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VOL. LX

MILWAUKEE, WISCONSIN.—DECEMBER 7, 1918

NO. 6

NEW YORK 11 WEST 45th STREET ✠

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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[Milwaukee, Wis.]

THE LIVING CHURCH

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

Published by THE MOREHOUSE PUBLISHING CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

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

New York: 11 West Forty-fifth Street.

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

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEAL: Two cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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If THOU wilt thyself be borne with, bear also with another.—
Thomas à Kempis.



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VOL. LX

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

NO. 6

Advent, 1918

**Hail! blessed Saviour, of a world so long
By war and hate and tumult dire oppressed!
Come back once more to earth with angel song,
And heal our wounds, and give Thy people rest.**

**Come back again, and reign o'er all the earth,
Change might to right, and hate to love divine,
And give to anguished hearts a fond re-birth
Of joy, and hope, and ecstasy sublime.**

**This be the prayer of those by prophet led,
Who read Thy coming near by word and sign;
And long to welcome Thee, their royal Head,
The King of kings and Lord of lords divine,**

**Teach us preparedness for Thy return,
Our souls illumine with celestial fire;
And may sweet purity within us burn,
To cleanse our hearts from every base desire.**

**Then come, dear Lord, at dawn or in the night!
The world awaits Thee, groaning 'neath its pain,
Come and dispel earth's darkness with Thy light,
And make it meet for Thy triumphant reign.**

CALEB BENHAM

EDITORIALS AND COMMENTS

On the Threshold

WE are entering upon a World Reconstruction period. Realizing, as all Americans do, the failure that Americans made in the similar period following the Civil War, it is essential that the thinkers of the country should deal very seriously with the problems that lie ahead of us. We must learn by the failure that Americans made in their own country.

First in point of time looms the problem of the peace settlement in Europe. Americans did not reverse their national policy by sending armies to take their part in the war only to withdraw afterward and leave others to patch up the sort of peace treaties with which all Europe has been familiar heretofore. Neither do we forget that most of our allies, in varying degrees, have been parties to the various sorts of secret diplomacy that we hate, that some have been covetous of lands whose moral title may be in doubt but is not certainly to be ascribed to them without proof of claim, and that the tendency to establish only a new balance of power on the principle that to the victors belong the spoils is one that will require the constant and relentless opposition of America and of Americans.

Moreover, it will be easy to become lost in a maze of details. Precisely what are the boundaries of territory claimed by Czecho-Slovaks and Jugo-Slavs, by Ukrainians, Esthonians, and Livonians, and what title is claimed by these to such territory, is as hazy in the minds even of most of our statesmen as any new problem can be. The very names have only lately become familiar to Americans. The distribution of territory everywhere east of Berlin, and the sort of sovereignties to be recognized, will loom very large in popular discussion in Europe, and we shall have the echo of it all in America, and shall, no doubt, find ourselves glibly taking sides with the one claimant or the other.

But to Americans, at least, these are distinctly subordinate questions. It is essential that we should insist upon fundamental principles and demand that these be carried out in the forthcoming treaty of peace.

First of all is our insistence that *Wars shall end*. America is not going to make a practice of intervening to prevent the destruction of Europe. We intend now to see that this condition can never arise again. When Europe defeated Napoleon was the time for Europe to see that no William Hohenzollern could ever become possible. Europe did not do that. We shall not concur in a peace that leaves it possible for Napoleons and Wilhelms to arise and to run amuck again. Wilhelm has been conquered in war; now we intend by the terms of a treaty to see that that European system which produced Napoleons and Wilhelms be forever done away. How to do that, rather than how to distribute territory, is the question whose solution America puts first in importance.

First of all we must insist that *all existing secret treaties be immediately abrogated*. Any treaty that is not good enough to be published to the world is not good enough to be observed. The treaty of peace should contain the explicit statement that all or any such treaties are thereby denounced and terminated and that no party to the treaty shall or will hereafter accept any treaty as binding upon it until it has been published to the world and certified copies of it have been transmitted to the entire group of civilized nations. No nation will ever know whom to trust among the family of nations until it is perfectly certain that none is secretly plotting against it. If there is one thing upon which the American people must absolutely insist it is that *secret diplomacy shall end*.

Second, we must insist upon applying principles of strict justice in the punishment of criminals in connection

with the war. The war itself was a colossal crime. Guilt is personal, and personal guilt may not be permitted to hide behind the corporate deeds of nations. Let the Kaiser be placed on trial before a court martial of the allies on the two-fold charge of making war without justification and violating the integrity of Belgium in direct defiance of the Treaty of 1839. Let him have the best defense that can be given. Let him have the benefit of every doubt. Let the trial be a perfectly dignified one. And let the decision of the court be based upon the evidence. If he be found guilty on either count of the indictment, let him pay by due process of law the supreme penalty for his misdeeds.

And so let each individual upon whom responsibility for criminal acts can be placed, be apprehended, tried, and punished. The act of making war without justification, and acts contrary to international law in the course of war, are quite separable. Those guilty of the second are not necessarily guilty of the first. But there is in existence a mass of evidence tending to place responsibility for particular atrocities. There are proclamations to which names of individuals are attached. There are data of many sorts. Men who were guilty during war of misdeeds not sanctioned by the laws of war should be held responsible for their acts, by lawfully formed courts martial. No punishment should be inflicted without due trial and conviction; but, on the other hand, the forms of law should not be permitted to defeat the purpose of law. The jurist who said that when precedent and common sense clash, preference should be given to common sense, had the right idea of jurisprudence as applied to the unprecedented questions that have grown out of the crimes of the war. Civil processes are not able to deal with these questions. Courts martial, rightly interpreted, are.

Thirdly, we must have a league of nations. That league must leave individual sovereignty unimpaired, but it must be much more concrete than the shadowy series of agreements in connection with the Hague conventions. We intend shortly to write more particularly on this subject; but to omit reference to it here would seem to imply a belief that a treaty of peace could properly be concluded without it. If the peace conference should leave that unaccomplished it would leave the world in danger of losing all that had been won in this war. A compact strong enough to enable ample coercion to be applied to any nation that should violate the accepted laws of nations is the final security against new wars. Referring recently to this matter as utopian, but essential, Dr. Shailer Mathews well said that the world must choose between utopia and hell. He was undoubtedly right.

But in the meantime the world must be fed. And by the world we mean our late enemies quite as much as other people. "If thine enemy hunger, feed him," is an obligation upon Christian people that is expressed in the bluntest terms. It admits of no debate. But yet the feeding must be done on a basis of justice. If Germany must be fed by her late enemies, Germany must turn all her food resources over to administrators appointed, perhaps, by the United States, and let those resources, after being made to go as far as they can, be supplemented by food from outside. The whole world must be fed; and Germany cannot have preferential treatment. Germany has only herself to blame if her word will not be accepted in regard to her food conditions. If she will pool her resources with the resources of the world, and take her part humbly at the foot of those who can administer those resources, Germany must be fed, along with Belgium and Poland and Serbia and all the rest of the hungry world. And is Germany cold? Then Germany must send men to restore, by hard work, those coal mines in France which she has wrecked; and when her good faith

in this work of reconstruction becomes evident, then coal may be advanced to her, if need be, from other lands. Whatever be her needs, Germany must be supplied; but always on condition that, as far as now lies in her, she do something to relieve the world-wide distress in which now she shares with many other sufferers but which also she wantonly created.

The same principle applies to our relationship to whatever governments may be set up within the territory of the late German and Austrian empires. It is our duty to protect these peoples whom we have conquered and who have surrendered to us. The misgovernment of our own southern states after the Civil War must not be duplicated in Germany. We have pulled down the only government they had, and we must give the German people the opportunity to form stable governments of their own, with our sympathetic encouragement. The pathos of the condition whereby American socialists have made themselves powerless to assist, now, when their guidance to German socialists might mean the difference between setting up a real government and lapsing into anarchy, is the tragedy of the war, greater, perhaps, than the tragedy of the loss of lives. But socialists, as a party, have proved traitors to socialism, and the rest of us, without the help that these might have given, must do what we can to assist in the formation of honorable governments by the German people. A democracy means *all* the people. It cannot be stretched to mean a government by the proletariat in exclusion of the *bourgeoisie*. It cannot be made to mean a government by the uneducated in exclusion of the educated, the cultured, and the intelligent classes. Abolishing kings and kaisers does not create democracies. We can recognize and assist newly formed governments in German states, as in Russia, only if they give evidence of a desire to deal justly with their own people and honorably toward other nations. If such newly formed governments would take the initiative in searching out and punishing the criminals of the late war, if they would help to undo the destruction in which all of them connived during the years of their frenzy, they might soon be admitted into the fellowship of civilization and included within the League of Nations. If they remain sullen and defiant, doing only what they must under compulsion, they must be treated as peoples apart from the civilization of the twentieth century.

We are on the threshold of a new era. It will depend greatly upon American public sentiment what that era shall be.

REPORTS have it that pressure is being brought to bear upon the President to use his influence with the Allies to secure representation of the Pope at the peace conference. That the Allies have already agreed that no such representation should be allowed was a part of

The Pope and the Peace Conference

the secret correspondence published by the Russian revolutionists a year or more ago. It is quite possible, however, that pressure might lead to a reversal of this determination.

We earnestly hope that American public opinion will be emphatically recorded in dissent to any recognition of the Pope. It is quite possible that the facts may never be positively known; but the impression that the Kaiser promised the restoration of the Temporal Power to the Pope in the event of his victory seems to rest upon a very strong probability. It would give to the Kaiser a strong hold over the Pope during the continuance of the war, would be his most effective punishment of Italy, and would forever give him and his successors, along with the inherited privilege of Austria, a strong control over papal elections and policies. Through the Pope, the Kaiser would rule such portions of the world as would not have been brought under his more direct sway. It is inconceivable that all this advantage was not thought of by the Kaiser and by his Austrian cat's-paw, and the papal attitude throughout the war fits admirably into such an understanding.

No doubt it is true that no certain evidence of this is in possession of the Allies. It may easily have been so insidious an understanding that actual evidence does not exist. But the Allies are at least justified in taking the ground that, once and forever, the temporal power of the Pope is ended

and will never again be established. American opinion may well insist upon this and the American press lay stress upon it. It is not a matter of religious prejudice. It is not a matter of unfriendliness to a great, world-wide religious communion. It is rather a firm, unalterable determination that admits of no compromise. Rome never again shall, never again can, resume a temporal power over particular states nor a temporal influence over sovereign nations. And the sooner this is realized by the Pope and his associates—we believe it is already recognized approvingly by the vast majority of Roman Catholics in this country—the sooner will the Pope be freed from the imaginary imprisonment of his body and the real and vital imprisonment of his soul.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 2nd:

St. Peter's Church, Gulfport, Miss.....	\$ 14.30
Thankoffering from Frances.....	30.00
Anonymous.....	10.00
All Saints' Church, Shenandoah, Pa.....	13.26
In memory of E. K. E. *.....	5.00
In memory of A. M. S. *.....	5.00
St. John's Sunday School, Clinton, Iowa *.....	9.29
Grace E. Alvord, Trenton, Mich. †.....	5.00
In memory of dear Katharine †.....	2.00
St. Paul's Church, Montour Falls, N. Y. †.....	7.40
Bishop Hunting, Reno, Nevada †.....	2.00
A Christmas gift, M. R. †.....	5.00
St. Paul's Church, Lancaster, N. H. †.....	8.13
M. K. E., Baltimore, Md. **.....	20.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ††.....	75.00
Total for the week.....	\$ 211.38
Previously acknowledged.....	63,674.35
	\$63,885.73

* For relief of French war orphans.
† For relief of Belgian children.
‡ For Belgian relief.
¶ For Holy Trinity Church, Paris, France.
** For Dr. Watson's work in Paris.
†† \$25 each for Italy, Belgian relief, and Holy Trinity, Paris.
[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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

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

598. In memory of Rev. George Paull Torrence.....	\$ 36.50
9. Miss Constance R. Wheeler, Burlington, Vt.....	10.00
30. Richard Peabody Kent, Jr., and Arthur T. S. Kent, Pelham, N. Y.—Christmas gift.....	5.00
49. Eugene Connett Quinlan, Newark, N. J.—Christmas gift.....	5.00
75. Mr. and Mrs. H. J. Thurman, Greensboro, N. C.—Christmas gift.....	10.00
152. Miss Mary C. May, Brookline, Mass.....	36.50
217. Miss Margaret MacLaren, Racine, Wis.....	37.00
296. Thursday Club, Piqua, Ohio—\$8.25 Christmas gift.....	44.75
300. Miss Marjorie Shutt, Ft. Collins, Colo.—\$5 Christmas gift.....	10.00
348. W. V., a memorial—Christmas gift.....	3.00
Total for the week.....	\$ 197.75
Previously acknowledged.....	38,909.36
	\$39,107.11

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:

42. Mr. and Mrs. Eldridge Thomas, Larchmont, N. Y.....	\$ 36.50
Previously acknowledged.....	1,817.50
	\$1,854.00

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

ARMENIAN AND SYRIAN RELIEF FUND

A thankoffering from Stevens Point, Wis.....	\$ 5.00
F. H. S., Grace Church, Louisville, Ky.....	2.00
Thankoffering from Frances.....	20.00
A friend, Glen Ellyn, Ill.....	3.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Mmes. Cartright and Lahman, WaKeeney, Kans. *.....	5.00
Primary Dept., Church of the Good Shepherd, East Dedham, Mass. *.....	5.00
	\$65.00

* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

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

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

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$10.00
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DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE SACRED MINISTRY

EACH week in Advent calls us into closer fellowship with the Master through its appeal from a different angle. Last week it was through the written word, God's promise of old through type and prophecy fulfilled in the coming of His Son. This week it is the summons to consecration through the living voice of the sacred ministry.

The clarion call of the great evangelical prophet Isaiah: "Make straight in the desert a highway for our God," reminds us of the personal work of St. John Baptist; his opening words in the sixty-first chapter: "The Spirit of the Lord is upon me," find their fulfilment in the Master's claim at Nazareth: "To-day hath this scripture been fulfilled in your ears." In the epistle for the day St. Paul informs the Corinthian converts that his claim to authority among them is this: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God."

The origin of the ministry of the Christian Church is by divine commission from the Master Himself, when "He chose from the disciples the Twelve". Imbued with spiritual grace, continuing in an unbroken line from the days of the Apostles, it has been preserved in historic continuity by the most careful safeguards.

The office of the ministry is by divine appointment: "No man taketh this honor unto himself, but he that is called of God." "Ye have not chosen me, but I have chosen you." Before being admitted to the order of deacon the candidate must give solemn answer to the bishop's question: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?"

The value of the ministry was established by a divine standard when God sent His only-begotten Son to minister unto the needs of the souls of men.

The work of the ministry is three-fold, priestly, prophetic, pastoral. It is symbolized by the altar, the pulpit, and the pew. He is to administer the sacraments, preach the word, and shepherd the flock.

The conserving strength of the ministry is found in the Master's promise: "Lo, I am with you always, even unto the end." It is because a man believes that he is called of God to enter the ministry, and that in this manner he can make his life count for the greatest good, by wholly consecrating it to the service of the Master, that he dares to preach a sermon, or presume to administer the Sacraments.

The world advances, but the Master's method is still one by one brought to Him through the agency of the living voice. It is the voice of one crying in the wilderness: "Repent ye, and believe in the Gospel"; of St. Andrew bringing his brother to Christ, saying: "We have found the Messiah"; of Philip saying: "Come and see"; of the Apostles who "gave themselves to the ministry of the word"; of consecrated men in all ages whom "the Lord accounted faithful, putting them into the ministry". As of old, the sick and the blind wait for the moving of the waters. There is only one efficient way to help. No substitute has ever been found for the efficacy of the sacramental life; no competitor for the saving power of the Gospel.

Who shall administer the sacraments and preach the word except the Christian minister? As the Saviour sent forth the ministers and stewards of His mysteries in the early days, so now He sends forth the men of the ministry to carry on His work. These men are very human, entrusted with the gift of special grace, a priceless treasure in an earthen vessel. We often make mistakes, and fall far short of the divine ideal. But it is God's way. Men are sent out with His blessing, and through the voice of the ministry the Church lives on from age to age. Like the watchman on the tower, they sit alone and watch over their flock as men who must give an account of the souls entrusted to their care, and they are worthy the encouragement and the support of the Church.

Sunday.—Isaiah 6. The Call: "Who will go for us?"

Monday.—Jeremiah 1. The Office: "I have appointed thee a prophet."

Tuesday.—Ezekiel 33. The Responsibility: "I have set thee a watchman."

Wednesday.—Luke 3: 1-17. The Message: "Bring forth fruits worthy of repentance."

Thursday.—Luke 6: 12-26. The Origin: "He chose from them the twelve."

Friday.—Acts 9: 1-22. The Man: "A chosen vessel unto me."

Saturday.—John 21: 1-end. The Commission: "Feed my sheep."

A LITANY OF THANKSGIVING

BY THE REV. WARREN LINCOLN ROGERS

O ETERNAL GOD, the Father of all mankind, we give Thee grateful thanks for Thy continued Providences in the care of this our land and our people.

For the dawn of peace,

We give Thee thanks!

For the cessation of hostilities among the nations of the earth,

We give Thee thanks!

For the release of prisoners and the restoration of downtrodden people,

We give Thee thanks!

For the glorious victory to our arms, and those of our Allies,

We give Thee thanks!

For the vindication of truth, righteousness, and justice in the earth,

We give Thee thanks!

For the splendid examples of heroism, unselfishness, and generosity,

We give Thee thanks!

For the nations of the earth, both small and great, who in grave crises have found their souls, and through the deluge of strife have maintained their honor, and gained their heritage of liberty and life,

We give Thee thanks!

For the companionship of Thy presence, the divine fire of Thy holy purposes, and the unfailing inspiration of Thy guidance, in that Thou hast been our Invisible Leader,

We give Thee thanks!

For nations long blind and bigoted who now are coming to the light and truth,

We give Thee thanks!

For the noble dead, a countless host of the world's best manhood, who gave the last full measure of their devotion for God and Country and Home,

We give Thee thanks!

For the supreme sacrifice of mothers, wives, and loved ones who through tears can yet rejoice in the vicarious sufferings of those dear to them,

We give Thee thanks!

For the boys whose lives are pure in the midst of great temptations, whose hearts are tender and merciful though they have striven with hatred and brutality, whose hands are clean though they have wielded the sword, and who soon will return to us in safety,

We give Thee thanks!

For that Thou hast brought good out of evil, and hast overruled the unholy ambitions and set aside the evil purposes of ungodly men,

We give Thee thanks!

For the coming day of brotherhood and righteousness and peace among all peoples and nations, for the hastening of Thy kingdom in the hearts of men,

We give Thee thanks!

ANSWERS TO CORRESPONDENTS

UNIVERSAL.—(1) The various Anglican Prayer Books have been translated into great numbers of languages, but we cannot give the number.—(2) There are but few translations of the American book; none in either of the languages mentioned.—(3) We cannot say.—(4) There is no state religion in Ireland.—(5) Bohemians, Slovaks, and Hungarians are divided between Romans and Easterns; Poles are usually Romans.—(6) St. Quintin (not Quentin) was a Roman soldier of rank in the third century who accepted Christianity, went to Gaul as a missionary, and was martyred there in the earlier Diocletian persecution.

ALL THE great works and wonders that God has ever wrought or shall ever work in or through the creatures, or even God Himself with all His goodness, so far as these things exist or are done outside of me, can never make me blessed, but only in so far as they exist and are done and loved, known, tasted, and felt within me.—*Anonymous*.



BLUE MONDAY MUSINGS

By Presbyter Ignatius

THE London *Spectator* vouches for these as genuine school-boy "howlers". They are good enough, in any case, to be preserved:

"*Delicta majorum immeritus lues.*"—The delights of our ancestors were unmitigated filth."

"*Classicum cani jubet*—

'He orders a kennel for his dog.'

"Esau was a writer of fables who sold his copyright for a mass of potash."

"The Stoics were the followers of Zero and believed in nothing."

"*Pas de deux*—'Father of Twins.'

"*Il recommanda son âme à Dieu*—'He was bidding his donkey good-bye.'

"It was the Sicilian Vespers that Gibbon was listening to, when he conceived the idea of writing *The Decline and Fall of the Roman Empire*."

"Henry VIII was a very good King. He liked plenty of money. He had plenty of wives, and died of ulcers in the legs."

"The conquest of Ireland was begun in 1170 and is still going on."

I add one or two of my own recollection:

"The alimentary canal runs from Buffalo to Albany, and was planned by DeWitt Clinton."

"The contents of the abdomen are the stomach, liver, kidneys, and vowels, of which there are five, a, e, i, o, u, and sometimes w and y."

"*Omnis Gallia divisa est in partes tres*—'All Gaul is quartered into three halves.'

"*Arma virumque cano*—'A man with a dog and a gun!'

"The comparison of ill is ill, sick, dead."

MRS. T. P. O'CONNOR'S new book, *Herself—Ireland*, is refreshingly frank as to the great plague-spot of Erin, which most writers, whether Nationalists, Unionists, or Sinn Feiners, ignore. The American wife of "Tay Pay", she is wholly sympathetic with the Irish cause; but she refuses to be silent or blind. I quote two passages, the first regarding Dublin slums:

"'What makes this overwhelming poverty?' 'Want of work, poor wages, but, above all, drink,' said the priest. 'As you have seen their surroundings, you will scarcely wonder that these poor creatures go to the public-houses where they can have warmth and light, and sit on a clean chair. But almost invariably they drink too much, and their condition then becomes hopeless. I am setting my face against the public-houses immediately about us, and more than likely on this account I shall be removed from my work. But whatever the outcome, it is a question of principle. I must go on! The slums are a shrieking reproach to mankind, and a monster indictment against publicans, the public-houses, and the corporation. There is scarcely a newspaper or a man in Ireland dare lift a voice against the distillers or publicans, least of all the politicians whom they send to Parliament. He is muzzled and obliged to play into the ruthless hands of the men who ruin the poor, and are directly responsible for the starvation and death of many children. Publicans are not impulsive murderers; they destroy by inches and slow methods the bodies and the souls of those who enrich them. I have seen only one paper in Ireland that has dared to speak in favor of temperance: it is the *Homestead*, edited by a man of unswerving honesty and unflinching courage, George Russell, A. E., who says:

"'We in Ireland have signalized the war by increasing expenditure on drink by two millions. The world-tragedy has been celebrated by us by the expenditure of fifteen million pounds on alcohol in one year! Fifteen million pounds on drink, when industry and agriculture are starved for want of capital, and a body like the Agricultural Organization Society finds it difficult to get the few thousand a year it requires. Fifteen million pounds spent in muddling our wits and suppressing the soul God breathed into man, in one small country with a population of four million people. Our politicians are afraid of their lives to hint at enmity to this beastly trade. Men who won't unite or consult with each

other for the good of their country will unite cordially for its evil, so that the devil may always be on tap in pints and pots, in bottle and in barrel, for all who require him. We wonder whether any of the galaxy of autocrats created by Mr. Lloyd-George will have the courage to prohibit the sale of alcohol in these islands? The unmaking of the distillers would be the making of the people.'

"Ireland can be quite certain none of Mr. Lloyd-George's autocrats will have the courage to prohibit the manufacture or sale of alcohol. And not a single Irish member of Parliament will dare wage war against the distillers of Ireland. Drink is a strong and slimy web which covers the entire country, and no courageous knight-errant will rise up with righteous sword to cut its venomous threads." (Pp. 72-77.)

Again, on page 330:

"Never can Ireland have real prosperity until two things happen—an Irish government formed of Irish people to govern Irish people; and a law (even if it should create a revolution!) to close all public-houses. How can any country hope to succeed with eighty-six public-houses in a village of fifteen hundred inhabitants? Never have I seen human beings more sodden with drink than in Galway. Faces a deep purple red, bloated and dropsical, and hands that trembled as if they suffered from shell-shock!"

Neither Home Rule, nor an Irish Republic, nor Belfast domination, nor the victory of A. O. H. or L. U. L., can avail for "the most distressful country" till it is purged of whisky, beer, ale, stout, and all the other poisons men drink.

I NOTE WITH INTEREST that this autumn, in Naples, the blood of St. Januarius liquefied in fifty-six minutes! Important and reassuring fact; yet it is recorded that Gen. Championnet of the French Revolutionary Army, occupying Naples in the eighteenth century, brought about a liquefaction in five minutes. (He threatened to have the officiating canon shot unless that blessed result was brought about as a sign of heaven's favor toward the invaders.) Thoughtful people may read over *Bishop Bhugram's Apology* and W. R. Thayer's *Cuvius* at this time with much profit. But I wonder that papal papers published here give so little space to the sign from Naples. Perhaps they aren't exactly proud of it.

I HAVE JUST COUNTED the names on the honor roll of an East Side church in New York. There are 135, and of these seventy-nine are unmistakably German in origin. What a showing of real Americanism! And who would dare hint "hyphenism" to any of these gallant lads of ours?

THIS "LITTLE PRAYER", by John Oxenham, well deserves preservation here:

"Where'er thou be,
On land or sea,
Or in the air,
This little prayer
I pray for thee:

"God keep thee ever,
Day and night,
Face to the light,
Thine armor bright,
Thy 'scutcheon white,
That no despite
Thine honor smite!
With infinite
Sweet oversight,
God keep thee ever,
Heart's delight!
And guard thee whole,
Sweet body, soul,
And spirit high;
That, live or die,
Thou glorify
His Majesty;
And ever be,
Within His sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect Knight!"

A SUNDAY MORNING IN FRANCE

BY THE REV. FRANK E. WILSON,

Senior Chaplain, Eighty-sixth Division, A. E. F.

ONE bright, beautiful afternoon in October I went out with the Y. M. C. A. district secretary in his car to look over the recreational work in two or three centers. On our way back we stopped to leave some stationery with three companies of men in a signal battalion who were billeted in several large stone barns on the bank of a river of considerable size. The men were having a day off and were busy with preparations for an entertainment to be held that evening. One of the billets had been converted into a theater. Scenery was being painted in vivid colors on the wall, and pup tents were being made into wings and curtain drops. An illuminated sign hung over the main entrance and just around the corner the company cooks were frying a huge batch of doughnuts for the after-theater refreshments; for this was to be a Hallowe'en party, and nothing was to be omitted. I found a number of old friends of Camp Grant days and was gleefully initiated into all these preparations.

