

The
Living Church

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VOL. LIX

MILWAUKEE, WISCONSIN.—AUGUST 17, 1918

NO. 16

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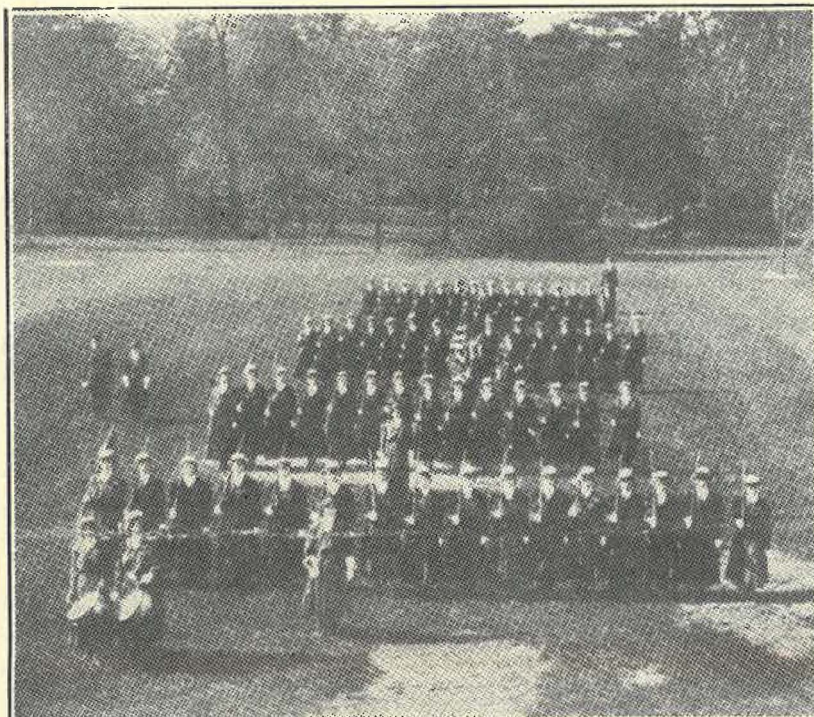
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THE LIVING CHURCH

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

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BLESSED IS the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of consolation.—
Thomas à Kempis.



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

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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 17, 1918

NO. 16



The Music in Our Churches

THE revival of community singing is an indication of what the Church has lost by surrendering the singing to the choir. Wherever community singing has been introduced it has immediately become popular. Mankind likes to sing and wants to sing. We are not all Carusos nor Melbas, but to the extent that nature has endowed us with the power to sing we crave the right to sing.

Methodists have cultivated this gift, and have won the people, in large measure, by reason of it. Who that has heard Methodist congregations lustily singing would not willingly exchange our most perfect choir for their hearty, spontaneous outbursts of congregational worship? They have too often depraved their song by giving doggerel to their people to sing, but they have not closed the mouths of the congregations and paid substitutes to sing God's praises for them—as we have.

The vested choir was a protest against the perversion of the music of the Church such as prevailed in the middle nineteenth century. The inevitable fugues of the country quartette may have recognized the equal rights of the four parts to make a joyful noise apart from the others, but they were hard on the congregation that was forced to listen to the four separately when they might have had their punishment administered cumulatively. The boy choir brought in a new order of music. It could not render the trills and the tortuous phrases of the earlier order and it revolutionized our music for the better. But the hope that the mission of the boy choir would be found in leading the people in congregational singing has been disappointed. Our music generally is more worshipful and in better taste than it was a half century ago, but it continues to be as much of a monopoly as is the Standard Oil. And in these days of democracy fighting to win the world we are jealous of special privileges—even of the special privilege of the choir.

AND IF WE HAVE NOT satisfactorily solved the problem of who shall sing, neither have we the question of what shall be sung. Where Morning Prayer still prevails as the chief medium of worship on a Sunday morning we venture the prediction that the *Te Deum* is dreaded by nine out of ten in the congregation. We expressed the opinion some years ago that the *Te Deum* had driven more people from the Church than all the attacks of infidels upon the Christian religion, and we have seen no reason to change our view. There is scarcely a composition that treats it as an act of worship, the musical climax of the service. Indeed, the unfitness of Morning Prayer to serve as the chief service of the day is clearly indicated by the absence of continuity of action. The music of Morning Prayer is depressing and dreary because the office is not adapted to the place it has usurped on Sunday mornings. It does not lead up to a

climax. Its triumphant burst of praise comes too soon, and renders what follows musically to be an anti-climax; the postlude is longer than the chief composition.

The Holy Eucharist is musically the perfect service. But nearly all Anglican masses show a remarkable failure to enter into the Anglican *motif*. In the Roman service the *Gloria in excelsis* comes as an introduction, at the outset of the service. Musically it is a prelude. The service leads generally to the *Credo* as a climax. But even in the Roman mass the *Credo* is not the true climax. Here and there a great master composer, such as Gounod, appreciates the real spirit of the mass and makes the *Sanctus* the climax of the service. Why does the Mass of Cecilia lead all other eucharistic compositions in devotional expression as well as in musical perfection? Because it all leads up to the magnificent *Sanctus*, the true climax of the service; and then, by passing into the perfectly simple cadences of the *Benedictus* and the *Agnus*, in which lilt and rhythm are scrupulously preserved from any semblance of the massiveness that has gone before in the *Sanctus*, an anti-climax, such as is almost universal because of the close following of these subordinate phrases after the *Sanctus*, is avoided. Gounod, almost alone among composers, has expressed the true action of the mass as it is phrased in the Roman liturgy.

But scarcely an Anglican composer has discovered how our own liturgy has been perfected, vastly beyond the Roman, by so placing the *Gloria in excelsis* that it affords a true musical climax to the service. The Roman climax, the *Sanctus*, is too brief for a climax; and being treated as a climax, it presupposes that there is no Communion, since the act of Communion is the liturgical climax of the service. Gounod obviated the first of these difficulties by the endless repetitions of the words, which becomes necessary if the *Sanctus* is to be a true musical climax. But this very necessity indicates that the *Sanctus* is not a perfect climax to the service. The distortion of words which make Gounod's *Sanctus* possible is not setting the liturgy to its best use. It is unnatural. Yet the Roman mass gives no other suitable climax.

The *Gloria in excelsis*, in its Anglican setting, affords a perfect climax to the music of the Holy Communion. Yet we scarcely know of a service in which the composer has thus utilized it. Our masses are too often garbled adaptations of the Roman use, with the *Gloria in excelsis*, written to be a prelude, used at the place where a musical climax ought to come. Who has not felt the unworthiness of the *Gloria* in the mass of St. Cecilia? That sense of unworthiness is due to the translation of the composition from the beginning to the end of the service. It was written for a prelude. Yet, although an occasional pro-Roman enthusiast among ourselves seeks to have the *Gloria in excelsis*

used in the Roman way, at the beginning of the service, there is no single "Anglicanism" (if such it is) in all the Prayer Book more thoroughly praiseworthy than the changed position of that hymn.

For the Anglican service has, as the Roman has not, a true musical climax, and that climax is the *Gloria in excelsis*; sung before the ablutions, the great act of Eucharistic praise.

Yet scarcely an Anglican composer has discovered the fact. Our masses, written by our own musicians, generally seize upon the Creed as the climax. And the Creed is not the climax of the Eucharist. Those literalists who maintain that the Creed ought not to be sung at all are at least more in accord with the spirit of the Eucharist than those composers who carry the Eucharistic service up to the Creed as a climax, then make the *Sanctus* an unworthy little ditty, and conclude with a Roman-style prelude-air for the *Gloria in excelsis*. How hard it has been to teach even our own children the glories of the Anglican liturgy!

So WE HAVE NOT solved the problems of the music in our churches. Some suggestions may be timely in quest of the solution.

I. We shall shortly have a new Hymnal. If the musical edition shall be made in the awkward, bulky form of the Hymnals now in use, we shall recommend a coat of tar and feathers for those responsible. By a proper choice of paper, and a right relation between the size of the page and the bulk of the book, the musical Hymnal can be adapted to personal use. And when it is introduced in any church, it ought to be introduced in the musical edition alone. Let Hymnals with music be placed in the pews, and it will become possible for the people to sing the hymns. Let the choirmaster then be served with an ultimatum that he is to lead the congregation in singing, and train the whole people, with the choir as their leaders, but not as their substitute. Community singing in our churches should be the invariable rule, and it can be successfully accomplished if rector, vestry, and choirmaster will cooperate to make it so. The hymns, at least, will thus be restored to the laity.

II. For the more elaborate music it is obvious that the people cannot, save in exceptional cases, take an active part. There will be churches, especially the smaller churches, in which, by using very simple services and seldom changing them, the whole people can be taught to sing throughout. But generally speaking, let the congregation sing the hymns—often without the choir, in order to thrust the responsibility upon them—and let the choir render the Eucharistic services and the canticles of the daily offices.

But let our musical services be adapted to express the spirit of the words. Let our composers carefully fix on a sequence leading to and from a climax, and so present their work as a single, complete production and not as a dissociated series of independent themes. Let them write masses for the Anglican rather than for the Roman rite, and bring out the perfect sequence of the Anglican service.

With these suggestions we can make the music of the Church—what it is designed to be—the handmaid of worship. Without them, music becomes an end in itself, good or bad, but in either event a rival to worship, and a distraction to the devout.

THE turning of the tide against the Germans has now proceeded for nearly a month. A splendid victory has been gained; and although the battle is still in progress, and no one can tell when it will come to an end, we ought, without

Thanksgiving
for Victory

further delay, solemnly to offer our thanksgiving to Almighty God for this magnificent success. Nor need we wait for proclamations, presidential or episcopal, to impel us to such services. The most notable victory of the Allies since the staying of the first onrush of the Germans at the Marne is its own suggestion of the duty and the privilege of offering thanks.

God rules. He is permitting this long continued defiance of His law for reasons that we cannot hope to know. But this

far we can see, even when the clouds are darkest: *It is better to lose with God than to win without Him.*

And whatever be the losses that come, as come they will, they are losses that tend toward the ultimate victory of right over might. It looks now as though the victory might be discerned ahead.

We are strong, because we are on God's side.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 12th:

Miss Catherine McEwen Ames, Ware, Mass.	\$ 4.85
Miss Harriet Grist, Maitland, Fla.	2.00
L. Brunswick, Ga.	1.00
Church of the Atonement, Chicago, Ill. * ..	1.19
Whitemarsh Parish Sunday School, Trappe, Md. † ..	3.23
A. E. J. Providence, R. I. † ..	10.00
Miss Julia G. Welch, Fayetteville, Ark. † ..	5.00
Woman's Auxiliary, St. Paul's Church, Batesville, Ark. † ..	25.00
"Marina", New Haven, Conn. ** ..	10.00

Total for the week. \$ 62.27
Previously acknowledged 61,243.53

\$61,305.80

* For relief of French war orphans.
† For relief of French and Belgian children.
‡ For Belgian relief.
§ For hospital work in France.
** For work in Italy.

[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:

561. Mrs. Louisa M. Gowan, Baraboo, Wis.	\$ 36.50
562. Children of East Greenwich and Warwick, R. I.	36.50
563. Mrs. J. J. Ritter, Racine, Wis.	36.50
564. Miss Annie O. Treadwell, Washington, D. C.	36.50
24. Rev. and Mrs. Robert Scott, Williamstown, Mass.— Special gift	5.00
28. Mrs. F. J. K. Alexander, Hartford, Conn.	18.25
63. Mr. and Mrs. W. G. Bliss, Katonah, N. Y.	12.00
242. Church of the Atonement, Chicago, Ill.	36.50
248. Junior Bible Class, St. Andrew's Church, Louisville, Ky.	36.50
315. Mr. and Mrs. D. H. Gadsden and sister, Charleston, S. C.—Birthday gift	2.00
392. F. S. Hinds, Tucumcari, N. Mex.	21.50

Total for the week. \$ 280.75
Previously acknowledged 34,068.65

\$34,349.40

NOTE.—In last week's issue the total as acknowledged was \$3,915.50, whereas it should have been \$3,918.50, thus making the grand total \$34,068.65 instead of \$34,065.65.

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 responsibility of benefactors to particular Belgian children:

6. Mrs. George L. Jewett, South Ashfield, Mass.	\$ 73.00
7. Mrs. George L. Jewett, South Ashfield, Mass.	73.00
8. Miss Annie O. Treadwell, Washington, D. C.	36.50

Total for the week. \$182.50
Previously acknowledged 182.50

\$365.00

[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.]

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Miss Clara S. Beach, White Plains, N. Y.	5.00
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A communicant of Calvary Church, Santa Cruz, Calif.	2.00
Four little Bigelows, Memphis, Tenn. * ..	10.00
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* For relief of children.

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Miss Annie O. Treadwell, Washington, D. C. \$15.00

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Miss Annie O. Treadwell, Washington, D. C. \$15.00

OUR EVERY principle and foundation is in the love of God and our neighbor alone; all our other activities are instruments and buildings placed on this foundation. Therefore thou shouldst not, for pleasure in the instrument or the building, desert the principal foundation in the honour of God and the love of our neighbour. Work, then, in that field where thou seest that God calls thee to work; and do not get distressed or anxious in mind over what I have said to thee, but endure manfully. Fear and serve God, with no regard to thyself; and then do not care for what people say, except to have compassion on them.—*St. Catherine of Siena.*

THE TWELFTH SUNDAY AFTER TRINITY

By C. F. L.
EPHPHATHA

THE story of the deaf man, recorded in to-day's gospel, is, for us Gentiles, one of peculiar interest; because this cure, with many other miracles, was performed outside of strictly Jewish territory. The account by St. Matthew should also be carefully read, for it gives added light upon this visit of our Lord to a heathen country. It seems to have been the only time, save the sojourn in Egypt, when Christ was actually in pagan surroundings. He had gone for rest into the borders of Tyre and Sidon, there healing the daughter of the Syrophenician woman, and upon His way back to the Eastern shore of the lake He passed through the coasts of Decapolis, the population of which was semi-pagan, as the ruined Greek temples testify. Upon that side of the sea there were ten cities, of which Damascus was one, filled with people of this class. Sidon, through which He doubtless passed, was the ancient capitol of Phoenicia, and the scenery about Mount Hermon was the most beautiful in Palestine.

Christ's earthly ministry was designed chiefly for the Jews, as He had implied when He said: "I am not sent but to the lost sheep of the house of Israel." Before reaching the lake there was brought to Him a man who was deaf and practically dumb, for the fact of the restoration of the possessed young woman, before referred to, must have been circulated. Our Lord's motive in taking him aside may have been to have him alone, but the people followed after them. In dealing with souls now God often calls the object of His compassion apart from the busy throng, by sickness or sorrow, thus separating him from contaminating or engrossing influences. "I called him alone and blessed him," He once declared.

The language of the people was doubtless Greek, but Christ used the Aramaic word Ephphatha. As the deaf man could not hear either language, He may have employed a term which the disciples would understand, but which the natives could not. It has never been proved, according to some scholars, whether He ordinarily spoke the Greek of the educated classes, or the Aramaic, which was in common use. He was probably conversant with Greek and Latin, as well as Hebrew and Aramaic; for it was asked: "How knoweth this Man letters, having never learned?" If only familiar with the colloquial language, He would not have been spoken of as learned. When certain Greeks, believed by the Armenian Church to have come from Armenia, were brought to Him by St. Andrew and St. Philip, He doubtless talked with them in their own tongue; and in answer to their questions evidently referred to the sacred wheat-ear of their Eleusian mysteries. (St. John 12: 20-25.)

When the deaf man was restored, the people were "beyond measure astonished," showing that they were not cognizant, as were the Jews, of the wonderful cures of the past two years. St. Matthew says that multitudes of "lame, blind, dumb, maimed, and many others were healed"; and that "they praised the God of Israel", not their own deities. Our Lord's heart was moved with compassion for them, and He resolved to feed these four thousand, as He had previously fed the five thousand Jews in another wilderness.

The disciples gathered up seven baskets of fragments, and the use of a new word for basket, instead of the term used at the previous miracle, showed that they were far from home. Properly speaking it was a large hamper, not the little wicker-wallet carried upon short trips. The same word is employed in describing when St. Paul was let down in a basket over the wall by night.

It is a beautiful thought that Christ admitted those who were not Jews to this feast. The many sick whom He had healed, and the deaf man of our gospel, must have been among those who partook of this repast, which was typical of the Holy Eucharist, that should in time become the Food of all nations, of whatever race or country.

This was the only opportunity that these people had to see and hear the Messiah, and for three days they hung upon His words, unconscious of hunger, weariness, or thirst. The Ephphatha had been said to their souls, and a new faith, a new hope, and a new life was opened out before them; for "Thou hast opened the kingdom of heaven to all believers."

THE NEW LECTIONARY

By THE REV. C. B. WILMER, D.D.
CALENDAR FOR EIGHT DAYS

Twelfth Sunday after Trinity	Deut. 30 Ecclus. 42: 15-43: end	Rom. 10: 1-11: 6	Isalah 29	Matthew 11
Monday	Deut. 17	II Cor. 7	Job 18	Mark 14: 1-26
Tuesday	Deut. 18	II Cor. 8: 1-22	Job 19	Mark 14: 27-52
Wednesday	Deut. 19	II Cor. 8: 23-9: end	Job 20	Mark 14: 53-end
Thursday	Deut. 20	II Cor. 10: 1-11: 15	Job 21	Mark 15: 1-41
Friday	Deut. 21	II Cor. 11: 16-12: 13	Deut. 18: 15-end	Luke 11: 29-36
Saturday St. Bartholomew	Genesis 28: 10-end	John 1: 43-end	Micah 4: 1-7	I Peter 1: 22-2: 10
Thirteenth Sunday after Trinity	Deut. 32: 1-43 Wisdom 6: 1-21	Romans 15	Hosea 5: 1-6: 6	Matthew 9

GOD gives and forgives, but both through Jesus Christ our Lord. That sums up with a fair degree of completeness the whole teaching of this day in lessons and in collect, epistle, and gospel. In saying this, however, we must not fail to do justice to the Old Testament, in which God both gives and forgives. St. John's statement that "the law was given by Moses but grace and truth came by Jesus Christ" (John 1: 17), and St. Paul's constant contrasting of the Gospel with the Law have, perhaps, somewhat blinded us to the fact that there were grace and truth even in the Old Covenant.

That the law was a schoolmaster to bring us to Christ through its disciplinary power does not exhaust the Old Covenant as a preparation for the New. God gave earthly blessings before He gave heavenly ones; and He was gracious and forgiving even under the law. Both these characteristics of God are brought out in the first lesson for Sunday morning. Supplementing the Covenant that God made with the children of Israel at Sinai (see Deuteronomy 29: 1) was the promise that after they had gotten possession of the land and had sinned, and been carried away into exile, they would then, if penitent, be forgiven and restored. It is an Old Testament revelation both of the grace and of the truth of God; a promise of forgiveness and a plea for obedience. Under the latter head, the great lawgiver urges: "This commandment is not hidden from thee, neither is it far off. It is not in heaven nor beyond the sea, but nigh thee; in thy mouth and in thy heart" (verses 11-13).

It is this feature of the divine law that St. Paul seizes on as a point of agreement between the Law and the Gospel and as fulfilled in our Lord Jesus Christ in a passage used for the second lesson. "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10: 4-10).

Thus the Law itself was, as to its true inwardness, a Gospel of faith; and the same thing is true of the moral law written in men's hearts. This, however, required a Christ for its realization and a ministry for its propagation; which must be a ministry of the spirit, not of the letter. (Compare epistle for the day and Rom. 10: 14, 15.)

The New Testament lesson was selected to bring out this same central truth of the necessity of Christ. "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest"; the rest that

"Is not quitting a busy career
But the fitting of self to its sphere."

Hence, "Take My yoke upon you (the best means of pulling a load) and learn of me, for I am meek and lowly in heart."

The Old Testament selection in part matches our Lord's denunciation of His contemporaries and in part the blessings promised to the obedient: "The meek shall increase their joy in the Lord."

Do JUSTICE to your brother (you can do that, whether you love him or not), and you will come to love him.—*Ruskin*.

BLUE MONDAY MUSINGS

By Presbyter Ionius



CO Amelia Josephine Burr's poem, "Pershing at the Tomb of Lafayette," printed here July 27th, Jean Sicard, of the French Academy, has written a worthy response, as if in the person of the dead hero. I don't apologize for reprinting it in French, rather than in an inadequate translation.

"Dans la tombe ou, depuis un siècle, je dormais,
Mes os se croyaient sûrs de goûter à jamais
La mort, tranquille oubli de ma vie inquiète. . .
Or, un cri tout à coup m'éveille: 'La Fayette, . . .
Nous voici!' Cet appel fut prononcé si fort
Qu'il retentit, dans la vaste ombre de la mort,
Comme un tonnerre sourd, que l'éclair accompagne,
Roule au gouffre, en tombant du haut de la montagne. . .
Et c'est l'appel d'un monde! . . .

Et, redressé d'un bond,
Amérique! le mort qui t'aime — te répond.

"De mes yeux rallumés je cherche en vain l'Europe:
Un feu noir, en nuée opaque, l'enveloppe,
Mais l'éclair d'un œil mort perçant l'opacité,
J'ai vu, sous le feu noir, le globe ensanglanté;
Je vois quel prince fourbe et quel viol tragique
Font encore saigner la loyale Belgique. . . .
Ma France a des couteaux de bandits dans les flancs;
Les sillages anglais sont des fleuves sanglants;
Dans l'Alpe, sous le pied de l'Autriche exécrée,
Les neiges ne sont plus qu'une fange empourprée;
L'Arménie a souffert mille morts sur sa croix;
Partout, Serbes, Roumains, offensés dans leurs droits,
Les faibles, qu'en tout temps protégea ma patrie,
Versent à flots un sang qui supplie et qui crie.

"Et j'ai compris pourquoi l'Amérique au grand cœur
Invoque, en m'évoquant, notre passé vainqueur:
C'est qu'elle se souvient de ces temps où la France,
Par moi, vint au secours de sa jeune espérance:
La France était royale encor; j'aimais mon roi;
Mais j'avais dans le cœur une nouvelle foi:
Je crus pouvoir aider, en sa tâche héroïque,
Washington qui te fit libre, ô jeune Amérique!

"Et voici qu'aujourd'hui tu m'as crié: 'J'accours!
La France est en péril: je lui rends ton secours!'

"L'acte est si glorieux, et la merveille est telle
D'une fidélité qui s'avère immortelle,
L'inattendu prodige est si puissant, si beau,
Que sa gloire a rempli de rayons mon tombeau.

