which he said:

"We open this church at what seems to be the dawn of peace. It is not finished and in many respects the interior is bare. We have been unable to carry out the plans for the dome and cloisters, and burlap covers parts of the wall that should be tiled or otherwise decorated."

A description of the new edifice was printed in the issue of THE LIVING CHURCH, October 26, 1918, page 858.

### SEAMEN'S CHURCH INSTITUTE

The Sunday nearest All Saints' Day will be observed by the Seamen's Church Institute of New York as the society's annual

memorial day. A service appropriate to the festival of All Saints will be held at the Chapel of Our Saviour in the "Institute", 25 South street, on Sunday afternoon, November 3rd, at 3:30. Donors to the institute and the friends of seamen are cordially invited to attend.

On the following Sunday at eight o'clock a special evening service will be held in Old Trinity and Bishop McCormick will preach. This will be the third united annual sailors' day service. The object is to emphasize the great value of seamen, and to memorialize those who have lost their lives while following their noble calling. One thousand seamen are expected to attend. Cards of admission will be required for this service. They may be had upon application to the Sailors' Day Committee, 25 South street, New York City.

Influenza victims among sailors in the port of New York are receiving aid in large numbers from some of the organizations doing work for sailors here, according to observations made at the Sailors' Home and Institute on the North river waterfront. This Sailors' Home is conducted by the American Seamen's Friend Society, which has been able to take care of scores of sailors convalescing from the epidemic. These sailors were taken ill on board ship and all are from ocean liners engaged in the transportation of supplies or men across the Atlantic. No cases have originated at the Sailors' Home during the epidemic.

### ADDRESS TO CLERGY

A meeting will be held in the Church of the Transfiguration, on Twenty-ninth street, east of Fifth avenue, on Thursday, November 7th, at 4 P. M., when the Bishop of Oxford will deliver an address to the clergy. Bishop Greer will preside and unite with the New York Churchman's Association in extending a cordial invitation to the clergy of New York and contiguous dioceses.

## RESPONSIBILITY FOR THE PLAGUE—GOD'S OR OURS?

*Dr. van Allen's Utterance—Church School Union — Cathedral Service Unit — Naval Service Club in New Quarters*

The Living Church News Bureau }  
Boston, October 28, 1918 }

PREACHING last Sunday, the day of the resumption of regular services after the epidemic, Dr. van Allen, rector of the Church of the Advent, dealt with Responsibility for the Plague, God's or Ours? Genesis 4:7 was his text. Acknowledging the fearful reality of the disease (as against some Christian Science utterances, attributing it wholly to fear), he urged that God was no more to be blamed for allowing the pestilence than for allowing a conflagration, started by an incendiary, to rage through modern tenements surrounded by inflammable rubbish. That God permits the consequences of men's follies and crimes is not to say that He ordains them. And those who demand of God's goodness a constant series of miracles to avert those consequences, and lose faith because the demand is not granted, misjudge Him as truly as those who conceive Him deliberately devising pestilence and famine as disciplinary measures apart from such consequences. All pain and sorrow and disease are associated ultimately with sin, part of the

groaning and travailing of a disordered creation. But polluted water-supply, not God's will, causes a typhoid epidemic. And our great cities where thousands are slum-dwellers offer fuel for influenza to spread and rage like a flame. Boston's greatest proportion of deaths was in the poorest quarters—where double-decker tenements, garbage-filled courts, blind alleys, dark bedrooms, and overcrowding still are found. And since no man liveth unto himself alone, the pestilence, nourished there, reached out everywhere till there were neither coffins nor graves enough for the victims. Over two hundred a day were killed. The guilt is ours who have tolerated such foul conditions, have left greedy landlords to oppress the poor, have too long allowed corruption in city government to waste our treasure.

**We rejoice, and rightly, over the liberation of Lille and Ostende: When shall we liberate the North End? There is no room in a free land for slums and slum dwellers. We fight for justice. Let us do justice at home. So when sin couches at our door, covetous, careless, selfish, indifferent, we shall rule over it, as the belligerents of a just and loving God should do.**

### CHURCH SCHOOL UNION

The annual meeting of the Church School Union of the diocese will be held in Pilgrim

Hall, Boston, on Wednesday, November 13th, at 11:45 A. M. The subject for the day is The Share of the Church School in the Building of a New World. Previous to the business meeting there will be Holy Communion in the Cathedral at 10 A. M., Bishop Lawrence celebrating; and at 11 o'clock in Pilgrim Hall Bishop Lawrence will deliver an address in line with the subject of the day. In the afternoon A Survey of Successes and Difficulties in the Use of the *Christian Nurture Series* will be made by the Rev. J. W. Suter, Jr., and The Church School Working out its Ideals in Service will be presented by Miss Frances Withers, of New York. At 3:45 The Elements of Preparedness will be the subject of five minute addresses by the Rev. Messrs. Charles E. Jackson, Harry Beal, Ralph M. Harper, and Frederic W. Fitts.

#### CATHEDRAL SERVICE UNIT

The reality of the patriotism of the Church is revealed in the simple facts of the annual report of the Cathedral Service Unit. And, mind you, this is only one phase of the expressed patriotism of one parish. Part of the report is as follows:

1. Knitting (by between 200 and 300 knitters): Articles knitted and delivered, 5,066.
2. The Naval Service Club: Total attendance of men, 14,364.
3. Revere Beach Club: Open every day for ten weeks, with an average attendance of 200 sailors. Expenditures, \$1,537.38.
4. The Milk Shop: Open daily, in charge of trained attendants. Home demonstrations. Use of kitchen for community kitchen. Expenditures, \$983.90.
5. Other Service to the Men of the Navy: Fortnightly dances. Hospital visiting. Automobile drives for convalescents.
6. Food Conservation: Public meetings. Economy lunches. Canning. Cathedral Farm.
7. Books and Magazines: About 750 books and \$50 of magazine subscriptions sent to Base Hospital No. 6.
8. Surgical Dressings: September, 1917, to August, 1918, 45,997.

The total receipts of the Unit have been \$9,993.43; total expenditures, \$8,615.36; this aside from Milk Fund and Revere Beach Fund. The grand total is: receipts, \$13,074.54 expenditures, \$11,136.64. These amounts have already passed through the treasurer's hands.

#### NAVAL SERVICE CLUB IN NEW ROOMS

The Naval Service Club of St. Paul's Cathedral last week opened commodious new rooms at 45 Bromfield street. The original rooms were opened in July, 1917, and since then the club has become known throughout the American fleet, and even in the British navy. Steadily heavy attendance has necessitated the ampler new quarters. The committee of 100 hostesses will continue the distinctive features enjoyed by 40,000 sailors in the past fifteen months. A hostess and assistants welcome visitors every evening.

#### DEATHS IN TRINITY PARISH

Dr. Alexander Mann made the following announcements at Trinity Church yesterday morning:

"During October the parish has been called upon to mourn the death of two loyal and devoted members. For over half a century Col. Charles R. Codman had been a vestryman and warden of this Church. His was a long life of honorable service to Church and State. A Churchman by birth, he was also a Churchman by strong conviction, and to the parish of his love he gave generous and untiring service. The death of Miss Amelia Morrill has taken away an-

other member of a family which, since the days of Phillips Brooks, has been prominently identified with the life of the parish. A Sunday school teacher for many years, Miss Morrill to the end of her life kept her interest in the children.

#### AN EMERGENCY SHELTER

For the past two weeks Emmanuel House in the South End has served as a children's emergency shelter, conducted by the Children's Aid Society in coöperation with our own Church Home Society. Children made homeless by the epidemic were received and kept under observation for five days. If at the end of that time still in good health,

they were placed in private families. Within twenty-four hours after notice the club rooms were transformed into dormitories, the equipment being furnished to the Children's Aid Society by the state.

#### LECTURES BY DR. DEARMER

Dean Hodges, of the Episcopal Theological School, Cambridge, announces that the Rev. Percy Dearmer, D.D., of London will give two lectures in liturgies: on The Divine Office (morning and evening prayer), Friday, November 1st, and on The Liturgy, Saturday, November 2nd. These lectures, in the library of the school, are open to all.

RALPH M. HARPER.

## BULLETIN OF PENNSYLVANIA WAR COMMISSION APPEARS

*With Resume' of Its Work — Last Days of the Influenza — Bishop Gore's Visit — Miscellany*

The Living Church News Bureau  
Philadelphia, October 28, 1918

THE War Commission of the diocese has issued a bulletin giving a resumé of its work from the date of its organization a year ago. During this time it has raised \$129,613.52, of which \$76,013.77 has been turned over to the General War Commission in part payment of Pennsylvania's pledge, and \$52,946.85 has been spent chiefly upon the construction and maintenance of suitable buildings for Church work at Camp Hancock, Meade, Dix, and Wissahickon Barracks, with the salaries of chaplains working under direction of the commission. In addition, Chaplain Dickins' work at the League Island Navy Yard is receiving the hearty support of the commission. Dr. Montgomery's report, a fine record of "things done" under difficult conditions, is worth the careful attention of every Churchman, and of every parent who has, or has had, a son at Camp Meade. The report is too long to reproduce in full, but a part is as follows:

"The work has continued on the lines described in my former report. The complexion of the staff (military) changed entirely with the departure of the 79th Division for foreign service in July. This left behind only the depot brigade and the essential camp units. The building up of a new division, the 11th, is now in rapid progress. This chaotic interval between the two divisions has made personal work among the soldiers very difficult, but our labors have been prospered nevertheless. The attendance at the camp service has been greatly increased since May, and we have prepared practically a new card catalogue of our men, every one of whom we have visited and seen personally.