Now a signal battalion is a small unit of some three or four hundred men and is not provided with a chaplain in army regulations. Moreover, these men were situated about three miles out from division headquarters, where their nearest neighbors lived.

"What do you do on Sundays?" I asked in the course of the conversation. "Do you ever have church?"

"Every Sunday," they replied.

"But who conducts it for you?" I inquired.

"We conduct it ourselves," they told me. "You see, Thompson used to be a Y. M. C. A. secretary and he takes charge, and we have a little Bible class every Sunday morning."

"How would you like me to come out and have a regular service for you next Sunday?" I suggested.

They seemed very much interested in the idea and I promised to secure the approval of their commanding officer.

It happens that their commanding officer is a Churchman himself and was entirely in favor of the plan. So we arranged that I should come at 9:30 o'clock on Sunday morning for an open-air celebration of the Holy Communion on the bank of the river, and the commanding officer was to send out an official notice to the three companies in his command. I was to come out in a car if I could secure one; or, if not, on the Y. M. C. A. secretary's bicycle.

Excellent plans—but in the army nobody's plans are ever safe from disruption. Sunday morning oozed upon us in a cold, merciless drizzle. Motor transportation proved to be absolutely unobtainable. And when I went for the Y. M. C. A. bicycle I found it a casualty with a flat tire. There was nothing for it but to walk. I packed my Communion vessels and a few leaflets in a small bag prepared for just such emergencies, slung it over my arm, and tramped out in the mud and the rain.

I arrived at the appointed hour and found a group of men awaiting me in the billet which had served the other evening for a theater. It was merely a big, bare, stone barn with a hard-packed dirt floor, and a couple of small windows on one side. Bunks were spread all over the place, with each man's equipment in a neat little pile on his blankets.

We found an old table and moved it over near one of the windows. I unpacked my bag and set out my Communion service. The men were coming in from the other billets now, half a dozen of them having walked a mile through the rain from the farthest company, and soon we had a congregation of some sixty soldiers. It was to be strictly a khaki service, for there were no civilians present, and I had been unable to bring my vestments with me. The leaflets were passed around, containing a printed form of the service, and the men seated themselves on bunks wherever they happened to be. We had no hymn books and no instrument, but the boys agreed to sing from memory if I would lead them. And there, in the gloom of that old French barn, we made the rafters ring as few stately churches back home were privileged to ring that Sunday morning.

The gospel for the day was the incident of the tribute money: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." The

boys listened with scarcely a rustle as we reproduced it in terms of our army life. We pictured the evasive young man who upon entering the army found himself bound by the orders of his superior officer. He was no longer a free agent, at liberty to exercise his religious life according to his own wishes. He was obliged to do what he was told, and therefore all such voluntary things as Christian observances were necessarily discontinued for the duration of the war. He justified himself by approaching our Lord with a question: "Master, is it right to obey military orders or not?" Christ replies: "Show me a copy of your orders." Having received the copy, He continues: "Whose name is attached to these orders?" "The name of my commanding officer," replies the soldier. Whereupon the Master returns the orders and with them a copy of the Christian Gospel, the orders of the great Commander-in-chief, and He says: "Render therefore unto your commanding officer the obedience which is his, and unto God the obedience which is God's."

Presently the prayer of consecration was said and the Sacrament was offered. Fifteen soldiers came forward and knelt where they could find room between the bunks and reverently partook of the Body and Blood of the Saviour's sacrifice.

When the service was over they crowded forward to thank me for coming, and begged me to come again. One of them walked a half-mile down the road with me to talk it over. Three others followed to take me to a billet where one of their number was laid up from an accident received in a football game, and finally one of the three walked all the way back to headquarters with me to have a little visit on the way.

When I got back to my own quarters I was tired and wet and hungry and uncomfortable. But I had the satisfied feeling of having spent a remarkably profitable Sunday morning. That same evening I addressed seven or eight hundred men in a large Y. M. C. A. hall, but there was no comparison between the two services. I shall never forget the gloomy old barn on the bank of the river in France where God and man met again in that consecrated point of contact which the Church is commissioned to supply.

A MESSAGE FROM KING ALBERT

TO the Christian people of America I express my deep gratitude for all that you have done for my people, for the sympathy you have shown us in the relief of our dire distress, and the material assistance you have rendered. But I am especially desirous that you feel my sincere appreciation of the great moral influences that have come from your association with us and the spiritual inspiration which you have given us."

Major Pierre Blommaert, Protestant chaplain-in-chief of the Belgian army, brought this greeting to the Christian people of America from King Albert of Belgium, and delivered it to the administrative committee of the Federal Council of Churches at a meeting in Park Hill-on-the-Hudson, New York, early in November. He had had a personal interview with the King just before starting for America to interpret here the spirit of the Belgians.

PRAYERS FOR THE CHILDREN
OF THE CHURCH

SET FORTH BY BISHOP TUTTLE

ALMIGHTY GOD, our Heavenly Father, who hath made the family to be for us a bond of love, a type of authority, and a lesson of obedience; We humbly pray for Thy guidance and blessing upon our efforts to turn the hearts of the fathers to the children, and of the children to the fathers as in Thy sight. This we ask in the name of Christ our Lord. Amen.

ALMIGHTY and loving Father, we beseech Thee to fill the hearts of parents and children with a fervent desire to hallow the family pew with earnest family worship, to Thy great glory and to their own exceeding comfort; and Thine be the praise, and thanks forever, through Jesus Christ our Lord. Amen.

The Last Day

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

ELEVEN inches of rain fell in twenty-four hours. Washouts were reported all along the road. Cotton which had already dropped in price to the depression of good Texans was submerged beneath the wide expanse of water until all hope was gone of a "top crop", as the second crop is called in Texas.

Every train was late. My train was derailed besides. It crawled carefully and cautiously into Waco too late to make connection with the train for Gatesville, where I was to speak on Sunday morning.

The district manager at Waco met me with a smile and the confidence experienced optimism gives, and said: "We will get to Gatesville yet."

Warnings were issued that no automobile—not even an indomitable "fivver"—could make the trip from Waco to Gatesville. One man who had ventured found the road completely blocked by flood. But to Gatesville we were going. That live district manager had the same big view of the importance of the work which I long since acquired, and we hoped that, if an auto could not make the trip, "Uncle Sam" would send us in an aeroplane. We found a chauffeur after our own heart. Before daylight on Sunday we were ready for the start. The chauffeur drove like mad. Once he stuck in a bog and we climbed out, only to discover that our chauffeur's ingenuity was equal to extraction of the car. On we went, with the black mud of Texas up to our hubs at times, making detours here and there, stopping when our goal was near to add a little to our breakfast through the forethought of one of those American women, also our guest with her husband, who think of everything far in advance.

At seven minutes past ten we reached the church where the union service was to be held, and saw the people pouring in on every side. The marshal, a French veteran of this great war, a charming French gentleman, was concerned because he had been up all night without a chance to shave. The French gentleman never forgets the niceties of any position.

But we were soon on the platform. The pastor of the church had made all preparations. The marshal, in that sky-blue uniform that makes even the best-looking Frenchman better looking, spoke out of the heart, and every soul in that dense crowd was in consequence keen to go "over the top" in the United War Work offering.

Since I have acquired the habit of daily speaking—often many times a day, since my return from Europe—it was easy to discover that I had an audience such as calls out the best in any speaker. But more important far was the ingenuity of the pastor and his committee when after the speaking ceased the quota for the town was apparently raised in fifteen minutes by calling the roll alphabetically of those who were expected to contribute.

Said my manager, as 12 o'clock drew near: "We must be off so that you may speak at 3 in the Coliseum at Waco, where the Cotton Exposition is in progress." By that time the sun had done its share in the improvement of the road, and there was time before the meeting to get a sandwich. The experienced speaker always studies the acoustics of the building. I found myself in an amphitheater big enough to hold one thousand people, surrounded on all sides by ascending tiers of seats to hold 15,000 people—the biggest auditorium in the South—and a great audience.

Members of the committee were concerned as to whether in such circumstances any speaker could be heard. But public speaking is nothing after all except right breathing, and that magnificent audience behaved so well that the daily paper next day said: "Every syllable was heard."

The next speaking place was nearer and roads were good. Moody was in fact but twenty-five miles away, and the minister was waiting at 4 outside the Coliseum with his car to get me to the next appointment in due season. There was a little visit in a charming Texas home, where, for the first time, I had a good talk with a soldier from Hawaii, who, after playing the Hawaiian airs on his ukelele and singing in exquisite minor key, explained the technique to me of

his nation's music. He had lately been graduated from the University of Iowa. He was a magnificent specimen of American manhood. With pride he told me there were 10,000 Hawaiians in the United States army, and many are already fighting at the front.

But we had at last to start. As we left Waco the Texan fields stretched out, clothed in the green of the upsprouting wheat, for miles and miles. Dusk came on, but only to accentuate the purple haze where once the sun had been, and I could understand the minister's repeated words: "I never tire of looking at this beautiful country." Texas is beautiful, with a beauty of its own. Its very bigness furnishes a canvas on which to paint pictures for nature to match nowhere else in the whole world, however hard she tries. When I suggested that, since the Kaiser had nowhere to lay his head, Texan hospitality so capacious might embosom him, the word came quickly: "We could drop all Germany into Texas without clipping her edges and have room for a few more European countries, but we haven't room for any Kaiser."

The local committee had so faithfully discharged their duties and so carefully advertised the meeting that when we were still five miles away the farmers passed us on their way to the United Campaign meeting. I knew the supper would be good; for even in November one counts on fried chicken and fresh vegetables, with full confidence in Texas. But our right-hand tire in front blew up; a new one cost us fifteen minutes; and when at 6 we reached the town the street was lined with autos. The church was packed almost two hours before the meeting was appointed to begin, and though we did full justice to the delicious supper we were obliged to start the service earlier than the designated hour out of sheer consideration for the crowd that had so long been waiting.

Have you ever been in Texas? Come. The people are experts in hospitality. They use their heads. Courtesy here is a fine art. After the meeting an appointed representative with pretty wit and graceful speech presented me with a whole armful of roses in the bud to be sent across half the continent to my wife. Of course I spoiled the speech I had just made by semi-speechlessness. Who could make a speech to match such graciousness!

Then the long talk with my host and hostess! The supper just before the turning into bed! The open grate with enough fire—no more—to rob the bedroom of its chill! The retiring with the thought that peace was soon to come and those ordered mounds in Flanders Field would no more cry:

"If ye break faith with us who die,
We shall not sleep."

I dreamed I was in *la belle France* again. I crossed once more the Somme and the green fields were innocent of every camouflage. The dugout where we left our automobile one memorable day close to the Hindenburg line was but a lovely ridge. The beautiful French city where that day we saw the enemy blowing up house after house was all aglow with life and love. Children were playing in the street. The little lame boy—hit by bursting shell—no longer needed crutches. The Chauny girls carried across the Rhine when I was there were home again, their virgin freshness untainted by the hand of Mars and ready for that home-making to which the French girl is brought up. Even the old men were smiling who had no power to smile when I saw them. France, the land of the foyer, was once more shedding its radiance afar for those who else were homeless. *La belle France!* Long may she live to reap the world's affection she won! *La belle France!*

I started out of sleep. A bell was ringing forth the gladdest "Peace on earth" heard since the first Christmas morning dawned. 'Twas 5 o'clock, November 11, 1918. A voice sang out beyond the church: "Peace has been signed!" My dream was true; all true.

"God's in his heaven,
All's well with the world."

Church Unity in the Light of the Incarnation

By the Rev. W. L. DEVRIES, Ph.D.

Canon of Washington

RAPHAEL'S great masterpiece in the Stanza della Segnatura in the Vatican, called the *Disputa*, is usually understood to represent a debate concerning the Blessed Sacrament, whence its English name. But this title troubles the thoughtful observer. There is no real debate in progress in this picture. Raphael's contemporaries, grouped on the right and left of the altar, on which are displayed the sacred symbols of the Body and Blood of Christ, are at rest, or engaged some in prayer, some in praise, some in meditation or exposition, and only a few in argument. And why the placing of Father, Son, and Holy Spirit in the picture? Why the great and peaceful group of the ancient saints and worthies in heaven? Surely the term "debate concerning the blessed Sacrament" does not correctly or adequately express and explain the painting. And then look about the stanza or chamber in which this great painting is a part of a whole, all from the head and hand of Raphael. What are the themes here depicted? The powers and functions of the intellect—philosophy, law, poetry—are three of the four topics. What would the fourth be but theology? And the great contrasting counterpart across the stanza, what does it represent? The School of Attic Philosophy; it depicts the great thinkers and teachers who made the central doctrines of the Athenians permanent possessions of humanity. What would one expect as the companion-piece to this picture of pagan thought at its highest and best? Surely a painting of "The School of Christian Doctrine". And is not the so-called *Disputa*, *per se*, just this?

Let us look into the matter historically and technically.

Disputa historically is the word employed to designate the schools of Christian doctrine founded and developed in Northern Italy by San Carlo Borromeo, Archbishop of Milan (somewhat later than Raphael's time), and still continuing on Sundays and holy days for the religious education of the children of the Church in the fundamentals of the Christian faith and ethic. The writer himself has seen such schools in active and effective operation, in old San Ambrogio at Milan, for instance.

The word *disputa* has then in Italian a wider and different use than its English counterpart. Perhaps "disputation" in some of its technical uses is nearest its sense in our language. And it has a special and common meaning in Italy very much akin to our "Sunday school", or school of Christian doctrine.

Now let us study the painting itself. Its central figure is our Lord, the incarnate and glorified Son of God, enthroned in heaven. Above Him is the Father, the Source of all life. Below Him is the Holy Spirit, in the form of a dove, by whom the Life is ministered to mankind. Immediately below our Lord and the Dove is an altar, in the centre of the foreground, and upon it the sacramental symbols, through which chiefly the Life is conveyed to each individual. In the field of Christian doctrine what does this call to mind? That in the Eternal Godhead there is but one Being and Fellowship; that in the one Person of the Son, perfectly God and perfectly man, heaven and earth, God and humanity, are united in one; that by the sacraments every individual man is or may be brought into unity with God and with his fellow-men. And so God and the company in heaven are knit together in one fellowship with the Church on earth in Jesus Christ and His Sacraments by the operation of the Holy Spirit. This is the great central doctrine of Christianity. Life and fellowship are put within reach of all by the Incarnate Son of God.

Let us proceed to examine the picture from the point of view of art, bearing in mind that in art the straight line is the recognized symbol of unity. The whole picture is based, as it were, on three straight lines. One runs vertically through the bosom of our Lord in glory, upwards through the Father, and downwards through the Dove and the sacramental emblems on the altar. In artistic symbol these are

thus represented as one, just as we found them to be in Christian doctrine.

A second straight line runs horizontally, crossing the vertical line at right angles in the centre of the altar, and, passing thence through the persons of Raphael's contemporaries, grouped on either side of the altar, binds them into one society, and unites them through the Holy Sacrament.

The third line is parallel to this, crossing the vertical line above in the bosom of the Son of Man, and passing thence to right and left through the saints and worthies of the olden time in heaven, thus knitting them into one with each other, with the Godhead, and with the Christian people on earth.

What, then, from the symbolism of art, does this picture mean other than the great central doctrine of the Church, that God and Man form one great society, one vital organic unity, in which the living and the departed are knit together in one communion and fellowship, so that the life of God is the life, the vital energy, of all mankind in all ages and lands? And, this being the case, is not this picture, in a wonderful and instructive way, The School of Christian Doctrine?

Some may cavil and ask if Raphael could be expected in his age to know, grasp, and apply, such truth as this. But be it remembered that Raphael lived in a great and disputatious age, when men learned much fundamental truth by dispute and argument; that it was an age not only of magnificent pagans like Leo X, and brutish monsters like Alexander VI, but also of theologians like Julius II, Adrian VI, and, a little later, Fra Paolo Sarpi, the great Venetian scholar and controversialist. And the artist long lived across Tiber, in the Leonine City near the Vatican, in constant contact with many great Christian teachers of his day.

In view of these various considerations we will reinterpret Raphael's great fresco; we will take the incarnate and glorified Son of God as its central figure; we will hold the life, fellowship, and unity of heaven and earth, of God and man in Him, to be its theme; and we will rename it, The School of Christian Doctrine.

Now this perhaps prolix excursion into the field of art and theology has been brought into a discussion of Church Unity, in the light of the Incarnation, because it enables us to see graphically the interior connection between the Incarnation and Unity. Raphael's great painting represents it in its deepest significance. In Jesus Christ, God and Man in one Person, and our sacramental union with Him, all Christians are vitally and essentially one with each other and with God. Here then lies the full unity of the Church, and here alone. Knit into Him sacramentally we are knit with each other and with God in Heaven. So the life of God is free to flow from Heaven into every one of His people. This is a unity not of will, heart, mind, purpose, origin, destiny, faith, worship, or organization only; it is vital organic unity, assuring every portion the full benefits and privileges of the whole and of the Head and Center. This is the unity that Christ prayed for in His great prayer for the Church after the institution of His Sacrament of Unity, "that they may be one, even as we are one." It is this divine unity, to be fulfilled in humanity, which Raphael graphically sets before us in the Vatican stanza. And it is a continuing and ever operative and effective unity. For its agent is the Holy Spirit, the bond of union in the Godhead and between God and Man. Human unities, as of the family or clan, are based on the physical transmission of life from parent to child. But this human transmission is once and for all, and becomes tenuous as the source becomes more remote. Human unities, moreover, are constantly being broken by death. But the Holy Spirit is ever flowing back and forth, as between Father and Son in the Godhead, so also between God and Man, and death never breaks this unity. The people of God by the Incarnation, through the mediation of the Son and the operation of the Holy Spirit, whether bodily in Jerusalem or

Washington, whether living in 150 or 1950 A. D., whether members of the Church Militant, or Expectant, or Triumphant (if indeed as yet there be any of the last condition), these all are one and are all partakers of the life of God given by His Spirit. This then is the sole real unity, the unity after the mind of Christ, the only unity worth working and sacrificing and fighting for, the unity of the Church, the Spirit-bearing Body of Christ, the unity which is fellowship with God and all that are His, the unity which puts the fulness of Life here and hereafter within the reach of all.

There are other reasons why the Incarnation is the true foundation stone of Christian unity. It is, for instance, the truth, the doctrine, that all kinds of Christians agree on; it is no cause of dissension, no bone of contention, even though many fail to grasp its full meaning, and some deny its implications and applications. And it does not place confessional or doctrinal standards, nor a scheme of ethics, nor ideals and methods of worship, nor a system of polity and Church order, however scriptural, apostolic, and catholic any of these may be, as the cornerstone and capstone of Christian brotherhood and fellowship, but our living, loving Lord, Jesus, the Incarnate Son of God, our God, our Saviour, our Captain, our Comrade. The Incarnation makes personal allegiance and service to God's Son, our Brother in Heaven, together with incorporation into Him, and His Body, the Church, the very center and power of the Christian life. Here again is a truth and aim in which all can agree, and a service which will enlarge our hearts to a perfect freedom, put all earthly ambitions and interests in their true light as unworthy and inadequate, and inspire all men to cast away their petty divisions, and to engage in united effort for the conquest of Satan and sin, and for the hallowing of God's Name, the coming of His Kingdom, and the obedience and active fulfilment of His will, as in heaven so also on earth. The Churches and humanity, with God's Incarnate Son as the foundation of their unity and brotherhood, the source of their life, the Captain of their endeavors, the ultimate reward of struggle and labor, will go forward as an ordered and bannered host marching in battle array, conquering and to conquer, by the power of love, faith, and hope, for the help of all and the hurt of none.

By the Incarnation, then, and the unity of Christians in the Spirit-bearing Body of their Master, and this alone, may we confidently hope for the ceasing of war, the progress of humanity to perfect flower and fruit, the establishment of universal brotherhood and love and peace—the Golden Age of the reign of God, and the triumph of Christ in the final knitting up of heaven and earth, and of all mankind, in one communion and fellowship of mutual love and service for God's glory and honor. For the one Person of the Incarnate Son of God, as it is the guarantee of the perfect union of God and Man, is also the only sure foundation of true Church unity and of all enduring unities whatever, human and divine.

CROWNED

"He led the charge!"

Call him not dead

Who our mortality thus fled.

Grieve not. Ah, rather, proudly say

It was his coronation day!

JANE C. CROWELL.

DEATH'S WINGS

Dark is the image of Death by art conceived,
Deep is the shadow of his lowering wings,—
But I have watched beside a loved one's bed
And seen a dear face blanch with sufferings,
And, left with my dead whose soul has taken flight,
Have known Death's wings were white!

Dread the Dark Angel's name upon Man's tongue—
But I have looked on those who were bereaved
And seen the chastened flesh grow luminous
As though from death's near passing they received
Rays from a Living Light;—
I know Death's wings are bright!

MABEL ANNA METCALF.

AN ADVENT MEDITATION

BY JAMES R. SHARP

YEAR by year the Church calls us to contemplate the great central fact of all the world's history: the Coming of the Eternal Word, Very God of Very God, who for us men and for our salvation came down from heaven and was incarnate—Emmanuel—God with us. Year by year the Church bids us look forward, and be ready for what shall be the final consummation and culmination of all the world's history: The Coming of the Son of Man, who shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

Let us consider the successive messages these four Sundays in Advent bring to us. First, the Church's New Year's greeting to her children, with its call to "turn over a new leaf" by "casting off the works of darkness and putting on the armor of light," and to strive each year to do better our part in God's great plan for the world's salvation, and so help to answer, in the lives of ourselves and of those about us, that petition of the prayer He gave us so peculiarly appropriate to the Advent-tide, "Thy Kingdom come." And in the gospel for the First Sunday the dear Mother Church reminds us that, just as He entered into the Temple of God and drove out those who were profaning its sacred precincts, so He must enter into our hearts, welcomed by our hosannas (God forbid they change presently into cries of "Crucify Him!"), and drive thence all the sinful desires, all the evil motives, all the false, and impure, and mean, and hateful thoughts that defile the temples of God the Holy Ghost.

Then on the Second and Third Sundays the Church would have us remember that the Advent of our Lord is not only His first Coming to visit us in great humility, and his second Coming in glorious majesty to judge both the quick and the dead—but that above all it is an ever-present Coming. Daily, hourly, in each one of our lives, He will come—if we will but have Him come. And so on these two Sundays the liturgical epistles show us the two chief ways in which Holy Church, His mystical body, voices her teachings of Him: the written word in the Sacred Scriptures, which, says St. Paul, "were written for our learning," and the spoken word by her authorized ministers, whom he calls "stewards of the mysteries of God". And so continually the Master of the House will not only warn those to whom His message comes, either by the written word or by the mouth of the preacher, falling upon attentive ear and mind and heart, but will also by these same means point out the way whereby they may effectually prepare themselves, and watch according to His command, and be ready "when He cometh, at even, or at midnight, or at the cock-crowing, or in the morning."

Then, finally, on the Fourth Sunday the epistle sounds the triumphant note, "Rejoice; the Lord is at hand." The season of preparation is closing; the feast is about to be spread. How wisely does the Church give us the alternations of fast and festival—before each great feast a period of penitence and preparation—Advent before Christmas, as Lent before Easter. And the last day of Advent is called, in liturgical use, the Vigil of Christmas—the Vigil, or watching through the night for the dawning of the glorious day. Does not the Church mean thus to remind us that our life here is but a preparation for that to come? Here on the earth we are spending our season of preparation; and when we close our eyes for the last time upon this scene of struggle, of failure it may be at times, of triumph let us hope at last, we enter upon the last stage of our preparation, our Vigil. Then, while the body sleeps in the bosom of the earth from which it sprang, the soul watches through the night of waiting, resting in the Paradise of God until the dawn of the eternal morning, of

"That blest day which has no eventide."

So at last, the preparation and the vigil past, shall come the great Feast, the everlasting joy and glory of the Vision of the King in His beauty, of which the very utmost joy we can feel in this life is but a faint and dim foreshadowing. To which of His infinite mercy may God bring us all, teaching us by the lesson of each Advent-tide "so faithfully to serve Him in this life, that we fail not finally to obtain His heavenly promises."

Two Sermons of Victory and Thanksgiving

Preached at the End of the Great War

I

By the REV. WILLIAM T. MANNING, D.D.

[DELIVERED IN TRINITY CHURCH, NEW YORK CITY]

Thine, O Lord, is the greatness, and the glory, and the power, and the victory.—I Chronicles 29:11.

THIS is the hour that we have longed and waited and worked and prayed for, and for which we give thanks to God from the very depths of our hearts. No words can express our feelings at this time.

The bloodshed and death are ended. Victory is complete. The great guns are silent. Peace has come again.

It is the cause of the Lord God that has triumphed. His is the greatness and the power and the glory and the victory.

This is the greatest moment of all history, except that one in which Jesus Christ, our Lord, was born.

The liberty and brotherhood which He came down to bring to this earth is to-day proclaimed to all mankind.

We have reason indeed to-day for thanksgiving. Think only for one moment what German victory would have meant to us, and to all the world, and then offer your thanks to Almighty God for that which He has done. We thank God to-day for peace, but we thank Him far more that victory came before peace; that as a nation we did not put peace before righteousness and justice; that we refused to listen to any suggestion of peace until righteousness was vindicated and victory was won.

The heart and conscience of the American people were right in their insistent demand that Germany should have no terms but unconditional surrender.

In this great hour we thank God from our hearts that America did not fail, that we had a share in the sacrifice, that we had part in the great fight for righteousness. We give thanks that, though our entrance into the struggle was long delayed, we were able to give decisive aid in bringing it to its victorious end. Is there any man in this land to-day who wishes that America had not entered the war? If so he is no American, and he does not deserve to enjoy the blessings of freedom. We give thanks, and shall always give thanks, that America had part in the great battle for her own safety, for her own honor, and for the world's freedom. We thank God, and we have deep reason to thank Him, for the splendid steadfastness of all the allied nations, with the exception of poor, betrayed, deluded Russia, and we must never forget the great service which Russia rendered in the first crucial days.

How can we ever measure what we owe to Belgium, to France, to Britain, to Italy, to Serbia, to all those who, for almost four years, bore the burden of the fight before we were ready to give any effective aid? We thank God for the glorious courage with which they faced those fearful odds, and kept up the struggle, and bore their awful losses.

And we thank Him also for the spirit of those noble young Americans, heroes all of them, who heard the call and went to fight and give their lives with our French and British brethren before we, as a nation, entered the war. They saw the vision clear. They could not wait. God be praised that they did not. They went over to France in the name and spirit of Lafayette. They led the way for all the rest of us. We owe them a special tribute of honor and gratitude. They took with them the promise and the assurance that America would not fail to take her place on the side of freedom and of right.

