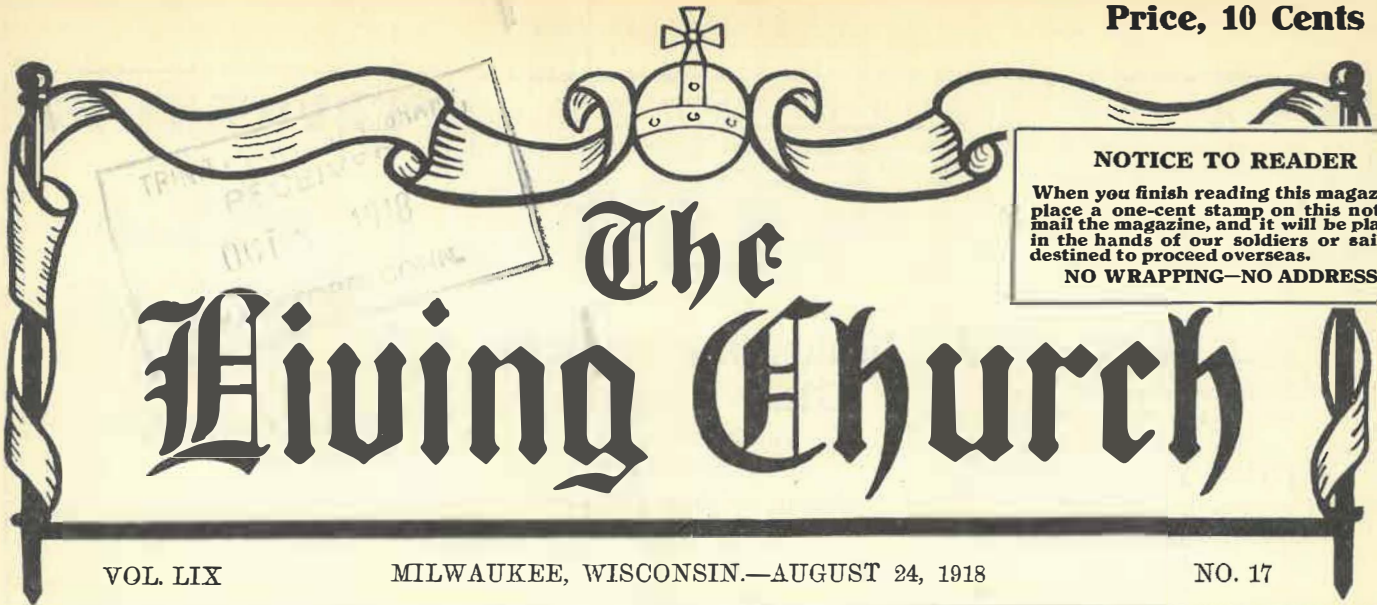


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VOL. LIX

MILWAUKEE, WISCONSIN.—AUGUST 24, 1918

NO. 17

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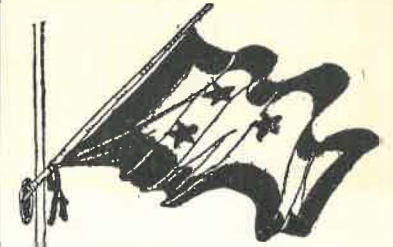
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A Weekly Record of the News, the Work, and the Thought of the Church

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PREPARE THYSELF to bear many adversities and divers kinds of troubles in this life; for so it will be with thee, wheresoever thou art, and so surely thou shalt find it, wheresoever thou hide thyself. So it must be; nor is there any remedy nor means to escape from tribulation and sorrow, but only to endure them. Drink of the Lord's cup with hearty affection, if thou desire to be His friend, and to have part with Him.—*Thomas à Kempis.*



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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 24, 1918

NO. 17



After the War

QUITE the most notable action of General Convention in recent years was a joint resolution of that body, at its session of 1913, which has been permitted to lapse almost into oblivion. *The Living Church* was almost alone in treating it at the time as a matter of fundamental importance; and the war, beginning soon after, diverted the thoughts of our people into other channels so that none of us followed up the resolution as we should have done. Its author did not sit in the following Convention, though elected to membership in it.

We refer to Mr. Rathbone Gardner's resolution in which it was deliberately affirmed that "the Church stands for the ideal of Social Justice", and that it "demands" the achievement of a certain social order which was defined with some care. Because the resolution, with its preambles, has scarcely been referred to in the literature of the Church within the past five years, we reprint it entire below:

"WHEREAS, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will genuinely elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"WHEREAS, injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employer and employee are widespread in our social and industrial life to-day;

"THEREFORE BE IT RESOLVED, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that THE CHURCH STANDS FOR THE IDEAL OF SOCIAL JUSTICE, and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thorough-going democracy may be finally realized in our land."

This resolution may well receive consideration in connection with our thoughts of what must follow "After the War." Immense strides have been made in this country toward a truly socialized democracy since we entered into war. Much of what has hitherto been accounted socialism has come to pass—with Socialists, of course, arrayed vigorously against

it. The government has taken over the railroads, the express companies, the telegraph. It has seized food products, put our bakeries under surveillance, changed the sumptuary habits of our people, even threatened the meat trust. It has not done all that might be desired to see that food prices were kept within the purchasing power of the masses of the people, or that they were protected from extortionate prices of clothing and of other needs, but some beginnings have been made even there. These are steps in the socialization of a democracy that began with the extremest form of individualism. It will be a curious phase of the development of American democracy if the chief result for us of the war which Germany autocracy has made upon the world shall be the full expansion of our own democracy. Yet that seems to be quite within possibilities at the present time.

THE NEXT DEVELOPMENT of American democracy must be its socialization. The freedom of the individual can no longer be its central point. The restraint of the individual in the interest of the whole must subordinate his personal "rights."

Now this "Social Justice" which General Convention has affirmed and, in part, defined, is our next step. It is at least as long a step as that of 1776.

To reach it is not easy. The social conscience was pretty well aroused in this country before the war began. War has intensified it, because war has joggled all of us out of the condition of inertia which seemed so firmly established. Revolutions are happening about us every day—not only in Russia but in America; therefore, revolutions can happen. The draft was a long step in our socialization. Americans were not asked to fight the battles of democracy; they were sent, as by a master strong enough to compel their obedience. And in every step that has followed, many of them unprecedented, revolutionary steps, the rights of the individual have been subordinated to the welfare of the whole. Our democracy is being socialized with remarkable speed. Social justice is coming near.

The declaration of General Convention was also right in urging *study* as a means of service in bringing in this new development. And study means, not the blind acceptance of political nostrums or of systems whose novelty is their chief recommendation, but the thoughtful weighing of the careful words of students. A recent book which well deserves such study is *Right and Wrong After the War*,* by the Rev. Bernard Iddings Bell, chaplain of the United States Naval Training Station, Great Lakes, Ill. Mr. Bell's conclusions need not necessarily be accepted as the result of such study, though with many of those conclusions we find ourselves in

* Houghton-Mifflin Co. Price \$1.25.

entire sympathy; but there are two major postulates in his book that may well challenge the attention of every thoughtful Churchman. One is that the Church needs a restatement in ethics. The other is that the fundamental purpose of the world and of society is that of training children for life. "Perhaps the largest contribution which the Church can make to a local community," he says, "is the constant iteration of the great fact that that community is properly a nurturing-place for children rather than a dwelling-place for grown-up people."

On the side of a restatement of Christian ethics there are several approaches. Thus, the doctrine of the Church with respect to marriage and the family. But the family is menaced to-day by certain dangers that are almost unknown to the old-time ethics of the Church. Millions of people are unmarried, not from choice, but because the men are unable to assume the support of a family. Our economic system therefore menaces the family. But what has the Church's ethics to say of that menace? Even our modern text-books of pastoral theology for the most part ignore the whole subject. The Church has been largely silent while the family has thus been attacked. And while she was silent our segregated districts and commercialized vice have grown out of our social system, and not only evil but sin, on an enormous scale, has become entrenched in that system. Yet the Church has remained silent.

So also the family, where it continues to exist, has been cut down in size from a dozen children to one or two, or a maximum of three or four. Is this chance, or is it design? Is it right, or is it wrong? Theoretically, the Church has been assumed to hold that it is wrong, but in fact, has she developed any answer to the question, one way or the other? If this modern development of the family is right, why does the Church not say so? If it is wrong, why does not the Church actively combat it? In either event the Church needs a restatement of her ethics in the matter. She has not developed a socialized ethic at all.

Once again, what is the teaching of the Church with respect to investments of capital and the lending of capital for interest? For fifteen hundred years the Church thundered against interest as usury. Now, the clergy promote the sale of Liberty bonds, drawing fixed rates of interest. But what is the ethic of the Church on the whole subject of investments and interest? Who knows?

So it seems clear that the Church needs to reconsider and restate her system of ethics. It does not deal with the problems of to-day. The Church still has authority in the realm of morals, but she is leaving her children in grave uncertainty as to what is right and what is wrong, in their relation to society.

Our Joint Commission on Social Service has done good work. Yet we believe the greatest service it has performed has been one that it may itself not realize. It has shown us how little such a commission can do. Social service, under the conditions of to-day, must primarily deal with fundamentals. The Church cannot indefinitely go on relieving the victims of a situation that she ought to cure. Let us never cast contempt, as do the Socialists, upon her splendid works of mercy in relieving distress, but let us recognize, far more than we have done, that this is not enough. The Church must set her foot firmly against a system that causes the distress which she seeks to alleviate.

We need a Joint Commission on Social Justice. We need, as its members, the strongest thinkers that the Church has produced. It is a dangerous need. Such a commission might turn the world upside down—and thus prove the apostolic succession of the Church, as well as of her ministry. It might report a most unpopular series of principles—unpopular for men who are willing to be the recipients of special privilege from a system that creates the victims which our social service now seeks, quite rightly, to aid.

The day that the Church creates such a commission, and really gives its members to understand that she expects them to formulate in her name a plan for establishing social justice in this twentieth century western democracy, she will become a real danger, as the world will easily recognize—just as she was in the first century.

This may be her portion in dealing with the problems of After the War.

A LETTER from the Brotherhood of St. Andrew office states that they are rather distressed at receiving so few replies to their appeal for the names of young men being sent into military camps. No doubt the fact that so large a number of the clergy are absent on vacation may be a large factor in this matter, but the importance of giving the information to the Brotherhood, which is represented in many, and perhaps most, of the American camps and cantonments, can hardly be over-estimated. This is not merely that an honor roll of Churchmen may be preserved, for the Brotherhood is doing active work in connection with young Churchmen in the camps wherever it can be in touch with them. Many men have been brought to Baptism or to Confirmation through the efforts of their camp representatives.

We earnestly add our urging to that of the Brotherhood that the names of those going into camp be immediately reported, with such information as can be given, to the office of the Brotherhood of St. Andrew, 12th and Walnut streets, Philadelphia.

A REPORT issued from the New York office of The Fatherless Children of France shows how widely this excellent charity has appealed to the American people. Committees have been organized in cities, large and small, throughout the country, and these are doing excellent work in bringing the movement to the attention of Americans in general. The report from the Paris office shows the largest amount by far to be raised by these various committees, but shows also that three American publications, *Life*, *THE LIVING CHURCH*, and the *New York Tribune*, remit direct to the Paris office. It will be of interest to Churchmen to learn that the receipts from *Life* for the year 1917 were 590,757.25 francs, from *THE LIVING CHURCH* 132,141.57 francs, and from the *New York Tribune* 2,133.90 francs. We feel that Churchmen may be proud of such a comparative showing as this.

The financial reports also show that, whether the remittances be sent through the New York office or to Paris, one hundred cents of every dollar sent is used for the actual purpose of the charity, the expenses of administration in Paris being met by interest on the amounts deposited in that city, and in New York being raised especially for the purpose. Thus no deduction is necessary from the contributions made for relief purposes.

THE following is the list of contributions to *THE LIVING CHURCH WAR RELIEF FUND* for the week ending Monday, August 19th:

Conference for Church Work, Cambridge, Mass.....	\$ 7.40
A member of Trinity Church, Asheville, N. C.....	50.00
"K. K.," Bloomfield, N. J.—for August.....	10.00
L. C. F.	112.85
X.	26.43
A Churchwoman of Washington, D. C.....	100.00
E. S. Valiant, Church Hill, Md. *	36.50
H. A. A., Arlington Heights, Mass. †	5.00
"Annunciation," Philadelphia, Pa. ‡	10.00
A member of Zion Parish, Hudson Falls, N. Y. ¶	75.00
Miss H. L. Hale and sister, Seabright, N. J. †	10.00

Total for the week.....\$ 443.18
Previously acknowledged..... 61,305.80

\$61,748.98

* For relief of Belgian children.

† For French relief work.

‡ For French and Belgian relief.

¶ For Dr. Watson's work among the *Pauvres Honteaux* in France.

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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:

565. Choir Boys, St. Paul's Church, Kansas City, Kans....	\$ 36.50
566. Eleventh Ward Ladies, Racine, Wis. (three children) .	109.50
567. St. Michael and All Angels' Sunday School, Anniston, Ala.	36.50
568. Mrs. F. M. de Beers and sons, Glencoe, Ill. (two children)	146.00
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore.	3.00
282. Eolia Reading Club, Eolia, Mo.....	36.50
283. Eolia Red Cross Women, Eolia, Mo.....	36.50

(Continued on page 564)

THE THIRTEENTH SUNDAY AFTER TRINITY

By C. F. L.

MEROZ

IN that thrilling song of Deborah's after the defeat of Sisera, the captain of King Jabin's host, we find these ominous words, which the angel of the Lord pronounced over a certain people; "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty!" They had passively refused to help God's children, when the enemy had swept down upon them, and thus were placed under the ban of Jehovah's displeasure.

The gospel for to-day recalls to us the attitude of the people of Meroz. We see, lying by the side of that great thoroughfare between Jerusalem and Jericho, a suffering human being. He was, presumably, going upon a lawful journey, but had been attacked, robbed, and left to die, alone, and uncared for. In a dreamy, benumbing, but not wholly unconscious condition, he heard approaching footsteps, and hope must have sprung up in his fainting heart, and this thought flitted through his brain: "God has not forsaken me, help is at hand!" But the steps passed by on the other side, echoing fainter and fainter in the distance. May God forgive the heartless priest! One can picture the semi-delirious anguish of the sufferer, as the selfishness of the man penetrated his well-nigh paralyzed mind. The priest, blessed himself with health and strength, had yet been insensible to the agony of another; like the people of Meroz, he came not to the help of the Lord.

The hot Syrian sun beat down mercilessly upon the victim of the robbers, and he grew weaker and weaker, but at last he heard again a footfall. Someone crossed over, and standing looked at him. Evidently no word was spoken, for the wounded one was too exhausted to speak; and the Levite, one of the sweet singers of the Temple, went on his way, with a soul seared with the sin of selfishness and cruelty. No righteous indignation at the action of the highway robbers roused the hearts of these two men, for *they simply did not care*. But before life had ebbed away came the good Samaritan, whose heart brimmed over with compassion, and with a holy anger against the marauders. His engagements were as pressing, doubtless, as those of the other two, but his conscience would not let him pass by on the other side. Not only did he give of his time and strength—for he walked, leading the ass, upon which he had placed the sick one—but he gave of his money, with the promise to pay in full any further expenses. And all this for a stranger, and very likely a Jew, with whom his people were at variance!

Sins of omission! How large they loom in the lives of even the holiest of people. Sins of commission are repented of and confessed; but how about the good deeds that might have been done, or the kind words that might have been spoken, and yet were not? Do they find a place in the evening self-examination? In answer to the question, "Who is my neighbor?", it has been said that he is "the sufferer wherever, whoever, whatsoever he be. When it is in thy power to help, he, stranger or enemy though he be, *he* is thy neighbor." It was Cain, the first murderer, who said: "Am I my brother's keeper?" But Christ will say: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The gospel brings before us the years that have passed away, when we have let opportunities to do good slip by unheeded. Those years, what can efface them?—for they are written in the records of time! Yet Almighty God has said: "I will restore the years that the locust has eaten." Yes, thank God, sins of omission can be blotted out, but absolute cannot bring to pass the good that might have been done, and yet was left undone.

"Because we held upon our selfish road,
And left our brother wounded by the way
And called ambition duty, and pressed on,
O Lord, we do repent."

But higher, even, than that we owe to our neighbor is our duty to Almighty God. For the first and great commandment is to love Him with all the powers of our being—body, soul, mind, and spirit; and flowing from this, as a natural outcome, is love for our fellow-man. "On these two commandments hang all the law and the prophets."

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Thirteenth Sunday after Trinity	Deut. 32:1-43 Wisdom 6:1-21	Romans 15	Hosea 5:1-6:6	Matthew 9
Monday	Deut. 23:19-24:9	Galatians 1	Job 25 and 26	Luke 3:1-22
Tuesday	Deut. 24:10-end	Galatians 2	Job 27	Luke 4:1-15
Wednesday	Deut. 25:1-10, 13-16	Galatians 3	Job 28	Luke 4:16-32
Thursday	Deut. 26:1-11	Galatians 4	Job 29	Luke 4:33-end
Friday	Deut. 26:12-end	Galatians 5	Job 30	Luke 5:1-11
Saturday	Deut. 28:1-14	Galatians 6	Job 31	Luke 5:12-26
Fourteenth Sunday after Trinity	Deut. 33 Wisdom 6:22-7:14	Acts 26:1-29	Leviticus 19:1-18	I Cor. 12:27-13:end

THE first lesson for Sunday morning, the Song of Moses, gives God's promises to His ancient Church, both of discipline and of warning. The outcome would be that Israel would triumph over the world. Their superiority would be manifest even to their foes. "Their Rock is not as our Rock, our enemies themselves being judges." There is even a hint that some day the outside world, now hostile to God's people, might share in the victory: "Rejoice, O ye nations, with His people."

The acceptance of this truth—a special people with a divine mission in the world—is for many to-day made difficult by the Kaiser's selfish scheme to force his *Kultur* on the world at the point of the sword and his belief in "*Gott mit uns*". But surely the two plans differ as heaven and hell. Of primary importance, therefore, is the fulfilment of these promises as recorded in the second lesson. Bernhardt's theory of the necessity of conflict to progress is the contention, also, of the Bible; but note the difference in the aim and final outcome: in the one case autocracy and rule or ruin; in the other, it is God and His truth, Christ and His Spirit, that are to conquer, and not either Jews or Germans. For, writes St. Paul, "I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers, and that the gentiles might glorify God for His mercy." And all this is to come to pass "through the power of the Holy Ghost".

War has had its place in the history of revealed religion and still has its place in the history of the world, the conflict of opposed civilizations; but peace, true peace, the effect of righteousness, is the ultimate aim; and, in the last analysis, "the weapons of our warfare are not carnal".

The Old Testament alternate is a discourse on true wisdom, and is addressed to kings and "supermen". "A sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest; but mighty men shall be mightily tormented." Moreover, it is not written "we that are strong" are to lord it over the weak, but "ought to bear the infirmities of the weak and not to please ourselves."

Another line of thought connecting the first and second lessons, and related to collect, epistle, and gospel, is that we are helped to believe in God's promises now by the fact that history shows that God has made and kept promises in the past. Compare Deuteronomy 32:7 ff.; Romans 15:4 ff. Galatians 3. The more directly practical teaching lies in the necessity of service which morally conditions the fulfilment of the promises.

In the evening, the New Testament lesson, which takes the lead, is topical and is related especially to the New Covenant, which our Lord compares to new wine calling for new wine-skins (perhaps the selection would end best with verse 17). This is the fulfilment of what was promised to Abraham and furnishes the theme of epistle and gospel.

The first lesson is that passage from Hosea which climaxes in the principle that gives the Old Testament background of our Lord's discourse: "I desire mercy and not sacrifice"; a message delivered to priests by a prophet and one forevermore needed by that type of mind. The spirituality versus legalism which is the heart of the second lesson is treated fully by the Apostle in the Epistle to the Galatians read during the week.

BLUE MONDAY MUSINGS

By Presbyterian Ignorant



THE newspapers have a phrase for the dull weeks when local news, at least, is lacking, and it is necessary to pad the columns with letters from *Vox Populi*, Old Subscriber, and other well-known unknowns: "The silly season" they call it. Old themes are galvanized once more into an imitation of life; old fallacies are presented once more for serious consideration; old excuses are proffered for inexcusable things; the squaring of the circle vies with perpetual motion, and the justification of Germany, as an impossibility to be attempted. The wearied reader groans at the thought of so much woodpulp wasted, and would be better pleased with a single sheet news-letter of the seventeenth century pattern.

Church papers have their share of it, too; in England there is an ever-recurring debate as to whether the silk chalice-veil is one of the "ornaments" contemplated by the Rubric; here someone raises a question as to whether lay readers may dress as such or not; and conversation about religious matters is similarly affected by the heat. *Exemplum*:

An intelligent business man, baptized, confirmed, sometime a communicant, who would indignantly deny being an apostate or a renegade, excused himself the other day for never going to church except on Christmas and Easter because: "When I was a boy at St. Timothy's the old head-master made us go to chapel three times every Sunday, and I got more than my share of church-going then." A woman, on the same breezy veranda, said: "I'm a better Christian than lots of people who never miss church; but in the summer I take a vacation from church-going?" Silly-season rubbish, wasn't it?

I can hardly believe that either of them was sincere in the matter. Put parallel cases. A man refuses to bathe on the ground that as a child he had been bathed too often, so it sickened him of it. A woman declines to dress her hair in summer, because she needs a vacation from a task that in winter is inevitable. Absurd, you say, and unthinkable! Not unthinkable, since we have thought it; and no more absurd than the excuses quoted above. But, put the case on its real ground. Church-going is not all of Christianity, of course; it is not necessary to debate that point. Also, it is quite possible to go to church regularly and yet be a villainous hypocrite: "who deniges of it, Betsy?" Clearing the ground by these admissions, it remains true that the Christian religion imposes authoritatively certain duties upon Christians, and that one of these is the hallowing of the Lord's Day by regular attendance at divine worship in the Lord's House. Nothing can be substituted for this by personal preference. It is a sacred obligation, as imperative as any other of God's precepts. The primary reason for church-going is not inclination, or the desire for spiritual help, or the enjoyment of intellectual stimulus, or artistic gratification. All those may exist legitimately; but, where every one is wanting, duty still remains.

"The music is wretched; the preacher is stupid; the air is bad; the service is too ornate, or too plain; the congregation is too small, or too crowded; people never speak to me, or try to speak to me when I'd rather be let alone." How often one has heard such complaints! But what of it? Suppose they are all justified, that does not affect my duty. It is doubtless the part of the clergy and the faithful to make God's House attractive in every way, to adorn the sanctuary with the beauty of holiness and the holiness of beauty. But, whether in an exquisite Gothic temple, or a corrugated iron shed; with angelic choruses or doleful Anglican chants accompanied on a wheezy melodeon; with a Chrysostom or a dullard preaching: the law is clear, and my place every

Sunday morning is before the altar of God. If I leave that place vacant, I sin, as truly as if I stole or slew.

To an atheist or an agnostic, all this means nothing, of course. If there is no God, or if God hides Himself wholly, then we can not be bound by any commandment as from Him. But here is a man calling himself a Christian, baptized into the One Name, expecting the benediction of the Church on his marriage and his burial, honoring (at least outwardly) the Word of God: and yet he despises one of the plainest of all God's commands, or observes it only if he "feels like it". Someone is mightily to blame.

Not the man himself wholly: for he has never been taught aright, nor has learned the real purpose of church-going. He has thought that we went to church to get something; and when he found he didn't get what he wanted he stayed away. How far the lamentable substitution of Matins for the one divinely ordered Act of Worship is answerable, I need not now discuss—though anything less likely to arouse a spirit of devotion on a hot August Sunday than sung Morning Prayer, with Jackson's *Te Deum*, two long lessons following the Psalter, and a badly rendered anthem, it would be hard to imagine!

Let us pay credit where credit is due. Churchmen and Protestants must yield admiration to the Orthodox Church and to Roman Catholics alike for fidelity to the Law of God in this field. One has often seen Greeks and Russians thronging their churches (with never a seat during the whole two or three hours), and overflowing out into the porch and the churchyard. Christ was being lifted up, they knew! His death was showing forth as He had ordained; and they were drawn to Him according to His most true promise. Our Roman Catholic neighbors put us to shame by their unflagging devotion. So long as one of them retains any sense of religious duty, he is in church every Sunday as a matter of course; and their clergy never have to discuss "why church attendance is falling off", or resort to circus devices to attract a curious crowd.

