

110 30 1916

Price, 5 Cents



VOL. LVI

MILWAUKEE, WISCONSIN.—DECEMBER 30, 1916

NO. 9

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY MISSIONARY MAGAZINE: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church.—Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.75 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.50 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 to 15 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 9 cents per copy per quarter (3 months). Transient orders \$1.00 per 100 copies. A number of special editions for special occasions.

A Wide Choice of Chicago Investments

Safeguarded by

1. Our more than 50 years' experience in handling Chicago investments.
2. Expert investigation by men with years of training in this field.
3. Conservative valuations, based upon our own carefully-kept records of values in every part of the city for more than 50 years.
4. Title guarantee policy and all legal proceedings approved by our own Legal Department.
5. Outright purchase of all securities which we, in turn, offer to investors. Denominations of \$100, \$500, and \$1,000. Rate 5½ and 6%.

Write for Circular No. 958-G

Peabody, Houghteling & Co.

(Established 1865)

10 So. La Salle Street

Chicago

New Mowbray Books

THE SEVEN SACRAMENTS OF THE UNIVERSAL CHURCH

Short Addresses by B. W. RANDOLPH, D.D., Canon of Ely. Paper, 40 cts. Postage about 4 cts.

Simple Chapters on The Sacraments in General and on each of the Greater and Lesser Sacraments singly.

EVERY CHILD'S BOOK ABOUT THE CHURCH

By GERTRUDE HOLLIS, author of "How the Church Came to England", etc. With 16 illustrations. Cloth, 80 cts. Postage about 10 cts.

The latest of Miss Hollis' admirable books for children. No one is more successful than she in religious writing for children.

CORAM DEO

Exercises in Mental Prayer for Beginners

By GEORGE D. CARLETON, of the Society of the Sacred Mission. With foreword by DAVID JENKS, Director of the same Society. Cloth, \$1.00. Postage about 10 cts.

These simple outline meditations have been drawn up primarily for the use of those who are beginning the practice of meditation, but they will also be found profitable by those who are more advanced in it. The Introduction deals fully with the practice of meditation, its value, and its place in the spiritual life.

SELF-SURRENDER AND SELF-WILL AND

THE LIFE OF THE COUNSELS

By the Author of "The Splendour of God". With Preface by the Rev. B. W. RANDOLPH, D.D., Canon of Ely. Cloth, \$1.00. Postage about 6 cts.

These are addresses on the Religious Life. Under the first title the work was first published in 1913, comprising a series of addresses to a Community of Sisters. The present edition now includes a second series of similar addresses entitled "The Life of the Counsels"—the Counsels of Perfection.

We can also supply a few of the former edition, comprising the first series of addresses only. Price 60 cts. Postage about 4 cts.

The Young Churchman Co.

American Agents

Milwaukee, Wisconsin

✠ ✠ ✠ PREPAREDNESS FOR THE CHURCH ✠ ✠ ✠

Why should not the Church prepare for its work when businesses in all directions are doing so for their work. We are Specialists in helping answer all questions for the efficiency of the Church, Furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted.
Correspondence solicited.

GEISLER INC.
NEW YORK
56 W. 8. STREET.
CHURCH FURNISHINGS
WINDOWS — TABLETS
FABRICS — EMBROIDERIES
MEMORIALS

Heaton, Butler & Bayne
GLASS STAINERS
BY APPOINTMENT TO THE LATE
KING EDWARD VII
Stained Glass, Mosaics,
Church Decorations,
Memorial Brasses, etc.
Designs and estimates on application to
Heaton, Butler & Bayne
(N. Y.) Ltd.
437 Fifth Ave., Knabe Building, N. Y.

SPAULDING & Co.,
Representing the Gorham Co.'s
Ecclesiastical Department
Church Furnishings
In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention
Send for Our New Catalogue
Michigan Ave. and Van Buren St., Chicago

MOWBRAYS
Margaret St. and at
Oxford Circus High Street
LONDON OXFORD
Supply
EVERYTHING for the CHURCH
Illustrated lists of Textile, Metal, Wood
or Clerical Tailoring Depts. free.

CHURCH EMBROIDERIES
Stoles, Eucharistic Vestments, Serpices, Altar hangings, Burses
and Vells, Markers, etc. All materials for sale.
The only studio importing exclusively English embroidery silks,
Damas, Fringes, Bindings, Pure gold metal threads, etc.; and using
Standard Church of England patterns and designs.
English silk stoles, plain \$1.50
English silk stoles, outline crosses \$4.50
English silk stoles, handsome crosses \$5.50
English silk stoles, best hand embroidery from \$8 up to \$50
Handsome embroideries unsurpassed in workmanship executed
at short notice. Special Altar linens embroidered in England.
Tasteful and from all over the world.
Real lace repaired, made over and cleaned. Many years ex-
perience in Europe in lacemaking.
THE CATHEDRAL STUDIO
Lucy V. Macbride, 11 W. Kirk Street, Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

Stained Glass
Are you interested in this Churchly
art? If so you would be repaid by
a visit to St. Luke's Church, Con-
vent Avenue and 141st Street,
New York, to see there an inter-
esting specimen of work.
THE GORHAM CO.
FIFTH AVE. and 36th ST.
NEW YORK CITY

CHURCH VESTMENTS
Cassocks, Serpices, Stoles
EMBROIDERIES
Silks, Clothes, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

CHURCH ORGANS
BUILT BY
Hutchings Organ Co., 18 Tremont Street
BOSTON, MASS.

MEMORIALS REPAIRED
Mural Decorations
ELLWOOD POTTS
420 Haverford Ave., Phila., Pa.

THE LIVING CHURCH

PRINCIPAL CONTENTS

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica- tion office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscrip- tions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

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

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

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

CREDO. The Bishop of Harrisburg.	287
EDITORIALS AND COMMENTS:	288
Can Americans Help Towards Peace?—War Relief	
GREETINGS.	290
CRUSADER. S. L. M. (Poetry.)	290
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	291
THE FEAST OF THE CIRCUMCISION. By the Rev. William H. Bown.	292
THE NEW LECTONARY. By the Rev. C. B. Wilmer, D.D.	292
THE GREAT WAR AND ITS LESSONS. By C. F.	293
"A SPIRITUAL PILGRIMAGE" AND ITS AUTHOR. By the Rev. Lyman P. Powell, D.D., LL.D.	294
THE PEACE OF GOD. By the Rev. F. LeN. Bower. (Poetry.)	294
THE MISSION UPON MISSIONS AND THE EVERY-MEMBER CANVASS IN CLEVELAND. By the Very Rev. H. P. Almon Abbott.	295
IN A GOODLY COMPANY. By Ida Ahlborn Weeks. (Poetry.)	296
THE ART OF RECEIVING GRACEFULLY. By G. W. Tuttle.	296
CHRISTMAS PEACE IN A WORLD AT WAR. By Alice Cray Sutcliffe. (Poetry.)	296
NEO-CATHOLICISM: A VISION. By the Rev. Charles Thornton Murphy.	297
A LEGEND OF BREMEN'S ORIGIN.	297
THE ATTRACTIVENESS OF NEW CULTS. By the Rev. Selden P. Delany, D.D.	298
ONE DAY'S REST IN SEVEN. By John B. Andrews.	299
A CHURCH IN USE. By the Bishop Coadjutor of Central New York.	299
THE STRANGE STORY OF CALEB CUSHING. By the Rev. Roland Ringwalt.	300
IN THE MOUNTAINS OF VIRGINIA. By the Ven. William M. Walton.	301
THE JOURNEY. By Mary Alethea Woodward. (Poetry.)	301
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	302
CORRESPONDENCE:	303
"England Free or Sober" (The Bishop of Kingston, the Rev. W. F. Allen)—Fatherhoods (George Clark)—"Steps to the World's Peace" (C. Houghton)—Weak Districts or Strong Dioceses (W. E. Quarles)—"Too Proud to Fight" (M. E. Andrews)—"Forasmuch" (Rev. A. L. Murray)—Troubles of Revisers (James R. Sharp)	
CHRISTMAS NIGHT. Eugenie du Maurier. (Poetry.)	304
LITERARY.	305
RELIGIOUS EDUCATION. Rev. W. L. De Vries, Ph.D., Editor.	306
THEOPHILE BOUCHAUD. By Jane B. Barnard.	307
AT FORTY. By L. G. W. (Poetry.)	307
PERSONAL MENTION, ETC.	308
CHANGING OBSERVANCES IN NEW YORK CITY'S CHRISTMAS. New York Letter.	310
CHRISTMAS CELEBRATION IN THE CHURCHES OF BOSTON. Boston Letter. Rev. J. H. Cabot, Ph.D.	311
CHRISTMAS OBSERVANCES IN THE CITY OF PHILADELPHIA. Phila- delphia Letter. Rev. E. J. McHenry.	311
THE ELECTION OF CHICAGO'S SUFFRAGAN BISHOP CONFIRMED. Chi- cago Letter. Rev. H. B. Gwyn.	312

I WASTED TIME, and now doth time waste me.—Shakespeare.

The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 30, 1916

NO. 9

Credo

I

BELIEVE in God's goodness and fatherhood and in man's goodness, too, and that you are better than you think; I believe in my own love for purity, justice, and peace when under normal conditions; I believe my friends and family love me more than I deserve; I believe in the open air life; in boating, sailing, and outdoor games; in roaming mountains, forests, and meadows afoot; in the play of children, the beauty of flowers; in the song of birds and the companionship of green leaves and grass; I believe in winter's cold as well as summer's warmth; in the indoor life with its blazing hearth, its books and music, its study lamp, long evenings, merriment, laughter, dinners, games, and friendship.

I believe in health as better than wealth, and contentment rather than great possessions; I believe in being happy and that the surest way of becoming so is to make others happy also; in living as though I could never die and yet ready to pass on at any time; I believe in believing much and doubting little, and would rather be deceived many times than fail any soul who trusts me.

I believe in another life after the bodily change called death, as most thoughtful men have done through the ages; not alone because sacred and ancient scriptures say so; but also because I have an intense yearning for a longer and larger existence unhampered by a fragile body, and have found other such longings have their answer and fulfilment, and think this deepest desire of my being must have its realization, too.

I believe that right is better than might; that goodness is to be chosen rather than greatness; that kindness is more than justice, and it must be good to do good; that I should be sad every day for that which I am not, and glad every day for that which I am; and continually be giving thanks for light, life, and love. I believe in tenderness for old age, in sympathy for infancy; in compassion for birds, beasts, and fishes; in being courteous to those at home as well as to outside acquaintances; in keeping truth and dealing justly, so that when retiring at night I need not be ashamed to look in the eye my own face in the mirror, feeling that I have done no man wrong during the day.

I believe in GOD'S SON, OUR SAVIOUR, and His power to save sinners, because I know how He has helped me; in GOD'S CHURCH, with her sacraments, duties, and helpful fellowship; in confession of sins to GOD, to one's self, and to one another; in prayers and hymns as much as preaching; in giving at least one-tenth of my time and my money as a tithe; in temperance in eating and drinking; in speaking well of friends, and of enemies if I have any; in praising rather than faulting; in being humble and patient when most tried; and in acting kindly to every one, through the aid of THE HOLY SPIRIT, the HELPER and GUIDE of all who ask in faith; ever trusting in divine goodness and love, even when sore disappointment comes, and only asking to see the pathway ahead one step at a time.

JAMES HENRY DARLINGTON
Bishop of Harrisburg

EDITORIALS AND COMMENTS

Can Americans Help Towards Peace?

THE LIVING CHURCH may modestly disclaim being the mouth-piece of the Administration at Washington; yet the President's momentous communication to the Powers at war which was printed in Thursday morning's papers, and of which not an inkling had leaked out in advance, is so precisely in line with the hope that we expressed in the issue for last week as to be almost uncanny. "It would seem entirely proper," we then wrote, "that the President, in tendering the German overtures, should say frankly and cordially to each of the Entente Powers that he would welcome the opportunity of similarly transmitting to the Central Powers the views of the former group as to what are conditions precedent to peace. This would involve no comment whatever upon the sufficiency of the German terms nor the slightest interference with the discretion of the Allies in expressing their own."

Instead of addressing the Allies alone the President has addressed to all the belligerents a substantially identical note, and has wisely taken occasion to dissociate his communication from that of the Central Powers, which had been transmitted without comment. "The President suggests," reads his note, "that an early occasion be sought to call out from all the nations now at war such an avowal of their respective views as to the terms upon which the war might be concluded and the arrangements which would be deemed satisfactory as a guaranty against its renewal or the kindling of any similar conflict in the future as would make it possible frankly to compare them."

One sentence is very badly expressed. When the President says "he takes the liberty of calling attention to the fact that the objects which the statesmen of the belligerents on both sides have in mind in this war are virtually the same, as stated in general terms to their own people and the world," he evidently means to connect the words "the objects as stated". He is taking the objects as they are stated by the statesmen on both sides as the basis of his comparison. But some of the London criticisms that were published in Friday morning's papers seemed to imply that the President had passed judgment upon the positions of both belligerents and held that they are "virtually the same". His language does not rightly admit of that interpretation, for it is the objects of the war "as stated" by both sides that he declares to be "virtually the same". But the matter is too delicate for ambiguity to be pardonable, and the sentence ought to have been so clear that it could not be misunderstood. Will not our English friends, however, interpret it in the sense that is evidently intended, to which, we are confident, they will take no exceptions, and not permit an imperfectly worded expression to stand in the way of the accomplishment of a really friendly act?

We are disappointed that the earlier English comment on the note is largely unfavorable. Is it unfriendly on our part to assume that Britons are fighting for an end that is worth while and ask them to tell us what they think ought to be done on an international scale to secure that end? Is it unfriendly to ask for the privilege of their confidence, only that we may try to be their best friends? Is there nothing that we can do to prevent world hatred from lapsing into the extermination of European civilization?