We thank God with full hearts for the courage and heroism of all our splendid boys, our soldiers and our sailors, who, the moment the call came, sprang forward to do their part. America will forever be proud of the way in which they answered that call and of the record which they have written in their own blood on the battlefields of France and Flanders. We thank God for the way in which all of them have met the test, soldiers, sailors, and marines. Their record is no surprise to us. We knew what they would do. But it fills us with pride and thankfulness to find our confidence in them more than justified.

Our boys were not trained for war. They had no desire for anything but peace. But they have showed how free men can die, if need be, in defence of home and liberty. The soldiers of despotism, with all their vaunted training, proved no match for the soldiers of freedom.

And in this hour of joy and thanksgiving we think of the price that has been paid, of the sacrifice that has been laid on the altar of liberty, of the great price at which victory and freedom have been purchased. We think of the homes in which there are vacant places, of the wives and mothers and fathers whose absent ones will not return. To them we pay our tribute of honor and of tenderest sympathy. They have paid a price for this victory dearer than their own blood. God bless them for the heroism that they are showing. God comfort and support them with the thought that their dear ones have made the holiest sacrifice that men can make, and have given to God and to the world the highest service that men can render.

In this hour of victory we think with reverent gratitude of all those, both men and women, who have laid down their lives in the great cause, whether in trench or training camp, whether through wounds or disease or accident. They have all made the same sacrifice. They have all helped to pay the price and to gain the victory. We commend them to God's love and care. We hold their names in proud remembrance and in loving honor. "Greater love hath no man than this, that a man lay down his life for his friends." May they have light and peace and joy, and still more glorious service in the land where they now are.

Let us never forget what we owe to the noble dead. We owe them our grateful appreciation, our constant remembrance, our honor without measure. But we owe them more than this. We owe it to them that their sacrifice shall not have been in vain. They died that justice and liberty might live. We must see to it that the fearful cost of this struggle, and its great moral lessons, are not wasted and lost through any appeal for false sentimentality and immoral leniency towards Germany.

Germany is now suffering. So are the nations upon whom she wickedly and deliberately brought these horrors. Germany has at present shown not one sign of a change of heart, of repentance, of realization of the enormity of her crimes.

We want no spirit of vengeance nor of hate. But we do want and we insist upon justice. For her own sake and the world's Germany must be brought to realize her guilt and to make reparation so far as this is possible. She must receive just and lawful punishment for her deeds. Most of the wrongs she has committed are far beyond any human reparation, but, so far as possible, she must be required at least to pay back what she has stolen, and to repair what she has so wantonly destroyed. If any wrong-doer, nation or individual, should be allowed to commit such deeds as Germany has committed and escape punishment for them, it would be a blow to the moral life of the world. It would strike at the very foundations of righteousness and justice.

God does not so deal with the wrong-doer. God punishes the wrong-doer in order to reclaim him. He requires the wrong-doer to turn from his sin and give proof of repentance before he can be received and forgiven. The position that Germany must not be humiliated, and that there must be no punitive measures against her, is immoral, unrighteous, and un-Christian. As Mr. Lansing said recently:

"Justice without mercy is un-Christian, but mercy without justice is also un-Christian."

And as we think of what the heroic dead have done for us, we must resolve to be better and braver Americans, truer men and women than ever before. They died for all that the name America stands for. We must try to make our country a better and a more Christian place than it has ever been. America has now an opportunity to serve the world such as no nation ever had in human history. This time of war has called forth a new spirit all over our land. The moral awakening, the renewal of our ideals, the spirit of service and sacrifice, must not subside and be lost now that the struggle is ended. The common effort, the common aim, the common sacrifice, have brought us all to simpler living and have taught us again the meaning of brotherhood.

We must not go back from this. We must be less content with whatever is unfair, or inequitable, or unbrotherly in our life.

In the great days now coming each one of us in his own place must do his part as never before to make the name America stand for freedom, for brotherhood, for right and justice for all.

II

BY THE VERY REV. H. P. ALMON ABBOTT, D.D.

[DELIVERED IN TRINITY CATHEDRAL, CLEVELAND, OHIO]

OUR service to-night is a service of public thanksgiving for victory. As Christian people, residents of a Christian community and citizens of a Christian country, we have gathered together in the Cathedral Church of God to return thanks to the Author of all victory for the triumphant emancipation of humanity from the throes of a threatened slavery. The victory which we celebrate is far-sweeping and epoch-making, and it includes the past, the present, and the future within its scope. We have much to be thankful for; many things whereof we have legitimate and abundant reason to return thanks unto Almighty God. Let us enumerate some of the causes of our gratitude.

The victory is an American victory. Let us thank God with all our hearts for that. We appreciate the fact that, humanly speaking, Belgium and England saved civilization at the beginning of hostilities by checking the initial rush of the Teutonic legions towards Paris. We glory in the truth that France and Great Britain and Italy, both on land and sea, have borne the burden and the heat of the long-protracted conflict. We would not detract, even if we could, from the honor due our noble allies, who, through good report and evil report, for three long years held the hosts of evil on every battle front. We owe them, civilization owes them, a debt which may only be repaid with the respect and admiration of the centuries. The fact remains, however, that the United States has played her part in the recent great world war, and that she is entitled to the satisfaction which belongs to a people who have done their duty, and done it nobly and well, when the call of duty was the summons of the freighted hour. We return thanks for well-nigh three million men, bone of our bone and flesh of our flesh, who have left their homes and occupations to enroll in our fighting forces, and who by their courage and efficiency have upheld the traditions of the Republic which gave them birth, or citizenship. Inflamed with patriotic zeal, and consecrated to the service of humanity, they have given an account of themselves upon the shores of Europe which shall never be forgotten, and which shall be enshrined in song and story throughout all future generations. We return thanks for these heroes whose praises are on the lips of their comrades of the allied armies; who at Château Thierry and elsewhere have behaved themselves as veterans; and we look forward to the time when on their return to their native land we may join in the plaudits bestowed upon them by their admiring fellow countrymen. To them, and to their companions who have made the supreme sacrifice, we are placed under an obligation which, for years to come, it will be our privilege and happiness to endeavor, in smallest measure, to repay.

But the victory of America reaches farther than this. It is a victory which had its inception long before our actual participation in the war—in the factories and industrial plants which so faithfully and successfully supplied the armies of the allied nations with the needed munitions of conflict. Without the material aid of the United States in this direction the forces of France, Great Britain, Italy, and at that time Russia, would have been handicapped to such an appreciable degree and extent that the chances are that disaster might have visited the cause of liberty and civilization. Neutral in name, but exercising our right under international law to sell our products to any purchasing belligerent, we performed a service during the earlier stages of the war, and, to a lesser degree, governed by our own necessities, during the entire course of the war, which has shortened the duration of hostilities, and which has gone far toward determining the ultimate issue of the titanic struggle. The business man of America, and the laboring man, have done their self-sacrificing part, and that self-sacrificing part an essential part, in the making of the world safe for democracy. For their technical skill, for their unwavering attention to duty, and for their enthusiastic coöperation with the demands of our allies, we voice our unstinted praise, and uplift our hearts in unqualified thanksgiving to Almighty God to-day.

The victory of America, however, includes more than the combatants who have jeopardized their lives in their country's service, and more than the executives and employees of our factories who have contributed their quota to the justified discomfiture of the ruthless Hun. It includes the home population; the men and women who have, in their respective spheres, performed the patriotic duties assigned to them, as those patriotic duties have arisen from time to time. In liberty loan work, and all financial undertakings which have had to do with the backing up of our militant forces; in Red Cross work, and all humane endeavors which have been calculated to alleviate the sufferings of the men in the battle lines; the people

of America of both sexes have shown an unhesitating devotion to the honor of the Stars and Stripes which, bringing the continuation and the completion of the war within the bounds of practical politics, has been a source of real surprise to themselves and more so still to the admiring people of other nations who have looked on from afar.

For our soldiers and sailors; for our munition workers and for all those engaged in war production; and for the citizens of our wide-spread land, irrespective of class or creed; for the fact that the victory which we celebrate this evening is an American victory, as well as a British and a French and an Italian and a Belgian and a Japanese victory—we say our prayers of thanksgiving, and sing our hymns of praise, in this Temple of our God to-day.

The victory is the victory of democracy. This week has seen the burial, not in effigy, but in reality, of autocracy. The world is freed forever from the menace of German militarism. Think of what that means! The significance of it is, perhaps, more apparent to European peoples than to ourselves. The long anticipated and fear-dreaded German Peril, worse in its mildest conception than the so-called Yellow Peril at its worst, spoken of in the night watches and with bated breath, forecast in speech and pamphlet by far-seeing prophets who were ridiculed by the majority of their compatriots, the hydra-headed monster of terrible mien to many statesmen and diplomats of the Great Powers has burst its bounds, and done its fiendish devilment, and is now eradicated forever.

The world is at liberty once more to pursue, unchecked and fearless, the avocations of peace. Why, it is almost too good to be true; it is beyond the grasp of immediate realization; and it spells the death dirge of prospective slavery! It is the Psalmist's picture, stripped of its confining canvas and come into active life: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." "The King of Glory" has entered into his long-delayed possessions! Liberty, Equality, and Fraternity, the watchwords of the noblest and best, cherished in thought and aspiration, have cast off the substance of which dreams are made, and have proclaimed their tangible existence among the sons of men. Humanity at large has achieved its place in the sun, and all people have acquired the inherent right to live, and to pursue their rightful destiny, untrammelled by the designs of war lords, or the embarrassments of special privilege. A mediaeval monarch has been forced from the throne of tyranny; a reactionary dynasty has been shorn of all its prerogatives and rendered impotent; a militarist class, nourished upon arrogance, and set to the tune of the rattling sabre, has been interred, and beyond the possibility of resurrection, under deepest obloquy, and relegated to the limbo of forgotten things—whilst democracy, the free and equal birth and opportunity of men, the government of the people, by the people, and for the people, the advancement by self-giving rather than by self-assertion, and the corporate surrender of self for the good of all, has ascended the seat of authority and jurisdiction! Having passed through fire and through water the civilized nations of the world have crossed the borders of a wealthy place, and around us lies in potentiality, eager to be summoned into active being, "the new heaven and the new earth, wherein dwelleth righteousness".

For this wondrous fact that autocracy is dead and that democracy lives, we thank the Lord of all lords, whose mercy endureth forever.

The victory is the victory of God. There is such a thing as: "The end of the unrighteous is, that they shall be rooted out at the last." This is the lesson of the peace which has come to us within the past few days.

Until a short time ago "might" as contrasted with "right" flourished like a green bay tree. The world was filled with the swanking of the Prussian war lord. The armies of the central powers were victorious on almost every battle front. The ethics of Satan wielded an invincible sway over the ethics of Christ. The wicked were in such prosperity, in such continued and alarming prosperity; the world was so overrun with foulness unforgettable; the weak were so manifestly at the mercy of the strong; that there were those among us who were in great perplexity of soul, and who questioned either the fact of God's existence or His ability to rescue His inheritance from the power of the dog. Our confidence in the moral governance of the Universe was undermined, and we had almost come to believe that virtue is not infallibly self-rewarding, and that vice is not inevitably visited with punishment.

God, however, working through human instrumentality, has wrought the amazing miracle. With everything against them, unorganized at the beginning of hostilities, inchoate and unprepared, the forces of right have vanquished, most gloriously and incontest-

ably, the forces of might; and humanity, testifying to its intrinsic divinity, has justified its right to live. It is a lesson enacted, and for all time, before the eyes of mankind that sooner or later there is "an end of these men", and that the place which once knew them shall know them no more. The oft-repeated interrogation, almost reduced by its advocates to the semblance of an anti-Christian philosophy, "Why does God permit this War?" has been silenced forever, and smothered fathoms deep with the indisputable fact that "God is not mocked", and that the prosperity of the wicked is temporary prosperity—a prosperity that glimmers, then flickers, and is gone. So it is with all men and movements that achieve an apparent success in opposition to the impregnable laws of righteous-

ness. Their day is a short day; the hours run swiftly apace; and the sun reaching its zenith, the admired of all beholders, is engulfed in the permanent darkness of a well-merited retribution. Either on earth—before the gaze of men—or in the great hereafter—before the vengeful eyes of a jealous God—"virtue is its own reward," and the way of the transgressor ends in death.

We rejoice, then, to-night, that the victory is an American victory; that the victory is the victory of democracy; and that the victory is the victory, as well as the vindication, of God. Verily, heaven and earth are full of the glory of the Lord, and it well behooves us to laud and magnify His Holy Name! "Glory be to thee, O Lord Most High."

New Books for Children

AS the holiday season approaches we turn to the collection of books for the purpose. The assortment is not large, although undoubtedly equal in quality to those of previous years.

A beautifully made book for the very little ones who are just beginning to evince interest in stories is *After They Came Out of the Ark*, by E. Boyd Smith. There is one paragraph to a page, and opposite each is a full page illustration in the daintiest of coloring. The paper upon which it is printed is much heavier than that ordinarily used in book-making, thus providing a more practical book for children to handle. [G. P. Putnam's Sons, New York. \$2.50 net.]

Classical selections from childhood literature form the base of *Rhymes and Tales for Children* by Etta Austin Blaisdell and Mary Frances Blaisdell. The rhyme appears first, with an illustration in colors, followed by the story told in prose, also illustrated in colors, which makes a pleasing volume for "first reader" children. [Little, Brown & Co., Boston. 55 cts.]

Ruth O. Dyer has solved a problem for the little folks in answer to the inevitable question, *What happened then?* She has taken fifteen of the most popular tales, such as "Red Riding Hood," "The Gingerbread Man," etc., retold them, and followed each with a happy sequel. There is a full page illustration, beautifully colored, by Mrs. F. Liley Young, adding much to the attractiveness of the book. [Lothrop, Lee & Shepard Co. \$1.25.] The same author has written *Sniffy, Snappy, and Velvet Paw*, the narrative of three little grey mice and their pranks. The type is large and easy to read and is particularly appropriate for children of six or seven. [Little, Brown & Co. 60 cts.]

From the pen of Thornton W. Burgess we have four new volumes. One is in the series of Mother West Wind Stories, being *Mother West Wind "Where" Stories* (\$1.00), and there are two in the Bedtime Story-Book series, *The Adventures of Jimmy Skunk* and *The Adventures of Bobby Coon*. (50 cts. each.) The fourth is *Happy Jack*, a charming tale of a squirrel and his associates that is written in the same pleasing style which has made the author so popular. (\$1.25.) Mr. Burgess and his clever animal series need no introduction, and these new additions will be welcomed by parents who are making a collection of his works for their children, and as well by others who desire volumes of amusing, well written stories. The books are published by Little, Brown & Co.

The children will ask for "war stories". One such volume is *The Children of France*, in which are related in stirring manner experiences of various French children during the great war. The heroism and bravery displayed by these little patriots is remarkable, and every American boy and girl will wish to read the book. [Henry Altemus Co., Philadelphia.]

Indian stories are always popular. Katharine B. Judson has based her *Old Crow and His Friends* upon myths which the Indians told their children many years ago, and has been very successful in her treatment of them. The book is intended for children of from six to twelve. [Little, Brown & Co. \$1.35.]

Florence Griswold has made selection from Hindu folklore of some of the best stories and put them into very acceptable form for children of our own land. *Hindu Fairy Tales* is the title given the volume, and little folk of the fairy tale age will enjoy having these queer stories read to them, as they are so entirely different from those with which they are familiar. [Lothrop, Lee & Shepard Co. \$1.25 net.]

Little girls will enjoy the latest "Dorothy Dainty" book, by Amy Brooks. This makes seventeen volumes in the series, a collection that is amusing and clever. Dorothy is an unselfish little miss who is always anxious to make things pleasant for those about her. *Dorothy Dainty at Foam Ridge* tells of a happy time spent at a beach resort where fun and frolic are ever in evidence. [Lothrop, Lee & Shepard Co. \$1.00 net.]

A collection of short, bright, and delightful poems by Evalene Stein is embodied in *Child Songs of Cheer*. They are just the sort that children love to memorize. The four full-page colored illustrations by Antoinette Inglis are excellent. [Lothrop, Lee & Shepard Co. \$1.25 net.]

Toggles will find a friend in the shut-in or the city child who has little opportunity to know what real country life is. A lover of nature, the boy makes companions of the trees, flowers, birds, etc., and proves to be rather inimitable in many ways. The author is Frederick F. Hall. [Lothrop, Lee & Shepard Co. \$1.25 net.]

A graphic description of the war is given by Francis Rolt-Wheeler in *The Wonder of War on Land*. Every boy who reads it will desire to read it again, for, while it contains much on the technical side of the manner and means of warfare on land, the story woven into the book is one of intense interest. There are, without question, no better books for boys on the market than those by this author. [Lothrop, Lee & Shepard Co. \$1.35 net.]

Isabel Hornibrook has followed *Drake of Troop I* with a sequel entitled *Scout Drake in War Time*. Our young Scout is not old enough to join the army and is, therefore, obliged to do his "bit" in some other way. He chooses to become a farmer boy and works diligently until his vacation arrives. Then there are jolly times camping, fishing, roughing it, and exploring—a boy's book through and through. [Little, Brown & Co. \$1.25 net.]

Mr. Stratemeyer's hero, Dave Porter, has many new and interesting experiences in *Dave Porter Under Fire*. As is to be expected of a manly fellow like Dave, he and his chums enlist at the first news of war, and do their bit at the front. [Lothrop, Lee & Shepard Co. \$1.25 net.]

Kituck was a very ambitious Eskimo lad, but in order to accomplish his ends he must first have means. He enters a dog race in the hope of securing funds, but loses out. How he makes friends who help him to obtain the schooner *Sea Wolf*, which he has long desired, and how successful he finally becomes, makes a decidedly entertaining story for boys of from ten to fourteen. [*Captain Kituck*, by Roy J. Snell. Little, Brown & Co. \$1.35 net.]

The Silver Cache of the Pawnee is another Lange story of adventure among the Indians, this time along the Santa Fe Trail. Mr. Lange has a store of knowledge on the subject of Indians that he uses to good advantage in his books

for boys, which makes them of especial value. This present volume is quite as exciting and fascinating as its predecessors. [Lothrop, Lee & Shepard Co. \$1.25 net.]

Another good Indian narrative is *Indian Heroes and Great Chieftains*, the author being Charles A. Eastman, a full blooded Sioux, whose Indian name is Ohiyesa. He tells fifteen separate stories of various Indian chiefs, and, while it is intended for boys and girls of from ten to sixteen, the book is sure to be equally interesting to those of more adult years. [Little, Brown & Co. \$1.25 net.]

The decision of the Knights to buy an automobile is a great event in that family; but greater still are the good times that follow on the trip from their city to their country home in Massachusetts and on the various expeditions that are taken during the summer. Not the least of the usefulness of the new car is its practical value in aiding the Knights to be of much help in the war-time activities of the small town. *Five in a Ford*, by Mary P. Wells Smith, furnishes excellent and wholesome reading. [Little, Brown & Co. \$1.35 net.]

As will be gained from the title, *Little Cuba Libre* deals with life in Cuba, and especially with a little girl named Amada. Her hatred of the Spaniards is very great and as she grows her hatred becomes stronger. Finally the Cuban people revolt, and it is then that Amada, who has been nicknamed "Little Cuba Libre" on account of her patriotism, shows her heroism and sterling qualities. A particularly interesting book for girls in their teens. [Little, Brown & Co. \$1.35 net.]

One of the sweetest stories of the season is *Hale Merrill's Honey Quest*, by Annie Elizabeth Harris. Hale's mother died and it became necessary for her father to make an extended business trip and to leave the girl with her grandmother and an aunt whom she had never seen before. She goes to them with a rebellious feeling, but how she soon learns to love them and her surroundings as well, and how she makes friends and a particular place for herself, is exceedingly well told. [Lothrop, Lee & Shepard Co. \$1.35 net.]

School stories have a fascination for young girls, and Edna A. Brown has depicted with such reality the scenes in her latest book on school-girl life, *At the Butterfly House*, that those who are fortunate enough to secure a copy will not only read it once, but many times, and with renewed pleasure at each reading. A story of the highest class and one from which much good can be drawn. [Lothrop, Lee & Shepard Co. \$1.35 net.]

America's Daughter is the title given to Rena I. Halsey's latest book. A group of young ladies attending a private school in Brooklyn arrange a summer vacation party, and, with one of the teachers acting as chaperone, visit many of the places connected with the early history of the colonies. In the party is a girl whom they call "America's Daughter", and during this trip she finds out much about her family which clears away the mystery that had always surrounded her. [Lothrop, Lee & Shepard Co. \$1.35 net.]

JESSE BENTON AND JESSIE BENTON

By ROLAND RINGWALT

EVEN without his biographers Thomas F. Benton would still be famous. His *Thirty Years' View* has not the popularity he expected, but it is a book of permanent value. As the mighty forecaster of a railroad out to the Pacific he is among the giants of the West; and, while schoolboys do not read his speeches, they do occasionally pay tribute to a man who drew knife and pistol in conflict with Andrew Jackson. After the greatest of the Presidents Benton is as well known as any man between the Mississippi and the ocean.

His courage, moral and physical, his unselfish devotion to duty, his never-tiring research in English and Spanish, made him sublime, though his vanity would have made any lesser man ridiculous. Scandinavia's legend tells of a giant with no heart in his body; the Missouri senator was a giant with no humor in his body, or he could not have dictated those appalling sentences about the part he played in our history and the merit of his eulogies of departed public characters. The plan to take Benton out of his seat in the

Senate, make him lieutenant general, and place him in command over Taylor and Scott, was so unjust, so outrageous, that it died of its inherent wrongfulness, yet he quietly refers to it as a measure that could not have wounded professional honor because he ranked Scott and Taylor when he was in the army thirty years before the war with Mexico.

What would have been absurd in lesser men is only a proof that Benton had no sense of the grotesque. He was a colossal figure, even though we regret that he was so constantly conscious of it. But it is more pleasing to speak of his filial devotion and his parental tenderness; hence, let us say something of Jesse Benton, the father whose memory Thomas Hart Benton cherished through his long life, and of Jessie Ann Benton, who eloped with John C. Fremont.

Tryon, the last of the royal governors of North Carolina, had as his private secretary Jesse Benton, a studious lawyer fond of good reading, and comparatively indifferent as to whether he read Greek, Latin, French, Spanish, or English. The Revolution was as a thunder shock to him, but he accepted the results and went out to survey land claims. At the time of his death the family possessed large holdings in Tennessee. Jessie Benton Fremont long after wrote:

"It is from my father himself that I know what followed. He was but eight years of age then, and there were six other children. He had not seen his mother during her long illness after his father's death, and when at length he was taken in to her he was struck with awe and terror. In place of the young mother he knew, with bright brown hair crowning her stately head, and health and animation lighting her blue eyes, he saw a thin, white-faced, white-haired woman, who put his hand on that of a baby girl, and told him that he was the head of the family, the eldest son, and must be her help in taking care of the others." Benton's language shows what kind of a boy he was. "When I came out I rushed into the grove, and there, with cries and tears, I made war on myself until I could accept that ghost in place of my own mother."

After this outburst, Governor Tryon's chaplain, Jesse Benton's closest friend, started the boy to read easy verses in the Greek Testament. Mrs. Benton led her son to the history underlying England's famous state trials, as interesting to him as the trial of Aaron Burr was soon to be to young Americans, and Thomas was studying law in his father's extensive library before he knew it. Meanwhile, the work of the farm, and the hunting excursions of a Tennessee in which the shadow of the Indian fell across every threshold, at last built up a gigantic frame, although at one time Thomas seemed likely to die of the consumption which took Jesse Benton and five of Jesse Benton's children. In 1812, Thomas H. Benton hoped to die in battle because he preferred a bullet to a lingering death.

Tenderness was poured out upon Jessie, the granddaughter of Jesse. He whom we still know as "Old Bullion", the man of endless state papers and never-sated appetite for work, told young Jessie that he used to tune the guitar for his sisters and that he sang with them. "Of his brothers we had had many and many a hunting story, and knew their dogs by name, and the gray horse which must have had a troubled life among them; but of the sisters this was all he ever said. But we know they made the hidden source of his unflinching gentleness to all women."

Benton's mother lived to more than eighty, her clear mind delighting in her son's legal success and senatorial honors. After her death there was probably no one on earth so dear to him as his daughter Jessie. It is surely linking history to read that Benton, the close friend of Clarke (yea, the survivor of Lewis and Clarke), had a daughter who married Fremont, the Pathfinder. Had the father who grappled with Jackson a more tempestuous nature than the daughter who raged in the White House at midnight, and bade Lincoln take care lest her husband drive him from his seat? Lincoln calmly remarked that she was like her father. True, her talents ran to magazine articles and sketches of her travels rather than to expunging resolutions and discussions of bank charters, but she was the moral as well as the physical descendant of Jesse Benton who surveyed the wild tracts until his strength was exhausted, and of Thomas Hart Benton who dared his enemies to murder him on the Senate floor.

FOR LOVERS OF SCOTT

By CANON DAWSON

A SEPTEMBER morning by the loch. A heavy, white mist hangs like a blind against the window. There is a pine wood only ten yards away, but not a branch is to be seen. Is it worth while putting on one's naily boots? A mist does not always mean rain, so we will chance it. At nine o'clock one can see things more plainly, and the grass is white, as though powdered with silver. The fog lifts and drifts a little; sheep appear on the braes all spangled and glistening. The hedges are covered with the daintiest seeming handkerchiefs of fairy-spun lawn; mere spider webs, but finer than anything that human looms can produce. The foothills are now clear and the pine plantations which clothe their steep sides. Mountain tops float out like islands on a shifting sea. Once the retreat has begun the mist stands not upon the order of its going. It lifts like a tenuous veil from the still surface of the loch, flies in thin shreds along the crags, trails its skirts up the narrow glens, and then, except for a certain haze which tempers the sun and pales the cloudless blue of the autumn sky, is gone.

It is all right. If we are a little late in starting, fair Ben Ledi is not the monarch of mountains. She (I think that is her proper sex) is only two thousand nine hundred feet high, and a beniquant landlord has seen to it that climbers shall be shepherded along a post-staked route, and warned to keep to the track the whole way. One could wish—But never mind. If the public is cribbed and confined on its own native soil, it has often itself to blame, with its nasty papers and empty chocolate boxes, bottles and eggshells, which it will strew about to the defilement of God's fair places. Some day, perhaps, we shall count this selfish untidiness as a real sin, and include the matter in the curriculum of our schools.