"J'ai compris. Je réponds. Me voici. Je me lève,
Et, mort, je fais l'étrange et magnifique rêve
De jeter, pour parfaire un triomphe certain,
Mon épée invisible au plateau du destin.

"Terre des libertés, dont j'ai servi l'aurore,
Mon nom te doit l'orgueil de te servir encore;
Mon esprit, le bonheur de te revoir — pour voir
Comment la mort soutient la vie en son devoir.

"L'unité du vieux monde approche, ô nouveau monde!

"Toute idée en fleurs donne une graine féconde:
Mort, j'avais emporté, de ton beau rêve humain,
Une fleur, un espoir, une graine en ma main. . .
Sur moi marchaient les ans, la guerre et la ruine.
Je pressais sur mon cœur, à la place divine,
Ce germe qui contient tout l'idéal rêvé,
Et voici qu'à travers ma tombe — il a levé!

"Être fort, c'est matière; être amour, c'est puissance:
La terre lourde a beau couvrir la faible essence,
Les palais que soulève un germe — crouleront.
Et j'ai brisé ma tombe en la heurtant du front,
Pour proclamer, avec la France et l'Amérique,
Que le progrès des cœurs c'est la norme historique.

"Peuples de l'Alliance! allez dire aux Germains
Que vous portez la fleur d'avenir dans vos mains;
Allez dire à ces rois, vains de leur force inique,
Qu'Amour, Justice, Droit, sont la puissance unique;

Dites-leur que le fer peut retarder d'un jour
Mais non pas arrêter nos triomphes d'amour;
Dites à ceux qui font ruisseler sang et larmes:
— 'Vos soldats morts, n'ayant en leur poing que des armes,
Sont, dans la fange inerte, à jamais enfouis,
Tandis que nous verrons, de nos yeux éblouis,
Hors du sol, que l'esprit de nos morts ensemence,
Surgir, avant demain, une moisson immense,
Car tous nos morts, à nous, emportant dans leur cœur
Ton germe irrésistible, amour, ô seul vainqueur! . . .'

"L'esprit des morts de France entend l'herbe qui pousse.

"Maintenant, Washington, debout! à la rescousse!
Pour l'unité du monde, Amérique, en avant!
Ton drapeau, soulevé dans la gloire et le vent,
Au ciel de l'espérance ajoute des étoiles!
Les gaz mortels, en vain, les masquent de leurs voiles;
L'astre humain monte au ciel . . . Sous terre un germe croît;
Et le glaive d'amour rayonne aux mains du Droit!"

POEMS in the old French forms that Austin Dobson and Andrew Lang made popular a generation ago are not very common nowadays, though, when Plancus was consul, we used to turn you out a rondel or a ballade before breakfast and did triolets by the dozen. This *Ballade of the Fallen*, by Luella Stewart, has something of the proper Villonian cadence and pathos:

"Trumpet and drum, and marching feet,
(Out of the past their echoes flow!)
Banners that flaunted through the street,
Bright eyes, tear-wet, that gazed below.
Visions of glory and of glow,
Light hearts of youth that dared the fray—
Lost in the mists of long ago,
Where are the boys who marched away?"

"Far o'er the sea, their ghostly fleet
Rocks at its moorings, to and fro;
There, where the fen and ocean meet,
Proudly their column moves, and slow.
Memphis and Thebes lie low, lie low;
Carthage is fallen, and far Cathay—
Where are the hearts that knew their throes?
Where are the boys who marched away?"

"Young eyes that gazed beyond defeat
Sleep by the Tiber and the Po.
Ah, dreams that hallow battle's heat,
From Flodden Field to Alamo!
Under the poppies or under the snow,
Silent they wait the Last Great Day—
Desert and steppe and torrent know
Where are the boys who marched away!"

"Lord, now the silver trumpets blow,
Calling us to our battle-day.
Grant us to look on high, and know
Where are the boys who marched away!"

PUNCH STRIKES a true note, in these verses. Remember that *Sinn Fein* means "Ourselves alone". Let Ireland consider.

"SINN FEIN"

"And is not ours a noble creed,
With Self uplifted on the throne?
Why should we bleed for others' need?
Our motto is 'Ourselves Alone'.

"Why prate of ruined lands 'out there',
Of churches shattered stone by stone?
We need not care how others fare,
We care but for Ourselves Alone.

"Though mothers weep with anguished eyes,
And tortured children make their moan,
Let others rise when Pity cries,
We rise but for Ourselves Alone.

"Let Justice be suppressed by Might,
And Mercy's seat be overthrown:
For Truth and Right the fools may fight,
We fight but for Ourselves Alone."

CONVOCAION OF CANTERBURY IN SUMMER SESSION

Upper House Receives Petition in Defence of the Faith

A DEBATE ON CO-OPERATION WITH PROTESTANT DISSENT

The Living Church News Bureau }
London, July 15, 1918 }

THE two Houses of the Convocation of the Province of Canterbury met last week at the Church House, Westminster, for the summer group of sessions. In the Upper House, at the beginning of its sittings on Tuesday, there was the presentation by the Bishop of Chelmsford of the notable petition, signed by over 54,000 of the faithful, both clergy and laity, in the province, on upholding the Catholic doctrines and Bible truths of the Virgin Birth and Bodily Resurrection of our Lord Jesus Christ, which are being openly denied and attacked in our midst by Modernists. The petition was received, and the President said it would be open to discussion on the next day's sitting. But eventually, as we shall see, the Archbishop virtually stopped the way to discussion of the petition.

The President proceeded to refer to the forthcoming religious observance of the fourth anniversary of the outbreak of the war; to the question of war chaplains; and to moral problems in connection with the army.

On the subject of war memorials in parish churches, brought forward by the Bishop of London, their Lordships resolved that as a rule such memorials should not be put up until the end of the war; that in each parish church there should be, instead of a multiplication of private memorials, some corporate memorial of all parishioners departed this life in the war, executed under "competent artistic guidance".

On Wednesday the Bishop of Chelmsford moved the following resolution regarding the petition he presented to the House the day before in defence of the Faith:

"This House on receiving the petition presented to them assures those who have signed it that they fully realize the importance of the matters contained therein, and would refer the petitioners to the resolutions passed by this House in 1914, and also to the reply which his Grace the President made on the unanimous request of this House to the resolution of the House of Laymen of this province passed on February 21st last."

The Bishop, in moving his resolution, said that the petitioners were in favor of honest research, but they wish to state clearly that that which is revealed in Holy Scripture, definitely stated in the Creeds, and accepted by the whole Catholic Church, could not be regarded as an open question. It was regarded ever, not as a mere opinion, but as a fact. Special attention was drawn to those articles of the Creeds relating to our Lord's Virgin Birth and Resurrection.

His Lordship reminded the House that they had promised (at their consecration) to drive away all erroneous doctrine. They had promised to be faithful in ordering, in sending, in laying hands upon others. Could they in fidelity to those promises admit to the ranks of the priesthood men who interpret the Virgin Birth and the Resurrection of our Lord in the terms of the teaching of which he gave some quotations. People wish to be reassured that men were not going to be sent to minister to them who would distress their souls by proclaiming views "which clash with, and are diametrically opposed to, the clauses in the Creed". Two hundred and forty bishops at the last Lambeth Conference definitely stated their conviction "that the historical facts stated in the Creed are an essential part of the Faith of the Catholic Church". This House practically expressed the same view four years ago, and the Bishop hoped that their position to-day was still the same, and that they had no desire to shrink from fulfilling the responsibilities which were placed upon them. They were thankful, he thought, to have such an assurance of fidelity to the Faith from so large and representative a body of Church people.

The Bishop of London seconded the resolution.

The President, here intervening, said it would be unfortunate if a public debate took place on a subject so recently dealt with as in 1914. A discussion would be "both harmful and unfortunate", and would give "a feeling of unrest". His Grace was sorry that the Bishop of Chelmsford had brought forward the resolution, as he felt it was "disadvantageous to the public quietness of mind to reopen the subject". He thought he had already dealt adequately with a matter of which they all recognized the seriousness.

Dr. Henson then rose and there was practically repeated the

unpleasant scene that occurred in the House in May last when he took offence at the Bishop of Oxford's resolution relating to the nomination of bishops. He said he had intended to move the postponement of the debate, as he thought the matter had been sprung upon the House. He felt that "a gross personal attack" had been made upon him. ("No, no," and the Bishop of Chelmsford rose and denied the charge.) He concluded by telling the House that he took no responsibility for the resolutions which had been passed in its former sessions, and reserved to himself "full liberty in the future" to bring such contributions to that House for discussion as seemed to him right.

The resolution was then carried *nem. con.*

Among other resolutions passed by the House was one asking the President to appoint a committee of both Houses to examine into and report "upon the administration of Infant Baptism, in the conditions of Church life in town and country in England at the present time". Surely a very important matter. It was also resolved that, in view of the great constitutional changes in the electorate by the new Franchise Act, the Archbishops be requested to draft an address to the nation which might be signed by the whole episcopate, and to issue a form of prayer which might be used in churches in connection with the address.

In the Lower House, after prayers on Tuesday, the Prolocutor asked whether there could be a celebration of the Holy Eucharist before every group of sessions, and not only at the first in the year. He said that the matter had been laid before the President. The situation of Church secondary schools under the Education Bill was discussed. Eventually a resolution, moved by the Dean of Canterbury, was adopted unanimously, remonstrating against the clause in the bill which excluded from recognition and penalized denominational secondary schools, and claiming that all schools should be granted equal privileges.

The most arresting feature of the proceedings of the session was the lively and rather exciting debate on friendly co-operation between the Church and Protestant Dissent, which arose on the following resolution, moved by Canon Burroughs:

"That this House, being convinced of the importance, especially at this time, of visible unity and united witness among all who acknowledge Christ as Lord, urges upon Churchmen, as a step toward ultimate reunion, the duty of seeking and welcoming opportunities of joint witness and joint action with those who, while not of the same communion with us, are engaged in the service of the Kingdom of God."

He said, after quoting some words of Lord Halifax in his address at the recent E. C. U. annual meeting, which he thought "revolutionized the outlook", that his resolution did not exclude Rome or the East, but practically it pointed to "*rapprochement* with nonconformity". If the official Church did not move, others would. United open-air services were desirable, but "nonconformists" should not be wholly excluded from speaking in church. The Christian conscience on such matters had moved, as he thought the World Conference on Faith and Order showed.

The Dean of Bristol, who had not spoken before in Convocation since his appointment, seconded in a particularly Protestant vein. The Archdeacon of Bristol, who followed, pointed out the material difference between Canon Burroughs' resolution and his speech. The insistent claim of the English Church to Catholic continuity and orthodoxy must not be compromised by any action of theirs. The Dean of Canterbury hit hard at Canon Burroughs and the Dean of Bristol. He would vote for the resolution, but dissociated himself from the loose language by which it had been advocated. The Dean of Westminster also deprecated "interchange of pulpits", which "only irresponsible persons could advocate". The firm attitude of such typical Evangelicals of eminence as these two deans tends to show plainly that all this hue and cry at the present moment for letting down the bars of the Church's Catholic position to Protestant sectaries is rather a shibboleth of Latitudinarians and Modernists than of Evangelicals strictly so-called.

The mover of the resolution, at the request of the Archdeacon of Berkshire, agreed to omit the expression "visible unity", as it really implies organic union. Canon Robinson (Canterbury) was for co-operating with Protestant Dissenters as the "irregulars". The Bishop of Buckingham's amendment, with a view to giving a perfectly definite Church tone to the resolution, was lost by 33 votes to 27. The Archdeacon of Coventry then moved to insert "so far as they are compatible with Church order". He said that the speeches of the mover and seconder had destroyed all hope of an agreement. The amendment, opposed by Canon Burroughs, was carried by one vote. An amendment moved by Canon Burroughs and seconded by Canon Robinson, which was interpreted by Canon Arnott as pointing to certain seventeenth century precedents of communion with foreign Protestants, was rejected by 32 votes to 18. Canon Burroughs, *re* the amendment holding the field, complained he had not had the support he might have expected from Evangelicals. The resolution, as amended on the Archdeacon of Coventry's motion, was carried by 54 votes to 3.

J. G. HALL.

THE CHURCH AND HER CLERGY AT THE FRONT

Bishop McCormick Tells of Opportunities Opening for Service Overseas

BUT URGES THE GROWING IMPORTANCE OF THE HOME FIELD

RETURNING from France after having represented the War Commission there since last October, I beg to thank the Church papers and the Church people for a cordial welcome home.

I am glad to report that our Church work is now well established overseas. Bishop Perry of Rhode Island has gone over to take my place. At the expiration of six months or thereabouts, I shall hope to relieve him, and thereafter it will be turn about, so that there will always be one of us abroad who has had the chance to become familiar with the situation. Mr. H. C. Ross, who, in spite of newspaper descriptions to the contrary, is not a clergyman, but a Boston layman, remains as secretary, and the office of the Commission continues to be in the Guild House of Holy Trinity Church, 23 Ave de l'Alma, Paris. Bishop Perry's mailing address will be the same as mine, in care of Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris.

As reported from time to time through the Church papers, the Paris office is card-cataloguing all our men as far as and as fast as their names can be obtained, and every man on arrival in France receives a letter notifying him of the representation of his own Church through its Commission, and of the desire of the Commission to help him in every possible way. We are in close touch with all our chaplains and with many hundreds of our men, and this touch should become more and more directly beneficial as the war goes on. I urge our Church people to send the names of all our men as they go over and to use the Paris office freely and fully for information and for communication. Its usefulness has been demonstrated and its establishment has been a hundredfold justified. Our Church was the first to be represented by a bishop or an authorized official, and our initiative in this regard has made a marked impression. As is generally known, Bishop Lawrence continues to be chairman of the War Commission and Bishop Perry's place as chairman of the executive committee has been taken by Bishop Reese and the Rev. Dr. Washburn is installed as secretary. All communications addressed to the War Commission, 14 Wall street, New York, will receive immediate attention. While I am in this country I shall be most happy to answer any questions and to supply any information. I have already had some sixty or seventy requests for sermons, addresses, etc., and I hope to comply with as many of these requests as time and space will permit.

I have been asked to say something, as the result of experience and observation, in regard to the clergy who wish to volunteer for overseas work, and since my return I have received many letters on this subject. Outside direct military service, there are only three ways in which a clergyman of our Church can go — namely, with the American Red Cross, with the Y. M. C. A., or as a chaplain in the army. The Y. M. C. A. is calling for a large increase of men and quite a number of our clergy are serving with it. They may go as secretaries or as special speakers on the various Y. M. C. A. circuits. With the Red Cross several of our clergy have gone as workers among civilian and refugees, or as searchers in hospitals. Some of them on arrival in France have been transferred to the Chaplains' Bureau and are now serving as hospital chaplains. The Red Cross Bureau of Hospital Chaplains, of which I was the chief and in which Bishop Perry succeeds me, comprises the chaplains of base hospitals, evacuation hospitals, mobile units, and Red Cross emergency hospitals. Many of our clergy are in this service, and at the present time it would not seem wise to send others, as we already have considerably more than our share. Until quite recently no other Church seemed to be ready to act in this capacity, and our men were almost the only ones to respond. It now seems probable that the army may decide to take over the whole hospital chaplaincy service, putting the

men under army commissions, and until this point is decided recruiting for the Red Cross hospital chaplain service will be suspended. Application to go as chaplains in the army should be made through the Bishop of Washington, and we will be entitled to our quota of the new chaplains and must supply them. Of course all men enlisting as army chaplains must be ready to serve for the duration of the war and must comply with all army requirements.

In regard to the whole subject of our clergy who desire to go abroad, I do not wish to seem presumptuous in speaking to my brothers, either of the episcopate or of the priesthood, but I may be allowed to make one or two suggestions, founded, as I have said, on experience and observation. It would hardly seem to me worth while for any bishop who is in active charge of a diocese to go overseas except in some directly representative and administrative capacity. The army does not know exactly how to place or how to treat an itinerant bishop serving in an apparently non-episcopal position. Nor in my judgment would the position of Y. M. C. A. secretary or base hospital chaplain, either of which positions could as well be filled by a priest, appear quite to justify a bishop in suspending for any considerable period the exercise of his episcopal office in his own diocese. I submit this with all deference, merely as my own opinion and without any criticism of any of my brothers who have come to a different conclusion, but I should be surprised if after actual experience their opinion did not agree with mine. When bishops come over in strange and unfamiliar relations, the army might be pardoned for saying: "Bishops we know and chaplains we know, but who are ye?"

As to the other clergy, the question would have to be decided in each case on its merits. Quite naturally we all want to go; and, going, we all want to be at the front. But no man should go merely for the sake of going. Of course, we must keep up the supply of chaplains, and we must be ready instantly and adequately to meet any other demand for the ministrations of religion. But it does not seem to me that it is necessary for a clergyman to undertake to do work that can just as well be done by a layman, if in so doing he suspends his own proper function and ceases to act ministerially. If the war goes on, as it seems likely to do, there will be urgent need, whether over here or over there, for every ordained priest of the Church to function as such in the cure of souls, be that cure with the army abroad or at home, or with the people of his own parish who are back of the fighting men and supporting the fighting men. If the number of troops rises toward the five million objective there will be a corresponding rise in the number of chaplains required for the army and in the ever-expanding navy. This increase we must meet, and we must correspondingly provide for filling vacancies in the regular parochial work and in the mission field.

Before closing I wish to bear witness to the loyalty, the bravery, the devotion, and the quiet, modest usefulness of our clergy now serving abroad. Chaplain Danker, who has given his life, is but one of many, both in the regimental and in the hospital service, of whom the Church at home has reason to be proud. Let us remember them in our prayers and let us hold up their hands in their awful and glorious task. As to what is for each of us his own duty, we must try to keep a proper sense of values, fearlessly to analyze our own motives, and to give just appreciation to advice and authority. Above all things, we must seek by prayer, obedience, and self-sacrifice to find out what is the all-conclusive will of God.

JOHN N. McCORMICK.

ALTAR ROSES

(TO CLEMENT G. BRADLEY)

Rose time is here;
And on the altar white,
Within the golden glow of candlelight,
Are roses — richly red
As that dear, precious blood the Saviour shed.

Before the cross
The crimson petals fall.
Before the cross the roses yield their all
And, dying, fragrance shed,
Sweet as the last, dear words the Saviour said.

ALICE ELIZABETH WORRELL.

REV. WALTER LOWRIE TELLS OF CHANGES IN ITALY

America, Its Red Cross, and Its Y. M. C. A.,
in Vast Activity

BUT HE IS OUR ONLY CHAPLAIN
IN THE PENINSULA

IT is not slothfulness in me which has prevented my writing to you ever since my return from America. An absence from Rome of more than three months accumulated duties. I have not been free to write even for the organ of our Italian Student Federation my usual monthly contribution.

The interval of my absence (December last to March) witnessed a thorough change in the situation of Americans in Italy and a speeding up of all our activities. It was during this period that the intervention of our nation in the war first began to be felt here as a practical factor. Even before this we had felt the difference in Rome by reason of the reinforcement of our military and naval offices here, the establishment of new offices, and the institution of flying schools and naval bases. In that direction we are still progressing.

But what has made our intervention felt by all the people of Italy is the coming of the Red Cross and the Y. M. C. A. At the same time it has begun to be understood throughout the country that Italy is being fed from America. This perception, with the conviction that we shall be so fed in the future, has doubtless contributed more than any other factor to hold the people staunchly in line with determination to win in the end at all costs. The will of the people to persevere has not lately been in question. All are justly elated here at the recent victory; but if the battle had gone severely against Italy there was no fear that the people would be discouraged.

Such are some of the greater changes since I left Italy. On my return I found myself disoriented in the midst of such great changes. The American Red Cross, which had swallowed up all our smaller activities of a while ago, was already doing an immense work all over Italy, and doing it in a way not only to bring relief to the soldiers and the civil population, but to impress profoundly the imagination. The Y. M. C. A. was already at work, having established its headquarters very wisely at Bologna. And although it was at that time working exclusively among the soldiers, though it had but recently got to work, and was working with too small a staff, it had already made a significant impression. It has proved a lack of imagination on our part that we have been slow to realize Italy's need and still slower in figuring out the magnitude of the coöperation which we were called upon to render here. The Red Cross is still unmanned for the enormous work which it is doing. As for the Y. M. C. A., a brief visit here revealed to Dr. Mott that the personnel must at once be multiplied four-fold. A consequence of this initial error in calculation is that all our forces, including the Embassy and the naval and military offices, are dangerously overworked. I fear that the pace that was begun as if for a short spurt cannot safely be kept up during an Italian summer.

On my return here my own parish furnished me with enough to do. Yet at first I felt that I was condemned to be an idler and an onlooker with respect to the greater things which were being accomplished in Italy. Times had changed indeed since I, without being strictly a part of the Y. M. C. A., or of the Red Cross, was for a while the only representative of both of them. I was not even in a position to give advice. The whole front of the army had changed, and with that had changed much even of the Italian machinery for dealing with its moral and sanitary wants. I took full satisfaction, however, in the consideration that what a handful of us with inadequate means had been trying to do, in a little way, was now being done by others on an immeasurably vaster scale. I should not have been ill-content to sit on the fence and cheer the others who were working. But that is not exactly my lot.

There is something still left over to do in the way of those activities that I was engaged in a while ago. America's interest in Italy has at last been awakened. At home our

people are beginning to understand not only Italy's need but her services to the common cause. Therefore our gifts abound; and, because they are given with the humble sense that we are only beginning to pay a debt to a people who have been fighting for us for three years, they are heartily acceptable and gratefully received. Even the immense donations to the Red Cross do not exhaust our spirit of giving. I have lately been asked to form part of a committee of three to dispense in Italy very large sums gathered in America by one of the organizations for war relief which has not been merged in the Red Cross. I have some hope that out of this organ may come an appeal to America for definite and organized aid to Italian war orphans, like the aid which is being so zealously given to orphans in France. Such a thing I have dreamed of organizing here, for it is hardly less needed than in France. But the organization must come before the appeal, and the administration, if not the initiative, must be of Italians.

Among other things that have undergone change is this American parish in Rome. Our church is now become a military chapel. That, at least, is the predominant character. Our own soldiers will soon be here in greater numbers, if it is only to spend their leave in Rome. In view of this expectation, as well as to provide for such soldiers and sailors as are now here, and for British soldiers at this time when no British chapel is open and the whole of the English-speaking colony is united in this church, we have advertised an informal evening service, consisting chiefly of hymn singing, followed by a social meeting in the public rooms of the church.

Now that our church has become so largely a military chapel, I have less embarrassment than formerly in appropriating for the expenses of the parish a part of the contributions you so generously send us. And in spite of the increased number of worshippers here I find no less reason to do so, for the elements which constitute the increment are for the most part transiently in Rome and take little thought — many of them have little means — to contribute to the support of the church.

