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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—NOVEMBER 23, 1918

NO. 4

NEW YORK 11 WEST 45th STREET

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The Bailey Twins and the Rest of the Family



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A very attractive Christmas book.

These legends, explains the author, were written to be read to a class studying the history of art, in order to interpret the Virgin in devotional pictures. They were afterward read many times in drawing-rooms for the benefit of Church work, and were then published at the request of those who heard them. In letterpress and in illustration the book is worthy of its high intellectual and artistic value.

Bishop Vincent's Introduction is an interesting study of the rise and development of the legends relating to the Blessed Virgin.

SONNETS

For the Christian Year

By the Rev. H. H. GOWEN, D.D. Attractive heavy paper cover, price 50 cts. Postage about 5 cts.

This consists of the collection of Sonnets that were printed each week in *The Living Church* during 1916. Many will desire to preserve them in this attractive form.

**Morehouse Publishing Company
Milwaukee, Wis.**



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 23, 1918

NO. 4

The Dawn of Liberty

**Around the world truth speaks in new-found voices;
The darkness flees, and all the world rejoices.
The people's God has heard the people's plea:
It is the dawn, the dawn of liberty.**

**God shakes all thrones; the jeweled crowns are falling.
"To serve, to serve!"—that is the clear cry calling.
The hosts of earth shall see a world set free;
It is the dawn, the dawn of liberty.**

**No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn, the dawn of liberty.**

THOMAS CURTIS CLARK.

EDITORIALS AND COMMENTS

"The Issue Is in God's Hands"

THE foregoing was the title of an editorial printed in THE LIVING CHURCH of June 22nd. It was at the darkest period of the war. The German advance toward Paris had been frightfully successful, but it had been temporarily stopped. Everybody knew the cessation was only temporary. Everybody knew the battle would be renewed as soon as the Germans could substitute fresh troops for those that were being withdrawn in all the flush of victory. Everybody knew the menace that was involved in that victory. Not one single ultra-optimist arose to suggest even the possibility that the tables might shortly be turned and the initiative pass to Foch.

We esteemed it our duty to counsel our readers simply to trust in God. We could not prophesy early success; we made no attempt to do so. There was no comfort to be had in pointing to the hope that American armies might turn the balance of might in favor of the Allies; it seemed too improbable to be worth saying, and would have carried no shred of comfort or of confidence to any one.

There was just one hope for the Allies. That was God. And God had seemed strangely silent.

"Yet," we had written, "we are working for a God-like purpose and toward a God-like ideal." Of that there never was any ground for doubt. Such being the case, the issue must certainly be in His hands. If defeat came, it would be His defeat; and it were better to be beaten with God than to win without Him. God and the Allies, we may reverently say, had cast in their lot together.

So we felt justified in appealing to the faith of our readers as the ground of their hope. The following were the concluding paragraphs of the editorial:

"No man can tell how far the German advance will extend. It seems to be stayed; but we cannot tell. This we know: It cannot extend farther when God says, Halt!

"No man can tell how long we must fight. It looks as though it would be for a long time to come. This we know: It will end when God says, Stop!

"If God wills to act only through men in this war, then must we use all natural means to win and to hasten the end. But it is not on those things that we rely. 'The battle is not ours, but God's.' [The quotation is from General Haig.]

"We are co-workers with God. He is pleased to give us the honor of establishing His eternal justice and righteousness on earth. It will take all the power of the Allied Nations to do it, but they will do it in the strength that God gives them.

"Let us be confident in this present battle. Our sons, our commanders, our allied forces, our nations, are doing the best they know how to do. More they cannot do. The rest is in God's hands.

"Be the battle cry of the American people: Thy Kingdom come; Thy will be done.

"The issue is in God's hands!"

Little though it seemed likely then, only one month more elapsed before God said "Halt!" The Old Testament itself has no example of a more distinct, definite turning-point between disaster and success. Before that day in July, when the enemy was pushed back at Château Thierry, there was substantially unbroken defeat for the Allies from the time

that God had said "Halt!" before on the banks of the Marne. After that day there was constant victory. Three and a half months elapsed between His order to Halt and His order to Stop. And when the last of these orders was given, Germany, who had boasted always of her might, of her frightfulness, of the power of her ruler's mailed fist, confessed her defeat.

And still earlier in the war there were phenomena whose only explanation is that God willed. Writing of a recent visit with General Smuts while traveling with the American editorial party in England, L. W. Nieman says in the *Milwaukee Journal*:

"I asked him, as I had asked many British officers before and since, why the Germans did not go through in 1914, and he, like all the rest of them could not explain it. She had been prepared to the last degree, while Great Britain had little more than bare hands to fight with. He agreed with his fellow officers that it was simply a miracle.

"There was great blundering on the part of the Germans. He said the simple truth was that they had broken through, but they did not know it, and therefore did not follow up and obtain the victory which was theirs. They could not have been stopped short of Paris. I heard many and many a British officer marvel that on three occasions at least the Germans did not come ahead and take what was theirs. I recall the case of a British captain who still had forty-three pieces of shrapnel in his body. He said that they lay in the trenches without a thing to fight with,

not a mortar or anything, and just waited for the Germans to come on, and wondered what was delaying them, but they never came. Why?"

There was a Power in the universe stronger than the power of Germany. Germany had defied that Power. And that Power has now crushed her insolent spirit. "He hath put down the mighty from their seat."

THE AMERICAN PEOPLE ought to observe their Thanksgiving Day with a hushed solemnity as in the presence of God. Coming almost exactly six months after their solemn Day of Intercession, Thanksgiving Day is the complement of that day. The two can not be dissociated. We prayed God for victory; we must now thank God for victory. We trusted in God; He vindicated our faith. We entered war for righteous ends; He enabled us to fulfil those ends. We raised the issue before God and men as to whether our enemy was justified in tearing her treaty into a scrap of paper, and in performing all her policy of frightfulness; God has given His answer. And the only answer that Germany would have respected or understood is the answer of defeat.

Praise God for what has happened. Praise Him in His holiness. Praise Him in the firmament of His power. Praise Him in His noble acts. Praise Him according to His excellent greatness. Praise Him in the sound of the trumpet. Praise Him upon the lute and harp. Praise Him in the cymbals and dances. Praise Him upon the strings and pipe. Praise Him upon the well-tuned cymbals. Praise Him upon the loud cymbals.

LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.
This is our Thanksgiving theme.

PRAISE the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.
The Lord doth build up Jerusalem: and gather together the outcasts of Israel.
He healeth those that are broken in heart: and giveth medicine to heal their sickness.
O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

66

“Bread Cast Upon the Waters”

IT is returning, after many, but not very many, days. The readers of THE LIVING CHURCH have been generous in rendering assistance to French and Belgian refugees since the beginning of the war. One form of benefaction that has especially appealed to them was the assistance given to Belgian orphans. We can say now, what we were asked not to say earlier, that instead of spreading these contributions over a great extent of miserably devastated territory, where the very magnitude of the desolation would render our little gifts of no avail, they have been very largely centered in a single Belgian village behind the German lines where, thanks to Dr. and Mrs. Watson, to the Countess de Chérissey, and to those other distinguished Belgians whose names have frequently been printed in these columns, M. and Mme. Romberg, a particular opportunity was opened to THE LIVING CHURCH for this service. How was access to that village obtained during these four years of terror? Ah, that is one of the war secrets that we are not yet at liberty to tell, and all the well-advertised spy service of the Kaiser has not been able to find out. But except for the splendid work of the American Commission in Belgium, of which every one knows, THE LIVING CHURCH family is probably the only group of Americans who, during four years of war, systematically ran the blockade and carried assistance direct to the people; and in all that time not one penny of what THE LIVING CHURCH family sent failed to reach its destination, and no one short of the recording angel can relate the good that has been accomplished thereby.

But we are speaking of “bread cast upon the waters”. It is the old, old story. Americans gave out of their generosity, supposing they were only “giving”. But in giving they were also receiving. They were “thrice blessed”.

When the American army came to France, those splendid women who had largely dispensed the generosity of THE LIVING CHURCH FUND took the initiative in giving devoted service to American soldiers. From the earliest days of the war Mme. Romberg and a group of gentlewomen with her had worked without ceasing at a canteen of the French Red Cross for the benefit of French and Allied soldiers at Noisy-le-Sec, and our own American church in Paris had assisted them materially with food and comforts for the soldiers, supplied, in part, from THE LIVING CHURCH FUND. When American soldiers began to arrive in France, these workers, in gratitude for the assistance long received from Americans, found a special joy in ministering to our boys.



MME. ROMBERG AND OUR SOLDIERS

What a strange chance it would be if some American mother who had made herself a part of THE LIVING CHURCH family by her benefactions during these years should now recognize her own son in this picture! No doubt that is impossible; but the whole body of American mothers is now fused into a united sisterhood with a common bond of sympathy, and the

whole body of American sons is the common interest of them all. Mme. Romberg, who was the instrument of our readers in dispensing their benefactions for Belgian relief, is now the instrument through which French and Belgian gratitude is being showered upon our sons.

The following translation of a letter of gratitude just received from the Countess de Chérissey belongs rather to our readers than to the editor:

“Château de Joney,
“Saone et Loire (France), September 18, 1918.

“Monsieur:

“The Rev. Dr. Watson has just sent me a gift of one thousand francs which was sent to him, thanks to the publicity which has been given through your publication, THE LIVING CHURCH.

“This last gift will be used, conforming to the wish of Dr. Watson, in helping a Belgian village where some members of my family have been devoting themselves since the beginning of the war to helping a large population.

“It gives me great pleasure, Monsieur, to tell you personally of my appreciation as well as the appreciation of the various committees with which my time is taken up, for work among Belgian soldiers, work among Belgian war orphans, work among refugees, etc. All of these people thank you for your charity toward the unfortunates in France and Belgium.

“You have heard the impressive words of Dr. Watson. Thanks to him and to you, it has been possible for us to give aid to an incalculable number of sufferers.

“I know that our work is known to you, through the publications which are sent to me. I can do nothing better than to trust in the compassionate hearts of our brothers and allies of America.

“Accept, I pray, my sincere thanks and appreciation.
“COMTESSE RENÉ DE
CHÉRISSEY.”

At the same time Dr. Watson sends us the following excerpt (translated) from a letter from the same lady:

“I must tell you just a little of our enthusiasm in France—in the army, amongst the civilians, in Paris, in the country—for the magnificent exploits of your army. You have reason to be very proud. We have full confidence now in full and final victory.”

While Mme. Romberg also writes to Dr. Watson:

“I could not now abandon my canteen service at Noisy-le-Sec, fatigued as I am. I send you a little picture of myself helping to serve your dear boys. Ah! it is a great joy—these beautiful days of victories, days when our eyes are full of tears of thankfulness.”

At the same time there comes also from Dr. Watson the information of the death of a nephew of the Countess de Chérissey, Count Frederic de Villiers, captain in the Belgian army, following only six months after the death of his brother. Of Count de Villiers Dr. Watson says: “He loved America, and, good Catholic as he was, came always to Holy Trinity Church in Paris to thank the good God for the help we were able to render in the name of American Christianity to his comrades.”

With respect to the serious need of funds for the maintenance of Holy Trinity Church, which was presented frankly by Dr. Watson in two articles in these columns, many readers will be glad to learn that much success has attended Dr. Watson’s efforts personally to raise the needed amount. He writes:

“Yesterday I sent the treasurer of the Church in Paris \$2,050 for current expense deficit in the coming year. This, with the \$5,000 already sent, makes a total of more than \$7,000 sent this month (October). In addition I have good pledges of \$3,000 more. The secretary of the vestry estimates the deficit at Frs. 42,000, and this \$10,000 will be more than Frs. 55,000, so that I have already largely covered the deficit. . . . My great success in financing

the Church in Paris would have been impossible but for your help so courteously and constantly given."

The days of anxiety for civilization are now passed and victory is seen to be with the cause of righteousness and justice. The need for American assistance, in repairing the wanton damage that even a penitent Germany could not restore if it would, will be increased rather than lessened as the period of reconstruction looms ahead of us. It is a great gratification to us to feel that, thanks largely to our readers, the American Church, from its centers in Europe, has been able to exercise a real influence in the arduous work of relief that has been so overwhelming during these years of war. We shall hope that such assistance will be continued during the reconstruction period.



THE women of the Church are to turn their Advent Call into thanksgivings for victory, coupled with intercessions for guidance in the peace conference and in the immense work of reconstruction that lies ahead. In detail, Miss Lindley's article on this page describes the modifications required in the original plan—which are easily made.

OF COURSE the women of the Church would take this stand. OF COURSE they would turn their prayers into thanksgiving. Of course they would not be guilty of the base ingratitude of saying to Almighty God: We had intended to storm your Kingdom with prayers for victory, but since You have chosen to give the victory without waiting for this chain of our prayers, we have nothing to say to You.

Let the women rally in strongest measure to carry their plan into execution.



THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 18th:

Araby for November.....	\$ 1.25
K. K., Bloomfield, N. J.—for November.....	10.00
Mrs. P. C. Maffitt, St. Louis, Mo. *	75.00
Mabel R. Mansfield, Brooklyn, N. Y. †	3.00
Episcopal Sunday School, Wonder, Nev. ‡	.30
A friend, New York City ¶	5.00
Total for the week.....	\$ 94.55
Previously acknowledged.....	63,532.16
	\$63,626.71

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- ¶ For relief of Italian children.

In the list of acknowledgments printed last week the entry in the name of the Episcopal Sunday School, Elaineville, Ala., should have read Elaineville; while that in the name of the Episcopal Sunday School, Wonder, N. Y., should have read Wonder, Nevada.

[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:

595. Emma Sage Circle, First Congregational Church, Racine, Wis.....	\$ 36.50
596. In memoriam J. F. H.....	73.00
597. South Orange High School, South Orange, N. J.....	36.50
5. Miss Elizabeth F. Briscoe, Wilmington, Del.—Christmas gift.....	5.00
61. Mrs. J. C. Phillips, Shippensburg, Pa.—Christmas gift.....	6.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.....	3.00
156. Mrs. D. C. Meysenburg, St. Louis, Mo. (12 children)—\$50 to be divided among the children for Christmas and remainder to go toward their support.....	237.94
203. Mrs. George B. Wilson, Racine, Wis.—Christmas gift.....	25.00
224. Mrs. Lucius C. Kennedy, Scranton, Pa.....	36.50
249. Mrs. S. M. D., St. Louis, Mo.—Christmas gift.....	5.00
262. Mr. and Mrs. Louis O. Van Doren, New York City.....	36.50
274. St. Paul's Parish, Steubenville, Ohio.....	36.50
299. Mr. and Mrs. T. C. Peck, Roselle Park, N. J.—2 children.....	73.00
311. Mrs. R. J. Hutchins, Tyrone, N. Mex.—Christmas gift.....	2.00
312. Miss S. A. Tompkins, Oak Park, Ill.....	36.50
404. Mr. and Mrs. S. B. Parish, San Bernardino, Calif.—Christmas gift.....	5.00
Total for the week.....	\$ 653.94
Previously acknowledged.....	37,018.36
	\$38,272.30

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

40. Miss Lida C. Watson, Norwalk, Ohio.....	\$ 36.50
41. In memoriam J. F. H.....	73.00
Total for the week.....	\$ 109.50
Previously acknowledged.....	1,706.00
	\$1,815.50

[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

Araby for November.....	\$ 7.50
M. P., Brookline, Mass.....	2.00
St. Mary's Episcopal Church, Reading, Pa.....	10.00
Emlyn Bond, Hebron, Nebr.....	5.00
A member of Trinity Church, Asheville, N. C.....	25.00
St. David's Parish, Portland, Ore.....	2.00
A friend, Keyser, W. Va. *	10.00
	\$54.75

* For relief of children.

POLISH RELIEF FUND

St. Peter's Church, Springfield, Mass.....	\$7.00
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SERBIAN RELIEF FUND

A member of Trinity Church, Asheville, N. C.....	\$25.00
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THE ADVENT CALL AND PEACE

BY GRACE LINDLEY

WHAT shall happen to the Advent Call? How does the signing of the armistice affect the effort of the women of the Church to mobilize spiritual power?

The answer is not difficult. First, as to the war. We were to make a pledge that we would gain spiritual power for the winning of the war, one of the first objects of prayer being for victory. When God, who always gives more than either we desire or deserve, has already given us the victory, what more appropriate than to turn our Advent Call into a week of thanksgiving? It has been said that the women of America would respond to the Advent Call because, as our casualty lists grew, we should find a turning to God for comfort. It would be a cause for shame if, when we ceased to have these lists, we did not turn to Him in gratitude and adoration. Let us make the first week in Advent a time of glorious gratitude!

Second, the purpose of the Advent Call was only partly for the war. The second and the biggest need for such a call is the preparation for the new era. If the war was really worth winning, the age to come must be different from the time before. We need to pray and work with all our powers for a righteous peace, true democracy, Christian internationalism, and Church unity. It has been pointed out that we are unprepared for peace; and, now that the time for reconstruction is upon us, should there not go to every woman in the Church a call to prepare herself for these great days in which we must take our place? If, when the Advent Call was decided upon, last spring, there seemed need to prepare for a new earth, the need seems far greater now that we stand at the beginning of that age. An officer at the front writes: "I have read with great interest 'An Advent Call to the Women of the Church'. I am certain it is just what ought to be done. May the idea be very successful, for the problem ahead of all of us is the biggest the world has ever faced, not so much during the war as after."

One practical suggestion. There is not time to prepare new pledge cards. The simplest way is for each messenger to make the necessary changes on the cards she uses, crossing out the words "first for winning the war", and the words "until the end of the war", and writing "thanksgiving" before the words "for victory". The other subjects for prayer may stand. Probably we shall still need to pray for prisoners. We shall certainly want to pray for the women at home—for how shall we be worthy to meet those who have offered their lives for freedom or worthy the blessed memory of those who have laid down their lives? Until peace is signed we must pray for guidance for those at the Peace conference, and we need to ask most earnestly for true democracy here, for a Christian world, and that now, at last, God's will may be done on earth as it is in heaven.

We say to each other, "Peace has come". The Advent Call summons us to make possible the Advent of the Prince of Peace, when the kingdoms of this world shall have become the Kingdom of God and of His Christ.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

ADVENT

IN the Church's wonderful provision to conserve the perfect round of faith and practice, she has bequeathed to us a Christian Year, one half of which is devoted to the impartation of doctrine, and the other half to the practical application of the same.

The year begins with the Advent call to penitential thought, special prayer, and spiritual discipline, marking the period as one of special preparation for Christmas. There is a well-defined theme, in the appointed Scriptures, running through all the general teaching of Advent. Those chosen from the Old Testament review the promise that the Messiah should come to redeem the world; while those from the New Testament record its fulfilment. The selections from the Bible which comprise our daily readings for the week preceding the First Sunday in Advent are chosen with that idea in view.

In these days when history is making so rapidly, when our loved ones are potentially and actually making the supreme sacrifice, and when epidemic and disease add to our anxiety and sorrow, there comes to Christian civilization a deep and serious call to draw nearer in humility to Him whose first Advent we shall soon commemorate. The demands of the world are focused upon us that with greater consecration we strive to hasten the coming of the Kingdom of the Prince of Peace. We need the prophet's vision of a more glorious future unfolding under the guiding hand of Almighty God, and the prophet's zeal for sincerity in life and righteousness in our dealings. This is preëminently a time to think of God's principles and to saturate our souls with His ideals.

The primal purpose of the Church is to grasp the fundamental principles of Jesus and to interpret His spirit to the world. The season of Advent fails of its purpose unless its lessons find a personal application and exemplification in the lives of those who to-day are the professed followers of the Babe of Bethlehem, the lowly Nazarene. Of all years and of all times the approaching Advent with its solemn call should produce in every Christian heart the desire and the determination to do one's utmost to hasten the coming of the King of glory. And the only way for Christ to come into all the world is to begin by coming into the individual heart. He comes through the contagion of example, and the enthusiasm of personal experience.

The promise of the woman's Seed that should bruise the serpent's head is the promise of my God for the coming of One who will not only eliminate war from the nations of the earth, with its frightfulness and brutal devastation, but also will eliminate every evil from my own heart. What other meaning of helpfulness can the third chapter of Genesis have for me, if this one is absent? The Book of Job is the classic of all literature dealing with the problem of suffering. But the cry wrung from the heart of Job in the midst of his affliction, for that Incarnation through which he might come face to face with God, is also the cry of the human heart to-day for that blessed experience through which the soul is bound to its Maker. In the "extension of the Incarnation" men come face to face now with the divine in men and women. Members of the Sanhedrin "took knowledge of the Apostles that they had been with Jesus." How much does your life and mine help to interpret the Master to our fellow men in the terms of daily living? Isaiah calls upon his countrymen to "walk in the light of the Lord".

There is a legend of a man who sold his shadow. Satan bought it, and ever after he was compelled to walk in darkness lest his shadow might be seen; so his deeds were evil continually, and his thoughts only black. The pleading of Isaiah is the call of Advent for each of us to walk in the light of the Lord. His plea is restated by St. Paul in the epistle for the day when he exhorts us "to walk honestly as in the day". It is St. Matthew who records a saying of the Master which describes the result of faithful obedience to the Advent call: "My house shall be called a house of prayer." Is that a true designation of your home? Think what it would mean in bringing in the Kingdom, if every Christian, like Moses of old, should each day talk with the

Lord face to face, if in every Christian home there were a family altar. And then in Hebrews we have the assurance of the fulfilment of the Messianic promises in the gift of the firstborn, through which man's place in the cosmic process, lower than the angels, is to be crowned with glory and worship.

Daily readings for the week:

Sunday: Genesis 3.	Wednesday: Romans 13: 8-end.
Monday: Job 23.	Thursday: Matthew 21: 1-17.
Tuesday: Isaiah 2.	Friday: Luke 1: 1-23.
	Saturday: Hebrews 1.



VESPER FOR TIMES OF PEACE

On the wings of light declining
Sinks the westering sun to sleep;
Lord, Thine eyes in dark or shining
Vigil keep.

Let Thy Light, which faileth never,
Round me shine, though day depart;
And, though night prevaileth, ever
Flood my heart.

—Adapted from the Icelandic of Pall Jonsson
by the Rev. C. Venn Pilcher.



THANKSGIVING

BY WILLIAM C. ALLEN

"I will extol Thee, O God, my King,
And I will bless Thy name forever and ever;
Every day will I bless Thee,
And I will praise Thy name forever and ever."

—145th Psalm.

THE writer of that beautiful Psalm was very happy when he bore witness to the loving kindness of Jehovah. We trace his joy in every line. Are not our hearts made glad when we indulge in thanksgiving? May not this happiness become a very real experience in our own lives?

There are days when it seems impossible to cultivate this spirit. Distress, suffering, loss eat into our very souls. Ingratitude, or breach of faith on the part of those from whom we had hoped better things, possibly brings a tinge of bitterness and discouragement. Our own mistakes may produce anxiety in once quiet minds. Yet, after all is added up and the balance struck, we find that there is reason for glorifying God. Is His generosity not beyond our deserts?

Although human nature may sometimes seem all awry, and our own souls not attuned to God's sweet music as they might, although the world becomes exhausted with sin and drinks its cup of sorrow to the dregs, let us be thankful that there is good everywhere, and that so many men and women the world over desire to flee to God for daily help. The purple hills and sapphire mountains are symbolic of the lofty shelter enjoyed by those who look beyond the narrow circumstances of their lives to their high refuge, Jesus Christ. Surely the note of thanksgiving should become magnificently triumphant when a Saviour is our theme!