One rises gently from Coilantogle, and tries for a while to keep to the posts. Why will people scratch their foolish names on them? But by and by short cuts look tempting, and a "stone-man" (one must not use the German word familiar to Alpine scramblers) a thousand feet up, on a prominent spur, offers a plain objective. What if one then gets at once into a bog! The mountain side is like a surcharged sponge. Who cares! The higher we climb the younger is the heather. Down below it is becoming old and faded. At fifteen hundred feet it is purple-rosy and fresh. We sink luxuriously into tussocks of it and rest as on a soft-sprunged couch.

Soon we find ourselves on a plateau strangely scarred and trenched. It is a peat forest. Boggy rivers of semi-liquid peat have cut deep channels in all directions like crevices on a glacier. To complete the resemblance to the great Alpine ice-fields, tables of peat appear similar to the ice-tables of the *mer de glace*. They are formed in the same way. A big stone, or, more usually, a dense thatch of bilberry growth and heather roots, has protected a mass of peat from the direct attack of the weather, and the coffee-colored humps stand up not unlike huge toad-stools, or a herd of pixie cattle, above the general brown level of the peat. This would be an uncomfortable place in which to be caught in a fog. It is an oozy, brown maze, with here and there pools of bottomless bog.

The ascent gets steeper. One wonders why it is accompanied almost to the summit by a dilapidated wire fence. Perhaps, when wire was cheaper, it occurred to some former owner of these high pastures that even mountain sheep ought to be protected from the dangerous precipices which fall so steeply down towards Loch Lubnaig and the Pass of Leny. Little but the broken and twisted wires now remain. But nothing can spoil such a celestial staircase. One's eyes are no longer at one's feet. Suddenly one is delivered from all that is too near. One beholds the far distances. One is up, above the world, gazing out on things, lord of a prospect as much one's own as though the title deeds of all those countless acres were in one's fire-proof safe at home.

And what a possession! In that hour we are rich. A great semi-circle of mountains environs us splendidly about. The long ridge of Ben Lomond forms a middle-distance for the sharp-cut sierra of the Cobar and the heights which wall

in Loch Long. Ben More and Ben Alan rise like twin tents of blue in the west. Ben Lawers shows its arid pyramid behind Ben Vorlich, and there are suggestions of ranges behind ranges into distances unspoiled by man. The valleys are many-eyed with lochs and tarns. At our feet lies Lubnaig, sombre beneath its crags. Behind is smiling Vennachar. Loch Achray testifies to the long drought by the yellow margin of its beach. Katrine winds among its birch groves at the foot of Ben Venue. And many a lochlet flashes the sky back to us from its laughing face. A big brown hawk soars above us in lazy circles. Early this morning he snatched two of our neighbor's chickens and, from the cautious alertness of the small birds among the rocks, it seems that he may not yet be satisfied. But to us he merely adds the note of free life which the moment demands. He sails largely above a world which up here appears no longer troublesome. It is time we went down, but we need not be in a hurry to pick up troubles again. I believe Ben Ledi means the Mount of God. On such a day as this that name well fits it.—*The Scottish Chronicle*.

PRAYER'S FUNCTION IN WAR AND PEACE

[FROM A SERMON BY THE BISHOP OF WASHINGTON]

IT IS worth while, in the light of these days of victory, to recall the words of the President in his proclamation for a day of intercession for peace and pardon on Sunday, October 4, 1914. In it he says: "I request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord between men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to the place of vision and to thoughts and counsels that purge and make wise."

That day of intercession was dutifully and earnestly observed, and it was followed with daily intercessions through all the long years. The President appointed another day of penitence, fasting, and prayer on May 30th of this present year, when the outlook for the friends of liberty was darkest. And still no healing peace came, no restoration of concord between men and nations. It was a trial of faith. No true believer lost faith in prayer, but our progress came to be attuned to the words of our Saviour in Gethsemane: "If it be possible let this cup pass from Me, nevertheless, not My will but Thine be done." The cup could not pass from Him. He must drink it to the dregs. He must go down in apparent defeat into the dust of death. He must, once for all, demonstrate that the cause of righteousness and truth is God's and that He can bring victory to that cause in His own time and way. The resurrection of the Son of God with power was the announcement of the victory over sin, Satan, and death. And we His people have had to learn something of the meaning of that frequent saying of St. Paul about "the fellowship of the suffering of Christ". We had to wait and pray, and still wait and pray. The way was long and dreary. But the day of good tidings came, the day of vengeance of our God: "to comfort them that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This wonderful experience teaches the power of the united, earnest, prevailing prayer. And there is still need of such continued prayer.

The ending of the war, while it brings relief and joy, brings us also face to face with a situation full of difficulties and perils. There is to-day confusion, threatened famine, the mutterings of anarchy in the defeated countries. The poison of the destructive teachings of the Bolsheviki is permeating Germany and other lands. The council to make peace has an enormous task before it. The fruits of victory may be imperiled. It is a time for prayer that God, who has given us the victory, may give to the assembled counsellors the spirit of wisdom, the spirit of love and sacrifice and of a sound mind, to the end that terms of real and abiding peace for all the nations may be made. All the forces of Christianity must unite in prayer that the council to make peace may be guided by the principles of the Prince of Peace. We must pray that the new world "may be so ordered by God's governance upon the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established among us" and among all the nations for all generations.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

CHURCH CARE FOR THE FEEBLE-MINDED

IN my visits to such institutions as the Home of the Good Shepherd (Roman Catholic), I have been impressed with the fact that the spirit of the Church can make the segregated content and happy. As the country wakes up to the fact that it must segregate all its feeble-minded—before they have committed crime—I can but hope that the Roman Catholic Church will take them increasingly under its charge." So declared Dr. Alexander Johnson, superintendent of the committee for the feeble-minded in Philadelphia in a recent address to students at the Loyola School of Sociology in Chicago.

Dr. Johnson was urgent in his demand that the feeble-minded should be segregated. "Studies among a certain type of woman," he said, "generally show that from one-third to one-fifth are mentally defective. Sometimes this proportion is put higher. In the House of the Good Shepherd near Memphis, Tenn., the Mother Superior told me that she thought more than half the girls in her charge were irresponsible because of insufficient mentality.

USES FOR THE VACATED SALOONS

What shall we do with the saloons when prohibition comes? How is the problem to be met? By turning the places where the saloons were into community centers, says Mrs. Jessie H. Childs, a member of the organization of the Community Clearing House, at 217 West 22nd street, of which John Collier is the head. These places she declares should be made into community meeting centers, virtually club houses, where the people of the neighborhood could assemble for community purposes. Mrs. Childs, who is the treasurer of the Women's Trade Union League and also of the Eleventh Assembly, in New York City, believes that the initiative in this work must be taken by the women. The call of war took more than three million men out of the industrial life of the country. Their places were largely taken by women. And the organization of social service is something, Mrs. Childs believes, in which women have shown themselves to be without peer.

CHARITY IS TWICE BLEST

Here is one view of the charity situation which calls for attention, although there is no reason why giving in a modern and systematic way should not be equally helpful to the giver. This is from the Burlington *Hawkeye*:

"The modern charity workers who have made a science of charity, or are trying to do that, would wipe out private charity. They have reasons numerous and more or less convincing. Everything that they say seems to be apt, and may not easily be controverted. But they overlook one rather important feature. Indiscriminate giving may not be wise. Giving may not be the very best thing for him or her to whom is given. But the giver benefits and profits more, much more, than the recipient. It is indeed more blessed to give than to receive. And this making charity a simple, cold-blooded scientific proposition may help many, but it is tough on the cheerful giver."

THE REV. PERCY G. KAMMERER, for a time connected with St. Stephen's House, Boston, and later with St. George's, Providence, has undertaken a volume in the series of Criminal Science Monographs on The Unmarried Mother, which

is based on his work in Boston and to that extent is a local study. Five hundred cases were studied, and every phase of the problem considered, and we have a contribution that is well worth the attention of priest and social worker. "Who are these mothers?" Dr. Healy, the editor of the series, asks. "What are they mentally, socially, physically? What becomes of them? What are the traits of their offspring? How do they flourish? Whither do they tend?" Mr. Kammerer's book of 337 pages, published by Little, Brown & Co. of Boston, attempts an answer—based not on theory or hobby, but actual facts gathered with great pains and discrimination. The details are reliable and the generalizations appeal to one as sensible and well-founded. The language at times, however, is over-technical and involved.

THE Y. M. C. A., according to those in charge of its work, must develop leadership for developing morale among

the women workers and leadership for social protective movements to promote which public opinion must be molded, including (1) eight-hour day, (2) one day's rest in seven, (3) minimum wage, (4) equal pay for equal work, (5) reduction of health and moral hazard to workers, (6) abolition of night work for women, (7) giving a place to women on labor's programme, (8) collective bargaining as expressed in trade

unionism, (9) social responsibility for education and legislation.

TUBERCULOSIS and other germ diseases are generally brought about by dirt and filth. The germs of tuberculosis cannot live where there is sunlight, cleanliness, and fresh air. The scrubbing brush, soap and water, paint and white-wash are deadly enemies of tuberculosis. The easiest way to get rid of the germs that have nested in your house and around your premises is: "CLEAN UP AND PAINT UP!"—*National Association for the Study and Prevention of Tuberculosis*.

IN A STATEMENT to his diocese, the Bishop of Pennsylvania says: "Foreign missions and domestic missions within our nation's boundaries have always been urged under the injunction to go into all the world and preach the Gospel, but modern conditions have brought hundreds of thousands from all the world right into our city; to be ministered to without the expense of going to them in distant lands."

A REPORT ON wage payment legislation in the United States, by Robert T. Paterson, has been issued by the Federal Bureau of Labor Statistics. The early chapters deal with the labor contract in English and American law. Then the report proceeds to show how, by legislation, this contract has been restricted and controlled.

PORTLAND, OREGON, has a new home for the detention of women suffering from social diseases. It is called "The Cedars" because of the presence of a large number of cedar trees on the 35-acre lot forming a part of the plant. The institution has attracted the attention of other cities and it is constantly being inspected by their representatives.

SHOP EARLY

"The Government says to you, why
Can't you exercise sense when you buy?
To shop when you oughtn't is just as important
A sin as to hoard, steal, and lie.
SHOP EARLY: we need our girl's vim—
We can't replace her by a him:
Don't go and exhaust her and make Christmas cost her
The joy that the season should bring."

—Consumers' League of Eastern Penna.



CORRESPONDENCE

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

RECONSTRUCTION

[CONDENSED]

To the Editor of *The Living Church*:

THE greatest problem of to-day is reconstruction. I wish to speak of one of the factors. How are we to utilize the good elements that entered into the training of our soldiers and sailors, and make them function in the civilian life?

In many cases the environment of army and navy has been superior to the home life. Physically, mentally, and morally the men have been trained to become efficient fighters; now they must be trained to become efficient citizens. This is a psychological as well as a practical task. To turn the men back to civilian life without translating their patriotism into a consuming passion to live for their country is to lose an epochal opportunity.

Our boys have been living in a vast university. Their minds as well as their bodies are trained and disciplined. While they have been living under the stimulus of ideals, the moral regime of the army and navy has been accepted as a practical basis of life. Now what are we going to do with this tremendous potential force of creative citizenship?

Congress and those who have lands are concerned with providing farms for those who desire to farm, vocational training for the maimed, and hospitals for the sick and incapacitated. But equal consideration should be given to all. This consideration should take the form of an education.

We cannot send back to illiteracy the boy who has learned to write and read in army schools. The boy from the slums must be returned only as a rehabilitating force. The foreign-born or speaking boy, just learning to speak and read the English language, to adopt our ideals and to adjust himself to our customs, must not be condemned to squalor and sedition. Unaccompanied by hope and vision, after the mental and physical advantages of military regimen, they will become destructive agents, capitalizing their experience to exploit and betray their kind.

The best solution is to provide an education for every man who desires it, whether for farm, business, or professional life—and also for the boys under age now in government-controlled schools, who are to be dropped, I am informed, the first of the year. My idea is this:

The government is to underwrite the education of every man who can be inspired to take it. This can be done by using a fund already at hand, that belongs to the boys—their insurance.

The government can make the necessary allowances to defray the cost of education, and pay the premiums on insurance during this time. A small rate of interest can take care of the expenses of operation and the total loan stand as a first mortgage against the policy. This is a debt we owe to our boys; and, being limited to them, avoids the charge of paternalism. It is in line with the appropriations and war bonuses, while protecting the future of our civilization by equipping the men for a larger and more useful citizenship. We must conserve the best that the training for war has produced, and divert it into channels of peace.

MILTON R. WORSHAM.

Jacksonville, Fla., November 28th.

THE CHURCH AND THE EPIDEMIC

To the Editor of *The Living Church*:

THOUGH belated, may I add just a comment on the viewpoints of the forbidden public assemblies during the epidemic? "Where resides," asks one, "the authority competent to suspend the public worship of God?" I, for one, should say, in abnormal times, abnormal necessities demand that "authority" for such lie in the state. When the German foe was attacking tens of thousands of American citizen-soldiers on the battle front, I presume that, by order of the state, in face of that danger, again and again Sunday religious assemblies were, *de facto*, "forbidden", and, instead, by order and authority of the "absolute state", thousands, chaplains and privates alike, were excluded from "altars and pulpits" and hurried on to drive back the foe. Thousands of devout soldiers obeyed, and did not cry "*This is Germanism*".

The late Bishop Brooks wisely said: "No man has a right to all his rights all the time."

Another correspondent cites David offering burnt offering and peace offering, and so the plague was stayed. But Samuel 2:25 nowhere tells us that the *people*, "these sheep, who had done nothing", were present around David's offering; much less cribbed in pews in an ill-ventilated, steam-heated, modern church. The chapter in no way applies. David says the sin which caused the plague was his only. The *people* evidently, from the text, had no personally present part in it. Our "absolute state" sanctioned every clergyman doing what David did.

The services of the churches were not "cut off". For wise and practical reasons, the *public assemblies* of religious persons were placed on the same level as persons assembling in purely secular, closed-in, and imperfectly-ventilated schools and theaters.

In all California encouragement was given to public worship, where it could be had, before altars and pulpits—as David's burnt offerings were—in the *open gardens*, or on church *steps*. Our "dailies" showed pictures of our people and others, of many creeds, crowding the sidewalks.

May it not be, as one of your writers suggests, that "the influence of Protestantism", and the "result of the failure to give definite Church teaching", has made us feel too strongly that worship and patriotism are dependent at all times on public gatherings? I suppose Israel, even in Egyptian bondage, had some public worship. But when the Angel of Death passed over that land Israel was at family devotions, eating bitter herbs in the family unit. And none of them "went out of the house until the morning". In days like these, words like American "Germanism", and "absolute state", are not pleasing.

We've all done our best for God and man as we saw best. "They also serve who only stand and wait." Words like Germanism and "absolute state", applied to overworked, overwrought, loyal Americans, will not inspire in them deeper respect for those who utter such, nor for the religion which, we feel sure, is very dear to the hearts of such writers.

Ukiah, Cal.

FREDERICK W. CROOK.

PROPOSING A DIOCESAN BUSINESS AGENT

To the Editor of *The Living Church*:

THE condition of our general missionary treasury can easily be improved for the future by the introduction of an efficient business system in the various dioceses in relation to all of the diocesan and general financial affairs.

The employment by the diocese of a business agent—a part of his salary to be paid by the general boards—who will have the power to visit parishes, organize the machinery for extra-parochial subscriptions and collections, and as a permanent employee of the diocese look after other material interests, will not only vastly increase giving but will stimulate the whole business life of the Church throughout the nation.

Very sincerely,

PHILIP G. DAVIDSON.

St. James' Rectory, Greenville, Miss., November 29th.

PROPOSED NEW YORK DIOCESES

To the Editor of *The Living Church*:

AS you publish it, the county of the Bronx is left out of any redistricting of New York State for new dioceses. New York and Westchester counties are named, but the Bronx is a separate county, and as published it is omitted from membership in any diocese proposed.

Yours very truly,

New York, November 30th.

EUGENE M. CAMP.

HEAR MY prayer, O Lord; let not my soul faint under Thy discipline, nor let me faint in confessing unto Thee Thy mercies whereby Thou hast saved me from all my most mischievous ways, that Thou mightest become sweet to me beyond all the seductions that I used to follow; that I may love Thee entirely, and grasp Thy hand with my whole heart, and that Thou mayest deliver me from every temptation even unto the end. For even when I was learning vain things Thou didst grant me Thy discipline; and my sin in taking delight in those vanities Thou hast forgiven me. —*St. Augustine.*



BOOKS FOR THE HOLIDAYS

My Chinese Days. By Gulielma F. Alsop. Little, Brown & Co. \$2.00.

The soul of the orient, turbulent beneath its outward calm, mysterious and inscrutable, looks forth in these sketches written by a woman who is not only a physician but a keen observer of human life as well. The sufferings of women under the customs which make the mother-in-law the real head of the house, and allow a man to have four wives, are shown in the favorite wife of Li, who flung herself and her baby daughter into a well. Something of the clash between the old ideas and the leaven of the new is portrayed in the retort of the Chinese girl who belonged to the new generation: "You tell us that we must not worship our fathers. There is no custom more sacred than that. If we do not worship our fathers what matters what class of strangeness we do?" Mission study leaders will find the book of great value in helping them to understand the women of China.

Steep Trails. By John Muir. Houghton Mifflin Co. \$3.00.

He who journeyed in the past with John Muir as his guide, even though the journey began and ended with a book and an armchair, was sure of a rare treat. And those who read these posthumous papers spanning a period of twenty-nine years of Muir's life will feel that they have, indeed, climbed the steep trails and breathed the pure air of the mountain valleys which he pictures so vividly.

Fieldbook of Insects. By Frank E. Lutz. G. P. Putnam's Sons. \$2.50.

This book with its numerous illustrations, many of them in color, will prove fascinating not only to the student but to the average person whose knowledge of the insect world is limited to a few species and who has very erroneous ideas of the part and purpose in the creation of these tiny workers.

Pictures Burned Into My Memory. By Charles W. Whitehair. The Saalfeld Publishing Company. 75 cts.

A war book, simple and earnest in its language, written by one who has looked into the hearts of the recruits who poured into the great training camps of England and Scotland, and described what he saw.

Blue Stars and Gold. By Wm. E. Barton, LL.D. The Reilly & Britton Co. \$1.00 net.

A book intended for every home that flies a service flag, containing much inspiration and consolation for those who have loved ones in the service.

The Great Expectancy. By Margaret Prescott Montague. E. P. Dutton & Co. 35 cts.

A delightful little essay describing the effect of the war on a secluded southern valley, reprinted from the pages of the *Atlantic Monthly*.

FOCH, THE MAN OF FAITH

THERE ARE a few war books as full of moral and spiritual incentive—especially for the young—as the best books on religion. Such was *Petain the Prepared*. Such is *Foch the Man*, by Clara A. Laughlin (Revell, \$1.00). Everybody is interested in Foch as a personality, not merely as the great soldier who became the supreme commander of the allied forces. Miss Laughlin lost no time in publishing her monograph. It bears evidence of some hasty work; it is all too brief (only 150 pages), but it gives a vivid picture of the great soldier and it is good reading. It shows us a man who has religious faith as well as moral power. (We have often thought that it would be good for the screen artists to throw on the curtain portraits of Foch, Haig, Pershing, and Hindenberg as a moral object lesson to help us read souls through faces!)

This little book shows Foch as the man who can kindle and keep alight the enthusiasm of his fellow men; a soldier who wins victories with men's souls, not merely with their flesh and blood, nor even with their brains; a religious man who knows that it is impossible to be intelligent with the intellect alone. The story of his life is traced in such a way as to suggest an overruling Providence who gave him the special training which made him the man for the hour. Germany in 1914 weighed her might against what

she knew of the might of France—and omitted spiritual differences which she could not comprehend. Foch is a general who knew that Germany's real weakness was the absolute autocracy of headquarters. For him, battles are won not at headquarters but in the field, and he trained men with personality to act for themselves when conditions in the field arose which could not be foreseen or forestalled at headquarters; above all, he trained men in spirit, not merely in tactics.

Miss Laughlin tells us of him as the man who frustrated Germany's plan to enter France through Lorraine; who was summoned to the decisive part of the defence to frustrate her second plan to smash through the center at the Marne; then became the moving spirit in bracing the defence of the channel ports and finally came to supreme command because of his power to unify effort because he understood men of every type and every nation. With him a battle won is a battle in which one is not able to believe oneself vanquished. Witness his message at the Marne: "My center gives way; my right recedes; the situation is excellent; I shall attack."

And this, to quote René Puaux, is the faith that made that spirit possible: "His eyes seemed to say: 'Young men, you do not know what a father suffers when mourning has entered his home to bide there forever. My only son is taken and one of my daughters is widowed. I shall find in my home, which I left in the joyousness of a midsummer Sunday, little orphans who have never even known their fathers. But I approach the twilight of life with the consciousness of a good servant who will rest in the peace of his Lord. Faith in eternal life, in a good and merciful God, has sustained me in the hardest hours. Prayer has illumined my soul.'"

OTHER WAR BOOKS

Imperial England. By Cecil Fanfield Lowell and Charles Edward Payne. New York: Macmillan Company. \$2.00. 395 pp.

We have in this volume a stirring account of that great empire which is in "great part a commonwealth of free, self-governing nations, bound together by ties of sentiment unaided by any elaborate machinery of government." In the chapter on the effects of the great war upon the empire we find a frank and candid estimate of that response which has filled the world with wonder and admiration, for it came so promptly, so wholeheartedly—especially in the case of India and South Africa—so unexpectedly. This response was prompted, in the view of our authors, partly by gratitude, but even more by the justice of the cause, with commercial jealousy and fear of German naval power as probable causes on the part only of a few. In "The Case of Ireland" we have the opinion deliberately expressed that it is no longer an oppressed nation. Ireland is simply Ireland, not Sinn Féin or Ulster, Nationalist or Unionist, and we prefer to take the Irish of Gallipoli and of Neuve Chapelle, rather than the Irish of the Dublin insurrection, as those on whom the future of their country rests.

Our authors, who are professors at Grinnell College, Iowa, have given us in a handy book an account of that empire which during the war has reasserted and rejustified herself; for, as that great, far-seeing statesman of the last generation, Sir Charles Dilke, said: "If the English race has a mission in the world it is surely this, to prevent peace on earth depending on the verdict of a single man." The gradual but effective development from the old imperialism against which our own forefathers fought to world-wide dominion of thought and coöperative effort on the part of self-governing communities is well and timely told.

C. R. W.

Our Revolution. By Leon Trotsky. New York: Henry Holt & Co. 220 pp. \$1.25 net.

It is practically impossible to do justice to Trotsky in these days of storm and stress, when he is reported by the press to be doing things which the sincere man, no matter how radical, must abhor. Those who want to know what he thought during his period of preparation (1904-1917) will find these essays on the "working-class and international revolution" absorbingly interesting, and particularly so the notes of the editor and translator, Moissaye J. Olgin, who himself has written a book on *The Soul of the Russian Revolution*.

In a translation from a Russian paper which the editor prints occurs this statement: "It seems to me that Trotsky has become more nervous, more gloomy, and more restrained . . . He seems almost lonesome on the platform . . . He is in a

hostile gathering. He is a stranger. Is he not also a stranger to those who applaud him and in whose name he speaks from this platform?"

This volume contains the one English translation of the theoretical portions of Trotsky's book, *Our Revolution*, first published in defiance of censorship in Russia before the revolution, and immediately suppressed. It is believed to be the clearest exposition of Trotsky's views on revolution and reorganization after revolution. The present translation is from one of but two or three copies of the original in America. In addition there are translations of other significant essays, and a biography by Mrs. Olgin, who has known Trotsky intimately for ten years.

DR. RANDOLPH H. MCKIM, whose voice and pen have been magnificently lifted for the cause of righteousness and justice since the war began, has gathered into a volume entitled *For God and Country* a series of nine sermons and addresses on war topics. They begin with a sermon on The National Crisis preached shortly after the *Lusitania* atrocity. The second is Dr. McKim's Thanksgiving Day sermon of 1915, when he searchingly asked his Washington congregation, "Have we done our duty to ourselves? Have we done our duty to mankind?" "Consider," he said, "we allowed the neutrality of Belgium to be violated without a word of protest. We saw the country of the Belgians ruined and devastated. . . . We were powerless indeed to stay the hand of violence and cruelty when it seized the throat of poor little Belgium. But it was in our power to lift up our voice before the civilized world against this brutal and unspeakable crime." This is one of the strongest of the sermons of the first year of the war, and it rings especially true after our experience during the years that have intervened. The third is a splendid address at the first *Lusitania* anniversary, delivered in Carnegie Hall, New York, in May, 1916. THE LIVING CHURCH had the honor of printing the fourth of the papers, an essay on Preparedness, in July, 1916. His Thanksgiving Day sermon of 1916 comes next, and then two sermons that were preached immediately before America entered the war, the second on the eve of the assembling of Congress to receive the President's message asking for a declaration of war. Finally, two inter-war sermons conclude the volume.

Dr. McKim's war papers here gathered give utterance to the voice of the true prophet. He has been during these years an Isaiah to the American people and especially to those at the capital, and now, when victory, with all that has preceded it, has vindicated all of Dr. McKim's stirring messages, it is a great gratification to have this remarkable collection of his remarkable words. [E. P. Dutton & Co. \$1.25.]

THOSE WHO want a good accurate account of what the women of England have been doing during war times in taking the place of men in manual occupations will find it all told clearly and concisely in Helen Fraser's *Women and War Work* (published by G. Arnold Shaw of New York). It is a good, sensible book filled with keen observation by one whose heart has been in the right place and whose eyes have been searching for the true, the good, and the fundamental. It is filled with observations which in themselves are texts for sermons. For instance, in the suggestive chapter on Reconstruction she says: "We cannot cast the duty of making the Church a living witness on our priests alone—it is our work, and unless our faith goes into everything we do it is no use. People who profess a faith and carefully shut it up in a compartment of their lives, so that it has no real connection with their work, are worse than honest doubters—because they betray what they confess." Miss Fraser has been an official of the war savings committee of the British treasury, who lectured in America with the approval of the British government. She has been continuously engaged in various kinds of war work since August, 1914, and has personally organized no less than 109 of the 1,500 local committees of the National War Savings Committee, which in turn organized 40,000 war savings associations to which more than 7,000,000 persons contribute every week. Miss Fraser is a member of the executive committee of the National Union of Women's Suffrage Societies of England—the non-militant or constitutional group of suffragists working under the leadership of Mrs. Henry Fawcett.