Not only has this church become a chapel, but the rector has become a chaplain. Up to the last information I have received, **there has not yet come to Italy a military or naval chaplain officially attached to our forces.** Perhaps at this minute a large body of our troops are arriving at the Italian front. I take it for granted that they will have one or more chaplains, but it is certain that they will not be available for duty except at the front. If later we have cruisers in these waters, and if they each have a chaplain, he will hardly be available for land duty. In the lack of official chaplains for our scattered forces here, there is no other American clergyman, of any denomination, that has offered to do unofficially any part of this duty. I do not complain of this situation because it puts too heavy a burden upon me. I should not complain of it were I able to do the duty well; I might indeed rather be proud and jealous of my unique dignity as the only American chaplain in Italy. But I am painfully aware that I am not able to perform this duty adequately. The work to be done is scattered throughout the length of this long peninsula. No one man could do it, especially if he were tied down on Sundays to a particular parish.

I had prevision of the need before I left America, and when I chanced to see Bishop Lawrence in New York I urged that the War Council should send a chaplain to Italy. The reply was that there were not enough chaplains for our camps at home. I found the need verified when I reached Italy, and in every direction I have been importunate to have it met. Not long ago the Rev. Anson Stokes was here in the uniform of the Y. M. C. A. I asked him what was to be done, and he advised me to appeal to Bishop Brent, who was just then put in the position of chief chaplain of our forces. Bishop Brent's reply to my request was that he could only put my letter on file, as there were not enough chaplains to do the work in France. I have thought that the Red Cross might take a chaplain into its service and clothe him in its uniform. But on the whole it seems as if such a service might belong rather to the Y. M. C. A. The chief difficulty is that with a view to its chief work here, that of ministering to Italian soldiers, the Y. M. C. A. is pledged to do no dis-

tinctively religious work. Indirectly, through one who was returning to France, I have put this question of policy up to Mr. Carter. And nothing has been heard about it. It is the same old case of neglecting Italy — only now it is our own men in Italy who are neglected.

I am glad to be able through your columns to put this situation before one section of the American public. What is our own Church War Council for, if it cannot send one chaplain to Italy? It is not so bad that hitherto the Methodists and Baptists and Presbyterians have done nothing, for hitherto our own young Churchmen have preponderated in the class that has hitherto peopled our aviation camps. **To defray my own expenses for travelling and attending to the spiritual wants of these men, I have had no other fund to draw upon but "The Living Church War Relief Fund."** I have not asked the War Council for money, and no one has thought of sending it to Italy. When I read from week to week the list of contributors to your Fund, I comment bitterly upon the fact that very few think expressly of Italy. I am, on this account, the more grateful for the fact that the Editor has sought, within the measure of the possible, to rectify this inequality. I have complained several times of this discrimination against Italy. I am not disposed to complain of it now, for it is evident that all over America there is a growing appreciation of Italy's part in the war, and the aid we are now rendering is enormous. **But now I complain that you are neglecting your own soldiers in Italy, your sailors, your Red Cross workers, both men and women.** I do not ask now for help to aid me and this church in ministering to our forces in Italy. I am well aware that I have not the sort of talent which is requisite for success in such work. I have been doing this, like so many other jobs that have cropped up during the war, without any special aptitude for them, and with little or no training. No theological school ever thought of providing instruction in its curriculum for all the odd jobs which a minister may now be called upon to do. I am not even capable of advising what ought to be done. Only I can say this, that it would not be satisfactory for a clergyman to come over here without being sent, and without representing some well-known organization. If it were for the sake merely of having free travel on the railways, he ought to wear a national uniform or that of the Red Cross or the Y. M. C. A.

For myself I have nothing to ask, unless it be that some one might send me a handy outfit for celebrating the Holy Communion in queer places. And that I venture to suggest simply because no such thing fitted to our use can be had here.

WALTER LOWRIE.

Rome, July 3rd.

GOING ACROSS

BY THE REV. EDWIN S. LANE

GOING to Europe on an ocean liner in those days of long ago, before the war, was somewhat of an event, and often possessed many romances and thrills; but the imagination, apart from experience, can hardly picture the many wonderful sensations incident to a crossing with submarines lurking for their prey, with the liner making bold dashes at top speed from sunset to sunrise with all lights out.

It is the nights on board that are particularly weird and new, and which lend their charm to the risks of war and the fearsome anticipations of the voyager. The days are as of old, with hearty and excellent meals, rendered tasty not only by the sauce of the French chefs, but also by the invigorating ocean breezes. The complete absence of butter and the daily allowance of one lump of sugar only, invariably used to sweeten the morning *café au lait* or *chocolat*, are the only reminders of any food shortage. For the rest, we are abundantly fed with delicacies that have not appeared on many of our home tables for a year or more.

But the nights! Every porthole is fast barred, and woe to him who dares open one until old Sol has climbed high into the heavens. No lights appear on the deck, and anyone using a flashlight instantly opens himself to suspicion as a spy making a rendezvous with the lurking Hun. On reaching the Gulf Stream, the second night out, we realized what these

restrictions were to mean. The humidity was almost unbearable, and the dark decks became suddenly alive with forms rendered grotesque by armfuls of pillows and blankets. One had to watch one's step, for an inanimate and unseen object has the faculty of becoming remarkably alive and wrathful in response to an unwary planting of the foot. But an attempt at sleep in a steamer chair or on a blanket-covered deck has its compensations in the sunrise. One may rhapsodize over the beauty of this event seen from a mountain-top, but surely there is nothing more gorgeous than the slow lighting of the whitecaps of the rolling waves by the rising sun as the horizon recedes into the distance and the clouds break forth into wondrous colors and reflect their glory on the tossing billows.

That darkness hath also other charms is revealed to those fortunate enough to possess chairs in the rear by the silhouettes of those in the front row. The gradual merger of two heads into one bespeaks young America's ever-present love of romance, even when bound on a journey of high adventure of help and assistance to those in the theater of war.

On such a journey the greater part of this ship's company is bound. Boatload after boatload of such as we mark the fact that this is a war differing from every other. We are a group, not of fighters, but of men and women bound on non-combatant errands as cogs in our great organizations. We are personnel of the American Red Cross, the Young Men's Christian Association, the Young Women's Christian Association, the Knights of Columbus, the Salvation Army, the American Women's Hospital, United States army and navy nurses, the French Red Cross, and others. All of us, both men and women, are resplendent in our uniforms worn for the first time when we came on board the boat; we men, in the regulation army officers' uniform, with the insignia of our organizations added to our "U. S." The women have varieties of style and color, showing that the uniform has not completely effaced the feminine. It is desirable that this should be the case; our eye would indeed grow dim were their apparel reduced to the uniformity and sameness of the masculine. There are other passengers, not in uniform, of the purpose of whose journey one possesses only indefinite knowledge, and of whom any remark must be even more indefinite. Government service and propaganda must suffice as explanation.

Finally, to one's amazement, one finds civilians, both men and women, with children and even babes in arms. There are no American tourists or sightseers, unless, relying on the American privilege of *lèse majesté*, we state that there are two congressmen in our midst (who, of course, may be bound on secret and important business).

An ever-present source of interest is the endeavor to learn what all these people are going to do. We must content ourselves, however, by the mere mention of the capacities in which many hope to serve. There are physicians, women dentists, executives for all sorts of important posts, Anglican, Protestant, and Roman Catholic clergymen, directors of medical supplies, actors, vocal and instrumental entertainers, hut secretaries, lay religious workers, freight clerks, casualty searchers, automobile drivers, field executives, athletic directors for the French and American armies, nurses, nurses' aids, canteen workers, social service workers, secretaries, stenographers, etc. Some of these go to Italy.

Our main form of exercise is the study of French. Every morning and afternoon the classes meet, and amusing is our progress. There are, of course, some who are fluent, but nowhere does the innate politeness of the French shine better than in their painstaking and untiring efforts to correct the bad grammar and worse pronunciation of the majority of us.

Every day, at a given hour, the bugle blows and we are called to life-boat drill. Needless to say we are not desirous of learning whether our practice has made perfect. After drill come lectures by the ones learned in the work we are to do. These are often well attended and very instructive.

One afternoon the deck was enlivened by an auction sale of articles contributed by the passengers, which reminded one of the boardwalk at Atlantic City. The *Secours National Français* is a society which every American is proud to help, though the French people on board set an example of generous bidding, and this organization was the beneficiary of the proceeds, which amounted to 3,084 francs. With members of

both the New York and the Boston symphony orchestras on board we have had several splendid concerts, thus keeping up the ancient tradition that no voyage is ever complete without a concert.

Religion is not forgotten, celebrations of the Holy Communion being held on the mornings of the Fourth of July and Sunday, with attendance much larger than was anticipated. Many not of our own communion availed themselves of the opportunity of the services. There was also a service of song, with preaching later in the morning of Sunday, and mass was celebrated by the Roman Catholic chaplain with the Knights of Columbus, both daily and Sunday.

All thoughts are now turned toward the port of debarkation "somewhere in France", which we are rapidly approaching, and the *ennui* of the voyage is being rapidly overcome by the preparations for landing, stirred with the thought that we are at last nearing the day when we may begin our active service for the cause of liberty, which has brought us together from all corners of our mother-land.

JAMES DOBBIN, DOCTOR OF DIVINITY

AN APPRECIATION

BY THE REV. WALTER S. POND

THE Rev. James Dobbin, Doctor of Divinity, and for nearly fifty years rector of Shattuck School, Faribault, Minn., was a servant of God, and of the Lord Jesus Christ. To-day, on Shattuck's campus one may see many buildings,



THE LATE REV. JAS. DOBBIN, D.D.

splendid in their massiveness, their durability, and their beauty. But the best result, in my judgment, of the late rector's high career is the type of graduates and former students of this institution. St. Paul's Cathedral, London, one of the world's masterpieces of architecture, was built by Christopher Wren. His memorial tablet, in that building, says that if you would see his monument you must look about you. These lovely old and new buildings, and the men and boys educated in

them, are Doctor Dobbin's lasting monument.

He had a sense of humor which most of the time lay concealed for the benefit of all concerned. There were certain times and seasons when the cadets were able to work an extra holiday out of the calendar. The fellows would deliberately plan to be more pious at chapel, or they would sing the hymns with unusual devotion. The rector never failed to note this improvement along both spiritual and musical lines, and we generally had our coveted holiday or half-holiday. Of course, it was not proper for a dignified clergyman, head of a boys' military school, to seem to be worked in this way. But the rector's understanding of boy psychology was one of his strongest characteristics. He had a real appreciation of boy nature. His tones were always solemn whenever he stood upon his feet to grant one of these extra holidays. Many a boy must have been impressed with the thought that the venerable man's long and flowing beard covered a multitude of smiles and chuckles, as he carried out his own part in the holiday plot. It might have been perilous for Doctor Dobbin not to give the boys the special days which they craved. It would have been more than perilous if he had permitted the boys to know that they had worked upon his feelings until they received what they were demanding. And so he gave what he had a right to give, or to withhold. But it is my belief that he had many a chuckle as he realized that his own pretensions were neither no more, nor no less, than were his boys', when they were after him for an extra holiday.

I liked the way in which he presented religion. "Boys will be boys." In my capacity as a clergyman, I oftentimes

discover parents and pedagogues who endeavor to create the proper religious atmosphere for the youth by making believe that certain things are not so, which are so, and *vice versa*. Doctor Dobbin had a healthy frankness in his religious attitude. I shall never forget the impression which he made upon me, in the chapel service, one Sunday afternoon, when he read the whole story about David and Nathan in the twelfth chapter of the Second Book of Samuel. That Old Testament lesson was appointed to be read that particular Sunday afternoon. Without breaking any of the regulations of the Church, the rector might have had only the second lesson at evensong. But Doctor Dobbin did not trim religion to suit weak natures. He gave us this Bible story just as the Church intended we should have it. That is one of the Bible stories which I had, while at Shattuck, which I remember to this day. For nearly four years, it has been my duty—as superintendent of Episcopal city missionary work in Chicago—to go in and out of five penal institutions. In these jails I have found few persons who have not had some shame in life. Here the rich and the well-educated are herded in common with thieves and murderers and the moral lepers of society. Our Church schools can do much to remedy this situation. The young man preparing for his life's work had best have the Christian religion presented in an attractive form. But the presentation should not be so ideal that the young fellow is left absolutely incapable of meeting the every-day temptations of life. I praise this priest-educator because, with him, religion was never handled indifferently.

This fearlessness in religious matters naturally bore fruit in other issues too. Shortly before I came to Shattuck, a whole senior class went home because the class members rebelled against the rector's firm stand in a decision which he felt obliged to make for the well-being of the school. When these disgruntled senior class members reached their home towns their parents promptly returned them to Shattuck School. And, if I am correctly informed, every member of that senior class was graduated with the "rank" of "private". It takes a substantial brand of moral courage to maintain a boys' boarding school while holding for high ideals. But Doctor Dobbin did it.

A cultivated gentleman, wise in his judgments and discreet in the use of his tongue, he stood for the cultivated side of life. There is nothing cheap or artificial about the buildings or the ideals of Shattuck School; and, because it has stood for the highest ideals, it has an international and a national as well as a diocesan reputation.

The ashes of the great rector of this school are to lie beneath the chapel altar. I hope that the graduates who depart from this beloved hill may carry away with them the impression of the foundations upon which our departed leader builded. I once heard him tell how he caught the inspiration for his big task, when the first Bishop of Minnesota asked him to give his life to the work at Shattuck. May we all catch something of that inspiration as well!

DEATH OF THE REV. A. F. TENNEY

THE Rev. Albert Francis Tenney, rector of Christ Church, Pelham Manor, New York, and a professor at the General Theological Seminary, died on Saturday, August 10th, at the age of 71 years. The funeral occurred on Tuesday morning.

The Rev. Mr. Tenney was graduated from Amherst in 1869, and that college gave him the master's degree in 1904. He was graduated from the Union Theological Seminary in 1872. Ten years later he received deacon's and priest's orders at the hands of Bishop Potter. For twelve years he was rector of All Saints' Church, Briar Cliff, N. Y., serving also during that period at Grace Church, Madison, N. J., and at St. Ann's Church, Brooklyn.

Made instructor in elocution at the General Theological Seminary in 1902, he has served there since that time. In 1906 he published a volume on *Elocution and Expression*.

GOD WILL have thee learn to suffer tribulation without comfort; and that thou subject thyself wholly to Him, and by tribulation become more humble. No man hath in his heart a sympathy with the passion of Christ, so much as he who hath suffered the like himself. The Cross therefore is always ready, and everywhere waits for thee.—*Thomas à Kempis*.

The Educational Outlook

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

OF general educational literature there has been less this year past than usual. Dewey, Flexner, Bobbitt, and Holmes have made a dent in conventional education, and their writings of a year or two ago are still the talk of educators.

Vocational education has made definite headway. No one longer thinks of it as mere trade training. It is now understood in all its dignity as training for life work. Along with such adjectives as cultural and disciplinary now ranks vocational, and the Smith-Hughes Bill has made possible the important Federal Board of Vocational Education, whose new bulletin on the reëducation of disabled soldiers and sailors is not merely a mine of information concerning the good work going on among our allies, but also in the central powers. This bulletin alone enables us to care for our own disabled without having to feel our way as overseas. The vivid impression I received last autumn at St. Dunstan's in London, that for all practical purposes "the blind receive their sight", and at the Star and Garter, that a man may be paralyzed from the waist down and yet find life worth living, is now transmissible without question and made immediately practical through the output of the Federal Board.

The Bureau of Education, which has never had the financial consideration it has long deserved from Congress, has become more useful than ever, especially in plans for the completion of the melting of the various ethnical elements in the nation's melting-pot, and for the real Americanization of all—adults and children, too—who at last heed Mr. Marburg's high call to "Follow the flag! It goes on a high mission. It goes on a world mission. Just as the Stars and Stripes in it symbolized the union of free states in America, so now they may come to symbolize the beginnings of a union of nations, self-governing, and, because they are self-governing, making for good-will and for justice."

Beginning with the three days' discussion last January by the Association of American Colleges, meeting in Chicago, of ways and means to solve the academic problems which the war has brought within, as well as to promote such a measure of educational reciprocity as is desirable, there has been a steady widening of interest in the whole matter. An Emergency War Council was the final development after representative discussions. Much public opinion has been created for the appointment of a Secretary of Education, to have seat in the cabinet. Various concerns of administration to conserve academic interests in this crisis have had expert consideration. The bringing over of young French women to study in many of our colleges has been referred to the Association of American Colleges, which was the first to act and which through its executive committee has made Dr. Robert L. Kelly secretary in charge, with headquarters at 19 South La Salle street, Chicago. Reports of those studying with us these months past have been highly favorable. The women students at Bryn Mawr and the University of Cincinnati—the first institutions to bring them from France—have made a particularly gratifying impression. Many are coming in the autumn.

"A throng is on the brightening way,
All hail, swift-moving larger day."

Our colleges have been put on the rack. "Academic freedom" has retired into the background. There is a growing disposition to find the golden mean between the platform of the University Professors' Association and the report of 1917 of the Association of American Colleges. The college world no more wants bolsheviki rule than it wants irresponsible autocracy. Increased participation in administration whenever possible is welcomed now by presidents and professors alike. For both now realize that if democracy is to function at this supreme moment with efficiency, and win the war for permanent peace, every American institution, including the college, must justify its right to be. Some are stoutly maintaining that the college is to become "a vestigial remnant" in our educational system, while public

schools, technical schools, and universities sweep on to heights not reached before. A suggestive word has been said by Professor Davenport of Hamilton, who, after admitting that the college has been "a resting and ruminating spot, between the actuality that was and the actuality that was to be", with confidence calls the college to get in touch "with things as they are" and be truly democratic.

Great progress has been made these months past. To meet the grim reality of war the country has been divided into twelve educational districts. President McLaurin of the Massachusetts Institute of Technology has been made Educational Director of College Training. The college curriculum is to be adapted to military needs. Institutions like Princeton and Wesleyan have already met in full the requirements, and students entering this autumn can be confident of adequate governmental as well as academic status. While the men's colleges have felt the crisis, most of them have shown great managerial ability in meeting financial loss, and Wesleyan, in addition to anticipating this past year's deficit, has secured subscriptions to cover possible deficits for the next two years. The economies practised in some colleges have more than covered deficits. The colleges here and there that still sit by the passionless waters of academic self-satisfaction and pluck Utopian flowers in Icarian valleys will die of dry rot hastened by the lack of students.

"Over there" as well as here we are dealing with our educational problems. Dr. Anson Phelps Stokes has just returned from six months in the war zone, where he studied educational conditions and promoted them. He had large share in effecting the Y. M. C. A. preliminary organization of the soldiers for such study as is possible, and found French educators ready to cooperate. Plans are being rapidly perfected for the proper study of the French language, history, and character, and also of the British. Instruction in the causes of the war and of America's participation in it is given a large place in the programme. "Nothing will do so much"—it is authoritatively reported—"to give the soldier a keen edge for battle as the strengthening of his moral convictions" by proper education.

Meanwhile the war educational campaign has been going on at home. Our Committee on Public Information has done vastly more than is commonly understood, and the outlook brightens with the addition recently of Dr. J. J. Pettijohn—who last winter managed in Indiana the greatest state-wide patriotic educational campaign the land has ever known—to the directorship of the speakers' bureau at Washington. The League to Enforce Peace has cooperated with agencies the land over to inform as well as to inspire, and has the country solidly behind it in its slogan of "Win the War for Permanent Peace".

The National Committee on the Churches and the Moral Aims of the War is doing its colossal task with singular success, and incidentally—as some of us know who have spoken much for the committee—proved that the Christian Church is the central dynamo of a spiritual patriotism, and that, far from Peter standing by the fire and warming himself, the minister in practically every place is the leader for country and for God. A man who has spoken to hundreds of patriotic audiences almost all over the country, and is speaking while this message goes to press, will perhaps be pardoned if he ventures to remark that he knows whereof he speaks, and this is not an open question.

A closing word about our theological seminaries. Mr. Micou's recent article deserved the discussion it received. Our seminaries, like our colleges, are suffering from the despoilment war has brought. But for them

"There's a happy time coming
When the boys come home.
There's a glorious day coming
When the boys come home."

All along the line, boys who have faced God in the fight, and won their souls in winning for America the beautiful, are coming home with a new sense of things worth while.

I get letters. I talk with those who have been over there in recent months. I recall personal experiences. God, Christ, the eternal value of the human soul, are finding place in minds perhaps a little careless here, possibly a little supercilious in some cases to the ministry as such. But after this baptism of fire old things will pass away, all things will be new. Our noble chaplains are leading souls up to the heights where God's sunlit summits lie. I have heard within a week of more than fifty of our boys over there who are already planning after they return to study for the ministry. Our seminaries will be over full. May they have courage and serenity till "the boys come home".

THE VALUE OF A CHURCH BOARDING SCHOOL FOR BOYS

BY THEODORE DILLER, M.D.

INTRODUCING myself to the readers of THE LIVING CHURCH, I may say that I feel that I have some qualifications for writing on this subject by reason of the facts that I have two boys in Church boarding school and that I often have patients in the hospital under training.

Consider for a moment the case of a growing boy from the standpoint of a Churchman: The boy at home, living in a large city, goes to the public school. Instruction is regular, systematic. The principal is high-minded and conscientious; the teachers are for the most part efficient; all of them before the high school grade are women.

Out of school hours the boy plays games in the small schoolyard or in the adjoining street. Even in indulging in harmless games and sports there is danger that they may interfere with the comfort and rights of the neighbors. Play may become a nuisance in the neighborhood. There is no fixed time for the termination of the play hour. One of the boys dines at 6, another at 6:30, and another at 7 o'clock. Punctuality as to meals obtains in one family and not with another. When a boy comes in, say half an hour late for dinner, with the excuse that he could not leave because to do so would break up an exciting game of baseball, the father cannot find it in his heart to discipline him.

After dinner the study hour arrives. The boy goes at it more or less industriously. He may absorb the time of his father, mother, and aunts by frequent questioning; so that two or three persons in the family must give up their time to the boy. The family talk and plans may interrupt the boy.

As time goes on, the good folks at home are more and more unable to help the boy in his questions. They are rusty. The play after school has gone on so long that the boy must stay up an hour or so beyond his bedtime to get his lessons. The city boy, if he goes swimming, boating, or skating, must take considerable time to go to and return from his sport, at hand to distract and divert him.