On a recent summer Sunday morning I motored a hundred miles through the heart of a New England commonwealth, along backwoods, past country villages. It seemed as if half the meeting-houses were closed entirely: lonely, boarded up, desolate, haunted by the ghost of a dead Puritanism. Where they were open, the congregations were pitifully small, made up, for the most part, of aged people. Not one was filled. There were people enough, loafing in the front yards, sitting on the fences, working in the gardens, going on berrying parties. But they had wholly forsaken the assembling of themselves together to worship God; the comic supplement meant more to them than the Sacred Scriptures. Only the Roman Catholic churches showed the spirit of loyalty. They were thronged everywhere, with Americans of the older stock, or new Americans, still wearing garments of Polish or Italian fashion. And as we glimpsed the

"Two lights on a lowly altar"

through the open doors, we understood what drew them there.

Why old-fashioned Protestantism has broken down here is not primarily our concern. Nor do I mean to enlarge upon the unhappy fact that we of the Church which is at once Catholic and American have been too slack in ministering to the country regions, too much merely urban in scope. But we hear boastings from many of our own leaders over our priceless inheritance of "a vernacular liturgy and a simple Gospel without corruptions or modern accretions". How far are those boastings made vain if our people disobey the Gospel precept, and turn their backs on the due Offering which that Liturgy enshrines!

We need apostolic counsels from our bishops. Let them forget money-raising for a while, cease to be "statesmanlike" (whatever that may mean), put away the ferules with which they are wont to rap the knuckles of their clergy, on slight provocation or none, and declare plainly and authoritatively

to the members and adherents of the Episcopal Church that failure to go to church on Sunday mornings and on the greater holy-days (unless hindered by sickness, distance, or works of mercy) is deadly sin which may cost them their souls' salvation if persisted in without repentance and amendment. I doubt if there is a single bishop who would deny this; and their proclamation of it would mean far more than its reiteration by the parish clergy.

I HAVE OFTEN THOUGHT, in this connection, that our bondage to 10:30 or 11 A. M. as the hour for the principal service of Sunday morning is partly answerable for this unhappy condition. In most of our country four months of the year, at least, are tropical in climate. Most of our town and country parishes are served by a single priest. What a relief to him, what a comfort to the conscientious among his congregation, if there were one service only on Sunday morning—at 8 or 9 o'clock! Let Morning Prayer be said plain as on week-days, with the Holy Eucharist following, the sermon in its appointed place. All would be over in an hour and a half at most, before the fiercest heat had come. The fast, for those making this Communion, would not be unduly prolonged; and there would be abundant time for all who wished to take holiday in the fields or by the water. I have never been in Singapore; but I read with interest of the principal service in the English Cathedral there at 6 A. M.

DEATH OF DR. DU BOSE

AFTER a long illness the Rev. William P. Du Bose, D.D., D.C.L., died at his home in Sewanee, Tenn., on Sunday, August 18th, at the age of 82 years. His last days were passed in the house where he lived when he first came to Sewanee, nearly half a century ago. His daughters, the Misses Du Bose, and his son, the Rev. William Haskell Du Bose, were with him.

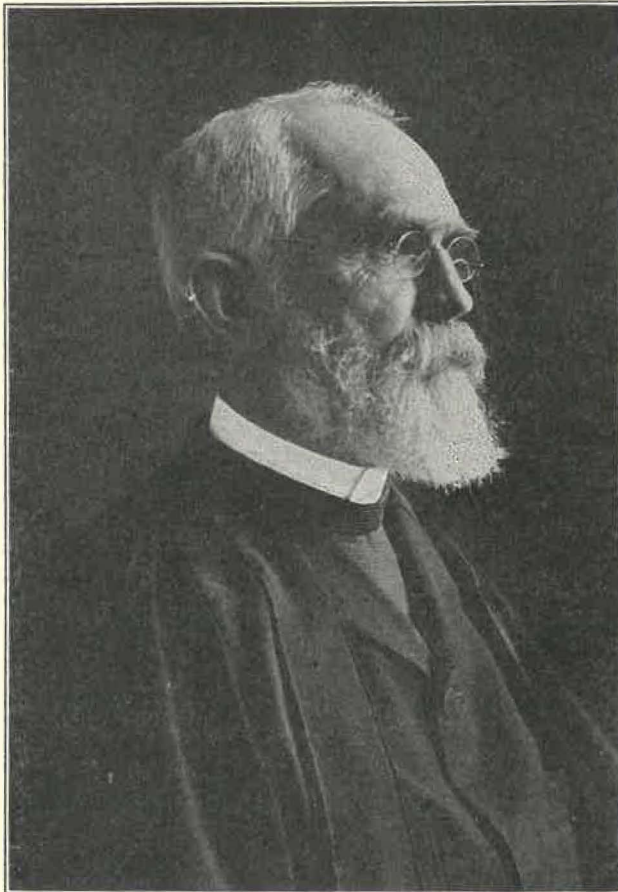
Dr. Du Bose was one of the real theologians of the American Church, and his theological writings were well known in England as throughout this country. He had been a member of the faculty of the University of the South since 1871, beginning as chaplain and professor of ethics and New Testament and Old Testament language and interpretation in that year. He became Dean of the theological department in 1894, and retired as Dean emeritus in 1908, since which time, though in failing health, he has continued to produce scholarly books and has been a power in directing the thought of scholars in the American Church.

Dr. Du Bose was born in Winnsboro, S. C., April 11, 1836, the son of Theodore S. and Jane (Porcher) Du Bose. He was graduated at the South Carolina Military Academy, Charleston, in 1855, and at the University of Virginia in 1859. He began his theological studies at the old Theological Seminary of South Carolina, but before ordination, the Civil War breaking out, he enlisted in the Confederate army, and became adjutant in Kershaw's brigade. His determination to enter the ministry was increased rather than stifled by his military experience, and in 1864 he was ordained deacon and returned to the same brigade as chaplain. He was advanced to the priesthood in 1865. After the war his first post was the rectorship of St. John's Church, Winnsboro, S. C., his native town, but after a year in that position he accepted the rectorship of Trinity Church, Abbeville, S. C. In 1871 his long service at the University of the South began as already stated.

Dr. Du Bose's first important literary production was *The Soteriology of the New Testament*, first published in 1892. Subsequently he issued a volume on *The Ecumenical Councils*, and then what is perhaps his greatest work, *The Gospel in the Gospels*, first issued in 1906. A year later this was followed by *The Gospel According to St. Paul*, while later works were *High Priesthood and Sacrifice*, *The Reason of Life*, and, finally, a unique autobiography, *Turning Points in My Life*.

To all Sewanee men, Dr. Du Bose was the living embodiment of the "Sewanee spirit". The influence of his life and thought, during the nearly completed half-century of his official connection with Sewanee, has been the dominant factor in shaping the ideals of that institution. Immensely transcending this sphere of influence, his interpretation of Christ's gospel has been a quickening and creative power, widely felt in the Christian thought of this age.

Dr. Du Bose was honored in the world of learning with degrees from Columbia, University of the South, and the General Theological Seminary.



THE LATE REV. W. P. DU BOSE, D.D.

THE CHURCH'S ADAPTABILITY

THE tremendous struggle in Europe has changed the world in the past year. The old days of inertia, self-sufficiency, and pleasure-seeking are passing. The world can never be again as it was. Men's hearts are growing hungry. Materialism cannot satisfy. God is calling through the storm and the tempest, and you and I must pray for leaders—God-given, inspired leaders—who can show men that the only God whom they, in the very nature of the case, can possibly know is the Incarnate God, with the perfect revelation of His own nature and His will for men. We need men of faith, devotion, and prayer, who can hold Christ before the people until they again hear Him saying: "What seek ye?" "What wilt thou that I shall do unto thee?" When men know what they want they will know where to go for it, and only the Lord Christ can satisfy the

deep hunger and thirst of the human soul.

It seems clear to me that in the present divided state of Christendom no portion of Holy Church is so well equipped for this great work as is our Anglican communion. Holding the faith of the undivided Church, without superstitious accretion or Protestant negation, endowed with the divinely given priesthood, and in the Holy Sacraments the fulness of "the grace of our Lord Jesus Christ," worshipping and speaking in a language understood of the people, accepting gladly the assured results of modern scientific thought, and in hearty accord with "government of the people, for the people, and by the people," she is in position to say convincingly and with compelling force that "the modern is good, but the eternal is better!"—*Rt. Rev. R. H. Weller, D.D.*

DESTRUCTION AND RECONSTRUCTION

THE COSTLY civilizations built by man are being demolished. There is a crash of human institutions, laws, customs, and social orders. Reconstruction following the world war will be false and temporary, if founded upon the material expediencies and the mere human cohesions of the past.

The law of Jesus Christ must be the foundation. His precepts must bind the superstructure. Otherwise the reconstructed world will fall again in desolation. A preparation of spirit now is essential that there may be such assured reconstruction when the war shall end; and that, as we build anew our institutions, they may be built to Jesus Christ, appointed by God the Father Almighty to the rulership of the world.

No nation ever fell while it was right with God. This is the day for choosing by the nations: to get right with God and live; or to stumble on through more centuries of failure.—*Declaration of Principles* (National Reform Association).

The Brotherhood Convention at Northfield

NORTHFIELD, MASS., August 17, 1918.

LET this be the purpose of your convention—the coming into closer union with our Blessed Lord. For the time let these surrounding hills suggest to you the hills of Palestine and let us live with our Lord and go apart with Him to pray, and go with Him up into the high places. Let us look down over the smiling country as He must very often have looked down from the hill behind Nazareth, and seeing the scattered white farm houses let them suggest to us the souls scattered throughout the world that must be brought into union with God. You have had many splendid and inspiring conventions, but I hope this one is going to be a little different from them all, so that at the end each man can say in his heart: ‘I have been apart with my Saviour in a quiet place.’”

These words of Bishop Davies in his address of welcome well express the spirit of this thirty-third annual convention of the Brotherhood meeting in Northfield, a meeting place whose rich association in Christian experience and fellowship has done much to create an atmosphere of deep spirituality.

It is an unusual convention. Unlike its predecessors the sessions are covering a full week instead of four days, but all the afternoons with the exception of Sunday are given to recreation. The trustees of Northfield have very graciously given over the entire plant to the Brotherhood, and Christian hospitality has been ours. All the delegates are living on the campus in the various halls, thus affording many opportunities for the small group meetings which are an important factor in Brotherhood conventions.

So far the weather has been ideal. Numerically as compared to other conventions this would be counted small, but many delegates have brought their families so that up to this time there are about three hundred persons registered, coming from thirty-six dioceses.

The convention has for its theme The Christian Life. Each day's programme begins with the Holy Communion at 6:30 A. M., as the inspiration for that life. Later in the morning there are addresses on The Bible in the Personal Life, emphasizing the preparation for the Christian Life, and the addresses on the Prayer Life which follow stress the way of growth in the Christian Life. God's Use of Us in the Christian Life is being developed under the subject, The Power of Personal Influence. The Challenge to Christian Service is the theme of the twilight meetings, while the progress of the Kingdom is being dealt with at the Auditorium meetings. We have had strong, virile speakers, each man with a potent message. We are finding here the strength for the daily task and the vision to inspire us onward.

On Wednesday evening the delegates were the guests of Bishop and Miss Davies at an informal reception at the Northfield Inn. This afforded a splendid opportunity for getting together and renewing old convention friendship.

THURSDAY MORNING

In the quiet of the early morning a hundred and fifty men knelt together in Sage Memorial Chapel and received the Blessed Sacrament. The Rev. F. H. Sill, O.H.C., was celebrant and made a brief address, saying in part: “I ask you this morning, beginning our convention as we do at the foot of the Cross, looking up at the loving form of Jesus on His throne of glory; marked by nail prints in hands and feet and side, to close your eyes to all about you and fix your gaze, by the light of God's blessed Spirit, on the form of Him who loved us and gave Himself for us. All that we have, all that we are, is because He died on the Cross for us; and when we come to the Blessed Sacrament we not only share in His life but we have Him to offer back to the Father.

“Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim.
For lo! between our sins and their reward,
We set the passion of Thy Son, our Lord.”

“And your priest at the altar, speaking for you and standing here as one of you, your representative, lifts before the Father the eternal Sacrifice, the Christian Sacrifice, offering to God more

precious gifts than any human mind could ever have devised—these forms of bread and wine—which Jesus Himself chose in the upper room. We offer the Eternal Son Himself back to the Father, God the Son made man. Through Him we can approach the Father, through Him we can plead forgiveness for our sins, through Him we can plead for the world in this time of need.

“Intercede with all your might while in this Blessed Presence. Intercede for our brethren who are beyond the reach of Communions as they are serving us at the front—although we would be surprised to know how many of them not only intercede through that Sacrifice but offer that Sacrifice in some mean little hole in the ground—intercede for those who are making the sacrifice exalted by our Lord Himself on the Cross. His Sacrifice is being offered in such a way that men are being drawn to His side. He is being lifted up and men are drawn to Him; and, because they are drawn to Him, they can turn away from the offering of that Sacrifice and go and do deeds that only Christian heroes can do.”

The convention came together at 9 o'clock for its first business session when it was duly organized with the following officers:

Organization
Chairman, Robert E. Anderson, All Saints' Chapter, Richmond, Va.; vice-chairmen, William A. Gallup, St. John's Chapter, North Adams, Mass., Frederick W. Dallinger, Ascension Chapter, Cambridge, Mass., John D. Alexander, Christ Church Chapter, Detroit, Mich.; secretary, Gordon M. Reese, St. John's Chapter, Lancaster, Pa.; assistant secretaries, A. R. P. Heyes, St. Paul's Cathedral Chapter, Boston, R. H. Meade, University of Virginia Chapter. Various routine committees were also appointed.

Mr. Anderson in assuming the chair asked for the sympathetic cooperation of all in attendance, for only thereby could the convention be successful. He introduced Mr. Ambert G. Moody, a nephew of the late Dwight L. Moody, who on behalf of the trustees welcomed the convention to Northfield and told of the beginnings of the work here.

The Church's welcome to the diocese was extended by Bishop Davies, who is shortly to leave for France on a special mission for the Y. M. C. A. “I shall like to think,” said he, “that I go almost immediately from the inspiration of this convention, and that in my humble way I may carry the cross of St. Andrew and the service for which it stands to the very front. . . . It is our job to make this whole world into a true Holy Land, a land living under Christian ideas and striving after Christian ideals, a world not only nominally but really Christian, a world in which the Christ reigns, a world holy with the righteousness and truth and beauty and love of God. Many are the calls sounding in the world to-day. Can there be any more stirring call than this—hark, because it is sounding now—the call to bring the world to Christ?”

The annual report of the Council, read by President Bonsall, emphasized especially the war work of the Brotherhood. Up to

A Stirring Annual Report
this time sixty-eight laymen of the Church (not all members of the Brotherhood) have given up secular pursuits and, at considerable sacrifice both financial and otherwise, have enlisted in the Brotherhood's war service, some for a period of months, but most of them for the duration of the war. The greater number of these men are now at work in the large camps, cantonments, and naval stations. Over three hundred and fifty men have been led through this work to Baptism and Confirmation. There are now on the roll at the central office the names of over fifty thousand Churchmen in army and navy. The report calls attention to the necessary depletion in the ranks of the Brotherhood and closes with a stirring call to the men of the Church: “To this Brotherhood army we cordially invite all men and boys of our Church. Help us to stand for the cause of Christ and His Church! Help us to increase the volume of prayer that the powers of darkness may be put to flight and that the morning of the new day may break! Help us to do a greater service for the men in the cantonments! Help us to cheer the Brotherhood man now on the battle front! Surely, every Churchman, as he sees the men of our nation go forward, should step into the ranks that the cause of Christ shall not suffer. Let us send a message to the boys at the front that the Brotherhood army is ready, through their great example of sacrifice, to acclaim as never before the cause of Christ to be unconquerable.”

The first conference followed with the Rev. Floyd W. Tomkins, D.D., as leader, with the topic, The Bible in the Personal Life. “It is almost impossible for us to get anything out of the Bible unless we believe in it absolutely. The moment you find your faith in the Bible weakening get down on your knees.

Dr. Tomkins Leads First Conference

Let me impress upon you the importance of having a quiet hour with Christ, not necessarily an hour of sixty minutes, but some time which shall be associated entirely with our relationship to God, when we are alone with God and we see no man save Jesus. The Christian life is measured by it. Nine-tenths of the individual doubt and general infidelity is due to a starved spiritual nature. The spiritual nature has to be fed as much as the mind or the body. A man who does not know what it is to pray and read his Bible and go to church, and above all to that Feast to which our Lord asks us to come, is bound to suffer. If you have doubts, if you have difficulties, if you have troubles, do not neglect that quiet hour every day when, alone with God with the door shut, you have the privilege of talking to Him and of listening to Him. And a part of that hour must be spent in the devotional use of God's Holy Word." Dr. Tomkins warned against reading too much without meditating upon it, which he characterized as "spiritual dyspepsia".

The address which followed on The Development of the Prayer Life, by Dr. William H. Jefferys, superintendent of the Philadelphia City Mission, was rich in spiritual force and beauty. "Service belongs to the Church's work-a-day life,

Dr. W. H. Jefferys
on Prayer

when with the buzzing of life's wheels she does the works of Him who sent her. Vision belongs to her mystical mind. Through it she sits at the feet of her Lord and tries to drink in through His mind and soul the way God sees things in the Kingdom of Reality. Prayer stands between, with one hand in God's hand, and one hand in the hand of our fellow men, so that it may be said of it that it is the transmission of power from God into service, from the source of life into the way of the living. This will explain, will it not, all the phases of prayer or kinds of prayer, from the 'highest work' to the soul's mystical communion with its Maker.

"The apostles did not ask our Lord to teach them *how* to pray but to teach them *to* pray. The Church has been for years teaching us how to pray. She must not forget to teach us to pray.

"The keener our spiritual life and the closer to its source, the less do we ask for things, the more do we try to merge ourselves into the divine plan and to trust that entirely. It is something like a great cooperative enterprise, with the Master's mind and heart at the head of it, absolutely reliable, absolutely in touch, absolutely knowing. Our part needs doing for the sake of the whole. Let us understand our part and do it perfectly."

At the noon hour the organist played the national anthem and Mr. Bonsall led in intercessions for our country, our soldiers, sailors, and airmen, and, as is usual at Brotherhood conventions, in the prayer for Missions and the St. Andrew's Day collect. This custom was followed each day.

Mr. Bonsall followed with the first of a series of three addresses on The Power of Personal Influence. "If we go back to

Mr. Bonsall
on Personal Influence

the history of God's dealings with his ancient people we find the earliest conception of God was as El Shaddai the Almighty One. But when the fulness of time came, when He would redeem man, God came in the Person of His Son and men knew the power of God as manifested in the Personality of Jesus Christ. When our Lord had finished His work upon the Cross and was about to ascend to the Father He bade His followers tarry at Jerusalem until endued with power from on high, power which was to fit them to be witnesses for the Christ even to the ends of the world. And when the day of Pentecost was fully come the promised power was revealed in the Person of the Holy Spirit. So we see that real power, spiritual power, is inseparably connected with and flows from personality. Power then comes from God and is applied to objects and to men through personality. The great power and attraction of the Christian religion rises from the fact that it is not a theory or an abstraction but it is a life centred in faith in a Person, the Lord Jesus Christ."

THURSDAY AFTERNOON AND EVENING

The entire afternoon was devoted to recreation, but just before dinner a large group met out of doors to hear from the war secretaries of their experiences in the various camps. Each secretary had the same experience to relate—the men are eager for the Church's ministrations.

In the twilight hour the men assembled at Round Top, the resting-place of the late Mr. Moody and his wife, and Mr. James H. Falconer made an earnest plea for a greater interest on the part of Churchmen in Rescue Missions. He told graphically of some of his experiences in the Rescue Missions of New York, and showed how the Rescue Mission must be used as the stepping-stone to the Church among those who have fallen.

The evening meeting in the Auditorium had for its subject The Church and the Nation, and Bishop McCormick, fresh from overseas, gave us a thrilling story of the spirit of our men at the front. He told story after story showing the irrepressible humor of the American boys under the most adverse circumstances

and the wonderful fortitude and courage they display. But then, too, there were the other stories of the diabolical, deliberately-planned inhumanity of the Germans. One story will suffice. One of our officers was killed in the front line trench and the men of his regiment went up to bring back the body of their beloved young lieutenant. But when they looked at him something stopped them from picking up the body. They had what they call a "hunch". They sent for a French officer, who found that the whole of the body was wired with hand grenades, which if they had picked up the body would have gone off and killed them all. "That is one way of making war," said Bishop McCormick, "but it is not our way.

"We are up against things perfectly diabolical, utterly repulsive, fundamentally un-Christian, and we have got to meet them without losing our manhood and self-respect, and religion and Christianity. We have got to play the game for all we are worth. We have got to help the men over there by our prayers and sympathy and inspiration, and make them feel we are with them in this big fight over there. When General Pershing made his memorable visit to the grave of Lafayette you remember that he said only three words, 'Lafayette, nous voici.' It was as eloquent as if he had made a speech. 'Lafayette, here we are.' America was there to pay the debt to Lafayette and France, and further the cause of righteousness and civilization in the world. This feeling you men must have as you stand before a still greater Leader, a still more illustrious Person in history—you who wear the cross and follow the cross, and stand before Him to pay the debt we owe in life or in death. And so the Church stands, ashamed, yes, but unafraid, repentant, but confident. So does the Church stand before Christ and say, 'Christ, here we are.'"

FRIDAY MORNING

Father Sill was again celebrant at the early Communion and developed more fully his thought of yesterday. "Open your hearts," he said, "to receive the most wonderful love that has been given to men. Open your hearts and receive Him through the channel of His Body and Blood, and you can look up into His Face and say: 'Dear Lord, grant that I may receive Thee. Come, Lord, dwell within me in the fulness of Thy strength and perfection, with Thy spirit and might and power.'"

At the business session Mr. Frank O. Zesinger read the report of the Committee on Nomination of the New Council, which was adopted. Letters and greetings from various parts of the country were read by Mr. Randall. Mr. C. M. Alexander, the well-known evangelist, spoke on the work of the Pocket Testament League, membership in which consists in a pledge to carry a New Testament and to read a chapter each day. At present 600,000 soldiers and sailors in the English army and navy have signed up. Mr. Alexander sang the little verse which he sings in his work in the camps and offered a Pocket Testament to the man in the audience who would sing after him. The Rev. John Henry Hopkins, D.D., of Chicago, got the Testament. He was followed by the Rev. Charles D. Broughton of Buffalo, W. H. Turner of the Brotherhood, and Samuel Sayre, all of whom signed up in the league.

Dr. Tomkins followed with the second of his conferences on The Bible in the Personal Life, pointing out that the Bible from beginning to end speaks of Jesus. "The best prayer we can make is to look up into His Face and say, 'My Jesus, I love Thee.'"

Dr. Tomkins emphasized four things which one finds in the devotional use of the Bible: First, how closely Christ seems to be associated with humanity; second, how wonderfully He seems to understand; third, the way in which the absolute forgiveness of God is promised; fourth, that Jesus was One altogether lovely. As part of the devotions at the end of the conference, Mr. Donald Brown sang, "O love that wilt not let me go".

At the concluding hour of Dr. Jefferys' conference on The Development of the Prayer Life he spoke very reverently and simply on the prayer of companionship. "There is no phase of life into which Jesus cannot be taken so long as the heart is pure. This is loving God with all one's heart. The aim should be to know Christ and to be with Him. Read your Bible, knowing He is sitting by you. Perform all that you have to do in life in the same gracious companionship. In His Presence you can hardly sin. In His Presence is joy forevermore. Make Christ the inner circle of your heart's life, make Him associated with so many steps of your way, make Him so much a part of your mental content, past, present, and future, that you would rather be blotted out and never think again than lose Him and live on.