"We have taken our part in a large and well-planned work in the base hospital. Here Dr. Magruder has been acting chaplain for several weeks and he has perfected the plans of the former chaplain, Lieutenant Hewitt, by which there is a large scheme of services on Sunday, including ward services, and visitation of the patients at the bedside and brief services in the wards on Wednesday nights. The scheme is participated in by the army chaplains and the representatives of the different communions in the camp. I doubt whether any hospital in the country has a more effective scheme of religious work than our base hospital.

"We continue the chapel services at Odenton. Here there is an entirely new constituency, a fresh group of officers having

settled their wives in the village. We always have some military men at the Sunday morning service. The officers' wives have formed a Red Cross group and are meeting twice a week in our house, and greatly appreciate our hospitality.

"The house continues to be a center of meeting and hospitality. We have entertained the commanding generals of the camp, the commanders of the base hospital, the nurses of the hospital, and their officer friends at a dance, the chaplains, the Y. M. C. A. chiefs, the camp pastors of the several communions. We have had small groups from the camp and have entertained many individual officers and men. Also, our facilities for lodging visitors to the camp have proved themselves very useful to many and have proved a considerable source of income to the house."

Commenting on the recent order of the adjutant general which forbade privileges within the camp to clergymen not commissioned in the army, Dr. Montgomery writes:

"Orders issued by the war department in July threatened at first sight materially to affect our work in the camp, as they aimed at curtailing all 'extra privileges' of civilian chaplains in the camps, on the ground that the increase of regular chaplains would provide sufficiently for the needs of the men. General Gaston, camp commander, most courteously took the matter up with us and took the ground that our position was not affected. At a subsequent meeting at this house between Major General Carter, division commander, and General Gaston, camp commander, on the one side, and Bishop Murray and the staff on the other, the generals expressed their warm appreciation of our work; and, in order to give it full military validity, General Carter, having appointed Chaplain Scott, Seventeenth Infantry, divisional chaplain, ordered him to issue letters to the members of the staff, 'directing' them to continue their religious ministrations in the camp. We are accordingly now operating by invitation and under orders of the military command, and directly under the supervision of the chaplain of the division. This is a most happy solution of the problem in this camp."

#### LAST DAYS OF THE INFLUENZA

Last Friday afternoon the city board of health decided to lift the influenza ban on churches, schools, and colleges. Churches were open for the usual public services Sunday, and Sunday school sessions will be resumed next week. The public schools opened Monday. The news of the board's action was published in late editions of the afternoon newspapers, too late for most of

the clergy to reach choirmasters and choir members, and to prepare a fitting service of praise and thanksgiving. The news came as a great surprise to the people of the city, who were awaiting the promised action of the state health authorities to remove all restrictions on public gatherings "sometime next week". The action of the city authorities was taken without regard to the expressed wish of the state authorities that the quarantine should be enforced for a few days more.

The health authorities in a number of towns adjacent to Philadelphia have also lifted the ban. In the city of Chester, however, a curious situation was developed. The city removed all restrictions on schools and churches the middle of last week, but the state health commissioner reversed the action of the city and directed the latter to abide by the closing order until the state authorities were satisfied that the epidemic had sufficiently subsided. Consequently there were no services in the churches on Sunday. The clergy of Chester and other towns where the restrictions were not removed, while anxious to resume their normal Sunday schedule, loyally abided by the decision of the authorities. Where there seemed to be any doubt of the legality of holding services, they refrained from doing so, that they might not embarrass the health authorities.

BISHOP GORE'S VISIT

The Bishop of Oxford, the Rt. Rev. Dr. Gore, is scheduled to arrive in Philadelphia on the afternoon of Wednesday, October 30th. He will be the guest of Mr. Joseph Widener that evening and will meet at dinner about twenty-five Philadelphians prominent in civic life and war work. On Thursday, at noon, the Bishop will hold a service of intercession and will make an address to women war workers in Holy Trinity Church, and at luncheon at the Ritz-Carlton he will meet about 150 men representing the various religious groups. In the evening, at the Church House, the clergy and the members of the Church Club will have the opportunity to meet the Bishop. Bishop Gore's stay in Philadelphia will be brief, as he must be in Elizabeth, N. J., the next day.

ST. SIMEON'S EMERGENCY HOSPITAL

On October 15th, the parish house of St. Simeon's Church was converted into an emergency hospital for children. St. Simeon's is located in a congested section, and the hospital cares for children whose parents are ill, and for convalescent children from the hospitals who are not yet in condition to return to their homes but must be removed to make room for other patients. Sister Maude of St. Margaret's, in charge of the nursing, is assisted by a volunteer corps of workers. The hospital accommodates twenty-four children, and the beds are filled practically all the time. A similar work is being done at other points, notably at the Inasmuch Mission, 1019 Locust street.

A DIET KITCHEN

A diet kitchen has been established by the women of Mt. Airy, among whom parishioners of Grace Church are largely represented. They have prepared broths and nourishing foods for the sick and families of the sick who are in need.

THE LIBERTY LOAN

The Church subscription to the Fourth Liberty Loan was more than \$2,250,000. It was hardly to be expected that the \$10,000,000 asked for as a separate Church contribution would be raised. Many of our people had already subscribed in other ways (the request was not made until the campaign

was half over), and the restrictions on church services made it difficult to reach the people. It is gratifying that so large a sum was raised, under the circumstances, in addition to the \$10,000,000 which it is estimated that Churchpeople gave through other agencies.

OLD SWEDES' MEMORIAL

On the second Sunday in December the parish of Gloria Dei (Old Swedes') Church, Southwark, Philadelphia, will observe the fiftieth anniversary of the coming of their late rector and his wife, the Rev. and Mrs. Snyder B. Simes. On December 12, 1868, Mr. Simes conducted his first service in the church which he served for forty-seven years. As bride and groom Mr. and Mrs. Simes came to the rectory at the same time that he began his rectorship; and the work of

church and Sunday school was theirs jointly until the former was laid to rest in the old churchyard in July, 1915. There Mrs. Simes followed him, in February of the present year. As a fitting observance of this anniversary year, it is proposed to place a memorial to Mr. and Mrs. Simes, in the form of an endowed bed in the Wuchang General Hospital, China, and it is hoped to present \$1,250 of this on the anniversary Sunday. The Sunday school has raised \$500, while it is hoped that the parish and friends will contribute the rest. A biography of Mr. and Mrs. Simes, in relation to Gloria Dei, is being prepared and will be sent to all those who may apply for it. The biography and the service are in charge of the present rector, the Rev. Percy R. Stockman.

CHARLES A. RANTZ.

## A PASTORAL LETTER FROM THE BISHOPS IN CHICAGO

### On War Conditions and the Church — The Toll of the Influenza — And of War

The Living Church News Bureau  
Chicago, October 28, 1918

UNDER date of October 18th, the festival of St. Luke the Evangelist, the Bishops of the diocese have written a pastoral letter to the laity, "in the belief that the laity of the diocese, under the leadership of their clergy, will rise to the situation herein set forth". A real emergency exists in the Church, says the letter, as one of the direct products of the war. This condition is, of course, the condition of the American Church at large. Local conditions in the diocese of Chicago are probably no better, or no worse, than conditions in other dioceses, more particularly the dioceses in the Mid-West. We quote freely from this telling pastoral, believing the facts therein reflect the state of the Church generally. The letter says:

"Thousands of our fellow Churchmen have gone to the front, and as a consequence the attendance at public worship has fallen off and contributions to the Church's missionary work have fallen off. This may not be true of every congregation that hears this letter, but it is true of the diocese as a whole. Every congregation has made its contribution of men, varying in number from a dozen to nearly two hundred, to our country's service. These men have been taken from the pews, from the vestries, from the choirs, from the ranks of the Sunday school teachers, from our parochial and diocesan organizations. This means that their contributions toward the work of the Church have in large part ceased. In addition to this, the war excitement, the irresistible appeals to our patriotism and to our purses, the call for men and women for various kinds of patriotic duty, the constant pressure of war activities, have tended to withdraw the attention of those who remain at home, away from the things of the Church. The result is an emergency which we believe will be splendidly met as soon as attention is called to it. . . .

"We would ask that this communication be regarded as a personal word to each and every member of the Church, and especially to those upon whom we have laid our hands in solemn prayer and benediction. Special and unusual efforts must be made in these absorbing days to arouse and maintain our

zeal in worship and prayer, in the upkeep of our Church charities, and in the furtherance of our missionary enterprises. While we must gladly support those agencies which are sanctioned or employed by the government for the successful prosecution of its great world task, we must at the same time indelibly imprint the fact upon our minds and consciences that a military victory purchased at the expense of the cultural and civilizing agencies of religion would be a disastrous victory indeed. We American people occupy a position of great promise for the world and of great peril to ourselves. . . . Let us beware lest we forget the power and might of the things of the Spirit. Fighting against the domination of the state over the consciences of men, we are nevertheless under the necessity of surrendering many of our affairs to the control of the state. Let us not forget our citizenship in the Kingdom of God. Our Christian duties must be done, and our patriotic duties must not be left undone.