Sunday arrives and the boy goes to Sunday school. His teacher is a very kindly, well-meaning young lady whose knowledge of the Church, Bible, and Prayer Book is slight. Although she tries to follow the lesson for the day, a growing boy soon feels that these are not very serious and that he cannot hope to get much from them. Perhaps he is taught from the beginning that he ought to go to the Lord's own service on the Lord's own day, every Sunday, not occasionally. This service is short. Something is done as well as said. An act is performed. This is the most practical service for children. Fortunately this is one thing a growing boy can have in his city home as well as at school. But should he be taken to Morning Prayer he often finds himself in a congregation in which he is lost and which is not particularly for him. He is not apt to get much out of the sermon, and in some cases the value of the sermon is unduly stressed.

Now let us turn to a well-appointed boys' school. Here the headmaster is everything. All things radiate from him. This is as it should be. The boy is in the hands of the headmaster twenty-four hours of the day. The ideal headmaster is first of all a genuine man. Boys are very ready to detect shams and four-flushers; and I do firmly believe this: that any man who holds his position for several years as head-

master of a boys' school gives evidence on the face of things that he is genuine, a man of strength and force. He apportions out the boy's twenty-four hours, so much time for sleep; so much for meals; so much for recitation; so much for prayers; so much for study; so many hours for recreation; and so many days off. In many schools (and it should be the case in all), the boy is compelled to make his bed and fix up his dormitory. His room and personal belongings are subject to inspection. In other words the boy is taught system, order, regularity, balance, consideration for others, respect for authority, the value of play, and the value of work and worship. His religious teaching receives its proper place. Enough time, and not too much, is devoted to it. The subject is presented definitely, seriously, and systematically. Worship is simple and dignified. The sermons are simple and genuine and helpful, with special consideration for the nature and character of the boy.

When play time comes the boy's companions are all ready at hand. He does not have to go forth to seek them yelling in the neighborhood, ringing door bells to bring the other boys out of doors. The play hour ceases at the same time for all the boys. It is not difficult to quit at 4, 5, or 6 o'clock when the bell is rung. He has no temptation to loiter.

Another point of great importance in a good Church school is the fact that the boys have men teachers. I feel sure that men teachers are better than women teachers for boys between 12 and 18 years of age. My own boys have greatly appreciated men teachers; and they have mentioned to me that this was the strongest reason for their preference for Church boarding school over the public school at home.

I have more or less knowledge of four of our Church schools for boys and I can speak in high praise of all of them. They are doing excellent work; and they are deserving of far more appreciation and support than they are receiving. If I were consulted by a brother Churchman who was a multi-millionaire as to how he could best leave his money, I would tell him to leave some large fund for our Church boarding schools, the income to be distributed to them according to their records and needs.

Finally my two boys, aged 12 and 14 (one has finished his first year and the other his second), are always happy in the Church boarding school, and greatly prefer it to our excellent public school here in Pittsburgh; they have improved physically, mentally, and morally and their bearing and manners have distinctly improved. They are more systematic and orderly, and have a deepened appreciation of the golden rule. Certainly they have an understanding of the Church which they could not possibly have attained at home from attendance at Sunday school.

In talking to people as to Church boarding schools for boys I meet with two objections. The first one is: "I can't afford it." And unfortunately this is really often a valid excuse. But sometimes it is set forward when it is not the real reason, which is comprised in the second objection, which is: "I do not wish to give up my boy; I want to keep him at home." As regards this objection, if the parents can afford to send the boy to a boarding school they should ask themselves one question: "Would it be best for the boy?" Boys are not given to us chiefly for our entertainment and amusement, to solace our loneliness, but we should at all times consider what is best for the boy; and if we are convinced that a Church boarding school is best for him, there he should go, even if we are rendered lonely thereby.

I should be glad if even one brother Churchman will be persuaded by my article to send his boy next fall to a good Church boarding school. He ought to do so if he can possibly afford the expense; and some of our Church boarding schools are very moderate indeed.

As to girls' schools, much the same argument can be made. But there are also different reasons why a Church boarding school is a good place for girls—and I may write again, for here, too, I am with experience, having had a daughter in a good Church school for the last three years.

WHAT GREATER thing is there for two human souls, than to feel that they are joined for life—to strengthen each other in all labor, to rest in each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting?—*George Eliot.*

The Challenge of the Country

By the Rev. FRANK MONROE CROUCH

THE problem of the country community is the problem of the country Church, and *vice versa*. The conjunction of religion and agriculture has received an age-long sanction. Most religions have been rural in origin if, on the other hand, they have tended to gravitate to the city. Out of the wilderness have come in times past men of God who have convicted the inhabitants of cities of sin, of righteousness, and of judgment to come. But the rural prophet does not find his chief function in the city: he finds it where he was born and bred.

It is indeed one of the defects of our present conception of the Christian ministry, as has been more than once pointed out, that we think of an apprenticeship in a rural parish as but a stepping-stone to a wider and more important work in an urban community. This erroneous view has not only tended to competition between those who seek to maintain themselves in city ministries, but has prevented the Church from taking deeper root in the soil. What seminary to-day, for instance, thinks of specifically training its students for service in the rural, as opposed to the urban, field? Have the seminaries not from time immemorial made the bland assumption that city methods of Christian work could be foisted upon the country to mutual satisfaction? On the other hand, what rural community has not reacted against the similar assumption of the clergyman who has gone into the rural community from the city in a patronizing spirit, and has found his congregation falling away because he has not been able to meet them appreciatively, with a keen interest in their daily problems of life and work, with perhaps some special equipment in the way of an understanding of certain vital processes of agriculture viewed in the large?

It has recently become a truism, thanks to the efforts of some religious agencies in the country, that we cannot hope for a flourishing Church on impoverished soil. If the country Church is to develop, it must be erected upon the foundation of a prosperous rural community. This is a *sine qua non*. To say, therefore, that the Gospel has no relation to good farming is to take a narrow view of both religion and agriculture. When the prophet Micah fulminated against the "real estate" trust which was growing up in southern Judah for the benefit of wealthy urban land-owners at the expense of the local tillers of the soil, he was speaking just as truly in the name of God as many another prophet spoke when he dealt with more narrowly spiritual implications. One who knows anything at all about the history of medieval monasticism, again, does not need to have his attention directed to the vital place which agriculture played in the life of the monk. If partly for ascetic discipline, it was largely for necessary self-subsistence that monastic communities grappled with the soil and laid the foundations of modern scientific agriculture. When, for instance, the monasteries of England began to decline, the practice of farming declined with them, and the people suffered. In our day there is arising what has been called the "vision of a new Clairvaux", in which religion and agriculture shall again go hand in hand. Especially in the face of an unprecedented world war that has materially reduced the supply of life's necessities has the problem of the rural community and the country Church become a matter which demands careful, intelligent, and devoted consideration.

The problem, indeed, did not wait for war to press it upon a growing section of enlightened public opinion. For several years both in this country and abroad the rejuvenation of agriculture and of rural life has been a vital concern for those who were seriously interested in social welfare. In our own country the problem has been intensified by the heedless practice of agriculture which went on in the earlier days when virgin acres stretched alluringly before the settler, who kept pressing the frontier steadily westward. By the process which has become known as "land-skinning" or "soil-robbing" the fertility of successive tracts of once virgin country was exploited, only to have the process repeated step by step on the continental march to the Pacific. Now that there are no more lands, practically speaking, to conquer in this

country, the tide of western migration has recoiled upon itself, and the period of *extensive* agriculture has given away to the period of *intensive* agriculture. This means that land once abandoned as no longer productive is now, by scientific methods of soil-enrichment, crop rotation, and other well-known devices, being gradually reclaimed for cultivation, and we have the spectacle even of abandoned New England land being repopulated by a new race of farmers. Unless this process shall go on with increasing momentum, the country itself and the world at large will suffer from famine. In this time of war, increased food production, as well as food conservation, is becoming more and more a religious problem and a religious duty.

It is to the credit of many rural churches that they have taken the initiative in a movement which, on the whole, however, has been primarily furthered by various governmental agencies of state or nation and by voluntary enterprises of a secular character. The United States Department of Agriculture, the various state agricultural colleges, through extension courses and traveling exhibits, local granges and other farmers' associations, together with rural schools and local contests in crop-raising, have all vied with one another in the effort to bring the necessity of greater productiveness home to a nation which has in too many instances either let its land go to waste or failed to extract from the soil the greatest possible results. One chief reason for Germany's ability to hold the world at bay for four years is to be found in the fact that she has produced half-a-dozen times as much wheat per acre as the United States. Before the war, again, Denmark rejuvenated itself by proper attention on a national scale to the processes of agriculture. The tragedy of devastated Belgium and of Northern France, once more, is largely to be found in the fact that, thanks to scientific farming, these were among the most fertile sections of Europe. Other instances might be given, notably the effort in England to break up large estates, which were maintained mainly, if not entirely, for the selfish pleasure of urban landlords as game preserves, and to give them back into the hands of the rural population whose exodus Goldsmith deplored a century and a half ago. The outstanding example of national failure and ultimate decay through a neglect of the once widely-recognized importance of agriculture is to be found in the fall of Rome, whose free farmers were drafted into her legions and their places filled by slaves who lacked the incentive which the owner of the small farm once possessed.

What has all this to do, then, with the country Church? We come back to our starting point. The decay of American village life, because of worked-out land, whether in New England or other sections of the country, has had a perceptible effect upon the decay of the country Church. If for no other than this comparatively selfish motive of their own interest, the rural churches throughout the country ought to be vitally concerned with the movement now in progress for a rejuvenation of rural life and agricultural welfare. Not that the country preacher is to be an expert agriculturist trained in all the methods of the schools, but he should have at least a sympathetic appreciation of the farmer's problem and be ready to hold out a helping hand toward its solution. Let the prospective rural minister be specifically trained for a life task. Let him consecrate himself to the rural field, and he will reap a rich harvest.

There are many things to be done in the rural community in which the minister is directly and necessarily involved. The improvement of rural life in general should enlist his sympathy and coöperation. Serving God in your own village is a new slogan which finds its driving power in a recognition of the social problems of the country town and countryside in general. Housing conditions in our urban communities have long been recognized as a problem; are they not equally so in the country? What shall the rural minister say, for instance, about the way in which the farm-hand lives; about the wages he receives; about the opportunity he and his wife have for adequate recreation, and his children for proper education? The "boy and girl" problem in the country com-

munity will never be solved until the Church lifts its hand in the effort to provide wholesome and well-regulated amusement under proper auspices. The Church in our rural communities has been indirectly responsible for much of the prevalent immorality, not to mention intemperance and crime; it has been all too prone to let the country community shift for itself. The rural population is frequently overworked, with the result that it often plunges into a vicious reaction. It is notorious that a large proportion of our "white slaves" have in recent years been recruited from the rural districts from among girls who have fallen into vicious ways through lack of proper oversight, or who have been lured to the city on specious pretexts. What have the country minister and his congregation to say to this problem?

Again, what about the large and pressing need of a readjustment of rural education to the needs of the rural community? As in the case of the country Church, so the country school has been largely an urban school transplanted into the country, relying upon urban methods to achieve a task which in the nature of the case is quite different from the educational task of the city. We have in recent years been witnessing an entirely new educational movement in the country, involving not only a reformulation of the curriculum, with the introduction of "disciplines" germane to country life, but also such matters as rural school finance and management, the bringing together of the children of scattered communities into one central place, which, again, involves the problem of transportation, etc. All these are problems of the rural school in which the country minister and his congregation as a whole ought to be vitally concerned, if they are really to serve the community itself. Might not the rural Sunday school have a saving part to play in this whole process of rural education? Shall stereotyped methods based upon city customs persist in country Church and country Sunday school?

Perhaps, however, most of all, the opportunity for the minister in the country will be found in the inculcation of a spirit of good will, of fellowship within the rural Christian community, which shall take the place of the divisive, separatistic, and ultra-individualistic tendency of the typical rural population. In former times the nature of the farmer's task was such that by his own efforts, with the assistance of one or two "hands", he could wrest from the soil a living for himself and his family. Under this *régime* he lacked the comforts of urban civilized life, and his wife not infrequently ended her days in the mad-house for lack of adequate diversion. Now the city is being brought in a measure to the country—thanks to such innovations as rural free delivery, the automobile, motion pictures, electric lighting, steam heating, and other modern conveniences. All these are inevitably tending to break up the ultra-independence of the old-time rural household and to bring together family with family in the business of true communal life. It is for the Church to utilize these opportunities—to attempt to avert some of the perils which result from this new assembling of the inhabitants of our country-side, and to guide them into the proper channels of social life and development. The rural church and parish house may well serve as a neighborhood or social center for the entertainment, the recreation, the education of the community, as well as for the promotion of good fellowship. As a conspicuous instance of what may be done in this direction by intelligent effort, in one of our Atlantic states a country high school under the new *régime* worked untold influence upon the rural community, educating the farmers in modern methods, even bringing the young people together for Sunday night religious services within its walls. Should not the country church emulate the better class of rural schools in this way?

The tale were long to tell of all the opportunities before the Church in the rural community. But it cannot do this work unaided. After all, the country no more than the city can live unto itself. What affects one affects the other. They must work in common. It may be that under given conditions the initiative must be taken by the city dweller and the city Church member. This was the burden of more than one of the prophets of Israel—the mission of the town to the country. Their warning against the exploitation not only of the poor by the rich but of the farmer by the citizen should still ring in our ears. The bringing in of the kingdom

of God is a matter not for the local community alone, whether urban or rural, but for all together. In view, especially, of the comparative poverty of the rural parish, the Church as a whole must render it all possible financial assistance. It must also set to work to supply the country parish with workers, lay and clerical. One effective method of holding the farmer to the soil will be to hold the country minister to the rural Church.

To keep before the rural clergy, actual and prospective, the vision of effective service in and for the country, in the light both of the Church's history and the nation's need, is incumbent at this time. May the Church awake to the opportunity and set its shoulder to the wheel in an effort to further the well-being of the rural community, which has been defined by an eminent agrarian reformer as the three-fold problem of better agriculture, better coöperation among farmers, and better living. These we must have if we are to have also better religion in the country, and *vice versa*. The two sides of the problem must be kept vitally related. Thus may be brought to pass indeed the vision of a new Clairvaux.

NEEDS OF OUR WORK IN PARIS

AS has been indicated in the articles by the Rev. Dr. Samuel N. Watson, the need for larger maintenance funds for Holy Trinity Church, Paris, from which so large a relief work has radiated since the beginning of the war, is very great. A letter from the secretary of the vestry gives the fixed charges as follows:

Stipends, which will probably have to be increased	31,000 francs
General expenses, including staff salaries, lighting and upkeep	20,000 "
Heating of church, rectory, and choir school	32,000 "
Taxes	16,000 "
Choir school	21,000 "
Upkeep of rectory	2,000 "
	122,000 francs

These are given as the present figures, but it is stated that there must probably be an increase in several of the items during the coming season. Moreover, a large sum of money will have to be spent on upkeep; the heating has practically not been overhauled since its installation, and the pipes must be taken out and bored out or replaced. The organ has not been overhauled since it was built. The taxes will probably increase, but there will probably be a considerable decrease in coal. If it is decided that the choir school shall be reopened, the expenses owing to increases in prices will certainly be greater. These expenses do not take into account the advisability of reopening the work of St. Luke's in the Latin Quarter, so necessary for the students who will, no doubt, flock to Paris after the war.

The estimated receipts are as follows:

Pew rents	40,000 francs
Offertory	29,000 "
Interest, etc.	11,000 "
	80,000 francs

This means a deficit of 42,000 francs per year, without taking account of the increase and special amounts already referred to. It is essential that at least the amount of this deficit be raised in this country, and made available for the mere continuance of the work of this important American center in Paris.

Beyond this it is essential also that the relief work be maintained, and it is hoped that it may be feasible for the amount received through THE LIVING CHURCH FUND to be devoted to the latter purpose rather than to the maintenance account.

The church evidently faces a crisis, and the solution of the difficulty, if it is to be made at all, must be made in this country.

God is one from whom we expect all good, and in whom we can take refuge in all our needs, so that to have God is nothing else than to trust and believe in Him with all our hearts: as I have often said, that trust and faith of the heart alone make both God and Idol. If the faith and trust are right, then thy God is also the right God, and, again, if thy trust is false and wrong, then thou hast not the right God. For the two, faith and God, hold close together. Whatever, then, thy heart clings to (I say), and relies upon, that is properly thy God.—*Martin Luther.*



CLINTON ROGERS WOODRUFF, EDITOR

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

"HEROINES OF HEALTH"

SO the girls who help to maintain the community health are called. Under this title the Social Morality Committee of the Y. W. C. A. has issued a leaflet full of sound advice. After pointing out what girls can do in these critical times as nurses, it points out that Florence Nightingale worked for health in homes and schools as well as in hospital camps. "She saw a field," it declares, "much wider than can be reached by doctor's visits only. A pioneer in preventive medicine, she believed that the road to health is found by forestalling disease rather than by curing it. More and more the doctors of to-day are telling the public that it is easier to keep well than to get well."

A COMMITTEE on New Industrial Towns, with headquarters at 381 Fourth Avenue, New York City, has been formed by Lawson Purdy, president of the National Municipal League, who is chairman. It is issuing a series of interesting leaflets, two of which are particularly worthy of attention at this time. One is entitled *A Self-Ownning Town*, being a report of the vice-president of the Newport News Shipbuilding and Drydock Company regarding a co-partnership scheme for Hilton, and another is entitled *How Shall the Government Dispose of Its Industrial Housing?*

A STATE-WIDE PROGRAMME FOR SEX EDUCATION is being carried forward by the Oregon Social Hygiene Society (with headquarters in Portland). A pamphlet describing its activities has recently been issued and is deserving of careful study by those interested in this subject, the great importance of which has been emphasized by the activities of Federal departments and commissions, one of which is supporting a bill to provide for a nation-wide educational movement along these lines.

TO CHECK THE CURRENT that is ever drawing students away from the school desk to the work bench of life before their time; to show concretely and in a language easily understood what may be expected in the future of the boy or girl, young man or woman, who digs deep into the mine of educational opportunity and what may be expected of those who are content but to scratch its surface; is the mission of *Young America's Opportunity*.

State Service is the title of an extremely interesting illustrated magazine published by the State of New York. It is a monthly devoted to the government of that state and its affairs. A recent issue contained an article on The Record of Ten Socialist Assemblymen. In looking at the pictures and names of these men it is interesting to note that every one of them was a foreign one and so far as the record shows every one of foreign birth.

THIS GREAT DEMOCRACY of ours cannot hope to meet and solve the stupendous problems with which it is now confronted unless the national educational agencies like the American Academy of Political Science, the National Municipal League, and Association for Labor Legislation devote themselves unremittingly to the enlightenment of public opinion and the formulation of sound public policies.

"AT THIS TIME when public interest is so fully absorbed in the great world war, and every patriotic citizen is offering willingly all that he has to the service of his country, the voters are inclined to forget that the ultimate success of our cause abroad depends in no small measure upon the thorough maintenance of the third line defense — an economical and efficient government at home."—*Cleveland Civic League*.

THERE WAS a lot of sound advice and philosophy in the cartoons and arguments issued in connection with the Third Liberty Loan. To illustrate, one of the arguments read: "There is no use waiting for your ship to come in if you haven't sent one out." This is true not only of war work but of social work and of every other kind of work.

THE CHURCH AND WOMEN IN INDUSTRY is the suggested subject for consideration on Labor Sunday. The Commission on Social Service of the Federal Council of Churches has issued an interesting leaflet on this subject by Dr. Worth M. Tippy, which can be had of the Council, 105 East Twenty-second street, New York.

IN HIS VOLUME OF *Pictures of War Work in America* Joseph Pennell pertinently says: "I do not do these drawings with any idea of helping to win the war, but because for years I have been at work from my earliest drawings trying to record the Wonder of Work, and work never was so wonderful as it is to-day."

THE EFFORT of the Joint Commission on Social Service to stimulate interest in the work of rural parishes is impressive and important. A number of diocesan commissions have been giving attention to this subject and the prize essay contest of the commission ought to result in a very considerable stimulation of interest.

WITHIN A YEAR the government will provide trained men to supervise employment departments to deal with employees on all questions having to do with safety, education, recreation, "hiring and firing", discipline, the wage system, pensions, and sick benefits in all plants carrying on government war work contracts.

UNDER THE TITLE, War, Labor, and Peace, the Committee on Public Information at Washington has published in the Red, White, and Blue Series some of the recent addresses and writings of President Wilson. Copies can be had by writing to the office of the Committee, 10 Jackson Place, Washington, D. C.

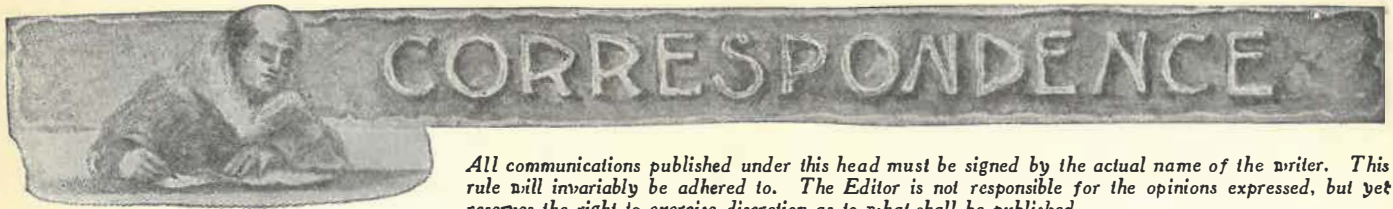
CHARLES E. REMER has resigned as secretary of the Social Service Commission of Chicago and is now at St. John's College, Shanghai. The Rev. Floyd H. Leach of the New York Commission has resigned to take up work at St. Thomas.

"THE NATIONAL WELFARE is higher than the rights of any state or city, and Congress was clearly justified in using all its efforts along that line." So declared Justice Holmes in the dissenting opinion in the child labor decision.

THE DEVELOPMENT of community houses, the organization of city neighborhoods for district social service, and the movement for the Federation of Charities are the most recent and dynamic aspects of Jewish philanthropy.

"THIS IS OUR opportunity to demonstrate the efficiency of a great democracy, but we shall not fall short of it. The supreme test of the nation has come. We must all speak, act, and serve together."—*Woodrow Wilson*.

YOU CANNOT perform your patriotic duties by proxy.—*Col. C. A. Simmons*.



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.