"If Christ is the Great Companion, speak to Him of things He cares about. Do not bore your great Friend with your selfish desires and eternal prattle about yourself. He loves you, but He loves you best when you love others. Pray chiefly for love and for the coming of the Kingdom of love, and for all that concerns the will of the King, His plans, His desires, His wishes, and His commands, but chiefly for love. Use your brains when you pray and so love God with your mind. Realize the presence of God, make yourself a living presence to Him. If you have five minutes

to pray, and it takes four minutes and three-quarters to do that, it is well spent. And if there is only time to say one word before the five minutes are up, say the word love and mean it. Pray much for your friends, for particular people, for particular work, reach out far in your prayers, touch the most unexpected people and circumstances, the unknown in the trolley car, the clerk behind the counter."

President Bonsall's second address on The Power of Personal Influence followed, when he emphasized Personality. Personality in its highest meaning Mr. Bonsall described as that aspect of manhood which relates us to God and through which He manifests His power. Must we not use this God-given power for the primary purpose for which God has entrusted it to us, namely, in winning men one by one for Him. If God has entrusted to us this power, what will be our responsibility if we fail to use it for Him? Before us, if we will open our eyes, lie the fields of opportunity white unto the harvest. In our hands are the implements to enable us to reap for the Master. What answer will we make to God when He says, as He does to each of us: "Son, go work to-day in My vineyard?"

Mr. Ted Mercer of New York, a reformed drunkard, gave a striking appeal to the men to make every effort to lead men to know the power of Christ to save them from their sins. Mr. Mercer was followed by Tom Farmer, an ex-convict, who after forty-five years of sin seventeen years ago wandered into a New York Rescue Mission and found the power of Christ that saved him.

FRIDAY AFTERNOON AND EVENING

In the afternoon many of the delegates drove to Mount Hermon, the boys' school associated with Northfield. Informal conferences were held out of doors on the army and navy work, and by Bishop Olmsted of Central New York on the Prayer Book.

The Round Top service had for its speaker Mr. Leon C. Palmer, general secretary of the Alabama Sunday School Association, on The Call of Christian Work Among Boys. Forcibly and concretely Mr. Palmer summed up the challenge of the adolescent boy to the Church. His first challenge is for a sympathetic understanding and then for comradeship. Mr. Palmer pleaded with the fathers to be comrades to their sons. Many boys with rich fathers are homeless because it takes more than a house to make a home; it requires comradeship. "You cannot perform the duties of a father by proxy. You cannot turn your boy over to the Sunday school teacher or the Brotherhood of St. Andrew leader. You must take time to be with the boy yourself, or his chances are not very good."

At the evening meeting in the Auditorium, Congressman W. H. Dallinger of Cambridge, Mass., a member of the National Council, acted as chairman. The speaker, Dr. Hopkins on Church and Social Service, the Rev. John Henry Hopkins, D.D., had the topic, The Church and Social Service. "The first and foremost duty of every Christian in this hour is to be absolutely loyal to the whole faith of the Church. Do you realize how that faith is being attacked? I think I have never known a time when the faith that Jesus Christ is God made manifest in the flesh was so superciliously, so viciously, and so determinedly attacked as at this very hour, and therefore there never was a time when the soldiers of the Cross were summoned more earnestly to defend and contend for that faith once for all delivered to the saints. And where did all these attacks originally come from? They came from Prussia, and I believe they came from Prussia for a purpose, and back at Prussia let us hurl them." Then comes the need for constructive work. Dr. Hopkins felt that too many people in this country were content to be what he called "ambulance drivers" in hospitals and almshouses and charity organizations, when these are only palliatives for the disease. The need is for Christians to do constructive work that will make these things unnecessary. We need to investigate conditions in the city and country in which we live, and then do something about them. "When Christ entered into Jerusalem on that first Palm Sunday the crowds met Him with their Hosannas. And the scribes and Pharisees complained about these people and asked Him to quiet them. What did He say? He answered that unless these people cried out the very stones would. Unless we do something to solve these social problems the stones of the streets will cry out; they will become articulate in behalf of the oppressed and the poor. We are living in great days, we are seeing tremendous things happening, and unless the kingdoms of this world become the kingdoms of our Lord and of His Christ, unless the morality of the world becomes the morality of the Sermon on the Mount, unless the ninety-two per cent. have the same advantages that the eight per cent. now have, the brutalized, anti-Christian Prussian civilization (so called) will produce in this country the condition that it has wrought in Germany."

SATURDAY MORNING

At the early celebration Father Sill made a special plea to the men to speak to younger men and boys about their vocations

in life. At times like this convention many make their life decision, and it is the privilege of Brotherhood men to turn their thoughts toward the Church's ministry and missionary work.

A meeting for boys under the leadership of Gordon Reece, who recently spent a year working for the Y. M. C. A. in the English Army in India, was held just before the business meeting. The greater part of the business session was devoted to the reading of greetings. Bishop Olmsted of Central New York and Bishop Hulse of Cuba also briefly addressed the convention.

Dr. Tomkins gave the final address in his series on The Devotional Use of the Bible, laying special stress on the use to which the individual should put the Bible in his individual struggles. We must realize that oftentimes these trials and troubles

are God's way of testing us. It is His way of showing his confidence in us. "He wants to prove to the devil how much confidence He has in you. I believe, most humbly and reverently, almost with penitence, God has given this opportunity to America to-day because somehow He trusts her, and I love to think that God has called us into this war because He says: 'My children in America will stand up for righteousness. They have thrown off slavery, they have helped the nations near them that were oppressed, and now they are going out to fight for righteousness. I trust them.' Remember, when things seem dark, that it is a proof of God's love. If any man interprets Christianity as simply a negative thing and that we are to sit and fold our hands and sing ourselves away to everlasting places, he does not understand Christianity. Christianity teaches us from the beginning to the end that we have got to fight, and with all our might, against the world, the flesh, and the devil. The Bible also calls us to splendid confidence. A Christian has no right to be a pessimist. Christian optimism means confidence in God. Do not give way to miserable brooding. Lift up your heads." These devotional hours with Dr. Tomkins have been hours on the mountain top when the King has been revealed in all His beauty.

A helpful conference followed on The Devotional Life of the Family, with Mr. Warren Hires Turner, the new treasurer of the Brotherhood, as leader, the discussion centering most naturally on family prayers. Dr. Hopkins felt that this was the psychological time to put before our Churchmen and the country in general the custom of family prayers. Several of the men felt that it is impractical in the average business man's family. The Rev. J. J. D. Hall of Galilee Mission answered the objection with a characteristic remark: "If your business interferes with it, cut out some of the business, and cut in with more prayer."

Mr. Bonsall also concluded his series on The Power of Personal Influence. "There are four fundamental things which we must remember in preparation for the use and development of this power that we may use it for God. In the first place, we must grow strong by feeding upon spiritual food. Our Lord has provided this in the Sacrament of His Broken Body and Shed Blood. There is no substitute for this. Then we must study God's Word devotionally, that we may strengthen the tie between us and our Master. We must study it in preparation for service, that we may be able to meet the questions and problems of the men we want to win. And then we must use that Word in winning men to Christ. It is a tremendous weapon God has given us to use in His service. Then we must live the prayer life."

As this report is being mailed one of the important events of the convention is taking place, a baseball game between the clergy and laity, with Bishop Davies as umpire. We shall chronicle the important result in our concluding report next week.

PSALM 1.

The Psalmist describes the good man, his character and his rewards.

Blest is the man who walks not wicked ways,
Nor standeth in the path that sinners praise,
Nor sitteth anywhere the scoffer stays;
But in the Law of God is his delight,
And o'er His Law he ponders day and night.

He shall be like a river-planted tree,
That in its season doth its burden bear;
Whose leaves also shall ever verdant be,
And whatsoever he doth shall prosper fair.

In contrast, he shows the doom of the evil man.

But with the wicked men it is not so,
For they are like the chaff, wind-driven to and fro.

The wicked, therefore, shall not stand before the judgment seat,
Nor in the gathering of the just shall sinners set their feet;
For to the Lord is known the way the righteous walketh free,
But all the ways of wicked men shall perish utterly.

DONALD A. FRASER.

Democracy and Christianity

By the Rt. Rev. THOMAS F. GAILOR, D.D.,
Bishop of Tennessee

NOTE.—A sermon preached at the convention of delegates to the Summer School for Workers, Sewanee, August 11, 1918.

Behold, how good and joyful a thing it is, brethren to dwell together in unity!—*Psalm 133*: 1.

THE first words of this text were taken by the fathers as the motto of the University of the South—*Ecce Quam Bonum*. It had its spiritual and ecclesiastical significance and it also declared their patriotic devotion to their country, reunited at last after four years of civil war.

It is a good subject for our consideration to-day; unity which gives strength and efficiency and beauty to the nation, like the sacred oil with which Aaron was anointed for God's service, and the dew of Hermon that fell with blessing upon the Hill of Sion.

There are two things which the great war has taught the American people with emphasis, viz.:

First. We have learned that democracy is not a kind of government, but an interpretation, a philosophy of life, founded upon the Christian recognition of the value, the worth, of the individual human soul as such, without reference to condition or station or race or environment. The ancient world knew nothing of individual rights before Christ came. Christ discovered the individual. So a true democracy is a state, a community, where the individual is the acknowledged possessor of inherent rights. Our fathers in the Declaration of Independence defined these rights as the right to life, to liberty, and to the pursuit of happiness—that is, that every human being has a right to exist, a right to freedom in the direction of his own life, and a right to improve himself and rise to a higher plane of living.

Where the individual most fully possesses and enjoys these rights, there is the truest democracy.

Government is only an experiment—an agency created by the democracy for the purpose of securing these rights to the individual in the fairest way; and the government is vested with legislative and police power to define and enforce these rights. Our American government is an experiment. It is a government by the people for themselves, not quite as democratic as the British government, because we have a rigid written constitution, interpreted by decisions of the Supreme Court which may traverse the popular will; but socially we have a freer democracy, because we have (at least in theory) no inherited privileges of rank and caste.

The point, however, I wish to make is that the war has compelled us to study the real foundations of democracy and we have discovered that it is not—as many think—a form of government, but a philosophy, an interpretation of life, based upon and inspired by the great Christian dogma that every human soul, as a child of God, is entitled to certain inalienable and indefeasible rights, whether he be learned or ignorant, rich or poor, healthy or unhealthy, or whether he be red or yellow, or black or white. And the truest democracy is that community which makes the surest provision for the equal opportunity and the physical, moral, and mental welfare of the individuals who compose it.

Second. We have learned another thing by the war. We have discovered that the government of a democracy may be invested with tremendous autocratic powers.

We used to be criticized for our American individualism, and we were crass individualists. We showed it in our religion as well as in our political and social life. We had never recovered from the influence of the time when American pioneers stood guard over their own homes on the grim frontiers of civilization. So we had graft and corruption in politics, gigantic frauds and tyrannies in business, class hatreds and narrow provincialisms, and petty state and municipal jealousies.

But when we came face to face with an issue that involved the life or death of our democracy the whole nation rose as one man, to assert its essential unity of life and purpose.

It was magnificent, unprecedented, almost unbelievable.

Supreme power was given to the government by the popular will expressing itself through Congress. Practically the whole machinery of industry and commerce was subjected to regimentation by the central authority, and the individual was eliminated. The universal draft forced all men to the colors. Employment was regularized. The successful classes were disciplined to the simple life. Taxes on wealth, increase of wages, conservation of food and other raw materials have transformed the people of the United States into a vast army, where every man, woman, and child is marching to the tap of the drum. And the results surpass the dreams of the wildest optimist. In two years we shall have created an army and navy equal to that with which Germany began the war. In two years we shall have created a supply of arms and ammunition and ships as great as Germany had accumulated in forty years' preparation. Twelve months from now our people will be more completely organized for war than Imperial Rome was at the height of her power.

And we are not afraid. No, not afraid that our democracy will be swallowed up in a new military despotism; for we know that two years hence the people will be asked at the polls to approve or disapprove of the method and manner of government administration, and they may overthrow the whole existing organization. It is understood that we have risen to an emergency. We are fighting for our lives. Every man and woman is either a traitor or a patriot and there is no middle ground. We have no idea of subjecting ourselves permanently to any governmental dictatorship of commerce, labor, or social habits. For, as I said before, the government is not the democracy. It is only an expedient, an agency, by which from time to time the democracy expresses itself; and the government is bound to change, to improve in the details of its organization, as time goes on.

The marvellous way in which a peace-loving democracy has organized itself for war proves two things:

(1) It proves that the American people, taking them by and large, are not only an intelligent people, but a people of trained intelligence. All honor ought to be given to our system of public education, which, with here and there some lamentable exceptions, has leavened our whole population and informed their minds and taught them to think. Only an educated people can govern themselves, and our people have demonstrated their capacity for government. It is glorious to see how quickly and truly our people have grasped the issues at stake. And,

(2) It was, I think, Aristotle who said that "Democracy is founded upon virtue"; and the American people have shown that they have not only trained intelligence, but what is ever more important, they have virtue. "Virtue"—*Vir-tus*—is the manhood of a man. The Greeks called it *Arete*—that is, the war-God in him, the fighting quality of a man; and George Washington said: "That quality in a people is built up in them by faith in God." And it is because our people, taking them all together, are a people who believe in God, who have convictions for which they are willing to stand in the face of loss, who hold ideals which they prize more than fortune and life itself—this is the reason why their democracy is showing itself capable of noble adventure and great sacrifice for the cause of righteousness and justice and humanity in the world. Let us give praise to the Christian men and women—many of them unknown and unremembered—who have been working for the extension of the Kingdom of God in our land, and whose labors have brought forth fruit for moral efficiency. If, as I have declared, democracy itself is founded upon an essentially religious and Christian conception of human life and society, the achievements of the American democracy in this tremendous crisis of human history are at once a tribute and a challenge to religious faith.

But there is another question which forces itself upon us. It appeals to all. It is being made, and rightly, the subject of many books and sermons; and that is: If the democratic state can forget its divisions and lay aside its

political controversies, and organize and unify itself so splendidly for war service, what about our religion? Why cannot Christendom do the same and present a united front to its enemies?

Certainly this was the prayer of our Lord: "That they may be one; as Thou, Father, art in Me and I in Thee, that they may be one in Us; and that the world may believe that Thou hast sent Me."

And yet, the Christian Church has never been perfectly one. There were divisions in New Testament times. There was St. Paul, and there was St. Peter; and there were the contentions of the Corinthian converts; and afterwards, when the Church had survived the persecutions and defined her faith—even while the glorious missionary labors of Methodius and Anskar and Ulphilas and Boniface and Columbanus and Gall and the rest were bringing in the Northern nations to Christ—the leaders of the Church were contenting themselves with an external uniformity without the unity of the Spirit of Christ and building an organization whose members revered the system more than they did the truth—an organization which, as it has been said, "undertook at last to maintain itself by its own definitions", and provoked the righteous revolt which we call the Reformation.

And there are two reasons, among others, for this disunion among Christians:

(1) The appeal of the Gospel is primarily to the individual man. It challenges him to learn the meaning of his own life. It shows him its eternal value and points to its fulfilment in God. It says: What is your life? Is it a mean and grovelling thing, "to be shuffled through indifferently," or is it an elevated and lofty destiny? And the unity of the community ultimately and inevitably depends upon the degree to which the individuals have absorbed this truth and transformed it into the substance of moral character. But men are weak and wayward. They yield to the temptation to make their own experience the test and measure of everybody else's experience. In other words Christianity gave the individual a democracy where the rights and opinions of the individual were safeguarded; but the individual insisted upon judging every other man by himself and erecting his experiences into barriers for all. That means individualism, selfishness, sin, exclusion and not inclusion, sectarianism against Catholicity, anarchy against law. Then,

(2) The Christian Church is not merely the custodian of a system of doctrine, unvarying, unprogressing from age to age, learning nothing and forgetting nothing. Neither is it a mere society for doing good, like the thousand benevolent associations to which men belong; but it is a live thing; it is the Body of Christ. It is the witness to His continuing Presence amongst us, and the agency through which His Life is communicated to us in the Sacraments—the Life which has power for the present time and through Eternity—through death and beyond death. That means the transfiguration of the whole man, intellect as well as emotions, body and soul. It means education and training, and the discipline of service and sacrifice, by the help of the Spirit, unto the attainment of the stature of the perfect man in Christ Jesus, Son of the Most High God.

If Christianity were a political theory or an eleemosynary society, its divisions would be irrational as well as lamentable; but, being what it is, we must believe that our Lord's prayer will, in His way, and in His time, be fulfilled; but it is not going to be fulfilled by the ignoring of honest and honorable differences of conviction, nor by the surrender of truths which experience and history have burned into the souls of men.

What, then, can the individual man and woman do to further the cause of Christian unity?

Well, first of all, let every man be intelligently loyal to his own convictions, his own standards. When two men are at variance, the first step they must take towards reconciliation is for each man to be able to understand and state clearly his own position. You are Churchmen. Then be sure that you are consistently loyal to the Church and her ideals in word and deed: What do you know about the Church, about the heroisms of her history, the glories of her literature, the triumphs and tragedies of her long-descended life? One of the painful experiences of a bishop

is having to realize, from time to time, that this or that person, whom he has confirmed, has wandered away from the Church, because, when he was confirmed he thought he was joining the Rev. Mr. Blank, and knew nothing about the Church; and again when he finds so many communicants who belong to Christ Church, Smithville, or St. Luke's, Jonesville, and who know nothing of any obligation outside this particular parish.

Brethren, be loyal to the Church. Forget your parochial selfishness. Live and work for the Church—the whole Church; read about her missions, which are her life, her onward, growing, advancing life. I am talking to representative Church people; who have come a long way to show their loyalty; and yet I wonder how many of you take a Church newspaper, or read the *Spirit of Missions*, or know anything about the work of the Woman's Auxiliary.

Then, second, we can all cultivate that spirit and temper and disposition of which the Apostle speaks, when he says: "Keep the unity of the Spirit in the bond of peace." To every man and woman who, we believe, loves the Lord Jesus Christ in sincerity, we can show sympathy, encouragement, and good will. Let every man be sure that he lives up to his own standard.

And, finally, we can cultivate knowledge and the capacity for service. Half of our differences arise from ignorance, and the other half are built largely on misinformation. I have spoken of intelligence and virtue as the qualities in the American people which are helping them to win this war. It is the same with the Church. Let us try for intelligence and virtue. They go together. Our Lord said: "He that willeth to do My will shall know". He united service with knowledge; and St. Peter said: "Add to virtue knowledge." Goodness without trained intelligence is beautiful in its way, but it is not the ideal of Jesus Christ. Therefore the Church must be ready to teach as well as minister; and teaching involves training. To know the truth, and to contend for the truth, is just as important as to contend for goodness; because there is nothing more mischievous than an uneducated conscience.

So I pray, brethren, "that the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened." He is our only hope. The future of the Church, of the nation, of the world, is beyond our ken; it is in the hands of God, and God has made Himself known to us in Christ. Stumbling, groping, ignorant, as we are, we have this foundation, that standeth sure; Christ is with us. He cannot fail us. We can try to keep close to Him; to hear His voice, and to obey, as we hold out to Him the hand of faith; and He has promised: "Don't be afraid, only believe."

"Thine, O Master, is the Presence,
Which, when life is bright or bare,
Makes joy loveliest of the lovely,
Sorrow fairest of the fair.
Thine the hand that lifts the fallen,
Bruised and wounded on the road;
Wakes again his fainting spirit,
Points the penitent to God.
Thine the Love that wins the weary,
Calm to lean upon Thy breast:
Thou the strength to them that labor,
To the heavy-laden rest."

GETHSEMANE

Now is the world's Gethsemane;
Love in the garden weeps alone,
Because the ark of truth is taken,
Because the hearts of men are stone;
But courage! Earth is not forsaken.

Now is the world's Gethsemane—
And there is yet a darker morrow:
They will not have the Son of Light;
In some black hour of awful sorrow
His feet must mount the hill of night.

Now is the world's Gethsemane—
To-morrow shall be Calvary!
But God will not His cause forsake:
An Easter-dawn of peace shall be,
When every watchful soul shall see
A new world-morning break.

THOMAS CURTIS CLARK.

A TYPICAL DAY WITH THE CHAPLAINS AT GREAT LAKES

THE following is an outline of the day on which a letter was received from the War Commission, asking for information about what was being done by the Rev. Bernard Iddings Bell and the Rev. Harry Ruth, camp chaplains among the 45,000 men at Great Lakes Naval Training Station. Of these men, Dean Bell is also acting as government chaplain — by request of the commandant, owing to a shortage of commissioned chaplains available for land work — over "Detention", a section of the station wherein live seven thousand men, all of whom are less than three weeks in the navy. This modified his "Episcopalian" labors somewhat.

DEAN BELL'S DAY

8:30. Arrived at the office. Found a father there from Vincennes, Indiana, whose son was unable to get a transfer to a certain type of service which the recruiting officer had promised him when enlisting. Boy is a good communicant. Got the worried father an appointment with officers who could straighten the situation out.

8:45. Opened and read the mail. There were seventeen letters to-day. Three asked me to look up boys. They were from rectors, one in New York, one in Ohio, one in Oklahoma. One was from a Red Cross chapter to whom had been referred the case of a man enlisted whose dependents were temporarily suffering from want. One was from a man just discharged from the service for a valvular heart trouble, telling me he was heartbroken and asking me to see him at the hospital before he left for home. One was from a lad now in our overseas detachment, thanking me for having prepared him for Confirmation while he was here. One was an acknowledgment from a rector of a boy lately confirmed here and transferred to his home parish. One was from a rector telling me that he was glad to hear that a certain man was at Great Lakes (we had notified him of it), and stating that it was the first he had heard of the lad for four years, as the boy had run away from home then. (Truly penitent, he returned to Communion last Sunday.) One was from a man having great difficulty about the Incarnation of our Lord and asking for a good book to read about it. He is in the other end of the camp. One was from a mother, thanking us for having brought her son to Baptism. The lad's father had always objected when he was a little fellow and the boy had never seemed to care at home. One was from an ensign at Annapolis, who used to be a company commander here, thanking me for having notified the chaplain there that he had gone, since it had made for him a friend he valued. One was from a boy in one of the station schools, informing me that he had lapsed from the Episcopal Church for five years, had heard that we presented men for Confirmation here, and had decided to ask us for instruction. One was from our chaplain at Norfolk thanking me for sending him the names of seventeen communicants who left here last week for his station. One was from a mother, worried because her son had not written her for four weeks. One was from the senior chaplain, suggesting a conference regarding a special preacher at my Sunday morning service for all non-Romanists, at which five thousand men are present each week. One was from a man on the station asking me to marry him to a girl coming on from home, "because we want the Church service even if we can't have it in a church". The last was from the War Commission asking for this report.

9:10 to 10:15. Dictated answers to most of the above letters, to my stenographer, and made several necessary telephone calls. Found two of the three men whose names were sent by rectors. The third had not yet arrived. Sent a messenger to reassure the man whose dependents were in need. Wrote the pastor of the man discharged for heart trouble, so that he could be on hand with sympathy and encouragement when the boy got home. Ordered a book for the man in intellectual difficulties. Made an appointment to follow up the man who wanted Confirmation instruction. Got permission from authorities to marry the man and his girl, and so notified him. Also, during this time, talked to five men who came into my office for various sorts of advice.

10:15 to 11:00. Sent out notices of men called upon the day or two before, to their pastors, giving correct addresses here and urging them to write their boys. Letters

from home help immensely. There were twenty-three of these. Sent out letters to sixteen new men not yet seen, welcoming them and explaining what the Church does here in services, etc. (Form letters, of course.) Meanwhile saw three other men who came to the office for advice and information.

11:00 to 11:40. Arranged my calls list for the afternoon. Had a conference with the Brotherhood of St. Andrew secretary. Sent nine notices to pastors of men he had called upon. Dictated three letters about matters he had brought up. Consulted with the Y. M. C. A. secretary, so that our engagements with the men would not conflict.

11:40. Went to the hospital. Checked up on all our men we knew had been there. Got present addresses of nine discharged as cured. Had still ten men in. Called on all of them. Found nine in. One was convalescent, thank God, and walking out. Saw that each had prayers for the sick, on cards. Cheered them up. This took till

1:15. Went to lunch.

2:00. Went to Twelfth Regiment headquarters and found correct addresses of men lately transferred to the public works department. We must have a correct mailing list. With 1,200 communicants, you can't call on them all often, and so must send a weekly letter to them, telling them of Communion opportunities, and preaching a hundred-word sermon. Dozens of men have thanked us for these. They help. Got these fourteen new addresses correctly.