We have before this commented on the utter lack of real issues in this frightful war, except such as arose out of events after the war had started. Great Britain, indeed, is justified in maintaining that she is at war for the protection of the neutrality of Belgium, to vindicate which, by force if necessary, she was committed by the Treaty of 1839. But the neutrality of Belgium was not an issue until it was threatened by the western march of the German armies, and thus it is not the issue over which the nations are at war.

A "decent respect for the opinion of mankind", as our own Declaration of Independence expresses it, might well impel each belligerent in any war to set forth its own view of the necessity for resort to arms. Then the civilized world would

be able to appraise the conflicting views at their true values and could seek to harmonize them. We are earnestly hoping that the powers now at war will place in the hands of the President a frank statement of (a) what led each of them into war, (b) what each considers it necessary to secure in any peace, (c) what guaranty ought to be or can be given to secure such ends, and (d) what ought to be done to prevent a like outbreak in future.

IN OUR JUDGMENT the time has come when American public opinion ought to back up the President, not negatively but positively, in seeking to elicit these statements of their respective positions from each of the belligerents. If the President had sought to mediate, if he had expressed an opinion as to whether the time had or had not arrived for a cessation of hostilities, his action would have been tactless, undiplomatic, and dangerous. But he has not done so. He is not intervening. He is not meddling. He is asking a friendly, proper question of friendly governments. Earnestly do we hope that in England, where, no doubt, there would be the greatest amount of resentment if he had taken this particular time for an attempt at intervention, his communication will be received in the spirit in which, obviously, it is sent—a spirit of friendly helpfulness. War cannot go on always. Sometime a basis of accommodation must be found. Neither is it wise for any of the belligerents to insist on some condition that might be theoretically sound and desirable but is simply impossible to obtain. "Prussianism" cannot be dissolved by war. It may sometime be softened by a liberal application of the Christian religion, but it is certain that it cannot be by force of arms—because it is a psychological and not a physical entity. Prussianism, in so far as it means what we used to call militarism, meaning an ultimate dependence upon force instead of upon right, will sometime succumb to internal, but never to external, causes.

Our own American history testifies to this. Something like "Prussianism" prevailed in this country from 1866 till 1877. It did not succumb to force. It never would have succumbed to force. But it died because the nation outgrew it. It was contrary to American ideals, when, after the close of war, those ideals finally became normal.

We quite sympathize with the English sense that as this war was thrust upon them, without the slightest desire of their own, so they are bound to settle now, once for all, the question of whether the peace of Europe can be ruthlessly invaded by any nation that has chosen a warlike, rather than a peaceful evolution for itself, and that is willing to strike in haste. But war cannot settle that question, however one may wish that it might. A nation cannot declare war upon an attitude of mind, and demolish that attitude by force of arms.

The German people, on the other hand, do not realize that their whole attitude of mind has been a large factor—we do not say the only factor—in producing war. We recognize them as entirely honest in feeling that they are fighting a war of defence, although we also believe them to be mistaken. Englishmen must try—but, very much more, Americans must try *successfully*—to appreciate the actual German attitude toward the war. The question is not what Germans ought to think, but what they do think. It is the English view and the German view, as they are, that must be comprehended, appreciated, and, ultimately, reconciled. We in America ought to lead in this reconciliation. Thus far the people—happily not our government—have very largely let our sympathies get away with us. Instead of trying to solve the actual problem of the war, which is largely now a problem of dispelling hatred, we have, too largely, kept in a position of safety for ourselves and shouted *Sic 'em!* at the top of our voice to the adversary that we believed to be in the right. Many have found it a highly exhilarating exercise, but it really has not proven very serviceable.

A correspondent, criticising our editorial leader of last

week, writes: "I submit that what the German people and the English people are alleged to think is beside the question. It is for America to form her own independent opinion as to which is the aggrieved party." This would be true if America deemed it proper to take a part in the fray. As we have written before, America had two separate possible courses open to her. She could have said, This is a world-war and we must throw ourselves into it and take our part. Or she could have said, This is a gigantic contest between two groups of nations, perhaps even between two civilizations. Let us make it our duty to find a way by which they can sometime become friends again and live side by side in amity. As represented by the government officially, America deliberately rejected the first and adopted the second of these courses. The official attitude of our government must therefore be tested throughout by its adaptability to serve the second and not the first of these ends. We are anxious that this, the American national policy toward the War, should be thoroughly understood both at home and abroad.

This does not mean that as individuals we are estopped from drawing our own conclusions as to the right and the wrong between the two groups. Our own sympathies are very intensely enlisted; but to suppose the issue is simply that of a tiger running amuck throughout Europe, so that there is nothing to do but capture and shoot him, is simply the hypothesis of hysteria. Americans owe it to the world and to themselves to go deeper into the causes of the war than that and to appraise more accurately their own national duty.

MAY THE LIVING CHURCH venture to state a theory of the war, that differs somewhat from the current Anglo-Saxon theory?

I. That Serbia had acted very badly and deserved punishment is admitted in all the British diplomatic correspondence of those ten dreadful days of suspense in which the War was brewing. However desirable it is to bind up the wounds of the terribly punished Serbian people, their nation is not innocent of wrongdoing. Repeatedly did the British official papers of those ten days recognize this fact, declare that Great Britain would not intervene to protect Serbia, and was only interested in seeking to avert a general war. Any one who cares to refer to the White Papers will see that this was admitted in England from the first.

II. Austria was, undoubtedly, the aggrieved party; but Austria was not justified in disturbing the "balance of power" by infringing upon the sovereignty of Serbia. Moreover, only six years had elapsed since Austria had threatened the peace of Europe by annexing Bosnia and Herzegovina. The precipitation of a general war was very narrowly averted then, when Russia and others vigorously protested; but none of the Powers carried their protest to the extent of severing diplomatic relations, and Austria remained victor. There was therefore every reason to suppose that what Austria had done in 1908 to Bosnia and Herzegovina she was prepared to do in 1914 to Serbia. And, as nothing had come of the protests from Russia and others in 1908, very likely Austria assumed that nothing would come of the protests of 1914. Had Austria been really desirous of doing only what was *right* in obtaining redress from Serbia, all Europe would clearly have backed her up, by pressure from all the Powers alike. This is shown in the diplomatic correspondence of all the countries. Austria chose to reject the help of the Powers and to subject Serbia to practically a loss of independent sovereignty in the interest of Austria. This was a criminal act.

III. Russia, beaten diplomatically in 1908, when she had sought to save Bosnia and Herzegovina, was entirely justified in letting it be known that in 1914 she would back up her protest by war. She had the same justification for protecting Serbia as against Austria that the United States had in protecting Cuba as against Spain, and rather more. But Russia was very hasty in her mobilization. If Russia had waited one week more, and had been willing to utilize the good offices of the western Powers, it seems probable that war would have been averted. Russian mobilization must necessarily be slow, while Austrian and German mobilization is rapid. It could hardly have been unknown to Russia that the beginning of her own slow mobilization would almost certainly be followed immediately by the rapid Austro-German mobilization, and that would mean war long before her own mobilization was completed. However certain Russia may have been that, as diplomacy had failed to effect her purpose as against Austria in 1908, so it would fail again in

1914, it is most deplorable that she would not wait to give the western Powers a chance. It is probably true that the first overt act of mobilization was taken by Russia, and not by Austria or Germany; we say *probably*, because it is possible that when, long after the war is over, all the facts become known, this may be found to be a mistake. But it seems, from the knowledge now available, true. Russia appears to have mobilized first. And that overt act involved a terrible responsibility. It could only have been wise after the fullest opportunity had been given for the solution of the Austro-Serbian problem by united action of all the Powers—the "Concert of Europe". Russia, apparently, did not give time for that concerted action.

IV. The next steps followed, perhaps logically, upon these. It seems very, very difficult to accept the German insistence that Germany knew nothing about the Austrian ultimatum until it had been issued. If so, Germany, the stronger partner, has permitted her foreign policy to be directed by Austria, the weaker partner, which seems as incredible as it is discreditable. But whether so or not, Germany was bound by treaty to ally herself with Austria, right or wrong, and France to ally herself with Russia, right or wrong. Certainly those preposterous "alliances" and "ententes" that have nothing to do with right or wrong must be forever done away with if Europe is not perpetually to live over a volcano. For the rest, Germany committed her crime against Belgium and thereby drew England into the conflict, evidently believing that she would not fight, in spite of the treaty obligation that rested upon Germany and England alike; the violation of which by the one, and the fulfilment of which by the other, go before the Throne of God and into the pages of history as deeds that are accomplished and have forever been burned into the respective national characters. Victory at arms cannot wipe the stain from the German escutcheon; defeat could not tarnish the splendid heroism that—much more than any victory—beautified and ennobled the British national character.

IF WE ARE RIGHT in what we have written above, the responsibility for the war is less one-sided, the problem more complex, than many have believed. For our part, we reject absolutely the idea that the Kaiser started out, in cold blood, to make war. We believe the psychology of the German nation—that habit of measuring every invention, every act of individuals and of nations, by its adaptability for war, that constant planning for and thinking about war—was a large factor in what occurred. It was the distribution of tinder, ready for the match to be applied. But that war was the deliberate act of the Kaiser, or of his government, we do not believe. The evidence does not sustain the belief. And of course we reject as not only not proven, but as clearly disproven, the German allegation—which will probably never be made by the German government officially—that Great Britain is responsible for the war. The very most that can be said is that, if Sir Edward Grey had plainly said from the beginning that if Belgium should be invaded England would fight, it is just possible that the Central Powers would have been less precipitate in actually making war, and a week's delay might probably have averted it. But if that failure on England's part was an error at all it was an error in judgment, and the wildest imagination during those tense summer days two years ago could not have given to the British foreign minister the clear conception of exactly what steps to take in a task of intensest delicacy. England sought honestly to find a way of peace; she did not threaten war. We believe that Sir Edward Grey was thoroughly justified in saying in his statement to the House of Commons immediately after the outbreak of war, "We have consistently worked with a single mind, with all the earnestness in our power, to preserve peace."

Now the American policy must be one of taking facts as they are, of trying to appreciate their respective values, and of showing how, in spite of those facts, Europe can again live in peace.

Can it be done?

If not, Civilization and Christianity must both go down before the triumph of Satan and the powers of darkness.

But the American people have resting upon them a duty vastly greater than that of acting as judge. They have the duty of seeking and then of reconciling the hostile points of view.

The first step is that which the President has just taken.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Tuesday, December 26th:

A Churchwoman, Tucson, Ariz.	\$ 1.00
"C. C. C.," St. John's Church, Minneapolis, Minn.	5.00
St. John's S. S., Mankato, Minn.	2.40
E. M., Mt. Alry, Philadelphia, Pa.	1.00
St. Stephen's Mission, Hobart, Ind.	4.65
"G. A. McK D.," Leechburg, Pa.	5.00
Annie E. Lewis, St. Louis, Mo.	5.00
A Church of England woman.	2.00
Mr. Robert Scott, Williamstown, Mass.	5.00
Miss Ellnor Angel, Grand Rapids, Mich.	5.00
W. H. Billings, Sawtelle, Calif., A Civil War Veteran.	3.00
Christmas offering, Congress Heights, Ill.	5.00
St. Philip's Church, Little Rock, Ark.	3.00
"A friend I. H. N."	2.00
Rev. B. T. Bensted, Rugby, Tenn.	1.85
All Saints' School, Norristown, Pa.	4.00
A Churchwoman, Springfield, Vt.*	1.00
Rev. Edwin G. Hunter, Maywood, Ill.†	2.00
Miss Lillie M. Redmun, Ft. Plain, N. Y.†	5.00
Mrs. C. B. Weed, Lake Charles, La. †	2.50
St. Peter's Church S. S., Tecumseh, Mich.†	5.00
Shattuck School, Fairbault, Minn.†	62.90
Mrs. Jas. D. Stanley, Indianapolis, Ind.†	10.00
Church of the Ascension S. S., Pueblo, Colo.†	12.21
A Communicant of Christ Church, Alexandria, Va.†	5.00
"O"	10.00
Members of St. Bartholomew's, Chicago, Ill.	20.00
Anonymous	500.00
"In memoriam E. T. S."**	8.00
R. J. Finch, Arapahoe, Nebr. †	10.00
Ruth E. Candlin, Coquille, Ore. †	2.50
Leverett S. Tuckerman, Boston, Mass. †	25.00
Chas. A. Hovey, Ridgefield Park, N. J. †	10.00
From a Vermonter †	2.00
Mrs. K. J. Phillips and children, Savannah, Ga. ††	10.00
Total for the week.	\$ 757.81
Previously acknowledged	36,691.46
	37,449.27

- * For work among French orphans.
- † For Belgian relief.
- ‡ Relief work in France through Dr. Watson.
- † For relief of prisoners in Germany through Archdeacon Nies.
- ** \$5.00 for prisoners in Germany. \$3.00 for Belgian relief.
- †† For relief of blind French soldiers.
- †† One half for blind French soldiers; one half for Belgian relief.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, MILWAUKEE, WIS. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