"In order to give definiteness to this pastoral, we emphasize two Church duties in particular—Worship and Church Extension, God and Progress. They go together. Full churches do not cover the whole Christian programme; but full churches—this and this alone—would multiply the moral and spiritual efficiency of our congregations, some twofold, some fourfold, some thirty-fold. The neglect of public worship has reached scandalous proportions even amongst those who profess and call themselves Christians. It threatens our people with sordid secularization, robs life of its richest experiences, and paralyzes the right arm of the Church. We most earnestly exhort our people to consider this matter in the light of their duty toward God and civilization, and to enter into a solemn covenant to go to church and Sacrament on the Lord's Day.

"And Church Extension. Our general and diocesan boards of missions face an embarrassment which one hesitates to make public. Many of our people seem to have forgotten them and their responsibilities in the rush of other things. Information from our missionary boards will follow this letter. We commend it in advance to your personal consideration as members of the body.

"We are not forgetful of the high cost of living and the multitudinous demands of these days. But we can not and dare not allow the Church and her mission in the world to be shoved aside. 'Seek ye first the Kingdom of God and His righteousness and:

all these things will be added unto you.' Our Church may well learn a lesson from overseas from one of the missionary societies of the Church of England. While England has been paying high prices and heavy taxes and raising sums of money for war purposes which stagger the imagination, the Society for the Propagation of the Gospel reports that all its obligations have been met, and that its receipts for the last year were greater than in previous years. Can we allow the missionary boards of our American Church to show discouraging deficits in the face of such an example of loyalty and sacrifice? The world situation to-day is a challenge to the Church and to every individual member of the same. It is a challenge to our courage and faith. These are testing days when Church and nation and individual are being tried as by fire. The challenge is thrown down to every Christian man who believes that a Christian civilization is the world's only hope. Shall we accept this exhilarating challenge or make the depressing refusal?

"Worship and Missions—these we desire to press. Say not that we are not emphasizing the things of first rate importance. That was the criticism of Naaman the Syrian when bidden to do the thing that he could do rather than the thing that he could not do. We can worship God, we can extend His Kingdom. We can uphold our country. Where there's a will there's a way. As one of Dickens' characters says, 'It's dogged that does it'. As St. Paul says: 'Be not weary in well-doing, for in due season ye shall reap if ye faint not.'"

#### THE TOLL OF THE INFLUENZA

The plague is decreasing in state and city, but its toll of deaths has been very heavy during the last two weeks. On Wednesday of this week there were reported through the state director of public health, Dr. Drake, 343 deaths, of which 124 were from pneumonia and 219 from influenza. On the following day there were 324 deaths, of which 100 were from pneumonia and 224 from influenza. On Wednesday there were 2,102 new cases, and on Thursday 1,921. The latest reports to Dr. Drake from 188 cities and towns showed 3,589 cases for the preceding twenty-four hours. This, however, does not represent the total, as surveys have shown that only a small proportion of cases are reported, and there is every reason to believe that the epidemic is developing in Illinois outside Chicago at the rate of 25,000 to 30,000 cases a day. Camp Grant is practically free, no new cases being reported on October 24th. Nearly all our parishes and missions have suffered loss by the death of their members, many of whom were prominent in Church and civic activities. There died yesterday Alfred Stamford White, president of the board of trade, and warden of St. Paul's Church, Kenwood. Mr. White was a trustee of the Chicago (diocesan) Home for Boys, and a member of the board of Managers of the Y. M. C. A. He was born in Liverpool, England, in 1851. Of late he had been devoting himself to war work. His sickness developed on October 3rd, following his return from a conference at Washington. Always a man of strong religious faith and conviction, Mr. White practised his religion and took it with him into his daily life and business. Only last week we told of the action of the board of trade, led by Mr. White, deciding to ring the pit bell at noon each day to call their members to prayer for peace and victory. This was only an incident which reflected the simple, practical faith of this good man and leader of men.

The epidemic has been especially bad in Evanston. One of the many pathetic

instances of sickness and death was that of Katharine Craig Stewart, daughter of the Rev. Dr. George C. Stewart and Mrs. Stewart, who died of influenza and pneumonia on October 22nd, after an illness of two weeks. She was 15 years of age and was idolized by her father. Her death is particularly sad because of Dr. Stewart's absence on war service in France, whence he returns in January. A requiem was held at St. Luke's by the curate, the Rev. F. C. Grant, on October 24th. The burial will not take place until Dr. Stewart returns.

#### SON OF BISHOP ANDERSON REPORTED MISSING

The many friends of Bishop and Mrs. Anderson here and elsewhere will sympathize with them over the anxious news, which they received last Wednesday, that their only son, Patrick, was missing on the western front. Every effort is being made by the Bishop, particularly through the Red Cross and the Y. M. C. A., to trace his son.

Lieut. Patrick Anderson was born in Chicago, was graduated from Howe School, and studied at the University of Illinois and Dartmouth. Just a month after the United States entered into the war, "Pat", as he is known here, went to the front, serving as an ambulance driver with the French army. Later he was transferred to the aviation service of the American army, and went into the Ninety-sixth Aero Squadron with the rank of first lieutenant. He is leader of his squadron, and for more than a year has been in the hazardous air work, making many daring raids into the enemy's country. One day he made three raids and was eleven and a half hours in the air. Once he returned with his observer wounded and his machine full of bullet holes, and the bottom wheels smashed. Recently he has been engaged behind the German lines, harassing the enemy in their retreat. He did not return from a raid made on September 16th, and it is possible that he may be a prisoner. If so, we pray for a speedy release and a quick return.

#### ST. THOMAS' LOSES TWO IN WAR SERVICE

St. Thomas' (colored) congregation has lost by death two men who had enlisted in their country's service. The first was Lieutenant Alfred H. Vallis, who was killed in action on August 27th, while serving with the British-Canadian Expeditionary Forces in France. Lieutenant Vallis was the first to enlist voluntarily in the Canadian forces, and the first of thirty young men of the parish to enlist. He was a native of Bermuda and was a regular attendant in the parish church of Paget. As soon as the news of his death had been announced by cable from England an appropriate memorial service was held. On Sunday, October 6th, a requiem was held in St. Thomas' Church. The Rev. J. H. Simons, the celebrant, spoke feelingly on the life and character of Lieutenant Vallis. Extracts from some of his many letters written in the trenches were read, proving his faithfulness toward the Church even unto the end. He came to Chicago about two years ago, thinking to enter the ministry of the Church. A member of the acolytes' guild, the Order of St. Vincent, the Brotherhood of St. Andrew, and of the choir in St. Thomas' Church, he was a faithful, earnest, and devout worker.

The other member to die for his country was James Edward Hill, a communicant, who died of pneumonia at Camp Grant on Sunday, October 6th, ten days after his enlistment. He was buried from St. Thomas' on October 11th.

On Sunday, October 13th, the congregation kept its harvest home festival with special services. The preacher at the 11 o'clock

Eucharist was the Rev. E. R. Bennett, rector of St. Philip's Church, Buffalo. The rector was the celebrant. The church was beautifully decorated with flowers and fruits.

#### HOW TO DO IT

Last week, in commenting on some of the petty discouragements which the clergy of to-day have to meet and to expect, we told of a person in a large Chicago parish who canceled a pledge of \$50 to the church that the sum might be invested in a Liberty Bond. The rector, in telling his story, styled it "the way not to do it". A touching illustration of "how to do it" has come to us from the rector of St. Andrew's parish, on the West Side, which like other congregations is being crowded out by a fast-changing neighborhood, and is fighting to keep open and working. The rector, the Rev. B. J. Chapman, recently received a Liberty Bond to apply on the debts of the church. With the bond came this touching prayer: "Help us, O Lord, to pay the debt on our dear old St. Andrew's Church." The prayer and the gift came from a woman who has long been a member of St. Andrew's, a cripple, and one who has hard time making a living.

#### CHURCH SCHOOL WINTER PROGRAMME

The Rev. Charles H. Young, president of the diocesan Board of Religious Education, has given an outline of the work of the Church School Institute for the coming year. The South Side Institute meets at Christ Church on the second Monday of each month. The North Side Institute meets at St. Peter's on the second Thursday. The West Side meets at St. Barnabas' on the second Monday. The Northern Deanery will do its work in each separate school with occasional group conferences. The Fox River Valley will have some parochial training schools; the Burlington Institute will meet at La Grange the second Monday in each month and carry out the regular schedule. The programme will be the same as in the other institutes. The first period, a general conference upon Weigle's *The Teacher*, followed by group conferences upon the separate courses of the *Christian Nurture Series*.

Miss Withers, who was to have been here this week to help in the plans for coördinating the children's work of the parishes, has been detained by sickness and plans to come later.