CLERICAL EDUCATION

To the Editor of *The Living Church*:

THE subject of education in our colleges should cause us to ask ourselves: "Whither are we drifting?" Some of our most widely-known bishops and clergymen have uttered warning. There can be no question that much of the trouble to-day is in the colleges and seminaries. I suppose the blindest devotee of education has now awakened to the awful mistake of sending our young men to Germany—and elsewhere—to get the benefit of their superior (?) advantages in teaching, training, and scholarship, where they are often taught that the Bible is *not* the Word of God, but contains it; that the miracles can be explained by natural causes, and the *supernatural* character of the Bible is almost entirely destroyed. These men come back to our colleges and seminaries overflowing with these ideas and lose no opportunity to instil them into their pupils, with the result that the student comes home and has lost almost all reverence for God's Holy Word and not infrequently laughs at its miracles.

Europe is now reaping a terrible harvest of ruin, caused, in my judgment, by a loss of faith and a belief in God's mighty power. The world stands by and beholds the spectacle of a devitalized Christianity shorn of much of its power to revitalize and uplift a rotten and crumbling culture and civilization, falling to pieces by its own dead-weight! The limit surely has been reached when a prominent pastor in Berlin can teach and believe that Christ is not an historic fact but merely an idea, like our Santa Claus.

Since coming to Galilee Mission I have dealt with more than fifty ministers in many communions, and theological students too many to keep the count, who had lost their faith and fallen into the depths of sin. Practically all tell the same story, viz.: "I went to college, got my faith punctured, went to the seminary, and got it finished. I wish I could believe as you do, but I *cannot*." They often begin in this way: "You do not believe in the stories in the Old Testament, do you? You must know that all the very best scholars have abandoned them long ago. I used to believe them all, but not now!" From talking with students from various sections of the country I am sure that such teaching is rampant in our colleges and has a deep hold upon the seminaries. I could give many concrete cases that are dreadful where young men have gone from home with faith and gotten it almost wrecked in college, and sometimes in the seminary.

No wonder that one of the most prominent Baptist ministers in this country said some time ago, in a public address, that he did not know a seminary in his Church where he was willing to trust a young man to be instructed and feel that he would come out with more faith than he went in with! Some of these teachers tear heaven out with the learned remark: "We now know that heaven is a condition, not a place." They go through hell and put out the fire with their automatic fire extinguisher, then through the grave and deny the Resurrection, and even box the devil up and ship him off to—I do not know where, for I have not noticed that his works have greatly diminished!

This may be one reason why John Wesley would not allow his preachers to go to the seminaries, but taught them in training schools where faith and belief were packed in, instead of being taken out! Spurgeon did the same thing in his famous Pastors' College or training school. Some one has said that Daniel is having a much harder time in the critics' den than he did in the lions' den. I heard a noted preacher in St. Margaret's, London, say that when some professors in our seminaries went to their summer homes at the end of the session they could well be said to be "returning from the slaughter of the kings—possibly Chronicles and the Pentateuch"! I did not try to dispute with him or interrupt him in his remarks. Dr. Griffith Thomas told me here in Philadelphia that Wycliffe College, Toronto, does not take a student on the recommendation of a bishop or clergyman, but only after searching examination, to see if he is truly converted and sound in the faith and has an experimental knowledge of Christ; and he added that *thirty* were turned away in one year.

The Church is suffering more for *endowment* than for endowment! When the emphasis is placed more upon the question: "Have ye received the Holy Ghost?" than upon the question: "Have ye passed your canonicals?" a brighter day will dawn for the Church, and it is not impossible to believe that we may have more apostolic bishops who will seek out men for

holy orders like Stephen—full of faith and the Holy Ghost. I am devoutly thankful that our Blessed Lord said to Peter at that wonderful meeting by the sea: "Simon, son of Jonas, do you love Me?" instead of, "Simon, have you passed all your canonicals?" No doubt poor Simon expected some "godly discipline", but instead got the sweetest question Jesus ever asked, and also a renewal of that close fellowship that made him what he proved to be—a giant for God!

Yours sincerely,
Galilee Mission, Philadelphia, August 6th.

J. J. D. HALL.

"SEEING THE SEMINARIES FROM THE INSIDE"

To the Editor of *The Living Church*:

THE seminaries are not so bad after all. They can hardly be expected to make Christians out of their inmates; that should have been consummated some time before the latter came to the seminary. The seminary is an academic institution to teach educated men with vocations to the sacred priesthood certain special knowledge indicated by canonical requirements. Most seminaries do a great deal more and are to be commended for their work of supererogation. I suspect that most of the trouble complained of, if analyzed far enough back, would be found to arise from the Churchmanship back home.

Although the priesthood is a vocation rather than a profession, it has this in common with other learned professions, that the graduate of the technical school is not, necessarily, a finished product. The seminary must not be expected to turn out finished priests. For one reason among many, it cannot: The canon is usually construed so as to make the graduate a more or less finished deacon. He must remain a deacon for the required time after graduation in order to be under someone's supervision. This construction of the canon defeats its own end to perfection. Usually a newly-graduated deacon is made a "minister in charge" somewhere all by himself, or is placed under one priest, usually a very busy rector. In neither case can he possibly get the supervision that he could have if made a deacon at the end of his middle year in the seminary, for then he would be under the eye of a whole faculty of priests, and in much closer touch with the Bishop and such other dignitaries as might be expected to supervise his diaconal activities. Then, at graduation, he would "go out" fully equipped, a priest. Only a slight break with petrified tradition would be necessary to bring about this highly desirable end.

In the matter of practical training, I should also like to recall to some of your correspondents the wise and happy phrase of the Lord Bishop of Salisbury, when in 1910 he animadverted against "premature practicality". Is it not more emphasis on the office and work of a priest that is needed in the seminaries, rather than allowing the men to spend their time running missions, etc.? And, academically speaking, there is something to say for a shift of emphasis, too. It is delightful to know how many kings Penda killed, and the exact difference between a Monophysite and a Sabellian; and there can arise and glow in the heart a certain restrained joy over the knowledge that a pathach furtive is a vowel which slips in under a final guttural after a heterogeneous long vowel to facilitate pronunciation. Who would disturb these things? But while it is true that certain aggressive young militants derive a peculiar satisfaction from their management of the Squedunk Mission, and certain valuable experience from pacifying the lay pope of that institution, it is nevertheless true that they would be building a better foundation for their life's usefulness if they would use their spare time taking a course, say, in W. W. Williams' *Moral Theology of the Sacrament of Penance*, and certain associated books, even though they had to study all by themselves.

Then, in the matter of the spiritual life in the seminaries, it would seem a bit rough that a seminary with, say, half a dozen resident priests could not manage a daily Eucharist. Frequent complaints are heard from students because there are too few Eucharists in seminaries; never have I heard a complaint that there are too many. Students who enjoy prayer meetings can easily get them up among themselves, but for the Holy Sacrifice, and all it means to those who have acquired the Christian religion before coming to the seminary, they are dependent upon the faculty. This service once a week would not too greatly tax any

able-bodied seminary professor, and if the student seminar in moral theology could be persisted in long enough it is possible that in time there might be included in the curriculum at least a minor course in the most important part of the training of a priest.

HENRY S. WHITEHEAD.

"THE ELECTION OF BISHOPS"

To the Editor of *The Living Church*:

WHEN the acceptance of the provincial system was under discussion, there were those who feared that it might be the beginning of a course of centralization which would end in making the province the unit of Church government instead of the diocese, and the Church provincial instead of episcopal.

The proposition made in a letter in your issue of this date, that the right of election of their bishops be taken away from the dioceses, which in its place should be given the sorry privilege of drawing one of three chosen for them by a provincial board of ten men foreign to the diocese, seems to justify the fear that there are some who would increase autocracy in Church government, at this time, when the world is fighting for an increase of democracy in political government.

By whom this board is to be appointed, or to whom it must be responsible, the correspondent does not say. But to give the arbitrary power to select the bishops for a whole province to any board would be injurious to the peace of the Church and dangerous in the extreme.

One of the most important evils that would arise from such a system would be the frequent imposition on dioceses of bishops belonging to a different "school of thought" in the Church than that prevailing in the diocese. As it would be possible that the board would all belong to one party, and practically certain that a majority would, the danger of most unfortunate results from such a system must appear to everyone.

But there are other, though perhaps lesser, objections to the proposal. One diocese may have the ideal of broadening its touch with the whole Church by choosing its bishops from other dioceses, getting thereby new ideals and thought. Another may believe that best results are obtained by electing native priests, known to the diocese, acquainted with its conditions, traditions, needs, and problems, and devoted to its ideals. Still another may, when a vacancy occurs, have within its borders, or know in some nearby diocese, some priest, beloved by its people, and whose qualities and policies are well-known to them, who, they are sure, would make them an ideal bishop.

Could it be other than disastrous to compel either of these dioceses to accept as its bishop one of three men chosen by a board foreign to it, not knowing its needs as well as they can be known to its own clergy and laity, and the three being, possibly, entirely unknown to them?

To give as a reason for narrowing the field of choice from the whole eligible list of the clergy of the Church to three nominated by a board of "outlanders" that "it conserves the right of election of the diocese", seems rather like a pleasantry at the expense of those who are to lose their right of choice. One does not need to be a prophet to see that after the end of the war the Church that moves toward an increase of autocracy will move from the people.

S. D. PALMER.

Eutaw, Ala., August 3rd.

TERCENTENARY OF NEGROES IN AMERICA

To the Editor of *The Living Church*:

I WOULD like to make the suggestion, through your columns, that all our bishops having congregations of colored people in their dioceses make a special appeal to each and every one of such congregations for an offering between now and August, 1919, for Church work in the Republic of Liberia.

August, 1919, will be the three hundredth anniversary of the landing at Jamestown, in Virginia, of the first African slaves. In view of the marvelous blessings which have come to the negro race in this country during the past three hundred years, it would seem most fitting that the black people offer to God such a practical expression of thanksgiving and gratitude. Nor would it be amiss for all of the white congregations to join with their colored brethren in such an offering. In connection with the General Convention at Detroit next year, the event could be fittingly celebrated, and this special offering for African redemption solemnly offered up to God.

Any one who has read the magnificent words of Bishop Lloyd with respect to the heroic strivings of the people of the Liberian Republic, and their great monetary need, can readily understand how very helpful such an offering would prove to the Board of Missions in furthering its new plans for that work.

Baltimore, Md., July 29th.

GEORGE F. BRAGG, JR.

THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

I WOULD like to add my testimony to that of Bishop Brewster in regard to the Church Pension Fund.

Our rector died on Easter Day and on the following Tuesday I notified the diocesan treasurer of the Fund. In that same week the family received notification of the amount of pension that the widow and each of the four children would receive, and on the 1st of May they got a check in full.

I trust the foregoing may be an added encouragement to parochial officers as indicated by Bishop Brewster.

Yours very truly,

L. WILLARD HARRIS,

Accounting Warden.

Church of the Holy Comforter, Philadelphia, August 1st.

"TEXTS"

BY THE REV. A. L. MURRAY

SOME sermons cry out for texts and some texts cry for sermons. Some texts are sermons in themselves and some convey a sermon by indirection.

No one who has been reading the Church papers during these war-days can fail to see the aptness and inaptness of sermon texts reported. We recognize at once the delicate charm, the wholesome simplicity, of the text chosen by the Archbishop of York for his first sermon in America: "And they beckoned to their partners which were in the other ship that they should come and help them and they came." Just as apt was the text chosen by the preacher at a diocesan council called to elect a bishop: "And when they had sent away the multitude they took him as he was in the ship." And that was exactly what the council did when the multitude had gone away and the council had assembled: they elected the Suffragan as their Bishop!

There is a certain freshness and beauty in Archdeacon Wilberforce's text for a temperance sermon: "The twelfth was an amethyst" ("a", not, and "meth'ustos", a user of strong drink). Not one of the large congregation that heard Dr. George Craig Stewart's prohibition sermon on the text, "And God said, Let the dry land appear, and it was so," would likely miss the original appeal to the popular imagination and none would be so literal as to think the exegesis correct, nor so critical as to raise the question. Its suggestiveness was delightful.

When the Archbishop of Canterbury preached on the text, "Redeeming the time because the days are evil," just at the time of the daylight-saving movement, the choice may have been taken by many as an approval of the idea of conservation, though the sermon did not discuss the subject. There is a psychological background to text-choosing, as was unconsciously exemplified by a young rector who on the Sunday night before his marriage on the Monday morning preached on the text, "Distinguish things that differ and approve (or select) that which is the more excellent."

The Liberty Bond sermon by Dr. Mercer P. Logan was the better for its excellent text: "As his part is that goeth down to battle so shall his part be that tarrieth by the stuff; they shall share alike"; though the Canadian rector who preached a war sermon when the United States entered the war, on the text, "And the Lord called Samuel and he answered, Here am I", should not be overlooked when we call the roll of imaginative preachers.

Who has not perceived the reality of religion and felt his heart glow with renewed love for the Saviour when the rector preached a war-orphan sermon on the sacred words, "Whoso shall receive one such child in My name receiveth Me"? We have all been stirred with Christ's appeal to us to heed the appeal of human need when the rector preached his Red Cross sermon on the words, "I was hungry and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in. . . . Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

Because we are in a reawakening of religion we are in a revival of preaching, and the text that fires the heart and the imagination with the wonder of the faith and the directness of its application to life has served a double purpose; it has preached its own sermon and also given the preacher a text—or a pre-text.



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.

IT has been lately noted that the mayor of a Pennsylvania town issued a proclamation in which, after eloquently recounting the needs of the world, he asked his townsmen that they would each day pause in their secular occupations at the noon hour and frame a prayer for our army, our country, and for the distressed world. A very happy and a tactful thing it would have been had this thoughtful mayor—may his tribe increase!—bethought himself that a part and probably a large part of his people had been taught from infancy to pray at the noon hour, and also at morning and at early evening. Had he said something like this: "Remembering that our Roman Catholic brethren have been taught at the time of the ringing of the Angelus bell to offer prayer to Almighty God, we ask this community to join with them at this hour, using a prayer for our country's welfare", it would have been a great step toward comity and toward unity of thought and action.

To recognize the admirable things in each other's religious system—surely this is generous and just. While human nature continues there can never be perfect religious unity, but there will be a near approach when each concedes to the other something of excellence and fitness, something worthy to be imitated or to be perpetuated. Whatever this mayor may have known or not known about the Angelus, his was a fine and inspired idea; we are only sorry that it did not originate with some of the clergy of our own Church, who have been trying for some years to restore the habit of noon-day prayer.

A few years ago there was circulated a little card bearing the name of the "League for Noon-day Prayer". It held a promise to use the noon-day prayer, and also the prayer, now so well-known, used by Auxiliaries, the Board of Missions, and all Church meetings which hold over to the noon hour. There was also a place for the signature of the holder.

The *Angelus Domini* is a beautiful custom originating in a land of simple, pious people. Millet's famous picture tells the whole reverent story of the call of the bell and the devotions of the peasants, to whom this was not an interruption but a welcome friend. Reverently they bend, dropping for the nonce their primitive field tools, and, with the sign of the Cross, stand for a moment in silent prayer.

Perhaps the exigency of the time will restore to the whole religious world this neglected custom. While the Angelus proper means a thrice-daily call to prayer, the noon prayer seems particularly the needful, the natural, the helpful prayer. Just at the time when the sun has reached his meridian, when the day's burden is half done, when perhaps the soul as well as the body has reached its greatest capacity for the day, and vitality begins its downward grade, then comes the call; and, shutting the world's gates, the soul takes momentary flight. Just for a moment it may touch the heights and come back, strengthened, tranquilized, and fitter for the remaining hours of work. It is nothing derogatory to our spirituality that we must at times be summoned to prayer, that we must be reminded. It is not expected that we shall live our busy lives in an altogether prayerful attitude; but as no one refuses a cup of cold water, though he may not have been conscious of thirst, so this call to prayer breaks in with proffered refreshment. The strain of doing, working, planning is interrupted for a moment, while the busy brain takes rest. Thousands are now praying at noon-time, not in churches, perhaps, but on the street, in the lunch-room, and in a thousand places of labor. The noon whistles, the bells, the stroke of the clock, are all acting now as the nation's Angelus, calling—calling to prayer for "our boys". Yes, it is "our boys" that are leading many to a knowledge of the good God, neglected in times of ease.

For many years the writer lived near a large and beautiful Roman Catholic church and from it learned many

lessons of good—of which none was more beautiful than the calling of its deep-toned bell three times daily. Those three sonorous strokes, thrice repeated—one would have to close the ears of the soul in order to disregard their solemn adjuration.

A SENSATIONAL FEATURE of the war parades of the year, in many towns, has been an impersonation of Joan of Arc, clad in ancient armor, bearing a banner and mounted on a charger. Sometimes this Joan was a mature and embonpoint woman who happened to own a riding-horse, and was quite different in appearance from the slight, young, real Joan, with her mystic, far-visions countenance who, followed by the unswerving loyalty of thousands, led France to arms. This symbolic Joan, be she short or tall, fat or lean, has taught many of the American public the general fact that Joan of Arc, Maid of Orleans, with all her girlishness, was a warrior; that she fought for France; and perhaps some of them have also found out that she is now a saint in the Roman calendar. There ought this summer to be a very general reading, by women, of Mark Twain's *Joan of Arc*. The name of this great American is so associated with humor that many take for granted that all he has written is of that nature, so that if they know of his *Joan of Arc* they possibly think it a burlesque of a beautiful historic episode and consequently avoid it. But Mark Twain's *Joan of Arc* is one of the rare books of the English tongue. It is thus far the romance from an American pen. *Hyperion* and *The Marble Faun* are well-known and classic romances born of American writers, but both of them are far distanced in point of undertaking by this tale of the Maid of Orleans, which requires two volumes to contain its beautifully and deliberately-told story. This is a book to be bought, to be kept, to be given to choice friends, and to our daughters. At the last, where the simple-hearted little maid is put to cruel questioning in the effort to compel her to admit something of guilt in going away from home, she says:

"I was commanded of God and it was right to go. If I had a hundred fathers and mothers, and had been a king's daughter to boot, I would have gone."

Referring to the mystic voices which Joan heard from her youth, the inquisitor, the evil Bishop Cauchon, asked:

"Did not your voices call you 'Daughter of God'?"

Joan answered with simplicity:

"Yes. Before the siege of Orleans, and since, they have several times called me 'Daughter of God'."

"Why was it that your standard had place at the crowning of the King in the Cathedral of Rheims rather than those of other captains?"

Then, soft and low, came that touching speech which will live as long as language lives and pass into all tongues, and move all gentle hearts wheresoever it shall come down to the latest day:

"It had borne the burden, it had earned the honor."

The author says of this speech, in a footnote, that it has been translated many times but never with success. There is a haunting pathos about the original, he says, which eludes all effort to convey it into our tongue. Eloquence, he further tells us, was a native gift of Joan. Her sentences were epigrammatic and often sublime. One is tempted at this point of the tale to close the book, fascinating as it is, for the toils of the grand inquisitor are fastening about the brave and truthful Maid, and one sees in the near future the stake, the faggot. Painful, indeed, it is to read these last pages, with their wonderful record of an undaunted soul.

"Water! Give me Holy Water!" she cried, as the flames began to reach her face.

The writing of this book was a very devout and serious

undertaking. Joan had ever been a favorite heroine. In the back of his mind, Mark Twain had long kept a determination to write about her some day. When an apprentice to a printer in Hannibal, Missouri, he had one day found a stray leaf from the pathetic story of Joan of Arc. To his tender and chivalrous heart this made instant and permanent appeal. But it was not until in maturity, after he had finished *Tom Sawyer* and *Pudd'nhead Wilson*, that he found just the inspiration. It was in an old mansion, Villa Viviani, outside of Florence, that he began *The Personal Recollection of Joan of Arc*. He wrote in the first person, assuming the character of Joan's secretary, Sieur Louis de Conte, who in his old age is telling the great tale of the Maid of Orleans. It was the author's purpose this time to publish anonymously. Walking the floor one day at Viviani and smoking vigorously, he said to his wife and daughter:

"I shall never be accepted seriously over my own signature. People always want to laugh over what I write and are disappointed if they don't find a joke in it. This is to be a serious book. It means more to me than anything I have ever undertaken. I shall write it anonymously."

And so—as if saturated with memories, he poured out this tale rapidly, resisting all social temptations, using his knowledge of French, the study of which had begun long ago on the river, and staying, living, day by day with the absorbing characters whose life pictures he was carefully creating with history as a background and his own beautiful and delicate interpretation, following the banner of the Maid, marshaling her twilight army "across his illumined page" until, in an incredibly short time, Joan shone forth on history's page as never before, and the world had gained an immortal book.

A LONG TIME AGO this little verse—none could be simpler—was clipped from the *Atlantic*. Evangeline Metheny wrote it:

"AT TABLE-SETTING

"For the table-setting
Fewer are the places,
Fewer, round the table,
Grow the children's faces.

"Changes, changes, changes,
Life and death are bringing,
Sore my heart misgives me,
Fears my heart are wringing.

"Otherwise I fancied
As I hushed their weeping,
Otherwise I fancied
As I watched them sleeping.

"Small, we kept them near us,
Thou and I together;
Hard the task without thee,
Lonely the endeavor.

"Round the board so crowded
Wider grow the spaces,
For the table-setting
Fewer are the places."

JUST BEFORE THE RECESSIONAL in the Church of the Advent, Louisville (the Rev. Harry S. Musson, rector), a hymn for use in time of war is sung, the congregation kneeling:

"Ere we leave Thy House, O Father,
For our nation we would plead;
Guard our soldiers, God of armies,
In their need.

"Spare our sailors in their perils,
Monarch of the mighty deep;
Safely guide them, Holy Pilot,
Safely keep.

"Grant to victor and to vanquished,
When their earthly conflicts cease,
Crown of Blessings, Loving Father,
Heaven's own Peace. Amen."

AFTER ALL, what do we ask of life, here or indeed hereafter, but leave to serve, to live, to commune with our fellow-men and with ourselves; and from the lap of earth to look up into the face of God?—*Michael Fairless*.

THE KINGDOM OF GOD

BY THE VEN. THOMAS C. MARSHALL

THE characteristic feature of modern Christianity is the new valuation of the present life. The "pilgrim" conception of the Christian life, whose ideal is the man fleeing from the City of Destruction, and cheerfully enduring any hardship to reach the Celestial City and save his own soul, is being replaced by the dynamic conception, in which a Christian is a force, a grain of salt, a particle of leaven, a ray of light, an influence existing to change the moral condition of the world in which he finds himself. The present life is not a mere dreary waiting time, valueless and to be endured only with sighing and crying, but a glorious opportunity to be improved. The main object of life is not to get out of a doomed city to a city of celestial joy, but to make the City of Destruction into the Celestial City.