2:25. Went to Thirteenth Regiment headquarters and checked up on our men there. Found six had been sent to sea. Got their new addresses. Saw a man who had been on the fence about Baptism. Alas, he is still on the fence.

2:55. Went to Fifteenth Regiment and checked our list there. Got addresses for four men lately sent there. Found two had gone to France.

3:25. Went to Senior Chaplain's office and arranged for Father Officer of Holy Cross to come to our section of the camp on next Sunday but one. Met there a representative of the Pocket Testament League, and arranged with him for distribution of 3,000 testaments. We can't get them fast enough.

4:00. Back to my office. Signed my mail. Dictated letters of greeting to the eight men I had found who had left for sea or overseas. Notified their rectors of their new addresses. Sent word to chaplains where they had gone, letting them know about the lads and asking that they be kept in touch with their Church and its Communion where possible.

4:30. Delivered a talk to 3,200 men out of doors, at the request of the commanding officers and the senior chaplain, on morals, religion, and home ties in the navy. All these men had been here less than a week. Over a hundred times have I delivered this talk, now, not often to such large groups. I am getting a bit weary of it; but the boys still like it, and the officers say it helps.

5:15. Home for dinner.

7:00. Back at the office again, to see four men who are preparing for Confirmation. Got them ready for the Bishop, who is coming next week. This will make, with six others who are ready, 223 presented this calendar year. Thank God.

8:15. Sat down to write out this report. The 9 o'clock gun just boomed, and taps is sounding all over the place. Let's call it a day's work, and "shove off" for the night. I realize this sounds like an exceptional day. It isn't. They are all like that. I have to take one off a week, or go daft. But, as the Jacks say, "I like it."

THE REV. HARRY RUTH'S DAY

To-day he called on nineteen new men, and talked with each, urging three to be confirmed, telling the others of Communion. He sent nineteen letters to pastors about these men. He went over all the files. He supervised the sailors who volunteered to address the weekly letter — 1,100 went out this week. He talked with nine boys who came into the office. He wrote a half-dozen other letters on various things. His personal work is his main job, and so it doesn't sound as varied or as busy as Dean Bell's, but the Dean says it is more important.

MR. ALEXANDER HAMILTON, BROTHERHOOD SECRETARY

He called on eleven scattered men, had some conferences on barracks group work, notified the headquarters of all new

Episcopalians on the station, announced Communion services Sunday for three places, and lined up five men for a future confirmation class.

IN GENERAL

At Great Lakes we have six Communion services early each Sunday. Last week there were 171 men who received.

There have been 63 men baptized this calendar year and 213 presented for Confirmation.

Our clergy preach to never less than 12,000 men on Sunday. This includes two government chaplains, and two volunteer chaplains.

Over 2,000 different individuals have been personally interviewed about religion since January 1st, many of them several times.

The cost is at the rate of \$5,500 a year. This means, for the 300 confirmed men expected by January, \$18 per man. It means about \$2.50 a year for each individual ministered to, or about \$4.50 a year for each communicant there at any one time.

The work has the enthusiastic commendation of the chaplains, the Y. M. C. A., and the government officials.

GLADNESS

BY THE REV. CARROLL LUND BATES

A LITTLE over four years ago, there were a good many of us who thought that we had gladness enough, and that we did not need to trouble ourselves to try to find any more gladness or any deeper gladness than we had.

To be sure, our gladness was a little superficial and a little unfair. We realized that, in some of our better moments; but, on the whole, we were willing to let it go as it was. We were a world full of children at play, and if some of the children had taken some of the toys away from some of the weaker children, what then! We were on the whole a glad world at any rate. We were having a good time!

The war came and all this has been changed. Instead of a world full of children at play we have now a world full of grave and exceedingly thoughtful people. We have stopped in our play and are considering two things: First, is play the right way to get gladness out of life? And again, have we not been too rough with one another and unfair? In other words, must we not find for our world a kind of gladness different from what it has hitherto had? Unconsciously we are all looking for a new gladness, a gladness that shall have more depth than the old, and more fairness.

From the multitudes of homes on which the shadow of this war has fallen, from the trenches where the men stand face to face with the gravest danger, comes the eager call for a philosophy of gladness big enough, thoughtful enough, sane enough, to stand this test.

In response to this call two prophets of good cheer have arisen, and some of us are listening to these for the mere reason that we must listen to someone because the need to recover our gladness is so imperative.

One of these says: "Get gladness by letting the serious go. Ignore the severities of your situation and smile, smile, smile." This is a great deal better than no philosophy of gladness; and, for the moment, it is sufficing for thousands. But that is the trouble with it. It can only suffice for the moment. We want a philosophy that will last longer. If we would find an enduring reason for gladness it must be a reason that allows us to think.

A second prophet of gladness is in the field. This prophet promises the eager souls of men gladness according to the following recipe: "Get gladness not by ignoring the serious in life, but by believing that it is all a hoax. None of the apparently bad in life is real. Pain and suffering are shams." In lieu of finding any other prophet of gladness to listen to, we need not wonder that a good many have listened even to this. For a man can no more live without gladness than a tree can live without its sap. No man can give ear to this second prophet of gladness, however, without parting with a very precious thing called "sanity", and this is too great a price to give.

Now there was a Man who lived in Palestine nineteen hundred years ago who had a gladness of the very kind we seek in these war days. One may hold any of the varying

theological "views" about this Man but all must agree that He was glad perpetually. Jesus Christ certainly had a kind of gladness that stood by Him all the time. He wept momentary tears but they were so momentary that they hardly count. At least none of the few sad passing moments of Jesus meant that His spirit was at all cast down.

To read the life of Jesus is to see how He took that gladness everywhere He went, making His own life a joy to Himself, and communicating this joy to all with whom He came in contact.

With this radiant gladness in His life He enjoyed nature and people and circumstance. And this wonderful thing about Jesus now appears which is most pertinent to our needs of to-day: I mean that in the latter part of the career of Christ His life became a war. Enemies stood all around Him, appeared to get the best of Him, and prepared for Him a Cross; and yet, wonderful to relate, the gladness of this Man appears not to have been interrupted. We find Him as glad during the latter part of His life as in the former part. In fact, if truth be told, more glad. He talks about His "joy" to the very end; and, what is more, no one can find a word or deed of His to His life's end that goes to show that He did not feel the gladness He professed.

Is it true, perhaps, that this Man had a secret that it would be worth our while finding out? Was He glad because He had a reason? Was His reason a deep and valid reason? If so, can we find it out and make it ours?

The secret of the gladness of Christ is not hard to ascertain. It was simply that He was sure of God. What we believe half-heartedly Jesus Christ believed wholly, namely, that God is, and that God is Love.

When we are reading His life we are merely reading what kind of joy will come and remain with a man who believes in God and in His love, and who does not merely half believe. It was this certainty of God that this Man took into the world of nature. This gave Him zest for nature. This made Him glad as an observer of the "lilies of the field" which He considered that God "clothed". This made Him the joyful observer of the sparrows, which He considered that God "fed".

In other chapters of this Man's life we find ourselves reading how He took this same realization of God and this confidence in God into His intercourse with people. We find that He enjoyed people, people of both sexes, people of all ages, people of the unprivileged as well as of the privileged classes; and this was because He entirely believed what we only half believe as we move about amid our human fellowships; namely, that God was the Father of them all, that all of them were sons of God.

When we read the splendid final chapters of the life of this Man of Palestine, and when we realize that He was proof against discouragement even there, we are reading of a Man who was glad in adversity, just as any of us could be glad in adversity also, if we entirely believed what He entirely believed. As His enemies came on and the Cross loomed large, Jesus kept on believing. What He believed was what He had from the beginning believed. What He knew was what He invariably knew; namely, that God is, and that God stands by the Right.

What a fine thing it would be if this war should prove the means of persuading us to be willing to give up the very shallow form of gladness that we used to be satisfied with and to substitute a better Gladness in its place!

SEARCHERS AFTER RICHES

THESE IMPIOUS ones wander in a circle, longing after something to gratify their yearnings, yet madly rejecting that which alone can bring them to their desired end, not by exhaustion but by attainment. They weary themselves out in vain travail without reaching their blessed consummation, because they delight in creatures, not in the Creator. They want to traverse creation, trying all things one by one, rather than think of coming to Him who is Lord of all. And if their utmost longing were realized, so that they should have all the world for their own, yet without possessing Him who is the Author of all being, then the same law of their desire would make them contemn what they had, and restlessly seek Him whom they still lacked, that is God Himself. Rest is in Him alone. Man knows no peace in the world; but he has no disturbance when he is with God.—*Bernard of Clairvaux.*

The Rector and His Wardens

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

THIS is not, perhaps, a particularly striking title for a paper. For if warden means a watchman, a keeper, or a guardian, it suggests at once that paternal, and sometimes waspish, oversight which our wardens sometimes extend over their hard-working rector!

But in choosing such a title we have no such thought in mind, and we will not permit the execrable thought to linger for a moment in such a sanctuary. For we are going to try to delineate the ideal wardens — wardens who are good, who are faithful, who are an unfailing source of joy to their rector.

The institution of wardens and vestrymen seems to be peculiar to the Anglican Church. We don't find it among the Greeks, and we don't find it among the Romans. And in the Anglican Church it is a comparatively modern creation.

We took up a book of Church law a few days ago, and we read that the "office of wardens is of an *ancient* date". But surely Homer was nodding when he made that statement. For, so far as we have been able to trace back through the hazes of antiquity, we can find no evidence that such an office was heard of before the early years of the seventeenth century; and Bishop Perry has been so bold as to say that the offices of senior warden and junior warden were borrowed from masonry!

When we go back to ancient times for the office of vestryman we meet with the same problem. For in the early days of the Church the deacons seem to have performed most of the work which is now done by our wardens and vestrymen, and over these deacons there was placed a presbyter as chief overseer. Later on, as the Church grew, and spread, and accumulated property — this was in the fourth century — we find that bursars were appointed to manage the temporal affairs of the diocese under the direction of its bishop. There were also the lay elders, and the *seniores ecclesiastici*, to whom the care of the ornaments and the utensils of the parish church was committed. Then came the synodsmen — later called sidesmen — whose duty it was to report to the bishop, at the meeting of the episcopal synods, the condition of the diocese. These were supposed to be "grave" laymen, and men of moral repute. Then, in due time, by an orderly process of evolution, came the wardens and vestrymen as we have them to-day. And this institution is, undoubtedly, a very valuable one, and we are the richer for it, for it releases, through executive channels, the ability, the power, the influence, of a multitude of our most efficient laymen.

And if, to-day, there be occasional instances of friction between rector and vestry, it is not the fault of the institution itself, but of ignorance of the duties that pertain to it, or of a lack of efficiency, or of charity.

For it cannot be gainsaid that the Church is being served to-day by a multitude of godly laymen whose influence and efficiency are the glory of the Church!

But we have wardens and vestries that are good, bad, and indifferent, with the good predominating. And we possess, as part of the richest treasures of our memory, the recollection of some of the very best. But we are still looking for the ideal, and we haven't yet found it. May we, therefore, try for a moment to describe the ideal wardens?

Here we shall be obliged to use a little poetic license, for we want to speak of the senior warden and the junior warden in their relation to rector and people. According to the law of the Church, or in theory, at any rate, the junior warden is elected by the people, and is, therefore, called the people's warden. The senior warden is appointed by the rector, and is, therefore, called the rector's warden.

Few rectors, however, are disposed to exercise this right; the consequences might be too serious! In many dioceses, therefore, both wardens are elected by the people, but the senior warden is still called the rector's warden. Now for the poetic license!

When we think of the rector's warden we naturally conjure up a man of deep piety, of wide influence in the

community, perhaps of abundant means, who is in perfect harmony with his rector, and who will justly and generously represent his rector's life, and aims, and needs, to the people of the parish.

This ideal rector's warden will realize, and endeavor to discharge, all his obligations to the spiritual and the temporal sides of the parish which has elected him. He will be the very last man in the parish to expect his rector to make bricks without straw.

He will come, with his family, to the early Eucharist, and he will do his best, by his presence, and by his influence, to make a success of the service at night. He will take an active interest in the Church school, and in the lives of those who belong to it, and if not a teacher himself he will certainly be a frequent visitor.

If he has not as yet drunk deeply of the Church's faith he will gladly learn what his rector has to teach him; and if this teaching be fuller, or completer, than that to which he has given assent in earlier years, he will thankfully accept it and will praise God for the opportunity of fuller knowledge. All senior wardens do not exhibit this tractable, or teachable, spirit. We have heard of one who became violently antagonistic because his rector taught his people that they belong to the Catholic Church. We have heard of another who insists upon grape-juice in the Blessed Sacrament, regardless of the obvious law of the Church. We know of many whose contracted belief will not permit them to accept the faith of the Church in all its wide ramifications; but we are speaking of the ideal warden, and of none other.

Then such a warden as this will recognize his duty toward the material fabric of the church, the rectory, the parish house. He will see that the church is kept in decent repair, that every broken window-pane has been repaired, that the building is kept clean and wholesome, and furnished as beautifully as the means of the parish will allow. And he will want to see his rector living in a commodious, comfortable rectory, and will see that it be kept in excellent condition. If it has no sleeping porch he will provide one for him; he will keep the house freshly painted, and will not permit any sign of dilapidation to appear anywhere. But again we are speaking of the ideal warden!

And in the matter of stipend he will generously see that his rector be paid all the parish can literally afford to pay, and that it be paid promptly! In these war-times, when living has gone up at least fifty per cent., he will take pains to see that his rector be given a proportionate increase, so that he may be saved from financial care. If it be possible to provide him with a car, that his work may be speeded, he will ask the parish to provide one, and will pay for its upkeep. Here again we speak of the ideal warden. For we well know that such men are not so common as they should be. Our churches and our rectories are dilapidated and unsightly, and too frequently no shame is awakened in the men whose duty it is to provide a remedy.

There are many clergy who are struggling under a financial burden almost too heavy to be borne, and their parishioners who live in luxury around them are satisfied to let the stipend paid before the war remain no larger, and denial has to be the order of the day, and a deprivation of the sheer necessities of life is forced upon many a hard-working rector who deserves greater consideration and more abundant supplies. This is due to thoughtlessness, but it is a thoughtlessness that is absolutely inexcusable in days like these!

And then, when the summer comes, and the rector is exhausted with his labors and needs a rest and change, our ideal warden will see that one is provided for him, even if it has to be at the expense of the parish. For such an investment as this will yield one hundred per cent. in coming years.

And when antagonism comes, and men and women grow aggrieved at trifles, this ideal warden of ours will prove his loyalty and love. His fidelity will never falter. If his

beloved rector has made mistakes, he will condone them. If the treasury should suffer because of the collapse of support, he will make it good — often out of his own pocket. We heard some time ago of an inspiring incident. A wealthy member of a certain parish had grown peeved at his rector's words, or actions, and had withdrawn his support, which was a substantial one. The rector's warden came to his rector in his depression, put his hand upon his shoulder, and said: "Don't worry. I will personally make up the loss to the parish." And he did, and does so still! There you have the ideal rector's warden, and may God multiply his kind!

We wish we might delineate the people's warden, but we have already trespassed far too much upon the patience of those who will read this. In character and in efficiency he should measure up to the rector's warden, and his fidelity in the discharge of all the obligations of his office should be as striking.

As the people's warden he will represent the people to his rector, and by his quiet influence the parish will dwell in peace, and the grace of God will be multiplied.

Both men will let their light shine in every department of life. They will use every opportunity for the advancement of the parish. And they will give to the very limit of their ability. The influence of such wardens in a parish is incalculable. They will do as much as the rector himself, perhaps more in some respects. They will get into touch with the young men of the parish, and will give them the aid of a helping hand whenever such help is needed.

In the year 1890 Bishop Potter of New York delivered a charge to his convention, and it was on the duties of wardens and vestrymen. It was a charge which made many of us writhe in our seats! He spoke of the love grown cold, of the indifference that permitted irreverence, uncleanness, dilapidation of any kind, in the parish property. But what impressed us most of all was his picture of the responsibilities of wardens and vestrymen toward the young men of their parishes. He said: "There are multitudes of men to-day, hardened in sin, and sunk in vice, whose cold hostility to the ministrations of the religion of their fathers is due, quite as much as to anything, to this, that at some supreme moment of their lives when they took the wrong turn — and never turned again — they can now say: 'No man cared for my soul, no manly or brotherly word ever held me back, no outstretched hand ever strove to stay my wayward feet. There were men, and some of them young men little older than myself, but wiser, more experienced, more trusted. Their friendship might have saved me. I do not say that it would, but at any rate I never had it.' Men and brethren, the terrible element in such a cry as that is that it is but the prophecy of another that we may one day hear in tones that may haunt our ears as long as memory shall last."

Here, then, is work for our wardens and vestrymen that will produce a wondrous harvest!

At a recent convention of a certain diocese time was given to the consideration of the sacred ministry. The statement was made by an active layman that the work of recruiting young men devolved upon the clergy. The statement was vehemently challenged, amidst the applause of the clergy, and the challenger said, with perfect truth, that all the efforts of the clergy to win our young men would be frustrated by a body of indifferent men in the parish whose lack of interest in everything of a spiritual nature made the life of the rector a veritable nightmare.

How can we impress the boys and men of our parishes with the nobility of the priestly life, and the wonderful opportunity God offers them in the sacred ministry of His Church, when these very boys and men see the powerlessness of the rector to achieve his purposes — when they see his holiest convictions and enthusiasms laughed at, and his attempt to spread God's kingdom frustrated by the very men and women to whom he has been sent to minister? For the average warden and vestryman is not usually bent upon getting into touch with our young men, or doing anything in the way of aggressive service that will make an impression. Our young men see the problems their rector has to face; they see the lack of moral and financial support that is accorded him; and they are not enthusiastic about butting their heads against a stone wall, as so many of the clergy have to do.

But with the ideal rector's and people's wardens in a parish things will be altogether different. In such a parish there will be every evidence of deep devotion, of unswerving consecration to the divine will and purposes. The rector will feel that he is not laboring in vain. He will be cheered by the confidence and the love of those who know him best; he will be sustained by adequate financial support; and strengthened by these he will spend himself without stint in the Master's work, and will give of the best that is in him.

If the wardens and vestrymen of the Church who may take the trouble to read what we have written have any doubt about it, let them make the attempt. Think of the busy brains, the scheming, disciplined minds, that are represented upon the vestries throughout this country, and of the latent moral power that lies therein. If this power could only be liberated, and turned for good, what a revolution would take place within the Church! What joy would go surging through the heart of every rector!

The ideal warden and vestryman — with a conscience, and with body, soul, and spirit consecrated to God — this is what we need to-day, and when we get them the Church will go forward "fair as the moon, clear as the sun, and terrible as an army with banners".

WAR RELIEF

(Continued from page 552)

284.	The Misses Winn & Block, Eolia, Mo.....	36.50
303.	Miss Caroline H. Morgan, Philadelphia, Pa.....	36.50
	Total for the week.....	\$ 477.50
	Previously acknowledged.....	34,349.40
		\$34,826.90

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

9.	A friend of children.....	\$ 36.50
10.	Mrs. John F. Cramer, Milwaukee, Wis.....	50.00
11.	Mrs. John F. Cramer, Milwaukee, Wis.....	50.00
12.	Mrs. A. A. Tufts, Camden, Ark.....	36.50
13.	Miss Polly Baldwin, Lake Sunapee, N. H.....	36.50
14.	Miss Virginia Baldwin, Lake Sunapee, N. H.....	36.50
	Total for the week.....	\$246.00
	Previously acknowledged.....	365.00
		\$611.00

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

ARMENIAN AND SYRIAN RELIEF FUND

St. Thomas' Sunday School, Terrace Park, Ohio.....	\$ 3.25
Conference for Church Work, Cambridge, Mass.....	17.35
St. David's Church, Portland, Ore.....	2.00
A Daughter of the King, La Grange, Ill.....	2.00
Choir Boys, St. Paul's Church, Kansas City, Kans.....	44.98
A friend of children.....	13.50
"Annunciation," Philadelphia, Pa.....	5.00
St. Paul's Mission Sunday School, Millville, N. H.*.....	3.12

* For relief of children. \$91.20

ANSWERS TO CORRESPONDENTS

K.—The traditional color for the sanctuary lamp is red, whether it designates the presence of the reserved sacrament or not, presumably as recalling the seven lamps of fire (Rev. 4: 5) which denote the presence of the Holy Spirit; red being the color appropriate to the latter.

VESTRY.—(1) A priest ought never to refill the chalice with unconsecrated wine when the supply gives out; but if he does so, the communicant who receives afterward may safely leave in God's hands the question of whether he is or is not receiving a valid sacrament.—(2) If a priest "frequently drops consecrated wafers on the floor of the sanctuary and allows them to remain there", and the care-taker finds them so left, he should reverently collect them and either consume them or burn them. Both these irregularities should also be reported to the bishop.

NATIONAL REPENTANCE

WHILE LAYING the damnable crime of this desolating war at the door of the Central Powers, and charging upon them its untold guilt, and while asserting without qualification the righteousness of the cause of the United States and Entente Allies, and especially emphasizing the sacrificial spirit in which they have entered the great conflict, and the noble motives operative in their actions; we recognize that the judgments of God are abroad in the earth that the nations may learn righteousness. There is one human responsibility for this world war. It is upon the Central Empires.

But in other respects all nations have sinned against God. It is for us to be concerned for sins that are manifest in our public life and in the national life of our allies. National repentance is necessary. The pathway of repentance, and the ground of pardon, are the same for man and nation—*Declaration of Principles*. (National Reform Association).



CLINTON ROGERS WOODRUFF, EDITOR

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

WALTER RAUSCHENBUSCH

MY acquaintance with Walter Rauschenbusch, whose untimely death has been noted in the papers, runs back for many years. He and I were friends of a little group of men and women who met yearly at Marlborough-on-the-Hudson, under the leadership of Leighton Williams, now a priest of our Church. The organization was known as the Brotherhood of the Kingdom, and brought together a number of men who on the beautiful hillsides overlooking the Hudson counseled with each other concerning problems of social Christianity. I have often thought that many of the views which Rauschenbusch with his remarkable gift of expression brought to so wide a public had their roots in the discussions at Marlborough.

When I first knew him he had charge of a Baptist church in the poorer section of New York, going out among his people gladly. His deafness, however, made parochial work increasingly difficult and so he gave it up to become a professor at the Rochester Seminary, where he was singularly successful in inspiring his students with his own spirit. Although theologically Rauschenbusch and myself were as far asunder almost as the poles, socially we thought as one regarding many subjects. He was a man singularly gifted, however, in the way of making friendships. He kept and retained a hold on his students that was indeed remarkable. He was surely one of the social prophets of our day, and had a large share in stimulating the thought of the Christian bodies along social lines, although curiously enough his own denomination has responded less than others. The seminary in which he was a professor gave him a splendid opportunity to do his pioneer work, and that was largely due to the statesmanlike sagacity and foresight of its president, Augustus H. Strong.

PASSING OF TWO OTHER LEADERS

WASHINGTON GLADDEN, another pioneer in the field of social Christianity, has passed away at a ripe age. He antedated Rauschenbusch by many years, and, being of a more robust physical nature, was able to make a larger personal contribution. Very few of the present generation recall his fight for wholesome recreation under religious auspices. He was regarded as worse than a heretic in a period when playing cards were looked upon as the picture cards of the devil, and when dancing was regarded, at least in the Protestant communions, as a device of the evil one. How all this is changing! We must not lose sight of the contributions which men like Dr. Gladden have made to this great movement. For many years he was interested in the National Municipal League and was a favorite speaker at its meetings. One of his addresses on "Civic Religion", delivered at the Milwaukee meeting in 1900, was reprinted in leaflet form and distributed by thousands. It had a profound effect not only upon the immediate audience that listened to its delivery, but upon thousands who read it.

Another social leader whose loss should be recorded here is that of John Purroy Mitchel, one time mayor of New York. As mayor, Mitchel was socially minded and surrounded himself with socially minded men. It is to be regretted that his singular devotion to his ideals and to his work cut him off from a closer affiliation with the people of New York, so that when he came to his second campaign they felt that they did not know him as a personality, but only as an official far removed from them. Tammany can teach reformers many a lesson in this very connection. It has the knack of giving the human touch to public affairs, which after all is little more than the embodiment of the injunctions of St. James. Nevertheless, Mitchel did a great work, the results of which will be felt for many generations to come. He blazed the way, and even Tammany is following, although at times afar off.