H. B. GWYN.

#### CHAPLAIN SWAN CITED FOR BRAVERY

ANOTHER CHAPLAIN drawn from our own clergy who has been cited for bravery in action, and has received the D. S. Cross, is the Rev. Thomas E. Swan, of Michigan. As printed in the papers containing the lists which have come to our attention, his name is printed *Iuan*. The description, however, seems to designate Chaplain Swan beyond question, and it is probably the irony of fate that where cited for distinguished action his name is so misspelled that his friends will frequently not recognize it. The citation reads as follows:

"For extraordinary heroism in action between the Marne and Vesle rivers, July 31-August 6, 1918. During the heavy fighting near the Ourcq river this officer was in the front lines at all times, under heavy machine gun and artillery fire, throughout the day and night, comforting and aiding the wounded. On one occasion he crossed a field 200 yards wide, under violent shellfire, to administer to two soldiers who had been mortally wounded. In the operations near Mont Saint Martin he continually went back and forth over the crest of a hill during heavy artillery fire to care for the wounded."



Chaplain Swan served with the 33rd Michigan Regiment, National Guard, for several years before the war, and accompanied it on the Mexican border in 1916. When the regiment was federalized, last year, Mr. Swan was commissioned first lieutenant and detailed as chaplain of the 125th Infantry. His decoration did not come as a surprise to his friends in Saginaw, who had read in letters of his heroic conduct.

**REGISTRATION OF CHURCHMEN CALLED TO THE COLORS**

MR. F. S. TITSWORTH, executive secretary, makes another plea to all clergymen and secretaries entrusted with notifying his department when Churchmen have been called to the colors, urging them to report to the central office of the army and navy department of the Brotherhood, Church House, Philadelphia, as soon as a man leaves for camp.

"Under present conditions," he explains, "we can count on a man remaining in the camp to which he is originally assigned, not more than one month. If, in this short space of time, his name is to be reported to us, recorded here, and sent to our secretary or correspondent for personal relationship, the names must be put into the mail promptly. No matter how promptly we may handle registration and distribution from this office, if addresses are out of date when they reach us they are absolutely useless when they reach our men in the field.

"If our first letter is lost, asking the men to keep closely in touch with us, our future contact is lost, unless by chance a secretary locates the man, or unless the man himself is sufficiently interested in the Church to seek out its ministers.

"Our secretaries at embarkation points find their hands absolutely tied because of their inability to locate men, because regiments have been sent overseas before the lists could reach the secretary.

"If our work is to count for all it can count for, we must hope that the clergy throughout the country will cooperate with us to this extent, sending complete addresses for all men going out from their parishes and sending them the same day the addresses are secured."

**NEW PLANS FOR CAMP PASTORS**

THOSE WHO were alarmed by the possible consequences of a recent order terminating the services of camp pastors will be relieved to learn that the war department has approved a plan by which clergymen will yet be available to assist the commissioned chaplains.

The voluntary service of clergymen in the camps has been the subject of frequent conference, for the war department has taken a sincere interest in the moral and religious welfare of the men, is earnestly desirous of assisting the chaplains, and has given careful attention to the considerations urged in favor of the camp pastors. Through the General War-Time Commission of the Churches a conference was arranged between Dr. Keppel, third assistant secretary of war, and a committee representing the Churches. This committee has formulated a plan by which to nominate clergymen qualified to render service in the camps. Their names, after approval by the executive committee of the General War-Time Commission of the Churches, will be filed with the war department and their services placed at the disposal of the regular chaplains. The text of the order was approved by eight of the nine men at the conference. The chief points are:

(a) The importance of training chaplains for overseas must be emphasized.

(b) The help of clergymen to whom the Churches have looked for inspiration and leadership is appreciated, and an arrangement is desired by which such men, barred perhaps from entering the army as chaplains, may continue to help at the training camps.

(c) The war department desires the best efforts of all the Churches, Protestant, Catholic, and Jewish, to influence experienced and capable men to apply at once for commissions as chaplains.

(d) The names of men classified by paragraph "B" may be submitted by the Churches to the executive committee of the General War-Time Commission of the Churches or similar committees representing other churches, whom a certified list may be furnished for the war department.

(e) When these men have been approved by the war department, chaplains will be permitted to invite, with the approval of the commanding officer, such representative men to visit the camp to help in the work among enlisted men and officers.

(f) All clergymen so invited shall report to the chaplain in charge and work under his direction.

(g) The term of service of any clergyman under this order shall be determined by the chaplain with the approval of the war department.

(h) The war department looks with favor upon efforts of the various Churches, located in cities or communities adjacent to camps, to shape their services with special reference to the needs of the soldiers on leave, and urges all chaplains to call the attention of their men to such services when provided.

(i) An important result, very much desired and expected under the plan proposed, will be the assurance that the visiting clergyman will keep the "folks back home" informed of conditions in the camps.

**SOCIETY OF SACRED STUDY**

THE ANNUAL meeting of the Society of Sacred Study was held in the Church House, Westminster, England, on Thursday, September 26th, the Rev. G. C. Wilton being in the chair.

Owing to war conditions as to traveling, and also to the railway strike, attendance was small. But there was a good report from the librarian: members throughout the country are making increased use of the library. So that, though many clergy are preoccupied by duties arising out of the war, those who remain at home are not neglecting sacred study. Moreover, a reading circle of chaplains at Boulogne is making steady use of the library, and borrowing books regularly.

Partly in consequence of some suggestions made in the Report of the Archbishops' Committee on the Teaching Office of the Church, and partly to meet the heavy cost of production, it was resolved this coming year to drop the issue of the fuller and alarming syllabus of studies designed more particularly for advanced students among the clergy, and to issue only the simpler syllabus in slightly expanded form. The Dean of Christ Church was re-elected as warden, and the Rev. Dr. Kidd as general secretary. The society is now at work in nine dioceses of the United States, and looks for increased support after the war.

**DEATH OF A. P. HOPKINS**

ST. JAMES' CHURCH, Fremont, Neb. (Rev. George St. G. Tyner, rector), has sustained severe loss in the death of the senior warden, Mr. A. P. Hopkins. Mr. Hopkins became associated with the parish in the early '70s, and was active in those romantic days

of the later frontier. He was the second treasurer of the diocese, serving four or five years. About 1890 he entered business in the far West. In 1909 he returned to Fremont, was elected senior warden of St. James', and given the office of superintendent of the Church school. He was elected delegate to the missionary conference of the Sixth District in 1913, provisional delegate to the provincial synod in 1915, and a provisional deputy to the General Convention in 1916. Mr. Hopkins was a staunch Churchman.

**DEATH OF REV. J. J. BRIDGES**

THE REV. JOHN J. BRIDGES of the diocese of Newark passed from earthly life on October 21st after a brief illness from pneumonia.

Contracting influenza during his recent trip from Montclair, N. J., to his home in Orlando, Fla., he was thought to be recovering when pneumonia developed.

Born in Ghent, Carroll county, Ky., in 1871, Mr. Bridges was a graduate of Hanover College and of the Union Theological Seminary in New York. He was ordered deacon in 1907 and priest a year later by Bishop Lines of Newark.

From 1909 to 1911 he had charge of Trinity Church, Arlington, N. J., then accepted a call to St. John's Church, Montclair, where he remained till ill health necessitated withdrawal from active duty.

Building an attractive home at Orlando, Fla., he and his family have been valued residents there for the larger part of the past five years.

Of brilliant intellect, yet gentle and unassuming, he has exerted a wide influence for good, and has greatly aided civic improvements in Orlando, where he is missed and mourned by all who knew him. As trustee of the Cathedral School, and of St. Luke's Hospital, both of Orlando, he has been of great help.

Beside his wife and three children he leaves two sisters and three brothers, one of the latter being the Rev. Thomas R. Bridges, of Incarnation Church, New York City.

**THE EPISCOPATE IN OKLAHOMA**

BECAUSE OF the death of the Rt. Rev. Francis K. Brooke, D.D., on October 22nd, the Presiding Bishop has appointed the Rt. Rev. Theodore Payne Thurston, D.D., the Bishop of Eastern Oklahoma, to be his substitute in charge of the missionary district of Oklahoma.

**PRIESTS WITH BISHOP M'KIM**

"NONE OF THE American priests who a quarter of a century ago were on his staff were present at the anniversary."

This paragraph from the account of Bishop McKim's quarter-centennial appeared in THE LIVING CHURCH of August 3rd. Since then we find that the statement is contrary to fact, as the Rev. Henry Scott Jefferys was at the anniversary service, and had been in Japan since 1889. In 1893 he acted as loom tenens at Osaka while Bishop McKim was in America for consecration.

**FOR PERMANENT PEACE**

"IF I THOUGHT I was fighting for anything but a permanent peace, I'd die before I'd go back to the front," said a wounded American soldier to his nurse, and the understanding smile that met his remark echoed the sentiment and told why the

gray-clad figure so carefully bandaging the crushed arm had made her sacrifice.

This war is the most unique that has ever been fought; first, because it is a war for peace; secondly, because there is scarcely any one on the face of the earth who has not an active place in it.

The President of the United States knew it when he called upon the entire country to mobilize. The Red Cross realized it when it began to enroll for service a special group of patriots—the trained nurses.