ARTHUR HENDERSON bulks large not only in English labor ranks, but in the affairs of the British Empire as well. As secretary of the Labor Party he has made for himself a great name as a far-visioned, clear-sighted, patriotic leader. As a member of the British Cabinet he was a real factor not only in helping win the war, but in helping to conserve the fruits of victory. As one of the joint framers of that remarkable document, the "Programme of the British Labor Party", to which such frequent reference has been made in these columns, he has written his name large upon the annals of his country, and for that matter of the world at large. Bishop Major Brent's opinion has been quoted. *The Aims of Labor* (issued by that progressive publisher, B. W.

Huebsch, 225 Fifth avenue, New York) embodies the views of this remarkable man. Its contents include: The Political Labor Movement, The New Party and Its Programme, Solidarity, World Security, A People's Peace, No Economic Boycott, Revolution or Compromise?, Freedom, Victory, The Spirit of Democracy. The appendix contains a memorandum on war aims and the text of "Labor and the New Social Order". The book is a stimulating one to progressives and an informing one to conservatives. It is especially commended to the latter because it states so sanely, so clearly, what intelligent workmen are thinking. If Bolshevism is to be overcome it must be by some such policy as Henderson and men of his kind are urging. Incidentally there is a literary charm about this volume, which contains, appendix and all, but 128 pages, that makes it almost too easy reading.

PROFESSOR MUNRO SMITH of Columbia has gathered four of his wartime essays into a volume which G. P. Putnam's Sons (New York) have published under the title *Militarism and State Craft*. They are: Military Strategy vs. Diplomacy; Diplomacy vs. Military Strategy; The German Theory of Warfare, and German Land Hunger. In Professor Smith's view it is of the highest importance that the political heads of every nation be on their guard against the attempt of their military advisers to convince them that immediate attack is necessary. "It is usually declared," he says, "to be a matter of life or death. To the nation primarily concerned it is, in most instances, only a matter of greater or less chance of initial success. To peace it is always a matter of death." Although the war is over, this study of the conflicts between the military and the political authorities of Germany, in Bismarck's time and again in the present war, and his analysis of the military mind, is of striking interest to students of history and of politics, as well as of military science.

In speaking of the influence of sentimentalism on the action of the nations, Professor Smith quoted the accusation that the Germans were actuated by sentimentality, which may perhaps be described as sentiment at play, not at work, and then makes this acute comment: "The Germans have beautiful ideals of the home and family life; but all the sacrifices on this altar are made by their women."

AN INTERESTING PAMPHLET on *War Suburbs and War Cities*, by Andrew Wright Crawford, has been issued by the American Civic Association (Washington, D. C.), of which he is field secretary. It is appropriately illustrated and sets forth in detail the standards set by these new federal cities. The war has stimulated interest in housing and living conditions to an extent that was not thought possible when America took up arms.

MISCELLANEOUS

A *Cyclopedia of Twentieth Century Illustrations* (Revell, \$3.00) is a new collection of stories, anecdotes, sketches, etc., by the editor of the *Christian Endeavor World*, Dr. Amos R. Wells. They are most of them very up-to-date illustrations, useful for the clergy or for Sunday school teachers—over nine hundred of them all. Those who find such collections useable in public speaking will like this volume, because so many of the illustrations are from current events or modern inventions and discoveries.

THOSE INTERESTED in the splendid work of the Traveller's Aid Society will find Orin C. Baker's little book, *Traveller's Aid Society in America*, published by Funk & Wagnalls, most interesting. As general secretary of the New York Society and formerly of the California branch he is well equipped to tell authoritatively the story of the "protection from danger and the prevention of crime for travelers, especially young women, girls, and boys traveling alone".

KALENDARS

A VERY ATTRACTIVE kalendar in booklet form, bound in red leather, is compiled by the Rev. Albert L. Murray, D.Litt., and published by Wm. A. Wheeler, 206 Broadway, New York. The kalendar is printed on thin India paper, a day to a page, and includes a text for each day and memorandum of morning and evening lessons of the Church according to the revised Lectionary. There is then a half page for memoranda for the day. The thinness of the paper enables the entire book to be light in weight and attractive in form, and its handsome binding adds to the beauty of the production. The price is \$2.00.

A CONVENIENT kalendar for one who needs to carry it in his vest pocket is published by Irving P. Fox, 10 Sudbury Building, Boston, Mass. It gives all fasts and feasts of the Church with their appropriate colors, is called *The Church Year*, and sells for 10 cts.

WOMAN'S WORK IN THE CHURCH

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 VERY beautiful devotional article, reasonable, logical, and deeply Christian in tone, with the heading, Some objections to the Advent Call, appeared in the *American Church Monthly* for August, 1918. Mrs. Harlan Cleveland wrote it and it has been reproduced in the November *Spirit of Missions*. Until we read this paper it had not occurred to us that the Advent Call would meet with open criticism and especially that some very strong and unpleasant adjectives might be applied to it.

As previously said—indeed, several times—in this page, the Advent Call seemed from the first a beautiful vision, an ideal to which we were all to try to approximate. It was a plan growing out of exaltation of mind, a dream of possibilities. No doubt when this carefully-thought-out plan, as shown by its directions and literature, was laid before many presidents of the Auxiliary, many rectors and leaders, there came the thought of its bigness, of its complexity, of certain difficulties which the average parish would meet in the attempt literally to develop the Advent Call. I believe that at the first conception, the first grasp of the idea, any Church-woman would bow her head in a momentary prayer: "Would God this *might* be done!" And would not every one of them—if a promise would help any—promise to pray, to read the Bible more, to make greater effort to be seen at public worship? Surely that woman who would take offense at being asked to do these things would have a strange conception of Christian duty. From some letters received by very earnest women, however, the fact is seen that the exact carrying out of the plan is difficult in nearly every parish and impossible in some. The rector of a large parish would find himself very deeply immersed in this business, though it lasts only for a week. In some instances bishops have instructed their rectors to leave it all in the hands of the women; at the same time the projectors of the Advent Call have impressed it upon the women that bishop and rectors were to be the chief guides. In many cases there is said to be an impossibility in obtaining the messengers. Women who might gladly go to a sick person, to a dying soldier, to a distressed or neglected person, and pray with them, shrink from the request that they go to others of their own sort and ask to pray with them. This is a weakness—we all acknowledge it and deplore it. As one woman said at Auxiliary meeting: "We have not been trained in evangelistic methods." When she said this another remarked: "That is what brought me into your Church—your difference in these matters."

Mrs. Cleveland writes that one of the criticisms has been that we shall take too much upon ourselves in going to other people's houses and asking them to pray—possibly in their own drawing rooms. To this she replies: "We feel a dignity in the conservation of the reticent soul, nurtured in the stern repression of our English traditions, who feels despoiled of a precious possession in having her hidden prayer life dragged out into the open; yet it was the divine impulse of the first Christians to have all things in common, their prayers, their daily bread, their possessions. We are willing in this latter day, for the good of others, to allow public regulation of our food, our clothing, even our occupations, and surely with true Christian spirit we will also do ourselves some hardness on spiritual lines for the common good of American womanhood."

Other criticisms which seem hasty and ill thought out—such as that the plan of the Advent Call is a "kindergarten method", "sensational", "presumptuous", "wilful", and "an invasion of private rights"—are well reviewed and calmly and temperately answered in this complete article. Some of the language is very eloquent, as when, in a glimpse of the spiritual America in which all people of our many races shall

each do his part in God's work, she speaks of the "rainbow soul of America—the land of the future".

In the meantime Miss Lindley has suggested some changes in the working plan made advisable by the ceasing of the war. As in the Pilgrimage of Prayer the main idea was preserved and modified to meet the needs of parishes, so the Advent Call lends itself to a great variety of observance. The great, wholesome, inspiring thought is that of a consecrated womanhood during this week of Advent, well-timed because of the holy season, and inviting the whole world of women to have a share in some way. That it has been a fine thought is shown by the many organizations of the Church—and also of the denominations—which have eagerly planned to observe it. Several parishes which have found it impossible to carry out the entire plan will have the church open for private prayer, have the prayers placed in the pews, and have celebrations of the Holy Communion; and if the Auxiliary meeting fall within the week it will be made devotional. This Call has been consecrated and studied; it falls upon the sick, the isolated, the aged, and those whose days of activity are ended. It is a far Call, a long Call. And is it too much to say that it is God's Call?

THERE IS A PLEASANT DIVERSITY suggested in the programme of the Woman's Auxiliary of Zion Church, Rome, New York. A touch of patriotism is given by the red-white-and-blue ribbon which ties this club-like year book. This diocese is divided into districts, and a district meeting each month of the Auxiliary year is a stimulating feature. There are several social meetings in the course of each month and but one business meeting. One of the things which will most impress an enthusiastic Auxiliary woman is the number of the meetings each month. It is a criticism of the usual Auxiliary method that one meeting of any kind—be it business, club, or religious—cannot promote enthusiasm; it may possibly keep interest alive, and that is about all. What if at the beginning of the war the Red Cross chapters had limited themselves to one meeting a month?

The Woman's Auxiliary will never know its own possibilities until it begins to come together more frequently. This seems to have been realized by the managers of the Rome Auxiliary. The October programme, for instance, plans six meetings, one of which is a rummage sale, one a district meeting, and one a corporate Communion. This then leaves the business meeting and two social meetings. In November one of the meetings was diversified by the mission play, *Sunlight and Candlelight*. January begins with a business meeting combined with a discussion of the needs of mission work in conjunction with the war; and this same month, at a later date, has the address by the President of the United Offering. Election of officers comes in April, and later in this month an entire Little Helpers' Day.

IN TRINITY PARISH, Logansport, Ind., Bishop John Hazen White's diocese, exists one of those good old guilds to which the Church in the Middle West, and indeed everywhere in this country, is indebted sometimes for its very existence. Trinity Guild is a sort of hereditary affair, the daughters and even the granddaughters of some of its early members still being in its ranks. Vestries have come and gone, and rectors have come and gone, but Trinity Guild has been as faithful as the old bell that has hung in the tower for many years. Years and years ago it sewed on quilts and night-shirts and aprons. Then came the era of the vested choir, and with eager fingers did these mistresses of the needle learn to make those new garments called cassock and cotta; and, although in some places the parish guild died for lack of orders, after the ready-to-wear garments became so popular and so cheap,

it seemed that good fortune always provided something for Trinity Guild to work for and on which to make money. Much of the important maintenance came to depend on the guild—repairs, decorations, and sometimes things as practical as helping with coal and mending the furnace.

The good offices of this guild, while performed unostentatiously and without thought of reward, met with a pleasant and very gratifying acknowledgment within the last few months when a beautiful and completely appointed parish house was presented to Trinity Guild. Mrs. Miller Uhl, a wealthy communicant of the parish, built a handsome brick parish house on the ground adjoining the beautiful Gothic stone church, furnished it with everything the most ambitious guild could wish, and presented it not to the parish, not to the diocese, but to the guild. Sewing rooms, kitchen, and dining rooms, assembly room, all light and pleasant rooms, are now at the disposal of the guild. And a very unusual feature of this gift is that the generous donor did not tie a string to it nor did she embarrass the committee with constant suggestions or limitations. She said to them: "When it is all done, invite me to see it." And therefore, when all was finished, when the last piece of silver and the last piece of napery was marked "Trinity Guild", there was a dedicatory supper and Mrs. Uhl was hostess. Her thoughts must have been very pleasant ones on that occasion, one would think, not only because she had been given the beautiful thought to supply such a building and had the means to do it, but because it was done gracefully and cheerfully. This new building, completing so well the parish church plant, has put fresh heart into the faithful guild.

PERHAPS JUST AT THIS TIME there is more mysterious speculation and desire to know something about the condition of those who have passed out of this life than ever before. Grief is so universal and, in many souls, so untempered by any knowledge of what Scripture would teach us about death! This is a time of anguish, of spiritual stress, and of an agonized, possessing wish to know something more about those loved ones who, in the very fulness of life, have come upon death. In a small pamphlet by the Rev. T. Tracy Walsh, York, South Carolina, there is this thought about the condition and occupation of the dead:

"Concerning the condition and occupation of departed souls, our ignorance is great; but it is legitimate and right that we indulge in reverential speculation guided by reason and such inferences as are gathered from Scripture. The Christian dead are in a state of restfulness—they rest from their labors. There is a sense in which it may be said that even the wicked rest. Being free from the actions, passions, and experiences which accompany a physical existence, both classes may be where 'the wicked cease from troubling and the weary are at rest'. But this rest is not an unconscious state such as a sleep or trance. The Scriptures furnish incidents which show that death does not destroy consciousness or personal identity of the soul. The spirits of the dead that returned were recognized. Moses and Elias on the Mount of Transfiguration were recognized by the disciples. There should be no question of recognition after death, to those who believe in the Resurrection of Christ. . . . This is implied in the parable of the Rich Man and Lazarus, but the greatest proof of all is in the Resurrection of Christ, after which He was seen, recognized, and known by hundreds of people. Although we say that the dead are at rest, yet they are really quickened in spirit. 'True rest,' says Aristotle, 'is the highest energy of the soul'—it is activity. We know that in this life one is miserable without employment or occupation for the powers of mind and body; thus we reason that activity is essential to the happiness of spirits in the other life. They see things as they are. They stand in the awful presence of Eternal Truth, and before His searching Light the human measurements of time, space, and condition are obliterated."

LORD, I STRIVE not to penetrate Thy lofty nature, for in no way do I compare my understanding with it; but I desire in some degree to understand Thy truth, believed and loved already in my heart. For, indeed, I do not seek to understand in order that I may believe, but I believe in order that I may understand. For this also I believe, namely, that unless I believe I shall not understand.—*St. Anselm.*

AS FOR comforts, leave them to God, let Him do therein as shall best please Him.—*Thomas à Kempis.*

A RECESSIONAL OF VICTORY

Lord Eternal, God of nations,
Throned in glorious majesty,
God whose strength all things upholdeth
Over earth and sky and sea;
Praise we now Thy gracious goodness,
Songs of praise we lift to Thee,
For Thy hand, great God Jehovah,
Giveth us the victory.

When the hosts of hell beleaguered,
When the night of terror came,
When the threatening warrior legions
Wrought their wrath in deeds of shame,
Thou, O God, wast our Defender,
Thine the strong protecting arm,
Thou our Shield and our Salvation,
Thine the sword that saved from harm.

Grateful hearts to Thee are raising
Hallelujahs full and strong,
Grateful voices are uplifting
Joyous notes of triumph song;
In the hymns with which we praise Thee,
In the songs to Thee we sing,
Hear our grateful hallelujahs,
Great Jehovah, God and King!

Not our arms of weaker conflict,
Not the sharpness of our sword,
Not the virtue of our valour,
Not the trials we endured,
But the goodness of Thy mercy,
And the shelter of Thy fold
Kept us in protected pastures
As our fathers were of old.

Heal our wounds of strife, O Saviour,
By the wounds upon Thy rood,
Pardon all the strife of passion,
Strife that blinded brotherhood;
Heal forever all the anguish,
All the broken hearts of grief,
Bind their sorrows to Thy mercies,
Bring their bitterness relief.

In the shadows of the evening
Melt the lights of eager day,
In Thy promise of to-morrow
All our hopes of gladness lay;
Let the morrow of the nations,
Torn with strife and stained with blood,
Be the resurrection morning
Of the world's great brotherhood.

God of nations, King Eternal,
In whose breath is glorious life,
Breathe once more, O Holy Spirit,
On the gaping wounds of strife;
Speed, O Christ, once more to lead us,
Break the battle, shield, and sword,
And in peace and loving service
Let Thy Kingdom come, O Lord.

B. W. R. TAYLER.

FOR THE searching of the Scriptures and a true knowledge of them an honorable life is needed, and a pure soul, and the virtue that is according to Christ; so that the intellect guided by it may be able to attain and comprehend the things which it desires, in so far as it is possible for human nature to arrive at an understanding of the Word of God. For without a pure mind and a modelling of the life after the saints no one can comprehend the words of the saints. For just as, if one wishes to see the light of the sun, he at least wipes and brightens his eye, purifying himself in some sort like what he desires, so that the eye thus becoming light may see the light of the sun; or as, if a man would see a city or country he at any rate comes to the place to see it; thus he that would comprehend the mind of those who speak of God ought first to wash and cleanse his soul by his manner of living, and to approach the saints themselves by imitating their works; so that leading with them a common life, he may understand also what has been revealed to them by God, and thenceforth, as closely knit to them, may receive what is laid up for the saints in the kingdom of heaven, things which "eye hath not seen nor ear heard, neither entered into the heart of man," whatsoever things are prepared for them that live a virtuous life, and love the God and Father, in Christ Jesus our Lord.—*St. Athanasius.*

Church Kalendar



- Dec. 1—First Sunday in Advent.
 " 8—Second Sunday in Advent.
 " 15—Third Sunday in Advent.
 " 18, 20—Wednesday, Friday. Ember Days.
 " 21—Saturday. St. Thomas. Ember Day.
 " 22—Fourth Sunday in Advent.
 " 25—Wednesday. Christmas Day.
 " 26—Thursday. St. Stephen.
 " 27—Friday. St. John Evangelist.
 " 28—Saturday. Holy Innocents.
 " 29—First Sunday after Christmas.
 " 31—Tuesday. New Year's Eve.

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. J. NORTON CHESNUTT may be addressed at 1216 Fourth avenue north, Great Falls, Montana.

THE REV. SIDNEY R. S. GRAY is now at Trinity Church, Chicago, Ill., and should be addressed at 125 East Twenty-sixth street.

THE REV. JOHN MCVICKAR HAIGHT, who has been serving as chaplain at the Pelham Bay Naval Station, has accepted the rectorship of Christ Church, Pelham Manor, N. Y.

THE REV. EWALD HAUN, rector of the Church of the Ascension, Middletown, Ohio, volunteered as orderly in the city hospital during the influenza epidemic.

THE REV. PERCY W. JONES has accepted a call to Christ Church, Oak Cliff, Dallas, Texas, and will commence work this month.

THE REV. C. E. KNICKLE has been asked to supply at Christ Church, Proctor, Minn.

THE REV. R. W. MAGOUN has become rector of Immanuel Church, Bellows Falls, Vermont.

THE REV. JOHN MOORE MCGANN, rector of Christ Church, Springfield, Mass., now engaged in Y. M. C. A. work in France, is expected home in January. Meanwhile the parish is in charge of the Rev. George W. Lay, D.C.L.

THE REV. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, recently read an essay, The Ideal Preacher's Make-up, before the weekly meeting of the Pittsburgh district Methodist Protestant ministers. A unanimous resolution requested the essayist to allow printing the essay in full in the weekly *Methodist Protestant Magazine*.

THE REV. CLAUD B. N. O. READER has returned from the south of France with his health completely restored. Mail should be addressed to him at 224 N. Austin avenue, Oak Park, Ill.

THE REV. W. C. RODGERS, D.D., during his leave of absence from St. Stephen's College, has been asked to take charge of Old St. David's, Radnor, Pa.

THE REV. H. G. STACEY will have temporary charge of St. Peter's Church, Duluth, Minn.

In the Service

THE REV. F. C. WILLIAMS will take up Y. M. C. A. work overseas.

THE REV. ALFRED CLARE WILSON has been accepted for Y. M. C. A. work abroad.

ORDINATION

PRIEST

PENNSYLVANIA.—The Rev. DUANE WEVILL was ordained priest by Bishop Garland on St. Andrew's Day, in Christ Church, Philadelphia. Mr. Wevill was a minister in the Reformed Episcopal Church for many years, and at the time he left that communion was rector of St. Paul's Church, Frankford, Philadelphia. He was made deacon last Trinity Sunday, May 26th.

SOUTHERN VIRGINIA.—On Tuesday, November 26th, the Rev. J. ALFRED FROG was ordained to the priesthood in St. Luke's Church, Clover, by Bishop Tucker.

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

BAILEY.—At Charlton, Mass., on October 30th, the Rev. FREDERICK WILLIAM BAILEY, a retired priest of the diocese of Western Massachusetts, aged 61 years. At one time curate at All Saints' Church, Worcester, under the late Bishop Vinton, and later first priest in charge of Holy Trinity Mission, Southbridge.

"May he rest in peace!"

BISSELL.—Entered into life eternal, on Wednesday, November 27th, MARY ALDERMAN, wife of Emerson Rogers Bissell, and mother of the Rev. Frank Ellas Bissell, curate of Christ Church, Rochester, N. Y.

LEE.—Miss MARY CUSTIS LEE, the last surviving child of General Robert E. Lee, died at Hot Springs on November 22nd. The funeral was held at Epiphany Church, Washington, the Rev. Dr. Randolph H. McKim officiating.

LOCKWOOD.—Entered into the rest of Paradise, at the home of her mother, in Palmyra, N. J., on the evening of the Twenty-fourth Sunday after Trinity, November 10th, ANNIE H., beloved wife of T. Firth Lockwood, of Columbus, Ga., and youngest daughter of the late Rev. J. McA. Harding.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her."

SKINKER.—Fell in the service of his country, September 26th, at Cheppy, France, in the battle of the Argonne, ALEXANDER RIVES SKINKER, captain in the 138th United States Infantry, beloved husband of Caroline Rulon-Miller Skinker and son of Bertha Rives and Thomas Keith Skinker, 6464 Ellenwood avenue, St. Louis, Mo.

TORRENCE.—Entered into rest, very suddenly, at Oxford, Ohio, on November 21st, the Rev. GEORGE PAUL TORRENCE, son of Ann Rebecca Findlay and James Findlay Torrence, of Cincinnati. The funeral services were held in Trinity Church, Hamilton, of which he had been rector, on Monday, November 25th. Burial in Spring Grove cemetery, Cincinnati.

"Faithful soldier and servant to his life's end." R. I. P.

WHITMORE.—Entered into life on St. Luke's Day, overseas, after an attack of pneumonia, Corporal WALTER R. WHITMORE, a postulant from Western Massachusetts and graduate of St. Stephen's College, class of 1918. He had waived exemption and trained for anti-aircraft service.

R. I. P.

WANTED

POSITIONS WANTED—CLERICAL

RECTOR OF IMPORTANT PARISH of middle West desires change. Good parish or group of missions. Might consider locum tenency. Address RECTOR, Box 245, Chicago, Ill.

POSITIONS OFFERED—MISCELLANEOUS

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ASSISTANT ORGANIST AND CHOIRMASTER wanted at St. Paul's Cathedral, Detroit, Mich. Salary \$700; good field for teaching. Apply to CHOIRMASTER AND ORGANIST, Mr. F. A. MACKAY.

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YOUNG LADY OF REFINEMENT, education, and experience desires position as nursery governess or mother's help, or as companion to elderly lady. Tennessee or Florida preferred. Address, stating terms, etc., MISS MARGARET RADEFFER, Russellville, Ky.

REFINED WOMAN DESIRES POSITION as companion and mother's helper. Address C. M. H., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale, and to order. English silk stoles, embroidered crosses; \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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WANTED—MISCELLANEOUS

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THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of the Church and Religion. Fifty cents a year. Trial copies twenty cents. Stamps or coins. Address UTICA, N. Y.

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.

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

MAGAZINES

NEEDLECRAFT, 12 MONTHS FOR 50 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

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."

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RETREATS

NEW YORK.—Retreat for men. Conducted by the Rev. Fr. Harvey Officer, O.H.C. St. Ignatius' Church, West End avenue and 87th street, New York, December 14th-15th, 1918. Preparation service, Saturday evening, 8 P. M. Masses

and addresses, Sunday morning, 7, 9, 11 A. M. Breakfast served. All men wishing to attend will please notify MEN'S GUILD, 552 West End avenue, New York City.

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.

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

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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.]

D. Appleton. New York.

The Little Democracy. By Ida C. Clarke. \$1.50 net.

Macmillan Co. New York.

League of Nations: Its Principles Examined. Volume II. By Theodore Marburg, M.A., LL.D., Formerly United States Minister to Belgium. 60 cts. net.

Imperial England. By Cecil Fanfield Lowell and Charles Edward Payne. \$2.00 net.

With God in the War. Edited by Charles L. Slattey. 60 cts. net.

Public Ownership League of America. Chicago, Ill.

Municipal Ownership with a Special Survey of Municipal Gas Plants in America and Europe. By Albert M. Todd.

Pelican Press. 2 Gough Sq., E. C., London, England.

The Land of Revolution. By R. L. Outhwaite. 40 cts. net.

PAMPHLETS

Office of Chaplain, Headquarters Port of Embarkation. Hoboken, N. J.

Management of the American Soldier. By Major General David C. Shanks, National Army. Supplied upon application.

War Committee, Chapel of the Comforter. 10 Horatio St., New York.

The Causes and Conduct of the War. Part II. The Conduct of the War. War Papers No. IV.

Christmas Remembrances

The Sacred Scriptures in Literary Form

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WITH GOD IN THE WAR

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THE CHURCH AND THE MAN

By DONALD HANKEY

Strengthens the hold on our affections won through his earlier book, *A Student in Arms*.—*Boston Transcript*. \$.60.

A THEOLOGY FOR THE SOCIAL GOSPEL

By WALTER RAUSCHENBUSCH

The intelligent layman will probably recognize his debt for this book more quickly than the preacher.—*Nation*.

A review even of this very considerable length can do scant justice to a book so pregnant and provocative.—*Anglican Theological Review*. \$1.50.

THE MACMILLAN CO., Publishers, New York

WITH THE WAR COMMISSION

Status of Red Cross Chaplains — Chaplain Tyler Wounded—Letter from a Chaplain—Roster of War Commission

New York, November 29, 1918.

AT the meeting of the executive committee of the War Commission on November 26th it was voted that the appeal for funds for the ensuing year would be made on Sunday, February 9th.

The following is from Bishop Perry, overseas representative of the War Commission of the Church:

"With regard to the office of the Red Cross Chaplains' Bureau and of the War Commission in Paris: The order from the war department by which the hospital chaplains' service is taken over by the army has been so modified that the Red Cross chaplains who do not accept commissions will be allowed to continue their service regardless of the actual termination of their term of enlistment. This provision allows the Red Cross Chaplains' Bureau to retain the services of between twenty-five and thirty of our personnel.