It is good to make and maintain the resolution that not once a year but every day we will offer the simple sacrifice of praise. This uplift of spirit never fails to steady us. The finest spiritual and material dividends are returned to those who habitually invest in emotions of gratitude. The thankful heart is the optimistic heart. With sheer delight we can accept the language of John Oxenham:

"For all thy ministries—

For morning mist, and gently-falling dew;
For summer rains, for winter ice and snow;
For whispering wind and purifying storm;
For the reft clouds that show the tender blue;
For the forked flash and long tumultuous roll;
For mighty rains that wash the dim earth clean;
For the sweet promise of the sevenfold bow;
For the soft sunshine, and the still, calm night;
For dimpled laughter of soft summer seas;
For latticed splendor of the sea-borne moon;
For gleaming sands, and granite fronted cliffs;
For flying spume, and waves that whip the skies;
For rushing gale, and for the great, glad calm;
For Might so mighty, and for Love so true,
With equal mind,

We thank Thee, Lord!
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THE SUNDAY NEXT BEFORE ADVENT

By C. F. L.

THE FRAGMENTS THAT REMAIN

THE title for to-day brings before us the solemn fact that we stand upon the threshold of another Christian Year. Behind us lie twelve months which have passed into history. The spiritual account of these days has been written down by the recording angel; and the thought quite clearly suggests itself: Are they for or against us? We have been granted, as a Church and as individuals, three hundred and sixty-five days of great spiritual privileges. Many opportunities for confessions and Communion, for retreats, meditations, and prayer, have been ours. We have listened to many uplifting, soul-stirring sermons, and, God willing, another year of like opportunity opens out before us.

But what of the year past, never to be recalled? Have we gained in a greater love for God's Holy Catholic Church, with her wealth of sacraments? Have we grasped her authority, her catholicity, her continuity with the ancient Church of Jerusalem? Do we realize the terrible danger that lurks in heresy and schism, and in the strange, new cults which lead away unstable spirits? There is nothing which the soul needs in this earth-life that is not found in the holy apostolic Church.

In the gospel for to-day, after our Lord had fed the multitude, He bade the Apostles gather up the fragments that remained, that nothing might be lost. So after this year of privilege we must recall what the Holy Spirit has taught us. All that is necessary for us to know has been declared to the willing, unprejudiced attendant upon the services of the Church.

We have seen the angel announce the coming of the Messiah to the ever Virgin Mother, lowly Mary of Nazareth, and beheld the birth of the Son of God, and listened to the angel's songs in Bethlehem. We have followed Christ, step by step, throughout His earth-life, reading of His miracles, and learning his parables. We have been taught that He founded a Church, the continuation of the Jewish, the unfolding of the flower into the ripened fruitage. We have fasted with Him in the desert, and witnessed His agony in the garden, His crucifixion, resurrection, and ascension. We have learned His religion to be one of definite dogma and uncompromising theological statements, yet one of incomprehensible love and mercy. We have seen that He gave His Apostles the power to forgive sins, to celebrate the Holy Mysteries, and to carry on to this day the holy Church, by the laying on of hands through his bishops, the successors of the Apostles. We know that on Pentecost the Holy Spirit came to abide in the Church forever; and we have learned, if we have read the appointed teaching rightly, that he who betrays the Church betrays his Lord, for the Church is the Lamb's wife, and her authority is from Him.

It is a solemn thing to come to the closing of this year, and looking back to recall the failures, the doubts, the sins, and the mistakes that we have made; but another year dawns, in which to retrieve those errors by a splendid victory over the world, the flesh, and the devil, and rise to a higher plane of living than heretofore.

Gathering up the fragments that remain, like the great St. Paul, we must press forward, trusting in the Church, believing in her Creeds, which are God-given, contending earnestly, as good soldiers, for that Faith which was once for all delivered to the saints. No new revelation has been promised us, no reconstruction of the Creed is permissible: the Church adapts herself to all ages, but knows no compromise with her faith, her doctrines, her orders, or her sacraments; and Christ has said to her: "Lo, I am with you alway, even unto the end of the world."

The powers of hell are leagued against the Church, and many in the hour of temptation have fallen away; but, in this coming year, more than ever must her children go forth, clad in the full armor of the Catholic Faith, and fight valiantly for that Truth which is eternal and everlasting.



IF THE world is to be overcome, it must be as St. John tells us, by a power which lifts us above it; and such a power is faith.
—H. P. Liddon, D.D.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sunday next before Advent	Isaiah 65: 8- end Ezekiel 2: 1- 3: 21	Jude	Eccles. 11: 7-12: end	Luke 17
Monday	Isaiah 66: 1-14	I Peter 5	Deut. 4: 1-10	John 18: 1-27
Tuesday	Isaiah 66: 15-23	II Peter 1	II Chronicles 1: 7-12	John 18: 28-19: 16
Wednesday	Micah 3: 9-4: 7	II Peter 2	Eccles. 3	John 19: 17-end
Thursday Thanksgiving Day	Deut. 8	I Thess. 5: 12-23	Isaiah 28: 9-21	John 20: 1-18
Friday	Ezekiel 47: 1-12	Luke 21: 5-19	Genesis 12: 1-9	I Corinthians 4: 1-16
Saturday St. Andrew, Apostle	Numbers 10: 29-end	John 1: 29-42	Ezekiel 47: 1-9	John 12: 20-41
First Sunday in Advent	Zephaniah 1: 1-2: 3	Luke 1: 1-25	Genesis 1: 1-2: 3 Isaiah 66: 1-23	Revelation 21

THE appropriateness of the Sunday lessons will, it is hoped, be obvious without any elucidation. The regular week-day lessons give way, of course, on the morning of the 28th, the evening of the 29th, and morning and evening of the 30th, to Thanksgiving Day, St. Andrew's, and the eve. Attention is called to the lessons for the First Sunday in Advent as being those for two years ago, only morning and evening selections interchanged, the same plan to run through the next two years, in order to give "oncurs" an opportunity to hear all the Sunday lessons.

The rest of this article, which concludes the series, will be devoted to some remarks on the plan of the New Lectionary in the light of two years' experience. Until the sub-committee shall have met and conferred and submitted their revised report to the entire commission, the present writer begs to give his own judgment. It is, in brief, that the plan is sound and edifying, but that some revision will be required as to details. For instance, the use on Friday of this week of Ezekiel 47: 1-12 collides with practically the same selection for the evening of St. Andrew's. Again, it will have been observed that Isaiah 66: 1-23 on the evening of the Twenty-fifth Sunday after Trinity is duplicated too soon on Monday and Tuesday of this week and again as Old Testament alternate for next Sunday evening.

Very strenuous objections have been made to the extensive use of the Levitical law during the twenty-fourth and following weeks after Trinity of this year, and even to the use of Leviticus at all, on the ground that in Christ Jesus we have been delivered from the bondage of the law. It is difficult to see how any intelligent Christian, knowing anything of the Old Testament as fulfilled in the New, could bring so sweeping a criticism as this latter; and the idea seems entirely sound that in order to give a picture of Jewish life after the Exile we should paint in, at least in large outlines, the law; but it is freely conceded that this has been overdone, and will no doubt be corrected in the commission's final revision.

The serious student of this lectionary is urged to absorb one proposition; that is, that the plan is a very flexible one and admits of many variations of detail. For instance, the desire of some for outstanding Sunday lessons, independent of any historical course, can be met by the system of alternates; and this concession is made without at all surrendering the contention that no one can really understand the Bible who does not know it in its historical development; and really, the use of the Scriptures for devotional purposes solely, or the idea that devotion itself ought to be separated from intelligence and the knowledge of historical revelation, is one that ought not to be countenanced.

This same principle has influenced the commission in the large use of the Apocrypha. It is possible that this, too, like Leviticus, has been overdone; but that can be easily remedied. One plan under consideration is to condense the use of Maccabees and Ecclesiasticus during the latter half of the second year and to give a more topical treatment, using the canonical scriptures, to the week-days. This brings up the question of the right use of Job; and perhaps the Prayer Book arrangement of it in Lent is, after all, the best; and it might well be omitted elsewhere.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



NOTE with interest that a synod has just been held at Braga, an archiepiscopal see of Portugal, the first in 205 years. At its first session it was voted to re-establish the compulsory use of the Braga Missal, Ritual, and Breviary, just as soon as the new edition, now printing

in Rome, should be received. The latest edition of the Missal was published in 1558, at Lyons, and has of course long been out of print. With renewed national self-consciousness has come a revival of national Church life in Lusitania.



NEAR JHANSI, in India, a magic square has recently been discovered on the underside of a fallen temple lintel. It was carved about 1050 A. D. The sum of each row, of each column and of each diagonal is 34; and the sum of all the numbers in each subsquare of four, wherever taken, is also 34.

7	12	1	14
2	13	8	11
16	3	10	5
9	6	15	4



PASTOR BÖHMERLE, writing in a German religious paper, the *Reichs-Gottes Boten*, has this to say of the recent defeat of suffrage reform in Prussia:

"It was a grand thing when a majority of fifty-two men of different parties was found in the Prussian Landtag for the rejection of universal and equal suffrage. We can not regard it as anything else than a saving act of God. In this matter we have no partisan interests, nor even political viewpoints, but only the interests of faith. We believe that it is in opposition to every divine order to value all men upon an equal basis, and that such an act of irreligion would be bound to bring a curse upon us.

"Furthermore, we believe that it is a gross injustice to force through such an important decision now in midst of the severe world conflict. And, finally, we know very well that this suffrage law would put the reins of power into the hands of the anti-Christian spirits, and we should like to see our people safeguarded from this as long as possible, because of our most profound and pure love for our people."

Outrageous as this is, it strongly recalls bygone utterances of English Church papers, which professed to see the Kingdom of God in England identified with the Conservative party.



A PRIEST SENDS THIS GEM from a Wisconsin rural weekly. "L. D. S." refers to "The Reorganized Latter-Day Saints", i. e., non-polygamous Mormons.

"MEETINGS SUCCESSFUL

"W. A. McDowell of Plano, Ill., just closed a series of meetings at the L. D. S. church Monday night. The weather was bad, but each meeting was well attended. Over one hundred were present Sunday and some evenings. All meetings were spiritual and uplifting. The sacrament was especially so when the spirit of revelation was given which designated three ordinations, one to the office of deacon, one to priest, and one to an elder. The two former were ordained under his hands Monday evening at which time he left on account of a wire saying his wife had fallen and broke a rib. All were sad to see him leave. Over thirty were present at the 8:45 service. He had arranged to stay until Thursday.

PRESS COMMITTEE."



AN ADMIRABLE "SETTLEMENT" in South Boston, Mass., has appealed to its friends in this sensible fashion. Perhaps

some parishes may profit by the pattern. What a saving in nervous energy, temper, and overhead charges!

"WAR FAIR

"IMAGINARY SALE FOR THE BENEFIT OF LINCOLN HOUSE

"(A war substitute for time and energy)

"DATE—October Tenth to Fifteenth

"PLACE—Where You Happen to Be

"To All Our Friends:

"The proceeds of our real fair, February 1, 1917, are almost gone.

"Never were opportunity and need so great as now!

"One hundred and fifty of our young men are in war service. We must stand by their families.

"Will you help us to the extent that you would help were we giving a real fair at much cost and trouble? No amount is too small.

"Checks may be sent to the treasurer."



ONE OF MY BRETHREN has just received this extraordinary appeal:

"I desire to find an agreeable wife as soon as possible. About 45 years, or a little older, without children under 25 years preferred. An attractive face, goodness, health, amiability, ability, etc., and enough fixed income of her own to live like a lady, desired. I can prove that I have enough for myself to live on. Best of references given. Other details on request. I am not an adventurer, and so do not wish any adventures. A marriage fee awaits the clergyman who finds the wife and so marries them, of course. Please be on the lookout for one."

Comment is superfluous, except to say that the writer bears an historic name and lives in a respectable section of a great city.



A WOUNDED HIGHLAND OFFICER, Lieut. E. L. Mackintosh, won the heart of his nurse, and wrote for her these verses upon his return to the front. A month later he had joined "the majority".

"TO SYLVIA!

"God knows—my dear—I did not want
To rise and leave you so,
But the dead men's hands were beckoning,
And I knew that I must go.

"But you'll forgive me yet, dear,
Because of what you know;
I can look my dead friends in the face
As I couldn't two months ago."



THE SON OF THE RECTOR of Wakefield, R. I., now serving with the colors in France, wrote these lines *currente calamo* during a German barrage-fire at night, in his dugout. No word is changed: and by his mother's courtesy you may share in them. The writer, Paul Stephens Parsons, is a private in Battery A, 103rd Field Artillery.

"DE PROFUNDIS—

"The world is seared by shriek and burst of shell.
The nameless things—once men—lie where they fell.
Before the onslaught of a savage horde
We stand, O Lord.

"Our youth—with some they call the nations' best—
Are rushed untimely to their last, long rest,
To sate the lust of one man's bloody sword.
How long, O Lord?

"In midst of falling dynasties and kings
One king stands forth and blasphemously flings
His insolence into Thy very face,
Thou God of Grace!

"The courage to fight on all undismayed—
To crush the beast's foul head, as we have prayed,
Can but be gained by holding to Thy Word.
Give peace, O Lord."

ABOUT CONSERVATION IN GENEVA

BY LAURA ALLEN

WE are facing a terrible winter even if the war ends in a splendid victory. The fuel ration was reduced 40 per cent. last year and it must be reduced still more this year. The cold is the hardest to bear, but we are still laughing and shivering and putting on one garment over another like the peasants. In the finest villas and most expensive apartments only two rooms may be heated. With a stove to supplement the central heating a modest sitting-room can not be warmed (never heated) above 50°, and this only on sunny days. In the finest hotels and homes there is hot water for bathing only once a week. It is amusing to hear wealthy ladies refusing an invitation for a certain date "because it is bath day". "Bath hours" are from nine in the morning until six in the evening only. That hurts Americans hardest, but we keep smiling and know that there is for us no real suffering in all this—only a little discomfort under which we really thrive.

It is among the poor that the misery seems most appalling. One of the best "cutters" at the Red Cross is the wife of a French soldier, formerly in the service of the American Consulate. She has three children, just at the "hungry age", 7 to 11 years. The ration of bread, in spite of your generous help, is still so inadequate that the mother never has any at all. The American flour gives much better bread than we have had, but the ration has not increased. The wife of a trusted U. S. A. employée goes without bread to feed her children, while her husband is very proud to be fighting *with the Americans* in France.

It is the same all through the city. The street-car drivers say: "We must give our bread to the children. We are 'made men' (as they call it), we can support it, but the children must have bread or they will not thrive."

Geneva is a large city in a small canton. It is surrounded by France and the famous Lac Léman. Before the war there was a neutral "zone" belonging to France all around the city, and all the milk, butter, vegetables, fruit, etc., came from this fertile land. The "zone" is closed now, and nothing may be sent across the frontier. When a French mother has no vegetables for her *pot-au-feu* and not enough bread for her children, "she takes her head in her hands", as she says, in despair. It is a little trying for us all, for the ration of butter is one-fifth of a pound per person for one month. Hotel people do not have that; it is used in the cooking.

It is hard to bear hunger and cold at the same time. The children have borne it as long as they can. They fall easy victims of the Spanish *grippe*. The schools are closed again, which is a misfortune. There was a little heat in the study-rooms, and there can be no heat in their homes, for coal is six dollars for 200 pounds. Gas and kerosene are so strictly rationed that among the poor there is only enough for cooking, and little for lighting. It shortens the work day and lessens the pay of women who sew for the American Red Cross.

Geneva has always been a "City of Refuge" to all people in distress. Hospitality is a habit. Civic responsibility is an inherited virtue. When the Huguenots were driven out of France by Louis XIV they came to Geneva, and for ten years the small city of 16,000 inhabitants fed and clothed 4,000 fugitives. To-day the same generous hospitality Geneva gives graciously to all who come. There are in the city 30,000 French residents. The husbands, sons, brothers have been fighting from the beginning, many have died, and many others, mutilated and miserable, earn a pitiful wage here in great suffering. The Russians and Serbians flock here in great numbers, and the relief societies of these two nations are sadly in need of funds. Geneva is bearing a heavy burden.

When the American Red Cross was looking for a modest room for its work Geneva gave it one of her proudest palaces. It stands close beside, and was once in the garden with, the Athémée, the famous birthplace of the Red Cross. A "messenger from the gods" of the *hotel de ville* comes frequently to ask us if there is not something more they can give us. The palace is hung with huge globes of brass in the Empire style and sparkling chandeliers like those we have seen in old Venetian palaces. We had never known the mystery of their lighting or dreamed of using them, considering the

price and restrictions of electricity. One dark and gloomy day the messenger came with his usual question: "Is there not something I can do for you?" We answered: "Just a little light, please." One after another he turned the globes of brass into globes of gold and iridescent chains of light hung from the Venetian chandeliers until the palace was aglow with light like a cloudless day. "Voilà!" he said. "It is enough, Mesdames?"

That is how Geneva gives—royally! While Geneva suffers—silently!

It is the really affectionate gratitude of the Swiss people that one notices everywhere. They praise our army and our wonderful executive ability and our generosity until one is fairly embarrassed by their pride in us. A lady came into the Red Cross and offered us her home, a beautiful place right on the frontier, where she thought it might be available for our tired nurses or convalescent soldiers. When we asked her why she made such a generous offering she answered, with tears in her eyes: "Oh, I must give something to the splendid Americans who have done so much for me, and my home is all I have left to give. I hope it is good enough for a little present to you. It has always been called beautiful. Every repast," she continued, "when we break our bread, we bow and say, 'God bless the Americans!' When we pass the thick white slices to our children each one says, 'Thank you, Americans.' Even the baby touches her bread with her tiny fingers and says, 'Merican!' I shall never eat a morsel of bread as long as I live without thinking of you and saying in my heart, 'God bless the Americans.'"

There has been recently an exhibition of Rodin's statues for the benefit of families in need. Each nation had a day of its own. On the American Day the president of the exhibition greeted us with: "The great masterpieces of Rodin are like your grand America—majestic and noble. Your country is a model for all nations in all the years to come. Never has it been written in the history of the world that a nation fighting gloriously in a great war has denied itself food in order to send help to a neutral nation. Never has a nation at war sent bread guarded by warships to a neutral country in need."

At the famous old University of Geneva the interned soldiers are welcomed and receive every advantage with no expense. One of the professors was reading *In Memoriam* to a class of French internes in full uniform. He read in English and explained in French. When he came to the lines written of the great leader who rises up at a world crisis:

"And makes by force his merit known,
And lives to clutch the golden keys,
To mold a mighty state's decrees,
And shape the whisper of a throne,
And moving up from high to higher
Becomes on Fortune's crowning slope
The pillar of a people's hope,
The center of a world's desire,"

the professor said, with a deferential bow: "Your President, Madame!" and, turning to the students with the same bow of respect and deference: "*Le Président des Etats-Unis, Messieurs!*"

We have been organizing this last month, and it has not been easy to find time to write, but we raised our force of paid workers from two to thirty-five, and sent off in one month 2,680 garments to Basle for the refugees who are coming through again in thousands. When the war is ended, which will be soon, I am sure, I have no doubt the Geneva Red Cross will go on working for the French children—at least I hope so. I do not want to give up the work for a long time.

Geneva, Switzerland, October 14th.



SPEAK, LORD, for Thy servant heareth; for Thou hast the words of eternal life. Speak Thou unto me, to the comfort, however imperfect, of my soul, and to the amendment of my whole life, and to Thy praise and glory and honor everlasting.—*Thomas à Kempis.*



HUMAN RIGHTS perish at death. God's claims, which begin in time, continue in eternity: the grave does not touch them.—*H. P. Liddon, D.D.*

Synod of New York and New Jersey

SYRACUSE, N. Y., November 16, 1918.

CHEERED by the news of the cessation of hostilities in the great war, bishops and deputies from the seven dioceses in the states of New York and New Jersey proceeded to Syracuse, N. Y., to attend the synod on Tuesday, November 12th. Perfect weather continued throughout the session, which adjourned on Thursday afternoon. The attendance was large and representative up to the adjournment. Officers and members were entertained by the rector and people of St. Paul's parish in their homes and at hotels. Every detail had been carefully arranged by the Rev. Dr. Henry Harrison Hadley for the comfort and convenience of the synod.

The diocesan convention had previously made it possible for every clergyman to go to Syracuse during the synodical meeting. Those coming were generously entertained by the local parishes. Bishop Fiske held a conference for the clergy on Tuesday.

The opening service was largely attended by deputies and the public in St. Paul's Church on Tuesday evening. Bishop Olmsted made an address of welcome, emphasizing the need of serious consideration of matters pertaining to missions, social service, and religious instruction.

Reference to the recent death of Charles Andrews, former judge of the court of appeals and a Churchman distinguished in parochial, diocesan, and national councils, was made by Bishop Lines, who also spoke of the service of the Church in the great struggle that has just ended, and said that no service in the war was greater than the bringing out of the moral issues on which the war was decided.

Mingled with expressions of thanksgiving to God for victory there was a sustained note of concern for the Church's work in the days of reconstruction. The Rev. Dr. Henry B. Washburn, executive secretary of the General War Commission, spoke of the needed work among soldiers and sailors, and other war workers during the period of demobilization. The campaign to raise \$1,000,000 for such purposes would begin on January 26, 1919.

Bishop Courtney in an impressive address uttered the solemn warning: "If the Allies and America in their hour of power abandon the principles of God's government, the same fate will overtake them as that which has befallen Germany."

Bishop Lines presided at the opening session, held in the Lockwood Memorial parish house on Wednesday morning. Other officers chosen were:

Secretary: Ven. Roy F. Duffield.
Assistant secretary: Rev. John Keller.
Treasurer: Mr. A. B. Houghton.

The Rev. Augustine Elmendorf read the report of the Provincial Commission on Social Service.

The commission recounted the steps taken in protecting women and girls in war-time, and the call on the women of the Church for this kind of war service. It was pointed out that there would be increased need of such work in post-bellum days, also of increased effort for the welfare of enlisted men. Needs of the military forces were now pretty well covered.

There should be more paid secretaries for social service work, and provision should be made in each diocese for their support. The conventions and the synod should take cognizance of social reconstruction. A patched-up peace, traditional diplomacy, and secret treaties were denounced. There should be an international comity, if not an international amity. The Church should favor such Christian love in the channels of peace.

Profiteering in war-times was only an extension of methods in vogue previous to the war.

The advantages of the Geneva Summer Conference were exhibited and the steady growth of curriculum and attendance was reported. Winter institutes in the central parts of the province were recommended.

Parish clergy were urged to preach and teach social justice. They were faithful during the war. A large proportion have done noble service. There is the call of the hour to clergy and laity for alertness and devotion to make the world a better dwelling-place.

A memorial from the Social Service Committee of the diocese of Long Island was adopted in the following form:

"The synod hereby endorses the purpose of the formation of

a league of nations for the promotion of international righteousness and justice, with a view to the maintenance of peace among the nations of the world, and appeals to patriotic Christians everywhere to pray and work for this end as the supreme duty of the hour after military victory has been won."

The Rev. Professor Charles H. Boynton read the report of the Provincial Commission on Religious Education. In many respects it was the most important ever presented to the synod on this subject and was favorably acted on throughout.

Religious Education

Important provisions were made for the reception of authorized parochial schools. When legal matters are completed, St. Faith's Academy, Saratoga Springs, N. Y., will be so recognized.

The project of employing an organizing college secretary is progressing and will be further continued.

A teacher training campaign for every parish was advocated. On motion of Bishop Stearly a committee was renamed "The Executive Committee on Summer Schools".

The Rev. Paul Micou spoke on The National Student Council, describing it as the newest and most promising agency. Subsequently the Rev. Robert Williams, of Princeton, N. J., Professor Blanche E. Hazard of Cornell University, and Miss B. S. L. Watson of Syracuse University were elected representatives to the council from this province.

It may be explained that the National Student Council is projected to simplify and stimulate work among Church students in universities and colleges. Three representatives are to be chosen by each province.

The committee appointed to secure fellowships in St. Stephen's College from the several dioceses within the province reported progress and was continued.