It is known that 25,000 of these nurses are needed between now and January 1, 1919, to join the ranks of Americans who are fighting for the "permanent peace". More than 18,000 nurses have answered the call and are in war service.

It is a seemingly endless stream of human misery they are called upon to help stem, but they are not discouraged—often; and even then the discouragement seldom finds expression in written words. Their letters are hopeful, splendid, and full of the vision that knows the real meaning of service, at last.

These nurses, who are serving in foreign lands, or doing their share in the cantonments, or battling in the shipyards and munition plants against the present epidemic of Spanish influenza, serve without thought of self.

Yet there are still in the country many thousand nurses who have not reported themselves at the service of their country, or submitted reasons why they can not respond at this time. It is not, I feel sure, that they are lacking in spirit of patriotism, but only that they do not realize that the need for them as individuals has yet come.

The Red Cross enrollment is a part of the President's mobilization scheme, and is an important factor in the general determination to win the war. Our nurses are needed in France. If the war is to continue on its present scale we will need, it is estimated, 50,000 trained nurses and student nurses by July 1, 1919, to meet the needs of war. There are approximately 100,000 nurses in the United States; so far about 29,000 have enrolled.

To secure the 25,000 nurses needed by January 1st it will be necessary to assign them to war service at the rate of 112 per day for the rest of the year.

The casualty lists are increasing, and every day from the cantonments thousands of men are sent silently away to "somewhere in France". The need for nurses is increasing in like manner, and many thousand nurses must be sent as quickly and as silently if our sick and wounded are to be cared for.

"What are you fighting for?" an American soldier prisoner was asked by a German officer. "We're fighting for Alsace-Lorraine," he replied. Not for money, rank, glory, but for freedom and permanent peace. Can our nurses do less? Can they hold back from selfish motives, when our boys are giving so freely? I do not believe it, and my faith is firm that when the need reaches them they will not fail to respond.—  
JANE A. DELANO in *Red Cross Bulletin*.

#### AT ST. STEPHEN'S COLLEGE

ST. STEPHEN'S COLLEGE is installing the Students' Army Training Corps. It is by no means easy to change a quiet college of arts into a small military encampment, but the results should be beneficial for the country, the Church, and the college. It is certainly a great opportunity to bring young men of various religious training under the quiet influence of the Church.

At a meeting of the trustees October 15th,

the Rev. Dr. William E. Gardner and the Hon. William J. Tully were elected members of the board. The officers and committees of last year were reelected. The Very Rev. Hughell E. W. Fosbroke, D.D., was nominated as trustee, and steps were taken for financing introduction of the S. A. T. C.

On Sunday, October 13th, the Rt. Rev. Charles S. Burch, D.D., made a splendid address to the students at evensong. The members of the S. A. T. C. were present.

The college has a gold star on its service flag to commemorate the death on the battlefield of Lieutenant Lester Kerns, who left the college for Camp Upton as soon as this country entered the war.

#### REFUSES TO EXCHANGE ITS RELIGION FOR ENDOWMENT

RACINE COLLEGE opened October 1st. Nearly four hundred young men applied for admission to the Students' Army Training Corps. More than two hundred were only eligible to the vocational section, and Racine was not authorized to receive them. Physical examinations and literary requirements eliminated others. One hundred and eleven have been inducted into the service as college registrants. Six others are pursuing college courses in deferred classifications, and thirty are in the academy. This is the first time that the college classes have been larger than the academy.

The movement for an endowment received serious check when prominent business men of Racine demanded as price of their support that the trustees amend their charter so that members "without religious qualifications" could be elected on the board of trustees. This was such a reversal of the original purpose and history of the college that the trustees by a decided vote declined a prospective \$100,000 at such a price. But the sum must be raised in the next six months, and \$10,000 is needed at once.

#### MEMORIALS AND GIFTS

IN ST. ANDREW'S CHURCH, Durhamville, N. Y., the rector of St. John's Church, Oneida, recently blessed an organ given by Mrs. A. Stewart in memory of her husband. In the same church a service flag with nine stars and a processional flag have also been blessed at a special service, Dean B. W. Bonell of Colorado preaching on Loyalty to Church and State.

A SPLENDID new reredos has just been erected in Emmanuel Church, Baltimore (Rev. Dr. Hugh Birkhead, rector), as a memorial of the late Mrs. Eleanor Polk Wheelwright. It was designed by Mr. W. H. Ritter, assisted by Mr. I. Kirchmeyer, formerly of Oberammergau and now of the William F. Ross Company of East Cambridge, Mass. It is planned in accordance with the best English traditions, and entirely of Indiana limestone, it fills the whole width of the chancel, rising to a considerable height. It is enriched by two tiers of carved figures, fifteen in number, installed in deep-canopied niches. The lower tier represents the growth of the conception of God in the Old Testament and the upper its further development in the New Testament. In the central panel, surrounded by adoring angels, stands the majestic figure of Emmanuel, God made manifest, attended by St. Michael and St. Gabriel. The general effect, dignified, devotional, and impressive, is in harmony with the rest of the chancel.

TWO MEMORIALS have been recently presented to St. Paul's Church, Muskegon, Mich. The first, a silver Communion flagon, was given by Mrs. Mary Webster "in memory of John Newton Rippey, priest of God,

and Anna McKay, wife and mother—departed this life in Thy faith and fear". Mrs. Webster's father, Dr. Rippey, was rector of St. Paul's parish from 1884 to 1890, and this gift is a beautiful symbol of the unselfish devotion of two loyal servants of the Master. The second gift is a processional cross presented by Mr. George B. Woodworth and family of Evanston, Illinois, in memory of Miss Florence Jane Woodworth, who was for many years president of the altar guild and a teacher in the Church school. The cross, designed by her sister, Miss Margery Woodworth, is rich in symbolism. In the center is the cross of Jerusalem done in silver, with the Latin inscription of Jerusalem delivered, doubly significant now. On the reverse of the cross is the emblem of St. Paul. The two gifts were consecrated at the Eucharist on Sunday, October 6th.

#### BEQUESTS

ST. JAMES' CHURCH, Griggsville, Illinois, receives \$500, and St. Mary's Guild \$200, by the will of Miss Jane Anderson.

TRINITY CHURCH, Portland, Conn. (Rev. O. H. Raftery, D.D., rector), is a beneficiary to the extent of \$2,000 in the will of the late Mrs. John M. Hall of Hartford.

ST. JOHN'S CHURCH, Oneida, N. Y., has just received a bequest of \$600 from the estate of the late Mrs. L. C. Kilham of Oneida Castle, which has been added to the endowment fund.

THE WILL of Mrs. James Ganson, who recently died at her home in Buffalo, bequeaths her house and lot to Trinity Church, Buffalo, of which she was a life-long communicant. The lot is 115 by 130 feet, fronting on Delaware avenue, and the house and lot are appraised at \$32,000.

MISS MARY BENSON of Brooklyn, N. Y., whose death was recently reported, leaves over \$200,000 to charitable and philanthropic purposes. In the list of her bequests are the following: To the Bishop of Long Island, \$5,000; to the Church Charity Foundation of Long Island, \$10,000; to the diocese of Long Island, \$25,000; to the American Church Institute for Negroes, \$30,000; to the Seaman's Church Institute, \$25,000; and to Grace Church, Brooklyn, \$3,000.

#### ALABAMA

C. M. BACKWITE, D.D., Bishop

Churches Reopen

SERVICES in Mobile were resumed on Sunday, the 28th ult., after an interval of two weeks, the epidemic being apparently under control. Of about 2,600 communicants in the city, only four died, while the city's death roll included 200 names, and the number of cases was variously estimated at from five to twenty-five thousand.

#### ALBANY

E. H. NELSON, D.D., Bishop

At Saratoga Springs — Clericus — The Advent Call — Post-noments — Parish Anniversary — Diocesan Journal

THE REV. IRVING G. ROUILLARD, rector of Bethesda Church, Saratoga Springs, has asked one hundred people to give \$1 a month toward the maintenance of the parish house. So far sixty individuals have responded, a number of them not Churchpeople. Bethesda parish house is under the control of a board of managers and hitherto has been supported by them. This year, war work of various kinds has made the usual vacation-time

bazaar impractical, and so the rector has devised this scheme for maintenance of the parish house. Bethesda parish house is more or less a community affair and has been given generously to the Red Cross and other war relief work.

THE FIRST meeting of the clericus since the summer period was held in the guild room of St. Andrew's Church, Albany (Rev. Frank R. Creighton, rector), on Monday afternoon, October 7th. The Rev. Robert C. Masterton was to have read a paper on Social Reconstruction after the War; but, being called unexpectedly to New York City, his place was taken by the Rev. Edgar A. Enos, D.D., who gave a masterly review of Hilaire Belloc's recently published *History of the Great War*. Dr. Enos concerned himself principally with the first Battle of the Marne, explaining carefully the difference between tactics and strategy, the French theory of "the open strategic square", "the operating corner", and "masses of maneuver". The address was aptly illustrated by diagrams and charts, especially drawn. Afterward, opportunity was given to ask questions, of which the clergy availed themselves until long after the usual hour for closing. Dr. Enos was in France during the first month of the war and during the first German drive for the city of Paris. The next meeting of the club will be held in St. Paul's parish house, Troy.