It is understood that the War Commission has its office at 14 Wall street, New York; that the overseas representative has his residence in Paris with permission from the commander-in-chief to visit all troops of the A. E. F., wherever his services may be needed for confirmations, etc. The appointment of the Rev. Arthur L. Washburn as special member of the clergy staff of Holy Trinity parish, Paris, for war-time work will be made on behalf of the War Commission and upon the nomination of the overseas representative of the commission."

The following Red Cross chaplains who are Churchmen have received commissions in the regular army: The Rev. Messrs. R. B. T. Anderson, O.H.C., J. H. Chapman, L. C. Kelley, M. E. Peabody, H. W. Smith, F. M. Wetherill, W. L. Wood, A. W. P. Wylie.

CHAPLAIN B. P. TYLER WOUNDED

Word has been received that Chaplain Barrett P. Tyler, recently rector of the Church of the Redeemer, Morristown, New Jersey, at present chaplain of the 325th Infantry, has been seriously wounded in action. The secretary of the War Commission has received the following information from Mrs. Tyler:

"My brother-in-law, who is senior chaplain of the Eighty-second Division, wrote me that on October 28th my husband was struck just above the knees by a piece of an exploding shell. He was moved from the first hospital to one further back from the line. 'The trip was very long, and he was nearly exhausted before they arrived. The shock and loss of blood had been so severe that he was very near the brink.' They had to resort to transfusion of blood to save his life. Paul (his brother) searched for him for four days before he found him in the evacuation hospital. The doctor assured him that the danger of infection was now over and that he would recover slowly but entirely. He saw him again November 1st and November 4th, and was assured he was out of danger."

LETTER FROM A CHAPLAIN

The secretary of the War Commission has received from a chaplain a letter of thanks for the commission's cooperation:

"I received the voucher for \$100 a few days ago and to-day I was made glad by the gift of the Corona typewriter and the port-

able altar. Kindly express my thanks to the members of the War Commission for their prompt action.

"I am just trying the typewriter. This is its first letter, and I hope to use my Communion set shortly. Many of my brother chaplains envy me in my newly augmented outfit, and one chaplain has asked me to allow him to make a copy of one of your letters, so he might send it to the representatives of his Church, so they may see how the Episcopal Church is standing back of her chaplains."

MEMBERSHIP OF THE WAR COMMISSION

THE LIVING CHURCH is asked to publish the following list of members of the War Commission of the Episcopal Church:

Rt. Rev. William Lawrence, D.D., chairman, 122 Commonwealth avenue, Boston, Mass.

* Rt. Rev. Alfred Harding, D.D., Cathedral Close, Washington, D. C.

Rt. Rev. Albion W. Knight, D.D., Sewanee, Tenn.

* Rt. Rev. John N. McCormick, D.D., 43 Lafayette avenue, Grand Rapids, Mich.

* Rt. Rev. James DeWolf Perry, D.D., care Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris, France.

* Rt. Rev. Theodore I. Reese, D.D., chairman of the executive committee, 14 Wall street, New York City.

Rt. Rev. Charles E. Woodcock, D.D., Louisville, Ky.

Rev. W. Russell Bowle, D.D., Richmond, Va.
Rev. James E. Freeman, D.D., 337 Oak street, Minneapolis, Minn.

Rev. William H. Milton, D.D., Wilmington, N. C.

* Rev. John Mockridge, D.D., 2210 Sansome street, Philadelphia, Pa.

* Rev. Charles L. Slattery, D.D., 804 Broadway, New York City.

* Rev. George Craig Stewart, D.D., Evanston, Illinois.

* Rev. Henry B. Washburn, D.D., secretary of the executive committee and of the War Commission, 14 Wall street, New York City.

Rev. George F. Weld, Santa Barbara, Cal.
William D. Cleveland, Houston, Texas.

Whiteford R. Cole, Nashville, Tenn.

Norman H. Davis, 14 Wall street, New York City.

Charles D. Dickey, 37 E. Fifty-first street, New York City.

John M. Glenn, 105 East Twenty-second street, New York City.

Louis F. Monteagle, Royal Insurance Building, Pine and Sansome streets, San Francisco, Cal.

* Arthur E. Newbold, care Drexel & Co., Philadelphia, Pa. (treasurer).

* Charles Steele, 23 Wall street, New York City.

Henry Thompson, care United States Finishing Co., 320 Broadway, New York City.

Rt. Rev. Wilson R. Stearly, D.D., 60 Berkeley avenue, Newark, N. J.

* Monell Sayre, 14 Wall street, New York City.

* Edward H. Bonsall, Land Title and Trust Co., Philadelphia, Pa.

* Denotes members of executive committee.

NEW YORK OBSERVES OUR GREATEST THANKSGIVING DAY

In Which All the World Joins — Addresses by Bishop Greer, President Butler, Dean Rob- bins, General Bell—New Build- ing for the Blind

New York Office of The Living Church }
11 West 45th Street
New York, December 2, 1918 }

ABLE advices from abroad and messages from remote and near-by parts of this country justify the saying that last Thursday was the greatest Thanksgiving Day in the history of the world. Here in New York and vicinity multitudes attended religious services and the benefactions and hospitality shown the strangers in our midst—especially to soldiers and sailors—were never so great or generous.

The New York *Herald* summarized the celebration in these words: "Free nations throughout the world joined America at an altar of thanksgiving yesterday. There was one voice of praise for the victory won, gratitude for the dangers passed, and prayer for strength for the duties ahead. The day of festival and thanksgiving, American in its origin and traditions, was adopted in many lands, its meaning accurately appreciated in high and low places, so that the thanks came from full hearts and in bountiful measure."

"In the principal capitals of Europe in previous years there have been formal celebrations in compliment to the United States, but yesterday, with thousands of American soldiers and many more thousands of war workers in camps, virtually as their guests, the people of the allies showed a generosity to those of the western world ally that was unbounded.

"Throughout this country the celebration took on a deeper meaning than ever before. Everywhere the note of reverence was profound and the purely frivolous was not countenanced."

The principal service in the Cathedral of St. John the Divine was called A Service of Thanksgiving for the Victory of the United States of America and the Allied Nations. The programme, printed in pamphlet form, contained special prayers for national regeneration; for the Kingdom of God; for all in authority, and for those who have given their lives.

The address was made by the Bishop of New York. Dr. Greer said:

"On this Thanksgiving Day, how natural and how right it is from every point of view that, as representatives of the different national groups, we should meet and gather here in this Christian temple to render our devout and humble thanks to God for what he has done. It is meet that we should do this, lest in the noise and tumult of the common joy, so natural, so human, we forget the things which our eyes have seen.

"What we have seen is that God is not a distant and absentee God, as we are wont to think Him, but a factor in human affairs with whom we must reckon, not only in some other world, but here and now, and that no weapon forged against Him—however great and strong or howsoever, reinforced with human wit and *kultur* or scientific skill, cunning, and device—that no such weapon forged against Him can prosper. It may seem to do so, and for a time may do so in fact, but only for a time, for God is a sure paymaster."

The second of the three great thanksgiving services held in the Cathedral of St. John the Divine again demonstrated that the spacious building is too small for such religious demonstrations. This was called a Service of Thanksgiving of the Liberated Nationalities of Middle Europe, and was held on Sunday afternoon, November 24th. Representatives, men and women, in native costume, with national flags and banners, had place in the procession. It was estimated that as many persons were denied admission

as were admitted into the great church. At the close of the service the flag bearers formed a semi-circle facing the altar, and as they held their flags aloft the congregation and choir sang *The Star-Spangled Banner*. This was followed by a solemn *Te Deum*. At this service the principal address was made by Dr. Nicholas Murray Butler, president of Columbia University. In part he said:

"We stand at the summit of a mountain, and what we look upon is a land of invitation, a new land of opportunity, but a new land with its own serious problems and grave difficulties. Liberty is not a name. Liberty is not something to be plucked from a tree like ripe fruit. Liberty is something to be labored for, something to be understood, something to be appreciated, something to be protected, something to be defended. Liberty is not license, liberty is not the privilege to do each one as he pleases or to take each one what he wants. Liberty is rather an opportunity to live freely in common with other men and women, to discipline ourselves to an understanding of brotherhood, of service, of community feeling, and to help build about us a great common structure, not of selfishness, but of service."

The Very Rev. Dr. Howard C. Robbins, Dean of the Cathedral, said of the war and its results:

"It was as though the Creator had summoned us to watch while He broke the world in pieces and fashioned it anew. We have seen God reveal Himself again as a God of judgment and as a God of justice. This is the most essential meaning of these tremendous months. Half of the things in that old ruined order cried out to Him for judgment and for justice. He planted into the hearts of all oppressed and persecuted nationalities that love of country, that consciousness of nationality, which is the very seed of liberty. He watched long for it to grow. He does not reckon time as short-lived man must reckon. He let them water the seed of freedom with tears, with the sweat of labor, and with the blood of sacrifice. But, when the time was ripe, He spoke as the God of judgment and justice, and the whole earth was shaken. He has seen the sorrows of many nations. To-day He has given them their reward."

The flags of the allies were carried into Trinity Church at the services on Thanksgiving Day. General J. Franklin Bell made an address in which he said that never since the world began has it passed through such a crisis as the one of the last four years, and never has there been such reason for giving thanks to God as to-day. The country should be profoundly grateful that the nations of Europe think of us no longer as selfish, dollar-grabbing people.

"Our great President has brought our nation to occupy a place to-day such as no nation ever before has attained," he added.

The services at St. Philip's Church on Thanksgiving Day were of an impressive character. Bishop Burch preached a sermon appropriate to the day, and recent great events in world history from Revelation 21:1: "I saw a new heaven and a new earth."

On the eve of Thanksgiving Day, as has been the custom at St. Paul's Chapel of Trinity parish, there was a service combining the main features of the American Thanksgiving and the English Harvest Home. The Stars and Stripes and the Union Jack were carried in the procession of acolytes and clergy. A large congregation joined heartily in the singing of appropriate hymns.

The vicar, the Rev. Dr. McComas, preached,

and the Rev. George B. Cox assisted in the service.

NEW BUILDING FOR THE BLIND

The new building erected by the Society for the Relief of the Destitute Blind of New York City and its vicinity was opened on Monday, November 25th, by Bishop Greer.

This magnificent three-story, fireproof structure, providing shelter, maintenance, and occupation for more than a hundred sightless men and women, is at Grand boulevard and 193rd street. The institution was founded fifty years ago by the Rev. Eastburn Benjamin and for many years the home was on Amsterdam avenue and 104th street. Bishop Burch read prayers and a poem written by one of the blind men. The Rev. Dr. DeWitt L. Pelton read a brief historical address prepared by one of the trustees. In his address Bishop Greer put the question: "Who is the best educated and the most cultured woman of my acquaintance?" He answered by saying, "Helen Keller, whom I have known from childhood." The blind people furnished musical selections very acceptably.

DEDICATION OF NEW DEAN'S STALL

The Head Mistresses' Association has issued invitations to a special service in the Cathedral of St. John the Divine on Saturday, December 7th, at noon, when the new dean's stall will be dedicated. This has been given in memory of Agnes Irwin, LL.D., Litt.D., the first president of the association. An address will be made by the Rev. Samuel S. Drury, D.D., head master of St. Paul's School, Concord, N. H.

PROPOSED THANKSGIVING FOR PALESTINE'S FREEDOM

Representatives from a large number of Christian and Jewish organizations have recently formed a committee to arrange for a united thanksgiving celebration of the deliverance of Jerusalem and Bible lands from Turkish rule. It is proposed to hold the meeting in the Metropolitan Opera House on Tuesday, December 17th. Dr. Nehemiah Boynton and Justice Brandeis have been invited to speak, and a large sub-committee has been appointed to prepare resolutions for adoption. Bishop Burch, the Rev. Dr. Ernest M. Stires, and Mr. William Fellowes Morgan were invited to serve on the general committee, representing the Church in New York.

ANNUAL SUMMARY OF WORK OF SEAMEN'S FRIEND SOCIETY

More than 300,000 seamen have been taken care of in various ports of the world by the American Seamen's Friend Society, according to the annual report just being distributed. In the port of New York alone the aggregate attendance of seamen was 159,530, more than \$100,000 was handled for sailors, and some 50,000 lodgers were accommodated. Messages of cheer were carried to more than 25,000 sailors on board ship and ill in hospitals around New York. During the year the society placed 170 loan libraries on ships, totaling 7,300 volumes. In all, this society has shipped 27,669 libraries, containing 652,538 volumes, which have been accessible to 474,804 men at sea.

RECEPTION TO CHINESE CHURCH STUDENTS

The Committee on Higher Education of the diocese, acting on suggestions from the National Student Council, gave on November 22nd a reception to Chinese Churchmen and graduates from Church colleges in China who are studying in New York. Thirteen Chinese gathered in the undercroft of Synod Hall to meet Bishop Greer, Bishop Courtney, and two other members of the board, the Dean of the Cathedral, and the Rev. Paul

Micou, president of the National Student Council. The Bishops made addresses of welcome, Dean Robbins explained the nature and work of the Cathedral, and Mr. Micou told how the National Student Council is coöperating with the Board of Missions in care of Church students from missionary districts.

The diocesan committee is planning visitations by Chinese students to the chief New York City churches, the offices of the Board of Missions, and the General Board of Religious Education. About twenty Chinese Churchmen and graduates of Church colleges live in the city. A Communion service for the Chinese is held monthly in the Oriental Chapel of the Cathedral. The first of these was celebrated on November 24th in Mandarin, with the Rev. F. G. Deis and the Rev. Ernest Kau as celebrants. Six Chinese and seven Americans were in attendance. Similar plans are being made for the Japanese students, who number about ten.

GIRLS' FRIENDLY SOCIETY

The Central Council of the Girls' Friendly Society held its meeting in New York City on November 20th and 21st, in the parish rooms of the Church of the Epiphany. Although this was a postponed meeting, the attendance was larger, with representatives from Los Angeles, California, Chicago, and Michigan, as well as the near-by dioceses. The corporate Communion was in the Church of the Epiphany, Wednesday morning, with Bishop Courtney as celebrant. Bishop Burch opened the council with prayers and an address of welcome.

The society in general has lost by death many valued associates during the year and letters of sympathy were sent to the families of Mrs. Townsend, foundress of the society in England; Mrs. Martin, president of the Canadian G. F. S.; Miss Mary Benson, a life member of the American council, and to others.

By a new constitution, members may be given a vote in diocesan councils, and if the diocese so orders the vote is not limited to communicants. A change in Central Rule III was proposed, so vital to the organization that no vote was cast upon it. The society will consider it for one year. Biennial instead of annual meetings will now be held, and provincial conferences are ordered. Great interest was shown in the work accomplished through the war emergency committee.

The officers were with two exceptions reelected. Miss F. W. Sibley of Detroit is again president. The vice-presidents of the second and fifth provinces were unable to continue in office.

NEWLY COMMISSIONED CHAPLAINS

THE FOLLOWING clergy of the Church received commissions as chaplains with the rank of first lieutenant at Camp Zachary Taylor, November 7th: The Rev. Alfred S. Lawrence, the Rev. Frederick O. Musser, the Rev. Edward C. McAllister, the Rev. D. Charles White, the Rev. Edwin A. Penick, the Rev. Christopher Keller, and the Rev. Gabriel Farrell, Jr. The Rev. W. Weir Gilliss and the Rev. John J. Gravatt, Jr., received their commissions November 1st.

INDIAN CHURCH BOY WINS WAR HONOR

THE FIRST boy from South Dakota to win the French cross for valor was an Indian, Chauncey James Eaglebow. He was one of our Church boys from the Rosebud Reservation and has since been killed in action.

CARRYING FORWARD THE TWENTY WEEKS' CAMPAIGN

People Respond Heartily to Bishop Lawrence's Suggestions—Death of F. C. Folsom—Dedication of Italian Chapel

The Living Church News Bureau }
Boston, December 2, 1918 }

A FINE enthusiasm filled the diocese of Massachusetts yesterday as it wholeheartedly responded to the Bishop's Call. Never before has Massachusetts seen such a large assembling of her people on a First Sunday in Advent. Each individual parish went over the top! And yet how utterly inadequate is this newly coined patriotic phrase to express the reality of the people's response!

The Bishop's Call is not a campaign. Not a dollar is demanded! No itinerant exhorters, ministers, or near-brethren in the ministry, are stumping the diocese. No new organizations are being created, nor old ones revived. No "Go-to-Church Sunday" has been suggested in the slightest way. There is none of the hip, hip, hurrah hilarity in the Bishop's Call. It is rather the most solemn, systematic, and simultaneous effort which, I think, any bishop has ever made to make the Church a TEACHING CHURCH. At the Cathedral yesterday Dean Rousmaniere said: "For the first time in Christian history, so far as my knowledge goes, a whole diocese will be reading the same passages from the Bible and praying the same prayers on each day of each week till Easter."

The following message from Bishop Lawrence was read yesterday in each parish church in the diocese:

"My Dear Friends:

"We live in thrilling times: the war is over: the men and boys are coming home: we face a new day. Are we prepared?

"Statesmen, shippers, men and women in all trades, are working out the problems. Commerce, universities, and labor unions are getting ready. What about the Church? Is she to wait until the last, willing to follow, not lead?

"The welfare of a nation depends upon the character of the people, and the character of the people in a Christian country is to a good degree molded by the Church. We have an immediate work to do to prepare the Church and ourselves for the homecoming of the men and the changes of the new day. Instead of talking in large ways of reforms and the national rights and duties, is it not really better and more patriotic for us, each of us, to prepare our own lives and characters by gaining a deeper insight into God's character and a fresher conception of Christ and our relations to Him?

"Our men and boys have passed through deep experiences: they have grown: they come home believing in real things. They will want reality in religion. At the very moment that I write these words, a letter from the army in France is brought me. The chaplain writes: 'These men and boys may have their reaction after the strain: there are moral dangers right here, but,' he goes on to say, 'I absolutely know that the general mass of these men are ready for some real religion. If they can find someone who has some, they'll tie up to him to a degree they would not have a year ago.'

"We, their fathers, mothers, wives, and sisters, are the ones to whom they should tie up. We must get ready by receiving a

new impulse of religious life. For the next twenty weeks, we, the men, women, and children of this diocese, are going to try to get ready in a very simple way, but with determination to stand to it for the twenty weeks.

"We are not going to take on new religious engagements or added services to any extent: we are going to take up with a fresh impulse a few simple habits which should always be a part of our life. This afternoon there will be put into the hand of every man, woman, and child in the diocese a very little book, a message from me, your Bishop, which will show you what we have in hand. May I tell you two or three things that I have in mind?

"First: We want a greater loyalty and finer enthusiasm for our Church, and especially each one of us for our own parish. Are we not too much in the habit of thinking how much we get out of the service and out of the Church rather than how much we can put in? It is the putting in that creates loyalty. Think of how our patriotism has been increased by the fact that we have been giving and giving to our country. I believe that the house to house visitation of Sunday, not for money, but for a friendly word, will bring us nearer together. Then as the services become more and more hearty, and have stronger support, we will, when anyone criticizes, be quick to stand up for the Church.

"Second: When a regiment moves, it moves all together. When the colors are lowered at sunset and the *Star-Spangled Banner* sounds across the camp, every man in camp salutes at once. We are going to move together. Every one of us is going to read the same bit of Scripture the same day, think the same thoughts, and pray the same simple prayers every day in the week.

"Third: We are each and all of us going to be, with God's help, a bit finer, purer, more considerate, more Christlike at Easter than we are to-day. The boys and girls of to-day are to take charge of the Church and nation soon: we and they will join together in this endeavor. We older ones will try to make our faith so real and vital that they will take up the duties of the New Day, and in the name of those who have fought, and those who have died for liberty and justice, and especially in the name of our Master Christ, 'carry on.'

"As I begin the twenty-sixth year of a happy episcopate with you all, I ask that we all join together in this venture towards God, which will bring us also closer to our fellowmen."

In what is perhaps the most memorable letter which he has ever sent to the clergy of the diocese Bishop Lawrence writes in part as follows:

"Taking advantage of the extraordinary plastic mind of the whole people, we want to lead those who are committed to our care to strengthen the foundations of their faith, to freshen their attitude toward Christ and their fellowmen: to arouse our parishes to the vital importance of a living Church, a warm and hearty worship, and a fuller loyalty to the Church itself. The motive of preparing for the homecoming of the boys and men will move us all to make the Church and its worship such as will attract and hold them. The whole people are in keen expectation of a new day and a nobler nation. Let us do our part to arouse and meet their demands by a revived parish and a nobler Church.

"You know already the purpose of the Twenty Weeks. I have expressed it in the first page of the *Message*. Your order of parish services will continue as usual, although there will probably be one special feature each Sunday which may make some change or an added service. It will be impossible for every parish to meet the given order rigidly: your parish conditions will oblige you sometimes to break into it; but we want to keep together as closely as possible: simultaneousness is the note.

"You will, I trust, also feel more free than usual to make such unessential changes, abbreviations, and informal orders as seems wise, but the order for the Holy Communion should be always followed. The men and boys are coming home: the people are changing their habits in many ways, and the Church, if she is to meet and help them, must by testing and experimenting discover what is helpful. We have a larger constituency to minister to than those who depend upon the customary formal services of the Church.

"As I read this letter over, I realize how imperfect it is: perhaps I hamper more than help, but this plan was not undertaken without the wishes and support of clergy in whom I have confidence: and if we can move on together, there is gain. During these first five weeks our emphasis is not so much on doing as being: to be ready for service and good deeds we must first have the right spirit.

"I have left the most important word to the last. We are going to assume that the laymen and women have this Twenty Weeks' plan on their minds, and that they will follow it up. We know, however, that much, very much, depends upon us. They have a right to look to us for spiritual leadership. Hence I ask that each one of us consecrate himself anew at Advent to his holy ministry. Let us each and all before we go to bed next Saturday night go through carefully and prayerfully the Order of the Ordination of Priests, and ask ourselves whether we may not with fuller devotion and thoroughness fulfil our promises and carry on the spirit of the office. Let us, like the well-trained soldier, keep an eye on ourselves, our use of time, our habits of thought and speech, our duties and relaxation, so that as the weeks pass there may be a real and sincere improvement in our character and work, a deepening of our faith, and a walk with God which will make us truer pastors and priests in Christ's flock."

Over one hundred thousand pamphlets, *A Message from the Bishop*, were personally carried into the homes of the diocese yesterday afternoon by committees of representative Church people in each parish. This sixteen-page booklet is the first in the series. The second and third will be personally delivered in Epiphany and Lent.

DEATH OF F. C. FOLSOM

Frederic C. Folsom, Braintree's most public-spirited man, died on November 23rd of influenza.

Mr. Folsom was born in Cambridge in 1874. His early schooling was there, and the family moved to South Boston a number of years ago, where Mr. Folsom was closely identified with the affairs of the Church of the Redeemer. In Braintree he was a warden of Emmanuel Church and largely responsible for the development of the parish. He was president of the Red Cross, having been chairman of their drive last summer, as well as the last two Liberty Loan drives. He was also a past president of the Sunday School Superintendents' Union of Boston.

He leaves a wife and three small children, two girls and a boy.

All the places of business were closed during the funeral services, and the public schools closed at noon. The Rev. M. Oakman Patton, rector of Emmanuel Church, conducted the services. Bishop Babcock assisted and spoke of Mr. Folsom's work. The Rev. Albert Crabtree, chaplain of the prisons of the diocese, and former rector of the Church of the Redeemer, South Boston, also took part.

DEDICATION OF ITALIAN CHAPEL

On Thanksgiving Day Bishop Lawrence dedicated the Chapel of St. Francis of Assisi, the \$15,000 gift of Mr. and Mrs. William H. Lincoln of Brookline, to the Italian people in that section. In his sermon the Bishop expressed the hope that in the future both Americans and Italians would unite in the chapel with the same feeling of brotherhood that inspired the Italian and American soldiers under arms in Italy. The Rev. Dr. George F. Nelson, speaking in Italian, emphasized the significance of the gift and urged the people to make full use of it. The Rev. Henry C. Sartorio, vicar of the new chapel, gave thanks to those who gave the building. The purpose of the chapel was outlined by the Rev. Dr. W. H. Dewart, who said that here the teachings of Christ would be taught and his promises scattered broadcast.

The chapel, which was designed by R. C. Sturgis of Boston, will seat 100 persons. The exterior is designed to correspond with the Georgian Old North Church, beside

which it stands. The side door is from the old Dillaway house which stood on the site of the chapel. The front porch, which is North Italian architecture, has columns borne on the backs of lions, and over the columns figures of the Annunciation. The interior is of the simplest type of North Italian renaissance. The screen, altar, reredos, sedilia, and bishop's chair are carved and decorated in color. The altar piece was painted by Charles E. Mills of Boston, and the wood carving was done by Angelo Lualdi, also of this city.

SWEDISH CHURCH ANNIVERSARY

The twenty-fifth anniversary of the founding of the St. Ansarius' Swedish Church, Roxbury, was celebrated at a supper and reception to the rector, Rev. A. W. Sundelof, who organized the parish. Carl T. Anderson, treasurer, presented Mr. and Mrs. Sundelof with \$250 from the congregation. Among the speakers were Bishop Babcock and Archdeacon Dennen.

Dr. Mann made the following announcement at Trinity Church yesterday:

"Next Sunday afternoon (December 8th), at 4 o'clock, there will be a service of Thanksgiving in this church for our English and Canadian brothers and allies. There are hundreds of Englishmen and Canadians living in and near Boston, and this service will afford an opportunity, which I know many of them desire, of offering their public thanksgiving to Almighty God."

RALPH M. HARPER.

PENNSYLVANIA SUNDAY SCHOOL ASSOCIATION'S ANNIVERSARY

After Fifty Years—Bishop Rhinelander Suggests Cathedral as War Memorial — Episcopal Hospital—Church Consecrated

The Living Church News Bureau
Philadelphia, December 2, 1918

THE Sunday School Association celebrated its fiftieth anniversary in the parish house of the Church of the Holy Apostles on Monday afternoon and evening, November 25th. Bishop Garland presided at the afternoon session, and the Rev. Messrs. Burk, Seymour, and Taft, and Messrs. Jacobs, Klink, and Longstreth were re-elected to represent the association on the diocesan Board of Religious Education. The Rev. Dr. Mitman, provincial field secretary, spoke of the lessons printed in the *Sunday School Magazine*, the official publication of the association, and Miss Dorothy M. Blondel of New York told of her work among six downtown parishes in New York which are supplementing instruction given on Sunday in the Sunday school by regular week-day classes. The Rev. Frederick E. Seymour spoke of the Soldiers of the Cross, an organization in active operation in St. Philip's Church, which brings members of the Sunday school together on a week-day as a society for educational, practical, and missionary purposes.