SUBSTITUTES FOR THE SALOON

Substitutes for saloons, the establishment in industrial districts of modified Y. M. C. A. "huts" of the sort so popular in the war zone and cantonment camps, were suggested at a conference of the Association of Employed Officers of the Young Men's Christian Association of North America. The suggestion was contained in the report offered by Charles R. Towson, chairman of the Commission on Ungrasped and Undeveloped Opportunities among Industrial Workers. Said Mr. Towson:

"If the social needs now provided for by the saloon are to be met, places must be opened that will afford former patrons of saloons more of the features that appealed to them in the saloon. To find out what these features are experiments must be conducted. Such a substitute for the saloon should make possible some or all of the following: Democratic conditions, low costs, rooms, refreshments, privileges adapted to the economic level of the men; recreation, billiards, bowling, etc.; creature comforts, sociability, congenial atmosphere, intellectual stimulus, freedom of discussion, employment features, the kind of contacts that will develop Christian character.

"Arrangements of the interior should be as appropriate as that of the usual saloon—soft drinks, food counters, newspapers, games, music, pool, billiards, lavatories. Possibly tobacco should be sold. The location should be determined by practically the same factors as enter into the locating of a saloon or cigar store."

THE REV. DR. KREITLER, rector of St. Luke's parish, Scranton, Pa., is chairman of the Charities Endorsement Committee of the Scranton Board of Trade, which committee has spent a great deal of time in working out plans for the coördination and support of local charities during the war. It has formed a council of social agencies in which the various charities are represented, and is well along in its work on a financing plan. This was made necessary because of the fear that the many national patriotic and charitable calls might tend to lessen the income of the deserving local charities. The committee has also investigated all charities seeking support, and has endorsed only those that are deserving of support.

THE NEWARK SOCIAL SERVICE COMMISSION has been particularly active in war work, coöperating with the Federal bureaus and with the Food Administration in that behalf, and through committees on following up soldier communicants, chaplains in camps, information, and "Wrightstown," where Camp Dix is located. It has not only been keeping in touch with the activities indicated by these names, but has been stimulating a great deal of splendid work along those lines.

STATE SURVEYS of child labor are being made by the national committee in Michigan, Alabama, and North Carolina along the lines followed in the Oklahoma survey of the spring of a year ago. The purpose of these studies is to report on the conditions surrounding child life, such as child labor, juvenile courts, mothers' pension laws, education, and the care of children in institutions.

THE CHURCH TEMPERANCE SOCIETY is opposed to the prohibition amendment to the food production bill, believing that if enacted it will increase the consumption of spirituous liquors. It urges the support of the Barclay bill (House Bill No. 11,710), which covers the entire case.

The Challenge of the People is the title of a leaflet issued by the Joint Commission on Social Service and based on a sermon preached by the secretary, the Rev. Frank Monroe Crouch.



CORRESPONDENCE

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

"WHY BE A SLACKER?"

To the Editor of *The Living Church*:

I WISH your editorial of August 10th could be printed in pamphlet form and distributed broadcast in our parishes. The appalling indifference to spiritual things on the part of the laity has been excused, or rather an attempt to excuse has been made, by placing the onus upon the clergy. But the constant criticism of the clergy is for the most part a cowardly and unfair attempt to excuse what is nothing less than slackness to duty on the part of laymen.

The young man who for selfish interest endeavors to evade the "draft" is a slacker; and the majority of our Churchmen are slackers because they dodge a duty they owe to God and their fellowmen because of selfish indulgence or indolence.

As Christians we are called to be soldiers. But the man in our national army who thinks only of his own personal ease will find himself sooner or later in the guardhouse or before a "firing squad". And yet the majority of the male members of the Church put pleasure, personal advantage, and everything under the sun before their loyalty to the Lord of hosts.

We are told that our men in the army are recognizing their responsibility to God and numbers are being confirmed. Removed from the petty and sordid, selfish interests which are so absorbing to us at home, they are learning to value the essentials of life. Why did they not realize these before? Because, for one reason, their fathers did not. Every priest knows how heartbreaking it is for one's efforts for the spiritual uplift of our boys to be thwarted by the indifference of the fathers. The boys are apparently impressed by spiritual truths. Many are confirmed. Then comes a decline of interest. The boy or young man attends church, but alone, and in a majority of cases the contemptuous attitude toward spiritual things on the part of the father makes itself felt. The blame is put upon the clergyman—"he does not interest the young man"—but what about the more intimate influence of the father's example? The fathers know what their duty is, but they shirk it for personal ease, indolence, material advantage, and pleasure. In plain English, they are slackers.

It is up to the fathers here at home to remember the allegiance they owe to the Eternal Christ, for whose enduring principles our armies and those of our allies are fighting. If we do not, then upon their return our sons will have to whip us into line, and for them to find us at home on the side of that false view of life (that the essential is the material well-being) which they have spilled their blood to destroy, will be our eternal shame.

The issue is plainly evident in these days—it is God or creature efficiency—and we ought to be able to recognize that creature efficiency does not mean universal blessedness, but cruel bestiality and the advantage of the few at the expense of the multitude. Blessedness for humankind is to be found only in the acceptance of God's purpose as revealed in Jesus Christ; that is, the linking of the human with the abundant and blessed life of God.

Foch, the great soldier to whose direction the Allies have entrusted their armies, bids us pray for divine aid and guidance. There is nothing of greater importance for us behind the men in the trenches than prayer, but it must be united prayer, and the opportunity for this is in the public worship of the Church. If we absent ourselves from the house of God and refuse to join in the petitions that there ascend to the King of Kings, what are we but slackers?

ARTHUR R. PRICE.

Monroe, La., August 12th.

GOD USES men as they are, and in the using, as they follow His guidance, raises them to higher things. We dare not claim for ourselves, either as individuals or as a nation, that our own personal or political life has been so upright or our ideals so high as to give us the right to impose upon other nations or peoples either our standards or our will. But we may, and, if we are to carry through our task, we must, recognize that God has given us a great vision, which in itself is a great opportunity and calls us to spend and to be spent in a cause that has its beginning and its end in the strengthening of His Kingdom and the exaltation of His will and law.—*From the Convention Address of the Bishop of Indianapolis.*



LITERARY

TWO BOOKS ABOUT GREECE

The Greek Question. By Auguste Gauvain. Translated by Carroll N. Brown from the *Revue de Paris*. New York: Oxford University Press, American Branch, 1918, pp. xi+107.

This volume is the first of a series of publications whose aim is to make the people of Greece and those of the United States more intimately acquainted. M. Auguste Gauvain has written a series of articles on the Greek question which are here presented in English dress. His theme in this work is to cast light upon the responsibility which rests on the different nations involved in the Greek question, and upon the errors committed by them.

The essay reveals facts till now unknown to the general public. It permits the reader to follow, step by step, the startling events in the great crisis from which Greece has happily emerged. M. Gauvain begins by showing the fundamental error which characterized the policy of the Entente toward the Balkan powers, namely, their vain hope of attracting hostile Bulgaria by offering to her Greek and Serbian territories. Constantine and the agents of the German propaganda made full use of the distrust of the Allies which as a result began to grow in Greece; and he sought to present Germany as the defender of the territorial integrity of Greece. The author then proceeds to show the double rôle played by Constantine, which so blinded the Entente that they were deceived as to what was really going on behind the scenes. This gave the people of Greece still more confidence in the diplomatic ability of their king. The liberal party, headed by M. Venizelos, finally succeeded in teaching the people of Greece that Constantine was betraying them, and he appealed to the Entente for assistance. Still the Entente failed to grasp the situation, and were further deceived by Constantine. Venizelos was obliged to depart for Saloniki, where he raised the standard of revolt, and still the Entente continued to overwhelm Constantine with civilities until the latter went so far as to cause the allied troops to be attacked in Athens. A blockade followed which lasted for ten months, when the soldiers of Great Britain and France landed at Piræus in June, 1917, and Constantine abdicated without resistance.

The essay is a marvel of clearness, and the great drama which was enacted in Greece has its parallels in the weakness and indecision which at present characterizes the Allied diplomacy in Russia and Siberia.

SAMUEL A. B. MERCER.

Greece and To-morrow. By Z. D. Ferriman. New York: Oxford University Press, American Branch, 1918, pp. 59.

This, the second publication of the American-Hellenic Society, is a brief but interesting essay on the extent of the Greek race, showing that at the peace tables language as a criterion of Greek nationality should be considered. To it is added an account of the banquet tendered to M. George Roussos, the minister of Greece to the United States. The whole is edited by Carroll N. Brown.

SAMUEL A. B. MERCER.

A PAULINE MANUSCRIPT

The Washington Manuscript of the Epistles of Paul. By Henry A. Sanders. New York: The Macmillan Company, 1918, pp. 251-315. \$1.25 net.

This book forms the second part of the "New Testament Manuscripts in the Freer Collection" in the "University of Michigan Studies". It is the fourth and last of the Biblical manuscripts in the collection. The manuscript is very fragmentary, so much so as to render a facsimile edition impracticable. The MS. has been given the symbol "I", and was published in 1906 in Egypt. A plate shows the appearance of the MS. The MS. once contained between 208 and 212 leaves. The legible fragments begin at I Cor. 10: 29, and portions of all the remaining Pauline epistles are found. The Epistle to the Hebrews follows II Thessalonians. There have been lost at the beginning of the MS. fifteen quires and two leaves.

Professor Sanders, after a description of the MS., gives a full treatment of the palaeography, placing the MS. in the sixth century and locating it in Egypt. Then he takes up the text problem and shows that it has an Alexandrian text. Finally, a clear reprint of the Greek text is given, with critical notes. The work has been performed with the characteristic care of Professor Sanders.

SAMUEL A. B. MERCER.

I MUST feel pride in my friend's accomplishments as if they were mine—and a property in his virtues.—*Emerson.*

Poems of Religion and War

FAITH

A mourner wept: "Alas, my son's life-blood is shed!
God lives — aye, true — but my poor faith is dead."

Ah, speak not so! Are you the first that thus has moaned
The loss of that brief life which God to you had loaned?

Is this red age the first to feel the scourge of war;
Has Death ne'er crossed the human threshold heretofore?

Your fathers sleep after their sad, long day of pain,
To whom the woes of war came oft as April's rain.

Tell me, in History's carmine page do you read peace,
Or joy, or calm, or aught but grief with no surcease?

Does not the patient serf sigh forth his mournful tale?
Has any age not heard Greed's humble victims' wail?

Yet, faithful hands, they passed the torch of Truth along
And cherished in their breasts for you a Christian song.

And shall your feeble fingers quench the light they gave
And send your children's children hopeless to the grave?

Or to the evil comforts of the seance room
To fill with conjuration dark Christ's Empty Tomb?

Aye, war and woe and wrong are facts, but tell thou me —
Can aught take Christ from off the Crucifixion Tree?

ARTHUR M. HARRIS.

CRUSADERS OF THE AIR

Tune *Melita*, Hymn 306

Almighty Sov'reign of the sky,
Whose ever wakeful, tireless eye
Counts ev'ry star in distant space,
And holds each planet in its place,
Great Father, give Thy tender care
To Thy Crusaders of the air!

Blest Jesu, whom the angel-band
Held safe uplifted in its hand,
When Satan's challenge mocked Thy power,
To sanctify a bitter hour,
O Jesu, let Thy angels care
For Thy Crusaders of the air!

Consoling Spirit, whose bright ray
Illumined Pentecostal Day,
And gave to Parthian and to Mede
The blessing of a simple creed,
Beyond the clouds, defend and care
For Thy Crusaders of the air!

Triune of love and life and might,
Direct Thy soldiers in their flight,
Oh, Father, Son, and Holy Ghost,
Strengthen Thy brave, ascending Host
With love, faith, consolation, care,
Thy bold Crusaders of the air.

SALLY NELSON ROBINS.

UNDER SEAS

In the Eternal Infinite,
Where float the balls of Time and Space,
What chance the high and righteous God
Shall ever scan my darling's face?
He's only a boy, though a brave one,
And maybe he'll fail and fall:
But he never waited a moment
When he heard his Country call.

My righteous God is a Father,
And 'twas in Time He sent His Son,
And in Space He saw Him suffer
That so might His will be done.
And so I believe without doubting
My son He is sure to know,
Whom the sun and the moon seek vainly
In the secret seas below.

JULIA C. EMERY.

THE FALLEN AVIATOR

The watchers saw it fall—
A perfect body with its borrowed wings;
But, as they had no visioned eyes at all,
They could not see there, circling in glad rings,
That other body gloriously climb,
Unhampered and elate,
Heedless of wind and cloud, of space and time,
To make a landing at the Leader's Gate.

I think he did not know aught dropped to earth,
Save that he lighter flew—
Save for his birth to undreamed height.
But to his ears
There rose a cry, a sound of bitter tears,
That overflowed the brim.
This was the only pain he took with him;
And this he bore, for that he learned e'er long
How all their weeping would be turned to song.

ANONYMOUS.

SEMPER NOBISCUM

Distressed by dreary doubt
Oft we have been
When all is dark without,
All dark within,
Then, as from Galilee,
A Voice we hear,
"Son, of good comfort be —
Lo, I am near!"

Although our sins appear
As black as night,
Which no repentant tear
E'er cleanses white,
Yet on Mount Calvary,
Its Cross of Pain,
"Thy sins forgiven be —
Sin not again!"

And when life's sorrow fills
Our heart with woes,
When Earth's sad cup of ills
Fast overflows,
In our Gethsemane
Of grief and tear,
"My son, come unto me —
Lo, I am here!"

—CHARLES NEVERS HOLMES.

A Few Thoughts About Age

By JANET E. RUUTZ REES

PHILOSOPHIES have taught us that being and becoming are different matters. Age distinctly emphasizes this innate truth. To be old is one thing, to be getting old is quite another.

It would not do to base conclusions upon this fact or to assert that established conditions are better than transient ones, but in this case it would be true. Getting old is unpleasant, it is the transient but continuous way of inefficacy, whereas being old offers abundant compensations, not least that of being established, which enables one to admit the possibility of the claims of sages to wisdom. To be wise is to cease to expect.

Youth is full of expectations never to be realized, and if middle life learns to limit its expectations it still lets hope soar and looks to the oncoming generation for the fulfilment of its desires. It is still subject to keen disappointments. Age knows better. In its expectations have given place to acceptances, which offer far better conditions for the birth of peace. Certain inaccurate persons have asserted that the peace of old age is stagnation. This is a libel—we know that it is, when we consider how very cross the old can be, not to say how cranky. Old people are not by any means patient saints; far from it—they still possess the faults of their qualities. In their hearts they still *care*, but they have learned better than to anticipate. They are often exacting—not because they are more selfish than they used to be, but because the hedges of time that hem them in limit their imaginations. As to the young all people who are not also young are more or less undesirable, so to the aged all but the old are more or less incomprehensible. This is why youth and crabbed age are forever unallied. The one demands—and, we may say, obtains—activity. Its restlessness expresses itself in a thousand ways; the other, demanding rest, has in the eyes of the young very curious ways of obtaining it—going to bed with the chickens and getting up at an hour when all youth knows that bed is desirable! Grandmothers are always stirring with the sunrise, looking into things—they know too much for the comfort of the household.

Old ladies are often more feared than loved, but when they once have earned the affection of the household how rare and unselfish it is in its manifestations! For in the ordinary run of homes nothing can be expected of old people, be they male or female, save a little present now and again, a Christmas gift, or to the children a "sweetie": some old people command the love of the little ones in a surreptitious way by keeping hidden "goodies" for them. But in modern days this is considered reprehensible—babies are carefully guarded from unexpected indulgences between meals; more than that, grandmothers in our sterilizing days are often debarred from kissing and cuddling the enticing little ones.

"See my grandchild?" said an indignant old lady to me. "Yes, in the other room! His nurse won't bring him near me. And as to kissing him I dare not dream of it."

These days of sterilization are hard upon those whose past life was free from such restrictions; the disinfectants of old times meant, even in serious illness, a cloth dipped in chloride of lime, and hung in the doorway; preventive measures did not complicate existence as they do more and more in our century.

"They take children to pieces nowadays," said a critical grandmother. "Why can't they let well alone? The very children talk of their temperatures. They know too much."

And there is a certain truth in this. The thermometer has entered every home. It rarely occurs to anyone but a grandmother that its registration may be incorrect, or that a nurse may not be infallible in reading it. Wise old doctors depended upon other sources of information; they knew by a glance the patient's condition. Experience told them many things that the thermometer does not communicate. Old people, who were not brought up upon them, mistrust them as modern and new-fangled. Age is naturally suspicious of novelty. It has been familiar with so many cures; it

has lived through marvelous cures by such contrary methods; cold-water remedies; hot-water miracles; tepid-water indulgences; mud baths; what has it not known? Allopathy, homeopathy, magnetic and electric treatments, exercises, dumb-bells, calisthenics, tennis, baseball, a hundred varieties, while in their youth the back-board and chest-expander reigned supreme in all feminine evolution.

How different in many ways the Victorian period was from ours. But alas! the retrospect of the aged to-day recalls wars almost as terrible and devastating as our modern ones. A like unpreparedness, a like exhaustive suffering; the frozen, shoeless feet of Crimean experience; the ferocity of India, with its massacres, bloodshed, and infamy; religious intolerance, political subtlety, family disruptions—what do not the past years hold? Much that we see to-day, and possibly more.

What changes even fifty years have shown! What strategy, what revolutions, evolutions, and changes, the neighbors and friends of the nineteenth century the enemies and cutthroats of the twentieth. What, indeed, is life, but continual change? What is history but substitution? What is experience but constant upheaval? And age, having lived beyond the noontide of life, sees not alone the sunset, with its crimsons and purples, its ever-varied hues, but constructs the coming dawn which, regardless of events, is stealing upon the darkness of the night; and knows by experience that old things will pass away, all will become new. We are always on the eve of the new day, always in the wake of the old. Nations rise and fall, but we, the people, are inherently the same, have the same hopes and fears, the same joys and sorrows, the same griefs, the same perplexities. Times change, but humanity, as a whole, does not! The qualities which reign in our day are the same which brought about the conditions of earlier times; and, when we have passed away, the grandmothers fifty years hence will repeat our mistakes, inherit our short-sightedness, and be to their generation what we are to ours. They, too, in homes will be the repressive element. They will demand quiet, and respectful consideration for them will be enforced.

One is not surprised that some ancient races (and for the matter of that some peoples still existent) quietly put the old people out of the way, fill their throats with mud, and commit them to sacred rivers where, if anywhere, they can trouble no one. But it is a fact that old people take as long and often longer to pass away than younger ones. "Her or his death has been long expected." They linger on the borderland and surprise their immediate relatives by their alertness and activity; having acquired the habit of living up to seventy, they are apt to go on.

If we lived in the Palace of Truth—which, happily for peace, we never have done, and never shall do—there would be continual ructions in family life. Instead of a polite "Good morning, Grandfather, or Grandmother," we might hear: "Oh dear, I am tired of being quiet; I hate to be hushed every time I go up and down the stairs, and why should I?" "Grandmother is so deaf she cannot hear what I say. I have to shout. So why mayn't I make a noise?" It is with difficulty that the grandchildren of this generation are inspired with reverence, if indeed they ever are. Yet they love the old people who are a living testimony of persistence, and find nothing objectionable in such slight service as giving them their slippers or pipes, if they are indulgent old grandfathers; but in their young hearts they object seriously to the fact that age dislikes any activity but its own.

Everything has its place in life, and age by right of legend and priority is of value to others besides its possessors. Cases have been known where age itself was the claim to fame.

"What has he ever done?" was asked about an old parishioner whose funeral had brought hundreds to the churchyard.

"Done?" answered the surprised neighbor. "Why, he lived to be ninety-nine!"

Sometimes we hear a middle-aged relative say in a tone of surprise of an older one: "She has all her faculties!"

As if old age were condemned to stupidity. We wonder why this idea exists? For there are numberless instances of longevity accompanied by extreme mental activity. Statesmen are proverbially long-lived—the mind recalls too many for enumeration. One is reminded to ask how far old people are responsible for their own conditions?

"The fountain of youth!" Why should there not be a "fountain of age" whence the waters of wisdom should flow? There might well be.

Everything in this life, so far as we know it, is a result—the fact of having been born is cause enough for all that follows. The great wise East has long decided that life rightly apportioned leads to a disciplined old age of quiet waiting. The first twenty-one years of life are to be preparatory; the second, active; the third, accumulative; the fourth, let us say, residual—affording opportunity for a summing up of experience and a handing on its results to a younger generation. As a rule the old are not prepared to say: "I have tasted all earthly happiness. . . . I have lived and loved." But rather: "I have lived and tasted all things; love, sorrow, joy, grief, anxiety, gain, and loss." Age is the great digestive period—as all foods entering the alimentary canal are changed by amalgamation and elimination, so all life in age suffers change in retrospect. If it is fairly digested, the result is wisdom, for wisdom is only applied experience. Actions are seen in their right relation—life as a whole explains itself. "Why was I born, for what cause came I into existence?" We ask this often enough in the strain and stress of life; but in age—in that possible period of reflection—the answer comes back with quieting force: "To learn. None save an infant returns to the God who sent it without experience; the most callow youth has had some; the boy whose fate awaits him in the trenches will go back to the Infinite the wiser for his short experience of earth's miseries."

There are many classes in life's school, each one offering fragmentary insights which, accumulating through the years, should become the golden nuggets for age to present to the younger generation, stamped with its approval. No other period allows such a retrospect, such acquirement of knowledge in regard to mistakes, ignorances, errors. In quiet hours actions long forgotten rise into memory, popping up, as it were, from hidden sources—trivial events, unheeded at the time, assume importance, and to the aged that which to contemporaries was meaningless becomes full of import.

Keble says: "Ever the richest, tenderest glow is the accompaniment of later life—and so it is because it holds the realization of that which, in spite of self-will, ignorance, and self-indulgent incapacity, has brooded over the whole life. The many years testify—they proclaim the truth when they emphatically assert that we have been guided and helped—that the Father has held us in the Hollow of His Hand, and there comes therewith the deeper certainty: "He will never leave us nor forsake us." The coming change will carry us into yet surer paths of peace, for then the aspiring soul shall "know even as it is known".

Old age, having lived beyond the noontide of life, sees not alone the sunset with its crimsons and purples, its ever-varied hues, but constructs the coming dawn stealing upon the darkness of the night. It knows well by experience that old things will pass away, "all will become new".

We are always on the eve of the new day, always in the wake of the old. Nations rise and fall, but we, the people, are inherently the same. We have the same hopes and fears, the same joys and sorrows, the same griefs, the same perplexities. Time changes—but humanity, as a whole, does not. The qualities which reign in our day are the same that brought about earlier complications; and when we have passed away, the grandmothers, fifty years hence, will inherit our short-sighted errors, repeat our mistakes, and be to their generation that which we have been to ours. They, too, in homes, will be the repressive element.

If we seek the secret of happy old age we shall find it in the maintenance of harmonious relationships. This is true of all life, but more particularly so when the years have set their seal upon the soul. It has made its choice. It will be granted that our closest relations are the result of our own thoughts or acts. Those who are habitually kindly are always closely related. They share in the joys and sorrows

of others; their sympathies are alive and keep them spiritually from lethargy, enabling them thus to escape what is the most pitiful ending of an older life. They will keep alive in spirit, for what is the spiritual life but that of pure relationships?

Mankind is doubly related by inheritance and by experience—and while that which we are is dependent upon causes underlying our very existence, that which we have become has been dependent upon the will which has carried out the ideals which have governed us.

ASPIRATION

BY THE REV. HENRY MARTYN MEDARY

FROM very early times, men have indulged in the beautification of the implements and structures with which they could hardly dispense. We think of the cave dweller as one as far removed as any being could well be, from any of the refinements of civilization. We should hardly consider him as even susceptible to the influence of art, or capable of appreciating the beautiful. The floor of the cave in which he made his home was carpeted with many a layer of discarded bones, forming the tally of his crude feasts; he didn't even exert himself sufficiently to throw them outside, and make his dwelling place assume an atmosphere of respectability. And yet he was an artist. When he made a tool out of the antler of a stag, he was not satisfied that it should be able to cut, or scrape, or perform with satisfaction whatever function it was destined to fulfil; no, he must needs go further and so he carved the handle of the tool, and represented upon it scenes from the chase in which he took such constant delight. What he did was not necessary from the standpoint of actual existence; but it was necessary if he was to enjoy life, and experience more of its fulness.