ARMENIAN AND SYRIAN RELIEF FUND

Anon., Dowagiac, Mich.	\$ 2.61
Christ Church Mission, Chicago, Ill.	3.50
"C. C. C.," St. John's Church, Minneapolis, Minn.	1.00
Miss Ella Shriver, New Brighton, N. Y.	2.00
In memory of Rev. J. Stewart Smith	5.00
A member of the Church of the Ascension, Rochester, N. Y.	1.50
St. John's Sunday School, Mankato, Minn.	2.00
A Churchwoman, Licking, Mo.	2.00
Sunday School, Trinity Memorial Church, Denver, Colo.	5.00
E. B.	5.00
A Churchwoman, Springfield, Vt.	2.00
Lewis Osterson, Oconomowoc, Wis.	2.00
St. Luke's Church, Douglas, Alaska	5.00
Christ Church, Sharon, Conn.	10.00
Christ Church, Gloversville, N. Y.	6.73
All Saints' Parish, St. Mary's Co., Md.	1.48
Mrs. C. B. Weed, Lake Charles, La.	2.50
A Vermont Churchwoman	2.00
St. Luke's Church, Buffalo, N. Y.	18.81
St. Mark's Church, Milwaukee, Wis.	50.00
Flora E. Hill, Marquette, Mich.	20.00
Thanksgiving Day Offering, St. John's Church, Wilmington, Del.	5,512.33
Incarnation Mission, Sagnoche, Colo.	2.50
St. Peter's Parish, Cheshire, Conn.	19.00
J. W. N., and R. G. H.	1.00
Rev. Dr. Cyrus Townsend Brady, Yonkers, N. Y.	5.00
Mrs. E. Kemp, Prosser, Wash.	10.00
Miss F. H. Bryan, Washington, N. C.	1.50
St. John's Church, Roxbury, Mass.	22.31
Trinity Church, Ottumwa, Iowa	28.20
E. M. M. A., Detroit, Mich.	15.00
St. Stephen's Church, San Luis Obispo, Calif.	5.00
Holy Trinity Church, Bellefontaine, Ohio	4.05
Trinity Church, Alpena, Mich.	7.17
St. Stephen's Church, Colusa, Calif.	7.40
St. John's Church, Petaluma, Calif.	20.00
Christ Church, Eureka, Calif.	26.00
St. Luke's Church, Auburn, Calif.	6.00
St. John's Church, Marysville, Calif.	31.70
	\$5,874.27

BELGIAN RELIEF FUND

"C. C. C.," St. John's Church, Minneapolis, Minn.	\$ 1.00
Mrs. A. R. Mitchell, Iona, Mich.	2.00
St. John's S. S., Mankato, Minn.50
Mr. and Mrs. Francis Halpin, Montclair, N. J.	10.00
Mabel A. Von Doorn, Vineyard Haven, Mass.	5.10
All Saints' Parish, St. Mary's Co., Md.	1.45
Mrs. E. Kemp, Prosser, Wash.	5.00
	\$25.05

ALBANIAN RELIEF FUND

"C. C. C.," St. John's Church, Minneapolis, Minn.	\$ 1.00
Rev. Dr. Cyrus Townsend Brady, Yonkers, N. Y.	10.00
St. Peter's Parish, Cheshire, Conn.	15.70
Mrs. E. B. Bryan, Washington, N. C.	1.50
	\$28.20

POLISH RELIEF FUND

"C. C. C.," St. John's Church, Minneapolis, Minn.	\$ 1.00
Mrs. Robert Scott, Williamstown, Mass.	5.00
Mrs. E. Kemp, Prosser, Wash.	5.00
St. Stephen's Church, San Luis Obispo, Calif.	5.00
	\$16.00

SERBIAN RELIEF FUND

"C. C. C.," St. John's Church, Minneapolis, Minn.	\$ 1.00
Rev. J. A. Schaad, Galesburg, Ill.	5.00
St. Peter's Parish, Cheshire, Conn.	2.78
Mrs. E. Kemp, Prosser, Wash.	5.00
St. Paul's Church, Owego, N. Y.	78.26
	\$92.04

CRUSADER

"Go ye forth into all Nations
Lo, I am with you."

Go forth, go forth, Crusader,
Forward! true, noble heart.
Be loyal to thy Captain's call
Though pierced by many a dart.
Once more unfurl the Banner,
The blood-stained Cross unveil,
Let nothing daunt thy courage,
Let naught thy spirit quail,
Fight with unflinching valor,
The song of triumph sing,
For at thy hand One takes His stand
Who Conqueror is and King.

Go forth! go forth, Crusader;
Fear not the cloud-born day,
For "as thy day thy strength shall be",
The call be where it may,
To foremost rank in battle,
Or faithful watch to keep,
Or long and weary searching
For lost and wandering sheep.
Still forward! ever forward!
The song of triumph sing,
For at thy hand One takes His stand
Who Conqueror is and King.

Go forth! go forth, Crusader,
And should the fight seem long
Remember One beside thee
Is stronger than the strong.
The foe, though fierce and mighty,
A captive bound shall be,
Not by thy strength but only
By His, who fights through thee.
Then forward! ever forward!
The song of triumph sing,
For at thy hand One takes His stand
Who Conqueror is and King.

Though din and mist of battle
Now hide from ear and eye
The welcome and the glory
Awaiting thee on high,
Yet faith's unfettered vision
Beholds the heavenly gate
Where brethren, saints, and martyrs
Thy glad home-coming wait,
Where with the Church triumphant
The victor's song thou'lt sing,
And take thy stand at His right hand
Who Conqueror is and King.

S. L. M.

GREETINGS

HAPPY New Year, good Christian, and wilt thou indeed go with us this year up the stream, against winds of false doctrine and tides of popular indifference to the things that matter most, facing into the gale and battling bravely on, though advance be slow and the odds heavy against thee? If thou wilt, then the old miracle will surely happen: "And in the fourth watch of the night Jesus went with them, walking on the sea and spoke unto them saying, Be of good cheer; it is I, be not afraid!"—Diocese of Chicago.

GO, AND DO LIKEWISE

CHARLES KINGSLEY has given this formula in one of his books and as a certain and safe prescription it can scarcely be improved upon.

"Make it a rule," he said, "and pray God to help you keep it, never to lie down at night without being able to say: 'I have made one human being at least a little wiser, a little happier, or a little better this day.'"

At first thought it does not seem as though this should be a very difficult course to pursue. The important thing is to make up your mind to live up to this ideal; then, after that, it is a matter of living one day at a time—one day of thoughtfulness, one day of helpfulness, one day of closer companionship with those who are near and should be dear to us.—Anon.

IT IS THE law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it.—Ruskin.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE Advertising Club of Joplin, Missouri, has sent out to merchants of that city the following letter, which is well worth consideration by all business men.

"WRITE IT 'CHRISTMAS'—
NOT 'XMAS'"

"You wouldn't think of speaking or writing of the Saviour as

'J. Christ', would you? It might not be exactly sacrilegious, but it would at least be lacking in respect and devoid of dignity.

"Then why sacrifice both respect and dignity in your holiday advertising when referring to His natal day? The space saved by the abbreviation isn't worth it."

THIS BIT OF seasonal verse comes to me from Toronto. It is by Norah M. Holland.

"MAID MARY

"Maid Mary sat at her cottage door,
By the Lake of Gallilee;
Tall and stately her lilies were,
But never was lily one-half so fair
Or half so pure as she.
(O Mary, Maid, and Mother of God,
I pray you, pray for me.)

"The shadows darkened along the shore
Of the Lake of Gallilee;
What steps were those, as the twilight fell?
Lo, God's great angel, Gabriel!
"Hail, Blessed of God!" spake he.
(O Gabriel, Prince of the hosts of God,
I pray you, pray for me.)

"Maid Mary knelt on her cottage floor,
By the Lake of Gallilee,
And, kneeling, dreamed strange dreams and sweet,
Of baby fingers and dimpled feet,
And a Holy Thing to be.
(O Christ, the Virgin-born Son of God,
I pray You, pray for me.)

"But she did not dream, as the night passed o'er,
By the Lake of Gallilee,
Of the weary ways that the feet should tread,
Of a thorny crown for a baby head,
Or a cross on Calvary.
(O Son of Mary, O thorn-crowned God,
I pray You, pray for me.)"

FIFTEEN YEARS AGO—the very day President McKinley was assassinated—I met a curiously bright and attractive child on a Lake Champlain steamer. Some reminiscences of her quaint originality have already appeared in these pages; and now I cut from a Philadelphia magazine this poem, on a theme not patently poetical, signed by her name. Fifteen years is a long time, isn't it?

"THE FREIGHT-YARDS

BY PHOEBE HOFFMAN

"In the long spring evening's twilight, when the sun is setting low,
And the smoke from all the engines flushes up, a rosy glow,
Then I come up to the bridgehead, watch the lights and network rails,
Think of when I rode the freighters—engines spouting steam like whales,
D. L. W., Jersey Central, old Rock Island, Pere Marquette,
Reading coal-cars down from Scranton, piled with anthracite like jet;
N. & W., the Great Northern, Lehigh Valley, B. & O.,
Like a giant earthworm twisting, slowly round the curve they flow;
Caravans of freight move westward, bearing Eastern goods away,
To come back with hogs and cattle, bales of sweet Kentucky hay;
Brakemen walk along the roof-tops lingering for a moment's chat;
There an engineer, while smoking, long and eloquently spat.

"Wandering life and care-free rovers, seasoned in adventure bold,
In the old caboose at night-time many a thrilling tale is told,
But on duty in the winter, when there's hail, and ice, and snow,
And the rails and roofs are ice-cased, and you slip each step you go,
Or the melting, boiling summer, when the blisters lump the paint,
And the fierce sun strikes directly, and you feel you're like to faint,
That's the time you curse the life out, striking for a rise in pay,
Say a dog has better living, but you can't quite get away,
For the rugged freedom holds you, spite of freezing cold and sweat,
And the grating, grinding thunder of the freights you can't forget.
L. & N., D., L. & W., Erie, Reading, P. R. R.,
Riding on your sliding roof-tops, that's where joy and freedom are!"

THIS IS APPARENTLY an official utterance; and I reprint it as an example of entire unfairness in stating an opposed position:

"UNITARIANS IN REBUTTAL.

"Owing to misstatements of the Unitarian faith which, Unitarians feel, have been freely made of late and spread widely, the Unitarian Association has decided to make a simultaneous effort throughout New England to state clearly their position on certain important questions of belief. To accomplish this, they have arranged for as many Unitarian ministers in New England as possible to preach simultaneous sermons on topics which will make their position perfectly clear. At the present writing two hundred ministers have agreed to do this. The topics and the dates when they will be given are as follows: December 3rd, God's Everlasting Purpose; this sermon will make it clear that the Unitarians put the belief in hell in a pigeonhole with other outgrown ideas. December 10th, God's Fatherhood; in this discourse the conception of God as a kindly Father, not an arbitrary judge, will be emphasized. December 17th, Man's Brotherhood; in this sermon the idea that men are all children of God—not some children of God and some of the devil, according to what they believe. December 24th, The Personality of Jesus; this Christmas talk will state the Unitarian position that Jesus was not the Deity, but a normal human being. December 31st, Progress of Mankind; in this sermon the idea of heaven as a place of lazy enjoyment and hell as one of eternal punishment will alike be thrown into the discard and that of an eternal progress of man towards perfection be substituted. There are many Unitarian ministers throughout New England who have already started to preach these sermons, not waiting for the simultaneous efforts."

Who ever thought of God as "an arbitrary judge"? Is a kindly father not a judge too, often? Who denies that all men are by creation children of God in a true sense (though not the fullest sense); and who dares deny that some men do make themselves children of the devil? If "Jesus was a normal human being" only, why are there not others to rank with Him? Who teaches that "heaven is a place of lazy enjoyment"? And are our Unitarian friends willing to be consistent and to label their resultant teaching as to universal salvation "Determinism", with its consequent destruction of all belief in man's free-will? I wonder, too, whether those members of the American Unitarian Association who do not believe in the personality of God will preach about their God as "a kindly father".

AN AUSTRIAN submarine sank the American ship *Chemung* the other day, which went down with the flag flying. I do not understand just why our government should be so concerned, just after this crime, about securing a safe-conduct for a new Austrian ambassador; but I like this poem about the ship and her captain, which Beatrice Barry has written. There are some old-fashioned Americans left!

"THE PASSING OF THE MERCHANT SHIP 'CHEMUNG'"

"Let us give thanks! We have asked in fear,
"Have the freeborn learned to cringe?
Does the blood that was red when our forebears bled
Show a watery neutral tinge?"

"Let us give thanks for the ship *Chemung*,
And we'll cheer her captain, then!
And the blood that would creep, why, perchance will leap
At the deed of these sturdy men.

"Brief is the tale of the ship *Chemung*,
And beneath the waves she lies,
But our flag was in sight, and our honor bright,
As she went to her royal demise.

"Drink, then, a toast to her captain bold—
For in truth he made it plain
That he'd strike our flag for no foreign rag,
Off the coast of distant Spain!

"This is the tale of a sailorman
And a merchant ship that passed
To a port in the deep where the ghostships sleep,
With Old Glory at her mast!"

VERACITY is a term which must be regarded as including something more than the simple avoidance of direct falsehood.—*Lecky*.

THERE IS likewise a reward for faithful silence.—*Horace*.

THE FEAST OF THE CIRCUMCISION

BY THE REV. WILLIAM H. BOWN

JEHOVAH THE SAVIOUR

THE Festival of the Circumcision of Christ bears witness to the truth that our Lord came to fulfill the entire law, and not to destroy the slightest provision of the ritualistic or civil code, so far as its general moral idea is concerned.

But the law is not perfectly kept till it is obeyed from love. Hence our Lord implants that love in our hearts which is "the fulfilling of the law", and He gives us the motives, the spiritual life, and the Holy Spirit, by which alone the law can be perfectly obeyed.

Our duty, then, is to do and teach all that our Lord has commanded. It is the only way to eminent piety and usefulness. It is the righteousness of principle, not of outward forms. It grows out of love to God and man, and not out of self-righteousness and pride.

It is our Lord, then, and His life that give us the spirit and life which make perfect our acts of righteousness, and which lead us to do right.

He came not to destroy the law—else He would have rejected circumcision—but to fulfill the law in all righteousness; to unfold its great principles; to set forth more perfectly its lofty standard of morality, and to breathe into our hearts a new and holy principle of loving obedience to all the commandments and ordinances of His kingdom.

It is this thought that solemnizes the opening of the New Year—that blends the actual fact of the Circumcision of our Lord—with the thought of our personal responsibility and struggle against sin, and which prompts us to ask God for the true circumcision of the spirit, that "our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey His blessed will".

The epistle lays stress upon the prayer of the collect in its saying, "Blessed is the man to whom the Lord will not impute sin," and is a part of St. Paul's wonderful argument, in which he says Abraham's faith was imputed to him for righteousness, before he was circumcised, and that by faith only he and his seed received the promise. And, as Abraham is the father of all that believe, our faith also shall be imputed to us for righteousness, "being justified freely by His grace through the redemption that is in Christ Jesus".