Bishop Rhinelander presided at the evening session, and referred to the association's fine record of fifty years of continuous service, during a period marked by tremendous changes in world history. The Rev. Dr. Anthony spoke on The Church and Higher Education, and said that if the Church was really interested in the spiritual development of the boy who left home to go to

college she must follow him just as she followed her communicants into the military camps. "At the larger colleges, at least," he said, "resident chaplains ought to be appointed and maintained by the Board of Religious Education, just as the War Commission provided and maintained chaplains for the camps." Dr. Anthony said that priests who had been in war service and had had a large experience in dealing with men in the camps and at the front would be best equipped to become college chaplains."

CATHEDRAL AS WAR MEMORIAL

Bishop Rhinelander on Thanksgiving Day, in his first service in the newly created diocesan church (now known as St. Mary's, but formerly as the Church of the Ascension), called upon the Churchpeople of the diocese to erect a cathedral on the cathedral site on the Parkway as a fitting memorial of the war.

"This is not the time for details. These can wait," he said, "but here in this special place and at this time I would lift you up to a vision of a great cathedral church, a temple of God's peace, a house of prayer for all God's people. Some are already thinking and speaking of it as a fitting memorial of what God has done in giving us victory, of what He has enabled us to do in the vindication of His kingdom. And doubtless it would be a noble and eloquent thankoffering for victory, a magnificent and deeply-moving monument sacred to the memory of our dead."

Speaking of the diocesan church, the Bishop said: "A diocesan church is something less than a cathedral, but it is a cathedral in aim and purpose. I believe that this, my first service in our new relation, may mark a turning point in our life and work in this community."

THE EPISCOPAL HOSPITAL

The Episcopal Hospital is one of the many institutions that through the diversion of funds for war purposes and the greatly increased cost of maintenance has felt the burden of war. Notwithstanding the most rigid economies, the treasurer reported a deficit this year of \$43,078.79. Hitherto the hospital has been supported by the Churchpeople of Philadelphia, but the board of management has been compelled this year to appeal to the general public.

The hospital authorities have issued a report showing how the hospital served the nation and the city during the recent epidemic. Instead of sending out the usual letter asking for generous offerings on Thanksgiving Day, the Bishop sent copies of this special report of the war service of the hospital with the request that they be distributed to the people on Thanksgiving Day and the Sunday following, and an appeal be made by each parish priest for the support of this important work. The report states: "On the 13th of September, when it became apparent that the influenza epidemic at League Island and the Fourth Naval District generally was going to be severe among enlisted men, the commanding officer at the naval hospital, Gray's Ferry, called on the superintendent and asked how many beds the Episcopal Hospital could furnish to the navy on short notice. He was promptly informed that one hundred beds would be devoted to this purpose." Later this number was considerably increased. Then, on receipt of an appeal from Dr. Krusen, director of public health, one entire building was given over to the care of civilian patients suffering from influenza and pneumonia.

CONSECRATION OF LANSDOWNE CHURCH

The Church of St. John the Evangelist, Lansdowne, was consecrated by Bishop Rhinelander on the First Sunday in Advent, amid the rejoicing of rector and people. The Bishop preached the sermon. St. John's was admitted to the diocese in 1897, but a mortgage on the church prevented its being consecrated sooner. Elaborate preparations were made by the parish to mark the liquidation of the debt.

A fine two-panel stained glass window, made by the D'Ascenzo Studios, was also dedicated. One panel is a picture of Christ, with a cross looming in the background. The legend is, "I am the Light of the World". The other panel is an adaptation of Holman Hunt's famous painting and the inscription is, "The Master is come and calleth for thee." The window is the gift of Thomas Longcope in memory of his wife, Ellen N. C. Longcope.

The Rev. William C. Hicks, a former rector, was celebrant at the early morning service, and in the afternoon made an address to the children. Dr. Lyman P. Powell, also a former rector, was the preacher in the evening.

CHARLES A. RANTZ.

DEATH OF REV. DALLAS TUCKER

THE REV. DALLAS TUCKER, until recently rector of the Church of the Ascension, Hinton, West Virginia, died at the home of his sister in Charles Town in that state on Friday, November 22nd, having passed his sixty-sixth birthday. Mr. Tucker was made deacon in 1872 by Bishop Johns and his first ministry was in St. Paul's Church, Richmond, Virginia, as assistant to the Rev. Dr. Minnigerode. Afterwards he served as rector in the churches at Portsmouth, Ohio, Bedford City, Va., and Bristol, Washington county, Virginia.

REV. DR. McCLURKIN DIES AT A CHICAGO HOSPITAL

*After Faithful Years at Woodlawn
—Work of Chaplain Gerhard—
Thanksgiving Services*

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

ON Sunday morning, November 24th, at St. Luke's Hospital, occurred the death of the Rev. John McClurkin, M.D., a retired physician, a veteran of the Civil War, and well known among the clergy and parishioners of Christ Church, Woodlawn, for his faithful work there as assistant and deacon for the last eighteen years. Dr. McClurkin was made deacon by Bishop Seymour in 1890, and served in this ministry for ten years before coming to Christ Church. The Rev. C. H. Young, in speaking of Dr. McClurkin's work as assistant, said that he never missed a service during his whole ministry at Christ Church, except for sickness.

Dr. McClurkin was born at Albion, Illinois, where he was buried on Wednesday, November 27th. A service at Christ Church on Monday, conducted by Bishop Griswold and the rector, was attended by ten of the clergy besides members of the family. A requiem was said on Tuesday morning by the rector. Dr. McClurkin is survived by his widow, two sons, and a daughter.

WORK OF CHAPLAIN GERHARD

The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, and since the beginning of September a chaplain in the United States army, has written his parishioners from Hoboken, where he has been ministering to the men going and coming. Chaplain Gerhard cites interesting tales told by men who have experienced the horrors of war and the perils of the sea. He is to perform chaplain's duty at the large hospital being constructed at Grand Central Palace, New York City, with capacity for 3,000 patients. The greatest institution of its kind in the land, it will receive men daily from overseas. Chaplain Gerhard's orders are to take charge of all work there other than medical and surgical, for the comfort and welfare of the men.

MORE VICTORY SERVICES

Oak Park had remarkable services in its churches on "Victory" Sunday. Of all services held, it is agreed that the most impressive and most imposing was in Grace Church. The Second Regiment Band entered the church as *Onward, Christian Soldiers*, the battle hymn of the Christian Church, was being sung for the processional. Writing of the services which followed, Mr. Charles E. Watts, in *Music News*, says:

"In all processional pageantry ever seen by the writer, nothing has ever surpassed last Sunday morning at Grace Church, and the only thing that has equaled it was at St. James', Chicago, last July, in celebration of Bastille Day.

"A wonderful service flag, a most beautiful silk 'Old Glory', and the flags of all our allies were carried. There was a company of one hundred singers, including the regular church choir and the other parish choirs, followed by the clergy and the Oak Park Reserve Militia, the whole procession forming a brave and loyal picture, and the accompanying singing being full, free, and moving.

"The service was planned for the anniversary of the Rev. F. R. Godolphin's fifth year as rector of the parish, about a month

ago, but could not be given at that time because of the closing of all Oak Park churches on account of the epidemic. The day was also an anniversary of Mr. A. R. Fraser's services as choirmaster and organist.

"All the hymns were rousingly sung and there was a fine sermon.

"The cornet formerly used by Knowlton Fisk, a communicant and chairman of Grace Church, the first to give his life in the great war, was used for the bugle calls."

COMMUNITY THANKSGIVING SERVICES

Community Thanksgiving Day services were the rule this year within and without the city. Several of our parishes joined with other congregations in these services, and the spirit of Christian unity and thankfulness on this most memorable of Thanksgiving Days was very evident. In Ravenswood eight congregations met for a vesper service in the Methodist Episcopal Church. The Rev. Dr. A. W. H. Anderson, rector of All Saints', was the preacher. The congregations of the village of Kenilworth worshipped together at 11 o'clock in the Church of the Holy Comforter. The church was profusely decorated with the flags of the allies. The rector, the Rev. H. B. Gwyn, was the preacher. The churches of Elgin joined in a civic thanksgiving on the evening of Thanksgiving Day in the high school auditorium. The service was initiated by the people of the Church of the Redeemer (Rev. J. M. Johnson, rector), and, besides Mr. Johnson, a Roman Catholic priest, a Lutheran minister, and the other Protestant clergy of the city took part. A solemn *Te Deum* was sung by the united choirs, and the pledge of allegiance to the flag was taken by the congregation. The mayor and council issued a proclamation calling the people to this service, and the clergy had asked the citizens to meet in "their accustomed places of worship" in the morning. The congregations of Hyde Park held union services in the Hyde Park Baptist Church, Dr. Jesse R. Zeigler of the Presbyterian church preaching.

AT ST. PAUL'S, KENWOOD

In bidding farewell to the Rev. C. L. Street, who has resigned as assistant at St. Paul's, Kenwood, the rector of St. Paul's, the Rev. George H. Thomas, says: "The Rev. Mr. Street is now one of the Cathedral staff. St. Paul's people are glad he chose to stay in Chicago. We want him accessible. He shall have a friend's welcome and whatever he asks for, whenever he comes to tell us about the needs and missions of the Cathedral."

St. Paul's Church has been asked to be one of fifty congregations to introduce at once the new *Church Hymnal*. An advance order for 250 copies has been placed and they are expected by the New Year.

RAISING FUNDS AT ELGIN

Parishioners of the Church of the Redeemer at Elgin on a recent evening meeting made pledges and presented bonds to the amount of \$6,300 to reduce the parish debt. The total debt amounts to \$9,000, and it is hoped that all may be raised when a canvass of the parish has given opportunity to all members to respond. People who made pledges have two years in which to turn them into cash. Addresses were made at the meeting by Bishop Griswold and Mr. William W. Newell, a national authority on Church advancement.

H. B. GWYN.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE CONFERENCE of Church Workers among Colored People, holding its annual session at Raleigh, N. C., from November 19th to 22nd, on the "Mount of Transfiguration", that historic spot which memorializes the vision of the late Bishop Atkinson, in commemorating the completion of fifty years of successful work in Christian education in the Southland, sends forth its usual address of hope and encouragement to negro Churchmen. It pays especial tribute to the long and unwearied services of Dr. and Mrs. Hunter at St. Augustine's School. Few persons of the white race, in the history of Church work among the colored people, have displayed such long-continued devotion and affectionate interest. "We devoutly thank God for their noble and inspiring examples." In the consecration of Bishop Delany, "we hail the dawn of that glorious epoch in our beloved Church, wherein its sincerity in the extension of the Church among the race will be speedily interpreted in the leadership of the episcopate in every section of this country where the needs of our people demand the same. The very presence of Bishop Demby at the consecration of Bishop Delany awakens our profound and intense gratitude to Bishops Kinsolving, Winchester, and others in the Province of the Southwest, who were the first to lead off in this historic and ever-memorable advance of the Church, in the age wherein the world has experienced a new creation. . . .

"We cannot but adore and laud our God for the splendid, magnificent, noble, and self-sacrificing service our own brave black boys have rendered humanity, in their wonderful devotion to the cause of righteousness, in the greatest and fiercest war the world has ever seen. Certainly the United States can never forget the valor, courage, and loyalty of these the humblest of her sons, in their unwearied devotion to Old Glory.

"Subdued and really touched by the many evidences of advance of St. Augustine's School, that splendid monument to the man of vision and courage who, fifty years ago, saw with the eye of faith a great Southern university, under Church auspices, for the black man, we profoundly realize, in this semi-centennial year of its history, the duty of the Church in making this institution, in every respect a great university or college, the pride of negro Churchmen the world over.

"And, assisting in encompassing such a heroic task, no agency, so we are persuaded, can prove more helpful than a colored priest of culture, tact, and information, as a field secretary, whose devoted labors, under the guidance of the Holy Spirit, will carry to the hearts of the materially prosperous, as never before, a conviction of the great service they may render this righteous cause."

NEW RECTOR FOR PARIS

THE AMERICAN CHURCH of the Holy Trinity, Paris, France, has called to the rectorship the Rev. Frederick W. Beekman, formerly Dean of the Pro-Cathedral at South Bethlehem, Pennsylvania. Mr. Beekman has accepted the election and entered upon his duties. He had previously been in charge of some part of the work of the parish.

The War Commission of the Church has also proposed to the vestry to give them sufficient financial assistance to enable an assistant to the rector to be appointed, who, under the rector's direction, would have charge of special services, social organizations, visiting, etc., in connection with the soldiers, sailors, and war workers generally. It is believed that the offer will be accepted.



REV. C. E. SNOWDEN



CHRIST CHURCH AND GUILD HALL AT TYLER, TEXAS

NEW PARISH PLANT IN TEXAS

THE FIRST services in the new Christ Church and guild hall at Tyler, Texas, were held on the Nineteenth Sunday after Trinity under the guidance of the rector, the Rev. C. E. Snowden. The contract for this building was let in July, a year ago, but work progressed slowly because of war conditions. Many worries and sacrifices attended the construction, but the building stands to-day a memorial of effective faith.

The first thought was for a \$10,000 church, but the structure finally cost three times as much, and contains a study and guild hall, with plans complete for a rectory to be added when labor and material become available after the war's stress has passed.

The furniture of the new building, which is complete in every detail, is of dark oak. Memorial windows portraying the chief events in our Lord's life will be placed in each opening. The church is of brick, tile, and white stone, and has every modern convenience.

The rector has been in the parish nearly two years, and under his guidance Christ Church has been doing excellent work. The parish hopes to accomplish much in the way of social service through the use of its new guild hall. When the proposed rectory is added, at the right of the church and guild hall, one of the best plants for Church work in the entire diocese of Texas will be completed.

FAITH AND ORDER IN RUSSIA

THE LETTER below was brought to Mr. Robert H. Gardiner of Gardiner, Maine, by a friend just returned from Russia. It will be of interest as showing that even in the midst of war and revolution people in Russia have not forgotten the World Conference on Faith and Order, and the great thoughts that underlie it.

"Beloved Brother in Christ:

"I thank you with all my heart for your kind letter. I shall always fervently pray, at the time fixed by you, for the reunion of Christians, the more so as, from my early youth, I have always prayed for it. At present, in these troubled times when the enemies of Christ are attacking Him with special zeal, it is more necessary than ever for us faithful brethren to unite as much as possible to defend the Christian faith.

"Invoking upon you the benediction of our Saviour, I beg you to accept my sincerest regards.

"Your brother in Christ,

"BISHOP TRIPHON,

"Moscow, March, 1918."

RETURN OF DR. STEWART

THE REV. DR. GEORGE CRAIG STEWART has returned from France to his parish, St. Luke's, Evanston, Ill., after spending several months attached to Army Evacuation Hospital No. 6. He gives the locations of that hospital during the months of his connection with it as follows: July 26, 27, Meaux; July 28-August 19, Château Thierry; August 25-October 30, Squilly, between St. Mihiel and Verdun. It will easily be seen that Dr. Stewart was quite at the front during the immortal months of American advance.

A letter from Colonel Baker, the commanding officer of the unit, sent to Dr. Stewart immediately prior to his return, says:

"Chaplain Stewart has endeared himself to the hearts of the many thousands of patients, and the officers, nurses, and enlisted men connected with this organization. His untiring devotion to his work, his forceful personality, his lovable character, his constant solicitation for the physical, moral, and spiritual welfare of the patients and personnel, his ability, when we have been short of officers, to fit into and handle many difficult positions and situations often requiring hard work and tact, have all contributed in making him an almost indispensable part of this organization. His loss will be deeply felt by all and it is requested that in the selection of another an attempt be made to assign an officer of this caliber who in some measure will fill his place."

ONE DAY'S INCOME PLAN

ON DECEMBER 1ST the One Day's Income Plan Fund was over \$134,000. This eclipses the final total for the last fiscal year—and it has been accomplished in about one month less time. December ends the current fiscal year. The Board of Missions hopes to see further substantial increase in the plan before the 31st. These offerings are invaluable to meet the extra expenses war prices have entailed upon the board.

ST. STEPHEN'S COLLEGE AT PROVINCIAL SYNOD

ON THE opening day of the synod of the Province of New York and New Jersey, which was held at St. Paul's Church, Syracuse, New York, on November 12th, 13th, and 14th, the report of the committee appointed by the provincial Commission of Religious Education to bring about the recognition of St. Stephen's College as an authorized Church institution, to consider

representation of the synod on the board of trustees of the college and the establishment in each diocese of a series of St. Stephen's scholarships, was submitted by the chairman of the committee, the Hon. William J. Tully. The synod by unanimous vote continued the committee in office for another year in order that final action may be had.

DEATH OF REV. G. F. WILLIAMS

THE REV. GILBERT FEARING WILLIAMS, a non-parochial priest of the diocese of Washington, died at his home in Washington on Sunday, November 24th. Mr. Williams had been connected with the diocese for many years and was at one time rector of Christ Church, Washington parish.

AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE meeting of the Church Building Fund Commission on November 21st, at the Church Missions House, a loan of \$3,000 was granted to St. Sigfrid's parish, St. Paul, Minn., gifts amounting to \$1,750 were granted for work in Wuchang, China, Fayetteville, N. C., Auburn, Maine, and Norman, Okla.

DEATH OF REV. F. W. BAILEY

AT CHARLTON, Massachusetts, on October 30th, occurred the death of the Rev. Frederick W. Bailey of Worcester, a retired priest of the diocese of Western Massachusetts. Mr. Bailey, who was formerly a Universalist minister, died in his sixty-first year after twenty-nine years in the ministry of the Church. He received his priestly orders from the elder Bishop Paddock in 1890. He served churches in Natick and Wellesley, Massachusetts, from 1889 to 1891. For the following two years he was assistant at All Saints' Church, Worcester, and later served churches in New Haven, Connecticut, and Rochdale, Oxford, Southbridge, and Winchendon, Massachusetts. He was the first priest in charge of Old Trinity Church, Southbridge.

DEATH OF REV. W. W. BARNES

WORD WAS received at the Diocesan House in Omaha on December 2nd of the death of the Rev. Wesley W. Barnes at St. Luke's Hospital in New York City. The Rev. Mr. Barnes, who had been rector of St. Mary's Church, Nebraska City, Nebraska, since 1908, had left his parish on November 16th, only two weeks before his death, on leave of

absence to do Y. M. C. A. work in France, and was awaiting embarkation in New York when stricken with influenza. He is survived by a wife and daughter.

The Rev. Mr. Barnes received his theological training at the Seabury Divinity School and at the Western Theological Seminary, receiving his bachelor's degree from the latter institution in 1906. He received deacon's and priest's orders at the hands of Bishop Williams of Nebraska in the same year. The first two years of his active ministry were spent at Grace Church, Hartington, Nebraska. He also served as junior curate at St. Peter's Church, Chicago, before going to his final parish at Nebraska City.

BEQUEST

THE WILL of Mrs. Frederic Remington leaves \$2,000 to St. John's Church, Ogdensburg, N. Y., to be added to the endowment fund of the Hoard-Howard Memorial parish house.

MEMORIALS AND GIFTS

A PAIR OF brass Eucharistic candlesticks has been blessed and placed upon the altar in Christ Church, Island Pond, Vt., as a memorial to the late Mrs. J. W. Thurston, given by her husband, the senior warden.

AT A SPECIAL service on November 17th, at Trinity Church, Syracuse, Bishop Fiske, assisted by the Rev. Christian A. Roth and by the Rev. Robert Hudson, Ph.D., blessed a new pulpit and sounding board. The pulpit was the gift of the rector's aid society and the sounding board was provided for by private subscription.

ON THE Twenty-fifth Sunday after Trinity, in St. Paul's Church, Hoboken, N. J. (Rev. Henry Baldwin Todd, rector), a brass memorial processional cross was set apart and carried for the first time. The cross is given in memory of Ida Gebner Schreiber, a life-long member of the parish, by the children of the family. And on the Sunday next before Advent a litany desk was set apart and used. It is a memorial gift from several members of the parish. Both memorials were executed by the Gorham Company of New York.

AT THE morning service on Thanksgiving Day an altar rail was dedicated and used for the first time at the Church of the Good Shepherd, Buffalo (Rev. James Cosbey, rector), in memory of the first rector, the Rev. Dr. Thomas B. Berry. It is an oak rail with heavy brass standards in early English and *fleur-de-lis* design to correspond with the general architecture of the church. The brass plate bears this inscription:

"To the Glory of God and in loving memory of
REV. THOMAS BENJAMIN BERRY, S.T.D.,
First Rector of this Parish and Warden of the
DeLancey Divinity School,
this Rail is placed by his wife and children."

A SILK national flag was presented to the Church of the Intercession, Stevens Point, Wis., on November 24th, by Mr. and Mrs. R. A. Cook and their son as a memorial to Lieut. C. G. Macnish, who died in France last August. This flag is surmounted by a brass cross and complete with waterproof carrying case and leather carrying belt. Lieut. Macnish was among the first of the fifty-two from this parish to enlist, and the only one who lost his life. In the afternoon of the same day, at a memorial service in the state normal school auditorium, a county service flag was dedicated by the rector of this parish, the Ven. E. Croft Gear.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Large Offering—Rectory Blessed—Thanksgiving Services

THE RECTOR of St. Paul's Church, Syracuse, announced at the Thanksgiving Day service that the recent appeal for funds had resulted in pledges of \$17,300.

ON SATURDAY, November 30th, the Bishop Coadjutor held a service of benediction for the new rectory of St. Ambrose's Church, Groton. The Rev. F. W. Dickinson is the priest in charge. This parish has acquired a new church and a new rectory in one year.

THANKSGIVING services for peace were held quite generally in the city in many of the rural churches after the signing of the armistice, and were largely attended. The services on Thanksgiving Day were very generally made thanksgivings for victory in addition to the usual thanksgivings for the fruits of the earth.

A VERY SUCCESSFUL every-member canvass has just been held in All Saints' parish, Fulton (Rev. George T. Gruman, rector).

BISHOP FISKE was asked to dedicate a bronze tablet placed on the building of the Syracuse *Post-Standard*. The tablet contains the names of those connected with the newspaper who are in war service. The names were read by Mr. W. P. Baker, the editor, who is also a vestryman at All Saints' parish, Syracuse, after which Bishop Fiske dedicated the tablet and made a brief address.

CONNECTICUT

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

An Exchange of Flags

AT A UNIQUE service in Trinity Church, Wethersfield (Rev. Augustus A. Burt, minister in charge), on Tuesday evening, November 26th, the flags of Great Britain and France were placed in the chancel and a United States flag blessed by the Bishop was presented to a representative of the British government. The latter emblem will be transmitted to a parish in Chester, England. Last summer a detachment of American soldiers were being shown by the rector of St. John's Church, Chester, England, over his ancient church. One of our men, seeing a British Union Jack hanging in the chancel, exclaimed: "Old Glory ought to be hanging right there beside it." The exchange of flags was the outcome of this visit. The service was specially arranged. Following the Creed, versicles, and special military prayers a solemn *Te Deum* was sung, succeeded by the Bishop's address. Immediately before the presentation of the French tricolor the first verse of the *Marseillaise* was sung. A corporal with a guard of honor bore the French flag to the chancel; after the benediction by the Bishop the flag was inserted in a socket by the lectern. The British flag was presented to the Bishop by the minister in charge in a brief address in which he said: "The renewed friendship between the old and new lands has moved the rector and people of St. John's-without-the-North-Gate, Chester, England, to offer a British flag to be hung in this church as an earnest of the complete reconciliation between the old-time antagonists. This flag was dedicated by Bishop Mercer on October 24th, and accepted on our behalf by the American vice-consul there; and is now delivered to us by the British vice-consul in New York. We request you, right reverend sir, as our Bishop, to receive and bless it that it may be hung here in token of that strong friendship which has linked us again to our friends

across the seas." The reception was followed by the singing of a verse of *Rule Britannia*. A handsome national flag dedicated by the Bishop was accepted on behalf of the church in Chester by the consul. The special preacher was the Rev. George T. Linsley, whose text was that used by the English rector at the dedication of the British flag: "In the name of God we will set up our banners."

THANKSGIVING DAY was more generally observed in the diocese than for years past. Celebrations of the Holy Communion were noticeable on every hand and increased congregations everywhere.

CUBA

H. R. HULSE, D.D., Miss. Bp.

The Cathedral and Its Peace Service

"ARE YOU not a clergyman?" "Yes." "Catholic?" "Yes, and no." "What do you mean by that?" Then follow the usual explanations, but after comes the inevitable question: "But what is the *legal* name of your Church?" And when one gives the name, Protestant Episcopal, confusion worse confounded follows. We are Baptists, possible Presbyterians, or more surely Methodists, for all these are well known in Cuba, especially the latter, who surely are called *Episcopales*; and the conservative native loses interest in your Church, for he does not care for a Church that lacks all that he is accustomed to regard as churchly characteristics. But if one has the wit to say: "I suppose that you know that church at the corner of Neptuno and Aguila streets," he is greeted with this reply: "Oh, yes! I know that church! And that is yours? It is *una iglesia muy fausta* (a church very prosperous and full of splendor)!" Which shows that the location of the Cathedral in the heart of the city is a matter not only of convenience, but of advertisement as well. The Cathedral has been a great religious center for the whole city for some time. Beginning with the commemoration of the enthronement of the present King of England, the dignitaries of the city have attended services there on all great world occasions: e.g., the placing of the banners of Cuba and the United States in the building; later, the placing of the French and English flags; and finally, the great service of thanksgiving on Sunday, November 17th.

The regular music was reinforced by that of the Municipal Band, which played national airs and accompanied the hymns. Some time ago, Dr. Tomas, the leader of the band, offered the services of himself and the band for all such occasions, and even the Sunday services. It has not been thought feasible to take advantage of this very generous offer except on unusual occasions. At the termination of the national airs the Dean placed on the wall the roll of honor, with a short dedicatory prayer, followed by a shortened form of Morning Prayer, and celebration of the Holy Eucharist. Bishop Hulse delivered the sermon.

The entire diplomatic force of Havana attended personally or through representatives. The President of Cuba was represented by the secretary of state and the secretary of the treasury. The mayor was present in person, together with the American minister and staff, the British minister and staff, and the French, Italian, and Belgian ministers and their wives and families. These quite filled the spacious choir.

In addition to the Bishop and the two clergy of the Cathedral, two chaplains—one of the navy, the other of the army—took part; also the Archdeacon of Havana.