Again, the peoples and tribes of the world have, from the very earliest times, made an effort to hand on to posterity some account of the happenings that form the history of their national or racial development. In the beginning the folk-tale was told to a group of interested listeners. But it was not long before, instead of the simple language that was necessary and quite sufficient to convey the idea, the primitive poet put in its place the melody and beauty of rhythm and song, and so we listen to Homer and Virgil, as they tell in majestic metre the exploits of Trojan heroes.

When the worship of the Christ became the engrossing occupation of the people of Mediaeval Europe, the monks bent over their desks in the cloisters of a thousand monasteries, and produced the most exquisite copies of the Scriptures, and of the Church's liturgy. Were the leafy border and the capital of burnished gold necessary that the people might hear what was written? Of course not; they were simply the clothing of a precious text in the garments befitting it. The election notice scribbled on the wall of a Pompeiian house served its purpose well enough; it was only temporary, but it conveyed the idea intended. When, however, the same Pompeiian inscribed on an altar a dedication to his god, it was chiselled in letters carefully measured and balanced.

We gather from this that all men have done beyond what was necessary is what we call art. After a device has been so constructed that it will do its work, all that we add to it, to make it comely, is art. After a house shelters those who live in it, and after a statement conveys its intended idea, everything we do to embellish either of them is art, and could be dispensed with, if man is here in this world only to exist. But if he is to have life abundantly that is another matter.

This applies to *worship* as well. The Christian Church had not gone far on its journey into the world before the beginnings of liturgical growth. Men were not satisfied with the barest and plainest language as the vehicle of conveying their prayers, and praises, and sacramental offerings to God. They must have the best. Nothing else could satisfy the worshipper. Beautiful forms have thus been created as the centuries have rolled by; and the Church throughout the world has become the fortunate possessor of this rich treasure. We offer our worship to-day under forms that are well-nigh matchless, because they have come from the lips or pens of the masters of worship.

Church Kalendar



Aug. 24—Saturday. St. Bartholomew.
 " 25—Thirteenth Sunday after Trinity.
 " 31—Saturday.
 Sept. 1—Fourteenth Sunday after Trinity.
 " 8—Fifteenth Sunday after Trinity.
 " 15—Sixteenth Sunday after Trinity.
 " 18, 20—Wednesday, Friday. Ember Days.
 " 21—Saturday. St. Matthew. Ember Day.
 " 22—Seventeenth Sunday after Trinity.
 " 29—Sunday. St. Michael and All Angels.
 " Eighteenth Sunday after Trinity.
 " 30—Monday.

KALENDAR OF COMING EVENTS

Sept. 5—Synod, Province of the Pacific, Trinity Church, Seattle, Wash.
 Sept. 10—Synod, Province of the Mid-West, Kenyon College, Gambler, Ohio.

Personal Mention

THE Rev. J. W. BLEKER has accepted a call to the rectorship of St. Peter's Church, Ferdinand, Fla.

THE Rev. DEFOREST BOLLES has taken charge of the work at La Junta and Las Animas, Colo., with residence at the former place.

THE BISHOP OF BRITISH HONDURAS has sailed from New Orleans for Colon, and will visit various stations in Panama, Costa Rica, and Nicaragua. He returns to New Orleans in September.

THE Rev. JAMES M. COLLINS has accepted the call to be rector of the Church of the Atonement, West Philadelphia, Pa., and will enter upon his new duties in September.

THE Rev. HAROLD DUNN will join other workers in the diocese of his brother, the Bishop of British Honduras, leaving New Orleans in about a month.

THE Rev. Dr. JAMES EMPRINGHAM, general superintendent of the Church Temperance Society, is making a tour of the camps and summer resorts of the Eastern States delivering lectures nightly on "War-time Prohibition". The trip is being made in a motor car carrying projection outfit and operator.

THE Rev. L. C. FERGUSON has accepted a call to become rector of Grace Church, Hinsdale, in the diocese of Chicago.

THE Rev. IRVINE GODDARD, rector of St. Paul's Church, Poughkeepsie, N. Y., has resigned, to become rector of Emmanuel Church, La Grange, Illinois.

THE Rev. F. R. GODOLPHIN will be in charge for two months of the church at Cripple Creek, Colorado.

THE Rev. FREDERICK H. HANDSFIELD has accepted a call to the rectorship of the Church of the Ascension, at Rockville Center, Long Island, and will take charge on October 1st.

THE Rev. ROMAN L. HARDING is expected to take charge of All Saints' Church, Sterling, Colo., on September 8th.

THE Rev. GROVER HARRISON has been assisting the Rev. E. W. Boone at the Church of the Good Shepherd, Colorado Springs, Colo.

THE Rev. EDWARD F. HAYWARD is the new rector of St. Matthew's Church, Enid, Okla.

THE Rev. GEORGE HENRY HOGGIN, D.D., is the new rector of the Cathedral of St. John Baptist, Belize, British Honduras. He has been a chaplain serving with the Canadian troops, with the rank of major.

THE Rev. J. COLEMAN HORTON took up his work at St. George's Church, Lusk, Wyoming, on August 1st.

THE Rev. W. F. B. JACKSON has returned to Kenosha after officiating for three months at Grace Church, Madison, Wis.

THE Rev. GUY KAGIE of Evanston, Wyoming, has been elected secretary of the convocation, and all communications for the district of Wyoming should be addressed to him.

THE Rev. CHARLES HOLLAND KIDDER and Clara Miller Kidder, his wife, celebrated their golden wedding on the feast of the Transfiguration. They had kept the matter very quiet because of the recent death of their son, the Rev. Scott Kidder, D.D., but some of their friends remembered the date.

THE Rev. Dr. GEORGE WILLIAM LAY is filling the vacancy at Christ Church, Springfield, Mass., until the return of the Rev. J. W. McGann, who recently left for Red Triangle work overseas. Dr. Lay preaches for the first time on August 25th.

THE Dean of Quebec desires information as to the dioceses in which women may serve on vestries. He would be glad to hear from individual clergy as to the working of this method. Address the Very Rev. R. SHREVE, the Deanery, Quebec, Canada.

ON September 1st, the Rev. HOWARD M. STUCKERT will assume charge of the Church of the Holy Comforter, Philadelphia, Pa., of which he was recently elected rector.

In War Service

THE Rev. ALLAN EVANS has been appointed to the 104th Infantry, A. E. F.

THE Rev. GILBERT W. LAIDLAW, vicar of St. James' Church, Pullman, Wash., will spend the month of September at Camp Lewis, where he will work in connection with the base hospital.

THE Rev. J. B. MCCORMICK has received appointment to the Fifteenth Field Artillery, A. E. F.

ON recommendation of the Whitman County Council of Defense the Colfax Chapter of the Red Cross has appointed the Rev. H. H. MITCHELL, vicar of the Church of the Good Shepherd, Colfax, Wash., as delegate in charge of the home service department. Mr. Mitchell will attend classes of instruction in Spokane from August 8th to September 18th. After obtaining his diploma he will be in charge of Whitman county, except that part under jurisdiction of the Pullman Chapter.

THE Rev. H. I. OBERHOLTZER, rector of Grace Church, Ellensburg, Wash., has completed a course of training for Y. M. C. A. war work at Seebeck and at Camp Lewis.

THE Rev. D. R. OTTMAN, now first lieutenant and chaplain of the Field Signal Corps, reported at Fort Sill on August 15th.

BISHOP PAGE is at Camp Lewis for the month of August. He is engaged in hospital and other work, and may be addressed care of the Y. M. C. A.

THE Rev. HERMAN RIDDLE PAGE, civilian chaplain at Camp Lewis under the War Commission, has received his commission as a chaplain in the army with the rank of first lieutenant. For the present he will be stationed on the Pacific coast.

THE Rev. ROBERT N. WARD, rector of St. Mark's Church, Beaumont, Texas, will report at Camp Taylor, Louisville, Ky., on August 23rd, to undergo the regular training at the Training School for Army Chaplains, covering a period of five weeks.

THE Rev. A. L. WASHBURN, recently at Base Hospital No. 1, has been transferred to an evacuation hospital near the front.

THE Rev. FRANK C. WILSON has been commissioned a chaplain in the United States army, with rank of first lieutenant, and assigned to the 343rd Infantry, Eighty-sixth Division. He expects to go overseas in the near future. He has been a volunteer chaplain at Camp Grant since last October, under appointment of Bishop Anderson.

Summer Addresses

THE Rev. FLOYD APPLETON, Ph.D., has been in charge of St. Andrew's Church, New Castle, Maine, during July and August.

THE Rev. EDWARD M. CROSS is spending his summer holiday at Buffalo, Wyoming, which was formerly under his jurisdiction as Dean of Sheridan.

ARCHDEACON DODSHON is the special preacher at St. James' Church, Atlantic City, during August. Address, 147 Pennsylvania avenue.

ORDINATIONS

DEACON AND PRIEST

SOUTH DAKOTA.—Deacon: ALFRED BARKER, senior catechist, All Saints' Chapel, Rosebud Mission, by the Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota, at the Niobrara Convocation, in Greenwood, August 9th. Priests: At the Niobrara Convocation, Greenwood, Sunday, August 11th, the Rev. JOSEPH DUBRAY, deacon, Sisseton Mission; the Rev. GEORGE G. LAWRENCE, deacon, Choteau Creek, by the Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota.

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

DIED

CHAMBERLAINE.—After an operation in Baltimore, passed to life eternal, August 1, 1918. MAUD BARNETT, beloved wife of the Rev. Henry CHAMBERLAINE. Funeral services were held at St. James' Church, Port Deposit, Md., Saturday, August 3rd. Interment that afternoon in St. Mark's churchyard, near Aikin, Md.

FOWLER.—The Rev. GEORGE VENABLE FOWLER, priest of the diocese of Washington, entered into rest Friday, August 9th. Interment at Key West, Fla.

"And the resurrection of the dead."

NORMAN.—Entered into rest, July 24th, at Pittsburgh, Pa., MARY E. NORMAN, daughter of the Rev. John P. and Emma E. Norman.

"Let light perpetual shine upon her."

NICHOLAS.—On the Feast of the Transfiguration, at Shrewsbury, N. J., SARAH THROCKMORTON, wife of William Charles NICHOLAS and daughter of the late Edmund S. and Elizabeth Cutter Allen, of Red Bank, N. J. Burial at Easton, Pa.

"The strife is o'er, the battle done;

The victory of life is won;

The song of triumph has begun.

Alleluia!"

PIRTLE.—Entered into life everlasting, on August 10th, at her home in Louisville, Ky., FANNIE A., eldest daughter of the late W. B. Nold and wife of Alfred PIRTLE.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with the world."

WILLIAMS.—At his home in Long Green, Baltimore county, Maryland, on August 8th, Mr. W. S. G. WILLIAMS, son of a prominent Maryland family, and a vestryman of Trinity Church.

WANTED

POSITIONS 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

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, ELDERLY, fairly good preacher; good musician; unmarried; desires work. Salary moderate. Address Z. Y. X., 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

ORGANIST-CHOIRMASTER WANTED IN Episcopal church forty-two miles from New York. Must be thoroughly experienced in training boy choir. State experience, education, and salary expected. Address SEMCAN, care LIVING CHURCH, Milwaukee, Wis.

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

WORKING HOUSEKEEPER and a woman to care for small children. Moderate salary. Apply CHURCH HOME, Memphis, Tenn.

CHOIRMASTER (NOT ORGANIST) experienced in training the boy voice and good disciplinarian. HOWE SCHOOL, Howe, Ind.

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 MRS. 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.

DEACONESS (CATHOLIC) DESIRES parochial or mission work; would accept moderate stipend with unlimited opportunity. References regarding efficiency and experience. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Thoroughly experienced trainer boy and adult choirs. Voice specialist. Communicant. Married. Best references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

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 MACKRILL, 3615 Wisconsin avenue, Washington, D. C. Agent for Anglo-Israel Publications.

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

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

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.

SAIN'T 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.

PUBLICATIONS

THE THIRD EDITION of *Beyond, A Study of the Doctrine of the Intermediate State*, by the Rev. WILLIAM R. POWELL; rewritten and somewhat enlarged. Thirty letters containing criticisms *pro* and *con* received. These worked into third edition. For sale by Author, 297 E. 37th street, Portland, Oregon. Price \$1.00. A few of the second edition, half price.

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.

LABOR SUNDAY LEAFLET—\$2.50 per hundred on application to JOINT COMMISSION ON SOCIAL SERVICE, 281 Fourth avenue, New York.

MAGAZINES

NEEDLECRAFT, 12 months for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

SECOND-HAND BOOKS FOR SALE

DISABLED CLERGYMAN WISHES TO SELL his theological text-books. All in good condition. Some of them new. Rare opportunity for some divinity student. Send self-addressed and stamped envelope for list. Address OPPORTUNITY, care LIVING CHURCH, Milwaukee, Wis.

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 ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York City.

THE BOARD OF MISSIONS

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

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

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

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

MEMORIAL

CORTLANDT DE PEYSTER FIELD

"Absent from the body, present with the Lord."

On the evening of August 8, 1918, CORTLANDT DEPEYSTER FIELD passed into the Presence of the Lord. Though in failing health for many years, there was a gracious suddenness in his Home call. On the preceding Sunday, the first Sunday of the month, the Rev. Gouverneur Cruger, Mr. Field's friend and classmate, was indisposed and unable to officiate at St. Catharine's Church, as had been his custom for many years, at the celebration of the Holy Communion. Mr. Field waited anxiously for the coming of his friend, and when Mr. Cruger failed to appear expressed a desire to go into the church to read a portion of the service, which his strength would not permit; but he was taken to the vestry room door, from which he read the collect for the day and a few appropriate prayers. Mr. Field was appointed lay reader by Bishop Alonzo Potter thirty-two years ago and ministered on Sundays at St. Mary's Church, Lake Mohegan, in the morning, and at St. Catharine's Church, Fieldholme, in the afternoon, for a number of consecutive summers. Of late years, before his health failed, Mr. Field would go from his city home, however stormy the weather, to hold the service at St. Catharine's Church, "to sow the good seed for the Master", as he so often expressed it. On the Monday, Tuesday, and Wednesday following Mr. Field took his daily automobile ride. On Thursday morning he did not feel as well as usual and remained at home the entire day. About 10 p. m. Mr. Field became seriously ill, and before 11 o'clock he was with his Lord.

A service was held at St. Catharine's Church the following Sunday afternoon. The children and teachers of the Sunday school, part of the fruit of our beloved friend's labors, gathered at 1:30, and a brief message was given on the words, "He being dead yet speaketh." At 2:30 friends from far and near, and a detachment of soldiers from a camp close by, assembled in the church. The precious remains of our friend lay in the casket clothed in cassock and surplice, and surrounded by floral offerings from relatives, friends, and the choir and Sunday school. A few sprays of Annunciation lilies were hung

on the chair in the chancel usually occupied by Mr. Field. At the Holy Communion service the Rt. Rev. Dr. Charles S. Burch was assisted by the Rev. Gouverneur Cruger; and, as the Bishop so beautifully expressed it, our good friend was with us at that very moment, in spiritual presence as he was in bodily form.

It was with full hearts that we listened to a touching tribute by Bishop Burch:

"My friends, in the casket lies a friend — my friend, your friend. The heart would impel to fullest utterance, and yet the conventionalities that rule us so frequently keep back that utterance which would only be the expression of what we all feel.

"There is no need of a sermon to-day. That sermon has been preached. It has been preached during all these fruitful years that our friend has been living for God and for his fellow-men. You have seen it, I have seen it, and to-day this is the end of the sermon — it is the tribute that you pay to your friend, the one that loved you, the one that you loved; you have come here to pay the tribute of your presence to this faithful, ever faithful, loving friend.

"His was a full life, a very full life, and we can do no better this afternoon, we who are here to pay the tribute of our presence to his life, than just thank God that he lived, and that God let him live with us all these many fruitful years before He took him to Himself."

The service closed with fitting prayers and the hymn, "I heard the Voice of Jesus say, Come unto Me and rest," after which the members of the congregation and friends walked around the casket and gave a last look at their beloved friend and benefactor.

The following morning ten soldiers from a neighboring camp, as a token of their respect to Mr. Field, carried the casket from the church to the automobile hearse, which followed by two automobiles containing members of the household started a little later on the way to New York City.

The funeral service was held in Grace Church at 11:30. It was the family church for two generations, in which Mr. Field was married, and from which almost all the members of his own and his wife's families have been buried. Dr. Charles Lewis Slattery officiated. A number of people were present in the church and not a few floral offerings testified to the love of faithful friends.

The interment took place at Greenwood cemetery, and the committal service was impressively closed with the reading of a hymn.

"PASSED ON!"

In memory of my brother, SCOTT KIDDER, who entered into life August 17, 1917.

Say not that he is dead, the beauty shed
Upon our lives forevermore is gone.
We mourn his tragic fate, so desolate,
Who is not dead, but only has "passed on".

God's love is over all, the sparrow's fall
Is not unheeded, He shall be our stay.
We know that Death will come to take us home,
And those who hear the summons must obey.

Our sorrow is not vain, our grief and pain
Have not been wasted, love is never lost.
His work on earth is done, the triumph won,
We must surrender him at bitter cost.

Say not that he is dead, but speak instead
Of other days ere he so loved had gone.
In some new happy life, beyond our strife
He lives again who only has "passed on".

MARTHA A. KIDDER.

NOTE.—The Rev. Scott Kidder, D.D., was fatally injured in an automobile accident near Schenectady, N. Y., last summer.

APPEALS

LANTERN SLIDES FOR ALASKA

Archdeacon Stuck wants lantern slides, preferably colored, for use in the Alaska missions. He has a good lantern, but his slides have been in constant use for two years and are becoming stale. Will anyone help him out with some fresh ones? He suggests that "scenes from the Holy Land, from the Bible; incidents of our Lord's life, of the lives of saints and martyrs, would be welcome; but so would other views not of a sacred character; views of general travel, of cathedrals, and other great buildings, and of cities." He adds: "The people here have no amusements, no instruction, save what we are able to give." It is unnecessary to say that gifts of money to buy slides will be acceptable as well as "second-hand" slides. Either may be sent to Wm. C. STURGIS, Church Missions House, 281 Fourth avenue, New York City.

ORGAN MOTOR FOR CHURCH NEAR ARMY CAMP

A second-hand motor is needed for a two-manual organ in a poor church near a training camp of over fifty thousand soldiers. Anybody willing to donate such a motor will kindly address F. R. G. S., care LIVING CHURCH, Milwaukee, Wis.

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.]

Forbes & Co. 443 S. Dearborn St., Chicago, Ill.

Sunshine and Awkwardness. By Strickland Gillilan, Author of *Including Finniagan*, etc. \$1.00 net.

Preparing for Womanhood. By Edith B. Lowry, M.D., Author of *Herself Confidences*, etc. \$1.00 net.

Macmillan Co. New York.

Democracy after the War. By J. A. Hobson. \$1.25 net.

World Book Co. Yonkers-on-Hudson, N. Y.

How to Do Business by Letter. By Sherwin Cody.

Saalfeld Publishing Co. Akron, Ohio.

Pictures Burned Into My Memory. By Charles W. Whitehair, Author of *Out There*. 75 cts. net.

LeRoy Phillips. 15 Ashburton Pl., Boston, Mass.

Idylls from Champlain. By Ella Warner Fisher. 90 cts. net.

War and Progress. The Growth of the World Influence of the Anglo-Saxon. By William S. Howe, formerly of the American Consular Service in China. \$1.00 net.

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

The Vandal of Europe. By Wilhelm Muhlon. Translation and Introduction by William L. McPherson. \$1.50 net.

Fleming H. Revell Co. New York.

Old Truths and New Facts. Christian Life and Thinking as Modified by the Great War. The Cole Lectures for 1918, delivered before Vanderbilt University. By Charles E. Jefferson, D.D., Pastor of the Broadway Tabernacle, New York. \$1.25 net.

Harbor Tales Down North. By Norman Duncan, Author of *Doctor Luke of the Labrador*, etc. With an Appreciation by Wilfred T. Grenfell, M.D. Illustrated. \$1.35 net.

Battles Royal Down North. By Norman Duncan, Author of *Doctor Luke of the Labrador*, etc. With an Appreciation by Wilfred T. Grenfell, M.D. Illustrated. \$1.35 net.

AFFILIATE WITH THE WAR COMMISSION

THE GIRLS' FRIENDLY SOCIETY and the Church Periodical Club have accepted terms of affiliation with the War Commission and they are therefore agents of the War Commission for work in their respective departments. All suggestions and communications in regard to work among girls should be directed to Miss Belinda Wainwright, executive secretary, War Emergency Committee, 281 Fourth avenue, New York City. All requests for literature of any kind should be directed to Miss Mary Thomas, executive secretary of the Church Periodical Club, 2 West Forty-seventh street, New York City.

The Magazines

THE RELIGIOUS USE OF THE IMAGINATION, by Bishop Fiske, is perhaps the most valuable of the contributions to the July number of the *American Church Monthly*. It is a plea not only for each Christian to exercise his imagination in order to understand the life of Christ, but for each clergyman to exercise his imagination in order to preach it. This is the religious use of the imagination, "to do our part in making God the great reality; to practise the presence of God; not to create the presence, which of course we cannot do, but to recreate it for ourselves. It is to cultivate the imaginative faculty, not that we may be carried away on wings of fancy, but that we may gain the power to realize facts. It is to see visions and dream dreams — to picture spiritual facts and in the power of the vision to give embodiment to spiritual ideals. It is to cultivate the 'hearing ear' and the 'seeing eye'. It is to incline one's ear to the parable. It is to listen to God. He is a living God indeed, who speaks to living souls." The Indispensableness of Bible Study is the subject of Dr. Fleming James of Englewood, N. J., who urges that both clergy and laity should become more familiar with the Scriptures. It is an undoubted fact, which often surprises members of the Anglican Church and which should be a matter for sorrow to us all, that American Churchmen, even sometimes American clergy, have an extraordinarily inadequate acquaintance with the Bible. Dr. Clarence Manning, lecturer in Slavonic languages at Columbia, gives a short and business-like account of some of the many heresies which are continually distracting the Russian Church, cults rationalistic, mystic, and magical, Protestant, tinged with Judaism, and so on and so on — of every conceivable description. They are extraordinarily widespread: Rasputin himself is supposed to have been a member of the wilder sects, the Flagellants. Among other articles of interest and some excellent book reviews, we note a breezy and even amusing attack by the Rev. H. S. Whitehead on that horrible and, as he points out, essentially un-Christian "cheer-up philosophy", which one finds at its worst in sentimental effusions of the Pollyanna type. It is encouraging to have the clergy come out in protest against this easy and unreal optimism.

THERE HAS lately been established a small magazine in the interest of bringing the Hebrew people to a knowledge of and sympathy with the Christian religion. The title is *The People, the Land, and the Book*. It is published quarterly, in envelope size, and seems well adapted to convey the knowledge of the gospel to the race of which our Lord in His humanity was a member. Among the writers for the July number, being the second to be issued, is George V. Maynard, whose name will be familiar to readers of THE LIVING CHURCH, and the Rev. Kenneth Mackenzie, one of our clergy. The editor is B. A. M. Schapiro, and the publication office 83 Bible House, New York. Subscription price, 50 cents a year.

HOLY CROSS SUPERIOR

THE ORDER OF THE HOLY CROSS has lately held its triennial election of a superior and has chosen the Rev. S. C. Hughson, who is well known throughout the Church as a missionary. Three priests of this order are now in France and the fourth goes shortly.

RED CROSS OPENS TENT NEXT TRINITY CHURCH, NEW YORK

In Historic Graveyard — Dr. Manning—Death of Mrs. Morton — Coming of Greek Archbishop

New York Office of The Living Church }
11 West 45th Street }
New York, August 19, 1918 }

ON Friday, August 16th, at noon, immediately after the usual daily service of intercession and prayers for victory in Trinity Church, the clergy and a large number of people proceeded to the churchyard for the formal opening of a Red Cross tent. Mr. Charles H. Stout, secretary, and other officers and members of the New York chapter of the American Red Cross were present. The Rev. Dr. Manning, rector of the historic parish, addressed the meeting and said:

"We Americans feel to-day as never before the glorious meaning, the unutterable sacredness of the Stars and Stripes, the flag of our country, as it is lifted in defence of civilization and humanity.