In the matter of our religious life, we are to take credit to ourselves for nothing. The words of the Apostle are of the most universal application: "Who maketh thee to differ, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"—as if it came to thee from thine own self, and was thine own inherited goodness, and not entirely from God?

Well may we think on these things, as the mother of our Lord pondered in her heart on the mystery of the Incarnation, for the very name "Jesus" means "Jehovah the Saviour"—the name in which the nature and office of our Lord are gathered up.

Scarcely, indeed, have we read the blessed words that bring Christmas joy to our hearts—words that tell us that "a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us"—before we are told in the gospel for to-day of the shepherds, who "returned, glorifying and praising God for all the things that they had heard and seen", and of "the circumcising of the child", whose "name was called Jesus, which was so named of the angel before He was conceived in the womb".

Here, then, is the confirmation of our thought that our Lord came not to destroy the law, but to fulfil it. And "thus early", said Dean Farrar, "did He suffer pain for our sakes, to teach us the spiritual circumcision—the circumcision of the heart—the circumcision of all our bodily senses.

"As the East catches at sunset the colors of the West, so Bethlehem is a prelude to Calvary, and even the Infant's cradle is tinged with a crimson reflection from the Redeemer's cross."

"Jesus! Name of wondrous love!
Human Name of God above;
Pleading only this we flee,
Helpless, O our God, to Thee."

REVENGE is sweeter than life itself—so think fools. Revenge is always the weak pleasure of a little and narrow mind.—*Juvenal*.

A BENEFIT consists not in what is done or given, but in the intention of the giver or doer.—*Seneca*.

THE NEW LECTIONARY

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

SUNDAY AFTER CHRISTMAS TO EPIPHANY

Sunday after Christmas	Genesis 14 Isaiah 40, 1-11	Hebrews 7	Gen. 17, 1-14	Gal. 3, 7-end
Circumcision	Exodus 6, 2-8	Philippians 2, 5-11	Genesis 32, 24-30	Revelation 19, 11-16
Tuesday	Genesis 15, 1-18	Hebrews 11, 11-19	Isaiah 32	1 John 1 & 2, 6
Wednesday	Genesis 16	1 Peter 2, 9-20	Isaiah 33	1 John 2, 7-14
Thursday	Genesis 17, 1-9 & vv. 15-22	Romans 4	Isaiah 34	1 John 2, 15-end
Friday	Genesis 18, 1-19	Romans 9	Isaiah 49, 1-23	Luke 3, 15-22
The Epiphany	Isaiah 60	John 2, 1-11	Isaiah 61 & 62, 4	Romans 11, 13-end

IN the historical Old Testament course for this year, the first lesson for the Sunday after Christmas may be either (1) the Call of Abraham, (2) his generosity toward Lot, or (3), as above, the story of his rescue of Lot (typical of Redemption) and the subsequent meeting with Melchizedek, foreshadowing the coming of the true King; which truth is carried forward to its Christian stage in the second lesson. The alternative lesson from Isaiah is an abbreviated form of what stands in the present Prayer Book Lectionary as the evening lesson for this Sunday.

The evening lessons are, respectively, an Isaian passage which in course reading falls on this date (Isa. 30, 27—31, end), and deals with the subject of false reliance on the flesh, and a New Testament lesson (Heb. 2) which treats of the redeeming power of the Word made Flesh. This being, however, the Eve of the Feast of the Circumcision, Gen. 17, 1-14 (the old lesson for Circumcision), and Gal. 3, 7-end, a New Testament correlative, have been substituted in the table above.

Monday being the Feast of the Circumcision, there are, of course, proper lessons both morning and evening. Comparison with the Prayer Book will show that Ex. 6, 2-8, has been substituted for Gen. 17, 1-14 (already used for the Eve); Phil. 2, 5-11, page 2, for Rom. 2, 17-end; Gen. 32, 24-30, for Deut. 10, 12-end; and Rev. 19, 11-16, for Col. 2. The passage from Exodus carries the idea of the Covenant with Abraham further forward, connecting it with the Name Jehovah, which stands for that aspect of Deity which is fulfilled in the Incarnation; which forms also the theme of the New Testament lesson and in which passage the idea of the collect, obedience to the law for man, is more adequately treated than in the passage from Romans. The story of Jacob's change of name to Israel, a new name corresponding to a new nature, seems more fitting, also, than Deut. 10, 12-end, though it duplicates the lesson for the Fourth Sunday after Epiphany. It may be questioned, too, whether the passage from Revelation is an improvement on Col. 2, and it will ordinarily have been read anyway in the fourth week in Advent.

Tuesday, Wednesday, Thursday, and Friday employ, in the morning, the chapters in Genesis which follow in regular order, accompanied by second lessons which relate more or less closely to the same topics. For the evening, Isaiah is continued, though the 35th chapter for Friday has been replaced, in the table above, by the lesson for the Eve of the Epiphany, having to do with missions to the Gentiles. Isaiah 35 would be just as suitable and relieve the other chapter from duplication later on. These Isaian chapters deal prophetically with the King to be—the nature and effect of His reign: to which the chapters from 1 John relate themselves easily as fulfilment. The first Lesson of the Feast of the Epiphany is the time honored Isaiah 60, but the second is John 11, 1-11, substituted for Romans 11, which has been shortened and assigned to the evening. The first lesson in the evening, a continuation of Isaiah's missionary message, has been substituted for the passage which now is assigned to the Eve, to which place, also, Luke 3, 15-23 has been transferred.

NOTE ON HOLY DAYS IN GENERAL.—The writer of these notes takes this occasion to say that not until now has the fit, or otherwise, of the Propers for Holy Days in connection with the general scheme been tried out, so far, at least, as he is concerned. It would appear that the use of passages for Holy Days which have recently occurred, or will soon again occur in regular course, had best be avoided, unless their fitness is unique. For instance, Gen. 4, 1-16, on St. Stephen's Day; Exodus 6, 2-8, for Circumcision.

ALL TRUE work is sacred; in all work, were it but true hand-labor, there is something of divineness.—*Carlyle*.

NEVER despair of God's blessings here or of His reward hereafter.—*Wake*.

The Great War and Its Lessons*

WE are flooded with literature about the War. The magazines are full of it; it is the theme of every short story writer who would be up to date; and the publishers are pouring out novels dealing with it in a larger way. On our desk are a group of books which treat it more seriously, with its lessons for national life and the spiritual interpretation of its meaning for individual Christians.

We should put first Dr. Scott Holland's two small volumes, *So As By Fire*. They give, out of the ripe experience of a life spent in interpreting the essential spirit of Christianity, and particularly of the social implications of the Gospel, a profound study of the causes of war and of the issues arising out of it, addressed to the thoughtful student of religious problems. In the first series (reprinted from the *Commonwealth*), we are shown how Christianity goes back of the principle of nationality and is meant to lift us into the larger life of brotherhood that is independent of racial distinctions. Such problems as that of faith in an overruling Providence, the existence of evil and suffering, the failure of divine intervention, carry us into the larger reaches of a Christian philosophy, with its new answers to old difficulties made more pressing because they have now been made so concentrated and so intense. Participation in a righteous war, for example, is shown as the essential discipline by which—and by which only—can the nation arrive at the higher law of the Sermon on the Mount.

The second volume, called forth by the success of the first series, carries the thought further in facing frankly the problem of reconciling the present conflict with the goodness and omnipotence of God, but concerns itself principally with a study of modern civilization, shows the folly of trusting such a civilization to take care of itself, and sounds a call to a national repentance which must be more than individual repentance and shall subject national sins and class sins, social selfishness and industrial injustice, to a searching analysis in the light of the Gospel.

The Bishop of London is not the Christian philosopher so much as the preacher of practical righteousness. His volumes of sermons on the War have nothing of the restrained impersonality of Dr. Scott Holland; they are a fiery challenge to faith and courageous consecration. He, too, deals with the problem of suffering and sorrow, but not primarily as a guide amid persistent questionings, rather as a minister of consolation and a challenger to a virile Christianity. He strikes the same note of social righteousness, but he makes it more direct and personal. With warm-hearted and enthusiastic appreciation of the men at the front—martyrs for a cause which is essentially the cause of a righteous God whom they have not been serving

heretofore any too faithfully—he calls on the nation to show itself worthy of such brave and unselfish defenders. There is always the appeal of a burning and passionate conviction in his addresses, whether he is preaching the sermon which led six new battalions to volunteer for service, or is voicing the nation's appreciation of the splendid service of the Canadians at Ypres, or picturing Belgium stretched on a cross of sacrifice, or sending a pastoral letter (500,000 copies were circulated) calling the people of London to penitence and prayer. He never minces words in his denunciation of German atrocities, yet he finds the war a scourge of God to drive England to its knees; always human in his hatred of evil, always Christ-like in his call to sacrifice and service.

Dr. Walpole, the Bishop of Edinburgh, has the more impersonal note again, though his lectures are very direct and searching. His theme is our Lord's prediction of the destruction of Jerusalem, and he shows its application to the present time of turmoil. It is worthy of note that the last chapter, on "The Time Calls for Repentance," came before the suggestion of the National Mission of Repentance and Hope through which the Church and the Nation are to see more clearly the purpose and meaning of war.

Mr. Whittingham is a little more mystical in making Blake's famous lines about the Spiritual Jerusalem the text of his lectures, but he sounds the same call to social regeneration, as does also Mr. Denison in his sermons on *Some Spiritual Lessons of the War*. The latter more fully stresses individual repentance, however, and pleads for a renewal of Catholic faith and practice. The former writer is a disciple of Scott Holland, to whom he dedicates his book, but he is less balanced in his judgment than the master whom he follows, and over pessimistic in his analysis of religious conditions in England.

With these books on the spiritual lessons of the war may be placed Mr. Gould's *War Thoughts of an Optimist*, though here we have lay preaching by a Harvard graduate, for several years resident in Canada. The book calls on the United States to drop its neutrality and show itself willing to bleed, that "Belgium may be a nation, not a rood"; but, while some of the chapters deal with the political aspects of the War and challenge the American policy, in the main the author seeks to draw moral lessons for the times. He is still an optimist, because the War has everywhere aroused to a splendid realization of duty men who before had no thought or soul above the ordinary commonplaces of life.

Mr. Thayer is also critical of the President's policy during the earlier months of the war. His book, however, is not a discussion of political policies, save in the first chapter, which demands a day of humiliation rather than a day of thanksgiving for America. Its value lies in the fact that it gives a clear and scholarly discussion of the origins of the conflict, with an interpretation of the doctrines of those who have shaped Prussian policies from Frederick the Great to Bernhardt—every chapter passionate in its conviction that civilization is doomed unless *Kultur* is crushed.

With this should be placed Frenau's *Because I Am a German*—a summary and defense of *J'Accuse* and a protest from one who speaks as a patriotic German hating militarism and giving voice to the conscience of those in and out of Germany who love their nation and sorrow that her people are kept in ignorance of the fact that Prussianism is responsible for the war and must be brought to the bar of justice.

Then there are books giving an account of the German atrocities in Belgium, based on official documents; on the Armenian massacres (which every Christian should read as the story of a religious persecution unmatched in martyrdom for many centuries); and the story of the Syrian persecutions briefly told in a short pamphlet by one of our own missionaries.

Among books of historic and descriptive interest is one on the work of the first English expeditionary force, giving the undying story of the retreat from Mons to Ypres; the Bishop of Birmingham's short account of his stay at the front; and Henry Sheathan's vivid and brilliant book, *A Volunteer Poilu*, which does for the French what *The First Hundred Thousand* and *Kitchener's Mob* have done so successfully for the British—a description of life at the French front by an American enlisted in the field ambulance service.

Finally, there are books, like Professor Clapp's review of the

* *So As By Fire. Notes on the War.* By Henry Scott Holland, D.D., D.Litt. The Young Churchman Co., Milwaukee, Wis. Price 40 cents. *So As By Fire. Notes on the War. Second Series.* By Henry Scott Holland, D.D., D.Litt. Wells Gardner, Darton & Co., London, Eng. Price 40 cents. *The Church in Time of War.* By A. F. Winnington Ingram. The Young Churchman Co., Milwaukee, Wis. Price \$1.00; by mail \$1.10. *A Message for the Supreme Moment.* By the Bishop of London. The Young Churchman Co., Milwaukee, Wis. Price 20 cents. *A Day of God.* Being five addresses on the subject of the present War. By the Rt. Rev. Arthur F. Winnington Ingram, D.D. The Young Churchman Co., Milwaukee, Wis. Price 40 cents; by mail 45 cents. *This Time and Its Interpretation.* By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. The Young Churchman Co., Milwaukee, Wis. Price \$1.00. *Who Is To Blame?* By George Napier Whittingham. With a preface by the Rt. Hon. G. W. E. Russell. Grant Richards, Ltd., London. Price 40 cents. *Some Spiritual Lessons of the War.* By Henry Phipps Denison, B.A. The Young Churchman Co., Milwaukee, Wis. Price 60 cents; by mail 66 cents. *The War Thoughts of an Optimist.* By Benjamin Athrop Gould. E. P. Dutton & Co., New York City. Price \$1.00 net. *Germany vs. Civilization. Notes on the Atrocious War.* By Wm. Roscoe Thayer, author of *The Life and Letters of John Hay*. Houghton Mifflin Co., Boston, Mass. Price \$1.00. *Because I am a German.* By Herman Frenau. E. P. Dutton & Co., New York City. Price \$1.00 net. *German Atrocities: An Official Investigation.* By J. H. Morgan. E. P. Dutton & Co., New York City. Price \$1.00 net. *The Blackest Page of Modern History.* By Herbert Adams Gibbons, Ph. D. G. P. Putnam's Sons, New York City. Price 75 cents net. *Massacres of Syrian Christians.* By Paul Shimmon. The Young Churchman Co., Milwaukee, Wis. Price 20 cents. *The Undying Story.* By Douglas Newton. E. P. Dutton & Co., New York City. Price \$1.35 net. *A Fortnight at the Front.* By the Bishop of Birmingham. Longmans, Green, & Co., New York City. Price 40 cents net. *A Volunteer Poilu.* By Henry Sheathan. Houghton Mifflin Co., Boston, Mass. Price \$1.25 net. *Economic Aspects of the War.* By Edwin J. Clapp. Yale University Press, New York City. Price \$1.50 net. *Prussian Memories.* 1864-1914. By Poultney Bigelow, M.A., F.R.G.S. G. P. Putnam's Sons, New York City. \$1.25 net.

international questions arising out of the economic aspects of the war so far as they involve the rights of neutrals—which demanded (the book was written more than a year ago) an embargo on the exportation of arms for the purpose of enforcing upon Great Britain our right to trade unhindered. It must be confessed that the task of arousing indignant retaliation for interference with commerce is difficult, when the nation so interfering is dealing with an enemy who stops at no such mild methods. After all, trade injustices and moral atrocities are hardly to be mentioned in the same breath.