This new view of life is a more sincere and wholesome view than the old. Not a few of our fathers who sang the hymns that disclaim any enjoyment of the present situation were, like ourselves, lusty gatherers of this world's goods, not at all indifferent as to the contents of their barns and storehouses. Some of the morbid religious tone of the old day is projected into our own in the conventional thought and phraseology of a certain class of our hymns. It is safe to say that if the people of a congregation, rapturously singing "Weary of Earth", were to be suddenly interrupted by the entrance of a gentle assassin and confronted with the opportunity of being ushered painlessly into that unseen world for which they have been professing such unquenchable longing, the wildest confusion and opposition to the project would result. Say and sing what we will, the truth is that the present has a tremendous grip on the sane and healthy person, and rightly so. God wants us to live in the present; and by really living in the present we shall work our souls' salvation as a very valuable by-product.

This that we call a new Christianity is really the very oldest Christianity. Follow up the stream of Christian thought beyond its confluence with the poisonous stream of asceticism, and you come to a river of water, clear as crystal, proceeding out of the throne of God and the Lamb. Absolute wholesomeness, appreciation of life, of every good, of every normal human relationship, is the note of the life of Jesus. His desire for His disciples is not their translation or ascetic isolation from the world, but their purification, so that they may become a saving power in the world. The prayer for the disciple as taught by the Lord is not "take us to heaven", but "Thy Kingdom come, Thy will be done, on earth as it is in heaven".

The great modern assertion of social responsibility—what Prof. Francis Peabody has called "the discovery of the social conscience"—is in reality the reassertion in modern times of the old, old doctrine of the Kingdom of God, the profound and enthusiastic belief in the possibility and duty of perfecting a social order on earth, in which God shall rule, and, because He rules, righteousness, justice, mercy, truth, purity, love, shall be written in the laws, institutions, and customs of men.

In working for better things—such material ends as more food, air, rest, wages, safety, pleasure for the mass of the people—we are working to bring God's Kingdom on earth. Normal conditions of life release, as it were, the soul for spiritual influence; a life handicapped by subnormal physical conditions is not good soil for spiritual seed. In working for better methods in the penal system, in the administration of charity, in education, we are working directly for the salvation of human lives, or "souls" if you will. For the final aim and test of all such social effort is the moral rehabilitation of the persons whom it is sought to benefit. So the newest philanthropy and the oldest gospel find their harmony and highest expression in the socialized Church, the Church that through social service and reform seeks as the body of Christ to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering the sight to the blind, to preach the acceptable year of the Lord.

To LOVE abundantly is to live abundantly, and to love forever is to live forever.—*Drummond*.

Church Calendar



- Aug. 1—Thursday.
 " 4—Tenth Sunday after Trinity.
 " 6—Tuesday. Transfiguration.
 " 11—Eleventh Sunday after Trinity.
 " 18—Twelfth Sunday after Trinity.
 " 24—Saturday. St. Bartholomew.
 " 25—Thirteenth Sunday after Trinity.
 " 31—Saturday.

CALENDAR OF COMING EVENTS

- Aug. 14-21—Annual Convention, Brotherhood of St. Andrew, Northfield, Mass.
 Sept. 5—Synod, Province of the Pacific, Trinity Church, Seattle, Wash.
 Sept. 10—Synod, Province of the Mid-West, Kenyon College, Gambier, Ohio.

Personal Mention

THE Rev. FRANCIS V. BAER has accepted the rectorship of St. Matthew's Church, Brooklyn Manor (Woodhaven), N. Y., and it is understood he will take up his new work September 1st.

THE Rev. JOHN W. BURRAS has resigned the rectorship of Grace Church, Riverhead, N. Y.

THE Rev. EDWIN K. BUTTOLPH, having recently served as locum tenens at Grace Church, Mount Clemens, Mich., has now accepted a call as rector of that parish, and should be addressed at The Rectory.

THE Rev. W. B. CAPERS is in charge of Trinity Church, New Orleans, La., during the year's absence of Dr. Coupland, and early in September moves with his family to an apartment at 2619 St. Charles avenue. At present they are summering at Waveland, Miss.

THE Rev. W. S. COOPER, formerly at work in Guatemala City, Guatemala, is in charge of the group of missions including Crowley, Washington, Opelousas, and Eunice, La.

ALL exchanges and correspondence with the *Diocese of Chicago* should be addressed to the Rev. H. B. GWYN, editor, Kenilworth, Ill.

THE resignation of the Rev. C. H. JORDAN, as rector of the Church of the Advent, Williams-ton, N. C., and St. Martin's Church, Hamilton, N. C., effective December 31st, has been sent to the vestries of those parishes.

THE Rev. GEORGE LONG, who has been civilian chaplain to the 88th Division at Camp Dodge, Iowa, since October last, has now left the cantonment, and should be addressed at Warsaw, Illinois.

THE Rev. WILLIAM H. PETTUS has changed his address to 14 Powder House boulevard, West Somerville, Mass., returning from the Training School for Chaplains at Camp Zachary Taylor.

THE Rev. JOHNSON A. SPRINGSTED, Chenango county missionary, has become rector of Christ Church, Sherburne, N. Y., and is now in residence at Christ Church rectory, where he may be addressed.

THE Rev. GEORGE WALLACE, D.D., retiring from the missionary work of the Japan Mission after eighteen years of service, may be addressed at No. 1410 Bellevue avenue, Burlingame, Cal.

THE Rev. RICHARD WILKINSON, D.D., has accepted the rectorship of St. John's Church, Montgomery, Ala., and enters upon his new work about September 15th.

In War Service

THE Rev. PERRY G. M. AUSTIN, of Philadelphia, has gone overseas as a chaplain of the Red Cross.

THE Rev. SAMUEL B. BOOTH, of Philadelphia, Pa., a Red Cross chaplain, has sailed for the other side.

THE Rev. EDMUND J. CLEVELAND has sailed to do work as an army chaplain.

THE Rev. HERBERT E. COVELL, who has been in France as an American officer, serving with French troops, is home, and will be transferred to an American command, probably as chaplain.

His plans and orders are somewhat uncertain, but he expects shortly to return to France.

CHAPLAIN E. H. EARLE, U. S. A., is a member of the board in the military district of Texas which will examine and report upon the qualifications of applicants for chaplaincies. Following the resignation of Dean Francis S. White, Chaplain Earle is our only chaplain at Camp MacArthur. Correspondence for the board should be addressed to him as secretary, care the Chaplain's office, Y. M. C. A., Hut 44, Camp MacArthur, Waco, Texas.

ALL communications for the camp pastor of the Episcopal Church at Camp Custer, Battle Creek, Mich., should be addressed to the Rev. ALBERT MERRITT EWERT, Soldiers' Club House, 16 East Van Buren street, Battle Creek, Mich., during the month of August.

THE Rev. F. W. GOLDEN-HOWES, rector of St. Philip's Church, Ardmore, Okla., has been granted a year's leave, freeing him for war service in France.

THE Rev. J. CHARLES HARRIMAN has recently been appointed chaplain with rank of first lieutenant.

THE Rev. CYRIL B. HARRIS, recently civilian chaplain at Camp Hancock, has received a commission with the army.

THE Rev. HARRY IDLE has closed his connection with St. Luke's Church, Rochester, N. Y., to prepare for service under Bishop Brent in France. A farewell reception was given him by the parish men's club.

THE Ven. D. E. JOHNSON, Y. M. C. A. secretary, has been appointed voluntary chaplain at Camp Pike, Little Rock, Ark., his duties to begin in September. There are now 10,000 colored troops in this camp.

THE Rev. EDMUND RANDOLPH LAINE, JR., associate minister of Christ Church, Springfield, Mass., has been authorized by the War Department to attend the Training School for Chaplains and Approved Chaplain Candidates at Camp Zachary Taylor, Louisville, Ky., beginning August 23rd.

THE Rev. FRANCIS KINZER LITTLE, army chaplain, has sailed for the war front.

THE Rev. JOHN L. OLDHAM is now located at Fort Sill and Camp Doniphan, as civilian chaplain under the War Commission, with address at Lawton, Okla.

THE Rev. HERMAN R. PAGE has received a commission as chaplain.

THE Rev. WILLIAM E. PATRICK, recently in the service of the Y. M. C. A., has been sworn in as a chaplain in the national army, with rank of first lieutenant, and assigned to the Twenty-third infantry, A. E. F.

THE Rev. PHILIP C. PEARSON is supply chaplain for the Rev. S. O. Dexter during August; and for the Rev. H. K. Bartow, during September, at Camp Devens, Ayer, Mass.

THE Rev. PRENTICE A. PUGH is spending the month of August assisting the civilian chaplain of the Church for Camp Gordon, Ga.

THE Rev. EVERETT P. SMITH, of Portsmouth, R. I., has sailed as a Red Cross chaplain.

THE Rev. C. H. B. TURNER is chaplain at Lewes, vice the Rev. Earl W. Huckel, resigned.

THE Rev. G. SHERWOOD WHITNEY has been appointed civilian chaplain at Camp Hancock.

THE Rev. W. H. WILLARD-JONES has been appointed by the War Commission as chaplain at Camp Perry and Proving Grounds. All mail should be addressed to the Proving Grounds, Camp Perry, Ohio.

Summer Addresses

THE Rev. C. R. BAILEY, Ph.D., is in charge of Emmanuel Church, Wakefield, Mass., during August and over the first Sunday in September.

ORDINATION

PRIEST

TENNESSEE.—The Rev. HOWARD CADY was advanced to the priesthood at the Church of the Advent, Nashville, Tenn., 11 A. M., August 4th, by the Bishop of Tennessee, who also preached the sermon. The Rev. A. C. Killeffer read the Litany, the Rev. Thomas Dyke read the epistle, and the rector, the Rev. Prentice A. Pugh, read the gospel and presented the candidate. Mr. Cady will continue in charge of the parishes at Pulaski and Cumberland Furnace, Tenn.

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. Copy should be plainly written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

DIED

BROWN.—Entered into rest, August 3rd, at her home, 134 Northampton avenue, Springfield, Mass., SUSAN SULLEY BROWN, wife of Edward Kershaw Brown, and mother of Arthur Wells Brown and Mary Sulley Brown. Funeral services were held August 5th at St. Peter's Church, Springfield.

HENRY.—Entered into the joy of her Lord, from Los Angeles, Cal., August 7th, KATHLEEN, beloved and only remaining child of Mrs. Rose Kennedy HENRY, formerly of Columbia, South Carolina.

"Good and faithful."

HIBBARD.—Suddenly, in Chicago, Sunday, July 28th, MARY B. HIBBARD, sister of Mrs. Spencer Greene of Naperville, Ill., and Harley S. Hibbard of Chicago. Requiem at Church of the Redeemer, Tuesday, July 30th.

"Onward we go, for still we hear them singing, 'Come, weary souls, for Jesus bids you come,'

And through the dark, its echoes sweetly ringing,

The music of the Gospel leads us home—

Angels of Jesus,

Angels of light,

Singing to welcome

The pilgrims of the night."

SILLIMAN.—At Pasadena, California, July 29th, after a brief illness, MARY WARREN SILLIMAN, daughter of the late Rev. George D. Silliman, formerly of Stockport, N. Y., and sister of the Rev. W. W. Silliman, Malone, N. Y., and Lieut. George S. Silliman, U. S. Medical Reserve Corps. Interment at Pasadena.

STOCKTON.—On July 30th, at the home of his brother, Chesnut Stockton, New Dorp, Staten Island, N. Y., entered into life eternal the Rev. ELIAS BOUDINOT STOCKTON, a priest of the Episcopal Church, and son of the late Richard C. and Harriet Chesnut (Grant) Stockton, of Baltimore. Requiem August 1st at Trinity Church, New Dorp. Interment Greenmount cemetery, Baltimore, Md.

"Grant him, O Lord, eternal rest,

And let light perpetual shine upon him."

WALKER.—On July 13th, at Philadelphia, MARJORIE CLAPP WALKER, wife of William W. Walker and daughter of the late Rev. Howard S. Clapp. Burial at Lime Rock, Conn., on July 17th.

WANTED

POSITION OFFERED—CLERICAL

NEW YORK CITY PARISH desires the three months' services of a substitute for its first assistant minister. Varied and matured parochial experience essential. Address N. Y. C., care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED in a large New York City suburban parish. Unmarried man preferred. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED for good parish in Western Michigan. Address BISHOP McCORMICK.

POSITIONS WANTED—CLERICAL

CLERGYMAN — SOUND, SENSIBLE Churchman, good standing, considered good preacher and mixer, would correspond with bishop or parish needing a rector, or take charge of several missions. A living salary and livable rectory necessary. Address COLLEGIAN, care LIVING CHURCH, Milwaukee, Wis.

RECTOR (AMERICAN CITIZEN) at present holding Canadian parish, desires to return to the States. Will accept any parochial work,

temporary or permanent. Successful worker and good preacher. Write for full particulars to the Hon. NEWTON C. BLANCHARD, Shreveport, La.

PRIEST DESIRES CHANGE, curacy or locum tenency for duration of war. Said to be good preacher and reader. Atlantic coast preferred. Address "BATIFFOL", care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, ACTIVE, experienced, seeks change and correspondence to that effect. Address ONTARIO, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

SECRETARY, MALE OR FEMALE, for small Church boarding school for boys. Stenography, and some bookkeeping. Room and board included. State salary, experience, and references in first letter. YEATES' SCHOOL, Lancaster, Pa.

ORGANIST AND CHOIRMASTER wanted in Episcopal Church seventeen miles from New York City. Must be thoroughly experienced in boy choir training. Address EAST, care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED WOMAN wanted for general housework. Two in family. A good home for right person. State wage expected. Address, with references, ST. PAUL'S RECTORY, Ossining, N. Y.

YOUNG ENGLISH or Canadian Churchwoman to teach the grammar grades in children's home in New Jersey. Address THE SISTER IN CHARGE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

TO SOUTHERN CLERGYMEN: Organist-choirmaster now holding important positions in the North wishes to return South for climatic reasons. Graduate of Royal College of Organists and other important colleges. Age 36. Churchman, married. Good church and salary essential. Address MUS. BAC., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, prominent teacher and director of large city chorus, desires change. Successful and experienced Churchman; married; recitalist. Good equipment and opportunities necessary. Address MUSICUS, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT AMERICAN WOMAN (36) wants position as manager of country place, hotel, or farm; experienced all three. First-class reference. Good salary expected for intelligent, reliable, willing service. Address Box 563, Peterborough, N. H.

CATHOLIC DEACONESS, SUCCESSFUL teacher, parish visitor, in West several years, desires work, eastern parish or mission, beginning September. Address D. C. N., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS (CATHOLIC) DESIRES progressive or initiative work in a poor parish. Has faith, experience, and training. Address DIACONE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER, Mus. Bac., A. A. G. O., now open for engagement. Boy trainer; good references. Address S. P., Room 405 News Building, Greenville, S. C.

PARISH AND CHURCH

AUSTIN ORGANS.—Over sixty-four manuals and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

HOME FOR YOUNG LADIES. Exceptional location. Chaperonage when desired. Satisfactory references given and required. ALPHA O. GOLDSMITH, 12 West 77th St., New York City.

LITERARY

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, N. Y.

MAGAZINES

EVERY CHILD'S MAGAZINE—\$1.00 a year: trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

Ask for the Handbook, which is full of suggestions for personal workers and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE HOUSE OF THE HOLY NATIVITY

at Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, P. O. Box 679, Bay Shore, L. I.

THE BOARD OF MISSIONS

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

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

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

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

MEMORIALS

J. M. F. KUEMMEL

KUEMMEL.—At his home in Milwaukee, on Tuesday, August 6th, JULIUS M. F. KUEMMEL, aged 80 years.

Mr. Kuemmel's name will be recognized by great numbers of people as that of the head bookkeeper, for many years, in the office of The Young Churchman Company, retiring from that position last spring by reason of increasing feebleness.

He was a life-long friend of Mr. L. H. Morehouse, founder of that company, and was long associated with him in the business. Of sterling Christian character, and a deep religious sense, he had the profound respect and sincere friendship of his associates in the office, some of whom have been in daily intercourse with him for a long term of years. Mr. Kuemmel continued his work with scarcely an interval of illness, until well past his eightieth birthday.

God give him rest and light! F. C. M.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Macmillan Co. New York.

Christ and Sorrow. Thoughts for Stricken Hours. By H. C. G. Moule, D.D., Bishop of Durham. 60 cts. net.

Christus Consolator. Words for Hearts in Trouble. By H. C. G. Moule, D.D., Bishop of Durham. \$1.00 net.

The New Horizon of State and Church. By William Herbert Perry Faunce. 60 cts. net.

Personal Efficiency. By Robert Grimshaw. \$1.50 net.

Association Press. New York.

The Assurance of Immortality. By Harry Emerson Fosdick. 60 cts. net.

Yale University Press. New Haven, Conn.

The Processes of History. By Frederick J. Toggart, Ph.D. \$1.25 net.

D. Appleton & Co. New York.

An Ethical Philosophy of Life. By Felix Adler.

George H. Doran Co. New York.
Why Prohibition? By Charles Stelzle.

Little, Brown & Co. Boston, Mass.

Little Ouba Libre. A Story of Cuban Patriots for Children, Young and Old. By Janie Prichard Duggan. With Illustrations by Nana French Bickford. \$1.35 net.

Boy Scouts at Sea, or A Chronicle of the B. S. S. Bright Wing. By Arthur A. Carey. With Illustrations by Harold James Cue. \$1.35 net.

Captain Kituk. By Roy J. Snell. With Illustrations by George F. Kerr. \$1.35 net.

National Reform Association. 603 Publication Bldg., Pittsburgh, Pa.

Collapse of Christless Civilization. By Richard Cameron Wylie, D.D., LL.D., Author of *Our Educational System: Is It Christian or Secular?*, *Sabbath Laws in the United States*, etc. 50 cts. net.

BOOKLETS

Association Press. New York.

Five Minutes a Day. By H. W. Gibson, Author of *Camping for Boys*, *Boyology*, *Services of Worship for Boys*. 25 cts. net.

PAMPHLETS

Federal Council of the Churches of Christ in America. 105 East 22nd St., New York.

A Bibliography of Social Service. Prepared by F. Ernest Johnson.

PAPER COVERED BOOKS

Lyman Bros., Inc. Syracuse, N. Y.

Some of Life's Mysteries. Interpreted in the Light of the Present War Struggle. By the Rev. Rolfe Pomeroy Crum. With a Commendatory Foreword by Bishop Fiske.

DR. MANNING PREACHES ON ENGLAND'S ENTRY INTO WAR

At Anniversary Service in Trinity Church—Death of C. De P. Field—Nurses at St. Paul's Chapel

New York Office of The Living Church }
11 West 45th Street }
New York, August 12, 1918 }

AT the impressive service in Old Trinity Church on Sunday morning, August 4th, commemorating the fourth anniversary of Great Britain's entrance into the world war, the church was crowded to the utmost. Long before the service began every available seat was occupied and hundreds had to be turned away from the doors because there was no standing room. Flags of all the Allies waved from the iron gates in front of the church, and the colors of Great Britain were carried with the Stars and Stripes just behind the cross in the processional and recessional.

Dr. Manning said in his sermon:

"This is not a day of rejoicing. That will come later when we meet, as we shall meet in due time, to offer up our thanksgivings for peace restored and assured by overwhelming victory for the right. That day may still be long in coming. But as there is a just God in Heaven, it is certain to come, and it may arrive more quickly than it would be wise or safe for us to anticipate.

"But, though not a day for rejoicing, this 4th of August is one of the great days of the world's history. It is a day which all who love right and freedom may well keep in remembrance. It is the day on which a mighty people—a people linked to us by ties nearer than any other—heard the call of honor and of duty and answered it without stopping to count the cost.

"With good reason, gladly and with our whole hearts," he said, "we join in commemorating the day of Britain's entrance into the war. On this her great Day of Decision we send to Britain our pledge of comradeship and brotherhood. We send this message to her King, her Government, and to the men and women of her great free empire:

"We pay our tribute of honor without reserve, of admiration without measure, to your whole people for the part that you have played in these four years. In your great deeds, in the marvelous courage with which you have met the test, we feel a special pride, for you are not only our brethren in arms, we are bound to you by other and still deeper ties. We thank God that our men are now fighting beside you and our brethren of France. They will be with you in ever-increasing numbers until the stern task is completed. We shall give our whole life and power as a people to this struggle. Never in any war that we have fought have our people been so united, so determined, so

wholly certain of the righteousness of their cause, as in this war.

"The American people will never listen to any proposal to end this war except by complete and decisive victory. We want the little group of unreasoning pacifists in Great Britain, with Lord Lansdowne among them, to know that their views will find no support from the United States, and that their suggestions of peace by negotiation with the Prussian power arouse in us only deep moral disgust.

"We do not understand men who talk of bartering with the power which holds Belgium captive, which still has its brutal hand on France, which holds Russia in its toils, and whose avowed object is to subjugate the world. We are not going to barter with Germany. With Britain and our other allies we are going to dictate to Germany the terms of a just peace, and we are going to compel her hereafter to keep the peace.

"To us in America the position of these pacifists is disregard of justice and treason to mankind. It is not advocacy of peace, it is betrayal of peace and encouragement of war. We will hear of no peace by negotiation with a power which respects no treaty and regards no law in heaven or on earth. As President Wilson has said, so long as Germany is controlled by her present ruler no nation on earth can take her word. We want peace. This is our one and only desire. But we know that until the Prussian military power is broken there can be no peace. No real lover of peace, no man who cares at all for justice, can want an inconclusive ending to this war. Because we want peace we will listen to no word of peace with an undefeated and unrepentant Prussia. The necessity to end this war only by decisive victory is to the American people a matter of determined resolve and of deep religious conviction.

"It is the hope, the prayer, and the firm purpose of us Americans, that out of this great struggle shall come a league and brotherhood of nations that shall maintain justice and assure peace. The sure basis and foundation for this is full fellowship among the English-speaking peoples throughout the world. And already the war has brought this fellowship to pass. The old anti-British feeling which had place among us in this land is gone, we hope forever. It is not now even tolerated among us.

"It was fostered by some elements of our population, and during the days of our neutrality it was the favorite material of the German propagandists. But like the rest of their propaganda it failed to influence us. To-day it is branded among us as it deserves. Every loyal American to-day is loyal to all our allies. And the war has made us glory in our close ties with Britain—the tie of a common language, the tie of common prin-

ciples and ideals, and the tie of a common heritage of liberty, the tie still in large degree of stock and of blood.

"The fellowship and brotherhood of the English-speaking peoples do not need to be artificially created nor arranged by treaty, it exists as a fact, and we pray that it may ever endure.