A cordial vote of thanks was tendered the trustees of Hobart College for the use of the college buildings and other courtesies shown the faculty and students of the Summer Conference, which is one of the annual activities of the province.

A discussion on the future place of provinces in the Church was opened by the Bishop of Long Island. He described the limited powers of the synod and the growing feeling that such meetings involved an expenditure to be justified.

Future Place of Provinces in the Church

The congestion of business in General Convention must have relief. This would be accomplished by making a full use of the provincial system. The great amount of work put in the hands of joint commissions (which rarely meet until General Convention) would have better consideration in provincial synods, especially when the matters were more or less local. Bishop Burgess continued at length in a strong plea for a fairer trial of the provincial system by giving more legislative power to the synod.

The Rev. Dr. Edwin A. White was invited to continue the discussion to remove the obnoxious verdict that these synods are "more or less interesting debating societies on missionary, social, and educational questions", and he presented a proposed memorial to General Convention on the subject.

He spoke of the futility of appointing joint commissions and committees, with one member from each of the eight provinces, as has been frequently done in General Conventions. He referred to the pressure of business in that body, especially when such grave subjects as revision of the Prayer Book are considered. Such subjects might be considered in synods. The election of missionary bishops, requests for consent to election of coadjutor and suffragan bishops, and confirmation of episcopal elections might be left to the bishops, conventions, councils, and standing committees within the province in which the vacant see is situated.

The Bishop of New Jersey wanted the present mode of confirmation retained. The committee on memorial accepted the amendment of Bishop Matthews and it was adopted.

On motion, all matters regarding social service boards and commissions were stricken from the memorial.

The proposed provision that the province be paid the gross amount of missionary appropriations, and the synod empowered to make subdivision, was favorably considered. So, also, was the provision for a uniform composition and mode of procedure for trial courts. After favoring the founding of a Provincial Board of Examining Chaplains, to cooperate with the present diocesan board, the memorial was adopted as a whole. It was ordered that a copy of the memorial be sent to other synods and to the secretary of the House of Deputies.

Under the caption, The Church in Time of War, Mr. G. Frank Shelby of the Brotherhood of St. Andrew gave interesting facts and statistics to demonstrate the activities of that organization in the recent past. He spoke emphatically on the need of developing the cause of brotherhood in the Church as the young

Brotherhood of St. Andrew

men return from the war with a determination to live a life of service.

The Rev. Augustine Elmendorf, newly appointed field secretary of the Joint Commission on Social Service, continued in the general discussion of the topic, speaking more especially on the subject of coöperation among chaplains and religious workers in camps and cantonments; also in communities able to support but one church. He commended the work of the Y. M. C. A. We ought to be willing to try out new things. The only kind of coöperation is when each Church brings its essential and distinguishing characteristics. This has been commended by a Roman Catholic clergyman. At Camp Upton coöperation was uniquely worked out. It was ascertained that the Y. M. C. A. works variously in different camps. It was commonly current talk that religious work at Camp Upton was the best in the country. At Camp Merritt the response to the religious appeal was very remarkable. We could get large groups of men for religious services. There were one to five baptisms after the sermon on Sunday mornings. The Holy Communion was frequently celebrated. There was an increased appreciation of the sacraments. This service is the most difficult of solution for coöperation.

Bishop Matthews spoke of the religious work at Camp Dix and Camp Wissahickon within his diocese, and described the chapel, houses, and other equipment. There were no union services, but other religious bodies have been given the use of the chapel built by the Church. Particular attention was paid to the important social features of the work. Upwards of 70,000 men were at Camp Dix at one time. Accommodations were provided for the entertainment of mothers and wives of the soldiers. Gymnasium, dancing, and basket ball facilities were provided. About \$50,000 was spent for buildings and equipment. Under the new army regulations our work is to be continued under the supervision of a commissioned chaplain of the United States army. The dioceses of Newark, New Jersey, Pennsylvania, Delaware, and Western New York have contributed to this work at Camp Dix. They gave because the troops drafted from these territories were sent to this camp. The Brotherhood of St. Andrew has done splendid work at this camp, and the money spent has been well worth while.

Under the motto, "A true democracy must be based upon a rational system of popular education, and find its ideals and inspiration in religion," the General Board of Religious Education distributed an annual statement. The Rev. Dr. William E. Gardner, general secretary and executive officer of the staff, addressed the synod and described government plans for higher education. He made an appeal to the Church to safeguard every phase of manhood through its educational channels. The spiritual element must be thrust into education.

Men have spiritual ideals that they never had before. They are crude, but these men are willing to be taught. Men returning from the war have bigger ideas of life than ever before. The basis of religious education is that God is behind things. Coöperating with public schools, religious instruction may be injected in schooltime. This has been accomplished in the Gary system. Fellowship in Jesus Christ is the underlying force which has brought about the close of hostilities. Why not get a new conception of religious education?

The Rev. F. M. Crouch spoke plainly about the *camouflage* going on in America under the name of patriotism. He termed it rank injustice that should be ousted through social service and a league of peace.

Dr. Robert W. Patton made a strong speech in the interest of the American Church Institute for Negroes. He emphasized the work of the negroes in the recent war. The government asks us to do four times as much for the education of the negro as we are doing.

Bishop Courtney made an address on Temperance, imploring the clergy to pray over this matter and make it possible for temperance workers to have a hearing as well as funds with which to prosecute the work.

"We have just ended a great war in Europe," said Bishop Courtney, "but we have another war at home between sobriety and drunkenness. Science has proven to us that alcohol is a damaging product, and we all know that it is time to eradicate this frightful evil. Even with 87 per cent. of the area of the United States dry we are still spending for strong drink twice as much every year as the value of all the churches."

On Wednesday evening there was a conference upon the subject of The Ministry. Dean Bartlett of the Philadelphia

Divinity School spoke of the changes in legislation about to be recommended in a preliminary report concerning the learning and examination of candidates for holy orders; their classification for special work, and the training appropriate for their several kinds of ministerial work. He was followed by Mr. George Zabriskie, who read a scholarly paper on the several departments of training for the ministry of the Church.

The Rev. Paul Micou, secretary of the department of Collegiate Education, on the staff of the General Board of Religious Education, spoke on How to Meet the Effect of the War upon the Supply and Support of the Ministry. He quoted many facts and statistics to show the need for serious attention on the part of parochial clergy, parents, and Churchmen generally to alarming conditions and the remedies.

An earnest plea for the proper financial support of the clergy, that they may do their work more efficiently, was made by Bishop Stearly.

On Thursday morning the report of the committee on the state of the Church in the province was presented by the Rev. James W. Van Ingen. Among other things

State of the Church it was said:

"It is amusing how philosophically optimistic or how optimistically philosophical the vestry is to the fact that pastors are living on less than day laborers."

The reporting clergyman called attention to the increase in pay which army chaplains, who have left their local charges during the war, have received. Dr. Van Ingen's report ended with two resolutions: First, that a committee of ten laymen and two clergymen be appointed to labor for a substantial increase in salaries; second, that the synod memorialize the Fuel Administration in regard to the refusal of coal to churches which have worked effectively through the war. The plea for this memorial was strengthened by the speaker's reference to open saloon doors during the fuel scarcity. The memorial was not adopted, but will be published in the report of the synod.

The report showed the discrepancy between amounts Churchmen give to secular affairs and the clergyman's salary, which was the same as twenty years ago. John R. Mott was quoted as saying: "If you want money, go to the Episcopalians."

The dangers and difficulties to the Church world of the flexibility in the service which has been necessitated during the past year were reviewed by the report. Church union, federation of the sects, and the headway these matters have gained were acknowledged to be necessary steps, but the report warned against too precipitate haste.

Socialism was touched on by the report in the question as to whether the Church world is to have that which says: "What is yours is mine" or "What is mine is yours". That centralization of power is essential was a strong point in the report. In declaring for a league of nations men are declaring for the league of Churches.

The election of the Rt. Rev. Dr. Edwin S. Lines, Dr. Reese F. Alsop, and Mr. Robert C. Pruyn of Albany, as members of the Board of Missions, will be submitted for confirmation to the next General Convention.

Bishop Lloyd in an impassioned speech said:

"A wonderful new thing has been born on this old earth within a week. Think of it, gentlemen! The President of France—France, I said—has told the people of France that they must feed Germany. And the people of France have responded, 'All right.'"

"If the people of France had suggested that Germany and Germans must be exterminated from the face of the earth, nine-tenths of the human race would have agreed with them. But they haven't."

"This is an expression of the things which Jesus Christ came to teach, and the Christian people of America stand ready to-day to get behind any proposition that this Church will stand for."

After closing devotions by Bishop Olmsted, the synod adjourned to meet a year hence in Newark, New Jersey.

JOHN KELLER.



THAT JUST MAN

SUCH BEING our unjust man, let us, in pursuance of the argument, place the just man by his side—a man of true simplicity and nobleness, resolved, as Eschylus says, not to seem but to be good. We must certainly take away the seeming; for if he be thought to be a just man, he will have honors and gifts on the strength of this reputation, so that it will be uncertain whether it is for justice's sake, or for the sake of the gifts and honors, that he is what he is. Yes, we must strip him bare of everything but justice, and make his whole case the reverse of the former. Without being guilty of one unjust act, let him have the worst reputation for injustice, so that his virtue may be thoroughly tested, and shown to be proof against infamy and all its consequences; and let him go on till the day of his death, steadfast in his justice, but with a lifelong reputation for injustice.

After describing the men (just and unjust) as we have done, there will be no further difficulty, I imagine, in proceeding to sketch the kind of life which awaits them respectively. They will say that in such a situation the just man will be scourged, racked, fettered, will have his eyes burnt out, and at last, after suffering every kind of torture, will be crucified.—Plato.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

THE stated meeting of the executive committee of the Board of Missions was held in the Church Missions House on November 12th.

When the Domestic Secretary called attention to the death of the Bishop of Oklahoma, the executive committee adopted by a rising vote minutes in which it was said of Bishop Brooke:

"Called to the unique position of primary Bishop of a state born in a day, Dr. Brooke went to his task in Oklahoma endowed with a disposition of singular sweetness, and a rare charm of mind and manner, which won friends for the Church wherever he ministered as a shepherd and pastor of the flock. A material record for his work can be found in the hospital, the hostel for Churchwomen in the town of Norman, the Cathedral, the Bishop's house, and in churches, parish houses, and rectories for the erection of which he spent himself unreservedly; and wisely administered such funds as came to him through the years of his episcopate.

"The Board also learns with gratitude that his spiritual ministry has left an ecclesiastical household determined to maintain and carry forward all those missionary ideals which Bishop Brooke ever strove to inculcate in his priests and congregations."

The Bishop of New York spoke appreciatively of the life and work of the late Bishop.

Conditions in the diocese of Duluth received careful consideration by the committee. Several letters from Bishop Morrison tell of devastation done by the forest fire in October. Special attention was called to the destruction of St. Andrew's Church and its fine parsonage in Cloquet. The Cloquet people, the Bishop said, owe their lives to the Great Northern Railway, which crammed the yards with engines and freight cars, and carried thousands out of the flames to the only refuge, the City of Superior, forty miles away. The beautiful little city of Moose Lake was utterly destroyed and our new church has only the concrete steps and chimney left. The Bishop was very anxious to rebuild. The people have lost everything, but even so are doing everything in their power to help.

The executive committee turned to the fund of undesignated legacies, and assured the Bishop that they would stand back of him in rebuilding, and if necessary make an appropriation from this fund.

The Secretary for Latin America also reported devastation due to the earthquake in Porto Rico. Our splendid St. Luke's Hospital in Ponce has been badly damaged and repairs will cost about \$6,000. A paper from Porto Rico giving account of work done by St. Luke's Hospital mentioned, among other things, that it had organized Red Cross work and carried on valuable relief work in Mayaguez through Miss Hicks, nurse in charge of the Hospital. The Bishop was authorized to proceed with necessary repairs. It is hoped that members of the Church will come forward with funds to make up the loss.

In order to take advantage of the low price of rice in Liberia, an advance up to \$1,800 was made to lay by a sufficient store for our six schools. This rice is to be held subject to monthly requisition by each school.

Salaries of our missionaries in Alaska have, for some time, been felt to be inadequate. Prices are excessively high, especially in the interior. It was felt necessary to make some small increase and to regulate salaries in accordance with the plan in force in all foreign missionary districts. A pay table was therefore adopted providing standard salaries, adjusted according to character of service rendered and term of years served.

The treasurer's report to November 1st was such that the members of the committee gave long consideration to it. With two months more of the year remaining we shall require an additional amount of \$311,762, even should the total amount of the apportionment be raised. Our appropriations to November 1st, including the deficit of last year, amount to \$143,309, total \$2,408,118. There is still \$625,904 due on the apportionment. With other large mission boards reporting not only increased offerings but large plans for advance work, the Board feels that its requests upon the Church have been altogether too modest, and that it is only fair to expect

that at least the obligations already contracted for should be taken care of.

A splendid report has come in as a result of the One Day's Income Plan, over \$125,000 having been received from that source. Every mission board in the country to-day faces perhaps the greatest opportunity since its organization. The Board at its December meeting will take time to consider this whole question, as it is to be called in extraordinary session for this purpose.



MISSIONARY BULLETIN

NEW YORK, November 1, 1918.

TO November 1st we have received from—

Parishes.....	\$ 595,059.51
Individuals.....	165,433.13
Sunday schools.....	189,572.73
Woman's Auxiliary.....	86,425.17
Junior Auxiliary.....	14,071.66
Total.....	\$1,050,562.20

These receipts are for the first twelve months of this year's fourteen months' business. Justice and fairness will not permit comparison with the same period of last year, for then was ended our fiscal year and contributions in the last month usually are the greatest. Such was the case a year ago.

This year's Apportionment, 14 month period, is.....\$1,676,467.00
To date, 12 months, we have received..... 1,050,562.20

Balance due.....\$ 625,904.80

To meet this balance means a daily average contribution of \$10,260 from now to December 31st next. We will not humiliate the Church by asking, Can she do it? But, of course, it is a vast sum (we know this), and there are also many other appeals for fabulous amounts. So far, not two-thirds of it has been given.

Undoubtedly, a large factor in the present situation has been the change of date for closing the fiscal year from September 1st to January 1st. Considerably over a half million dollars of the reserve deposits have been withdrawn and spent to meet the contracts of the Board of Missions. These reserve deposits serve the purpose of carrying on the board's financial business during what is called the "dry period". But the time has come fully to return them, else what will happen next year? And next year begins month after next? These are the facts. Pray God the Church will respond.

GEORGE GORDON KING,
Treasurer.

A BIDDING PRAYER

[NOTE.—The Bishop of Vermont suggests the following for use at this time, as a bidding prayer, or as a litany with the response, *Lord, hear us*, after each sentence.]

LET US PRAY:

- For the settlement of a just and lasting peace;
- For the establishment of representative and liberal governments in the several nations;
- For the deliverance of Russia (Austria and Germany) from anarchy;
- For the restoration of the despoiled countries and peoples—Belgium, Serbia, Armenia, and northern France;
- For the formation of a League of Nations;
- For the repentance of evil-doers and their acceptance of just punishment;
- For protection from all evil of our soldiers and sailors, and for a blessing on all who minister to their needs in body and in soul;
- For a spirit of humility, self-restraint, and generosity in the victors;
- For the bereaved, the anxious, and the suffering;
- For those who have laid down their lives in the cause of truth and freedom;
- For guidance in all plans for social and economic reconstruction;
- For the recognition of Christ as Sovereign Ruler in all departments of human life;
- For the united witness of all Christian people to our Lord;
- For pardon of all the sins whereby we have hindered the coming of God's Kingdom.

AT CAMP MEADE DURING THE EPIDEMIC

REPORT OF THE REV. GEO. W. DAME, D.D.
Civilian Chaplain.

ON September 23rd the Bishop of Maryland delegated me to report at the Epiphany House, Odenton, Md., to assist the Rev. Benjamin N. Bird in the work there and at the Base Hospital at Camp Meade. Two or three days after my arrival the Rev. Mr. Bird was stricken with the influenza and was persuaded to go to his home in Pennsylvania. Already the scourge was assuming ugly proportions at Camp Meade, and the Rev. James M. Magruder, D.D., a member of Epiphany House staff and acting chaplain of the Base Hospital, was being overwrought there. Whereupon I went to his assistance, daily visiting the wards which rapidly filled with stricken men.

The doctors and nurses in white robes and masks, realizing that the evil day was breaking, buckled down to their livid tasks of saving men with the grim determination and persistent courage that will justify a grateful country in according them a prominent place in the temple of fame. For two weeks or more influenza victims came pouring into the base hospital, and the accommodations of the wards were stretched to their utmost capacity, many other places being also used as temporary quarters for the sick. Night and day, nurses, doctors, and chaplains toiled unceasingly. Four nurses, one doctor, and one chaplain gave their lives in this great task of ministering to the sick, and the toll of dead reached to 800 men, who made the supreme sacrifice for their country. Those who remained fought on undaunted by the dangers and the fate of their comrades.

Several times I went over to the Red Cross recreation hall, where were gathered many sorrowful groups of people waiting to see the last of their boys alive, or to learn where they could get possession of their beloved dead. I stood before the fireplace and held short services and addressed them in words appropriate to the occasion. Never before was the old story of the Resurrection told to more willing ears. One old gentleman tottered up to me after one of these services and said in a very tearful voice: "I have been preaching the message of consolation to broken hearts for fifty-five years, but it never sounded so eloquent as it did to-day—because I needed it myself. I am waiting here to take my only son's body to my home."

In this maelstrom of sickness and death, I was struck by two things deserving attention which should greatly comfort the friends of the soldiers in their scattered homes. One was the loving and efficient service rendered to the sick soldiers by the doctors and nurses. The best from both orders were at the hospital here, and they rendered a willing and untiring service to the sick and dying, as if they realized that the young men away from their loved ones must have such care and attention that afterwards no absent mothers should have cause to reproach the hospital.

When the plague lifted and the young men grew better, I had many of them express their heartfelt appreciation of the doctors, nurses, and chaplains; and also many expressed their desire to get back home, meaning their regiment. Each day the two members of the staff went through the wards saying words of comfort and holding short services with the men, not even taking the precaution to wear a mask, but trusting in the Lord.

The other thing that was very noticeable was the hungry and eager way in which the soldiers welcomed these ministrations of the clergy who stood at their bedsides. It evidenced the existence to a surprising degree of a deep religious instinct in our young men of this land. One of them said to me: "The clergy are our best friends here. They come and bring our churches to our bedsides. They write our letters home or make us do it when we are strong enough. We boys love to have them come."

That is the way they talked all over the hospital. Besides the daily visitation to the wards, several of the clergy meet every Wednesday evening at 6:30 in the chaplain's office, and, dividing up the wards, take about six, and hold short services in each one, calling in all the convalescents from the porches. Several of the men told me it reminded them of home and a yesterday of long ago when they used to kneel at the home fireside and repeat the Lord's Prayer.

THE MAGIC PURSE OF PEACE

BY THE REV. RALPH M. HARPER

"Make for yourselves purses which wax not old, a treasure in the heavens that falleth not."

IN the midst of our delirious joy over glorious victories and golden peace, we are sorrowful as we think of the nations which have not given anything for the magic purse of peace, but which have sought for their own selfish interests. Poor Bulgaria! Poor Turkey! Poor Austria! And now poor Germany! The greatest tragedy is not so much in the loss of your property or trade, or the destruction of your priceless treasures laid up in the past. The verdict of history is already written that you tried to get for yourself a place in the sun by selfishly shoving some one else from the sunlight. You tried to gain a road to the East, though your Juggernaut car mercilessly rolled over the millions slain. You bid for world-dominion, but instead of offering us freely your philosophic wisdom and scientific knowledge, your effective laws for clean cities, and counsel for better corporate welfare, your happy, home-loving customs, and heavenly music, you have wrecked a continent and filled the seas with blood! You have paid a fearful price, but you have not succeeded in securing what you sought to purchase. You have failed. The magic purse cannot be seized. It cannot be filched. It can be *made* only by spending and being spent, by consecrating one's life, one's all, to the high and holy purposes of Almighty God.

Rich, therefore, is Belgium! Devastated though her fields may be, and wasted all her material resources, yet her defiant flag of freedom is still gloriously flying, and her ideals are still pure. Rich, too, is France! France, the synonym of sacrifice. Rich, too, is Italy, and rich is Serbia. And England? Rich is England, though her shores have been made red from the wreckage of the submarines' stains. England? Rich is England, though a million of her sons lie buried beneath the heartless sands of Mesopotamia, and in France—in every land, wherever there was a chance to fight the foe! England? Rich is England in her unsullied ideals for human law, human rights, and human freedom!

And America? Has America gained the magic purse of peace? Did we not too often hear from other nations and from our own people the familiar words, maligning and slurring at our nation, that the trouble with America was that its thought was too much on its purse? Will any one to-day thus dare to malign our nation? Will any one dare to say that America has not made the magic purse of peace? America? Rich America! Rich in that her sons have offered their lives as the costly and painful sacrifice upon the altar of freedom. America? Rich America! Rich in that the wealthy men have freely placed their treasures in their country's hands. America? Rich America! Rich in that the laboring men have dedicated and consecrated their muscle and brawn—their minds and souls and bodies—to their country's need.

America? Rich America! Rich in that we have given our all for a new free world, which we reverently pray shall shortly become the kingdom of God and His Christ!

AN EVENING PRAYER

BY CANON NEWBOLT

O God, who never sleepest, and art never weary,
Have mercy upon those who watch to-night;
On the sentry, that he may be alert;
On those who command, that they may be strengthened with
counsel;
On the sick, that they may obtain sleep;
On the wounded, that they may find ease;
On the faint-hearted, that they may hope again;
On the light-hearted, lest they forget Thee;
On the dying, that they may find peace;
On the dead, that they may have rest;
On the sinful, that they may turn again;
And save us, O good Lord.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

ON TRAINING CAMP ACTIVITIES

IN a statement on the work of the Commissions on Training Camp Activities appearing in *Keeping Our Fighters Fit—for War and After*, a book of an official account of what our government is doing along semi-military lines, President Wilson has this to say:

"The twin Commissions on Training Camp Activities—one for the war department and one for the navy department—were appointed by Secretary Baker and Secretary Daniels early in the war to link together in a comprehensive organization, under official sanction, all the agencies, private and public, which could be utilized to surround our troops with a healthy, wholesome environment. The federal government has pledged its word that, as far as care and vigilance can accomplish the result, the men committed to its charge will be returned to the homes and communities that so generously gave them with no scars except those won in honorable conflict. The career to which we are calling our young men in the defence of democracy must be made an asset to them, not only in strengthened and more virile bodies, as a result of physical training, not only in minds deepened and enriched by participation in a great heroic enterprise, but in the enhanced spiritual values which come from a full life lived well and wholesomely.

"I do not believe it is an exaggeration to say that no army ever before assembled in history has had more conscientious and painstaking thought given to the protection and stimulation of its mental, moral, and physical manhood. Every endeavor has been made to surround the men, both here and abroad, with the kind of environment which a democracy owes to those who fight in its behalf. In this work the Commissions on Training Camp Activities have represented the government and the government's solicitude that the moral and spiritual resources of the nation should be mobilized behind the troops. The country is to be congratulated upon the fine spirit with which organizations and groups, some of them of national standing, have harnessed themselves together under the leadership of the government's agency in a common ministry to the men of the army and navy."

AN ILLUSTRIOUS PRECEDENT

"I feel myself dreadfully short in many ways. Our soldiers remain still exposed and our people are still in distress. In spite of the fact that I have had the support of good and able ministers, and loyal and brave brothers, I have failed to lead them to the right goal. For the sake of national welfare and people's happiness, the only thing for me to do is to retire from my post in favor of a more competent man."