And—when one has read some or all of these—it will be refreshing to turn to Mr. Bigelow's *Prussian Memories*, with its reminiscences of boyhood and later days in Germany from one who was a playfellow of the present Kaiser; all the more refreshing because intimacy with German rulers has not moulded his opinion of Prussianism. The preface, on America's peril in unprepared pacifism, is couched in Mr. Bigelow's usual vigorous English, touched with a certain grim humor.

C. F.

"A SPIRITUAL PILGRIMAGE" AND ITS AUTHOR*

BY THE REV. LYMAN P. POWELL, D.D., LL.D.

President of Hobart College

TWO Churchmen have been of supreme interest to the religious people of England in the last century. Both have gone on spiritual pilgrimages. One started from the Church of England and landed in the Church of Rome. The other started in the Church of England, passed through Nonconformity, and, after twenty years, now in the prime of life he has returned to the Anglican communion.

Both have had singular and inexplicable charm. Both have written English which in the one case is a model of classical purity and in the other is unsurpassed in sheer interest. One failed to find, it now would seem, the peace he sought in Rome. The other, it is evident, has found in the Mother Church of England what he long has missed elsewhere.

Wilfred Ward's biography of John Henry Newman must be read in interpretation of the *Apologia Pro Vita Sua*. R. J. Campbell's *Spiritual Pilgrimage* will never need a commentary. Now we know why he went from us and why he has returned. The beautiful and satisfying discovery one makes in reading *A Spiritual Pilgrimage* is that Mr. Campbell has never for a moment juggled with his conscience. The reasons which he gives for not originally taking orders in the Anglican Church are, when one considers his youth and his environment, easy to understand; but as is evident in all his earlier books—and I have read them every one—as well as in *A Spiritual Pilgrimage*, though he was true to himself as the greatest Nonconformist preacher in England for many years, he always missed the altar. Furthermore he never hesitated to admit, even to his own congregation at the famous City Temple, what he missed outside the Church of England. There has always been something so sweetly reasonable and lovable in R. J. Campbell, that, doughty fighter as he has long been, and many as are the enemies he has made, he has yet retained the confidence of those worth while in the sincerity of his purpose and the integrity of his intellectual processes.

Nothing that appears in the book is more surprising than the catholicity of his friendships. All through his almost twenty years in Brighton and in City Temple he drew to his fold as hearers, and also to his friendship, Roman Catholics and Anglicans in great abundance. They have always felt that, though his message might be incomplete, as far as it went it was upbuilding and intensely spiritual. As one reads his autobiography it seems almost incredible that throughout his entire connection with Nonconformists he could have had as intimate friends such thorough Anglicans as the Bishop of London and the Bishop of Birmingham.

Americans are indeed happy who were early to discover him. My own ministry is contemporaneous with his, and it was during my first year that by a strange chance one of the first copies of his first book to be brought to this country, *A Gospel for To-day*, came to my hands. I read it with an interest which has never flagged. Scarcely a year since have I failed to find some inspiration in it. I had the rare pleasure, so far as I know, of being the first person in America to review in the public press this first book of Mr. Campbell's, and when a little

book of *Family Prayers* I published appeared a little later, an appreciative note came from Mr. Campbell which ripened into an acquaintance as inspiring to me as his extraordinary books have been.

But for that matter everybody who likes real people likes Mr. Campbell. He has fought some fights with all the odds against him, but quite as often he has been peacemaker, as in his futile effort to bring together Mr. Balfour and Dr. Clifford. He has touched English life at almost every point. I have heard from him of his inspiring friendship with Sir Oliver Lodge, and in his book he tells us without capitulation of the faith that he has always been on excellent terms with Bernard Shaw, and that "to know Mr. and Mrs. Sidney Webb is a liberal education in itself", as some of us Americans have discovered on our visits to England.

A Spiritual Pilgrimage is not the kind of book of which one would wish to make a critical review. It is the opening of a great heart to public understanding. Mr. Campbell has not felt it necessary to enter into those more private and personal details which belong to every life and add nothing to the elucidation of the subject, but he has told us enough of himself to furnish the background for his remarkable career. And now that he is back in the Church of England, beloved by those whom he has left as well as honored by those to whom he has come, he takes his stand firmly among real Anglican Churchmen. He is already working toward reunion without any illusions as to the way in which it must one day come. Here are his own words: "If we are ever to get together again, it cannot be upon the model of Geneva. This is why I have had no misgivings and no hesitation in getting into line with historic Christianity by receiving my commission anew from the hands of a Bishop of the One Holy, Catholic, and Apostolic Church."

Praise of Mr. Campbell's life story would be as presumptuous as it is unnecessary. It is, however, one of those books that every clergyman ought to own, and almost every clergyman will be sure to buy. Those in mystery concerning the *Apologia Pro Vita Sua* need only to read *A Spiritual Pilgrimage* in order to understand Anglicanism. In fact it takes no special gift of prophecy to predict that *A Spiritual Pilgrimage* will take its place with Newman's autobiography as a permanent contribution to the inner spiritual life of one of the two great religious leaders England has produced within a century.

THE FACE OF DEATH

LAST night I was on duty at X—," writes Leslie Buswell of Gloucester, Mass., whose letters from the front are published under the title "Ambulance No. 10."

"It was a sad trip for me—a boy about 19 had been hit in the chest and half his side was gone.

"As we lifted him into the car, by a little brick house which was a mass of shell holes, he raised his sad, tired eyes to mine and tried a brave smile. I went down the hill as carefully as I could and very slowly, but when I arrived at the hospital I found that I had been driving a hearse instead of an ambulance. It made me feel very badly—the memory of that faint smile which was to prove the last effort of some dearly loved youth.

"On Friday I again took down a German—a member of the Crown Prince's bodyguard. He was dying. Picture to yourself a fine, truly magnificent man, over six feet four, wonderful strength, with a hole through both lungs. He could not speak and when I got to the hospital I asked in German if he wanted anything.

"He just looked at me and chokingly murmured 'Catholic'. I asked a soldier to fetch the priest and then two stretcher-bearers and the doctor, the priest and I knelt as he was given extreme unction. That is a little picture I shall never forget—all race hatred was forgotten. Romanist and Anglican, we were in that hour just all Catholics, and the French priest was officiating, for a dying German."—*Catholic Citizen*.

THE PEACE OF GOD

Guard us from all anxious worry;
Teach us in expectant prayer,
With thanksgiving for Thy blessings,
Unto Thee to bring our care.

Let Thy peace, which passeth knowledge,
Ever keep our hearts and minds,
Through Thy Son, whose great Redemption
Man to God in mercy binds.

F. L. N. BOWER.

* *A Spiritual Pilgrimage*. By R. J. Campbell, M.A. D. Appleton & Co. Price \$2.00 net.

The Mission upon Missions and the Every-Member Canvass in Cleveland

By the Very Rev. H. P. ALMON ABBOTT

It has been suggested by those in authority that the results of the Mission upon Missions and the Every-Member Canvass held in the city of Cleveland during the third week of the month of November might be of practical interest and inspiration to the Church at large. In view of the pronounced success of the undertaking, and having regard to the fact that Cleveland is the first community, up to the present time, where such a movement has been attempted on so large a scale, and in consideration of the truth that Christianity in all its phases, missionary and otherwise, feeds fat upon experience, individual and corporate, this suggestion is, undoubtedly, worthy of consummation.

An invitation, carrying the unanimous endorsement of the Cleveland clericus, was dispatched to the Rev. R. W. Patton, D.D., last June, asking him to conduct in Cleveland a campaign similar to the campaign which he had conducted a short time before in the city of Chicago. Dr. Patton having accepted the invitation, and having fixed the date as from the 12th to the 19th of November, preparations for the event were immediately inaugurated. A general committee, composed of all the clergy in the city, together with at least one lay representative from each parish, was formed, and called together at short order* for the discussion of ways and means. It was decided that a fund sufficient to finance the undertaking should be collected at once from the different parishes, on the understanding that the stronger parishes would assume a proportionate share of monetary obligation, and that after the conclusion of the every-member canvass the amount would be adjusted in relation to the returns achieved in each constituency. An executive committee of the general committee was appointed, and the members of the executive committee were entrusted with the arrangement and carrying out of details which would have to do with the administration of the movement as it touched all the churches of the community. In the individual parishes the requisite committees, as suggested by Dr. Patton and his confrères, were constituted, and put into active operation at the earliest moment consistent with efficient achievement of the respective matters on hand. Throughout September and October and the early part of November these committees, the committee of the whole, so to speak, and the committees of the parts, were immersed in an educative propaganda.

The week prior to the holding of the mission conferences, addressed by outside speakers, the Rev. Louis G. Wood of Charleston and Mr. David L. Brown of Richmond, were held in the eighteen parishes involved; when the whole substance of the forthcoming occurrence was thrashed out by the devoted men and women who had determined, under the successful persuasion of their enthusiastic rectors, to bear "the burden and heat of the day". These conferences were of inestimable value, and put the finishing touch upon all previous preparedness.

On Sunday, November 12th, many of the pulpits were occupied by priests and laymen of missionary zeal, and experience in the every-member canvass, who had come from far and near to help forward the cause of missionary education and contribution in a city which, although celebrated for its enlightenment in things philanthropic, was suffering under the stigma, as statistics affirmed, of only contributing five-eighths of a cent per communicant per week for the foreign work of the Church. The Mission upon Missions, and the every-member canvass, were by this means brought before the church-going public, before the eavesdropper and the regular attendant, before the spiritual vagrant and the accustomed citizen, in a manner at once comprehensive and effective.

The Mission upon Missions, conducted for the East Side in Emmanuel Church by the Rev. R. W. Patton, D.D., and for the West Side in St. John's Church by the Rev. Louis G. Wood, opened on Monday, November 13th. Two conferences were held daily on Monday, Tuesday, and Wednesday; one in the afternoon, and the other in the evening. Strange as it may seem—and it was a subject for amazement to those who were privileged to attend these conferences—the attendance at these afternoon and evening sessions of the Mission upon Missions was, although increasing as the days went on, numerically small. We are safe in saying that on no one occasion did the aggregate attendance exceed the three hundred mark. Many explanations

have been offered in solution of this conundrum—such as, the traditional conservatism of Cleveland; the crass materialism of the Middle West; the over-packed life of the average Clevelander, etc., etc.—but, whatever, the reason, or reasons, the problem was emphasized by the fact that the two missionaries more than fulfilled the highest expectations of their most expectant hearers, and rendered a service in the quickening of the few to the romance and obligation of missions which will prove to be as the leaven which leaveneth the whole lump. To have two missionary specialists—for though they decry the term themselves, and deny the implication, they are specialists—such as Dr. Patton and the Rev. Mr. Wood in the Church to-day is one of the richest assets of our communion, and, in view of the fact that this missionary educational movement, of which they are at the present time the chiefmost exponents, is bound to be realized as a permanent programme of our missionary activities, promises untold enrichment for the future.

On Thursday evening, a dinner attended by the majority of the canvassers from the various parishes, some three hundred and fifty in number, was held in Trinity Cathedral House. The speakers of the evening were Dr. Patton and Mr. John W. Wood. This was a never-to-be-forgotten experience, the two speakers surpassing themselves in their presentation of the missionary cause both at home and abroad, and was, undoubtedly, the culminating impetus given to the canvass of the following Sunday. On Friday evening most of the churches held parish dinners, when their respective sets of canvassers were primed for the every-member canvass. At this time the canvassers were allotted their lists of visits; companions in privilege were chosen; the financial statistics of the parish were elucidated and driven home; and all necessary data, both argumentative and actual, was furnished for the ensuing campaign. On Sunday, November 19th, at the conclusion of the morning service—or, in the case of one or two churches which hold vesper services, at the conclusion of the afternoon's worship—those who were scheduled to take part in the canvass left their parish churches in automobiles loaned for the purpose, and scoured the city for contributions to church and missionary support through the duplex envelope system. Emphasis was laid upon the fact that the securing of money was a secondary consideration, that the primary accent was to be placed upon Christian neighborliness; and this advice was acted upon to the letter and in the spirit; so much so that, as accounts would indicate, the greatest good achieved through the canvass must be estimated in the love that was engendered rather than in the pledge cards which were produced, duly signed, and delivered!

And what is the result? What has the Church in Cleveland to show for this extraordinary effort, for this temporary departure from customary routine; and, above all, what has proved to be the practical reward of the two missionaries and their most able body of assistants? Appended is a detailed report* of the different parishes involved; a report which is not complete, either as to the actual list of churches mentioned—for several churches have not, as yet, sent in their returns—

* PARISH	TOTAL INCREASE	INCREASE FOR CHURCH SUPPORT	INCREASE FOR MISSIONS
Emmanuel †	\$ 2,644.00	\$1,972.00	\$ 672.00
St. Paul's	1,600.00	1,100.00	500.00
Grace	1,048.36	700.56	347.80
St. Luke's	933.00	530.00	403.00
St. Matthew's	333.00	185.00	148.00
St. Mark's	400.00		
Holy Spirit	550.00	450.00	100.00
Ascension †	1,594.00	1,274.90	320.84
St. Mary's	150.00	100.00	50.00
St. Paul's, East Cleveland..	140.00	90.00	50.00
Good Shepherd	1,100.00	1,000.00	100.00
St. John's	600.00	300.00	300.00
All Saints'	309.33	116.20	193.18
Trinity Cathedral	12,140.00	7,000.00	5,140.00
St. Andrew's	Returns not in.		
Incarnation	Returns not in.		
Grace, South	Returns not in.		