"This fellowship has no selfish aim or purpose," Dr. Manning added. "It will seek no sordid advantage for itself—but only the common good of all. It will be the guarantee of right and freedom to men everywhere. It is the basis, already prepared, for a true world brotherhood, including all freedom-loving peoples, whatever tongue they speak. We hope that this true brotherhood of nations will be the great result of the war, and its greatest compensation. In it there will be place for all. There will be place in it even for Germany herself, later on, when she has fully learned her lesson, when she has evacuated Belgium, restored Alsace-Lorraine to France, made reparation and restitution so far as possible for the wrongs that she has committed, and renounced forever her monstrous schemes of world domination.

"This is the vision that we have before us—the brotherhood not only of the English-speaking peoples but of all the nations of the world. And we know that Great Britain and all our allies share this vision with us. To it we have now consecrated ourselves completely. We know that this purpose has the blessing and approval of Almighty God, for it means the fuller coming in this world of the Kingdom of His Son. Side by side with our allies, we shall strive and pray and fight with our whole might that it may be realized."

DEATH OF C. DE P. FIELD

Mr. Cortlandt de Peyster Field, a well-known and highly-respected member of the diocese, departed this life at his country home in Peekskill on Friday, August 9th, in his eightieth year. Mr. Field was born in New York City and was graduated from Columbia College in 1859. He became prominent in banking and mercantile circles and was noted for his philanthropies. In 1887 he founded and endowed the Field Home for Aged, Infirm, and Respectable Poor Persons at Yorktown, in Westchester county. He also gave a public library to Peekskill, and was a member of many artistic, historical, and learned societies and clubs. Interested as he was in a wide range of subjects it is noteworthy that the welfare of the Church was his chief concern. For many years he served devotedly as a licensed lay reader and at the time of his death held such a commission from Bishop Greer.

Funeral services were held in Grace Church, this city, on Monday morning, August 12th. Interment was in Greenwood.

NURSES AT ST. PAUL'S CHAPEL

Monday evening, August 5th, was a time of great activity for army nurses, in and about St. Paul's Chapel. At 7 o'clock,

Metropolitan Unit No. 48 assembled in the church for religious service and the blessing of the unit's flag. The nurses and their friends present numbered six hundred. Simultaneously about four hundred nurses were assembled in the guild house for singing and French lessons.

On Wednesday morning, August 7th, at 7:30 o'clock, a unit from California came to St. Paul's Chapel for a special service of the Holy Communion and the blessing of their flag.

A unit of Virginians, mostly from the vicinity of Richmond, attended a special celebration of the Holy Communion in St. Paul's at 7:45. The flag of the unit was blessed and an address was made by the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn.

The officiating clergy at these special services of the week were the Rev. Dr. William Montague Geer, vicar of St. Paul's, and the Rev. Thomas J. Crosby, the senior curate of the chapel who inaugurated this work for army nurses.

CONFRATERNITY OF THE LOVE OF GOD

Once a month, on Friday evening from 8 to 9 o'clock, the members of the Confraternity of the Love of God meet in Corpus Christi Church to spend an "holy hour". Devotions and an address make up the programme. Recently the conductors of these

spiritual exercises have been the Rev. Father Officer, O.H.C., and the Rev. Professor Leicester C. Lewis of the Western Theological Seminary.

GIRLS' FRIENDLY SOCIETY

Various activities of the Girls' Friendly Society in the diocese are being continued during the summer. Many branches are open for meetings. Through the kindness of Miss Chapin in allowing her school to be used again this season, Red Cross work, classes in French, and lectures on current events have attracted large numbers of girls. There are recreation evenings and Saturday night dances with soldiers and sailors. The large yard of the school is a cool and attractive place for gatherings of young people. The war work of the Girls' Friendly shows itself in many branches of the Red Cross, with an auxiliary of the New York chapter at headquarters now in Miss Chapin's School. Many girls belong to the Girls' Patriotic Service League, and the society is represented in the War Camp Community Service by a secretary at New Rochelle. Another secretary will soon be sent to a nearby town, by assistance from the War Commission.

The Advent Call of the Woman's Auxiliary has received the formal coöperation of the Girls' Friendly, which has decided to take part. Miss Warren has promised to address the girls on this subject on September 24th.

an atmosphere fill our ecclesiastically stuffy churches, and men will once more seek God with us."

"THE MYSTERY OF THE MARNE"

"On the fourth anniversary of the war the tide of battle is turned in favor of righteousness," declared the Rev. Edward T. Sullivan, at St. Paul's Cathedral Sunday evening.

"For us and our Allies, our greatest expectations have been surpassed, and we are a victorious host on the side of righteousness and the will of God. Yet a great mystery which history cannot unveil hangs over the first victory of the Marne, and also in the second. It is the river of fate in the heart of France, its crossings as fatal to the Germans as the crossing of the Red Sea to the Egyptians.

"Mystics insist that a great spiritual force was at work; they insist that it was the timely intervention of the hand that shapes the tempest and the hills, that shut the gates of Paris to the Huns. Did Joan of Arc come again in spirit to France? Did the power that ruleth man reach a hand to close the gate?

"There was no military reason, according to experts, why Germany should be so turned back, and the sole explanation is that God Almighty did not intend that the Germans should enter Paris. The Marne emphasized God's intervention; He laid bare his holy arm. Germany's national arrogance has invited the chastising hand of God. Two great arrogant systems, the army, and the intellectual, or 'Kultur', have experienced humiliation. It is the irony of God against the insolence of man.

"A divine decree has gone forth, 'On the Marne the Kaiser meets his doom.' Over it stretches the hand of God, out of its waters the skeleton of Germany ventures for world empire and supremacy, but Joffre and every one in command is as a St. Michael, casting back the dragon as often as his head reaches above the Marne, as if to laugh and mock and set at naught the moral order of the universe."

A NEW RECTOR AT SOMERVILLE

The Rev. Francis Bingham White has been called to the rectorate of St. Thomas' Church, Somerville. Mr. White has had wide experience in the diocese. He began his ministerial work as curate of the Church of the Ascension, Fall River, in 1895. In 1897 he became rector of St. Luke's Church, building the new stone church and organizing a strong parish. In 1901, called to St. Paul's, Brockton, he began seven years of ministry to what Bishop Lawrence said was the largest body of people in the world with only one priest of the Church in the field. During 1908 he was in charge of St. Peter's, Cambridge, and later was at St. Paul's, Boston. In 1909 he went to St. James', New Bedford, with its missions, where he did aggressive work. In 1910 he was called to St. Mary's Church, Newton Lower Falls, remaining there until last Easter.

TWO SONS WOUNDED

The Rev. Francis L. Beal, rector of the Ascension, East Cambridge, has two sons in service in France, both of whom have been wounded. Ralph, the elder, was a soloist in the choir and a Sunday school teacher. He was wounded and gassed in action on April 20th and is now in a hospital in France. Word has lately been received that the second son, Percy, serving in the medical division of the 101st Engineers, is wounded. Fuller particulars are not yet at hand. A third son, aged 20, will enlist this fall.

RALPH M. HARPER.

BOSTON CLERGY ON SERVICE DURING SUMMER VACATIONS

Each Tries to Do His Share — Rev. E. T. Sullivan on "The Mystery of the Marne" — Rector Called to St. Thomas' Parish, Somerville

The Living Church News Bureau }
Boston, August 12, 1918 }

WHY should not the Church take a summer vacation?" is a question which in August around Boston would not find a strong opposition party among Churchmen — in practice. Theoretically the opposition would perhaps not be so strong; for it would be the rankest heresy—and the heresy would be as real as it is rank—to claim that the efficacy of the Church is dependent upon climate. And yet there are a number of our churches in and near Boston which in August have curtailed their services or closed their doors. It is refreshing, as one glances over the Sunday notices of our Boston churches, to note the attractive announcements of some.

It certainly does not follow that because a rector is away on his vacation he is not conducting services somewhere. It is most remarkable, as I now think it over, that of all our clergymen in and near Boston there is only one who during his vacation is not planning to officiate at some service. As a rule most of these men have taken at least a month's absolute rest. But not so this summer. Each man in his own individual way is trying to do his bit.

A VILLAGE SERVICE IN THE OPEN AIR

I suspect that the town is Yarmouthport, a beautiful New England village, and I suspect that these open-air services were started through a suggestion of the Dean's. I know that open-air services in the summer have always had a tremendous hold upon him, and his love for them has caused

thousands on the Boston Common each Sunday evening to catch some message from the gospel through an old familiar hymn at the Sunday evening open-air services in front of the Cathedral each summer. Dean Rousmaniere has just written the following beautiful account of an open-air service in the *Cathedral Calendar*:

"On the quiet main street, under the trees on the church lawn, four hundred people gathered on a recent Sunday evening for a 'community sing'. The director of music in a normal school across the way led with his baton, and with much feeling and enthusiasm the people sang old songs of the Civil War, national hymns both new and old, and a few recent gospel hymns. The sun set gloriously across the meadows, slowly the bright stars came out in the heavens like the hands of God in benediction. The preacher from the city stood in the midst and spoke of the men across the sea and of the cause for which they and we are called to fight until victory is won. A single electric light is lighted on the church steps, the company join in *America*, the pastor speaks earnest, simple words of prayer, and commends us to God's keeping.

"We go on our various ways, having worshipped with many who never cross the threshold of a church building and with others who call themselves by different ecclesiastical names from ours, in the unity of the faith and in the bonds of peace.

"It will be long before those men and women forget their meeting with God in the light of departing day and the beauty of the coming night. He was with them, and their eyes were opened to see Him. To a wonderful opportunity God is calling the churches to-day — to minister in the freedom of the open air to all sorts and conditions of men. Then, when the summer days are over, we must preserve within the church the same sense of freedom and democracy. Let such

BISHOP RHINELANDER MAKES CONFIRMATION APPOINTMENTS

With Allowance for Heatless Churches — A Sylvan Chapel — Cathedral Site Preachers

The Living Church News Bureau }
Philadelphia, August 12, 1918 }

A LIST of confirmation appointments from the latter part of September to the First Sunday after Trinity, 1919, has been prepared by Bishop Rhinelander and is now being mailed to the clergy. Referring to the plan followed in arranging for the visitations, the Bishop observes: "The same general arrangement as last year has been followed, viz.: a geographical order, with the country stations in the open season and those of the city districts in the winter, where unfavorable weather conditions are less of a handicap to people."

With reference to the possible effect on the schedule of another fuel shortage next winter he adds: "It may be advisable to transfer the week-day appointments to the following Saturday evening when the churches will be warm for Sunday, or even to combine some of the visitations at a central point." The letter contains also the suggestion that "Confirmation be held as a separate service, morning or evening prayer being said at a different hour," and there is appended a special order of service.

A SYLVAN CHAPEL

On Saturday afternoon, August 3rd, Bishop Garland dedicated a chapel in the heart of a forest. The chapel is a primitive affair, its columns being tree trunks, its roof the branches of the trees, and its sides formed by two huge rocks. On one of the rocks is engraved: "Dedicated for high ideals and noble lives to the Boy Scouts of Delaware and Montgomery Counties." It will be known as the "Woods Chapel", and is built on a tract of one hundred acres along the Unami creek, a branch of the Upper Perkiomen. The land was given to the Boy Scouts of the two counties by Dr. B. K. Wilbur, Bryn Mawr.

CATHEDRAL SITE PREACHERS

The last service for the year on the proposed Cathedral site was held on Sunday afternoon, August 4th. The day was ideal for an open-air service, and a larger number of people was present than at any time since the opening service. The Rev. Karl M. Block, volunteer chaplain at Camp Dix, Wrightstown, N. J., was the preacher. He referred in passing to the immense improvement military training was making in the bearing of the men. He said: "Many who slouch into camp would not be recognized as the same men after a few weeks' training." The Rev. Curtis H. Dickins, chaplain at the League Island Navy Yard, was the preacher the previous Sunday.

CHARLES A. RANTZ.

MEMORIAL SERVICE TO LIEUT. BROWN AT HINSDALE

Malcolm Cotton Brown, R. A. F., was a young American who, like many of his associates, would not wait; and he enlisted in the British forces some time before this country had declared war. Just 22 years of age when he fell, he was a communicant of Grace Church, Hinsdale. At his parish church a most fitting memorial service was held on the afternoon of Sunday, August 4th. The former rector, the Rev. E. H. Merriman, read the service and made an address, and an old friend of the family and a well-known Chicago lecturer, Mr. Horace J. Bridges, spoke on the international aspects of Lieutenant Brown's death, the day of the memorial service being the fourth anniversary of England's entrance into the war. The music at the service was unusually good, the Chicago String Orchestra playing.

A LAYMAN'S WORK IN CITY INSTITUTIONS

Mr. David E. Gibson has for many years been a leader at the Cathedral, and as a licensed lay reader has been most active in city missions centering at the Cathedral. During last year Mr. Gibson officiated at fifty-four services in diocesan and municipal institutions. He is laymen in charge of this particular work until October. To cite a list of the services held by Mr. Gibson on a Sunday in the height of mid-summer, August 4th, will indicate the nature of this work and its importance. On this Sunday Mr. Gibson held service and made an address to a congregation of 21 in the Home for Dependent Girls. He also read service and addressed 800 men and 200 women at the Bridewell, and gave service and address to 75 patients in the Municipal Tuberculosis Sanitarium. This last place is probably one of the largest and most complete sanitariums in the country, with at present 950 tubercular patients there, including 250 children, half of them under 15 years of age. The sanitarium is on the northwest side of the city, at the corner of Bryn Mawr and Crawford avenues. Its superintendent is Mr. Charles Happell. The Roman Catholics, Presbyterians, and Lutherans all have regular services there, and some of our clergy and their lay helpers have made this most interesting and pathetic institution their special concern and care.

AN ENGLISH CLERGYMAN IN CHICAGO

As is generally known, the Rev. J. Stuart Holden, D.D., vicar of St. Paul's, London, is now visiting America preaching and lecturing. During the week of July 21st Dr. Holden gave three special sermons to the students of the Moody Bible Institute of this city. Dr. Holden went with Dean Gray of the Moody Institute to the third annual conference of this school, which opened at Mountain Lake Park, Maryland, on July 28th. For the first three Sunday mornings in August Dr. Holden is special preacher at Grace Church, New York.

H. B. GWYN.

DAY OF PRAYER FOR SCHOOLS

IN KEEPING with its annual custom, the National Reform Association again offers appropriate literature, free of charge, to all the clergy who will discuss public education in their pulpits on the second Sunday of September — the Day of Prayer for Schools — or a contiguous date. This literature is in advocacy of the training of our youth in Christian morality and includes suggestive outlines for sermons and a complete programme for the day. The address of the association is 602-604 Publication Building, Pittsburgh, Pa.

NAMES OF CHICAGO CHURCHMEN FOUND ON CASUALTY LISTS

Brotherhood Has Gold Star—Rev. Richard Rowley Gives a Brother — Memorial Service at Hinsdale

The Living Church News Bureau }
Chicago, August 12, 1918 }

IN many communities in the United States the casualty lists have been coming in each day, and our Church — the history of which has always been one of conspicuous loyalty and service to the state — has not only a commendable proportion of men in the service, but the proportion of our killed and wounded is large. We have already recorded the names of many who have fought and died from the parishes and missions of this diocese, and we must expect the numbers to grow here as everywhere, now that the fighting is so fierce and intense. May those who have fought and died rest in peace! And may God comfort their dear ones who mourn them!

The lists of Sunday, August 4th, contained the names of eleven Chicagoans. Among them was Private Kerlin Lehman of the marines, one of the youngest of the city's men fighting in France. Kerlin enlisted when barely 17 years of age, with the consent of his mother, Mrs. Ida Lehman, a widow living at 3151 Argyle street. Mrs. Lehman and her sons were members of St. Simon's parish for many years. Both Kerlin and his brother Albert went into the service soon after the outbreak of the war, Albert in the coast guards, Kerlin in the marines. Kerlin was prominent in athletics at the Nicholas Senn High School before

going to Paris Island, where he trained. Both brothers were active members of the junior chapter of the Brotherhood of St. Andrew at St. Simon's and were associated there with Mr. H. L. Choate, now Brotherhood secretary at Great Lakes, and were brought up in the Junior Brotherhood by Mr. S. J. Mills, one of the first Brotherhood members at St. James', Chicago, who was for many years a leader in this work at St. Simon's. In a letter written on receiving the news of Kerlin Lehman's death, Mr. James M. Hart says:

"He died as he lived. Never have I known a man so young in years so mature in an appreciation of the value of service for others: . . . We of the Chicago Brotherhood have a gold star on our flag. We gave our best. No one who knew Kerlin but could admire his zeal and devotion to anything he undertook, whether work, play, or religion. He always put his heart into whatever he attempted. We in Chicago will never forget his genial smile and the inspiration which comes only from a genuine all-round, healthy American boy."

The Rev. Richard Rowley, rector of St. Paul's Church, Kankakee, announced on Sunday, August 4th, that the youngest of his five brothers in the British army and on the battle front had been killed in action.

Harold L. Rowley was 17 at the outbreak of the war and enlisted in Kitchener's army. At the age of 18 he entered the regular army as a private with the North Staffordshire Infantry and at 20 was made drill sergeant. He saw three years of active service in France and was twice wounded in

WORKING IN FRENCH HOSPITALS

WRITING UNDER date of July 15th from Paris, the Rev. John Stuart Banks, who is Red Cross chaplain for hospitals in the Paris district, states that he regularly visits eight hospitals containing American wounded and that there are large numbers of these in each of the hospitals. He visits two camp hospitals outside Paris and the French hospitals where our men are treated in contagious wards, as well as No. 2, Dr. Blake's hospital, and No. 3, the officers' hospital, founded by Mrs. Whitelaw Reid. He ministers at many funerals, at each of which there are services at the hospital chapel and again at the grave.

On Sundays Mr. Banks holds six different services, beginning with Holy Communion at three separate hospitals, and concluding with a 5 o'clock garden service for the officers at Hospital No. 3. He has organized a choir of girls and takes its members with him on Sunday afternoons for services in the larger wards from 2 to 4:30.

"I feel that it is a great privilege to work with the American wounded," writes Mr. Banks, "and I am doing all I can for them. I write home to the families of every boy whose funeral I conduct, that they may know the Church is doing everything possible. We have had twenty-eight air raids since I have been here, and sometimes we can hear the guns from the front at night."

Mr. Banks expects not to remain permanently in Paris, but to become chaplain of a mobile hospital and ambulance unit at the front.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Henry Beard Delany, D.D., Suffragan Bishop-elect of the diocese of North Carolina, as follows:

Time: 11 A. M., October 18, 1918 (St. Luke's Day).

Place: St. Augustine's Chapel, Raleigh, North Carolina.

Consecrators: The Rt. Rev. Dr. Cheshire of North Carolina (presiding); the Rt. Rev. Dr. Bratton of Mississippi, the Rt. Rev. Dr. Darst of East Carolina.

Presenters: The Rt. Rev. Dr. Weed of Florida, the Rt. Rev. Dr. Leonard of Ohio.

Preacher: The Rt. Rev. Dr. Lloyd.

Master of ceremonies: The Rev. Henry L. Phillips, D.D.

DEPUTATION TO CANADIAN GENERAL SYNOD

THE CHAIRMAN of the House of Bishops has appointed the Bishop of Harrisburg to take the place of the Bishop of Rhode Island (who has gone to France) as a member of the deputation to the General Synod of the Canadian Church, which meets in Toronto, September 10th. The Bishop of Western Michigan is chairman of the deputation.

THE MORAL AIMS OF THE WAR

THE NATIONAL COMMITTEE on the Churches and the Moral Aims of the War is arranging for resumption this fall of the speaking campaign in which fifty-five prominent ministers and laymen toured the country during April, May, and June. Sir George Adam Smith returned to his home in Scotland a few days ago; but through the American and British departments of Public Information the national committee has arranged tours for the Rt. Rev. Charles Gore, Bishop of Oxford, and the Rev. Arthur T. Guttery, a minister of the Primitive Methodist Church of Liverpool. Mr. Guttery spent several weeks during July and August with

the American forces in France and will bring to this country the latest message from the American front at the second Battle of the Marne.

The Bishop of Oxford writes:

"I am very keen about getting religious people of all kinds to throw themselves into pressing forward the idea of a League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle.

"No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all this should be kept clearly to the front: and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas in fact we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything that lies in my power to keep the right moral principles of the war to the fore."

The Bishop and the Rev. Mr. Guttery are expected to remain in this country during the months of September and October.

DEATH OF ELIAS P. MANN

ANNOUNCEMENT of the death of Mr. Elias P. Mann of Williamstown, Mass., on Sunday, August 4th, was received throughout the diocese of Albany with deep and sincere regret. His loss will be especially felt by the Church in Troy, where he had been signally honored because of his sterling qualities. Mr. Mann's father, the late Hon. Francis N. Mann, a former mayor of Troy, was one of the founders of St. John's Church in 1834. Courteous in his everyday life, methodical and alert in his business habits, a citizen always ready to shoulder responsibility, Mr. Elias P. Mann was everywhere recognized as a Christian and a Churchman fully deserving confidence and good-will.

While his business interests called for unceasing attention, he somehow found time for city and diocese. He was a vestryman of St. John's Church, a member of the Standing Committee of the diocese, and constantly in readiness to answer any demands upon his time in the work of his church. He did not merely belong to St. John's parish, Troy, but in a larger sense to the diocese. His election as mayor on three occasions was attended with excellent results, and his administration was wide-awake and progressive. He was deeply interested in the Rensselaer Polytechnic Institute, having been graduated from this famous school in the class of 1872. At the time of his death, Mr. Mann was a member of its board of trustees.

DEATH OF WIDELY KNOWN EDUCATOR

ON THE morning of July 11th, after a brief illness, Miss Nannie Warder died at her home in Washington, D. C.

A devoted Churchwoman, her life was consecrated to Church service. For six years she held the chair of natural science at Wolfe Hall, Denver, Colorado, going from there to take the principalship of St. Mary's, Dallas, Texas. Then, answering the call of Bishop Quintard, she accepted the principalship of St. James' Hall, Bolivar, Tennessee. Later she became principal of Noble Institute, Anniston, Alabama. Of her splendid work there Bishop Wilmer spoke most warmly before his diocesan convention. For the last fourteen years she has lived in

Washington, where her unselfish devotion to her aged mother and sister, and her interest in the broad issues of her country gave a fitting climax to a noble life.

The last rites were performed by the rector of St. Paul's Church, the Rev. Dr. Robert Talbot.

BISHOP DAVIES WILL GO OVERSEAS

THE RT. REV. THOMAS F. DAVIES, D.D., Bishop of Western Massachusetts, has been asked by the War Work Council of the Y. M. C. A. to represent them overseas with the American expeditionary forces in special service. The Bishop expects to sail within a few weeks and to be back in his own diocese early in the new year. The exact nature of his work cannot be determined until he reaches Paris, as conditions change so rapidly and suddenly.