BISHOP NELSON having called a meeting of the clergy of the Capitol District to meet with him on October 16th to formulate plans for the Advent Call, as outlined and suggested by the Woman's Auxiliary, the Rev. B. W. R. Tayler, D.D., was asked to explain the purpose of the "Call", and its relationship to the spiritual life of the women. The Bishop then asked for a full and confidential discussion, which was taken up by the Rev. Henry R. Freeman, D.D., and the Rev. Charles Conant Harriman. The Bishop then decided to issue a pastoral letter on the subject, which will be read in the churches on the Sunday next before Advent.

OWING TO the prevailing epidemic of Spanish influenza, whereby all churches in Albany and the Sunday schools in Troy have been closed by the local authorities, it has been decided to postpone until spring the annual meeting of the diocesan branch of the Junior Auxiliary.

BISHOP NELSON was obliged to cancel all visitation appointments for October and makes only tentative ones for November, owing to the closing of churches. St. Giles' Church, Castleton, which was to have been consecrated on the 13th, was closed by order of the village authorities and the service indefinitely postponed. This means that the Bishop's appointments for the entire fall and winter must be rearranged.

AT A MEETING of the executive committee of the Churchman's League of Troy and vicinity, held in the Martha Memorial House of St. Paul's Church, Troy, Saturday evening, October 12th, it was decided to postpone the fall meeting indefinitely owing to the epidemic. If health conditions improve, a meeting may be held in November.

ACCORDING to a local newspaper report, St. Luke's Church, Mechanicville, at present without a rector, was recently opened by lay people of the parish and the burial office read by a neighboring minister of the Methodist Episcopal Church. Like many other communities in the diocese, Mechanicville has suffered from the prevailing epidemic and ecclesiastical lines have apparently given way.

THE ANNUAL meeting of the diocesan Auxiliary, scheduled to meet in St. Paul's Church, Albany, has been postponed. Albany churches have been closed for several Sundays, but your correspondent is informed that the ban has now been lifted and services will be continued until further notice. Theaters and motion picture houses have been closed for several weeks throughout the capital district, but saloons and soda water fountains have been allowed to remain open in many places. The death rate among Churchpeople has not been high. The Roman Church, on the other hand, has lost many communicants, including three young priests in a single week.

THE FEAST OF ST. LUKE the Evangelist was observed in St. Luke's Church, Troy (Rev. Seth A. Mills, rector), with appropriate services. The Holy Communion was administered in the morning, and after evening prayer the various parochial guilds presented their reports. The Rev. George Carleton Wadsworth was the special preacher.

THE CONVENTION JOURNAL for 1917 and 1918 was issued in one volume, owing to the change from November to May for the date of the diocesan convention. The Rev. William C. Prout, rector of Christ Church, Herkimer, and secretary of the diocese, had the matter in charge as usual.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop  
EDWIN WARREN SAPHORE, Suffr. Bp.  
EDWARD THOMAS DEMBY, Suffr. Bp.

Advent Call — Influenza — Prayer in the Closed Church

THE BISHOP has asked the parishes and missions to observe the Advent Call for prayer and intercession. Branches of the

From the Bishop of Pennsylvania.

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The American Church Monthly

Rev. Selden Peabody Delany, D.D., Editor

November Number Ready

EDITORIAL COMMENT

THE CHURCH AND THE POPULATION QUESTION

Louis I. Dublin, Ph.D.

TRANSITIONS

An American Priest in France

COMMONSENSE

Richardson Wright

THE LORD'S DAY IN CATHOLIC THOUGHT AND OBSERVANCE

Rev. Hamilton Schuyler

THE PERFECT TEACHER

Julius M. Winslow, Ph.D.

THE MONTH OF THE HOLY DEAD

Caroline Frances Little

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MR. T. R. SMITH, Jr., Akron, Ohio

Auxiliary are asked to give the first week, beginning on the First Sunday in Advent, to the subject of Missions.

INFLUENZA has been very serious at Camp Pike, and our Church War Commission chaplain, the Rev. Charles F. Collins, has done splendid work. Strictest quarantine has been carried out and all public gatherings in the state have been forbidden. The disease has now abated. The highest number of deaths in any one day, was twenty-eight. The mortality in Little Rock among the citizens was in proportion to that at Camp Pike.

AT THE beginning of the quarantine against Spanish influenza and the closing of schools and churches, the Rev. Verne R. Stover, M.D., rector of St. Paul's Church, Batesville, began daily noon-day prayers for the sick and the soldiers. The parish was asked to remember that at the stroke of 12 the priest would go to the altar, and all were asked to join in the prayers. Many have spoken of appreciation and from two to seven have come into the closed church at that hour.

THE RT. REV. EDWARD THOMAS DEMBY, Suffragan Bishop, consecrated on the Feast of St. Michael and All Angels, is now in Little Rock, but his appointments were canceled on account of the influenza.

#### COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop  
Combined Institute—Missionary College

BISHOP JOHNSON has issued an urgent appeal to all parishes and missions to send representatives to Colorado Springs to the combined Woman's Auxiliary and Sunday school institute, which is to meet there November 12th to 15th.

EMMANUEL CHURCH and St. Paul's, Denver, have been put under charge of Archdeacon Schofield, and there is hope of renewed activity in the latter field.

THE MISSIONARY COLLEGE of St. John the Evangelist at Greeley, in charge of Dean Bonell, assisted by the Rev. Messrs. Worrall, Brady, and Lehman, has five students, of whom three are resident. There were four men working in the diocese recently from Seabury, and six are studying at the latter place with a view to coming to Colorado, making fifteen young men in all whom the Bishop can depend on, to put to work.

#### CONNECTICUT

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

Bishop Gore in Hartford — The Church in Waterville—Improvements — A Presbyterian Congregation—Bonds for Endowment

THE RT. REV. DR. CHARLES GORE, Bishop of Oxford, made his first appearance in Connecticut in Hartford on Thursday, October 24th. He was entertained at luncheon by the city clergy at the Hartford Club, and in the evening spoke to a throng which completely filled Christ Church. His subject was A League of Nations, which he styled "a super-national organization to maintain peace". At the close of his address he said:

"The difficulties of the League of Nations are formidable, but the thought of it should occupy the minds not only of the statesmen but of the men in streets. In looking forward with confidence to its formation, I rely upon three main forces: First, upon the hope which springs of despair. 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. Secondly, I rely upon the love of peace which on the whole distinguishes democracies which are really democracies. It remains true on the whole that the love of peace belongs to the peoples. Thirdly, I rely upon the claim of the Christian faith, and I would have the divided portions of Christendom behave like one united Church, to press forward the claim of the League of Nations."

ST. PAUL'S CHURCH, Waterville, Conn. (Rev. D. J. Macdonald, rector), has been deconsecrated and the building and lot sold, to be used probably as a recreation center for factory employees. But the parish still lives and flourishes; services are being held regularly in a hired room and a new church building will be started in the near future on the lot where a handsome rectory was erected some years ago. St. Paul's was first started as a mission of St. John's Church, Waterbury, in the middle of the last century, when the Rev. Jacob L. Clark, for forty years rector of St. John's, provided services for the English people who had come to work in the Waterville factories. The chapel was built in 1851 and was consecrated as St. Paul's. The parish became independent in 1895. The last service in the old church was held on September 8th, and at the offertory in the evening a hymn written for the sixtieth anniversary by a member of the congregation was sung to the tune of *Old Hundred*.

DURING THE summer over \$1,000 has been spent on Trinity Church, South Norwalk, in necessary repairs and improvements. The rector, the Rev. Frederick A. Coleman, was chairman of the publicity committee for the Fourth Liberty Loan, and is also a four-minute speaker.

A NUMBER of improvements have recently been made in All Saints' Church, Oakville (Rev. Leonard Todd, rector). A new heating system has been installed, a new Estey organ put in, with an electric blower, and the old pulpit restored to its former place. The altar rail given to St. John's Church, Washington, by the Kingsbury family in memory of the Davies family, who were their ancestors and the founders of the Litchfield and Washington Churches, was given to All Saints' Church when the old church at Washington was torn down last summer, and has been put in place.

IN SEPTEMBER the Bishop made a visitation of unusual interest and significance. He visited and held services in the Presbyterian church at Sound Beach in the town of Greenwich. As the result of a conference with the congregation after the service the Bishop has placed a priest of the Church in charge of this congregation, and steps will be taken to convey its property, a church building and manse adjoining, to the ecclesiastical authorities of the diocese.

AT A RECENT meeting of the vestry of St. James' Church, Danbury (Rev. Aaron C. Coburn, rector), it was voted to get subscriptions of \$1,000 for the Fourth Liberty Loan, to be added to the endowment. In a campaign of three days \$2,650 was secured for the purchase of bonds, and the endowment fund is now that much larger.

MISS HELEN MEANS, daughter of the Rev. Stewart Means, rector of St. John's Church, New Haven, will soon sail for overseas duty with the reconstruction aid of the medical department of the United States army.