† Also raised \$19,000 on church debt.

‡ The Ascension has recently raised \$35,000 for a new church.

nor as to the total sums of money raised, since several churches have reason to believe there are still more pledges to come in.

Surely, these figures are positively astounding. There has been an increase in the pledged givings of these fourteen parishes of some \$25,000. This in itself is astounding; but when we take into consideration, as a careful compilation of returns suggest, that the increase in subscribers, which, after all, is infinitely more important than the increase in dollars and cents, is, in nine parishes—for the results in this connection are not filed as yet from other parishes—1,269, we may well feel that, humanly speaking, a miracle has been performed in our midst.

Now what, in brief, are the feelings uppermost in the minds of the clergy and laity of Cleveland? First, a feeling of unutterable thankfulness to God, who has put it into the hearts of our Church people to shoulder their Churchly responsibilities to a degree and extent at least partially commensurate with their consciousness of Christian privilege. Thankfulness to God, but through God thankfulness to His human instruments, the missionaries and others, who by their consecrated message, and sanctified common sense, awakened both priests and people to the realization that the Kingdom of God is one and indivisible; that there are no longer home and foreign missions, but that the enterprise of the Church is a single enterprise; and that the rank and file must bear their part of the burden, and pay their fraction of the cost. Thankfulness, also, to the chairman, and the secretary of the executive committee, Mr. E. W. Palmer, and Archdeacon Abbott, who so ably and self-sacrificingly gave of their time and talents to the attainment of the desired end. Secondly, a realization that people at large, even the most apparently indifferent and hopeless from a Christian point of view, are more deeply interested in religion, and the Things of God, than they are generally given credit for; that all that they need to be fired with renunciatory enthusiasm in matters of faith is to be "touched with the live coals from off the altar". Thirdly, the recognition that the missionary educational movement as exemplified in the methods of Dr. Patton and the Rev. Mr. Wood has come to stay, and that it is the most successful machinery yet discovered of bringing the knowledge of the Church's mission down to the consciousness of the masses of Church members. Surely, the salient features of this movement need only be understood by the Church at large, and by the Board of Missions in particular, to awaken a public sentiment which will lead the Board of Missions to get behind the movement in an adequate way, so that the methods and ideals of the missionary campaign may be extended throughout every diocese of the Church, from one end of the land to the other. Fourthly, the assurance through practical experience that the every-member canvass is equally successful in all parishes, large and small, and adapts itself to all local circumstances. Fifthly, the realization that the receipts from several of the parishes were extraordinarily large in view of the fact that recent every-member campaigns had been carried out within the previous few months. Finally, the clergy of Cleveland and the executive committee, desire to express their sincere gratitude to the gentlemen who gave so willingly of their time and enthusiasm to help forward the project in Cleveland by delivering sermons, or addresses, the Sunday prior to the Mission upon Missions: Dr. Patton, the Rev. Louis G. Wood, Mr. John W. Wood, the Rev. Dr. H. J. Mikell of Nashville, Tenn., Mr. W. R. Stirling of Chicago, Mr. George Thomas of Baltimore, the Rev. S. Roger Tyler of Richmond, Va., the Rev. Dr. Whitaker of Knoxville, Tenn., and Mr. David H. Brown of Richmond, Va.

IN A GOODLY COMPANY

"To walk together to the kirk
With a goodly company."—*Coleridge*.

Oh, sweet it is in a goodly company
To sit, and feel how humble worshippers
Receive the truth that strangely in them stirs.
Oh, sweet it is as that sweet charity
That Paul of all the graces fair prefers;
The Eden that we lost so long ago,
Again we feel its breath upon us blow,
And hear our Lord walk softly to and fro.
We go from such a company away,
The sacred fountains of each life revived,
And tender buds that have not duly thrived
Their fair and fragrant hearts to all unfold,
While wine and corn, for which the hungry pray,
Advance to hues of purple and of gold.

IDA AHLBORN WEEKS.

THE ART OF RECEIVING GRACEFULLY

BY G. W. TUTTLE

MUCH is written upon the grace of giving but this old world needs graceful receivers as well as givers. I have in mind a dear Christian woman who excels in giving. Giving is to her a source of perennial joy. Can the stream from the mountain's heart withhold its bounty? No, neither can this delightful soul; she gives as the stream gives—gladly, freely, whole-heartedly.

"But receiving with her is another matter," says a neighbor, despairingly. "She brings me fruit, flowers—so many things—but I can give her nothing. I am not even allowed to do her the slightest favor, the smallest errand down town; she thinks it too much trouble for me."

What can one do with such a neighbor? Why should others not have a share in the joy of giving and why should we not accept, with a smile and a grateful heart, the small gifts and kindnesses that are prompted by real love and interest?

A little child offers us, out of the love of its little heart, a portion of its candy. We take the gift, not because we desire the child's candy, but because we desire the child to learn early the rich joy of giving. But how could the child give if there were none to receive? And how could this delightful soul of whom I have spoken give so freely if there were none who would receive the bounty of her love?

Is it a virtue to refuse to be under the slightest obligation to others, or is it only selfishness in disguise? Let us not dam, nor flee from, the streams of friendship or brotherly love that flow our way.

How do you suppose Jesus felt about the hospitality of Mary and Martha and Lazarus? When some wearisome day of that last strenuous week was over do you think the Master turned toward Bethany with laggard, unwilling feet? Do you think He was anxious and fearful lest He be an unwelcome guest? Nay, I think He hastened with willing, gladsome feet to the door where He knew a rich welcome awaited Him; where others, a little like Himself, rejoiced in service and joyed in giving. I believe the Master was as willing to partake of their hospitality; to receive from them supply for his needs—food and rest for the wearied body—as He was to feed their hungry souls with the bread of life.

How willingly does the Father receive from us our offerings of love. Pitifully small they are many times—just a drop compared to the great ocean of His love—but do you not think they bring joy to the Father heart? When God receives are not even our smallest gifts magnified by His eyes of love?

" 'Tis not the gift—be it great or small,
'Tis incense of love pervading it all;
'Tis the heart of the giver, rich and true,
Ennobling the gift or the deed we do."

CHRISTMAS PEACE IN A WORLD AT WAR

Beneath the frosty lamps of night, a song
Reechoes, as the vibrant call of birds
Proclaims the spring before a leaf appears:
"Glory to God!" Through centuries grown strong
A chorus of all nations chants the words
In full crescendo down the length of years.

Upon the bosom of old Mother Earth,
Entrenched, enfeebled, praying for release,
A face with death, that open gate of life,
Her warring children in the throes of birth
To new existence hear, "On earth be peace!"
Yet know the Son of Mary died in strife.

Thus 'mid the heav'n and earth in thought we trace,
Through Bethlehem and Calvary, a home
For all who love the Christ in good or ill,
Whose eager souls to-day are face to face
With the fair Kingdom that on earth shall come
When in men's lives shall only reign "Good-will".

God speed the day when war shall be no more,
When blood of brethren from a battle-ground
No longer pleads for vengeance, but new lease
Of loving pardon. Then to earth's far shore,
The root of love shall flourish and abound
And great indeed shall be our children's peace.

ALICE CRARY SUTCLIFFE.

WHAT WE call ideals are not conceptions we have created; they are realities we have discovered.—*Lyman Abbott*.

NEO-CATHOLICISM: A VISION

BY THE REV. CHARLES THORNTON MURPHY

CHERE seems to be developing in the Church a distinctive type of thought which may only be waiting recognition, analysis, and leadership to become a wholesome and invigorating movement. For convenience let us call it Neo-Catholicism. Its determining characteristic is found in the effort to make the religion of the Lord Jesus Christ effective in every department of life. Its fundamental belief rests in the conviction that the Kingdom of God can and will come on earth by a complete and intelligent fidelity to the whole teaching of the Blessed Master.

Neo-Catholicism is antagonistic to none of the recognized schools of thought, yet it may be clearly distinguished from each. Like the "Broad Church" movement, it is comprehensive in its outlook and interested in the entire human problem. But it is to be distinguished by its intense loyalty to the historic faith "as this Church hath received the same". While it seeks to deal with men as they are, not waiting for them to become something else first, yet its aim is not to leave men as they are, but to transform them by supernatural religion to what they should become through grace. Like the "Low Church" party it emphasizes the necessity for personal faith and seeks to actualize the relation of the individual to the Crucified and Risen Saviour. But it is to be sharply differentiated by its energetic conviction that social regeneration is likewise of essential importance, and that the needs of corporate Christianity finally determine religious values. Like the "High Church" party it finds its inspiration in a practice of the Church's belief in the reality of the presence of the risen and glorified Lord in the midst of the company of faithful believers. It is insistent as to the validity of the Master's sacramental ordinances. But its obedience to the Sacraments is not conceived as the end of Christian endeavor; neither are the limits of the operations of divine grace in bringing to pass the Kingdom on earth sought solely within the circle of those who are obedient to the historic organizations.

While Neo-Catholicism is intensely sensitive to the word of the Master, "He that is not with Me is against Me" (St. Matt. 12: 30), it recalls no less sensitively His word to the Apostles, "He that is not against us is for us" (St. Luke 9: 50). And so it is not in principle prevented from cooperating with other less complete forms of endeavor in the Master's cause; nor is it compelled to seek the coming of the Kingdom in the sole effort to bring all the manifestations of the Holy Spirit in human society to conform to its inherited type of worship. And this position is assumed, not from a weakened loyalty, but because of intelligent obedience; not in a spirit of accommodation to existing sectarianism, but out of a lively faith in the ability of the Holy Spirit again to do marvels with those who have faith "even as a grain of mustard-seed".

That which we have named Neo-Catholicism exists as a fact in the Church now. It has not to be made—it has already become. May it not awake to self-consciousness, and find proper leadership? It is not merely a composite of the older schools of thought, but is rather a new manifestation of the Spirit of Truth and Love in the Church. Its conception of the universality of the Gospel looks more to the future than to the past. It emphasizes the truth that the salvation of Jesus Christ is intended for all men. It believes Christianity is not merely to influence the world, but conquer it. It looks forward to the time when the whole fabric of human society shall have come to perfection by having come definitely and completely under His rule.

Neo-Catholicism seeks to win the world, not for Christ, but with Christ. He is not only the recognized Head; He is the present Leader. It would bring the Church in this age to share His unvarying purpose to bring the Kingdom to pass at any personal cost. It feels that He, the true King, has not changed His primary purpose in sending forth His Church "into all the world" to disciple "all nations". Problems of theology, polity, and criticism are important, but not in themselves. As the labors of scientists and artisans are useful for the warriors in earthly warfare, so are these in the struggle to bring heaven on earth. Their achievements are for use, not for debate. The effort of Neo-Catholicism is to win for the King, not to test tools.

The programme of Neo-Catholicism is to make the programme of the Church embody the entire programme of God for humanity. It therefore includes the entire problem of human society within the scope of the Church's endeavor. The perfec-

tion of the entire race, from root to topmost branch, in every relation both in individual and of group, awaits the atoning control of the Saviour's rule. He is humanity's peace, breaking down all partitions, and reconciling all enmities into one body unto God through the Cross. The Ephesian Churchman heard this doctrine in the first proclamation of the Catholic Faith; it is the effort of Neo-Catholicism to proclaim the same doctrine in this generation. Translated into terms of modern life, social service, evangelism, missions, Christian education, and Christian unity become vital elements in the business of the Church.

It is inherent in the message of the Gospel of the Resurrection that social justice be accorded the poor; that the causes of human deficiency be overcome through universal obedience to Jesus Christ. The ignorance and sin of professional believers, which is hampering their witness to the Gospel, must be eradicated, and the power of God unto salvation must be applied to the machinery of the Church for missionary and evangelical purposes. A proper education must equip and inspire all useless soldiers of the Cross to a high sense of duty to the Living Christ. The chaos of sectarianism and the pharisaism of "little Churchmanship" must be succeeded by the enthusiastic crowning of Him as King who was dead and is alive for evermore. "The way to resume specie payments is to resume," said the American statesman who brought order out of financial anarchy. The way to have Christian Unity is to begin to serve the same Lord unitedly, according to Neo-Catholicism. And the impelling motive of this service is the unification of all human society, in every department, around the King of men and of angels.

The methods of Neo-Catholicism are neither sensational nor revolutionary. They include a serious effort for increased efficiency in bringing all men and all things under the control of the Name of Jesus Christ; a courageous and definite faith in His cooperating presence in facing all problems; an unflinching surgery of all mediaevalism and modernism that prevent the solution of every question from the standpoint of His Will.

The programme of Neo-Catholicism is big because the problem is big. But it appears to be sane, practical, and effective. The time seems ripe for a real trial of the real theory of Christianity. And if this is not the programme of Christianity and the mission of the Church, *what is Christianity?*

A LEGEND OF BREMEN'S ORIGIN

TRANSLATED FROM THE GERMAN FOR THE LIVING CHURCH

MORE than a thousand years ago there went long rows of rotten, clumsy fisherboats down the sluggish current of the Weser. The inmates thereof were pale, weary women who held their scantily clad children in their arms; blonde-bearded, weather-browned men who let their calloused hands hang down; but all glanced anxiously and with looks of expectation, now to the right, now to the left bank, as if they sought something. So they did; they sought a new, abiding home. They were weary of the unsettled fisher-life; they could no longer endure the high taxes which their greedy lords demanded of them; they longed after freedom, and their own hearths. They longed to build houses where they and theirs might be protected against the violence of the weather, where they by honest labor could be their own masters.