So declared Feng Ko Cheng in resigning the presidency of the Chinese Republic. Does any one of our readers recall a similar statement made by an American office-holder? The *Nation* speaks of it as an "astonishing . . . touching bit of Oriental frankness and self-depreciation". Would that we had more of it in America!

Social Welfare is the title of the official organ of the Social Welfare Commission of Canada, representing the leading Canadian religious bodies and organizations, including the Church of England in Canada. The editor is the Rev. Dr. John G. Searer, and the office of publication is Confederation Life Building, Toronto, Canada. The first number, which bears the date of October 1, 1918, consists of twenty-four pages of articles and notes dealing with various phases of social service problems. A very considerable amount of space is devoted to the British labor report and its interpretation.

The Challenge of the Country is the title of a companion leaflet to *The Challenge of the City*, issued by the secretary of the Joint Commission on Social Service, the Rev. F. M.

Crouch. His thesis is that "the problem of the country community is the problem of the country church, and *vice versa*". The age-long sanction of the conjunction of religion and agriculture and rural origins of most religions is pointed out, and the defect of our present conception of the rural rectorship as an apprenticeship for "a wider and more important work in an urban community" is commented upon. The article was originally printed in *THE LIVING CHURCH* of August 17th.

"HERETOFORE the women of Texas, in their civic work," declares Mrs. Florence C. Floore, civic chairman of the Texas Federation of Women's Clubs, "have begun with the superstructure rather than with the foundation. Now we have decided that we must do two things: First, study authorities that we may know what in the light of modern science is an ideal community; and second, before undertaking any civic improvement work, with 'Know your Town' as our slogan, learn conditions that already exist in our community by making a survey."

THE COMMITTEE ON FEEBLEMINDED (which has its headquarters in the Empire Building, Philadelphia) has published three very suggestive pamphlets. One is entitled *Colony Care for the Feeble-minded*, describing what has been done under the auspices of the committee in this direction; another *Stimulating Public Interest in the Feeble-minded*, describing what has been done along these lines in New Jersey; and the third is a memorandum of what has been accomplished by the committee.

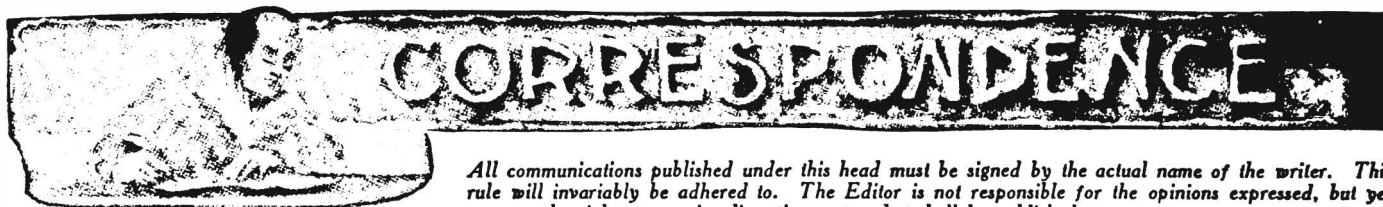
THE MEDIAEVAL TOWN PLANNER had a limited sanitary outlook. According to F. P. Tout, who has been lecturing on the subject recently, he thought he was doing everything necessary to secure public health if he made a modest provision for cleaning the public streets and prohibited pigs from haunting public ways. Access to sources of water supply and gutters to carry off the rainwater were about the only public utilities which he seemed to feel it necessary to provide.

DETROIT IS no doubt improved financially by the exit of the saloon, a correspondent writes. "It should be axiomatic that money previously spent for liquor is now either spent for necessities or saved. A number of old saloons are now soft drink emporiums, and some forty of them, I am uncreditably informed, are blind pigs. At that, the liquor trade is not at all open and we have reason to believe will be rapidly eradicated."

TWO MILLION DOLLARS more were spent last year in the United States for playgrounds, recreation centers, and athletic fields than during the previous year. This was largely due to the increased demand for adequate recreation facilities for soldiers and sailors.

ANY PRISON system which does not allow for individual differences will be certain to be a failure, declares Thomas Mott Osborne. "That is the tragic failure of the old system that treats every man alike."

"A MUNICIPAL HOME" is what the *Columbus State Journal* likes to call the city.



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.

MISSION OF THE AMERICAN CHURCH IN PARIS

To the Editor of *The Living Church*:

I AM glad to see that the Rev. Dr. Watson is interesting the American public in Holy Trinity Church, Paris, France. Only those who have come into personal contact with religious conditions in France can realize the opportunities for the present and future influence of the American Episcopal Church. I have laid the whole matter before the Commission on the American Churches in Europe, and was happy to see by Mr. Stetson's letter that the interest is awakening.

Already we have lost two important opportunities from the lack of the means appealed for. One of these has been seen and seized upon by a union of American Protestant religious bodies.

Many have a vision larger than any one organization—a vision which seems to be taking form in the minds of many of the more thoughtful French. Letters and writings of all kinds, accompanied in some cases by actions, show that old boundaries and restrictions of thought and action are disappearing, not only socially but ecclesiastically. Whether this shall be for better or for worse depends upon our leaders in state and Church. If our vision be not a mere dream, Holy Trinity, Paris, may stand as the center from which shall radiate lines of thought and action, ecclesiastically at least, which may guide men to a point of contact to the benefit of the race for all future generations. I trust you will lend the influence of your voice and pen in seconding this great object for which Dr. Watson is laboring, and assist Holy Trinity worthily to represent the American Church in this great center, in the realization of the unity of Christendom.

ROGERS ISRAEL,
Bishop of Erie.

In charge of the American Churches in Europe.
Châtel Guyon, France, September 28th.



AS TO RESERVATION

To the Editor of *The Living Church*:

WE need no longer plead so much for the legality of the reservation of the Blessed Sacrament as for its more general observance as a practical necessity of the spiritual life. This is emphasized by the present world-wide epidemic. At a time when the Holy Communion is most needed in the face of sickness, panic, and death, our churches are closed and the people excluded from sacramental union with their Lord. Even if a priest should have private Communion, at most only one person could be lawfully present in many towns.

On All Saints' and All Souls' Days I had nine celebrations in order to fulfil the desires of a few out of the many who begged for their Communion. But no priest could in this way reach more than a fraction of his communicants. With the Reserved Sacrament as a working force, any member may be reached at home or altar. What would we have done without it in this parish? Again and again, in church and house, the people have used this simple means to gain spiritual strength and comfort. At other times different priests have asked my permission to take it from the altar to their own parishioners. Why should not every parish possess this potent means of grace? So far as I know there is no objection to it in this diocese or in most others. A church not far from us that is most unpretentious in its services is practical enough to keep the Blessed Sacrament on its altar.

We need not speak of the winsome side. Denominational Christians have told me how deeply they were impressed with the beauty and reality of our sanctuaries, especially when there is a deeper reverence and closer apprehension of the King in His beauty—and few in the Church would deny a certain ineffable Presence in Holy Communion.

But the point now, as brought out by this widespread pestilence, is that the Church should be able to afford her people Communion in spite of the stringency of the law, and this is only possible through Reservation. The very word implies first of all the purpose of a future Communion. It has been of inestimable spiritual value in this parish. If it is expedient now, surely it is proper and right at all times, for there is never a week in any year in any parish when some one may not be in sudden and imperative need of Holy Communion.

St. Matthias' Church, Los Angeles. IRVING SPENCER.

CHURCH MUSIC

[CONDENSED]

To the Editor of *The Living Church*:

IN your issue of August 17th last is an article on *The Music in Our Churches*. I should be glad to express the opinion, on this matter, of a choir boy, choir man, and director of choirs for over twenty-five years.

I have always been an advocate of rendering the music in our services in the best possible manner, bearing in mind the words of the Psalmist, "I will sing and give praise with the best member that I have." God has given us voices of variety, soprano, alto, tenor, and bass, but for lack of training sometimes all these different voices join in singing the air, or, I should say, rather, "shouting". I can not see how this outburst is giving the best that we have, nor worshipping in the "beauty of holiness". On the contrary, it is sadly abusing the musical rendition of a reverent and devout service. When a choir gives its services toward rendering the music in the best possible manner, why should shouting be allowed to spoil the effect? Why do not members of the congregation who desire to take part in the singing rehearse with the choir?

In the service of the Holy Eucharist, the music should be adapted to the words, not *vice versa*; and in this connection, why is the service in the majority of our churches read by the priest instead of intoning? As in these same churches evensong is fully intoned, why handicap the beauty of the Eucharistic service?

You have pointed out the defects, which I have noticed for many years. Among my Church compositions I have a Eucharistic service in which I gave special attention to the devotional character, with the *Gloria in Excelsis* as a final burst of praise and thanksgiving. So many churches, after rendering a glorious service, close with the "Old Chant"!

Yours sincerely, GEO. W. B. EVANS.
Wilderness, Orange County, Va., November 9th.



"PEACE AND UNITY"

To the Editor of *The Living Church*:

IN a bundle of papers recently given me by my chaplain was a copy of *THE LIVING CHURCH* of the issue of June 15th. The editorial on Peace and Unity attracted my attention and I must admit a feeling of disappointment. Both Peace, with satisfaction to the Christian conscience, and Church Unity, with equal satisfaction to that same high court, are eventualities which mark my purposes. I am a Churchman, and feel no sensations of disloyalty in saying that my Churchmanship is not such as will demand its adoption by all types of Christians as a prerequisite of unity. I do not believe that there is so much need for unanimity of opinion as there is for unanimity of aim—of purpose. Is not that purpose expressed by this term, "To establish on earth the Kingdom of God"? At least, it is for that purpose that I am enlisted, both as a citizen, and as a soldier. I do not know of any other worth serving.

I insist that, for a great many people, as well as for myself, the glorification of an organization—even though that be "the Holy Catholic Church"—is not a sufficiently comprehensive goal to hold our allegiance. If such glorification be the means—and the only means—toward the end, then it must and should be done. Now, I am by no means accusing anyone of making an end of this means. I am, however, certain that to many people this appears to be the mistake which the Episcopal Church has made. Farther, the great majority of American Protestantism does not regard the glorification of the Church even as valuable means. To them it is relatively unimportant, and rapidly becoming less important. This is especially evident in the army.

In the presence of a very great purpose, pursued with very strong determination, everything else becomes valueless except so far as it contributes to the accomplishment of that purpose. Christians are entered on a very great purpose, and they are pursuing it with very strong determination; and, so far as we are able to see, Presbyterians, Methodists, Baptists, and Episcopalians seem to be about equally successful. It seems very unwise, to me, for Episcopalians to say that their methods alone can accomplish the purpose.

Christian unity must and will come. New conditions, arising every day, demand it. The new vision of service which is being born on the storm-covered fields of France can have no other answer. The divisions of Christendom have cost far too much already. They meant the loss to the Church of the most stupendous opportunity for service which she, as an organization, has ever been offered. Instead, such secular organizations as the Red Cross and the Y. M. C. A. and their kind have had to step into the breach. That they have done it well is fortunate. That fact, however, does not remove the blame from the Church's shoulders. So there will be in the future less and less patience with an organization which has shown itself inadequate in this crisis. I am wondering how she will meet the crisis to come after the war—where men will be even more sorely in need of her than they are now. For they will not have, then, the imperative call to righteousness and natural Christianity which this war affords.

I fully believe that no less a movement than unity of effort, reinforced by unity of organization founded on unity of purpose, and regardless of unity of opinion, will prove to be the only possible way in which the religious bodies can effectively meet the situation. Men are not interested and will continue to refuse to be interested in any discussions on the words *ἐκκλησία* and *ἐπίσκοπος*. The humanity or divinity of the Church means little to them. The purpose and work of the Church mean everything, and the results of that purpose and work will be the basis upon which judgment will be passed.

It makes no difference to me, as a Christian, what the form of the Catholic Church of to-morrow shall be, so long as she adequately represents her Master and sets herself primarily to the accomplishment of His purposes in the world.

With very highest regards and kindest wishes, I am
Faithfully yours,

A. ROBERTS PARSELEY,
Private, Med. Corps, United States Army.
110th Field Artillery, A. E. F.
France, October 22nd.



THE CHURCH SERVICE FLAG

The dark old pews, the tablets on the wall,
Where flowers of colored sunlight glow and fall,
The pictured window like a prayer for one
Whose worship at this altar-place was done
Years since—against all these so dimly bright
The service flag gleams red and blue and white.

So new it is, the colors seem to leap
From out the shadows and the silence deep
Like Youth itself, all vigorous and living.
No still memorial this, no plea for giving,
Only a prayer and sigh; a rallying call!
A message written high upon the wall!

"His cause still lives! Men fight for Him to-day!"
And dear remembered faces, young and gay,
Smile at us, saints and prophets wake to hold
New human meaning, and of gleaming gold
The Cross above the altar's carven span
Shines like the Service Star of Christ the Man.

HILDA MORRIS.



THE HARVEST OF THE JORDAN

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."—Isalah 61:4.

Jordan, spread wide above your rocky bed!
The voice of the deliverer is here,
The harvest of the centuries is near;
For from his hidden covert springs
The lion of the west, with victory's wings,
And leaves the last of Israel's captors dead!

The seed God bid the patient prophets sow,
Furrowed by tears from Him once crucified,
Sheltered from storm by One who was denied;
The seed, that, night and day, with patient hands,
He weeded from the tares in distant lands,
Will spring, full fruited, from a soil of woe.

Spread, happy Jordan, wide your stony ford!
Your waves are tears that smile upon your face;
Spread wide your shining arms in glad embrace.
For weary Israel comes to greet his own,
Bearing the sheaves affliction's hand has sown;
Seed for the harvest supper of the Lord!

MARY ALETHEA WOODWARD.

MEMORIAL AND THANKSGIVING FOR A SOLDIER

BY THE REV. CHARLES LEWIS SLATTERY, D.D.

WE remember to-day with thanksgiving a brave man who, as a faithful servant of our Lord Jesus Christ, took no thought for his life and followed Him in loving sacrifice for the freedom and joy of the world. Those of us who knew him can not withhold our sorrow that in this life we shall not again see the radiant face which unconsciously proclaimed the modesty, the courage, the chivalry, of the life within. But for him we can have only the sense of triumph. He saw a cause before him which to champion he believed his supreme duty; he believed it worth dying for. He stands before the Lord God to-day, in the regions of light, with the gift which he has made for God and for man. His joy must be unspeakable.

On this day, when victory is assured and a free world is aglow with exultation, it is hard that any must weep. But were it not for the heroic cause of your sorrow the world could not have been free to-day. Had your beloved not died, had there not been youth and strength and love enough in the world to give the last great offering of praise, the rejoicing to-day had been impossible. Through your tears, I bid you look up to the Master of Life, and to know, from Him, that through the perfect sacrifice of your beloved He has given to the world the victory.

A PRAYER FOR THE PEACEMAKERS SET FORTH BY THE BISHOP OF WASHINGTON

THOU Prince of Peace, who hast blessed the peacemakers, and hast called them the children of God; Give wisdom and courage to those who at this time are chosen to be counselors for the making of peace, and for the establishing of the security and the liberties of the nations on enduring foundations. Guide them by the grace of Thy Holy Spirit, and crown their labors with abundant fruit, for the benefit of Thy Church and all the peoples of the world. We ask this for Thy love, who art blessed for evermore, our Saviour, Jesus Christ. Amen.



FOR THE WORK OF RECONSTRUCTION AND RESTORATION

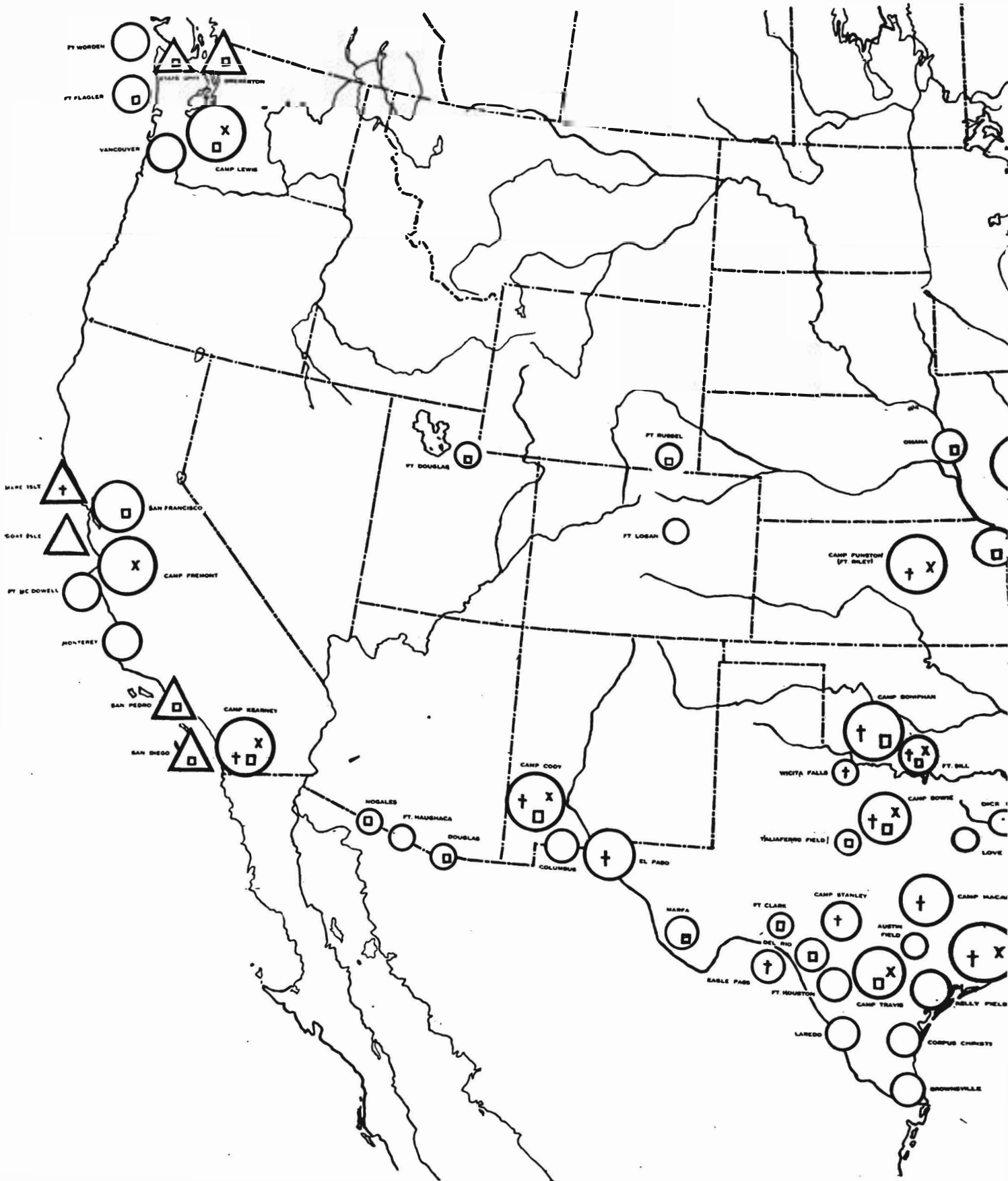
GOD Almighty, who dost bring order out of chaos, light out of darkness, and love out of hate; Give Thy grace and Thy wisdom to all the peoples of the earth, their rulers and their leaders, and enable them to build up and maintain in every nation, and throughout the world, the reign of justice and love. Teach them to look to Thy Son as Lord and Saviour, and in Him to find peace, security, and freedom. Make the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. Undo the heavy burdens: break every yoke: let the oppressed go free: banish sorrow and sighing; and bestow on all mankind everlasting joy; through Jesus Christ our Lord. Amen.

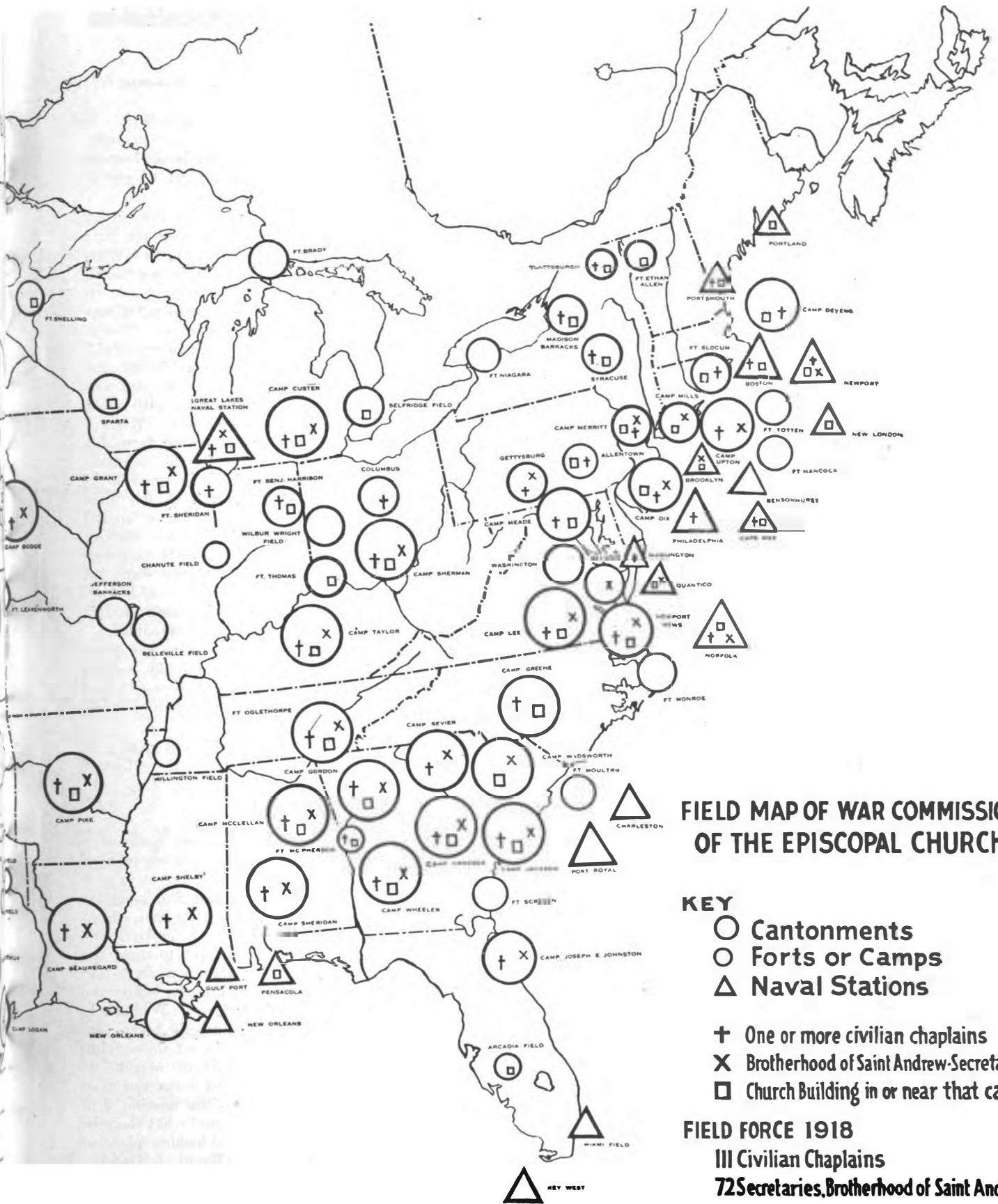
PRAISE AND THANKSGIVING

BY ZOAR

OH! for words to express the thoughts of a heart full to overflowing with the sense of the mercy and goodness of our God! For all His mercies we would give thanks, and praise His holy Name; but this year, specially, for the blessed privilege of helping His poor children suffering from the great war. Not unto us, O Lord, not unto us, the glory nor the thanks of their grateful hearts, but unto Thee, who so wonderfully blessed our weak efforts, and provided time, strength, means, and faithful and generous help.