"But there is another emblem to which we give honor and reverence without measure, and that is the sacred and merciful banner of the Red Cross.

"Among all the unspeakable crimes that Germany has committed, there is none which more clearly shows the utter brutality of her mind and soul than that she has again and again deliberately and knowingly fired on the Red Cross flag as it flies over hospitals and hospital ships. A nation that is capable of that crime has lost all sense of honor, of humanity, and of decency.

"I am glad and proud to have this tent under the Red Cross flag raised under the shadow of Trinity Church. It is most fitting that it should be placed on this historic spot, close by the graves of Alexander Hamilton, Captain James Lawrence, Robert Fulton, and other great Americans. We know how those men would have met the issues of this war and we thank God that our country to-day is meeting the issue as they would have done.

"In this old graveyard Americans, British, and French lie buried side by side, and to-day Americans, British, and French, with our other allies, are fighting side by side for the freedom of the world.

"The doors of Trinity Church stand open to all comers 365 days in the year. This churchyard, a beneficent breathing space, stands always open to the public. We invite and welcome those who work in this part of the city to enjoy the rest which it offers in the open air. Many young people come each day, and we are glad that they do come, to eat their lunches here. If there are any who think this a desecration of a graveyard, we can only say that to us it seems quite the reverse. Many of those who come here each day will welcome the opportunity which this tent offers them to work for the Red Cross. The tent has been erected by the Red Cross and the work in it will be carried on under the direction of United States Express Building Auxiliary No. 36.

"I hope that much work will be accomplished here. This tent in this churchyard, fronting on our greatest and busiest thoroughfare, illustrates the fact that our participation in this war is not only an act of patriotism but an act of religious duty: that we are fighting in a sacred and holy cause, and that to this cause we must give the whole strength and power of our life,

spiritual, moral, and material, until the brutal power which has assailed the world is completely defeated and overthrown, and peace with justice is won for all men."

DR. MANNING'S WORK AT CAMP UPTON

In a recent issue of *Trench and Camp*, a newspaper issued for Camp Upton men under the auspices of the National War Work Council of the Y. M. C. A., there appears an article highly appreciative of the untiring work of the Rev. Dr. William T. Manning as voluntary chaplain. Following these remarks of respect and admiration is a copious report of the sermon preached by Dr. Manning in Trinity Church on England's war anniversary. Although the daily press printed large extracts from the rector's sermon, groups of interested men have requested a copy of this message from Old Trinity's pulpit and an unprecedented edition of 40,000 copies has been printed for general distribution.

DEATH OF MRS. LEVI P. MORTON

Mrs. Levi P. Morton, wife of the former Governor of New York and Vice-President of the United States, died at her summer home at Rhinecliff, near Poughkeepsie, on August 14th. Mrs. Morton had been seriously ill for about a month. Mr. and Mrs. Morton have long been generous contributors to the work of the Church. A number of gifts to the Cathedral of St. John the Divine came from the devoted couple, including the organ, the reredos, and the choir stalls. Their gifts made possible the early opening of the choir and crossing. Mrs. Morton was a granddaughter of General Randolph F. Street. She was Mr. Morton's second wife and is survived by her husband and three

children. Mr. Morton is now 95 years of age.

Funeral services for Mrs. Morton were held in the Church of the Messiah, Rhinebeck-on-Hudson, on Saturday afternoon.

GREEK ARCHBISHOP APPROACHES AMERICA

The Committee for the Relief of Greeks in Asia Minor announces that Archbishop Meletios Metaxakis, Metropolitan of Athens and president of the holy synod of the Greek Orthodox Church, who was appointed by Premier Venizelos, is on his way to the United States. It is believed that he will arrange for the ecclesiastical organization of the Greek Orthodox Church in America.

NURSES AT ST. PAUL'S CHAPEL

On Tuesday morning, August 13th, the members of the Nebraska unit of army nurses, No. 49, assembled in St. Paul's Chapel for a special service of the Holy Communion and the blessing of the unit's flag.

On Thursday morning the flag of the Seattle unit, No. 50, was blessed in the chapel.

On a later day in the week there was a special celebration of the Holy Communion and a flag blessing for two Boston units, No. 51 and No. 55. The Rev. Dr. Geer and the Rev. Thomas J. Crosby officiated at these services.

FUNERAL OF REV. A. F. TENNEY

Bishop Burch held a private service in the rectory and afterwards officiated at the funeral services for the Rev. Albert Francis Tenney in Christ Church, Pelham Manor, N. Y., last Tuesday morning. The Rev. Dr. Charles F. Canedy read the lesson and officiated at the committal in Greenwood cemetery; the Rev. J. McV. Haight read the opening sentences; and Dean Fosbroke of the General Theological Seminary read the prayers. There was a large attendance of clergy and laity at the church.

THEOLOGICAL CONFERENCE MEETS AT CAMBRIDGE, MASS.

Delegates Attending from Fifty-three Seminaries to Discuss Theological Education after the War — Dean Hodges Makes Annual Report

The Living Church News Bureau }
Boston, August 19, 1918 }

THE Problems of Theological Education Arising Out of the War was the subject of the most representative theological conference ever held in America. It met at Harvard University for four days last week. Fifty-three of the leading theological seminaries and divinity schools in the United States and Canada were invited by President Lowell of Harvard. One hundred and thirty delegates accepted this invitation. Beyond question this conference was the largest, the most representative, and the most important meeting to consider the subject of training for the Christian ministry which has lately been held in America.

President Lowell on Tuesday evening gave a cordial welcome to the delegates from the institutions, and presented the general subject of the conference. He said, in brief:

"The war has diminished the number of our students, but we would not have it otherwise. It has presented new problems; but the world will not end with the war. The

end will bring problems more difficult than we now anticipate. The problems will be both material and spiritual. The great property losses will demand to be replaced. The great emotions caused by the war will be followed by a reaction. The clergy must be prepared to stand against the current and hold the people to highest ideals. It is well that we have met to consider how the world can be made better, more spiritual, as a result of the war. I am glad for the spirit of brotherhood among all denominations which is here shown in the gathering of this conference representing so many religious bodies."

Morning and afternoon sessions were held on Wednesday, Thursday, and Friday, in the faculty room of Harvard.

The session Wednesday morning was devoted to the very important subject of maintaining pastoral supply. It is a recognized fact that the demands of the war have largely depleted the number of clergymen available for the churches, and also the number of students in the theological seminaries, and the number who can be expected during the war.

President Mackenzie of Hartford Theological Seminary presided. "Denominational disarmament", called for by Dean W. F. Tillet of Vanderbilt School of Religion, Nashville, Tenn., met with hearty approval. The subject for Wednesday afternoon was

The Indispensable Minimum and the Unattainable Ideal in Theological Education. It might perhaps be possible to agree upon an ideal for the training of ministers, but it would be impossible to attain it in a course of study of three years, or any time which could be given. As to exactly what is indispensable for the training of ministers no agreement could be expected. President Barbour of Rochester Theological Seminary presided.

The conferences on Thursday were exceedingly fruitful. The general theme was the obligation resting upon the theological school to provide adequate training for parish ministers, leaders in Church school work, and religious education, teachers in theological schools, leaders in social service, and foreign missionaries. Dean Bartlett of the Philadelphia Divinity School opened the discussion and President Lowell presided.

The conference adopted a series of resolutions providing for continuation of its influence. In the first of these the conference "expresses its loyalty to the governments of the United States and of the British Empire in the prosecution of the war. It desires to cooperate in every possible way, especially in proclaiming the moral issues of the war and the duty of continuing the struggle until a just and lasting peace for the world shall have been made possible.

The conference recognizes the vital importance of steps taken by the governments of the United States and Canada to provide vocational training for men in the national service. It expresses deep sympathy with the proposal that work should be undertaken by the Churches and in their behalf to recruit candidates for the ministry, and to provide training for men who have intended to become ministers. The conference appoints a continuation committee to communicate with organizations engaged in this work. The continuation committee shall be empowered to call this conference together again for consultation.

Dr. Hood of Atlanta gave the conference some interesting facts concerning theological seminaries and divinity schools in the United States. The number of these schools is 169, distributed among various religious bodies as follows: Roman Catholic, 28; Lutheran, 25; Presbyterian, 23; Methodist, 22; Baptist, 15; Episcopalian, 14; Disciples of Christ, 11; Congregationalist, 10; all others, 24. In these schools are 1,422 teachers and 12,051 students. The real estate is valued at \$24,321,211, and the endowments aggregate \$40,895,681. In the libraries are 2,720,136 volumes. Massachusetts, New York, New Jersey, Virginia, and Illinois are the chief centers of theological education in the country, and the great majority of the seminaries are in New England and the Middle States. There are vast regions in the South and West where there is not a single school for the training of ministers. In the distribution of religious bodies the Roman Catholics have 60 per cent. of their membership in the cities, Christian Scientists 85 per cent., Jews 90 per cent., and Episcopalians 50 per cent. All other Protestant denominations have more than one-half of their membership in the country districts or smaller towns. As to geographical distribution, Baptists and Methodists are strongest in numbers in the southeast of the country, Lutherans in the north central region, Presbyterians in the east central region, Episcopalians in the North Atlantic States, Disciples of Christ in the west central region, Congregationalists in New England, and Reformed Church and Jews in the North Atlantic States. Baptists and Methodists are the only bodies which have a large following among the negroes of the South. These facts gave important information to

guide in discussion of the future growth of ministerial training.

ANNUAL REPORT OF DEAN HODGES

The adjustment of theological study to new conditions is the theme of central interest in Dean Hodges' annual report to the trustees of the Episcopal Theological School, Cambridge. The report has just been printed in the official bulletin of the school and is in part as follows:

"In consequence of the war, the school began the year with only about half the usual number of students, and this number has since been much reduced by enlistments. Three of the faculty are engaged in war work. Mr. Nash and Mr. Addison are chaplains in France, and Mr. Washburn is executive secretary of the War Commission of the Episcopal Church, having his office in New York, but returning for weekly conferences with his classes.

"The occupation of Winthrop Hall by the government as a hospital for men of the Radio School, and the provision of ten beds in Lawrence Hall for convalescents, have enabled us to render some service in the school itself. Undergraduates have assisted ladies of the congregation of the chapel in ministering to the sick.

"Of our graduates, numbering about 425, more than forty are engaged in some kind of war service on account of which they have given up their usual work. Most of the faculty who remain have taken on additional duties in supplying the places of clergy who have gone to the war.

"We propose this summer to try the experiment of offering to the seniors of next year several courses to be conducted by means of assigned reading, reports, conferences, and examinations. This work, if successful, will enable us in this time of need to graduate the senior class at mid-years, and thus to make it possible for them to begin their work in the ministry several months earlier than usual. If this experiment shows that serious study can be done under these circumstances, we may be able to extend and enrich our curriculum by requiring such courses in the future, and counting them for the degree. By thus including the summer between the junior

and the middle year, and the summer between the middle and the senior year, we would add eight months of supervised and tested work to the time which is available at present.

"We propose also to offer to the clergy of the vicinity an opportunity to take courses in the school, either admitting them, if they desire, to the courses already provided, or arranging special courses, a list of which we intend presently to publish. Four such full courses, taken according to our regulations, may lead to the degree of Master of Sacred Theology.

"When the war is over, and men who have been soldiers or sailors, or workers in the Young Men's Christian Association or the Red Cross, desire to study for the ministry, many new questions will arise. The requirement of a bachelor's degree in order to be admitted to regular standing in the school, and the requirement of a course of study extending over three years, may need temporary modification. In England, the theological colleges are closed for the duration of the war. This may come to us also, if the war continues. But in the meantime we purpose to devote to the education of such men as we have the full resources and energies of the school."

CHURCH OF THE ADVENT, BOSTON

Last week the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, gave an address before the Baptist summer school on Martha's Vineyard, on The War and Reconstruction.

One hundred and eighteen are now on the roll of service in the Church of the Advent. Another gold star has been added to the parish flag in memory of Francis George Harding of Cambridge, a seaman in the merchant marine who was killed by a collision off Cape May on August 6th.

MEMORIAL SERVICES AT HAVERHILL

Requiem services were held in Trinity Church, Haverhill (Rev. J. Malcolm-Smith, rector), on Monday, August 12th, in memory of Lieut. Glenn G. Hall, a former choir boy of the parish, who was killed by an action on July 13th.

RALPH M. HARPER.

REV. E. S. LANE WRITES OF SERVICES ON BOARD SHIP

"On the Way to France"—A Well-founded Protest—Reopening of Deaconess House—Food Conservation

The Living Church News Bureau }
Philadelphia, August 19, 1918 }

THE Rev. Edwin S. Lane, rector of St. John's Church, Northern Liberties, and formerly correspondent of THE LIVING CHURCH, is now "scmewhere in France", serving as a Red Cross chaplain. In a letter just received here he describes his first Sunday on shipboard and the impressions it made upon him.

"To-day being Sunday," he says, "I announced the Holy Communion for 8 o'clock. After consultation with the Y. M. C. A. leaders it was arranged that they were to have the 9:30 service, with one of their ministers as preacher. As a result many of the Y. M. C. A. men came to the 8 o'clock celebration. Some of them had never even seen one of our celebrations before, but it was

fine to have them come and kneel in our Lord's Presence.

"At 10 o'clock, I went to the lower deck among the troops, and fifteen men gathered in the corner of the mess hall. They were from all over. One was a Churchman, a graduate of Penn. State, and some were Methodists, some Lutherans, etc. They sat on the benches without room to kneel, and all around was the confusion of men passing to and fro. The place was not clean, a meal had been held not long before; it was the steerage of the boat, but the men had a groping for religion.

"Nothing," Mr. Lane declares, "that I have ever had in my life has made such an impression upon me, and I will never forget the scene."

The Rev. Allen Evans, Jr., another of the local clergy, is now chaplain of a New England regiment which was and probably still is on the fighting line in France.

AGAINST WAR-TIME PROFANITY

The Rev. Robert A. Edwards, D.D., rector of the Church of the Holy Innocents, Tacony, has been vigorously inveighing against the

irreverent spirit that manifests itself in the flippant taking of "God's Name in vain", and the perfect abandon with which many people, some in high places, are consigning the Kaiser and his emissaries to the infernal regions. Dr. Edwards remarked recently: "One seldom hears a public address in which some objectionable word or phrase does not appear." A newspaper quotes him as follows:

"I do not defend the Kaiser in his iniquity. But if we are Christian people we must seek God's help in His way, and that will not be found in consigning men to perdition. No man can do that. Better pray God to have mercy upon the guilty Kaiser's soul and to bring him to his right mind."

THE DEACONESS HOUSE

The Board of Managers of the Church Training and Deaconess House has announced that the school will reopen on Wednesday, October 2nd. Owing to the increased cost of living the managers have been obliged to raise the charge from \$250 to \$300 per year.

The school is located at 708 Spruce street, and does not seem to be as well known to women of the Church as it deserves to be. The house is made up of two old-fashioned residences which were remodeled some years ago and adapted to their present use. The school aims not merely to train those who intend to become deaconesses, but also to provide a course of training for those who wish a thorough grounding in the fundamentals of the faith or who desire to become more useful in their own parishes. Courses of study in Bible, Prayer Book, and in the practical work of conducting meetings and classes are provided, and should be useful to any young woman engaged in Church work. Tuition is free, and the only expense to non-resident students is the purchase of the text-books used.

FOOD CONSERVATION

A number of suburban towns in this vicinity have clubs for the canning of fruits and vegetables. The members meet usually once a week at some convenient place, and the work is done under the direction of a cooking expert. All Hallows' Church (Rev. B. S. Sanderson, rector), is the center for the community canning at Wyncote. Here, as elsewhere, members bring their own jars and fruits, and the canning is done under competent leadership.

FREE PEWS AT WAYNE

Rented pews are part of the undesirable features of many parishes, and some parishes are trying to get rid of them. St. Mary's Church, Wayne, has succeeded. On July 1st a circular was sent out to all holders of pews and sittings, and to other members. It said, among other things:

"Present and future conditions require that every step be taken to make the Church of the greatest service to the nation and the community, to intensify our trust in God, and our helpfulness to each other. Our sons are serving the nation. Rich and poor, without distinction, they are living, fighting, and even dying together. Those at home are also working without distinction to win the war, and praying for their dear ones and that God will send a lasting peace. War-time will bring to the Church spiritual and financial difficulties and we must be ready for them. As the war continues we must work harder and closer to each other. It is, therefore, time to remove all real or imaginary barriers to the use of God's house.

"Pew renting is one of these barriers, and yet it has provided about forty per cent. of the total receipts, and has proven a useful means of maintaining a good standard of

service without constantly appealing for money, although its only benefit to the pew-holders is to give them the first call on the pew for about fifteen minutes at the Sunday morning service. Nevertheless, rented pews prevent us from being able to assure strangers and others of seats, and even if we could feel that seats could be provided somewhere yet people dislike to occupy seats rented and paid for by others. There are other disadvantages to the pew renting system, and if the way were clear we would prefer not to use it, but until our members are willing to provide financially for the church in some other way, the renting of pews must continue.

"The rector and vestry wish to cordially welcome to worship with us not only our neighbors, but strangers, and particularly men in the army and navy, with their friends and relatives; and to have them and the community realize that there is no barrier which prevents the free use of our seats or of our church.

"Without unduly urging your duty in this matter, we suggest a trial of a new and neighborly plan. Will you consent to help secure the unrestricted use and service of St. Mary's Church by paying your present pew rent and continuing your other offerings

to the Church during the next twelve months ending June 30, 1919, without requiring any pew to be specifically assigned to you? In this way any person can be freely invited to attend all services. You are not now asked to contribute more than you have been doing."

The rector, the Rev. W. G. W. Anthony, made no appeal from the pulpit or otherwise. Yet in four weeks the accounting warden reported endorsement of the plan by those who pay almost ninety-four per cent. of the rentals of pews and sittings. "I trust," writes a correspondent, "that other churches will try the plan. There are plenty of other rented pew churches which are just as unselfish as St. Mary's, Wayne, but it will take some faith, courage, and sacrifice to show it. There never was a better time than now to evidence these qualities. . . . It is time for leadership to give the world the sure inspiration and comfort of the Church's message, and the laymen of the Church must clear the way for all of her people to use our church buildings freely to listen to the only message that can give lasting satisfaction, and let them do their duty in supporting God's house."

CHARLES A. RANTZ.

CHICAGO PARISH HOLDS "WET" AND "DRY" CANVASS

And Writes Letters to Washington —Correlation of Church Activities—War Miscellany—Social Service

The Living Church News Bureau }
Chicago, August 19, 1918 }

BEFORE leaving on his vacation last month, the Rev. Dr. Hopkins, rector of the Church of the Redeemer, Chicago, made in a sermon a rapid summary of conditions in Congress and in the state of Illinois in the fight against the liquor traffic. As a result of the rector's earnest appeal, letters were written from members of the congregation to Washington, urging the passage of a "War Prohibition" bill, and a strong committee, consisting of men of the vestry, of the parish, and members of the Junior Brotherhood has volunteered to canvass at least two of the neighboring precincts of the fifth senatorial district, asking registered voters to sign a card agreeing to vote for "dry" candidates at the primaries on September 11th. So far a thorough canvass has been made. The Church of the Redeemer is one of thirty-nine churches and congregations in the district which have organized for such a canvass.

TO CORRELATE CHURCH ACTIVITIES

The Chicago Church Federation Council is making an honest and unceasing effort to unite and correlate the activities of the "Protestant Churches" of Chicago. One of their first steps in this effort is to formulate a programme in which, as they say, they try "to adjust the outline of the year's work to the seasonal values of the different months. The important days and periods that have come to be recognized by the Churches are set in their appropriate places. Other occasions and topics are merely suggested and are put in brackets. In so far as possible the plan has taken into consideration the yearly programmes of the various denominations." Christmas, Palm Sunday,

Easter, and Whitsunday are taken from the Christian Year.

For the most part the calendar, which begins with Registration Sunday on August 18th, is framed to follow a subject or topic for each month of the year. September, for example, is the month of preparation, in which the objectives are reënlistment of members and workers, and reorganization of forces for the year's activities. October is rally month, when the objective is to arouse the Church and Bible school to the largest enthusiasm, loyalty, and regularity. The subjects for November are Patriotism, Social Service, and Missions; for December, Fellowship, Brotherhood, and Internationalism; for January, Deepening the Religious Life; for February, Stewardship and Life Education; for March, Mobilization; for April, Recruiting; for May, Conservation; for June, Youth.

The attempt is commendable, but, as often is the case with non-liturgical bodies, approaches the problem "wrong end to". Why not be perfectly frank and commence with the Christian Year, which is after all in accordance with the Gospel Story, and lays the foundation on what God did in Jesus Christ, and not on what men have done, which is often temporary? The table or calendar has been prepared and sent out with the best of intentions, as a series of suggestions, at the request of representatives of the various denominations included in the Federation, and in the hope that this outline may prove of value in the organization of the year's work. A frank adoption of the Christian Year would, I think, win many people, and, too, make a more workable programme. The letter is signed by representatives of "United Protestantism", most of them Baptists, Congregationalists, Methodists, and Presbyterians. The Protestant Episcopalians appear at the very end with one representative.

WAR MISCELLANY

The Rev. Frank E. Wilson, rector of St. Augustine's parish, Wilmette, and for more than a year civilian chaplain at Camp Grant,

has, on special request of Major General Martin, been commissioned a chaplain in the United States army, with rank of first lieutenant, and has been assigned to the 343rd Infantry Regiment of the Eighty-sixth Division. This division has already been ordered overseas.

Mr. H. Lawrence Choate, of St. Paul's parish, Kenwood, who has been the Brotherhood secretary at the Great Lakes Naval Training Station, Illinois, for eight months, resigned his work there on July 13th to enter the Naval Officers' Training School. The leaders of the Brotherhood, in testifying to Mr. Choate's splendid service at Great Lakes during these few months, well say: "Mr. Choate has led more than one hundred young men to Confirmation. Indeed, his work has been of such a high order and his success so conspicuous that we regret very deeply to lose his valuable assistance. . . . The Brotherhood loses officially a most capable secretary, and the navy gains an officer of rare promise."

Gale Willard, a member of the Church of the Redeemer, has recently been decorated for bravery.

LISTING COLLEGE STUDENTS

The Rev. Charles H. Young, chairman of the diocesan Board of Religious Education, has issued a circular letter to the clergy, stating that the board, in cooperation with the General Board, is undertaking to make up a list of all the young men and women of the diocese who are studying in colleges and universities.

"Bishop Anderson has appointed the Rev. Charles L. Street of St. Paul's Church to do this work. Will you please send to him before the first of September the names, as far as you know them, of the young men and women of your parish who are to be at college this coming year—those who are living at home as well as those who are away from home? He will see that the names are placed in a permanent file, and will forward the names of those who are away from home to the clergyman in charge of the Church's work at the institution where they may be. You will readily see the importance of this work, and we shall be grateful for a prompt response."

SOCIAL SERVICE NOTES

At the request of Dr. Moore, N.S.W., who is in charge of the War Service Department at the Northwestern Railroad station, the commission issued a bulletin asking the chairmen of the parochial social service committees to take up the work of providing week-end entertainment for Jackies on shore leave. The field secretary, the Rev. J. B. Haslam, says: "The response has been most gratifying, and already, through their agency, hospitality has been extended to some hundreds of sailors in the form of dinners and overnight entertainment."

The field secretary recently headed a deputation of social workers in an investigation of conditions prevailing in the county jail. It was found that the building is greatly overcrowded and utterly inadequate. As a jail it has long since outlived its usefulness, and the herding together of prisoners awaiting trial, with no possibility of out-of-doors exercise, is greatly to be deprecated on moral, hygienic, and economic grounds.

A bulletin giving information on the Illinois cumulative voting system in connection with the ratification of the national prohibition resolution has also been issued.

H. B. GWYN.

SEWANEE SUMMER CONFERENCE

THE SUMMER TRAINING SCHOOL for workers which has just finished a week of intensive work and training at Sewanee, Tenn.,

was more successful this year than any session in the past eight years of its history. There was a larger registration of actual attendance, a greater number of classes attended by individuals, and a more enthusiastic spirit. Some eighty persons, representing thirteen dioceses, were registered, while numbers attended the popular lectures.