A priestess had informed them that on this day the god would, through a visible sign, show them the place on the shore of the Weser where they should settle down. Therefore they let their vessels drift down the river, they looked impatiently from bank to bank of the slow-moving waters. Fields and woods passed before their eyes, hour after hour went by, the day was on the decline, the sun disappeared behind the dark evening clouds, and neared the horizon, but no wonder and no sign appeared.

"The gods are angry with us; they have deserted, forgotten us," sighed the poor fisherfolk. Suddenly the far-off sinking sun broke through the cloud-wall, threw a long yellow gleam across the river, and displayed on the other side a low hill, so that it was distinctly perceptible that a clucking hen with her young troop hastened to her night rest.

"Here is the sign, praised be our gods!" they cried. They rowed hastily to the land, and through the brambles followed the tracks of the hen. Behold, under a brush on the top of the height had she settled down with outspread wings, yielding protection and warmth to her dear ones. On this hill the fishers planted themselves, and found what they had sought, fortune and freedom; here they built their own houses, and laid the foundation of the rich and lovely Bremen of to-day.

When thou comest to Bremen forget not to look on the stone hen at the council house, for that is the emblem of the city.

The Attractiveness of New Cults

By the Rev. SELDEN P. DELANY, D.D.

IT is not strange that people take up so readily with new religious cults, for each of these new cults stands for some definite truth or practice of religion, and just because it stands for only one principle is enabled to throw a great deal of emphasis upon it. The principle is thrown into the lime light, so to speak, and decked out, and made alluring and attractive. The guileless Christian who has for many years perhaps believed in some traditional form of religion is suddenly struck by the force and truth of this new principle. He feels that the religion in which he has been nurtured has never made it so clear. And so he is easily persuaded to break his old religious connections and associate himself with these new teachers.

A business man was once called upon in his office by his rector. The rector knew that the man had left the Church and become interested in a new form of religious teaching. The business man did not attempt to conceal the fact that he had left the Church, and he told his rector by way of justification that he had never known that any religious practice could bring such peace and strength to one's soul as the practice of making a daily meditation. He took a book out of his drawer and said that he had been meditating daily upon words from that book there in his office ever since he had left the Church; and tears came into his eyes as he told his rector that it had made a new man of him.

What his rector said to him is not known; but at any rate he might have explained that meditation was one of the oldest practices in the Catholic Church; and that if the man had really been in earnest about his religion, and had made the most of the means of grace which the Church supplied to him, he would long since have learned the science of mental prayer. It may have been the fault of his rector that this business man had not heard of the practice of meditation before he left the Church; but it could hardly be said to be the fault of the Church.

This is only one instance of what has been happening all through the ages. In every generation new and earnest teachers have sprung up who have emphasized some one feature of the Christian religion and developed it out of all proportion to its real importance.

In the Reformation era Martin Luther thus singled out the principle of justification by faith, and taught that a man became acceptable to God through faith in Christ alone, and that if he had that faith it did not make very much difference what his religious practices were. This was a consoling and comfortable doctrine, and it is not to be wondered at that a large part of the population of central Europe left the Catholic Church to follow this new prophet.

At about the same time John Calvin laid hold upon the Christian principle of predestination, and interpreted it to men that because of the divine foreknowledge all of us were predestined to eternal salvation or eternal punishment; and that if one belonged to the elect he would be saved in any case, no matter what he did, and the fact that a man was a regular member of the Church was a pretty certain proof that he belonged to the elect. This doctrine became very popular with a certain class of high-principled and God-fearing people; and they were glad therefore to leave the old Church and set up a new church with individual predestination as its doctrinal basis.

Another large secession from the historic Church of the West was caused by emphasis being laid upon Baptism, and the necessity for rightly preparing for it by faith and repentance. It was supposed to follow from this that only adults should be baptized; and in order to make this rite still more impressive and in keeping with New Testament symbolism, it was always to be administered by immersion rather than by sprinkling.

A little later, in the dissolute times of the seventeenth century, a wave of Pietism passed over England and northern Europe, and it was only natural that new teachers should arise who emphasized the need of conversion and personal piety. It was preaching based upon these principles that led so many people in England and the American colonies to desert the old Church of the English-speaking race and set up a new one which laid all its stress upon the promotion of personal piety.

In our own times we have seen new religious cults springing up almost every year. One is based upon the importance of street preaching, the preaching of the Gospel to the poor;

another is based upon the principle that right thinking makes for good living; another upon the principle that God is spirit, and God is good, and all matter, along with sin, sickness, and death, is a delusion of mortal mind; and still another upon the principle of reincarnation, that we must work out our salvation in separate installments by living over and over again in different bodies through the course of the centuries.

Now in almost all of these cases the foundation principle has been one which was included in the teaching of the Catholic Church from the earliest times. It may have been distorted or caricatured by its new teachers beyond all possibility of recognition; but it owed its origin to the Christian religion. Even the principle of reincarnation, though it is no part of the truth of Christianity, bears a faint resemblance to the Catholic teaching that few of us are perfected in this life, and in the next world there must be some intermediate state where the stains of sin may be purified and the soul progress toward perfection.

It is almost pathetic to see how the Catholic Church has, all through the ages, gone on teaching the whole truth; how she has steadily refused to take one little segment of the truth and over-emphasize it; and how, just because of her faithfulness to the whole truth, many of her children have left her, and "after their own lusts have heaped to themselves teachers, having itching ears". These disloyal children, having left their true home, sooner or later come to grief. As time goes on, the separated body which has emphasized one particular principle either exchanges it for some other principle, or splits up into various divisions, each of which emphasizes some other principle; and finally all these divisions vanish and are forgotten. But the Catholic Church goes on forever.

It is most interesting to see how various bodies that have separated from the Catholic Church have changed their fundamental principles as the years have gone on. Presbyterianism would hardly be recognized to-day as a system based upon the Calvinistic doctrine of predestination. Continental Protestantism has long since given up the Lutheran doctrine of justification by faith only, and now-a-days teaches rather justification by works. These are radical changes. It is very much as if the various forms of faith healing, with which we are to-day familiar, should in a hundred years from now be transformed into a religion which taught as its chief principle the hygienic value of physical exercise, and, instead of having churches in the cities and towns, should establish everywhere country clubs at which the faithful might play golf on Sunday in summer, and indulge in winter sports on Sundays in winter.

What is the wisest way to deal with people who profess to have been helped by any of these various modern cults? If they are well educated, it may be well to advise them to read and study the history of the Church. If they are not well educated, the study of history would probably mean little to them, but they could at any rate be taught to see that the principle with which they have taken up, in this new teaching, has been taught all along by the Catholic Church, and that they did not need to leave the Church in order to find it. One ought to be able to make them see that it is better to hold all the truths and practices of the Catholic religion in a well-balanced system, than to select one of them and let go all the rest. It is better for a householder, for example, to see to it that the plumbing in his house is sanitary, that the heating apparatus is effectual, that the drinking water is pure, that the food that comes into his kitchen is clean, that the ventilation is satisfactory; than that he should devote all of his attention to installing a new kind of heating apparatus and ignore all these other requisites for the health of his family. Of course it would be possible, no doubt, for him in that way to have the best heating apparatus in the world; but in the meantime his family would be dying. No doubt we could improve upon the Church, if we took only one of the Church's practices and gave all our time and energy to that, while neglecting all the rest. No doubt we could develop happiness, or resignation, or contemplation, or efficiency—or any other virtue—to a high degree of excellence, if we fixed our minds on that and thought of nothing else. But it is better to aim to keep "the whole counsel of God", and to strive to attain "to the measure of the stature of the fulness of Christ".

ONE DAY'S REST IN SEVEN

BY JOHN B. ANDREWS

Secretary American Association for Labor Legislation

FOR man, as for the lower organisms, activity is necessary to life. If diffused, the body grows flabby and weak; if the vital organs abandon their functions, extinction is certain and swift.

Every action, however, results itself in a sort of death. As I write this article the muscles in my hand and arm, the nerves along which the impulses are conveyed to them, even the brain regions in which my thoughts originate, are breaking down. The tiny cells are being used up, and unless they are replaced I must eventually cease work. In the course of the process, also, new products are set free which are poisonous to the surrounding tissue and which, if left to accumulate, will diminish its efficiency. Not only that, but in its effort to rid the tissues of these impurities the blood will pick them up, and if not properly cleansed it will deposit them in other parts of the body. Thus, from over-use of one part, the entire body may become affected. This condition is called tiredness, or fatigue. As a learned lawyer, now a member of the Supreme Court, has said: "An over-tired person is literally a poisoned person, poisoned by his own waste products."

Due to the monotony of labor, the speeding up, and the long hours prevalent in American industry, it has been noted that frequently the ordinary night's rest is insufficient to repair the waste of the wage-earner's day. Thus the man goes back to his lathe, the girl to her loom, a little less capable on Tuesday than on Monday, much less capable on Saturday than at the beginning of the week. The fatigue products have accumulated in their systems; a longer break from accustomed routine is necessary to restore the normal tone. This respite is furnished by the Christian Sabbath, and one of the unwise innovations of the French Revolutionists was that they put their rest days ten days apart instead of seven.

In many American industries, however, the weekly rest day has been neglected. In steel mills, paper and pulp mills, powerhouses, telegraph and telephone offices, hotels, restaurants, railroads, trolley lines, drug shops, confectionery stores, and many other establishments which will readily recur to mind, thousands of men and women are toiling week in and week out, with never a day's intermission until heart and body rebel and the worker is forced to report "sick". The number of such seven-day workers in the United States is not accurately known, but in Minnesota the men alone were found to number nearly 100,000, or about 14 per cent. of the total number of males gainfully employed. In Massachusetts a special legislative Committee on Observance of the Lord's Day estimated that about 222,000, or more than 7 per cent. of the entire population of the state, were engaged in seven-day labor. In New York 19.9 per cent. of trade union members reported themselves as working seven days a week.

In addition to the physical effects upon the wage-earners of this unremitting toil, the moral and social effects are equally marked. By unrelieved fatigue Jack is made not only a dull, but a vicious boy as well. The craving for excitement and strong stimulants replaces all that is best in recreation. Family life is destroyed, the cultivation of worthy friends and interests is hampered, and intelligent exercise of the duties of citizenship is frustrated. A democracy cannot afford to continue the production of such a type of manhood or womanhood. Even on the basis of dollars and cents, its most frequent excuse, seven-day labor does not pay for itself. Under stress of a world war, Minister of Munitions Lloyd George was forced to urge British munition makers to abolish Sunday work, as the loss of a complete day of rest tended to reduce rather than to increase the output.

Many employers, of course, have always succeeded in avoiding seven-day labor in their establishments. Throughout the history of the country, however, legislators have been moved to enact laws in the hope of restraining those who could not, or would not, restrain themselves. These laws for the most part proved futile. Their authors apparently forgot that the Sabbath was made for man, not man for the Sabbath. They essayed to prohibit on Sunday work which our growing civilization required. Stop the trains and street cars, the heating and lighting plants, the delivery of milk, and our great cities would suffer under a pestilence. Stop the smelters, the sugar refineries, and other industries where for technical reasons operation must be continuous, and these important industries would be paralyzed. Such stoppage of production and of service is, under our present

circumstances, neither necessary nor desirable. As a result the laws were riddled with loopholes, and fell into general disregard.

To meet the difficulty an entirely new type of law has been evolved, which recognizes that we must and should have continuous industries, but that we must not have continuous men and women. The new type of law, therefore, requires one full day of rest in seven for every worker, without specifying which day of the week it shall fall upon. This would result in two things. Those industries which are necessarily continuous would be compelled to increase their working staff by one-sixth, so that one-seventh of the total force could rest in turn each day in the week. Furthermore, since employing a larger force will increase the cost of operation, industries not necessarily continuous would be powerfully induced to close on Sundays. In this way the Sabbath would be more effectually protected than at present, and the human element in production, the nation's most valuable resource, would be freed from the yoke of the seven-day week.

This new legislative movement began with Switzerland in 1890, and in the next two decades it had spread to most of the leading European countries, including Austria, Denmark, France, Germany, Italy, and Spain, as well as to Canada, Argentine, and Chile. In the United States the weekly rest-day measures, which since 1913 have been in successful operation in Massachusetts and New York, are of this type, and were drafted by the American Association for Labor Legislation. Their beneficial results have been commented upon by employers and state officials as well as by the workmen themselves. "Its enactment clearly rests upon public policy," said the New York Supreme Court, in upholding the statute. This year efforts were made to extend the law to Maryland and New Jersey, and preparations are already under way for its introduction in several state legislatures during the sessions of 1917.

A CHURCH IN USE*

SPECIFIC instruction is needed to show how the Eucharist may be offered with particular intention. The mass of worshippers do not possess the devotional instinct to such a degree as to find in this use of the Eucharist, unless they are patiently taught, a sufficient expression of great and pressing desires. If taught, they soon learn to fill out the skeleton of the service with devotional aspiration. The Jewish High Priest, when he went into the Holy of Holies, bore the names of the Children of Israel engraved on the breastplate of judgment for a memorial before the Lord continually. Our Great High Priest, Jesus the Son of God, now gone into the presence of the Father to offer the avails of His sacrifice, bears our names on His heart. What He does in heaven, His priests do also in the representative sacrifice of the altar. It only remains for the people to realize this and they will soon make the Eucharist a great offering of devotion, the pleading of the sacrifice of Calvary with special remembrance of special needs.

Indeed, here we get to the very heart of the matter, and here the priest has his greatest chance to make the worship of the sanctuary real and satisfying. Are we seizing the opportunity? Are we using our altars as we should?

Let me picture the ideal of what a church should be. Sunday after Sunday, and day after day, as its doors are opened, we see our people coming together, eager to enter God's house and to kneel before His altar. We read their hearts, and find that each has its joy, its sorrow, its trial, or temptation. In their sorrow or rejoicing they are not alone. The priest at the altar has not been left to *guess* at their needs or blessings; they have taken him into their confidence, have told him the evil and the good together; and they know that their names are on his lips and in his heart as with uplifted hands he petitions the throne of grace. And they know further that the prayers of the whole congregation are joined with his as he makes the oblation. They are not alone—the Eucharist has been made theirs, the merits of Christ's atoning death have been pleaded for each, individually, and, together with the intercessions of their Lord in the heavens, the prayers of the faithful have risen like an incense cloud before the throne of grace for each. None has been forgotten, none overlooked.