What hymns of praise should rise from all hearts, for what would they have done without His help? Oh! that we might ever realize that without Him we can do nothing, and yet never forget that we can do all things through Christ who strengtheneth us; and in this blessed assurance rise and go forth to labor more and more in the vast field of the world's desperate need.





FIELD MAP OF WAR COMMISSION OF THE EPISCOPAL CHURCH

KEY

- Cantonments
- Forts or Camps
- △ Naval Stations
- + One or more civilian chaplains
- ⊗ Brotherhood of Saint Andrew-Secretaries
- Church Building in or near that camp

FIELD FORCE 1918

- III Civilian Chaplains
- 72 Secretaries, Brotherhood of Saint Andrew
- 164 Army Chaplains here and overseas
- 22 Navy Chaplains



SARAH S. PRATT, Editor

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

A CERTAIN respect for shabbiness has come to the American people. Just a little less spick and span are they than a year ago. Now, instead of withdrawing our shoes, for instance, from public street car gaze, as we were wont to in more fastidious times, we flaunt them as we say that we are wearing shabby shoes in order to buy Liberty Bonds or to give to Red Cross, or something of this kind.

Especially is shabbiness never to be criticized in the flag of our country. It is a *croix de guerre* telling of hard and honorable service. And yet meticulous (I note that this is a very popular word now) and callous critics have said lately to the writer that the flag floating from her domicile is "a disgrace to the neighborhood". True, when she looked across the street at Bishop Francis' bright new flag flying gaily from its tall staff; when she viewed the superb banner over at the Brooks School, the old flag which was being draped from the porch railing seemed undeniably past its first youth; yes, even in its decrepitude; but, as has been said, this seems to the owner but a certificate of honorable service.

Reared in a household where a flag was considered as indispensable as a kitchen range, the first daughter who branched off from the home continued the custom of keeping a flag somewhere in sight. Almost with the wedding equipment was bought a large, beautiful flag of wool bunting. It was a flag of thirty-eight stars. The idea of the Honorable Mr. Taft in making each star of our banner legally represent a state, in the order of admission to the Union, has always seemed a very beautiful combination of history and sentiment. The nineteenth star, the fourth star in the third row of my flag, stands for the loyal, patriotic, and beautiful state of Indiana. This old flag of mine filled a position which was far from being a sinecure. Not its luck to be folded away in its creases and kept unfaded. It was spread to the winds on the least pretext, and although belonging to a strictly partisan family it was never a partisan flag; it was not the family's flag, but our country's; and so it waved for democrat and republican alike, for civic affairs, and for all progressive and generally good things. Bright and new, it was first flung out for President Garfield. On high days and holidays and rally days of the campaign the big flag floated from the flagstaff. It flew for President Cleveland, for President Harrison, our Hoosier President; for President McKinley, President Roosevelt, and President Taft. It began to be faded and shabby by the time that President Wilson came in; for, beside doing its duty at home, it was often borrowed for occasions in neighboring towns. Between times it hung from the upstairs banisters, making a fine bit of patriotic tapestry as it swept into the hall below.

One day Mrs. Harrison, the widow of the ex-President, with her young daughter, walked past my home. They were laughing quite heartily over some object which was seemingly on my premises. On investigation, I found my big flag hanging, bright and clean, from the clothesline, fastened on with prosaic clothespins, and drying in the spring sunshine. A careful German maid, deeming it too much soiled to adorn the front entrance, had given it a washing, and it was indeed enough to make one smile—the unusualness of the American flag on a family clothesline. Perhaps Mrs. Harrison knew something of the ethics of the flag which, at that time, I did not know, and that is that, by the code, the United States flag shall not be "washed, patched, or mended". This was told me later by an officer of the Marine Corps. However, a D. A. R. comforted me for this breach of ethics by saying that the flag may be "cleansed"; and therefore I construed the vigorous and sudsy washing it had received as a "cleansing". Also, it has been learned that when a flag reaches a hopeless stage it should be "decently burned". This war has taught the public many things of this kind which

we might never have learned in a less stern school. A D. A. R. told me that she chased a ragman two squares through an alley to redeem a flag which she saw in the bottom of his cart. She paid him a dime for it and "decently burned" it.

To resume the story of the old flag: On that great day—Good Friday of 1917—when America entered the war, the old banner, now pretty dingy but yet untorn, flew from the battlements. And for weeks and weeks, as war progressed, the spring winds played with it until its stripes were in ribbons, and, replaced with a small window emblem, it was taken down to await that day of decent burning. "Never put it up again," the family voice said. "It's disgraceful." And certainly, if peace had not come just when it did, the worn flag would never have gone up again, for its end was planned; but when that message of joy came, with what enthusiasm was the old flag again brought out! What a fitting end to its career! that the flag which had flown for so much that was good and fine should fly for the last time for peace, for the ceasing of war! The old flag seemed fairly sensate as it unfurled its beribboned length in the mild November air. When David wrote about making a "joyful noise unto the Lord" he had not in mind, of course, factory whistles; but while the whistles of a hundred factories shrieked, and while the church bells in town were all a-ringing, and such a din going up as never was heard before, the old flag straightened out for a last brief lease on life and celebrated. The war was ended—its days were ended.

"Decently burned!" Not in furnace nor stove nor grate did the shabby flag find its *finis*, but under the sky, on the ground, surrounded by the ghosts of summer flowers—a small tongue of flame, a little heap of ashes to mix with Mother Earth.

Next year hollyhocks and morning-glories will grow over the spot and in their loveliness shall live again the colors of the Old Flag.

JUST HOW MANY YEARS it is since the Church Missionary Kalendar began to be sent out by certain Churchwomen of the diocese of Pennsylvania we do not know, but it is now an institution. If we are not mistaken, this fine kalendar was the outgrowth of a study class; and year after year, edited with a keen perception of the practical needs of the Auxiliary and of Churchwomen in general, it comes out to meet the new Church year. The present corps of special workers who prepare, publish, and attend to having it brought before the public are Mrs. Henry A. Pilsbry, editor; Mrs. F. W. French, chairman of publicity; and Miss Mary Elizabeth Avery, secretary. The main object of this kalendar is not the making of money; that was not and is not its primary object. It is designed to put in attractive, convenient form the most convincing and appealing acts gleaned in the mission field during the year. The money is secondary, and what there is, above the expense of getting out this good-looking piece of the printer's art, is given each year to the Board of Missions. Miss Avery writes to each diocese trying to interest the Auxiliary women especially, although every one needs a Church kalendar; and in our opinion, where once the kalendar hangs above a woman's desk for one year, it is liable to be replaced by another the next year. In fact, one woman has been known to cover up the dates of one year and thus convert it into an attractive book for a parish house. A missionary in Japan writes to the committee: "I had a most difficult problem to solve and a difficult piece of work to do, and I waited for the week in your kalendar devoted to our district, that I might be helped by the corporate prayers of the Church. The time came—the problem was solved, the

work was accomplished. I felt the power of the Church behind me." The address is to the Church House, Twelfth and Walnut, Philadelphia; the price, 35 cents.

THE ORDER of the Daughters of the King will hold its triennial convention in Detroit next October at the time of the Auxiliary triennial. This order has lately held its sixty-third council, there being two each year. This council is made up of the officers and ten members. Mrs. Adam Denmead, Baltimore, is president of the order. It is the desire of the council that the D. O. K. heartily cooperate with the Auxiliary in the Advent Call, as this is a wonderful opportunity for carrying out the rules of prayer and service. Mrs. Wilson, council member of Chicago, wrote: "The Advent Call appeals to me as particularly the work for the Daughters of the King. I shall start my chapter on it." Mrs. Abbot, council member of San Francisco, wrote of the large Bible class held under the auspices of the D. O. K., quoting the bishop of the diocese as being exceedingly well pleased with this work at a time, he said, when everybody is drifting away to Red Cross and other war work, and the churches are suffering. The order is now beginning to realize the fulfilment of a hope that has been in the thought of its members for some time, that of having a fund for a traveling secretary in order to institute chapters in more parishes. This was made possible by a gift of \$100 from Mrs. William E. Lamb, Denver, a council member, which will be added to by the income on Liberty Bonds now owned by the order. Mrs. Lamb also contributed \$50 for traveling expenses for a "drive" for starting chapters in Detroit. Miss Marietta Atwood of Akron, Ohio, has consented to hold conferences in Detroit this autumn for this purpose. A leaflet, *A Valuable Aid to Every Rector*, by the Rev. Herbert W. Prince, of the Church of the Epiphany, Chicago, has been added to the literature of the D. O. K. Mrs. John Ruge, council member from Florida, has supplied five hundred of these leaflets.

A CORRESPONDENT in El Paso, from whose heart the Church is never absent, tells us of the "brave soldier women", Mexican and white, who have been nursing through the epidemic. "The 'flu' was pretty hard on us, Fort and all public places in quarantine for five weeks. There has been so much discussion here as to the right of the health board to close the churches. It seems to have been forgotten that, although the building itself was closed, the worship of Almighty God went on, for the priest and his server stood before the altar every Sunday offering "the memorial Thy Son hath commanded us to make". The closed church did not, nor need not, mean that there was to be no worship. She also writes of Miss Mattie C. Peters, a United Offering missionary stationed at the hospital in Farmington, New Mexico. "Miss Peters has done quiet but wonderful work, considering her opportunities and hamperments. The epidemic brought twenty-five cases to this hospital, with five deaths. The Navajos were terrified and helpless. The nurse is a marvel of strength and endurance; she buried three men alone, a record-breaking experience, I am sure."

REMINISCENCES OF A PREACHER

By L. B.

THE article on The Foolishness of Preaching, in a late issue, has set an old priest, very nearly 82 years of age, to thinking! For a number of years past he has been "retired", as they call it. A lot of work in the pulpit and in the missionary field done since, however, I hope has been just as effective as any in the past.

The city in which I lived and labored for so very many years, practically as its Archdeacon, contains among its clergy not one remaining contemporary! Pulpits have been vacated and filled over and over again; the present incumbents are virtually all young men, most of them fine fellows, and I am fond of them. Some of them regard themselves as "fine fellows". An old priest feels very "queer" among such. He

has built, resurrected, and originated many a parish; but, in regard to some of these, no one would have surmised it from the rectors that any other than themselves has ever had anything to do with them! Many, however, are appreciative and dear in their acknowledgment of the labors of the men of the past. That is the case notably of the one who occupies the rectorship of the parish which it is generally conceded has before it the finest future of them all! Well, I am wandering when I want to wonder!

I want to remark on the valuable experience to a thoughtful clergyman of becoming for a while practically a layman and a listener! That I have been now for some time. Will you allow me to mention a very few of the things it has taught me?

1. I am heartily ashamed that I could ever have been so vain—as evidently many of my preacher friends still are—of the worth of my sermons! Just as I did, they mount the pulpit solemnly; they turn to the wall; the people rise; the preacher invokes the Sacred Trinity; for has he not something very important to say? Sometimes it is a good thing; oftener, we who listen wonder that any man should have the temerity to convey the impression to his congregation that we must feel that it is all endorsed by the ever-blessed Trinity, whom he invoked as Patron of this "sermon" when he began forty minutes ago! When I was a child the rector said a short, simple prayer in the pulpit for help and blessing; we children rather liked him, usually all the more if it was a short and modest collect. But very different was it when an Ultramontane instead of a Gallican mounted the pulpit!

2. I have also learned that preachers (I did, too!) think altogether too much of the word of *man* in the pulpit, and give too little apparent consideration, and in some instances actually seem to apologize, for the Word of God! "My friends," remarks a very indifferent sermonizer, "I am very sorry, but, owing to circumstances of which some of you are cognizant, the only thing I can do this morning, in place of the message I am accustomed to deliver, is to make a brief exposition of the Gospel for the day!" He won't mount the pulpit for such an unimportant affair; the invocation is omitted; and yet, while the people are fed and nourished possibly as they feel they would like to be on every Lord's Day, the tone all the way through is apologetic! The man is apologizing for the "Word of God". As I look back over the long years of my pulpit experience I do exceedingly regret that I have given the first place in the pulpit to my own sermons, and did not honor, as I should have done, the "Word of God" by genuine expository preaching; and the rector is foolish who relegates that to the Bible class instead of his pulpit.

3. And to sum up: An old priest become by "retirement" a sort of "layman" finds from seven to ten of the ordinary sermons poor and unprofitable—as do also most of the veritable laymen about him! Nor are these laymen inclined at all to the "Billy" Sunday type of "extravagance" and buffoonery. But they all enjoy a good Bible class, to which most of our preachers have relegated the exposition of the Word of God. Yet in any small country village that I might name, and which our doughty preacher might disdain as a bunch of "hay seeds", he will find two farmers out of four have had a much wider and longer university training than the man who preaches to them. His Sunday school teachers could wear hoods and give him lessons in pedagogy! Such a man ought to be modest; a good many are—not, however, like the one who refused a few helpful books, offered as a present to him, because he had all he wanted of that "old truck"; and yet when we happened to mention that Bergson's philosophy seemed to have great vogue in France, the philosopher being clear and taking, particularly in his own tongue, our preacher didn't know anything about Bergson. It was amusing, still more so upon his asking "if we had anything he could read on it". "Yes, but it's all in French!"

LORD, TEACH me to seek Thee, and show Thyself to me as I seek, for I cannot seek Thee unless Thou teach me, nor find Thee, unless Thou show Thyself. May I seek Thee in longing for Thee, and long for Thee in seeking; may I find Thee in loving Thee, and love Thee in finding.—*St. Anselm.*

Church Kalendar



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

Jan. 7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.

Personal Mention

THE arrangement of Dr. ALFRED W. ARUNDEL with Bishop Guerry and the vestries of Greenwood and Abbeville, S. C., is for six months only. He expects to return to New York City immediately after Easter. In the meantime Dr. Arundel's address is P. O. Box 512, Greenwood, S. C.

At the last meeting of the grand commandery of Knights Templar of Kansas, the Rev. ROBERT M. BOTTING, priest in charge of the missions at Dodge City and Kinsley, was appointed grand prelate for the ensuing year.

THE Very Rev. J. SCOTT BUDLONG has accepted the superintendency of the San Francisco Protestant Orphanage and will enter upon his duties on December 1st. He may be addressed after that date in care of the orphanage.

THE Rev. JOHN H. GRIFFITH, who spent the first twenty years of his priesthood as rector of St. Mary's Church, Kingston, in the diocese of East Carolina, is now rector of the Church of the Holy Cross, Tryon, in the district of Asheville, and should be addressed accordingly.

ON November 3rd the Bishop of Long Island instituted the Rev. FREDERICK HUGH HANDSFIELD into the rectorship of the Church of the Ascension, Rockville Center, N. Y.

BY advice of his physician the Rev. HARRY G. HARTMAN has resigned the rectorate of Calvary Church, Wilkes-Barre, Pa., and may be addressed 439 North Duke street, Lancaster, Pa.

THE Rev. ELMORE E. HUTCHINSON has been unanimously elected to the rectorship of Zion Church, Morris, N. Y., with charge of the chapel at Butt's Corners. He will enter into residence immediately.

THE Rev. WYTHE L. KINSOLVING has accepted charge of St. Paul's Church, Chattanooga, Tenn., for a second period of six months from December 1st.

THE Rev. L. H. KIRKBY has moved to Ocala, Fla., where he has charge of Grace Church through the winter.

THE Rev. F. B. NASH has taken charge of Redeemer Mission at Sarasota, Fla.

THE Rev. ALBERT NEW will take charge of Ascension Mission, Clearwater, Fla., beginning on Christmas Day.

THE Rev. W. A. PEARMAN, having accepted a call to St. John's Church, Bedford, Va., together with the missions at Heber and Hamner parish and also West Russell parish, may now be addressed at Bedford.

IN view of the coming of peace the Rev. LESTER LEAKE RILEY will not enter the Chaplains' Training School but will continue as rector of Christ Church, Springfield, Ill., and may be addressed at 709 East Jackson street.

THE Rev. HARLAND H. RYDER, responding to the call for those experienced in educational work to release teachers of military age, has resigned charge of St. George's Mission, Sanford, and become principal of the high school at Princeton, Maine.

THE Rev. CARL I. SHOEMAKER should now be addressed in care St. Michael's Chapel, 1913 Lombard street, Philadelphia, Pa.

THE Rev. A. S. THOMAS, rector of St. David's Church, Cheraw, for nine years, who resigned in February to take charge of the Church of the Good Shepherd, Columbia, has been recalled to St. David's and has accepted, to take charge about January 1st.

THE Rev. ROBERT D. VINTER has accepted the rectorate of Christ Church, Delavan, Wis. All communications for the *Church Times* (diocese of Milwaukee) should be addressed to Christ Church rectory, Delavan, Wis.

THE Rev. JOHN S. WARREN has accepted an invitation to become assistant at St. Luke's Cathedral, Portland, Maine.

THE Rev. SAMUEL G. WELLES should now be addressed at 407 Greenwood avenue, Trenton, New Jersey.

In War Service

THE Rev. DOMINICK A. CASSETTA of Christ Church, Lynbrook, L. I., having received his commission as chaplain in the U. S. A., was ordered to report at Camp Gordon, Atlanta, Ga., not later than November 15th.

THE Rev. GEORGE T. LASCELLE, rector of St. Matthew's Church, Sunbury, Pa., left on November 15th for the training camp at Camp Zachary Taylor, Louisville, Ky.

ORDINATIONS

DEACON

ATLANTA.—On Sunday, November 3rd, Mr. GEORGE VERNON HARRIS was ordained deacon by Bishop Mikell in St. Philip's Cathedral. The Rev. Robert T. Phillips preached and presented the candidate. The Rev. H. A. Willey and the Rev. G. I. Hiller took part in the service. Mr. Harris was transferred to this diocese from Mississippi; he is a graduate of Sewanee, and is assistant to Mr. Phillips in the La Grange Settlement work.

SOUTH DAKOTA.—In St. Luke's Church, Hot Springs, on November 10th, the Twenty-fourth Sunday after Trinity, JENS WILLIAM JENSEN was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The Rev. A. B. Clark presented the candidate.

SOUTHERN FLORIDA.—On the Twenty-fourth Sunday after Trinity, in St. Barnabas' Church, De Land, the Rt. Rev. Cameron Mann, D.D., ordained to the diaconate Mr. WILLIAM BASIL HAYS. The candidate was presented by the Rev. Luther Pardee and the sermon was preached by Bishop Mann. Mr. Hays is a graduate this year of Nashotah and has from childhood been a member of St. Barnabas' Mission. He has been assigned to charge of St. Gabriel's Mission, Titusville, and Grace Mission, New Smyrna, under the oversight of Archdeacon Cresson, who will administer the Holy Communion at these points. The offering at the ordination service, outside duplex envelopes, was given to the young deacon for the purchase of theological books.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

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

DIED

KEARTON.—Killed in action in France on the 29th of September, 1918, ARTHUR CLAYTON KEARTON, 107th Infantry, aged 23 years, fourth son of the Rev. C. O. S. Kearnton, rector of Holy Innocents' Church, Albany, N. Y.
"Dulce et decorum est pro patria mori."

WANTED

POSITIONS OFFERED—CLERICAL

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

POSITIONS OFFERED—MISCELLANEOUS

IN MID-WEST UNIVERSITY CITY, wanted, two young men, 18 to 20, high school graduates, to become postulants and assist in the missionary work while pursuing their university course. Men accustomed to Boy Scouts' work

preferred. Live in community and all expenses provided while preparing for seminary. Address M. W. RECTOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED by St. James' Memorial Church, Pittsburgh, Pa. One familiar with boy voices. Salary \$600. Opportunity to get into city. Address SECRETARY OF THE VESTRY, 7222 Mt. Vernon street, Pittsburgh, Pa.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CONDUCTOR desires position where there is good organ and material for efficient choir (boy or mixed). Recitalist, expert choir-trainer, voice culture, etc. Would consider musical work in college or good school. Orchestra, choral class, piano, etc. Living salary. Address VERITAS, care LIVING CHURCH, Milwaukee, Wis.

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.

CHURCHWOMAN DESIRES POSITION as parish secretary and visitor or companion. Competent stenographer. Bishop's references. Residency preferred. Address P. S. V., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST—CHOIRMASTER DESIRES change. Expert trainer. Good church and salary essential. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST DESIRES POSITION with opportunities for teaching. Address ORGANIST, 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 vell, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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 Basons, 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.

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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 dozen, assorted; little Bambino, carved frames with box, 50 cts. each, etc. 4243 P. P. Box, Germantown, Pa.

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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.

PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 900 Island avenue, Milwaukee, Wis.

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

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of

extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—FLORIDA

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

BOARDING—NEW YORK

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

BOARDING—SOUTHERN ALABAMA

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MAGAZINES

MCCALL'S, \$1; *Star Needlework Journal*, 25c; both for a year \$1.10. Address JAMES SENIOR, Lamar, Missouri.

PUBLICATIONS

SEEING EUROPE ON BICYCLE. Guide book for tour through England, France, Belgium, and Holland, crossing battlefield from Chateau-Thierry to Vevins. Price 50c. EDGAR C. THOMPSON, Alpena, Michigan.

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.

RETREATS

CHICAGO.—Women preparing for the Advent Call are invited to attend a quiet day at St. Mary's Home, 2822 West Jackson Boulevard, Chicago, Illinois, on Monday, November 25th. The Holy Communion will be celebrated at 8 A. M. The Meditations will begin at 10 A. M. An offering will be taken for the expenses of the retreat. Those wishing to attend are asked to notify the SISTER SUPERIOR, at St. Mary's home. Conductor: The Rev. Leicester C. Lewis of the Western Theological Seminary.

MEMORIALS

WRESTLING CABOT BREWSTER

On Tuesday, October 8th, at Elizabeth, New Jersey, Lieutenant WRESTLING CABOT BREWSTER, United States Army, son of Wilhelmina Douglas Cabot Brewster and the late Kenderton Smith Brewster, died of pneumonia, in his twenty-eighth year.

Lieutenant Brewster was graduated at Princeton in 1913 with the degree of Civil Engineer, later made a University Instructor in Geodesy. He received his commission as first lieutenant in the Ordnance Department in January, 1918, and was assigned to the construction of one of the most important munitions plants. This work he had practically finished, and was stricken with influenza while completing the final work connected with this construction. He had been recommended for overseas service and expected to have received his orders soon.

It was characteristic of him that, even when seized with the influenza, he continued fighting against the fever for several days in an endeavor to fulfil his orders. In this devotion he made the supreme sacrifice in the service of his country as truly as if he had given his life in battle.

All who knew Lieutenant Brewster, and his was a nature to attract and hold many friends, will remember especially this trait in him, of loyal devotion to his friends, his home, his country, and his Church.

His religious life was of first importance to him. He was a faithful communicant of Christ Church, Elizabeth, the church of his baptism, where he had been chorister, and for many years an acolyte.

And we may trace in large measure the strength of his devotion to his country to his whole-hearted devotion to his religion, and especially to the parish which he loved, and which he has honored by his life of loyal service to his religion and by his death for his country's cause.

"Rest eternal grant to him, O Lord, And let light perpetual shine upon him."

CLINTON HAROLD SCHANTZ

CLINTON HAROLD SCHANTZ, of the diocese of Central New York, entered the General Theological Seminary in the fall of 1917 and at once won the hearts of faculty and students alike. Before entering the seminary he was employed for some time on the Black River Division of the New York Central Railroad, but having come in touch with the Church he soon felt he was called by God to enter her sacred ministry.

From the day he entered the seminary he was loved by all. His hearty good nature, manly saintliness, and loving sympathy were always at the disposal of others. His large and generous heart never tired in pouring itself out to those in need and perplexity. He looked for trouble and then banished it. He had an innate faculty for leadership which those who came to know him were glad to recognize and follow. He had a passion for souls. Those who came under his influence and teaching in his mission work testify to his intense desire so to help and teach men that they might be better fitted for life in the world to come.