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**DULUTH**

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**Immediate Reconstruction at Moose Lake—Fire Losses—Deaneries**

AMONG THE churches recently destroyed in the forest fires of northern Minnesota was that at Moose Lake, completed a short time ago through the efforts of the Rev. T. J. E. Wilson of Hinckley. As the foundation, chimney, and furnace can be utilized it was decided to begin rebuilding immediately, using the small insurance as a nucleus. Thus the Church will be among the first to raise its building from the desolation.

OUR DIRECT losses are, as reported last week, the church and rectory at Cloquet, and the mission at Moose Lake. We hold no property in the other devastated regions. Various members of one family formerly connected with Trinity Cathedral had homes at Pike Lake. Their buildings and personal effects are a complete loss. Trinity Guild is arranging to provide clothing for the women and children, and has also offered to assist the Moose Lake Church families as far as possible. There seems to have been no loss of life among Churchmen, but in both Cloquet and Moose Lake the property loss is heavy. Churchpeople have been giving their efforts to the Red Cross, but attention is now being given to permanent relief, beyond what the relief committee and the state will be able to provide. Just what this will mean remains yet to be discovered. The general feeling seems to be that the losses of these people who have suffered through no fault of their own should be shared as far as possible by the rest.

THE JOINT MEETING of the Mississippi Valley and the Red River Valley deaneries has been postponed indefinitely on account of the prevalence of influenza. The Duluth deanery has been called to meet at St. John's Church, Lakeside, on the 7th and 8th of November, in case the quarantine is lifted by that time. The Rev. G. G. Bennett has been invited to be the preacher for the opening service, and to give an address on Religious Education.

**MILWAUKEE**

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

**Death of Mrs. Hood**

THE MISSION CHURCH at St. Croix Falls is sadly bereaved by the death of Mrs. Hood, the beloved wife of Archdeacon Hood, who is now serving in France as chaplain. After a short illness of two weeks, while apparently convalescent, she took a gentle walk around her home, when suddenly she became again weaker, and, going to her couch, passed peacefully away on Sunday, October 20th. The burial service was read by the Rev. R. G. Kirkbride on Wednesday, October 23rd. Interment was at Taylor's Falls Cemetery, Minnesota. Archdeacon and Mrs. Hood were only united in holy matrimony about a year ago. She was a devout Churchwoman, a loyal wife. Late reports state that Chaplain Hood is ill in an army hospital overseas.

**MONTANA**

**WILLIAM FREDERIC FABER, D.D., Bishop**

**The Influenza Emergency**

ST. JAMES' CHURCH, Bozeman (Rev. Lee H. Young, rector), had no gatherings on Sunday the 13th, but the Holy Communion was celebrated as usual at an early hour, and from 9 to 12 the rector was at the altar to give the Blessed Sacrament to all who came. Communicants on entering approached the rail at once, receiving after a short

preparatory service. The church was held always open for private devotion. The health authorities did not object to this method of meeting the emergency.

**NEBRASKA**

**ARTHUR L. WILLIAMS, D.D., Bishop**

**War Relics—Woman's Auxiliary**

THE REV. CHARLES ROWLAND TYNEB, vicar of St. Luke's Church, Lincoln, has returned to the diocese after an absence of nearly a year with the Y. M. C. A. in France. He picked up a good many relics, some of them in the heat of battle at Château Thierry, Soissons, the Marne, Catigny, and St. Mihiel. His collection of relics, on exhibition in the offices of the Omaha *World-Herald*, attracted hundreds. In the collection were a German steel helmet; German, French, and English gas masks; German belts with the "*Me und Gott*" insignia on the buckle, still incrustated with blood; a German saw-tooth bayonet and trench knife; bits of a German plane brought to earth in flames by an American ace; a French helmet with a gaping hole torn in the top which tells its own tale; German caps, the top of one of which was torn out by a shell fragment; part of a German machine gun belt, originally eighteen yards long; a level to determine the elevation of the gun, taken from a German field piece; pieces of German war bread, and dozens of other equally interesting trophies.

ALL CHURCHES in Omaha, and in nearly all towns and cities throughout the state, are still closed on account of the epidemic. Conditions in Omaha are greatly improved.

THE FIRST district meeting of the Woman's Auxiliary for this year was held at St. James' Church, Fremont, October 10th. The women of the Auxiliary have begun work with the Advent Call. Miss Katherine Hilliard of Omaha, who had been appointed chairman of the call, has been obliged to give up the office on account of ill health resulting from an injury received last summer. Mrs. Oscar Williams of Omaha, educational secretary, is filling the vacancy.

**NEW MEXICO**

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

**On the Field of Glory**

MRS. MAGNAN, wife of the rector at Farmington, has received news that, during the past two months, her cousin, Lieutenant Humphrey Plummer, of Southport, England, has been a victim of the war in Italy, and two of her nephews, Lieutenant Kinton and Lieutenant Lloyd of Canada, are reported "missing in action".

**OHIO**

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

**Systematic Religious Education**

IN THE year book and directory of St. Paul's Church, Steubenville, published under date of September 1st, the rector, the Rev. W. M. Sidener, says: "Training our children in the Church school is now a dignified and serious business, which every member of the parish should appreciate. Our school is graded so that we are able to look after the boys and girls from the time they are babies, until they are grown men and women. This we plan to do as they progress through the various departments—font roll, beginners, primary, junior, and senior. We have the best teachers our parish affords, most of whom have been trained as scholars in the school, and they are interested, self-sacrificing, and faithful. Our school is properly financed, and we have the best helps and

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#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Children's Church Attendance — Deaths — Postponements

THE BISHOP has appointed a committee, with the Rev. William Porkess at its head, to formulate and submit plans at the November meeting of the clerical union, for arousing interest in the church attendance of children.

DURING OCTOBER the Church in the diocese has lost two of its oldest vestrymen. Mr. John W. O'Neal, long time vestryman of the Church of the Nativity, Crafton, and for many years its senior warden, was stricken with apoplexy the 2nd inst., while serving as a juror. He was taken to a hospital from the court house, but never regained consciousness, and died two days later. Owing to the epidemic of influenza, the funeral services were private, and his body was taken for burial to his old home at Steubenville, Ohio. Dr. Francis G. Gardiner entered into rest at Passavant Hospital on October 22nd, succumbing in a few days to an attack of pneumonia. He was a practicing physician in the Lawrenceville section of the city for thirty-five years, for thirty of which he served in St. John's parish as a vestryman, and was senior warden for a long term of years. Burial was made at Mt. Forest, Ontario, where he was born.

OWING TO the prevalence of influenza and pneumonia, the annual meeting of the Woman's Auxiliary, which was to have been held at St. Thomas' Memorial Church, Oakmont, has been postponed, probably until the annual convention of the diocese in January. Also, the festival service and reception set for October 30th, Bishop Whitehead's seventy-sixth birthday, to celebrate the jubilee of his ordination and his golden wedding, have been indefinitely postponed, partly for the same reason, and partly because, although the Bishop is recovering from his late operation, he is still confined to the hospital, and would be unable to stand the exertion of such functions.

#### QUINCY

E. FAWCETT, D.D., Ph.D., Bishop  
Intercessory Eucharists

PRACTICALLY all churches in the diocese were closed on October 13th and 20th. In several churches there were intercessory Eucharists with a server and one other selected person. The Rev. H. L. Bowen of Peoria had one burial a day for two weeks.

#### RHODE ISLAND

JAMES DEW. PERRY, Jr., D.D., Bishop  
St. Martin's Church, Providence

ST. MARTIN'S CHURCH, Providence, which during the absence in war service of its rector, the Rev. Arthur L. Washburn, has been under the care of the Rev. Marion Law, will for some time be in charge of the Rev. William H. P. Hatch, of the Episcopal Theological School, Cambridge, who during the locum tenency will live in Providence. The people of St. Martin's look for the return of their rector in the early spring.

#### TENNESSEE

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

#### Convention Postponed—Churches Reopen

BECAUSE CONDITIONS render full representation doubtful, Bishop Gailor has postponed until May 7th the convention originally called for October 29th to elect a Bishop Coadjutor.

OWING TO the influenza there have been practically no public services throughout the diocese for three weeks; but permission to resume them on November 3rd has been given.

#### TEXAS

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

#### Camp Services

ON SUNDAY nights in September, the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, and his choir of mixed voices went into different sections of Camp MacArthur to hold services for the men, who attended in large numbers. The rector frequently holds a week-night service in the camp, and sometimes, beside his three services in the parish church, conducts a regimental service for the soldiers. The nurses at the base hospital are reached and served chiefly through a chapter of St. Barnabas' Guild, organized by Dean White, when he was Civilian Chaplain. Once a month the members of the guild and their friends come to the church for a service, after which there is a business and social meeting. Then, once again in the month, they meet for social purposes altogether. By reason of the withdrawal of the regular camp chaplain, the opportunity for service by the local clergyman has greatly increased. Hence, Mr. Witsell, to save time for these camp duties, has resigned as Dean of the Northwest Convocation of the diocese, as chairman of the missionary committee, and as examining chaplain.