DULUTH

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

Ban Lifted—Intinction

THE INFLUENZA ban was lifted on Monday morning, November 24th, in the city of Duluth. Arrangements were made at once for Thanksgiving services, and all organizations set in motion so as to restore normal Church activity as quickly as possible.

THE BISHOP sent the clergy a letter recommending intinction as the method of administering the Holy Communion during the period of danger from epidemic. He also set forth two prayers, one a thanksgiving for victory, and the other a prayer for guidance over the peace conference.

ERIE

ROGERS ISRAEL, D.D., Bishop

Te Deum of Thanksgiving—Epidemic Continues

ACCORDING TO ancient custom, the Cathedral announced a *Te Deum* of thanksgiving for victory on Sunday morning, November 17th. The choir was preceded by crucifer and color bearers with the flags of the United States, France, and England. Eight other color bearers carried flags of the allies, and the Cathedral was packed as at an Easter service. The color bearers entered the choir and stood at attention with the crucifer before the altar. Then, as the processional ended, they placed their flags at either end of the choir stalls, filling all the chancel with the flags of the nations allied for justice and righteousness.

THE INFLUENZA epidemic, which has disorganized the whole Church work of the diocese, is dying slowly and hard. The city of Franklin, where Dr. Aigner, president of the Standing Committee, has become chaplain of the emergency hospital, is still under the ban and the number of the sick is increasing. New Castle has had another "flare-up", and a stricter quarantine has been necessary. Here the Rev. Bruce Reddish, because others could not be obtained, took the place of a sick orderly at the emergency hospital and has rendered most helpful ministrations. At Ridgway during the epidemic on Sundays all the church bells ring as usual and the people are urged to hold family prayer in their homes, the rector informing his congregation through the daily paper what each Sunday's lessons and service are. The Rev. E. H. Edson, vicar of the parish of Smethport, has been hard at work as a chief Red Cross worker, going wherever he is sent to relieve distress. The mission house at the little village of Instanter has been turned into an emergency hospital.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Armistice Revellings and Influenza—A Mayor's Proclamation

THE ARMISTICE found St. Paul's Church, Marinette, with an honor roll of thirty-five, with two Red Cross nurses, out of a communicant list of two hundred. Until the revellings incident to the armistice celebration Marinette had only eighteen cases of influenza and no deaths. The week following that drunken orgy, when saloons were wide open and men and boys lay over the streets helplessly drunken, the number of cases jumped into the sixties. Hospitals were crowded with cases from the county and several died on trains before reaching the city. Families were completely wiped out in a week. Cases in the city of Green Bay likewise increased over fifty per cent. after the gatherings of "Victory Monday".

IN A PROCLAMATION urging precaution against disease, the mayor of Menominee said:

"With the practically unanimous judgment of the medical world, the trained men and women of science, as our guide, let no specious theory, selfish whim, or stubborn sophistry in this perilous hour stand in the way of preventive or curative measures that experience, study, and thought have sustained. Influenza will be placarded, small-pox quarantined, vaccination compelled. These signs on the homes are not badges of dishonor. They are testimonials of ready self-sacrifice for the public good. . . .

"Until other conditions develop a public ban on church and school attendance is neither necessary nor wise. The medical men know better than we what is proper in this regard. . . .

"No vicissitude is conceivable that calls for indiscriminate prohibition of divine service. Sanitary precautions go hand in hand with religious observance. Presumption is as deadly a sin as is despair.

"America is a Christian nation. It believes in a personal God and has faith in Him who two thousand years ago admonished humanity, 'seek and you shall find, ask and you shall receive, knock and it shall be opened unto you.' This faith is not a shibboleth nor a sham. It is an abiding, soulful conviction. Appeals for divine aid are timely and commendable. While availing ourselves of the scientific knowledge and practice that Almighty God has granted to his creatures, and not yielding to a blind or unintelligent superstition, yet let us all quickly and faithfully adopt the agencies of knowledge and reason."

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

A Memorial Service Leaflet

BISHOP DARLINGTON has compiled a Service at Home for those who have died in their country's service. It consists of the collects of the Epiphany season, Apostles' Creed, a Psalm, a hymn and gospel lesson, and several collects, including a prayer for the dead taken from the first Book of Edward VI, a prayer for permanent world peace, and a prayer of thanksgiving for a departed soldier. The last page of the eight-page leaflet contains four poems by Bishop Darlington, the subjects being Aviator, Submarine, Sailor, and Soldier. The leaflet is published by the Church Literature Press, 2 Bible House, New York.

IOWA

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

Important Deanery Meetings

THE REOPENING and rededication of St. Luke's Church, Cedar Falls (Rev. John S. Cole, rector), took place on Sunday, November 17th, in connection with the fall meeting of the Dubuque Deanery. These services were postponed from an earlier date because of the state-wide quarantine.

The first service on Sunday was the Holy Eucharist, at which the Rev. John S. Cole was celebrant. A second celebration, choral, took place at 10:30 A.M., with the Bishop as celebrant, and the Bishop Coadjutor as preacher. Bishop Longley spoke of the need of a deeper consciousness of God, taking his text from Psalms 33: 12.

The evening service consisted of evensong with sermon. Bishop Morrison, preaching on International Brotherhood, made a strong plea for wiping out barriers in the way of world organization on Christian ideals of liberty, justice, and righteousness.

Congregations filled the church both morn-

ing and evening to overflowing. The church has practically been entirely rebuilt. The original structure was erected fifty-two years ago, the timbers being hand-hewed. In rebuilding it was raised five feet and a guild hall and kitchen installed below. A new heating plant has been installed, the interior replastered and redecorated, new hardwood floors laid, and entirely new furnishings provided. Altar, pulpit, choir stalls, and pews in keeping with the style of the church have been installed, and a new two-manual organ replaces the old instrument. Necessary changes were made in windows and tower, and the whole exterior succeeded. St. Luke's parish is justly proud of its new church.

On Monday at noon the local commercial club tendered a reception and dinner to the Bishops and clergy of the deanery. Bishop Griswold was present as guest. After the dinner an address of welcome was given by the mayor and the Very Rev. R. J. Campbell, Dean of the district, spoke on Religion in Germany. His address quoted from three sermons delivered at the opening of the war by the Rev. Dr. Huntzinger of Hamburg, Germany. These sermons showed the feeling on the part of the preacher that the materialism which had the upper hand in Germany could end only in disaster. The Dean gave as his conclusion that "decadence of Christianity in Germany was the basal cause of the war". Bishop Griswold spoke of Christian Democracy which must develop from the ruin of autocracy and misrule.

Mr. Joseph Cowan, president of the Commercial Club and also a member of the vestry of St. Luke's Church, acted as toastmaster.

From 7:30 Monday evening until 5 o'clock Tuesday afternoon Bishop Griswold conducted a "quiet day" for district and visiting clergy. The retreat was full of blessing for those who shared its rare privilege. On Tuesday evening a meeting of the deanery and Auxiliary of the district opened with evensong and sermon by Bishop Griswold. On Wednesday morning, after Holy Communion, breakfast was served to the clergy and Auxiliary. After a second celebration the Bishop of the diocese gave a meditation for the clergy, and the Auxiliary retired for their business session. After a joint afternoon conference of clergy and Auxiliary, the business session of the deanery received reports regarding conditions in the various cures. In the evening after confirmation there were addresses by Mr. John L. Powers of Grace Church, Cedar Rapids, Mr. C. D. Jones of St. James' Church, Independence, and Mr. W. E. Evans, Brotherhood of St. Andrew's secretary at Camp Dodge.

THE FALL MEETING of the Sioux City Deanery was held in Trinity Church, Emmetsburg (Rev. LeRoy Titus Weeks, rector), on Tuesday and Wednesday, November 19th and 20th. The Woman's Auxiliary met in connection with the deanery. On Tuesday evening Bishop Longley preached and a conference of the clergy was held. On Wednesday morning Holy Communion was celebrated, with the Very Rev. Wilford Mann as celebrant. At a second celebration Bishop Longley was celebrant and gave a quiet hour for the clergy. At 10:45 the delegates to the Woman's Auxiliary had a quiet hour conducted by the Very Rev. Wilford Mann. The Auxiliary at its business session was addressed by Mrs. Harry S. Longley, the diocesan president, on the Advent Call. Plans for this work were discussed. In the afternoon a joint conference of clergy and Auxiliary took place, when the Advent Call was again discussed. At the closing service in the evening addresses were made by Bishop Longley and the Rev. Coleman E. Byram, Ph.D.

KENTUCKY
CHAS. E. WOODCOCK, D.D., LL.D., Bishop
Thanksgiving — Woman's Auxiliary — Religious Education—Girls' Friendly Inn

LOUISVILLE CHURCHES resumed services on Sunday, November 10th, after four closed Sundays. The following morning, Monday the 11th, a special service had been arranged at the Cathedral for the women of the Auxiliary and others interested in the Advent Call and for the annual presentation of the United Offering. However, since the news of the armistice had been received the city was in an uproar of excitement and noisy celebration; so the service was made one of deep and heartfelt thanksgiving. The Bishop was celebrant and afterwards conducted a quiet hour of deeply spiritual and intensely practical meditations. Afterward a brief conference in the Cathedral House was led by Miss L. L. Robinson.

MISS GRACE LINDLEY, general secretary of the Woman's Auxiliary, spent Tuesday, Wednesday, Thursday, and Friday, November 12th to 15th inclusive, in Louisville in the interest of the Advent Call, conducting classes and conferences for the training of leaders and messengers, as well as two classes in the evening for women employed during the day. Great impetus was given by Miss Lindley's visit, and expert training by the one who conceived and executed the plan of the Call. Miss Winston, second vice-president of the Auxiliary, devoted the week of November 17th to a tour of the larger towns in the outlying districts, to explain the plan and train leaders and messengers. Another of the diocesan officers, who held a successful mission study class last Lent at the (colored) Church of Our Merciful Saviour, offered to present the plan to the women of that parish and help train them.

A SPECIAL meeting of the board of the Girls' Friendly Inn was held at the inn on Thursday morning, November 21st. Encouraging reports showed how the running expenses are met by receipts and indebtedness is gradually being paid. The board received the resignations of Miss Josephine Kremm as house mother and Miss Henrietta Bullett as treasurer, who have served while the inn has grown from its beginning in a single house with twenty-three girls to a large double one of more than sixty occupants. Miss Kremm was asked to reconsider her resignation and accept a year's leave, or as much longer as necessary, and she agreed to return after a year if needed. Miss Bullett remains as diocesan secretary of the Girls' Friendly Society.

THE DIOCESAN School of Religious Education opened for its fourth consecutive year, after many unavoidable delays, on Wednesday evening, November 13th, in the Cathedral House. At the end of a ten weeks' period certificates will be awarded by the board to all who attend regularly. Four courses, on Isaiah, Christian Doctrines and Practice, The Pupil, and The Life of Christ, will be taught by the Rev. Messrs. Harry S. Musson, Richard L. McCready, and James M. Maxon, and Miss L. L. Robinson. Miss Robinson's class is repeated on Monday mornings for those unable to attend in the evening, and to give some the opportunity of taking two courses. The enrollment in all classes has been very encouraging. The Rev. F. W. Hardy, secretary of the diocesan board, is again principal of the school.

THE INFLUENZA in Kentucky is again causing concern if not alarm. While the ban was lifted some two weeks ago, there has since been a recrudescence of the disease, and restrictions have been adopted touching overcrowding and ventilation. The

board of health has announced that, "out of respect to religion, special consideration will be shown to churches." All the boys of the Orphanage of the Good Shepherd, about twenty-four, are ill, though the cases are mild and every precaution is being taken to prevent contagion.

MARQUETTE
G. MOTT WILLIAMS, D.D., Bishop
ROBERT LEROY HARRIS, D.D., Bp. Coadj.
Advent Call and Epidemic

THE EPIDEMIC interfered seriously with preparations for the Advent Call, but literature was mailed to women in some parishes. Holy Communion was celebrated for groups of three of the messengers each morning in St. Paul's parish, Marquette, and intercessors were present in the chapel, both morning and afternoon.

MICHIGAN CITY
JOHN HAZEN WHITE, D.D., Bishop
Memorial Service—Woman's Auxiliary
THE RECTOR of the Church at La Porte conducted on a recent Sunday a memorial

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By
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service at the Training Camp at Interlaken. This camp, which is now breaking up, has been a scene of much Church activity among the soldiers.

ON NOVEMBER 13TH the Michigan City district meeting of the Woman's Auxiliary occurred at St. Paul's Church, La Porte. The Bishop began the service with Litany followed by a celebration of the Holy Communion, at which the rector was celebrant. Bishop White addressed the delegates and several papers were presented.

MILWAUKEE

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

Military Service at Mauston — Celebration of Victory

A MILITARY memorial service was held at St. John's Church, Mauston (Rev. W. T. MacCartney, priest in charge), on November 24th, for all soldiers from the vicinity who have made the supreme sacrifice. The priest in charge preached on prayer for the dead as a means of honoring the departed soldiers. The boys' band of forty pieces rendered appropriate music, and the local military company helped to fill the overflowing church.

BISHOP ANDERSON of Chicago was the chief speaker at the victory celebration in Milwaukee on Thanksgiving night. The large hall accommodated an audience of several thousand people. After Bishop Anderson's address the governor of the state also spoke.

NEWARK

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

A Preaching Mission—The Auxiliary and the Advent Call—Retreat for Clergy of Five Dioceses—Church Club

IN ST. PAUL'S CHURCH, Hoboken (Rev. Henry Baldwin Todd, rector), during the week of December 8th an eight-day preaching mission will be held, the rector being the preacher. The mission will open with Holy Communion on the morning of the 8th at 7:30, the first service being on that evening. A celebration will be held every morning, Monday, Wednesday, and Thursday at 9 A. M., Tuesday, Friday, and Saturday at 7:30. A preaching service will begin every evening at 8 o'clock, on Thursday at 4 P. M. a service for children, and on Friday at the same hour a service for women.

AN ENTHUSIASTIC meeting of the diocesan Auxiliary was held in Trinity Cathedral, Newark, on November 20th. Bishop Lines, Bishop Stearly, the Rev. Luke M. White, and Dean Dumper made addresses in the forenoon. Later, the Rev. Dr. Floyd W. Tomkins made an address on The Church's Mission to the Young, and Miss Grace Lindley explained the Advent Call.

The Church's mission is best fulfilled through personal relationships, rather than organizations, Dr. Tomkins declared. He urged that all women, regardless of their home duties, become friends of girls and young women whose home environment, lack of opportunities, or daily toil tend to rob life of its cheer and comfort.

CLERGY of the dioceses of Pennsylvania, New York, New Jersey, Long Island, and Newark—numbering forty—attended a pre-Advent retreat in All Saints' Church, Orange on November 19th. The Rev. Father Huntington, O.H.C., the conductor, gave three addresses on the mystery of suffering as exemplified in the parable of the wheat and the tares.



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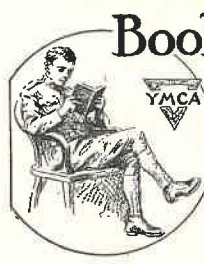
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THE CHURCH CLUB met in Trinity House, Newark, on Monday evening, November 25th, and the fifteenth anniversary of the consecration of Bishop Lines was observed. Mr. Decatur M. Sawyer made a speech of congratulation, to which the Bishop responded. Wardens and vestrymen were present from every part of the diocese, and the commodious hall was crowded.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Churches Reopen—Victory Sunday

ALL OF the churches of the diocese, closed for five or six weeks on account of the influenza, were reopened for services on November 18th.

VICTORY SUNDAY, reckoned by the Christian Church the Twenty-fifth Sunday after Trinity, and by the signing of the great world armistice the first of history, was celebrated by every Christian congregation in Seattle on November 18th. At St. Mark's Church there was a semi-liturgical service of thanksgiving for victory on the same evening, in which thirteen Christian churches of the Allies joined. Many patriotic societies sent delegations. The Rev. Mr. Shayler as rector welcomed the congregation. Dr. H. H. Gowen pointed to the great epochs of Christian Church history, and Bishop Keator sounded a note of warning lest the victorious nations forget their duty to God and themselves. With the presentation at the altar of the British flag and the salutation of *Rule Britannia*, Rev. Canon Ronald Hilton, of the Coast Artillery, just returned from France, returned thanks for Great Britain. Rev. Dr. H. H. Gowen, upon the presentation of the French and the Belgian flags, and with opening strains of the *Marseillaise*, gave thanks in the French language for these two allies. The Russian-Serbian Orthodox Catholic Church, united under the flags of these countries, at the opening strains of the Russian national anthem, was represented by the Rev. Father Vyachellovov, who intoned the Church thanksgiving, with responses by two cantors. The beautiful blue and white flag of the Greek Church, surmounted with its gold cross, was presented at the strains of the Grecian national anthem, the thanksgiving prayer being intoned by the Rev. Father Papolousis, with cantors. The Rev. George Shoji, minister in charge of the Episcopal Japanese mission of Seattle, gave thanks in the Japanese tongue, under the insignia of the Empire of the Rising Sun, accompanied by the Japanese national anthem. The Armenian Church was represented under its new flag by M. Emmanuel. Italy, Portugal, and Rumania, under the allied flags of these countries, were represented by the Rev. E. V. Shayler; China, by the Rev. Luim Mink Tak of the Chinese Methodist Church, and the United States, with the national colors elevated at the altar, by Col. A. P. S. Hyde. *The Star-Spangled Banner* sung in recessional, closed the service. Among the flags decorating the chancel rail were observed those of the new republics of China, Greece, Portugal, Rumania, Russia, Serbia, and Armenia. The following world powers were represented either by consuls or consular agents: Belgium, Bolivia, Nicaragua, Greece, Italy, The Netherlands, Norway, Sweden, Great Britain, China, Costa Rica, Denmark, France, Russia, Spain, Switzerland, and Peru.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

A Parish Canvass

THE MEN'S CLUB of Trinity Church, Rock Island (Rev. W. L. Essex, rector), made

a house-to-house "church attendance" canvass on November 24th, resulting in 215 persons pledging themselves to come to church every Sunday in Advent. It is believed that the four weeks' attendance will reestablish the habit of church-going on the part of many who had grown lax.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Children's Hospital—Chapel Dedicated

THE ANNUAL meeting of the friends of the Children's Hospital in Cincinnati, a diocesan institution, on its donation day, was marked by excellent reports, a gift, and the graduation of five nurses. The Bishop presided, assisted by the chaplain, the Rev. J. Hollister Lynch, D.D. This is the only hospital in the city or vicinity caring solely for children, sick, injured, or crippled, irrespective of creed or color or place of residence. During the fiscal year 625 children were treated, 466 dismissed as well, and 445 operations were performed. A daily average of 47 children occupied the hospital, and the daily cost per child was \$1.57. Eight members of the medical and surgical staff and the three head nurses are serving in the army. A bi-weekly out-patient clinic has provided treatment for 270 children. The endowment fund has received \$25,000 from the estate of Mrs. Francesa Nast Gamble, and \$10,000 from the estate of Mrs. Laura Ogden Whaling. Mrs. W. P. Anderson endowed a bed in memory of her three daughters, and Mrs. Charles Fleischman endowed another in memory of her son, who died while in training as an aviator.

In spite of the tremendously increased cost of coal and provisions and other necessities there was no deficit, and only a debt of some \$2,000, which is being gradually reduced.

THE CENTENNIAL CHAPEL of Christ Church, Cincinnati, built in loving memory of many who have served in the church since its organization in 1817, was dedicated on the Sunday next before Advent. The large east and west windows are filled with English stained glass, and the simplicity of the Gothic architecture reminds one of the Cistercian plainness and beauty of line. The altar is of granite in large blocks. The choir stalls, lectern, and pulpit are of oak delicately carved. The first service after the dedication was a memorial service on the same afternoon for five young men who have made the supreme sacrifice.

SOUTHERN VIRGINIA

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

Notable Peace Celebrations

ALL WILLIAMSBURG united in a great peace celebration in old Bruton Church, the Westminster Abbey of Virginia, on Sunday night, November 17th. The procession was headed by a soldier bearing the national colors, from the military headquarters of the College of William and Mary. The service was conducted by the rector, the Rev. E. Ruffin Jones, and the Rev. J. H. Holloway of the Methodist Church. Dr. John Lesslie Hall, Dean of the faculty of the college, was the speaker. The church itself presented a vivid scene. Before the chancel were grouped the banners and flags carried in the procession. The gallery, in which during colonial days the students of the college used to sit after having been locked in by the beadle, was filled with students. In the transepts were the student soldiers. The faculty of the college sat in the great pew made memorable



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to Governor Spottswood. Dr. Lyon G. Tyler, as president of William and Mary, sat in the governor's chair.

Old Bruton Parish Church is the oldest Episcopal church in continuous use in America. It is linked by historic association with every great era of American history. Under its floors sleep many distinguished Virginians of a day when Williamsburg as capital of Virginia was making history that should influence the world. Its pews are memorial to many distinguished Americans. It possesses the font and silver from the old church at Jamestown, the first English settlement in America that survived, and many gifts from English royalty. It was the court church in royal colonial days, but at the movement for independence the fathers of the nation gathered frequently within its walls, and its bell sounded first the resolution of the Virginia House of Burgesses calling upon Congress to declare independence. The clock in its tower was formerly in the colonial capitol of Virginia at Williamsburg, when Patrick Henry beneath it made the speech of warning against George III and sounded the deathknell of autocracy. French dignitaries visited Bruton in Yorktown days, and in the war between the states it was a hospital for the wounded. In 1907, during the rectorate of the Rev. Dr. W. A. R. Goodwin, it was the setting of a great gathering when President Roosevelt presented a handsome metal lectern of original symbolic design, and the eloquent Bishop of London delivered in person from King Edward VII a gift of an especially manufactured English Bible.

CHRIST CHURCH, Norfolk, had a notable peace celebration on November 24th. Six pews of wounded United States marines and soldiers from overseas, with uniformed Salvation army lassies from the front, guests of honor, were invited to the homes of the congregation after the service. A band from the naval base participated with choir and organ in the music. The service opened with the *Marseillaise* by organ and band. After the processional Lemare's *Te Deum* was sung and the flags were presented. The rifles of the armed guard were stacked at the chancel steps and crowned with a laurel wreath. Bishop Gailor, the announced preacher, was detained by illness, and the address was given by the rector, the Rev. F. C. Steinmetz, D.D.

VERMONT

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

Thanksgiving for Peace—Advent Call

SUNDAY, NOVEMBER 17TH, was generally observed as a day of thanksgiving for the ending of the war, with the use of the services set forth by the Bishop. The Bishop preached to a large congregation at St. Paul's, Burlington, on the occasion. The following Sunday evening a memorial service was held for three young officers connected with the parish who had given their lives for the cause.

THE SUSPENSION of activities by reason of the epidemic interfered with plans for the giving of the Advent message to the women. Deaconess Louisa made all possible efforts by correspondence, and the week will be observed in many of the parishes. At St. Paul's, Burlington, there will be a daily Eucharist. The Bishop will address the women on one afternoon.

WASHINGTON

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

The Bishop of Birmingham—Hon. Henry White
—Consecration of Church at Takoma Park

WASHINGTON was so fortunate as to have on Thanksgiving Day the Rt. Rev. Dr. Wake-

field, Bishop of Birmingham, senior chaplain in the British army, as preacher at the morning service in the Bethlehem Chapel. Bishop Wakefield began by saying that few had had greater opportunity of observing America's cause of thanksgiving in material things than he, who had just traveled the breadth of the land, and had seen the great fertility and extensiveness which places its people beyond the desire of territorial acquisition. He said that he had seen the men of our army in greater numbers in many parts of London than the British. He knew that by their conduct they had won the admiration of the British people, and that we should thank God that this mighty country was represented by such men. He said that the British had been through many wars and, like nearly every country, they were not proud of all of them; but of this war they were proud, because their motive had been high and pure. The Bishop drew forth the thought that the two great English-speaking nations were destined to be leaders of the world, and could lift it to a higher plane. He spoke of his dream that there should be an exchange of students between British and American universities, so that the best of one country's youth

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ONE OF the five delegates to the Paris Peace Conference is a loyal and devoted Churchman, the Hon. Henry White, a member of the chapter of Washington Cathedral. Mr. White has been in the diplomatic service for many years. From 1905 to 1907 he was United States ambassador to Italy, and from 1907 to 1909 ambassador to France. He was the senior delegate from the United States at the Algeiras conference in 1906, and special ambassador to the pan-American conference in Buenos Aires in the summer of 1910. He has been strongly pro-ally since 1914. Mr. White is a personal friend of Mr. Balfour, and entertained Maréchal Joffre when he came with the French mission to Washington in 1916. He is the only Republican representative among the delegates.

TRINITY CHURCH, Takoma Park, was consecrated by the Bishop on Tuesday, November 26th. The rector, the Rev. Christian Martin Young, has been in residence only a little over a year, and during that time has labored unremittingly to complete the work of the preceding rectors, so that consecration of the building would be possible. About twenty of the clergy were present at the service, besides members of the congregation. The music had the rare virtue of being simple, and was extremely good. The sermon was preached by the Rev. H. Allen Griffith, first rector of the parish. Trinity Church is doing much work among the soldiers at the Walter Reed Army Hospital, which is within the borders of the parish. Many soldiers returned from France are sent to this hospital. Takoma parish was formerly a part of Silver Spring parish. The preceding rector was the Rev. Fred. W. Smith, now with the Y. M. C. A. in France.

ON THANKSGIVING DAY the girl war workers living at the Girls' Friendly Lodge extended a general invitation to all G. F. S. girls to spend the afternoon and evening with them. Mrs. H. C. Bolton, in charge of the lodge, has made a great success of it during the first year. A comfortable club-room is soon to be provided for out-of-town girls.

WESTERN NEW YORK
CHARLES HENRY BRENT, D.D., Bishop

Letter from Bishop Brent

IN A LETTER received by a member of the Standing Committee Bishop Brent says, under date of November 12th: "I cannot yet say when I shall be free. Hostilities have ceased and I see no reason to suppose that they will begin again. As soon as peace terms are settled demobilization will begin, but I cannot give you any idea how long I may be held in France. The very moment I can get free I shall thankfully lay down my office here and go to you."

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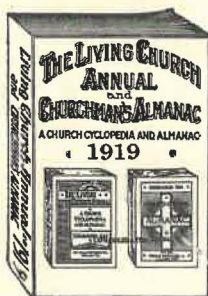
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