We almost instinctively ask, "Why was such a man taken in the prime of young manhood?" But the answer is not far to seek. His All-wise Father gave him his heavenly priesthood before his earthly. There in Paradise, we feel sure, he is happy in that larger ministry to which God has called him.

General Theological Seminary, November 14th.

PHILLIP HOWARD WILLIAMS

On motion of the rector, the following minute was ordered entered upon the vestry record: "The rector and vestry of St. Thomas' parish,

Baltimore county, Maryland, record with sincere sorrow the death on Thursday, October 24th, in Baltimore, of the Rev. PHILLIP HOWARD WILLIAMS, formerly assistant minister of the parish, from July, 1913, to July, 1915.

"The first two years of his priesthood were spent here in earnest and successful ministrations to the young people of the parish and McDonough school. It was with great regret that we parted with him to go to Alaska, where he felt called to missionary work, and where he was stationed at Tanana.

"Desiring to offer himself for special duty among the soldiers, he came east early in October, and was almost immediately stricken with the prevailing epidemic of influenza and pneumonia.

"He was thirty-three years old, a native of Baltimore, a student at the Baltimore City College and at St. Stephen's College, Annandale, New York, and completed his theological course at the Alexandria School, Virginia. He was a great-grand-son of Bishop Claggett, the first Bishop of Maryland, and inherited many charming qualities of mind and manner which were consecrated with whole-hearted devotion to Christ and His Church.

"November 2, 1918."

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.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

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.

BALTIMORE:

Lycett, 317 North Charles St.

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.*]

Houghton Mifflin Co. New York.

Formative Types in English Poetry. The Earl Lectures of 1917. By George Herbert Palmer. \$1.50 net.

William Blackwood & Sons. London, England.

Social Evils and Problems—The Church of Scotland Commission on the War. By Professor W. P. Paterson and Dr. David Watson.

Cornhill Co. Boston, Mass.

The Modern Comedy and Other Poems. By O. R. Howard Thomson, Author of *Resurgam: Poems and Lyrics*. \$1.25 net.

Chamber Music. By James Royce. \$1.00 net.

Robert Scott. London, England.

Morehouse Publishing Co., Milwaukee, Wis., American Agents.

The Secret of the Sealed Book and Its Message for These Times. By the Right Rev. G. H. S. Walpole, D.D., Lord Bishop of Edinburgh. \$1.40 net.

Longmans, Green & Co. New York.

Virgil and Isaiah. A Study of the Pollo. With Translations, Notes, and Appendices. By Thomas Fletcher Royds, B.D., Author of *The Beasts, Birds, and Bees of Virgil*, etc.

The Passion and Exaltation of Christ. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City. \$2.00 net.

Fleming H. Revell Co. New York.

A Cyclopaedia of Twentieth Century Illustration. By Amos R. Wells, Editor of the *Christian Endeavor World*. \$3.00 net.

Good and Evil. The Paddock Lectures for 1917-18. By Loring W. Batten, Ph.D., S.T.D. \$1.25 net.

CATALOGUES

* St. Hilda's Hall. Charles Town, W. Va.

Catalogue 1917-1918. A Church School for Girls.

CALENDARS

Morehouse Publishing Co. Milwaukee, Wis.

The Folded Calendar for 1919. Beginning Advent, 1918. Price, 15 cts.; two for 25 cts.

MUSIC

G. Schirmer. New York.

Sacramentum Supernum. For Four-part Chorus of Men's Voices. Words by Henry Newbolt. No. 6769. 15 cts. net.

PAMPHLETS

Diocesan House. 416 Lafayette St., New York.

The Angel Voice in the War. A Sermon Preached in St. Andrew's Dune Church, Southampton, Long Island, by the Rev. George Francis Nelson, D.D., Chaplain of the New York Commandery, Military Order of the Loyal Legion, St. Michael and All Angels' Day, 1918.

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

A League of Nations. Vol. I, No. 5, June 1918. 25 cts. per year.

From the Author.

The Episcopal Church and the Black Man. By the Rev. George F. Bragg, Jr., D.D., Rector St. James' Episcopal Church, Baltimore, Maryland. 15 cts. net.

University of Chicago Press. Chicago, Ill.

Democracy and Social Progress in England. By Edith Abbott, Lecturer in Sociology in the University of Chicago. University of Chicago War Papers No. 8. Single copies 5 cts. each; 100 copies, 3 cts. each; 1,000 copies, 2 cts. each, plus carriage on large orders.

War Camp Community Service. 1 Madison Ave., New York.

War Camp Community Service Calls. By Robert Bertrand Brown. With Illustrations by Philipps Ward.

Wayside Cross Society. 8 Dean's Yard, Westminster, London, S. W. 1, England.

Designs for Wayside Crosses. Two Series. 50 cts. each net.

A Form of Prayer for the Blessing of a Cross by the Wayside or in any place, together with the Holy Eucharist for Feasts of the Holy Cross and a Selection of Hymns.

Government Printing Office. Washington, D. C.

The German-Bolshevik Conspiracy. War Information Series, No. 20, October 1918.

PROFITABLE READING

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THE MACMILLAN CO., Publishers, New York

DR. MANNING'S WAR SERVICE

IN COMMON with other volunteer chaplains, as ordered by the government, the Rev. Dr. William T. Manning will soon retire from war camp work and return to his great parish in New York City. The retirement of volunteer chaplains is according to a definite plan in which most Christian leaders of America concur. When there were few chaplains, volunteers were welcomed. Now the government has been most generous in the number provided, and holds that the spiritual work for enlisted men should be placed in their hands. However, it is distinctly ordered that only the direction is to be in the hands of the chaplains, and that great preachers and leaders of the churches are to be called in to serve. On that plan it is certain that the rector of Trinity will again have part in camp activities and influence.

Perhaps it exceeds the province of a correspondent to say it, but as matter of news information it ought to be known by the Church everywhere that the work and the influence of the Rev. Dr. Manning, both in the camps and in New York, have been beyond all praise. When some others were weak-kneed, notably one or two denominational ministers of national prominence located in New York, the rector of Trinity lifted his voice to utter some of the soundest patriotic statements language can frame. Almost more than any other person he changed the tone of New York's thinking on the war. He did so, not because rector of Trinity, but because of his personality and the opportune time he took to say what he said. He was a leader when a leader was needed. Through him the Church made a contribution to winning the war that ought always to stand, and always to be known. From the war camps there come high appreciation, but working in the war camps and occasionally speaking in New York, his greatest work in this war has been done outside of camps, even outside of Trinity itself, and it is work that influenced all New York and the entire nation.—*New York Correspondence, Southern Churchman.*

SPECIAL COUNCIL DOES NOT ELECT

THE ADJOURNED meeting of the special council called to elect a bishop Coadjutor of the diocese of Western New York was convened at St. Paul's Church, Rochester, on Thursday, November 14th. The Holy Communion was celebrated at 11 o'clock by the Rev. Dr. Sills, and the other clerical members of the Standing Committee. The Rev. Charles A. Jessup, D.D., was elected president of the council.

The Standing Committee announced that on Friday, November 8th, a cable was sent to Bishop Brent asking him if present conditions still warranted his desire for the election of a coadjutor. Also, how soon might the diocese expect him to return. As no answer had been received from Bishop Brent the motion was put to the council that no action be taken on the election until the Bishop's reply arrived. After some discussion the motion was carried and other business was taken up. The council approved the action of the trustees of the Christmas Fund—a fund for the aged and infirm clergy and widows and orphans of deceased clergy of the diocese—to merge the fund with the Church Pension Fund.

The council adjourned subject to call of the Standing Committee.

FEDERAL COUNCIL GIVES FAREWELL TO BISHOP GORE

Who Carries the Council's Message to England — Exhibit of St. Hilda's Guild — Victory Service

New York Office of The Living Church }
11 West 45th Street }
New York, November 18, 1918 }

THE Federal Council of the Churches of Christ in America gave a farewell luncheon on Monday, November 11th, at the Cosmopolitan Club, for the Bishop of Oxford, and made him bearer of a message to the Church of England and the National Council of the Evangelical Free Churches of England and Wales, appreciative of the Bishop's mission.

"We suggest," the message said, "that we continue to interchange messengers, our pastors and laymen, our teachers of theology, our missionaries, our students."

Bishop Gore expressed fear that German revolutionists might reach a point where they would seek to repudiate all responsibility for Germany's conduct of the war and all national debt and liability. "My exuberance," he said, "is overwhelmed by an extraordinary anxiety for the conditions that shall follow in Germany and other sections of Europe."

The Bishop began his homeward voyage one day last week.

ECCLESIASTICAL ART EXHIBIT

St. Hilda Guild has announced its fifth annual exhibition of work to be held in the guild rooms, 41 Charlton street, from November 20th to 23rd. The exhibit will consist of church vestments, ecclesiastical embroidery, and altar linen. This well-known society has been incorporated recently. Its officers are: Ralph Adams Cram, Esq., president; the Rev. Joseph McComas, D.D., first vice-president; the Very Rev. Joseph R. Heffernan, O.P., second vice-president; Haley Fiske, Esq., treasurer; Mrs. Halsey Wood, secretary.

ARMY MEN IN TRINITY VICTORY SERVICE

An assemblage that taxed the capacity of Trinity Church attended a victory service of thanksgiving held there at noon on Thursday, November 14th, under the auspices of the British societies of the city. Maj. Gen. Kenpon of the British army was present with his staff, and every British society was represented by a delegation. Seats were reserved for a large number of British seamen, as well as for a body of young women associated with the British War Mission. British and American flags were carried in the processional.

In his address Dr. Manning especially commended Great Britain for her steadfastness in bringing the war to a victorious conclusion.

"At this service," he said, "we thank God especially for the noble part afforded by Great Britain.

"We thank Him that in the hour of the world's supreme crisis Great Britain did not fail, that on land and sea she showed herself worthy of her noblest traditions when the call came, that she took her place without stopping to count the cost.

"We are thinking of the 1,500,000 British dead. May we, for whom they gave themselves, show ourselves not unworthy of their sacrifice by carrying on in their spirit the great tasks that remain."

HOSPITAL WILL REOPEN WARDS

At a meeting of the American Women's Hospitals Association, held on Friday, November 15th, it was announced that Mrs. Russell Sage had left \$700,000 to the New York Infirmary for Women and Children, at 312 East Fifteenth street.

The officials of the infirmary ended last week a two weeks' campaign for \$200,000 to carry on the institution, and succeeded in obtaining only \$120,000. Mrs. Sage's donation, it was said, would enable the infirmary to open its wards, which have been closed since last March because of lack of funds.

LECTURES AT ST. PAUL'S CHAPEL

Lecture-sermons by members of the New York Catholic Club will be delivered in St. Paul's Chapel on Sunday nights during December, on Some Aspects of the Incarnation. The successive topics are: The Complete Revelation of the Incarnation to the Individual in the Sacraments; The Incarnation and the Church; The Incarnation and Worship; The Incarnation and the Common Life.

During January and February the preachers will be from the Society of St. John the Evangelist ("Cowley Fathers"). New York Churchmen have found this preaching service interesting and helpful.

THE ADVENT CALL

An elaborate series of services has been arranged in New York to emphasize the Advent Call. Except on Thanksgiving Day there will be daily services at the Church Missions House in the week preceding Ad-

vent. At Grace Church, on the 24th and 25th, Dean Fosbroke speaks at two evening services. In the Chapel of St. Columbia, in the Cathedral, Dean Robbins, the Rev. S. P. Delany, D.D., and the Rev. Dr. Gates speak at three services on the 27th, 29th, and 30th. On Friday the 29th, the Rev. F. W. Crowder, D.D., speaks at St. James' Church, Madison avenue, at 8:15 P. M.

On Advent Sunday, at 8 P. M., a service of thanksgiving will be held at Grace Church. A special service to inaugurate the call will be held at the Cathedral on Monday, December 2nd, at 10:30 A. M. Bishop Greer will speak on Prayer, and hopes that every woman of the diocese will be present if possible. In many churches there will be daily celebrations, and almost all will be open during the entire week for silent prayer. At Grace Church, on the 5th, at 4 P. M., there will be observed for half an hour the "Fellowship of Silence".

MEETING OF DEACONESSES

The chapter of deaconesses of the diocese met on Saturday, October 26th, at St. George's Deaconess' House, the principal business being to adopt simple by-laws and discuss various plans to make the chapter and its meetings helpful. The organization seeks to unite the deaconesses of the diocese in closer fellowship, and bring them together to take counsel. A committee was appointed to report at the mid-winter meeting on the work of the Prayer Book Commission with regard to the proposed service for the setting apart of deaconesses, and to collect other material bearing on this subject.

MISCELLANY

The Church Periodical Club will meet in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, on Monday, November 25th, at 11 o'clock. The speaker will be the Rev. S. W. Creasey, of Fort Hill, Idaho.

VICTORY REJOICINGS IN MASSACHUSETTS METROPOLIS

*Church of the Advent — Cathedral
— Twenty Weeks' Campaign*

The Living Church News Bureau }
Boston, November 18, 1918 }

VICTORY SUNDAY was celebrated by the Boston churches yesterday in a way that can never be forgotten. All of the churches were filled to overflowing. Many people were unable to gain admittance. The Church of the Advent perhaps more than any other church in Boston was the center of the city's interest. Men wanted to know what the rector of the Church of the Advent would have to say. Dr. Van Allen was the first prominent clergyman in Boston, I think, who espoused the cause of the Allies. He did not want a year or two to see the light as most of us did, but mercilessly fought the enemy from the very beginning. I will remember how he was condemned and called a fanatic. So unsparing was he in what was then thought to be his intemperate speech that his life was threatened. It seems, therefore, fitting that a full report should be given of his services last week.

At the top of the page of his Church calendar yesterday are printed these words:

"Victory! Thy right hand, O Lord, is become glorious in power; Thy right hand hath dashed in pieces the enemy. God hath smitten great kings: for His mercy endureth

forever; and hath delivered us from our enemies; for His mercy endureth forever. Not unto us, O Lord, not unto us, but unto Thy name give the praise; for Thy loving mercy and for Thy truth's sake. Alleluia!"

At the service yesterday morning Maj. Gen. Crozier and staff, and Admiral Wood and staff were officially present. The allied flags were in the sanctuary and the British, French, and Belgian flags were carried in the solemn procession.

It is significant to note that at this morning service of thanksgiving the music used was composed by new men from so many different nationalities. The prelude, *Pièce Héroïque*, was by a Belgian; the *Gloria*, by a Frenchman; the mass music by an American; the anthem by a German who lived in England, and the *The Deum* by a negro. It seemed most fitting that Dr. van Allen, in commenting upon this music, said: "The glory and honor of all nations belong unto the City of our God."

In speaking before the men's union of the Church of the Saviour, Roslindale, Friday evening, Dr. van Allen spoke as follows:

"Thank God, the great war is won! Four years of sacrificial struggle have brought the only peace worth having, a victorious peace, with the criminals overcome, and standing at the judgment seat of Christendom to receive sentence. The gates are open, and the righteous nations which have kept the truth do enter in. Praise to them all:

to Belgium first, because her sacrifice was freest and first; to France, who would not let the enemy pass, and barred the way with a living wall; to Britain, nearest and dearest, our more than ally, without whose choice of honor France and Belgium would exist no more, behind whose invincible fleet we lay sheltered nearly three years; to Italy, who, after eight centuries, has cast out the barbarians and stands splendidly and unshakably one; to the Sunrise lands, stirred to chivalrous coöperation; to the Slavs and Greeks, the Latin-Americans, the Boers and the Liberians, the Arabs, and all who rallied against the most monstrous conspiracy of criminals the world has ever known. There is glory enough for all in this supreme hour; and America, late-comer, but mighty in her once-aroused purpose, exulting in the decision she helped so much to win, must not fail to render due honor to those that bore the brunt. Those far-seeing patriots who, from August, 1914, perceived that America must take her share in saving the world are vindicated by the event.

"Now remain remembrance, restoration, reconciliation, and reconstruction. The world must never forget the monstrous deeds of the Central Powers: sickly sentimentalism, condoning their crimes, would lose the lessons of abhorrence and warning that we can not afford to lose. Let the guilty be punished, that other generations may not have such guilt to punish. Part of their penalty must be the amplest restoration of devastated regions, and the full restitution of stolen goods. Then the rest of the world should help yet farther. The tumbling of thrones, the flight of princes, the seizure by the people of the powers of government that rightfully belong to them in this time of the Passing of Kings will make reconstruction easier, once the way is cleared; and I dare to hope for a day soon to come when the spiritual children of Boniface and Willibroed, the race of St. Elizabeth of Hungary, the seed of SS. Cyril and Methodius shall sit once more in all loving fellowship with the rest of Christendom, renouncing forever the heresies of Islam and the doctrine of Super-Men.

"Then, please God, reconstruction of society can go on apace. Freedom must be economic as well as political; poverty and luxury alike must be banished, and a new social order of justice and brotherhood be established, wherein the crooked shall be made straight, and the rough places plain, and God's Will be done, on earth as in heaven, in a divine commonwealth of nations and individuals made forever free, to that task, in this hour of our triumph, let us devote ourselves. There is no discharge in such a war; and the Almighty Carpenter-King is our Captain. Forward with Him to Jerusalem, to Possession of Eternal Peace!"

AT THE CATHEDRAL

The Cathedral Church of St. Paul is a sermon in itself as it solemnly faces the Boston Common and constantly calls all Massachusetts mankind to prayer. Certainly its call fell not on unresponsive hearts last Monday. In his account of this overwhelming response—of what seemed to me all of Massachusetts mankind—Dean Rousmaniere does the best he can in picturing St. Paul's as the appreciated means through which countless thousands offered up their praises and thanksgivings to God for victory and peace, and yet I feel sure that the Dean would be more critical than I am when I say that his words and all words are utterly inadequate to reproduce the sense of indescribable joy that filled the hearts in St. Paul's. (I question whether any building of its size has ever before in the history of the world been used so much in one day for

reverent worship and thanksgiving as the Cathedral was used last Monday.) Dean Rousmaniere writes as follows:

"Before the doors of the Cathedral were opened last Monday morning, a hundred people had gathered waiting for the opportunity for private devotion. Beginning at 8 o'clock, we held ten services during the day, at each of which we joined in thanksgiving for victory, prayers for our men who must remain abroad in the service, for those who have bought us our freedom by the sacrifice of their lives, for all who are sorrowing for those dear to them, and for a sincere dedication of ourselves to the unfinished task that has been bequeathed to us. We sang *America*, the *Battle Hymn of the Republic*, *Oncard Christian Soldiers*, and the doxology. Bishop Lawrence called us at the 1 o'clock service to the next campaign in the holy crusade. At 5 o'clock, Dr. Mann told us that the war had vindicated the character of Almighty God and bade us remember the courage, endurance, and sacrifice of our allies.

"At 11:30 and at 4:30 national hymns were sung on the porch, led by the trumpeters. The sidewalk and street were full at 11:30, and though the procession of passers-by was continuous a large number sang the hymns. At 4:30 the scene was wonderfully impressive. As far as the eye could reach across the street and over the common stretched an unbroken mass of human faces. A great volume of voices sang together *America*, *God Save the King*, *La Marseillaise*, the *Battle Hymn of the Republic*, and *The Star-Spangled Banner*. At the close of the first verse of the national anthem the street was filled with cheers and shouts, and flags were frantically waved in all directions. We sang the second verse in glad

obedience to the command, and when the cries and cheering were renewed, we sang the third. If there had been a dozen verses the great crowd would have called for them all.

"So we entered the difficult months of armistice and negotiation, which we hope will lead to an enduring peace, with exultant jubilation over the victory and with sincere self-dedication to unknown duties in the strength of God."

THE EARLIEST PEACE SERVICE

Grace Church, New Bedford (Rev. Harry Beal, rector) reports the earliest thanksgiving service for victory and peace that I have heard of in the diocese of Massachusetts—3:20 A. M. last Monday. The doors were at once opened at this early morning hour and several additional services were held in the church during the remaining part of the long day.

THE TWENTY WEEKS' CAMPAIGN

Dr. Mann, of Trinity Church, Boston, made the following comment yesterday on the Bishop's Call to the diocese:

"The Bishop's call to the diocese for a twenty weeks' campaign has been issued, and the vestry of Trinity, at a meeting held last Wednesday, voted hearty approval and loyal support. The purpose of the campaign is spiritual, not financial. Not a dollar will be asked for, but from Advent to Easter every parish in the diocese will be asked to mobilize its spiritual resources. The vestry have appointed a committee of one hundred men, and have asked them to meet the Bishop in the parish rooms to hear the details of the plan. I believe this plan of the Bishop's offers to this parish a great opportunity to develop its latent religious thought."

RALPH M. HARPER.

VICTORY CELEBRATION IN CHURCHES OF PHILADELPHIA

Shared by the Bells of Old Christ Church—The Women's Call to Prayer—Miscellany

The Living Church News Bureau }
Philadelphia, November 18, 1918 }

THE news of the signing of the armistice came to Philadelphia last Monday long before the rising of the sun. Word reached this city about 3:30 A. M., and at 3:45 factory whistles, church bells, and the enthusiastic shouts of half-clad Philadelphians in the streets made further sleep impossible.

The scene around the State House, the cradle of American liberty, was indescribable. Great crowds had gathered in an incredibly short time, and apparently every one was determined to do his "bit" to add to the din. A dramatic incident occurred in connection with the celebration in this old part of the city. In the midst of the noises of the street and the shrieking of the whistles, there were heard the high, sweet notes of the bells of Old Christ Church, a parish forever dear to the hearts of Churchmen every one, pealing:

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

The religious note thus happily made part of the early morning celebration was never lost sight of during the rest of the day. Bishop Rhinelander, at noon, conducted a

special service of thanksgiving in Holy Trinity Church for the women of the war organizations, and he gave the following autographed statement to one of the afternoon newspapers:

"Thank God for victory. May we use the peace He gives us for His glory and the good of all men. May we pay our debt to our dear dead by making secure for all time the cause for which they died.

"P. M. RHINELANDER.

"November 11, 1918."

Mayor Smith also issued a proclamation calling on the people of the city to give thanks to Almighty God for victory. People of all creeds and faiths left the noisy streets at the hour named by the mayor and crowded into the churches for thanksgiving services, and to pray for divine blessing upon all the peoples of the world in the great work of reconstruction.

WOMEN'S CALL TO PRAYER

Details of the plan to unite the women of the diocese for prayer, as part of the nation-wide movement, were publicly announced in connection with the annual meeting of the Woman's Auxiliary in the Church House on Wednesday, November 13th. Several hundred women were present from parishes throughout the diocese. Mrs. H. A. Pilsbry explained the Advent Call.

At the annual Communion service in the morning at Holy Trinity Church, Dean Rousmaniere of St. Paul's Cathedral, Boston, was the celebrant and made an address.

SETTING APART OF DEACONESS

Miss A. Grace Cox, a graduate of the Church Training and Deaconess House of the class of 1917, was set apart as deaconess at St. Simeon's Church, on Monday evening, November 11th. The form used was that provided in the Book of Offices. Deaconess Cox, connected with St. Simeon's for some months, will continue her work there.

A RURAL CHURCH

St. Mary's Church, Warwick, a striking example of how the country church can minister to a rural community, has become a recognized center in Red Cross work, food conservation, drives for Liberty loans, good roads, and general social service. Farmers wanting additional help, men seeking assistance in making out their registration questionnaires, and public movements desiring leadership have called freely for the services of rector and people. On the four recent closed Sundays early celebrations of the Holy Communion were held in the rectory, and the rector held informal services in the homes. Seven such services were held on one Sunday. For over four months noon-day prayers have been offered at the church for the nation and those engaged in its service, and the daily ringing of the church bell has been the signal to all people to join in those prayers. During the epidemic prayers were added for the sick and bereaved. The sick listened eagerly for the bell which assured them of sympathy and help, and the spiritual effect has been marked.