General courses on Missions, Social Service, and Rural Church and Country Life were presented by Mrs. George Biller from the Church Missions House, the Rev. G. Croft Williams, secretary of the provincial Board of Social Service, and the Rev. J. N. Atkins, secretary of the Rural Church and Country Life Committee, respectively. No one can doubt the wonderful inspiration and deep spiritual help gained from Mrs. Biller's class on the Advent Call. The *Christian Nurture Series* was presented and explained by the Rev. Gardiner L. Tucker, field secretary of the provincial Board of Religious Education, Miss Mabel Lee Cooper, Mrs. F. H. G. Fry, and the Rev. W. A. Jounard.

In addition to these general courses, four selective Teacher Training Courses were offered, giving G. B. R. E. credits: Course 1, on The Teacher, was taught by the Rev. Gardiner L. Tucker; Course 2, on The Child, by Miss Mabel Lee Cooper; Course 3, on The Apostolic Age, by Prof. Charles L. Wells, Ph.D., and Course 4, on The Gospels and the Life of Christ, by the Rev. W. A. Jounard. A normal course in Mission Study was given by Miss Marian P. Ford, using as a text book *Our Church and Our Country* (Burlison). This course is bound to exert its influence in an increased interest in the study of missions in our Southern dioceses.

The evening lectures were as follows: Leadership, by Prof. Thomas P. Bailey, Ph.D.; The Office and Mission of a Prophet, by the Rev. William H. DuBose, M.A.; The Church in War, by Mr. Reese, field secretary of the Brotherhood of St. Andrew for the Southeastern Province; The Church, Democracy, and the Negro Question, by the Rev. R. W. Patton, D.D.; The Church in Reconstruction, a conference led by the Rt. Rev. Frederick F. Reese, D.D. Several most interesting conferences were held, on The Labor Problem, The New Junior Plan, The Children's Church, etc. It was most interesting to note the eagerness with which the teachers came to receive instruction in the midst of war-time activities. It augurs well for our Sunday schools.

In addition to all this, daily conferences were held by the Rev. Gardiner L. Tucker with the various diocesan field secretaries and workers, and also members of diocesan boards. At these conferences plans were made and a general course of action outlined and decided upon for the entire province.

Four Southern bishops besides Bishop Reese took part. Bishop Mikell opened the conference with a wonderful address on The Call to Preparation, and the meetings were closed with a farewell address by Bishop Knight. Bishop Winchester led most of the opening devotional exercises.

Sunday morning's sermon, preached by Bishop Gailor, and reprinted elsewhere in this issue was a masterful exposition of Democracy and Christianity.

At the last night's session, diplomas and certificates of attendance were awarded, and a tentative programme was adopted for next year. This programme embraces a number of credit-giving teacher-training courses, mission study classes, and social service study classes. It also plans a dormitory for men and one for women, and its course is to include especially young people.

The guiding and moving spirit of this summer school at Sewanee is the Rev. Mercer P. Logan, D.D., who is at present working at Camp Gordon, during his vaca-

tion, as a Red Cross official. The board of managers for the school consists of the Rt. Rev. Albion W. Knight, D.D., the Rev. Mercer P. Logan, D.D., the Rev. Walter Mitchell, D.D., Dr. W. B. Hall, and M. B. F. Finney.

BISHOP THURSTON ILL

TAKEN SUDDENLY ill with appendicitis during the first week in August, the Rt. Rev. Theodore Payne Thurston, D.D., was operated on in Hill Crest Hospital, Minneapolis, Minn. He is now satisfactorily convalescent and hopes to return to Oklahoma early in September.

The Bishop had been officiating for several Sundays at Camp Memorial Chapel, Minnetonka Beach.

A MISSIONARY ON THE ARCTIC COAST

ON FEBRUARY 27TH, Archdeacon Stuck, then on his winter journey along the Arctic coast of Alaska, wrote from Point Barrow to a friend in the United States. The letter has just reached its destination. Point Barrow is the most northerly mission station on the North American continent, if not in the world. The work there is carried on by the Presbyterian Church. Archdeacon Stuck says:

"The journey hither from Point Hope was hard. There can be no bleaker or more desolate country in the world, and the winds sweep over it bitterly and incessantly. For the greater part of the 350 or 400 miles our way lay along the beach—the rough sea ice on our left hand, the low-lying, snow-covered tundra on our right. Sometimes for days together we were upon the surface of lagoons, separated from the sea by narrow sand-spits. For two days we traveled in one continuous blinding snowstorm, with a perfect hurricane of wind. Fortunately it was from the south; had it been against us neither dog nor man could have faced it. The snow was driven into everything. Inside our grub-box with the lid on, covered and re-covered with the sled-cloth lashed on, we found snow. Inside the pages of my diary, fastened in its leather case and the case within the hind-sack of the sled, tied down with a moosehide flap, was snow. It seems almost impossible to exclude this finely-powdered, fiercely-driven snow by any carefulness in packing. We have nothing like these storms in the interior. On other days a keen, light air that cut like a knife blew against us at 30 degrees below zero. My nose was frozen so often that I cannot now tell by the sensation in it whether it is frozen or not.

"Our shelters at night were Eskimo igloos which are to be found along this coast at intervals of from twenty to thirty-five miles, often at the mouths of small rivers. Sometimes they are occupied, and then the addition of my party crowded them unconscionably, so that there was no room for comfortable sleeping; sometimes they were empty, and then we had to depend upon our primus stove for cooking and warmth—and were miserable enough. I should say that the chief hardship of travel on this coast is the wretched character of the night rests. If a man can be comfortable at night he can stand hard travel and exposure all day, but when his nights are cheerless as well it is tough work.

"When we reached Wainwright we had been traveling eleven days, and the kind and generous hospitality of the government teacher and his wife, Mr. and Mrs. Earle Forrest, was very highly appreciated. One must travel this coast to understand what such entertainment means. For three days

we lay there—the whole while a fierce snowstorm raged—and they were days of feasting and delicious rest. I held service twice for the native people, and baptized half a dozen children, and was loath to depart again. We made the one hundred miles to Point Barrow in three days and were most kindly received by the old-time trader here, Mr. Brower, and by Dr. Spence and his wife, the Presbyterian missionaries.

"In the opinion of folks here our trouble will begin when we start eastward, and the chief reason is the absence of dog-feed. So far we have fed our dogs upon seal meat, oogarak meat (that is, the giant seal), whale meat, and fish of all kinds. But along the north shore the great sea mammals are not caught save in the fall, for the hunting of them can take place only when the ice parts from the shore and leaves open water, which does not happen on the north coast as it does on the west. We are facing the necessity of hauling cornmeal, rice, and seal oil, for the greatest part of the journey, and that means heavy loads. It also means cooking for the dogs every night, and that means camping where there is driftwood, which, fortunately, is much more plentiful ahead of us than it has been behind.

"Our wait of two weeks here is as much that the season may advance, and the sun climb high, as for the refreshment of ourselves and our dogs, and the acquaintance with the missionary activities of this place. Leaving here about the middle of March, the long days will already be with us, and by the time (one month, I hope) that we reach Herschel Island there will be no more than a few hours' darkness, so rapidly does the sun advance in these latitudes after the equinox is passed. Here at Point Barrow by the 20th of April it is light enough to see to shoot all night, and on the 11th of May the sun is seen at midnight. Herschel Island is, of course, farther south, but not so much farther as to make great difference."

BISHOP PERRY REACHES FRANCE

WORD HAS BEEN received of Bishop Perry's safe arrival on the other side. Undoubtedly by this time he is at the Red Cross office in Paris, taking the place of Bishop McCormick, who has returned to this country on six months' leave. With his associates he will have complete charge of the Red Cross chaplains in the hospitals in France, and he personally will superintend the work of the War Commission of the Episcopal Church in France.

DEATH OF REV. G. V. FOWLER

THE REV. GEORGE VENABLE FOWLER, a colored priest of the diocese of Washington, died at Freedman's Hospital, Washington, on the night of August 2nd. He was one of the most promising young priests in the diocese, and during the short period of his ministry did a vigorous constructive work at St. Monica's Chapel among the colored people of Southwest Washington. He drew together a scattered congregation, established a reverent and beautiful service, and awakened in his people a new interest in the work of the Church. In a little over a year he succeeded in completely paying off a heavy debt on the organ.

Of the finest type of negro, a faithful and earnest worker, a graduate of Howard University, Washington, he studied theology under the examining chaplains of the diocese. In 1916 he was ordained deacon by Bishop Harding, and in 1917, priest. His whole ministry was spent at St. Monica's Chapel. He was unmarried and is survived by an aged mother.

The burial service was held at St. Monica's Chapel on Monday, August 5th, the Rev. Prof. W. V. Tunnell of Howard University being celebrant at the Communion. The Rev. F. I. A. Bennett, the Rev. Edward Douse, the Rev. Oscar F. Mitchell, the Rev. W. T. Snyder, the Rev. Charles T. Warner, and the Dean of Washington Cathedral took part in the services. The body was taken to Key West, Florida, for burial, the Rev. Mr. Bennett accompanying it.

BISHOP FRANCIS RETURNS

AMONG PASSENGERS arriving at "an American port" on August 15th was the Bishop of Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., who has spent several months in France as the chaplain at Base Hospital No. 2, near Toul. According to New York papers, whose reporters interviewed Bishop Francis, he was especially impressed by the almost miraculous surgical operations he had seen. Men terribly wounded by shell fragments and pierced by bullets were reconstructed and made whole again by skilful operations. Bishop Francis related one instance of a soldier shot through the neck and mouth. Formerly such a wound resulted either in paralysis or in death. But under the accurate knives of the surgeons the damage was repaired and the wound completely cured.

"The wounded men in the hospitals are the bravest of the brave," said Bishop Francis. "Their only complaint is that they cannot be out of bed and back in the front line trenches. I have seen many gassed and wounded men chafing and fretting because they were denied the privilege of mixing in the fight again."

So eager were the American marines to begin the fighting at Chateau Thierry, according to Bishop Francis, that they began firing at the Germans from the windows of the train that carried them up to the firing line on the day of the first German assault in that sector. Nor did that eagerness relax. The battle of Chateau Thierry echoed through France, Bishop Francis said, and to-day the French people are firmly convinced that the American marines saved Paris. The French people, the Bishop declared, believe the war will end next year with the aid of American troops.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Edward Thomas Demby, Suffragan Bishop-elect of the diocese of Arkansas, on St. Bartholomew's day, August 24th, and subsequently has revoked the order because the bishops designated are unable to attend. It is probable that the date will now be fixed for St. Michael and All Angels' Day. The original order, which, however, may now be changed, is as follows:

Place: All Saints' Church, St. Louis, Mo.
 Consecrators: The Rt. Rev. Dr. Winchester, Bishop of Arkansas (presiding); the Rt. Rev. Dr. Kinsolving, Bishop of Texas; the Rt. Rev. Dr. Johnson, Bishop Coadjutor of Missouri.

Presenters: The Rt. Rev. Dr. Brooke, Bishop of Oklahoma; the Rt. Rev. Dr. Saphoré, Suffragan Bishop of Arkansas.

Preacher: The Rt. Rev. Dr. Gailor, Bishop of Tennessee.

Attending Presbyters: The Rev. D. E. Johnson, D.D., the Rev. F. A. Garrett.

Master of Ceremonies: The Rev. H. W. Mizner.

SERVICE FOR QUENTIN ROOSEVELT

PRESS DISPATCHES tell of memorial services beside the grave of Lieut. Quentin

Roosevelt, near the spot where he fell in air combat last month, held by Bishop Brent on August 16th, assisted by the Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America.

LOS ANGELES HOME FOR AGED PERSONS

ANOTHER CHURCH institution is now being added to those already in operation in this diocese. A gift of \$10,000 in cash, with a valuable building lot in Santa Monica, from Mrs. George W. De Cunha, has made possible the immediate establishment of a Home for Aged Persons.

The building is to be a memorial of her late husband and will be known as the "George W. Da Cunha Memorial", and it will be of an attractive and worthy character. The property and the permanent funds will be lodged in the hands of the bishop of the diocese in conjunction with the corporation of the diocese; and the management will consist of fifteen persons, members of the Church, and an executive committee of seven persons.

The membership of the society, or sustaining organization, will consist of all persons who pay at least 50 cents a month, or \$5 a year when made in one payment; and these persons shall nominate to the bishop the various officers for his appointment, and shall otherwise be concerned with the welfare of the institution.

This adds another to the many institutions which it has been Bishop Johnson's ambition to build up for the educational and charitable work of the diocese. The other institutions are the City Mission Society, the Hospital of the Good Samaritan, the

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For catalogue and other information address
 Rev. C. K. BENEDICT, Dean.

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CALIFORNIA CHAPLAIN CITED FOR BRAVERY

WORD HAS come of the wounding of the Rev. Murray Bartlett, D.D., chaplain of the Eighteenth Infantry. Happily the injury is not severe, although the chaplain is in the hospital.

Before he was wounded Chaplain Bartlett, who is of the diocese of Los Angeles, was cited for bravery. The official document follows:

"DR. MURRAY BARTLETT

"Headquarters, Eighteenth Infantry, France, June 15, 1918.

"From Commanding Officer Eighteenth Infantry to Commanding General First Division, A. E. F.

"Subject: Citation in the case of Rev. Murray Bartlett, D.D., Y. M. C. A. worker, honorary chaplain, Eighteenth Infantry.

"I. A volunteer for service in the first line, has, since his arrival with this regiment, shown himself an example of courage, energy, and efficiency; notably during the service at Beaumont and Villers-Tournelle, at which latter place he was under constant bombardment. He carried on his duties as chaplain in the most exemplary manner, working day and night as assistant to the regimental medical officer, giving religious burial to our dead, and setting an example to those about him of cheerful courage and energy, especially at the time of the attack on Contigny, May 28, 1918.

"FRANK PARKER,

"Colonel Eighteenth Infantry."

GRADUATES FROM CHAPLAINS' SCHOOL

THE FOLLOWING men were recently graduated from the Army Chaplains' Training School at Camp Zachary Taylor: The Rev. Messrs. C. B. Ackley, B. J. Burt, Samuel G. Dunseath, E. A. Gerhard, A. S. Gill, H. Holt, F. G. Ilesley, H. E. Kelly, B. S. Levering, A. H. Marshall, D. H. O'Dowd, George Ottman, W. H. Peters, Herbert N. Tucker, Winfield H. Ziegler, and S. R. West.

BISHOP BROOKE SERIOUSLY ILL

THE RT. REV. DR. FRANCIS K. BROOKE, Bishop of Oklahoma, is seriously ill at the residence of his daughter Mrs. Edward H. Lee, 1353 N. State street, Chicago, Ill.

SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE

THE TRUSTEES for the Anglican library of the Society for the Home Study of Holy Scripture and Church History are making an effort to extend and enlarge the work of the library collected by the late Miss Sarah Frances Smiley, and feel that her only fitting memorial is the continuation and perpetuation of the library and its work. They appeal to old graduates and friends for assistance, which if financial should be sent to the treasurer, Mrs. Harlan Cleveland, 125 East Thirty-eighth street, New York.

Three courses of instruction are being revised—the New Testament, under the Rev. Dr. Burton Scott Easton, D.D., of the Western Theological Seminary; the Old Testament, under the Rev. S. A. B. Mercer, D.D., and the Church History and Russian Library sections, under the Rev. Prof. Leicester C. Lewis. The whole revision of the library and its work is under the guidance of Bishop Matthews of New Jersey and

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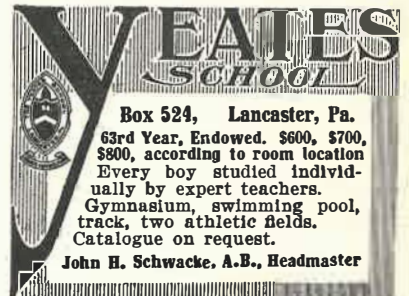
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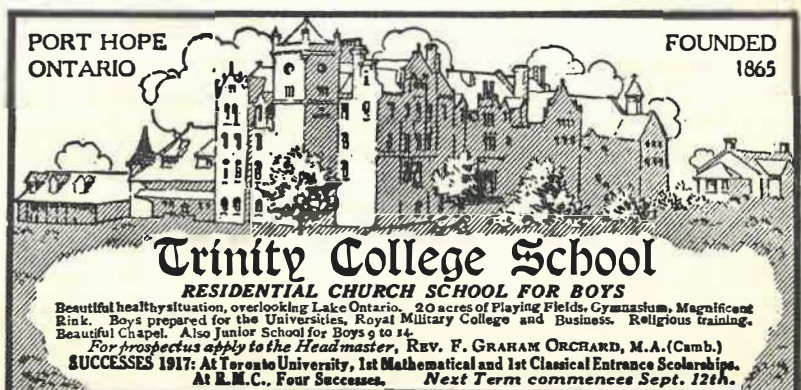
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Bishop Johnson of Colorado, Dean Fosbroke of the General Theological Seminary, and the Rev. Arthur W. Jenks, D.D.

TO COMBAT GERMAN PROPAGANDA IN HONDURAS

AN AMERICAN branch of the Honduras Association is being organized. It will attract the attention of Church people to the strong and much-needed effort to propagate sound principles in the republics of the Caribbean, which are so isolated and so much in danger of powerful German influences.

COLORADO

CHARLES S. OLAMSTED, D.D., Bishop
IRVING P. JOHNSON, D.D., Ep. Coadj.

A Visiting Congregation—In War Service

MEMBERS OF St. Peter's Church, Walsenburg, recently made a Sunday morning visit to St. James' Church, Pueblo. They were entertained at luncheon before returning. Both churches are under the charge of the Rev. John L. Foster.

FOUR OF THE diocesan clergy are now in war service. They are the Rev. Messrs. D. R. Ottman, Floyd Van Keuren, J. Attwood Stansfield, and F. E. Anthony.

FOND DU LAC

REGINALD HEBER WELLES, D.D., Bishop
Church Club

BISHOP WELLES has three sons who are commissioned officers in France, and another son who was not accepted offered himself to his country at the outbreak of the war.

LOS ANGELES

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

AT THE monthly dinner of the Church Club of the diocese Mr. Herbert J. Goudge, a well-known attorney of Los Angeles, gave a learned address on the character and success of William Lloyd George. In an exhaustive treatment of the history of the Welsh people, through the centuries, he made it apparent that the English premier was the natural product and the bloom of that sturdy and interesting people, and threw many sidelights upon his character which gave a clearer understanding of his extraordinary power, popularity, and versatility.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Memorial Service

MEMORIAL SERVICES were held in St. Paul's Church, Laporte, on Sunday, August 4th, in memory of Lieut. Hamon Gray, who died on July 20th after being gassed and wounded on a French battlefield. The services were attended by several organizations, and the Rev. J. F. Walker spoke. Mrs. Gray, the lieutenant's mother, lost another son on the Mexican border, and therefore is entitled to two gold stars on her flag of service.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

A Notable Anniversary

ON SUNDAY, August 4th, the Rev. Dr. John Wright, rector emeritus of St. Paul's-on-the-Hill, St. Paul, Minn., commemorated the thirty-first anniversary of his connection with St. Paul's parish. For nearly twenty-seven years of that time he was rector and in the last years of his rectorship was responsible for the removal of the parish to its present location on Summit avenue, in the heart of the most rapidly-growing resi-

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WAUKESHA, WISCONSIN

dence section of the city. In accordance with established custom, Dr. Wright preached his annual anniversary sermon at the high celebration. Choosing as his text the words, "Beginning at Jerusalem" (St. Luke 24:47), the venerable rector emeritus delivered a message of unusual hope and encouragement, based upon the historical and religious significance of the recapture of Jerusalem by the British. The presence of a number of friends and former parishioners of Dr. Wright made the occasion very happy and impressive. Among these was Mr. Edward Kopper, one of two surviving members of the vestry who in 1887 called Dr. Wright to St. Paul's. In a speech of welcome and congratulation preceding the sermon the present rector, the Rev. E. H. Eckel, Jr., read letters from the Bishop of Minnesota, the Roman Catholic Archbishop of St. Paul, the governor of the state, and the mayor of St. Paul, all testifying to the love and esteem with which Dr. Wright is held in the community at large. Bishop McElwain wrote:

"A ministry like yours is all too rare to-day, and as your Bishop I want you to know how deeply we all appreciate it and its fruitfulness. May God crown your years with increased joy as the parish of your love grows into increased usefulness and power and spiritual vigor."

And Archbishop Ireland's message said:

"Meeting you is always a charm, and I cannot but pray the Lord leave you on earth many years to come, and when the final day arrives, may you, with fulness of truth and divine affection, advance confidently toward the portals of the skies. Life is hurrying away from all of us. May every step we make be worthy of the smiles of the good Lord, whom to please is the sole object of life."

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Anniversary Service — Bishop Parker on Chaplain's Duty

THE SERVICE in Christ Church, Portsmouth (Rev. Charles LeV. Brine, rector), on Sunday, August 4th, was a choral Eucharist, Maundy in G, with a sermon by the rector, all in recognition of the anniversary of Great Britain's entering the war. At the foot of the programme was the request: "Let us offer the Holy Sacrifice for the repose of the souls of all those who, on land and sea and in the air, have given themselves unto death in the cause of freedom; and for their good examples let us give thanks and praise unto God."

BISHOP PARKER spent almost the whole of July with the different battalions of the State Guard in their tours of duty in four different parts of the state. The Bishop is chaplain of the State Guard with the rank of captain, and has endeared himself to the whole regiment in this month of close association.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.
Emmanuel Church, Shawnee

ALREADY \$3,000 has been raised for a new rectory in Emmanuel parish, Shawnee (Rev. Charles Holding, rector). And an order has been given for an organ to cost \$2,200.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Chaplain Billings Writes of the Funeral of Rev. Walton S. Danker

THE BISHOP, himself about to go abroad in connection with the Y. M. C. A. in France, has received a letter concerning the death

of Chaplain Danker. It is from the Rev. Sherrard Billings, captain in the American Red Cross and chaplain to Evacuation Hospital No. 1, and is postmarked July 11th. Chaplain Billings writes:

"Last Sunday some ambulances came in with wounded men from a certain place up the line, and in one of the beds of the hospital that afternoon I found Chaplain Danker. He had been hit by shrapnel and was also suffering from severe shell-shock. I warned his brother, who happened to be in a town so near that he could get here in a few hours. Danker made a gallant fight for life, so much so that even on Tuesday morning the surgeons had good hopes of him, but at noon he took a turn for the worse and at 6 o'clock he died. The funeral was a singularly moving ceremony. Almost the whole regiment was there—officers and men. Ten chaplains were in the procession, including several Roman Catholics. Danker's brother, the Rev. Frederick Danker, read the committal, and Father Duval of the Knights of Columbus made an address.

"The chaplain is a great loss. He was so fearless and so devoted that he was universally respected and loved. It was his instinctive eagerness to help the wounded men that made him rush that Sunday morning, when he heard the explosion of the first shell, to where he was struck by the second one, when it came over immediately afterward. He lies, as I am sure he would wish to lie, in a pretty little American cemetery not far from here, in the midst of men whom he loved. The army will miss him; but he will still be helping the soldiers over on the other side."

He adds in a postscript: "You will like to know that I took flowers to the funeral from his brethren in Massachusetts."

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop
Clergy Assist in Polish Catholic Service

FIVE OF the clergy of the city assisted in the service when a flag was raised at the Polish National Catholic Church of the Holy Mother of the Rosary, Buffalo, on Sunday, August 4th. The service began with vespers conducted by the Rev. V. Gawrychowski, rector of the congregation and bishop-elect of the Polish National Catholic Church in America. The Bishop-elect raised the American flag, with a service flag showing 205 men in service, to which number twelve had already been added. The Rev. Walter North brought the friendly greetings of the Church.



U. S. Food Administration.

Jist ez de buckwheat cake got flop over on his face, Br'er Bacon-rin' dance 'roun' en say, sezee:—"One good tu'n desarves en nuther," sezee.—Meanin' dat ef de sojer boys go en do de fightin' fer us, de leas' we alls kin do is ter sen' 'em all de wheat—en eat buckwheat instid. Co'n meal, rye en barley flour fer us will he'p a lot too.



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