At headquarters of the Y. M. C. A. in New York it is expected that the Bishop will be sent along the line, visiting the huts in the various camps and billets and addressing the troops. He has already had some experience in preaching and ministering at the military camps and cantonments in New England.

Over a thousand men from the Church in the diocese of Western Massachusetts have gone to the colors, and Bishop Davies will be glad to get as near as he can to his own boys. The Governor of Massachusetts has sent by him a verbal message of affectionate greetings to the Massachusetts men overseas.

Announcement has been made that Bishop Lawrence and Bishop Babcock will assume episcopal functions in Western Massachusetts during Bishop Davies' absence.

WITHDRAWING CAMP PRIVILEGES FROM VOLUNTARY CHAPLAINS

AN ORDER recently issued from the Adjutant General's office carries the following provisions in regard to camp pastors and voluntary chaplains:

"In view of the greatly increased number of chaplains authorized by recent legislation, and of the provisions now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

"Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or as voluntary chaplains in their commands.

"An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

"This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions.

"In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including clergy) whom officers and men will have an opportunity to hear upon the moral and

spiritual factors of the war, and upon other subjects of fundamental interest."

At present the War Commission is unable to say how this order will be interpreted, but pending decision it earnestly advises all chaplains to continue working as heretofore.

PENSIONS UNDER THE WAR COMMISSION

THE WAR COMMISSION desires, in response to numerous inquiries, to announce that it pays the pension assessments of the civilian chaplains appointed by it and working under its direction, unless those assessments are otherwise provided for. The canon of the General Convention requires every organization of the Church which pays a salary to a clergyman to pay assessments to the Church Pension Fund, and of course the War Commission complies with this canon.

As a part of its war duties, the War Commission is also paying assessments on behalf of clergymen serving as privates or non-commissioned officers. The number of such clergymen is not very large.

Numerous requests have been received by the War Commission that it also assume payment of assessments on behalf of clergymen who have commissions as chaplains in army and navy, and those serving as officers in the army. The War Commission is taking this matter under careful consideration, but has not yet arrived at a decision. Probably it will take up each case individually and pay the assessments where it would create a hardship not to do so, and where it is, by paying, performing a patriotic duty. In the meantime, all such clergy should attend personally to their assessments. It is gratifying to know that many parishes, whose clergy are at the front or on the way, are continuing to pay their pension assessments.

CHURCH DESTROYED BY TROPICAL STORM

THE BEAUTIFUL stone building of the Church of the Good Shepherd, Lake Charles, La. (Rev. C. B. K. Weed, rector), is reported to have been completely destroyed by the tropical storm that visited that city on August 6th. This was one of the handsomest church buildings in the diocese of Louisiana, erected of stone some twenty-one years ago under the rectorship of the Rev. Joseph H. Spearing. Its equipment was very complete and its furnishings, notably the exquisitely carved altar and splendid organ, were known throughout the diocese for their beauty and completeness. The loss will fall heavily on the parish. The storm took a toll of three lives in the community.

DEDICATION OF G. F. S. CHAPEL

THE NEW CHAPEL at the holiday house of the Milwaukee Girls' Friendly Society, Green Lake, Wis., was dedicated by Bishop Weller on Sunday morning, August 11th. Situated directly upon the shore of the beautiful lake, and adjoining the holiday house, the scene at the dedication was a beautiful one. Using a brief office, Bishop Weller dedicated the chapel and consecrated the altar and the chalice and paten, and then proceeded to the Holy Communion, in which he was assisted by the Rev. John A. Carr and the Rev. G. C. Story. The Bishop also preached, pointing out that the altar has always been the nucleus of a church building and the worship at the altar its chief service. The congregation included those fortunate girls and young women who for the time being were living in the holiday house, most of them G. F. S. members from

Milwaukee, together with associates and friends from that city and elsewhere. The chapel, which has already been described in these columns, is the gift of Mrs. T. T. Lyman, the first president of the Milwaukee diocesan branch, in memory of her mother. It is a perfect example of rural church architecture, a decided credit to its architect, Mr. A. C. Eschweiler.

DR. SILL RESIGNS PARISH AT COHOES, N. Y.

THE REV. FREDERICK S. SILL, D.D., for the past thirty-four years rector of St. John's Church, Cohoes, N. Y., on Sunday, July 28th, placed his resignation in the hands of the clerk of the vestry, by whom it was read to the congregation. The following night the resignation was presented to the vestry and accepted with deep regret. Dr. Sill will remain in charge of St. John's until the 1st of October. As a mark of high appreciation he was immediately elected rector emeritus, and suitable resolutions were passed.

During the thirty-five years of Dr. Sill's service an unusual amount of work has been done. He found a debt of \$6,000, secured



REV. FREDERICK S. SILL, D.D.

by notes, which was paid off the following year; and, in addition, bills of various kinds amounting to \$2,000 were audited and paid. In 1886 the interior of the church was redecorated and repainted. Two years later a debt of \$2,000 was paid by the vestry to the senior warden, who turned the same over to be applied upon the church mortgage. During this same year, the mortgage was reduced from \$14,500 to \$5,000. Dr. Sill was at this time Archdeacon of Albany. The parish report of 1891 showed 1,470 persons identified with St. John's Church. Seeing the need of enlarged parish house facilities, Dr. Sill inaugurated a movement which was crowned with success in the present commodious structure. In 1893 the indebtedness on the Church property was finally cancelled, and the church was consecrated by Bishop Doane on the 18th of June. September 6, 1894, at 1:30 o'clock in the morning, fire was discovered in St. John's Church, and in five hours the beautiful stone church was in ruins. In November the parish was deeded a lot upon which the present massive stone parish house stands. On April 20, 1895, ground was broken for the parish house. On the 3rd of June, the cornerstone of the new church was laid by Bishop Doane, an auspicious occasion in the life of the city. The first public service was held in the new church April 26, 1896, the preacher being the late Bishop Coleman. In 1906 the seventy-fifth anniversary of the incorporation of St. John's Church was observed by a week of religious services and social functions. The massive reredos which lends

so much dignity to the interior of St. John's was erected at a cost of \$4,000 in connection with this anniversary. Dr. Sill observed the twenty-fifth anniversary of his rectorship in February, 1909. In 1913 an effort was made by Dr. Sill to liquidate the mortgage on the new church. He was again successful, the money all being in hand by Easter; and the church was consecrated by Bishop Nelson the following June. St. John's Church has no mortgage or bonded indebtedness at the present time and the property is in excellent repair. Dr. Sill has paid off two mortgages, had two churches consecrated, built a church and a parish house, and has buried from the rectory his father, mother, wife, and eldest daughter. In thirty-four years he has lost but two Sundays from duty, one Christmas Day, and four holy days one week before Easter, when he was too ill to officiate.

Dr. Sill expects to make his home with his daughter, Miss Mary Sill, in Albany, after October 1st.

HONORS FROM BELGIUM

IN ADDITION to his honors from the French government, the Rev. Dr. Samuel N. Watson has received honorable commendation from the Belgian government to the Belgian minister in Washington, who has transmitted to Dr. Watson copies of letters addressed by the Belgian minister to France and by the Belgian Ministry of Foreign Affairs to the Belgian minister at Washington. The first of these letters tells of the incessant work of Dr. and Mrs. Watson in Belgian relief, and mentions especially that they have now "taken the initiative in organizing a sub-committee of the *Oeuvre du Soldat Belge* for the Belgian orphans of the war. Dr. Watson's hope is to secure for the committee the funds to pay a pension of 15 francs a month to such little wards as may come under its care. His last act before leaving Paris was to send a check of 5,000 francs for the orphans, and of 2,000 francs for the dependents of Belgian soldiers. I will deeply appreciate the courtesy if you will give the largest possible official publicity to the wonderful work of charity done in France by Dr. and Mrs. Watson; and I will be especially grateful to you if you will lend your assistance in every possible way to these devoted friends of Belgium."

The letter from the Belgian Ministry of Foreign Affairs reads:

"My Dear Minister:

"Certain friends of mine in Paris who have personal knowledge of the devotion with which the Rev. Dr. and Mrs. Watson have given themselves to Belgian relief, and especially to the work carried on by *l'Oeuvre du Soldat Belge*, of which Her Royal Highness the Duchess of Vendome is president, have asked me to give these generous philanthropists letters of commendation to you. I comply with this request most gladly, and I will be personally grateful to you if you will give the warmest welcome to these proved and well-tried friends of Belgium."

ABOUT THE INSIGNIA OF CHAPLAINS

MEMBERS of non-Christian religious bodies have recently stirred up a great deal of opposition against the use of the cross as insignia for army chaplains; and proposed substituting a shepherd's crook. The question was seriously considered by the War Department, but it has finally decided that the cross shall remain.

An order has gone out to army chaplains to remove the insignia of their rank and wear the cross on the shoulder loop. This

makes approach to the chaplain easier for men of every rank.

A new ruling has become effective in the navy, in accordance with which the uniform of the chaplain becomes identical with that of other officers. Hitherto navy chaplains have worn a single-breasted clerical coat and black braid instead of gold. They now wear regulation double-breasted coat, gold braid on sleeves, and cap and epaulets, of the same type as other officers.

SYNOD OF THE PACIFIC

THE THIRD Synod of the Province of the Pacific will be in session in Trinity Church, Seattle, Wash., from Thursday, September 5th, through the following Sunday.

A MID-DAY WAR INTERCESSION

THE FOLLOWING two-minute intercession has been compiled by the Rev. Enoch M. Thompson, vicar of the Chapel of the Nativity, Washington, D. C., for use at mid-day, and approved by the Bishop of Washington:

"We come to Thee for salvation: for victory and for peace, O Lord.

"Blessed Saviour, who at mid-day didst hang upon the cross, stretching forth Thy loving arms in prayer and sacrifice for us: Grant that all mankind may look unto Thee and be saved. Send Thy blessing upon our nation, and all our allies in this time of trial. Guide our spiritual and civil leaders, the clergy of Thy Church, the President of the United States, and all others in authority. Protect and strengthen our soldiers and sailors, our aviators and marines, wherever they may be (especially those who have gone forth from our own congregation); help them to pray, and to be faithful. Comfort the sick, the wounded, and the prisoners. Show mercy to the dying. Succor the bereaved, and those in want. Send sufficient food. Prosper our schools and industries. Sustain our war-workers. Help us all at home, and at the front, to be unselfish, to do our full duty, and to win a sure victory for freedom, righteousness, and true religion. Finally, we beseech Thee, grant to the whole world salvation and peace, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

"Our Father, who art in heaven, Hallowed by Thy Name. Thy kingdom come. Thy will be done on earth. . . ."

MEMORIALS AND GIFTS

FRIENDS of the late Rev. Walton S. Danker have placed an order with the Gorham Company for a chancel window for St. John's Church, Worcester, Mass. It so happens that this particular window was something that he was deeply interested in, prior to his call to the front.

ALBANY

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

Brotherhood Outing

THE ANNUAL summer outing of the Albany diocesan assembly of the Brotherhood of St. Andrew was held in Whitbeck's Grove, near Albany, Saturday afternoon, August 3rd. Nearly all active chapters were represented. The chief attraction was a baseball game between Christ Church Junior Chapter of Troy and the Junior Chapter of All Saints' Cathedral, Albany. After four and a half innings, the score being 13 to 2 in favor of Christ Church, Troy, the game was

declared finished. The men and boys present enjoyed frying bacon over the hot embers of a fire, eating the same with buttered rolls as a sort of "appetizer" for the good things to come. While an unusual number were present, everyone had supper enough, and the outing was voted a huge success. After supper, a short business meeting was held, with Mr. Herbert W. Rextrew, president of the assembly, in the chair. The chief business was the matter of the Albany *Diocesan Record*, in which the present owner and publisher, the Rev. John N. Marvin, is anxious to interest the members. President Rextrew appointed a committee to take up the matter and report at the next meeting.

CONNECTICUT

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

Religious Education—A Parish Breakfast

THE DIOCESAN Board of Religious Education is making active preparations to take part in the International Teacher Training Drive, scheduled for the thirty days from September 15th to October 15th. It is hoped to reach every Church school in the diocese with this movement.

THE REV. JOHN CYRIL FRANCE, rector of St. James' Church, Fair Haven, convinced that every one should do all he can to help win the war, has made application to the Winchester Arms Company for employment even on part time. Mr. France is of the opinion that any one who can find time to give to the work ought to do so willingly, believing that the surest way to win the war is to have a united people doing their utmost.

LAST FALL Christ Church, New Haven, began the practice of serving coffee and chocolate in the parish house on Sunday mornings after the early celebration, to see if it would meet the need of far-away parishioners. The movement has proved so successful that it may become a permanent feature.

THE CHURCH SCHOOL of St. Paul's parish, New Haven, is being developed into a model school for the teaching and fuller enlargement of the *Christian Nurture Series* plan of religious education. The school has an unusually strong staff of teachers and its well-arranged plant will make an excellent asset for this scheme.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

The Fond du Lac Children's Home—64 Stars

THREE YEARS ago the Rev. B. Talbot Rogers, D.D., made a venture of faith and was instrumental in founding the Fond du Lac Children's Home, leasing the old choir school building from the Cathedral Chapter for an institution under the joint control of the two dioceses of this state, and making no religious discrimination in admitting children. It has been maintained entirely by voluntary donations. Recently it had its first epidemic, when two new inmates brought measles with them. There were forty children in the home, and Miss Burton, the matron, with only one helper, had quite a siege. Finally, Miss Caroline Larrabee of Nashotah, with the assistance of a Red Cross aide, took charge, while the matron recuperated.

So many contributors to the Home forgot it of late, in the various war demands, that Miss Burton was completely discouraged. In her discouragement she went to a Fond du Lac dry goods man, a Roman Catholic,

who was a liberal contributor. He got together a large public meeting on August 3rd, with the result that plans have been drawn for much-needed improvements to cost about \$8,000. An effort will be made to raise this sum and to secure regular pledged support. The additions contemplated include a new furnace; a sun parlor for the little tots suffering from malnutrition; a sleeping-room above, with south exposure, for the babies; enlargement of the dining-room; a private sitting-room on the west side, with large bedroom above for girls of 8 to 10 years; enlargement of the playroom; and much-needed clothes presses and linen closets.

The architect, contractor, painter, and steamfitter will all donate their services, thus restricting the expense to labor and material.

THE CHURCH OF THE HOLY APOSTLES, Oneida (Rev. W. B. Thorn, rector), has sixty-four stars in its service flag, rather than forty-six, as reported last week. And it will soon be able to add more, the rector expects.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

The Bishop Returns to His Diocese

THE BISHOP OF INDIANAPOLIS expects to return from France and to be in residence in Indianapolis on or about the first of September. He should be addressed accordingly.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

New Resident Chaplaincy

THE REV. ADELBERT J. SMITH has been appointed chaplain in the Kingston Avenue Hospital for Contagious Diseases, Brooklyn. There has not been a resident chaplain in this institution heretofore, but only a visiting chaplain. Ordinarily the patients here are eighty to ninety per cent. children. But war conditions have changed this, and as many as a hundred sailors and soldiers at a time have been at the hospital from the naval and military stations in Brooklyn and Queens Boroughs. The medical authority of the hospital called upon the Archdeacon of Brooklyn, under whose supervision the work of the visiting chaplain has been done, and asked for the assignment of a resident chaplain, assuring cooperation to the extent of a room and board. After some difficulty, and with the cooperation of the War Commission provision was made by the archdeaconry for a suitable salary. The Rev. Mr. Smith resigned his post as priest in charge of Seaford and Smithville South, and will take up his work at the hospital September first.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Aged Rector Returns to Service—Bishop Bratton at Camp Beauregard — Letters from Dr. Coupland

THE CONGREGATION of Trinity Chapel, New Orleans, were rejoiced to have their beloved rector, the Rev. Alexander Gordon Bakewell, with them once again on August 4th, after a protracted illness. At the advanced age of 95 years and over, the Rev. Mr. Bakewell—"Daddy", as he is familiarly and lovingly termed by thousands in New Orleans—has continued his ministry of loving service. Several years ago, on the occasion of his ninetieth anniversary, the city of New Orleans honored him with a public

reception in the largest hall available, that of the Washington Artillery, from which as a soldier he had gone forth nearly a half century previous to fight for the Confederacy. At this reception he was referred to as "the first citizen of New Orleans".

THE BISHOP OF MISSISSIPPI again visited Camp Beauregard recently, and while there was the guest of his son, the Rev. William D. Bratton, chaplain of the 155th Infantry. He held service twice, confirming four men presented by Chaplains Bratton and Buskie, and preaching in the Y. M. C. A. Hut at night. The service of Confirmation was held, as were the former like services, in the tent supplied by the Church War Commission.

THE CURRENT number of the *Record* of Trinity Church, New Orleans, contains interesting letters from the rector, the Rev. Robert S. Coupland, D.D., written from France, giving an account of his trip across and of his entrance upon the Red Cross chaplaincy.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Missionary and Social Service Conference

A SERVICE was held at St. Thomas' Church, Camden, on St. James' Day, in the interest of Church work in the diocese. A large congregation, made up principally of summer and permanent residents, included delegations from churches and summer chapels within a radius of twenty-five or thirty miles. The Bishop of Maine, in an able and convincing sermon, set forth the spiritual, patriotic, and social ideals of the Church and its workers. The rector of the parish was celebrant at the Eucharist, with the Rev. A. E. Scott as epistole and the Bishop as gospeler. The Rev. Cañon Schuyler and the Rev. G. M. Brinley, a summer resident of Castine, were the other clergy present. After the Eucharist there was a brief conference on the Meaning of Social Service, led by Mr. Robert H. Gardiner. In the afternoon the diocesan Commission on Social Service met at the rectory to draw up a comprehensive programme for the coming year. The rector of the parish, the Rev. Gilbert Marshall Foxwell, planned the conference with the intention of presenting the social as well as spiritual importance of the Church's work. During the summer and autumn similar conferences may be held in other parts of the diocese.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Ground Broken for New Church

ON THE Ninth Sunday after Trinity a pretty ceremony occurred after evening prayer at Lawton, when ground was broken for the new building for St. Andrew's Church. Bishop Thurston officiated, assisted by the Rev. J. Mervin Pettit, temporarily acting as civilian chaplain at Fort Sill. The new building is expected to aid greatly in strengthening the parish work, especially for the army men at the neighboring school of fire. The Rev. John L. Oldham has been appointed to take charge by the Church War Commission, and has arrived.

WESTERN NEBRASKA

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

Mrs. Budlong in Minneapolis Hospital

MRS. BUDLONG, wife of Dean Budlong of St. Mark's Pro-Cathedral, Hastings, was taken to St. Barnabas' Hospital, Minneapolis, on August 7th, and was found to have

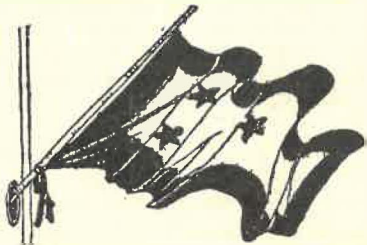
cancer of the breast, with the probability of secondary cancer in the abdominal cavity. Very little hope is expressed by the doctors for her recovery. Bishop Beecher accompanied Dean and Mrs. Budlong as far as Omaha. Dean Budlong will remain in Minneapolis awaiting further developments, and may be addressed in care of St. Barnabas' Hospital.

Educational

"INSPIRATION, Information, Recreation," was the keynote and watchword of the Missionary Education Movement conference at College Camp on Lake Geneva, from July 26th to August 5th. Ten days of prayer and conference in the restful and peaceful environment of Lake Geneva brought new strength and a larger and broader vision. The great and vital world problems and movements of the day were thoroughly and ably discussed. Missionaries from China, Japan, South America, India, and other parts of the world told of life and needs across the seas, and many were brought to realize for the first time how much alike is human nature in all lands, and of all races and color, and how God is the great and loving Father of us all. Missionaries and workers in our home-land told of conditions and needs of the mission fields in our own country and the lack of helpers. The noble and splendid work and the results accomplished by the Y. M. C. A. and others for soldiers at home and abroad, and in the prison camps of the enemy, were made very real to all. There was time for rest, recreation, and wholesome fun.

About 250 persons attended, about thirty-five being Churchmen, representing fourteen dioceses. Holy Communion was celebrated by the Rev. C. C. Rollitt, D.D., and the Rev. M. H. Milne of Delavan, Wis., on the two Sundays. Mrs. Edna Biller of the Church Missions House attended the conference to present the Advent Call.

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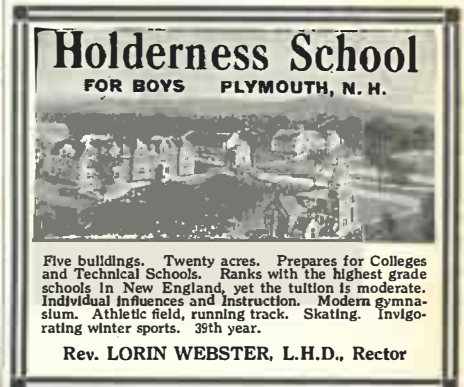
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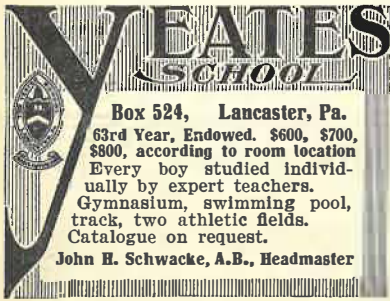
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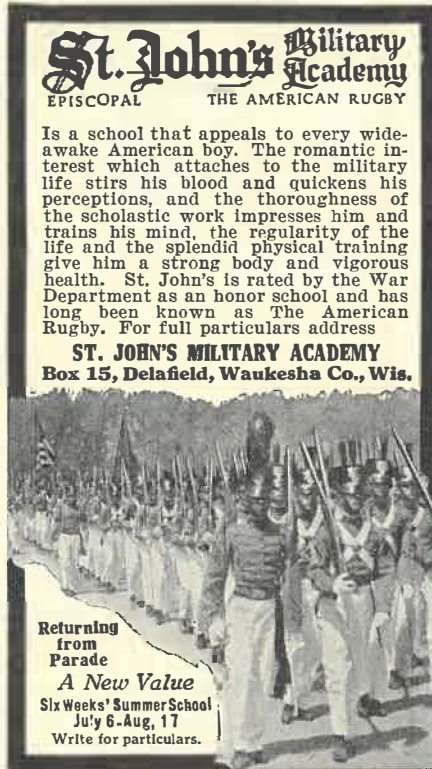
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