"VICTORY SUNDAY"

Sunday, November 17th, was a day of rejoicing in the churches. In Christ Church, and in the Church of the Incarnation,

patriotic services of thanksgiving were attended by hundreds of Red Cross workers. Every parish made some effort to observe the day. In many places, a special collect, epistle, and gospel, authorized by the Bishop, were used at the principal morning service.

"CARRY-ON"

Now that hostilities have ceased, there is a tendency in some Red Cross workers to slacken effort. St. Simeon's was the first church in this city to launch a "Carry-on" campaign. This is part of a general movement undertaken by the Southeastern Pennsylvania chapter of the Red Cross to meet the needs, not only of the soldiers and the hospitals, but also of reconstruction in the devastated areas of Europe.

SERVICE BANNER

A silk service banner was dedicated Sunday morning, November 10th, in St. Mary's Church, West Philadelphia, and hung back of the pulpit as a perpetual memorial of the men—and three women—of that parish who answered their country's call in the hour of need. The banner contains fifty-eight stars, two being of gold, one for a midshipman communicant who died of influenza at Annapolis, and the other for a physician who, with health broken by strenuous labor in the camps, came home to die. "Greater love hath no man than this, that a man lay down his life for his friends."

PARISHES UNITE

St. James' Church and St. Paul's Church, Bristol, have been united under the rectorship of the Rev. Robert R. Morgan, who took charge November 10th. Services will be continued in both churches.

CHARLES A. RANTZ.

the apportionment for missions as an act of thanksgiving to the Prince of Peace, the Saviour of the world!"

The spirit of all Christian people is best expressed in the ageless words with which we are being called to worship: "O sing unto the Lord a new song; for He hath done marvelous things. With His own right hand and with His holy arm hath He gotten Himself the victory."

DIOCESAN MISSIONARY DAY

The diocesan Board of Missions is recommending to every rector and priest the observance of Sunday, November 17th, as Diocesan Day, for diocesan and general missions, with a sermon on missions and a special offering for diocesan missions, to be credited to the apportionment for 1918 unless designated as an extra. They urge each of the clergy to secure from the parish or congregation a pledge to meet the apportionment for 1919, and it is hoped that every congregation will accept the apportionment as a minimum.

TEMPERANCE SUNDAY

The Bishop has asked his people to observe the Sunday next before Advent, "the day appointed by the Church for special endeavors toward a sober America", by the support of the Church Temperance Society, and by impressing upon their representatives in state and national halls of legislation the sentiments of Christian people.

DEAN BELL FINISHES A YEAR'S WORK AT GREAT LAKES

The Rev. Bernard I. Bell has just finished a year's work as chaplain of the War Commission of the Church at Great Lakes. During this time St. Luke's parish, Evanston, has paid Mr. Bell's salary as their contribution to the work of the commission. In the current number of St. Luke's *Parish Visitor* is given a summary of the work of Mr. Bell for the past year. Up to November, 1917, there were no services of Holy Communion for the men at the station, except at Christmas and Easter. Now there are six every Sunday, with an average of two hundred communions a week. Then there are just forty-two Episcopalians known to the chaplains. Now there are slightly over 1,600, whose names and addresses are correctly catalogued, every one of whom has been seen and talked to, who have been kept carefully in touch with their home parishes, and to whom weekly letters are sent. Then we had no workers except the senior chaplain, the Rev. Frank Thompson, a terribly overworked man who could give no time to our men. Now we have, besides the senior chaplain, men working under Dean Bell's direction especially taking care of our men. One hundred and eight men have been brought to baptism in our Church during the year, and 302 presented for confirmation. Many more could have been secured were it not that no attempt was made to influence men who did not say that ours was the Church of their preference. Fourteen men have died on the station of our own boys—one of them from St. Luke's itself—with constant visitation from our clergy and the last rites in their final earthly moments. Three thousand four hundred of our men in all have been met and interviewed and helped as far as possible.

The Dean was the first officially recognized civilian chaplain at the Lakes, with the exception of the Roman Catholic chaplain, who preceded him in residence by only one month. All non-Roman civilian chaplains since have followed largely the precedent he established. As a result the utmost harmony and good will has prevailed between the representatives of the different segments of Christendom themselves and as the

CHICAGO CHURCHES DISCUSS PEACE AND RECONSTRUCTION

With the Coming of the Armistice—Diocesan Missionary Day—Temperance Sunday—Dean Bell

The Living Church News Bureau }
Chicago, November 18, 1918 }

SINCE the day when the first intimation of peace came, Chicago, like the rest of the country, has kept holiday. We thought that the exuberance of the first Thursday, when the early report of the armistice was made, would have tired the people out, but Monday's celebration proved how mistaken we were. As McCutcheon, the *Tribune's* cartoonist put it, we were only tuning up in the first celebration. The scenes of Monday the 11th, when it is estimated one million people gathered in the Loop to keep carnival, simply beggared description. The scenes of the French Revolution, without their tragic features, were repeated. A significant fact was that the women seemed to take the initiative in the festivities. They were seen everywhere as leaders of groups and processions, and the men were perfectly willing to let them lead and to follow. The local and community celebrations within Chicago and outside were universal, spontaneous, most informal, and genuine. Patriotism was seen at its best in these exercises, which all had religious expression.

But besides there were the distinctly religious services, many of which took place on Monday or before the end of the week. Services at St. Luke's, Evanston, on Wednes-

day evening, and at St. Mark's, Evanston, on Thursday, were typical of other similar festival thanksgiving services in and around the city. When the good news first came to Elgin, the rector of the Church of the Redeemer started a telephone chain calling the people to a special service at 10 A. M., and a surprisingly large congregation responded. The congregations which had not yet celebrated planned to do so on the 17th, when the problems of peace and reconstruction were discussed by Church leaders in twenty different centers on Sunday evening. This was the first of four such rallies on successive Sunday evenings to be held under the auspices of the Inter-Church War Work Committee, in cooperation with the Sunday Evening Club and the State Council of Defence.

Some of the subjects discussed at the first rally were, Our Programme for the New Era, Reconstruction After the War, The Church After the War, Parties to the Peace, Preparing for Peace, and The Task of Reconstruction.

The response to the Bishop's call to offer thanks to God on Sunday, November 17th, "for a righteous victory and for the restoration of peace", has been general. The Bishop has authorized special lessons and thanksgivings of the clergy's own choice for this occasion. Plans had already been made to keep this Sunday's diocesan missionary day; but, as the Bishop wrote, the thanksgiving for peace and appeal for the work of the Prince of Peace, go well together. "What a glorious and Christian thing," says the Bishop, "it would be if all our congregations rose to their feet next Sunday and pledged

commissioned chaplains are glad to say, between the official and civilian workers. So successful was this coöperation that the Federated Council of Churches sent a special representative to meet the religious workers and discuss methods with them for the help of other camps and stations.

H. B. GWYN.

INSTALLATION OF DEAN OF BEXLEY HALL

THE SEMINARY YEAR of Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, opened on Tuesday, September 24th, with evening prayer in St. Mary's Chapel, conducted by President Peirce of the college. Immediately after evening prayer took place the inauguration of the new Dean, the Rev. George Franklin Smythe, M.A., D.D., Colburn Professor of Homiletics and Religious Education. It was a simple but impressive ceremony. The president administered the oath. Dr. Smythe was elected last June by the board of trustees. For thirteen years he has been connected with Kenyon College, serving as rector of the Church of the Holy Spirit, the college chapel, as college chaplain, and as member of the faculty. He was elected to the chair of Homiletics and Religious Education in Bexley Hall in 1916. In 1911 he was appointed to deliver the Bedell Lectures on the Evidences of Natural and Revealed Religion, his subject being The God of Israel. Dr. Smythe is now engaged in writing the Centennial History of the Diocese of Ohio, a work undertaken by his predecessor, the late Dean H. W. Jones, D.D.

Dean Smythe assumed his official duties under very unusual and extraordinary circumstances. For the first time in the history of Kenyon College every able-bodied student is under military discipline and training, and the facilities of the college are being utilized to their utmost in an attempt to contribute to the common cause in the present crisis.

Y. M. C. A. APPEALS FOR WORKERS

THE WAR WORK programme of the Y. M. C. A., extended rather than narrowed by the signing of the armistice, is much undermanned, and the association, through its War Personnel Board, is now beginning an urgent appeal for additional workers.

The nation has given generously of its funds to maintain the physical and spiritual welfare of our armies at home and abroad. The immediate future challenges the churches to send their finest men—men of good health, ability, and character, with large capacity for friendship, to serve our boys until they are returned to their homes.

December 1st has been designated as Red Triangle Sunday, when clergymen in 35,000 churches will be asked to preach on the vast Y. M. C. A. programme and the unequalled opportunity for service during these next few months.

BISHOP OF OXFORD'S PORTRAIT FUND

CONSIDERABLE ENTHUSIASM resulted from the announcement that a fund of \$2,000 is being raised in New York for a portrait of the Bishop of Oxford, to be painted by Mrs. Rieber, for presentation to the library of the General Theological Seminary, the artist's entire fee to be presented to the Assyrian and Armenian Relief Fund. Information was given two weeks ago that more than half the amount had already been subscribed. Bishop Gore gave a sitting to the artist on November 9th at the Yale Club, in the Red Cross room at the left of the build-

ing, where the light was excellent. He promises to give his autograph with a sentiment expressed in a sentence which will be reproduced with the picture and will be distributed among his friends later on. Among the subscribers up to last week were the Presiding Bishop, a Canadian Archbishop, and five other bishops. It is hoped and believed that the fund will be largely over-subscribed. Subscriptions may be sent to THE LIVING CHURCH office for the purpose if found convenient.

CANON SCOTT WOUNDED

ALL CANADIAN CHURCHMEN and many American Churchmen are familiar with the name of the Rev. F. G. Scott, Canon of the Quebec Cathedral, who has been at the front as chaplain of a Canadian contingent since almost the beginning of the war. Several of Canon Scott's poems have been printed in THE LIVING CHURCH. His poem, "A Grave in Flanders", printed nearly three years ago in THE LIVING CHURCH, was one of the best of the war poems that have been printed.

Information is now received that Canon Scott was badly wounded in the legs on September 29th, and is now in a hospital in London. He is making good progress, but one leg is still very bad and may have to be amputated. That can not be said as yet. Canon Scott received the D. S. O. after the battle of Amiens on August 8th. His son, Lieut. Elton Scott, also wounded, is in the same hospital with him.

DEATH OF REV. W. F. BACHMAN

THE REV. W. FENWICK BACHMAN, priest in charge of St. Alban's Church, Indiana Harbor, Ind., died of influenza-pneumonia at Mercy Hospital, Gary, on November 10th, and was buried from his parish church on the 12th. A requiem was said by the Rev. C. B. Cromwell, and the burial office by the Rev. Mr. Elliott and the Bishop. Interment was at Grand Rapids, Mich.

Mr. Bachman, an alumnus of St. Stephen's College and the Western Theological Seminary, was ordered deacon in 1908 by Bishop Anderson and priest by Bishop Webb in the following year. He had served in Wisconsin, Pennsylvania, and New Jersey before going to Michigan.

NEW DEAN AT GRAND RAPIDS

ST. MARK'S PRO-CATHEDRAL, Grand Rapids, without a Dean since the departure of the Very Rev. F. S. White more than a year ago, has elected the Rev. Leslie F. Potter of St. Simon's Church, Chicago, to this important post. The Rev. L. R. Vercoe, curate under Dean White, who has been leading the large parish with great efficiency, has been chosen Archdeacon of the diocese and will enter upon his new duties January 1st, when the new Dean takes up the work at St. Mark's. Mr. Potter came to Chicago from Kirkwood, a suburb of St. Louis, in April, 1913, where he had served as deputy to General Convention and as a member of the Standing Committee. As Dean of the Southern Convocation and member of the Missionary Board, he did effective work in advancing the missionary interests of his deanery. He also served as president of the North Shore Sunday School Institute, as a member and vice-president of the diocesan Board of Religious Education, and as a delegate to the provincial synod. He is an alumnus of the General Theological Seminary.

DEATH OF S. M. TYSON

FULLER INFORMATION is received by the Rev. Stuart L. Tyson in regard to the death of his son, Stephen M. Tyson, an aviator in the French army, which occurred on July 19th and was reported in THE LIVING CHURCH last week. With a French squadron Stephen had just abandoned pursuit of eight fleeing German monoplanes when, in a typically American way, he suddenly turned about and in his swift machine pursued and overtook the fleeing enemy. Hardly had his captain realized what was happening when the eight German machines closed in on the American at 4,500 meters, shot him down, and at 3,000 meters his plane burst into flames. His death must have been instantaneous.

ALBANY

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

Two Albany Churches

TRINITY CHURCH, Albany (Rev. Creighton R. Storey, rector), has demonstrated its value once more as a center of Christian philanthropy and practical social service. Located in the midst of thousands of poor people, to whom the recent epidemic came as a veritable scourge, the old church has stood like a beacon-light and haven of refuge on a stormy and rock-bound coast. Over forty families were prostrated in the immediate neighborhood. In several cases, the mother and one or two children died, leaving a helpless father and smaller children absolutely dependent upon outside aid. Workers of all kinds were hurried into the district, and Roman Catholics, Protestants, and Hebrews were helped without distinction. As a result of this helpful attitude, gifts of food, household equipment, clothing, and money came pouring in unsolicited from the most unlikely sources. One Jewish merchant gave Mr. Storey permission to draw on him for coal up to three carloads. Hardly a mail arrived without generous checks. The good work still continues, and more than \$3,000 has been sent the rector for his work among the poor and afflicted.

A SPECIAL SERVICE of prayer and intercession was held in St. Peter's Church, Albany (Rev. Charles Conant Harriman, rector), on All Saints' Day, at noon. The service was conducted by the rector, with closing prayers and benediction by the Bishop. The Rev. Walton W. Battershall, D.D., rector emeritus, and the Rev. Canon Fulcher of the Cathedral were also seated in the sanctuary. The Church clergy and the ministers of many Protestant churches occupied seats in the choir. The congregation, which completely filled the church, was thoroughly representative, entering heartily into the service, which was one of the most inspiring and satisfactory held in Albany since the beginning of the war. St. Peter's Church underwent extensive repair during the summer, when the massive tower was gone over very carefully and the chimer's loft thoroughly renovated. New roofs were put on the tower and rectory, at an estimated cost of several thousand dollars. This is one of the oldest and best equipped churches in the diocese.

ERIE

ROGERS ISRAEL, D.D., Bishop

Priest-Physician Fights Epidemic—Summary—Civic Peace Celebration

WHEN THE epidemic was at its height, and one-third of the six thousand inhabitants of the town of St. Mary's were ill, and doctors could not be obtained, the Rev.

William R. Agate, M.D., rector of Emmanuel Church, Emporium, leaving his parochial duties for a time, volunteered and did splendid work, saving many lives.

THE ARCHDEACONRY of Meadville was to have met in St. Mark's Church, Erie, but the session has been indefinitely postponed because of the epidemic.

THE INFLUENZA took its toll of deaths from every town and city of the diocese. At St. Mary's every third person has been ill. At Osceola Mills the conditions have been worse. Oil City reported one ill out of ten. The health officer of Erie appointed the Dean, who had started a local canteen service, to take charge for the whole city. Coöperating with the physicians and the visiting nurses, broth and other nourishment was taken to every house where whole families were ill or only one well enough to assist the others. All religious bodies except the Christian Scientists, who were asked, coöperated in cooking for this service and the hospital. Automobiles were loaned to carry nurses and canteen service from house to house. On Sunday, November 10th, all church services were permitted, but no Sunday schools.

IT HARDLY seems probable, had St. Paul come to Erie, he would have said, "I perceive that in all things you are very religious," and yet the city of Erie may go down in history as the only city in the country holding a distinctly civic religious service of thanksgiving before daybreak Monday morning, November 11th, in which all religious bodies joined. The chimes of the Roman Cathedral had scarcely finished a hymn of thanksgiving at 4:15 A. M. when the bells of the Cathedral of St. Paul pealed forth the glad tidings to the sleeping city. From that time until the service began at 6 A. M., whistles and bells and military bands were heard throughout the city arousing the people. City Hall Square was filled with people when promptly at the time appointed the mayor, standing upon the steps of the city hall and surrounded by the city officials and the representatives of the different religious bodies, opened the service with a short address of thanksgiving and called on Bishop Gannon of the Roman Church to make the opening prayer. In the tense stillness that prevailed, the Bishop's voice could be heard far out over the vast crowd. Then, the Dean of the Cathedral of St. Paul read the Scriptures, using the Prayer Book version of portions of the Psalms of Thanksgiving. Rabbi Currick, president of the local council of national defence, delivered an eloquent address; and the pastor of the First Presbyterian Church closed the service with prayer. The bands struck up *The Star-Spangled Banner* and *America*, and every one waved flags and helped to swell the grand chorus.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Thanksgiving Day Programme

THE FOLLOWING is quoted from a letter just sent out to the clergy by the Bishop: "I am writing to ask that in every congregation in the diocese Thanksgiving Day be made and observed as a day of special thanksgiving to God for the ending of the war and for the victory of right and justice. As Thanksgiving Day is only two weeks distant, it seems to me that that would be a fitting time for this service and might be made a day of spiritual help such as Thanksgiving Day seldom is." After early Eucharists in the parish churches, all city congregations with clergy and choirs will unite in a great service at one of the downtown churches.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Brooklyn Clerical League—Bishop Gore

THE CLERICAL LEAGUE met in the undercroft of St. Ann's Church, Brooklyn, on Monday, November 4th. Steps were taken to welcome Bishop Gore. A committee was appointed to discover how other clerical clubs finance themselves and insure good attendance at meetings; and the Advent Call was constructively discussed. Dr. Nies' paper on The Sacredness of the Cross in Pre-Christian Times was well received, and made all who listened realize how wonderfully God had prepared the world for the Incarnation and the Crucifixion. Dr. Nies' paper will shortly appear in the Journal of the American Oriental Society. The next meeting will be announced by the executive committee. The paper will be by the Rev. R. B. B. Foote, on The Primitive Gospel.

ON THURSDAY evening, November 7th, while the streets were crowded with merry-makers celebrating the peace for which all hearts yearned and which they believed had come, St. Ann's Church, Brooklyn, was filled with those eager to hear the Bishop of Oxford. A short service, especially arranged, patriotic, dignified, and reverent, preceded the address. The Bishop of the diocese introduced Bishop Gore.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Missionary Endeavor

ONE OF THE most important meetings the Church Club has ever held was lately called at the request of the Bishop, the special feature of the after-dinner speeches being the remarkably convincing address of the Rev. L. G. Wood, who came, as he said, to mobilize the Church's forces for a great missionary campaign. The attendance was larger than on any previous occasion, on the part of both clergy and laity. Mr. Wood will be followed by the Rev. Dr. Patton, who will be in Los Angeles from December 1st to 8th, advocating the work of the missionary fields, and arousing the self-sacrificing interest of all Churchpeople toward the conversion of the world. Mr. Wood spent a week early in November giving addresses in the churches, but returned later and, beginning November 17th, continued until the end of the month, seeking still further to increase the missionary zeal of the Church, and to establish the every-member canvass upon a solid and successful basis.

A COMMITTEE appointed by the Bishop has issued a circular letter which tells of a comprehensive drive for simultaneous mission study and a school of missions which will be held in every parish and mission in the diocese, "as our own Church's independent coöperation in a great movement of all the Christian Churches, having its inspiration in the Missionary Education Movement in the United States. It is intended for all ages, men, women, young people, even children—meeting, as far as possible, in rather small groups simultaneously; beginning, it is recommended, October 20th, and morning—each group meeting once a week—for seven or eight weeks, or until the book studied is finished. "The leaders must be the men and women who are willing to spend a few weeks in being trained for such leadership, in their respective parishes and missions, in one of several ways: (a) in a training class or group that might be arranged for in their own church, or in a group of their own neighboring churches; (b) in the great training classes, taking up one or more of the four recommended books, that are to

meet in a central place in Los Angeles, and also in some of the outlying districts and cities of Southern California; (c) or in training classes for mission study, leaders to meet, probably, in St. Paul's Pro-Cathedral, Los Angeles, under the efficient leadership of Miss E. C. Tillotson, one of the mission study secretaries of the Woman's Auxiliary, New York, and Mrs. Allison, also of the Woman's Auxiliary staff of teachers."

THE WOMAN'S AUXILIARY of the diocese is coöperating with its customary zeal and enthusiasm in the Advent Call for Missions.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Intinction

THE BISHOP has issued a letter to the clergy in which, during the prevalence of the epidemic or of conditions favorable to it, he authorizes administration of the Holy Communion by intinction. Pending expected action by General Convention, he did not assume to decide for the clergy two points: (1) when the consecrated wafers shall be dipped in the chalice; and (2) whether the tintured wafer shall be placed by the priest in the hand or in the mouth of the communicant. Reverence and seamliness are urged, and explanations beforehand to the people. As regards the words of administration, the Bishop directs that both sentences be read in their entirety at least once before each railful of communicants. The former half of each sentence may then be said for each communicant, or the former halves of the two sentences may be combined: "The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life." Finally, any communicant who prefers the ordinary method of administration may come forward after those who have received by intinction.

DEAN VERNON of the Cathedral in Portland arranged a neighborhood service in the interests of the Advent Missionary Campaign on Wednesday evening, November 20th, with the Rev. Dr. Mann of Trinity Church, Boston, as the preacher.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

A Memorial Service

A MILITARY memorial service was celebrated at Christ Church, Portsmouth (Rev. Charles LeV. Brine, rector and civilian chaplain), on Sunday, November 30th. Two companies of soldiers and marines, the latter bearing arms, headed by a military band and bearing the colors of the Allies, marched to the church and later took their places in the procession after the clergy, acolytes, and choir. An impressive feature of the service, before the procession left the church, was the gathering of clergy and acolytes before the altar and the color bearers in the choir while the band stationed outside the chancel screen played *The Star-Spangled Banner*, *God Save the King*, and the *Marseillaise*. At this service a parish war shrine—an altar of remembrance—with the roll of honor and the roll of sacrifice, was dedicated, and a service flag containing three gold stars was placed in position near the war shrine. Some forty young men of the parish are now with the colors.

PITTSBURGH

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

Calvary Church, Pittsburgh, Provides Convalescent Hospital—Peace Service

THE PARISH HOUSE of Calvary Church, Pittsburgh, has been tendered to the mili-

tary authorities in charge of the army camps at the University of Pittsburgh and Carnegie Technical School, to be used as a convalescent hospital for the men of the S. A. T. C. Every convalescent sent to this hospital releases a bed in the city hospitals, where space is urgently needed. Two large assembly rooms have been fitted up as wards and contain sixty beds. The kitchen, club-rooms, and gymnasium are also in use, the culinary department being in charge of a caterer. Contributions of food have been generously supplied by members of the congregation, and there is a large demand for current magazines, games, books, and daily newspapers, city, New York, Philadelphia, and Chicago. The ladies' parlor, choir room, and vestry room have been reserved, all communication being cut off from the hospital, so there is no danger of infection.