#### WASHINGTON

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

#### Standing Committee—Epidemic—A Carnival

THE STANDING COMMITTEE has elected the Rev. Caleb R. Stetson, rector of St. Mark's parish, Washington, to fill the vacancy caused by the death of the Rev. C. E. Buck. The Rev. George F. Dudley, rector of St. Stephen's parish, was elected secretary. His address is 1410 Girard street, N. W., Washington, D. C.

ON SUNDAY, October 20th, there were no services in the Washington churches. The Bishop again through the papers exhorted the people to private devotions and family worship, with intercessions for the sick, the afflicted, the nation, the President, our soldiers, sailors, and allies, suggesting also the prayerful study of Isaiah 38 and 40, and St. John 14, 15, and 16. The Bishop set forth the following prayer:

"O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, and ever livest to make intercession for us, Save us and help us, we humbly beseech Thee, O Lord, and give Thy suffering people health, victory, and peace; who reignest with the Father and the Holy Spirit ever, One God, world without end. Amen."

There has been a marked turn for the better in the epidemic, but it will doubtless subside slowly. The health department has not yet relaxed the vigilance which has done much to shorten the course of the disease in the city.

THE CITY of Washington is suffering severely under the epidemic, which is as yet

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unchecked, there being about one thousand new cases and eighty deaths reported each day. The regular hospitals are utterly unable to handle these cases; indeed, they were crowded before the outbreak came. A new emergency hospital has been built and equipped at the expense of the federal government, and the hospital will be operated primarily, but not exclusively, for war workers. In addition, twenty-five portable hospitals are being erected. The war department will provide nurses for these, and soldiers as orderlies. To aid also in the fight against the disease, the Red Cross has established a central office whence volunteer nurses will be sent where most needed. All public services have been forbidden by the health department. But many churches are left open throughout every day, so that people may enter a holy place for their private devotions. It is hoped that the order closing the churches may be lifted at the earliest possible moment, so that in these times of great anxiety, of war, and of pestilence, the people may be strengthened and comforted by the services and by united prayer for victory and peace.

THE MEETINGS of the Sunday school institute of the diocese and the archdeaconry of Southern Maryland have been called on.

THAT A carnival or bazaar may give great impetus to the spiritual ties of a parish has been proved by Christ Church, Washington. The rector, the Rev. David R. Covell, conceived the idea of putting the entire parish at work for something quite beyond its own bounds, the object to be General Missions and the Red Cross. The idea was launched from the chancel the last Sunday in June, and was gradually worked up into a plan for a carnival of nations to be held the first three days of October in the church grounds. All of the congregation work as clerks or mechanics, many of them seven days a week, but they contributed over 2,000 articles to be sold; and all of the week before the carnival they came to the church after hours and worked until midnight erecting the booths and decorating them. On the Sunday before the carnival a corporate Communion was held for all the workers, the rector in his sermon emphasizing the fact that only friendliness, coöperation, and a spiritual undercurrent could make the carnival a success, no matter what the financial returns might be. The prayers, the carefully laid plans, and the faithful work of the people had their result. The congregation came together as it had never done before. The goal of \$500 set as a good probable profit at the beginning of the undertaking was five times surpassed, a net profit being gained of over \$2,500. At midnight of the last day, when all was over, the workers gathered in the church and joined in a short *Te Deum* service of thanksgiving for the spirit of Christian fellowship which had been developed and which made the carnival of real importance.

**WESTERN MICHIGAN**  
JOHN N. MCCORMICK, D.D., Bishop  
Parochial Canvass

A CANVASS of Grace Church parish, Holland, recently completed for pledges on three lines of activity—Church attendance, school attendance, and offerings—met with gratifying results as regards the last item. Subscribers increased 40 per cent., 75 per cent. of the old subscribers increased their subscriptions, and the number of contributors to missions was multiplied by four and one-half, in a parish composed entirely of people

of very modest means. The rector, the Rev. W. N. Wyckoff, is convalescent from a recent operation for appendicitis.

CANADA

Cornerstone Laid for Parish Hall—Service of Thanksgiving—Canon Fitz-Gerald Overseas  
Diocese of Huron

THE CORNERSTONE of the new parish hall of St. Jude's, Brantford, was laid by the grand master of the Masonic order in Canada. An address of welcome was read to him by the rector, who afterwards presented him a silver trowel on behalf of the people of St. Jude's. Prayers were offered by the Rev. G. A. Woodside.—THE REV. DR. WALLER, principal of Huron College, was the preacher in St. James', Hespeler, October 13th, and on the 27th also, that being the twenty-fifth anniversary of the church.

Diocese of Niagara

THE FUNERAL of Mrs. Clementine Fessenden took place in Christ Church Cathedral, Hamilton. She was widow of the late Rev. E. J. Fessenden, and for many years had taken a prominent part in the life of the community. The pall-bearers represented Christ Church Cathedral, the press, the Historical Society, the city corporation, and the board of education.

Diocese of Nova Scotia

THERE WAS an immense congregation in St. Paul's Church, Halifax, at the service of praise and thanksgiving in public recognition of the glorious victories of the British army in Palestine under General Ailenby. The military forces were represented by a large contingent from the garrison, preceded by the band. Archdeacon Armitage spoke of the great victory as both military and Christian, and the advent of freedom to the Holy Land was, he said, as the breaking of the dawn of a new world.—CANON VERNON, who has just been appointed the first general secretary of the Social Service Council of the Church of England in Canada, has always taken an active interest in social service work. He succeeded Archbishop Worrell as president of the Social Service Council of Nova Scotia, which was the first to be formed in the Canadian Church. Canon Vernon has been very successful as managing director of the King's

To Church People:—

We are again at the Autumn, Winter, and Holiday Season, when all return to their homes and resume a more normal life. Our thoughts are naturally influenced by conditions which so unfortunately prevail, reaching directly or indirectly almost every home. They are, however, no cause for feeling that all thought of friends should be abandoned. Nor should we cease the purchase and reading of the new and inspiring books of the day, as they appear. They are indeed our pleasure and solace at all times, and the gift of a book is a welcome and fitting remembrance.

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#### Diocese of Ontario

ONLY A short leave of absence has been granted to Canon Fitz-Gerald, rector of St. Paul's Church, Kingston. He is honorary transport chaplain and will probably have to visit the troops in France on that account. The scarcity of clergy at present and the needs of the diocese are such that the Bishop feels he can not be spared for a longer time. Twelve nephews of Canon and Mrs. Fitz-Gerald are serving in the army.

A MEMORIAL service flag is to be placed in St. George's Cathedral, Kingston, which belongs to the Royal Military College. It bears upon it over five hundred maple leaf designs showing the number of Royal Military College cadets who have volunteered for service. There are 118 in red, to show the number of those who have already made the supreme sacrifice. The motto of the college, "Truth, Duty, Honor," is on the top of the flag.

#### Diocese of Ottawa

AN IMPRESSIVE service was held in St. Bartholomew's Church, Ottawa, October 15th, in memory of the late Captain Angus Mackintosh, son-in-law of the governor general, who died of influenza in Washington recently. Capt. Mackintosh and his wife (Lady Maud Cavendish, before her marriage) attended divine service in this church during their residence in Canada. Among those present in the congregation were Sir Wilfrid and Lady Laurier.—ALL CHURCHES in Ottawa were requested by the health department not to hold any services at present owing to the prevalence of influenza.

#### Diocese of Toronto

BISHOP SWEENEY, preaching in St. Alban's Cathedral October 6th, reviewed the proceedings of the General Synod, emphasizing the War Commission, the Social Service Commission, the Revision of the Prayer Book, and the taking over of the Indian and Eskimo work by the M. S. C. C.—AT THE united choral service for the Deanery of East York, held in All Saints', Whitby, October 1st, there were over a hundred voices in the choir. Almost all the clergy of the deanery were present. The preacher was the Rev. Canon Plummer.—THE WOMAN'S AUXILIARY secretaries are arranging a missionary institute in Holy Trinity parish house, Toronto, in November, under the auspices of the Prayer and Study Union.

#### A SOLDIER'S PRAYER \*

O God of Battles, now that time has come  
Which in the pregnant months in camp has been  
The goal of everything, my hope, my fear,  
The peril of the thing as yet unseen;

That fear and wounds and death may pass me by  
Is not the boon, O Lord, for which I pray;  
For, having raised the chalice to my lips,  
I do not ask to put the cup away.

But grant the heart that Thou hast given me  
May, in the hour of peril, never fail,  
And that my will to serve and do my part  
May ever o'er my will to live prevail.

Thou knowest, Lord, my soul doth not fear death,  
Although my body craves to live its span;  
Help me to grapple with my body's fear,  
And grant, O Lord, that I may play the man.

—ERNEST G. BLACK in the *Trinity* (Oakland, Cal.) *Messenger*.

\* NOTE.—These verses were written by an English soldier as he approached the trenches on the Flanders front.

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IN our judgment the Christmas Card for soldiers overseas should tell the Christmas story by picture and by text and nothing else. The cards in this series are particularly adapted to that purpose. Reproducing the great Christmas masterpieces of the ages in their original colors, they have also appropriate Christmas greetings in text letters printed in colors. Nothing could be more beautiful or appropriate. The size,  $4\frac{1}{2} \times 2\frac{3}{4}$  inches, is such that the card can be enclosed in an ordinary envelope with or without a letter.

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