ON MONDAY morning a service of thanksgiving for the cessation of hostilities was held in Trinity Church, Pittsburgh, the Rev. Dr. E. S. Travers and his assistant, the Rev. E. B. Andrews, officiating. It began in impressive manner with the long meter doxology, followed by the organ rendition of the national hymns of Belgium, France, Italy, and England, and the hearty singing of *The Star-Spangled Banner*. Then came the responsive reading of Psalms 46, 47, and 150, and a greeting sent by Bishop Whitehead from his sick-bed in the hospital: "Thanks be to God, which giveth us the victory through Jesus Christ our Lord." A thanksgiving psalm for victory was read responsively, and *America* was sung. After the Creed and prayers and thanksgivings, the service closed with the *Battle Hymn of the Republic*. The "Mothers of Democracy" occupied the front pews. Dr. Travers asked the congregation to stand while they marched out bearing their banners. The church was filled to capacity, nave and three galleries, and before the conclusion the side aisles were crowded with worshippers from the throngs that filled the streets. All through the day Trinity chimes played patriotic hymns and songs, adding to the general spirit of jubilation.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

At Orleans—Meeting the Epidemic

THE BISHOP recently returned from his annual visitation to the Indian mission at Orleans, under care of the Rev. C. W. Baker. This mission has an extent of sixty miles from north to south, in which there are no other ministrations but those of the Church. The Rev. Mr. Baker, on the field a little more than a year, has compiled a card index of some seven hundred names, which helps him to keep in touch with cases requiring unusual attention. He has to be pastor, doctor, nurse, and social service visitor, assisted in many instances by his wife.

CHURCH WORK has been almost at a standstill owing to the influenza. Authorities in most towns have forbidden public meetings. In the see city outdoor Sunday services were held on the Pro-Cathedral lawn, and daily services were maintained as usual, with a few present.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Peace Service—Clerical Conference—St. Barnabas' Hospital

A GREAT COMMUNITY patriotic service was held in Salina, Sunday evening, November 17th. Bishop Sage first announced the service at the Cathedral, but later, upon the request of the county council of defense,

transferred it to the large convention hall that more citizens might attend. The speakers included Bishop Sage, the mayor, representatives of the chamber of commerce, the county council of defense, the pastor of the Presbyterian church, and the vicar of the Cathedral, the Rev. E. H. Rudd. The Cathedral choir was assisted by all the choirs of the city and the community band. The lesson was read by the president of the ministerial association, and all the ministers of the city sat in a body on the platform. The Bishop, Cathedral clergy, and choir were vested, and the service was one especially authorized by Bishop Sage.

THE BISHOP called a conference of the clergy for Thursday, November 7th, at the Cathedral. After the daily morning offices the Bishop celebrated the Holy Eucharist and addressed the clergy. At noon intercessions were offered and the clergy were guests at the new Bishop's House. At a general conference during the afternoon methods and opportunities were discussed.

ST. BARNABAS' HOSPITAL nursed the boys at the Student Army Training Camp, Salina, during the recent epidemic, and the Sisters and nurses did a valuable and efficient work. While the nursing staff could not respond to all the calls for help, still about a hundred cases were cared for. Some few colored patients living near were cared for and served with food from the hospital. Two having been released for military duty, three Sisters and the pupil nurses compose the nursing staff. The Sisters are enrolled as home defence nurses. Mother Mary Helena, the superintendent, and chairman of the nursing service in the county Red Cross, has served on the Kansas state committee for Red Cross Nursing service since the beginning of the year. She has recently received the chevron given by the American Red Cross to a few nurses doing work closely in touch with the Red Cross but not available for military duty.

DURING ADVENT the Sunday schools are asked to give in mite-boxes for mission work in the district. The Bishop will send the mite-boxes and a letter to the children before Advent Sunday.

THE CLOSING order affecting all Church services has greatly handicapped Church work and worship. In only a few stations have services been allowed thus far to be resumed.

TENNESSEE

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

Provision for a Coadjutor

ST. PAUL'S CHURCH, Chattanooga, lately pledged a sixth of the salary for the proposed Bishop Coadjutor for three years in succession. This will stand, although the election was postponed until next May.

VERMONT

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

Service to Mark War's End

FOR SUNDAY, November 17th, the Bishop authorized for use in the diocese a special service to celebrate the ending of the war. At the Eucharist the collect was that for the Fifth Sunday after Trinity; the epistle, I St. Peter 2: 11-17; the gospel, St. Luke 4: 16-21. At morning or evening prayer the appointed psalms were 124 and 144; the lessons, Proverbs 11: 5-21 and St. Matthew 7: 1-27. The suggested hymns were 196, 329, 418, and 470. The following special prayer was set forth:

"O God, who art enthroned on high and

judgest righteousness; We humbly thank Thee for the victory Thou hast vouchsafed to Thy servants and their allies, fighting in the cause of truth and freedom. Pardon all the sins whereby we have marred Thy work, or been unfitted for Thy service. Keep us humble and restrained in the day of triumph. Guide us to a just and lasting peace. Protect our soldiers and sailors, and all who minister to their needs in body and in soul. Comfort the bereaved, the anxious, and the suffering. Grant mercy and rest to the departed. Unite all nations and all classes in obedience to Thy laws, and in mutual love and service; through Jesus Christ our Lord. Amen."

WASHINGTON

ALFRIED HARDING, D.D., LL.D., Bishop

Peace—Missions—St. Monica's League—Archdeaconry—Trinity Parish in the Bishop's Charge

WHEN NEWS of the signing of the armistice reached Washington early on the morning of November 11th, a wave of tumultuous celebration swept over the city. Most of the government departments closed early, and the streets were thronged with noisy crowds. But in a day all this had subsided. It was impossible not to realize that this kind of enthusiasm was not in keeping with the tremendous import of the victory, nor with the events and sorrows of the war, nor with the great problems to be faced in making the victory bear the full fruits of peace. The only adequate expression of thanksgiving must be given on the knees and in the House of God.

A GREAT service of thanksgiving was held in the Bethlehem Chapel of the Cathedral on Sunday afternoon, November 17th, at which the Bishop preached. The President, members of the cabinet, representatives from the embassies and legations, and other leaders in world events were invited to attend. On account of limited space in the chapel, a great community service of thanksgiving was held in the evening of the same day in Trinity Church. The preacher was the Bishop Coadjutor of Ohio. At Epiphany Church, on Friday, November 15th, there was a thanksgiving service, in which Bishop McDowell, Dr. Wood, and other leaders of religious bodies in Washington participated.

THE BOARD OF MANAGERS of diocesan missions met on November 12th at the Church offices. Among the matters discussed was the serious question of clergymen's salaries, which have become increasingly insufficient. The board came to an agreement that every clergyman in the diocese should receive a minimum salary of \$1,200, with rectory; and appointed a special committee to cooperate with the vestries in bringing this about. Mr. Eugene Stock was elected secretary to succeed the late Rev. C. E. Buck.

ST. MONICA'S LEAGUE met for the first time this season on November 12th in St. John's parish hall. The Rev. Royal S. Hoagland, priest in charge of St. Philip's, St. Mary's, and St. Simon's Chapel, in Southern Maryland, told of his work among the colored people. The league has undertaken to aid Mr. Hoagland in securing an automobile much needed for the work.

THE ARCHDEACONRY of Washington held its semi-annual meeting in St. John's parish hall on November 13th. Much time was spent in discussing a paper prepared by the central missionary committee which questioned: "Why is it that one-third of our attendants fail to contribute toward the support of their Church?" This paper contained a statistical table of communicants,

current expenses, apportionments, etc., of the various parishes. A committee was appointed to take up these questions further, and to get all the vestries together for discussion and action at the call of the Bishop later in the year. There was also much discussion about the week of prayer, plans for which are being made by a committee. Finally, the first week in Advent was chosen, coinciding with the Advent Call.

THE BISHOP has taken charge of Trinity parish during an interim, and is nurturing a plan to make this old parish, where he was elected and consecrated Bishop, once more a vital part of the diocese, and an important factor in the life of the community. The large parish plant makes this project feasible; and the location of the parish in the part of Washington now teeming with war workers makes the project doubly important. On Sunday, November 3rd, the Bishop reopened the church after its month of enforced inactivity, celebrated the Holy Communion, and preached, setting forth his hopes for the future of the parish. The Bishop has appointed as his vicar at Trinity for the next few months the Rev. Canon Walden Myer of the Cathedral staff. He has also appointed Canon Russell as special preacher.

THE CHAPEL OF THE REDEEMER at Glen Echo, under the care of the Bishop for several years, has been taken over by Norwood parish, Bethesda, of which it was formerly a part. The Rev. James Kirkpatrick is rector of the parish, which has made good progress during the last few months. The rector's salary has been increased, and the greater part of the debt on the new building has been paid.

CHRIST CHURCH, Washington parish, has been active in extending hospitality to returned disabled soldiers. In September the congregation brought in fifty-three wounded men from Walter Reed Hospital (fifty-three being the number of stars on the parish service flag), and provided a home-cooked dinner, smokes, and entertainment. During the past week it entertained eighty shell-shocked soldiers from St. Elizabeth's Hospital.

THE REV. DR. MCKIM has recently published in a small volume nine sermons and addresses dealing with the national crisis, delivered prior to and after our entry into the war. His sermon at Emmanuel Church, Baltimore, on May 12th, in memory of Bishop Randolph, has also been published.

THE ASSOCIATION for Works of Mercy held its annual meeting on November 14th at the House of Mercy. Deaconess Yoe told of the work during the summer, and said that they had escaped any touch of the influenza, due to a strict quarantine from the time of the first appearance of the disease, no one leaving or entering the grounds until the epidemic had subsided. There had been no doctor at the house for a year, though it was filled to its capacity for many months.

WORD HAS just been received that Lieut. Col. Alexander W. Williams, U. S. M. C., a son of the late Ven. Richard P. Williams, Archdeacon of Washington, died in France on October 5th. He leaves a wife and one child. His brother, Captain Richard P. Williams, is in France.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Quarantine Lifted—Letters from Chaplain Ward

WITH THANKFUL hearts many parishes in Western New York were able to open their church-doors for public service on All Saints'

Day, when the quarantine was lifted. In some towns, however, the epidemic was still raging. While all rectors obeyed the ruling and held no public services, many left the church-door open and read the services themselves at the regular time, so that "two or three" who might seek the comfort of the Gospel were able to avail themselves of that privilege. A few of the clergy sent word to their parishioners that they would gladly come to their homes and read the service with the family during the week or on Sundays.

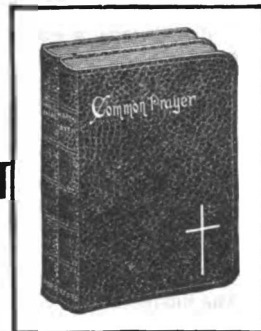
LETTERS ARE being received from the rector of Grace Church, Buffalo, the Rev. John C. Ward, chaplain of the 108th Infantry. Chaplain Ward was with a Buffalo regiment on the Mexican border and has been at the front since the war began. He writes: "More moral and religious work is done among our armies than ever before in history. . . . My prayers are ever for the good of the parish, and our men gain strength from our prayers." The Rev. Gilbert S. Shaw is the rector in charge of Grace Church during Mr. Ward's absence. The parish has a "Ward Fund", and out of it they send \$25 a month to Chaplain Ward for emergency uses.

CANADA

Woman's Auxiliary — Young People's Association — Victory — Church Consecrated — Death of Rev. R. J. Kain—Dedication of Colors

Diocese of Huron

AT THE half-yearly meeting of the diocesan Auxiliary at Chatham, the second week in October, Holy Communion was celebrated in Christ Church by the rector, Canon Howard, who afterwards welcomed the delegates at the business session. Dr. Gould, general secretary of the M. S. C. C., regretting the absence of Bishop Stringer, whose place he took, giving a forcible address on the crisis before the Church. The Woman's Auxiliary has undertaken to raise \$25,000 to help maintain the Indian and Eskimo mission posts, given up by the C. M. S. in England.—A VERY GOOD programme for the coming winter has been prepared by the diocesan committee of the Young People's Association. It provides for



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weekly meetings. The conference of the society at Woodstock was a great success. It was a Dominion conference and the delegates of the various dioceses were welcomed by the mayor of Woodstock. At the business session the Bishop of the diocese spoke of changed conditions after the war. The dominant theme in the afternoon session was The Problem of the Returning Soldier. The Rev. E. Appleyard, lately returned from a year and a half at the front, and Private Callaway, a returned man, gave many useful suggestions. The business sessions were held in new St. Paul's parish house, Woodstock. The next meeting will be held in Hamilton next September.

Diocese of Montreal

AMONG THE "sermons from closed churches", in the Saturday newspapers was one from Archdeacon Paterson Smyth. He said: "The city is troubled through fear of death. The death lists are coming in daily from the war, and the lists from the epidemic swell them. We are afraid of death. We are like the heathen who through fear of death are all their lifetime subject to bondage. The Lord is risen. There is no death, but the people do not seem to know it." He went on to say how different it was in the early days of the Church. Here was St. John at four score and ten looking out like an eager boy into the great adventure: "Behold, now are we the sons of God, and it doth not yet appear what we shall be."

THE RINGING of all church bells in the city on November 7th announced the news of final victory in the great war. Although the people were told at the same time that the news was not officially confirmed, nothing could damp their joy and enthusiasm, not even the downpour of rain. The ban as to opening churches and other public places had been withdrawn the day before.—ST. JUDIE'S CHURCH, Montreal, has been renovated. The authorities took advantage of the enforced closing to have the necessary work done at that time.—SERGEANT JACK FARTHING, youngest son of the Bishop, has been offered a commission. He has been at the front for some time in the Canadian Field Artillery.—THE PARISH HALL of St. James' Church, St. Johns, was destroyed by fire November 2nd. It had been loaned to the Canadian Engineers as a recreation room.

Diocese of Niagara

WHEN ST. PAUL'S CHURCH, Dunnville, was consecrated by Bishop Clark, early in October, a memorial window to the son and daughter of Mr. W. Blott was dedicated. The son was on active service and died of wounds in a German prison.—HOLY TRINITY CHURCH, Mountain, enlarged and improved during the summer, was reopened October 13th. Bishop Clark preached in the morning and Archdeacon Forneret in the evening. The choir was vested for the first time.

Diocese of Ontario

AT THE Thanksgiving service in St. George's Cathedral, Kingston, the offertory was four times as large as an average year. Despite the epidemic the attendance was very good. The preacher in the morning was Bishop Bidwell, and in the evening Captain Ketterson, a chaplain lately returned from the front.

Diocese of Quebec

THREE SCHOLARSHIPS in McGill University, Montreal, to be competed for in Bishop's College School, Lennoxville, are founded in memory of the late Captain Melville Greenshields, an old Lennoxville boy, by his father, who has given the school \$22,000, in

victory bonds, for the purpose. Captain Greenshields was killed at the front.

Diocese of Rupert's Land

THE MEETINGS arranged for the Bishop of Birmingham in Winnipeg the third week in October had to be cancelled owing to the epidemic. The Bishop, however, was allowed by special permission to address the city clergy at a private Communion service in Holy Trinity Church on St. Luke's Day, as only those churches in the country were closed where there was an outbreak of influenza, a number of the city rectors took

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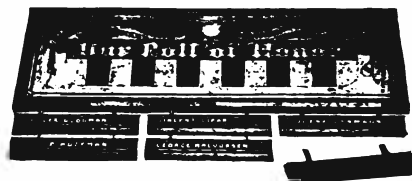
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services in the country churches free from the disease.—THE RECTOR of St. Margaret's Church, Winnipeg, the Rev. A. W. Woods, chaplain, who has won the D. S. O., is at home on furlough from the front. He has seen four years of steady service with the Canadian troops.

Diocese of Toronto

THE DEATH of the Rev. R. J. Kain took place in Toronto in the end of October. He had been rector of St. Stephen's Church, Thamesville, for two years, and his untimely death was much regretted.—THE INDUCTION of the Rev. L. B. Vaughan, as rector of St. Mark's, West Toronto, took place October 17th. Bishop Sweeny conducted the service, and the preacher was Archdeacon Warren.

AT AN impressive service in Trinity Church, Aurora, on October 13th, the colors of the Twelfth York Rangers were dedicated. The *Dead March* was played at the close of the service in memory of those of the battalion who have fallen in battle.—DURING the epidemic of influenza the churches in Toronto held only one service each Sunday, in obedience to the Bishop's pastoral.—THE RECTOR of the Church of St. Mary Magdalene, Toronto, the Rev. Charles Darling, has been officially advised that his son, Private Oswald Darling, of the Princess Patricia's, was killed in action on September 28th. Another son has been wounded. A daughter has been a nurse at the front for three years and a half.

Educational

THE BISHOP'S SCHOOL FOR BOYS—Harvard Military School—La Jolla, Cal., opened with an enrollment of 282 boys, the largest in the history of the school. There is also a long waiting list. The enrollment is from China in the far East to New York in the near East; from Alaska in the North to the City of Mexico in the South. The faculty consists of twenty-one specialists.

THE BISHOP'S SCHOOL FOR GIRLS at La Jolla opened under the new head mistress, Miss Marguerite Barton, formerly of Cambridge, Mass., and an able corps of teachers. The school will continue its endeavor to establish a threefold development in its pupils—health, thorough scholarship, and Christian character.

IN VIEW OF vacancies in the faculty and an invincible scarcity of helpers, and the impossibility of securing a substitute for the trained nurse, who has enlisted for civic service, the trustees of St. Mary's School, Knoxville, Ill., have decided to suspend school work, during the severe winter months, to resume on April 2nd, when it is believed that the danger from influenza will be past. No case of illness has yet occurred in St. Mary's, St. Martha's, or St. Alban's Schools, Knoxville. The class of 1919 will be graduated with usual honors, at the commencement in June, meantime pursuing their studies at home; and it is hoped that most of the students will return to complete the year. A college preparatory department has been provided, to meet the increased demand for higher education.

The Magazines

THE SECOND number of the new *Anglican Theological Review* (October) is marked by wide variety in its contents. Dr. Bradner, of the General Board of Religious Education, has contributed a valuable article on the Educational Aspect of Confirmation, in which he discusses the much-mooted ques-

tion of the proper age for its administration in the light of recent studies in religious psychology. While recognizing that the statistics giving the average ages of conversion are inapplicable here, since they cover cases outside normal Christian nurture, he

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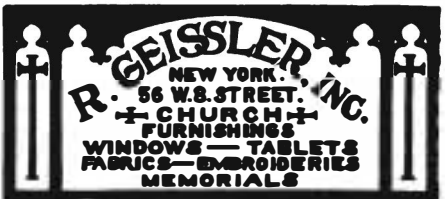
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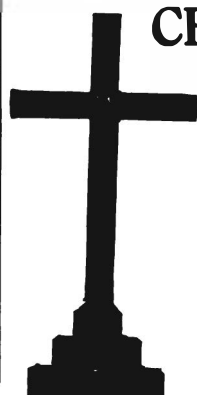
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holds that the ages of 12-13 and 15-16 are to be preferred. He emphasizes the need of "after-care" of the newly confirmed, and suggests that much of the intellectual preparation now given candidates (Church polity, etc.) might better be given later on. "The full intellectual apprehension of the Church's position in thought and practice is surely not possible for any age short of the latest 'teens.'"

Dr. Easton's paper on the Development of Apostolic Christology contains an interesting discussion of its antecedents in the religious experience and theology of the Holy Spirit as found in pre-Christian and contemporary Judaism—a field often unfortunately overlooked. The "outburst of mystic enthusiasm" which accompanied the beginnings of Christianity, and which is reflected in the opening chapters of the Acts, "marks the beginning of a technical Christology as distinguished from Jewish Messianism". Hence arose "something hitherto unknown to Judaism, a definite cultus of the Messiah". The article—which is to be continued—contains an incisive criticism of the views of Bousset and Morgan, who hold that Hellenistic influence, *e. g.*, that of the mystery religions, is needed to account for the early Christian worship of Jesus as Lord. Bousset has "overlooked the connection that existed between the direct mysticism of the earliest Christianity, the pneumatic evaluation of this mysticism, and the belief in the Messiah as the giver of the spirit. These elements were all genuinely Jewish, and it was their combination that justified the worship of Christ on Palestinian soil. Gentile Christianity could shape itself in the forms of the mystery religions because Christianity came to the Gentiles in a form that already embraced the cultus of a Lord."

The article on Credal Formulation in the New Testament, by Professor Foster, contains an examination of the use and significance of the terms *didascalia*, *catechesis*, and the *Kyrios*-title given our Lord, and concludes by affirming that "the dogmatic process is coeval with Christianity. The historic data fully warrant the statement that it was actively at work 'from the beginning' and quite on the surface of things. Any attempt to represent it as merely a latent tendency timidly discovering itself and doubting its own right to exist, or worse, as a stealthy intruder from without seeking and at last finding a place to which it has no lawful claim, cannot be allowed. And, finally, no discussion of Christian origins, however admirable it may be in other respects, which ignores or (consciously or unconsciously) disparages this dogmatic process, can be regarded as an adequate treatment of the subject."

Dr. John Maynard (St. James', New York) briefly but ably discusses Christian Theology and Hindu Religious Thinking, and asserts that the argument is unfounded which treats the sacred books of the East (Vedas, Upanishads, etc.) as a preparation for Christianity. "The Christian point of view is the opposite of Vedanta."

Professor Dickinson Miller continues his treatment of the problem of evil, begun in the first number, in a very practical way and with an abundance of illustrations taken from recent and contemporary history. "Why does man permit evil [in social and political life] to creep in? Because it has never really occurred to him that it was the very pith of his duty to face and deal with it." "So long as we say, 'God permits evil for some inscrutable purpose of His own,' we linger in a moral confusion. God does not permit evil at all if that means tolerate it. This moral confusion aggra-

vates the human problem of evil, and the human problem, unsolved, breeds just such misconceptions of God as the 'solutions' of the theological problem. The two problems are involved together. And it is only when we are relieved from these misconceptions of God, when we see that His will is turned toward good only and in every sense against evil and misery, that we know His Holy Spirit works within ourselves to the vanquishing of all the evil of this world."

Professor Ackerman, of Nashotah, has compiled a valuable Old Testament bibliography covering the last four years. The literature is so extensive and so fully treated that the bibliography will be continued through two numbers of the *Review*. The critical note on A Maronite Missal, by Dr. Robert Lau, of Bayonne, will be of interest to many readers other than expert liturgiologists. The MS. (in Syriac) is in the possession of the General Theological Seminary, and has not been hitherto made known to scholars through publication. Three book reviews and several pages of interesting Notes and Comments conclude the number.

There is surely a place in the American Church for such a scholarly quarterly as the *Anglican Theological Review*. Its appearance at this time is a mark of the vital scholarship and the vigorous idealism which have come increasingly to characterize the Anglican Church in this country during the last few years. We hope for its success in meeting the demand, which has been so widely felt hitherto, for a theological quarterly characterized by thorough scholarship and the positive theological and ecclesiastical principles of the Episcopal Church. FREDERICK C. GRANT.

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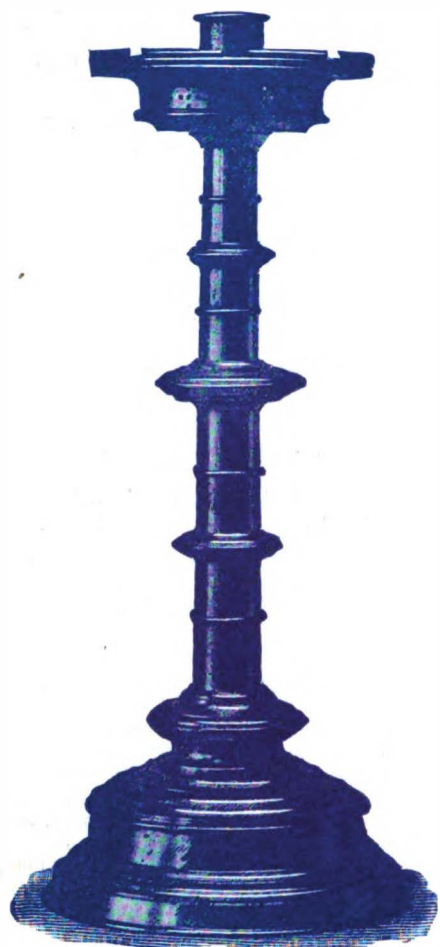
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