This is our ideal of a church in use. You and I will never have fulfilled our ministry till we have made our people see it, till we have used every effort to translate the ideal into living reality.

* From *Sacrifice and Service*, by Bishop Fiske (Longmans).

The Strange Story of Caleb Cushing

BY ROLAND RINGWALT

DURING the weeks of postponement and re-postponement of the Brandeis case there were many allusions to Caleb Cushing, but the bare mention of a name does not tell the school-boy or the graduate what a varied history is recalled by that name. The wisdom of the Most High weighs men as they really are. We normally judge them by their acts if explorers or commanders, by their words if they speak at bar or in senate hall, by their knowledge if they are the chosen counselors of kings or presidents. Of all men in the public service of this republic, Caleb Cushing was perhaps the most remarkable for his stores of knowledge and his skill in tabulating what he knew. If a reader asks, "Did he surpass Thomas Jefferson and John Quincy Adams?" the plain answer is that he did.

A strong frame carried him through labors that would have prostrated many a lawyer of distinction. Born in 1800, the year of Jefferson's first election, he was graduated from Harvard in 1817, the first year of Monroe's administration, and served briefly as a tutor in the halls of his alma mater. An early taste for botany and geology led him to make a collection of specimens talked of by the amateurs of his day, but he sacrificed his trophies and forsook all scientific research as soon as his ambition closed on the bar as a stepping stone to political honor. Local annals had a fascination for him, and his history of his home town, Newburyport, is a little book which cannot be called famous but will never lack a few readers. From the legislature of Massachusetts he went abroad to win a ripe knowledge of the Spanish language and law. After his travels he entered the lower branch of Congress, and we have the word of Daniel Webster that at the end of six weeks the House recognized him as a walking code of Federal statutes. A campaign biography of William Henry Harrison commended him to the active members of his party, but he sided with John Tyler and the zealous Whigs treated him as the radical Republicans of a later day treated the supporters of Andrew Johnson. Thrice President Tyler nominated Cushing for Secretary of the Treasury, and thrice the Senate refused confirmation. As minister to China he negotiated a commercial treaty, and on his way home he took a land route through Mexico, lost money by a descent of banditti, but studied Mexican geography to good purpose.

While in the East he purchased a number of valuable books for an institution of learning, and to his annoyance discovered that the faculty was not disposed to grant him certain honors which he coveted. He let it be known that his gift was conditional, the desired parchment was placed in his hands, and the college library was enriched by his donation. Not one person in the country was surprised to hear this of Cushing, yet his worst enemy would admit that if he wanted a degree for proficiency in Chinese he would have qualified himself by passing any examination a hostile board would be likely to devise.

Practically driven from the Whig ranks, Caleb Cushing became an intense Democrat. Massachusetts disapproved of the Mexican War, and would not equip the regiment of infantry President Polk asked her to furnish. Cushing, then a member of the legislature, urged an appropriation of \$20,000, was defeated after a wrangle of three weeks, fitted out the regiment at his own expense, and served with it until the end of the war. He had no opportunity to win martial glory, but he commanded garrisons, served on tribunals of investigation, learned a great deal about the regions below the Rio Grande, and was so rigid a disciplinarian that many of his soldiers never forgave him. Twice running he was the unsuccessful Democratic candidate for Governor of Massachusetts, and a bitter stanza of Lowell's is still quoted:

"General C. is a drestle smart man.
He's ben on all sides that give places or pelf.
But consistency still wuz a part of his plan,
He's ben true to one party, and that is himself.
So John P.
Robinson, he
Sez he shall vote for General C."

At forty-seven, a man is likely to have made a reputation, and Cushing had made three. His enemies said that he would do anything to further his ambition. The bar looked on him as a man who would sacrifice the largest fees to ascend a round on the ladder of politics. Newburyport knew him as a man

full of sentiment for his old home, fond of helping poor neighbors, friendly to young students, and was not surprised that he undertook the labor of getting the historic town a city charter, or that he delighted in serving as the first mayor of the ancient burg. As commander of the Ancient and Honorable Artillery Company of Boston, Cushing must have felt that he had gained a laurel nobody outside of Massachusetts can duly estimate.

For half a generation, Cushing had been cut of active law practice, and his enemies blamed Governor Boutwell for calling him to the supreme bench of the State. The tradition is that he took to his library fifty-seven volumes of Bay State reports of cases, and for nineteen days shut himself up like a Carthusian, barely taking enough food, air, and sleep to preserve health. He read, reviewed, skimmed, whatever we please to call it, at the rate of three volumes per day, then went to the Supreme Court, and justified the wisdom of the appointing power. However, in less than a year he was Attorney General under Franklin Pierce, who declared that he was qualified to hold any place in the Cabinet. Whenever official life wearied him, he found relaxation in "throwing off" the most astounding editorials on Spanish law, French colonial policy, Mexican archives, international conferences, the discipline of the army, the spoliation claims, and other matters innumerable, that the press of Washington ever gave to light. One day someone in the Cabinet asked a question about the government of a minor German state, and Cushing replied with a lecture that might have come from Francis Lieber. This surprised even Polk, for Cushing was wont to reproach himself for his ignorance of German.

Even to this day old Abolitionists remain to assert that Cushing would have been Secretary of State had not the South resented early speeches of his which condemned "the peculiar institution." Whatever may be thought of his political movements and alliances, he certainly knew how to repel scorn with scorn, and his memorable speech at Newburyport after he left Washington in 1857 is that of a man not at a loss for expression. "It is said that other hypercritical persons impute to me tolerance for men of different shades of opinion regarding the political theories of the moment. Be it so. On the high road of public life are strewn broadcast the miserable fragments of party doctrines, shattered by overstrain, like the dead mules and broken-down wagons in the track of an advancing or retreating army." Attempts of the British government to enlist soldiers here for service in the Crimea were frustrated by the Attorney General.

At the close of Pierce's term Cushing returned to legal practice, and was one of the counsel in the memorable Gaines claim against the city of New Orleans, in which case it was necessary to investigate the criminal jurisdiction of the Spanish Inquisition. Cushing was as ready for such tests as he was for patent cases, or for Western land controversies. The war scarcely broke out before he offered to go to the field, and Lincoln wished to give him a commission, but the Abolitionists of Massachusetts thwarted the plan. Governor Andrew never liked or trusted the great lawyer of Newburyport, and when Cushing tendered his services refused them with gross discourtesy. This did not prevent Cushing from listening to every request of Seward, and he even removed his office to Washington that he might serve the government whenever his legal advice was needed.

In 1861, a clerk whose health failed wished to return to the South, and Caleb Cushing gave him a letter of introduction to Jefferson Davis, who had been Secretary of War under Pierce. There is no reason to believe that this letter meant any harm to the Union, it was probably a mere bit of injudicious good humor, but it cost its author the most bitter mortification of his life. During the years after the war, Cushing stood so high among the legal counselors of the nation, notably in the matter of the Alabama claims, that Charles Sumner and John G. Whittier freely forgave anything he might have said or done between the passage of the Fugitive Slave Law and the execution of John Brown. But Sargeant, of a Newburyport printing office, disliked Cushing with a bitterness that slumbered not, and as Senator from California he found a chance to pay off the old score.

Chase died, and Grant wished to give the Chief Justiceship to Roscoe Conkling, who preferred to make laws rather than to interpret them. Williams was then selected, but difficulties arose, and Grant declared that he would send in the name of one whose qualifications were beyond dispute. His choice was Caleb Cushing, and Senator Sargeant brought forward the letter to Jefferson Davis, whereon Parson Brownlow sarcastically urged a special session to remove Mr. Cushing's disabilities. With a sense of what was due to the President and to himself, Cushing begged that his name be withdrawn, and it was, yet Grant never regretted his trust in the man who so ably served us as minister to Spain.

To this hour, Caleb Cushing is read because of a book that may be called extraordinary. In *The Treaty of Washington* he reviewed our case for damages against Great Britain in a style that is readable as a good magazine yet shows the mastery of broad and narrow legal points. He evidently wishes to preserve for history what might have soon been forgotten save by professed lawyers and diplomats. There were men whom he wished to honor, and whose descendants may be proud of his delineations. Lastly he wished, as an international lawyer, a publicist, and a counselor of Presidents, to write down in a book for all time to come that Sir Alexander Cockburn was as offensive a snob as ever called forth the satire of Thackeray. It may be that Caleb Cushing's enemies said bitter things about him, but newspaper files may burn or fall to pieces, Cushing's attack will last while Jefferson's Ana remain and Hamilton's scathing review of John Adams holds its place.

Nearly four score years were allotted to the man of so many disappointments. The Whigs never forgave his desertion, and the Democrats were not cordial in their welcome. His anti-slavery speeches rankled in the breasts of Southern men, and his Southern alliances wrecked his prospect with a Republican Senate. But whatever side, whatever administration Caleb Cushing served he cast private gain to the winds, and labored with the zeal that greets the dawn and out-watches the weary night.

IN THE MOUNTAINS OF VIRGINIA

BY THE VEN. WILLIAM M. WALTON

FRESH from an exploration in the Ozark Mountains in the Mississippi Valley, I responded to an appeal of the Rev. E. A. Rich, Archdeacon of Southwest Virginia, to spend a month in the coal regions of his field.

The conditions I found, while in some phases common to all the mountain regions of our country, in others were quite unique and unusual. The mountain areas elsewhere are usually populated by pure-blooded Americans, and negroes are noticeably absent; but here, and elsewhere where coal and iron industries are pronounced, there is a large influx of foreign blood reinforced by detachments of negroes colonized apart. It is not to be supposed that the original inhabitants of the mountains are crowded out. They go on in the "even tenor of their way", cultivating their patches of cleared land and sometimes picking up a doubtful education (a fraction of each year) at their small school houses. A crude religious instruction of a most primitive kind is their fate, except in especially favored spots.

The development of the coal and iron industries of our country, throughout its mountain regions, has of course created centers of activity. Mountain towns like Appalachie, Dante, Norton, Big Stone Gap, and many others have sprung up. Wonderfully picturesque and beautiful is the setting of these towns, surrounded by their mountains. They are well laid out, and commercial activity characterizes their business streets. Beautiful ideal sites for summer homes for residents of contiguous cities are offered everywhere.

The officers of the corporations are in many instances members of our communion. While not strong enough either financially or numerically to sustain a mission, they do constitute in many instances the necessary nucleus of a mission. They give us (when organized) just the foothold in these towns which is so often wanting elsewhere. But the burden is laid upon the Church at large to supplement this local strength and reinforce and stimulate this local power, rendering it practical and effective in building up the Church of the future. Properly reinforced financially, and systematically handled, we obtain the vision of strong missions springing up into parishes for the next generation of Southwest Virginia.

While holding missions I utilized my vigorous body and pedestrian possibilities in exploring points of interest in this

wonderland of natural beauty. Standing on one of the summits of Sandy Ridge, next to a log cabin temporarily used by a consecrated band of our mission workers and close by the site of the building just going up, I looked over many hills and a vast area of contiguous lowland country bathed in the flood of western light. I thought of the Church light to be kindled there which "like a city set on a hill, that cannot be hid", will shine out over the dark places of that fair land.

A peculiar feature in the mountains of Southwest Virginia, as in the Ozark Mountains, struck me forcibly. While vital religion was frequently unknown and opportunities of genuine instruction rare, the lines of sectarianism were sharply drawn and its barriers were high and strong.

With far-sighted wisdom, the Bishop and Archdeacon Rich are attempting a solution of the local problems along the line of possibility and permanent progress—the education of the child life in the mountains. The deaconesses and their assistants are quite in evidence. The devoted women can do what no man can accomplish.

As I dropped into the rude cabins of the mountains, saying, "The Deaconess has asked me to call," I was at once received as a friend. The kindly and intelligent ministry of the women had melted their diffidence and banished their distrust. I shall never forget the illustration afforded by my own service at Nora, nine miles beyond Dante.

At Dante I had a mixed congregation, officers of the corporations and their families, and the working local whites, foreign and native, in their employ. But at Nora only the native mountain whites gathered in the commodious mission church, lit dimly by sometimes chimneyless lamps and lanterns brought from the homes of the mountaineers.

The Nora congregation was sharply divided. On my left was the adult crowd. Unused to any liturgical service, however short or simple, they sat stolid and apparently unmoved. On my right was the acting deaconess, at the portable organ, and line after line of children. Child-lover as I am, it was a delight to see how those young lives were opening under the sunshine of her ministry and loving care.

I gave the congregation a graphic, illustrated spiritual talk aimed at the right hand congregation, but succeeded in holding the left (adults) as well. The children sang the mission hymns of our Hymnal, with accuracy and enthusiasm, and their responses were strongly in evidence. This is a sample. The thoughtful Churchman can easily see how under such nurture, sustained through their earlier lives, these children naturally grow into the Church and her ways, and—a greater thought still—they acquire some practical appreciation of the true religion of our Lord and Saviour Jesus Christ.

It was to this work that the late Archdeacon Lloyd consecrated his closing years. His life has left behind him, in every phase of the local spiritual field, a memory which, in itself, is a power for the upbuilding of the Church of his love and faith. His successor, Archdeacon Rich, a man of rare energy and activity, is doing all in his power to advance this work.

THE JOURNEY

"But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Samuel 12: 23.

Grief, pressing like an angry autumn wind,
Pulls vainly at the portals of my heart,
And hopes, with gust of tears, my way to blind,
And thrusts the curtain of my hope apart,
The secret treasure of my peace to find:
And, pushing with its sobbing strength,
It strives to break the door at length.
I have a talisman such rage to stem:
Though Death, Grief's captain, bears on sable wings
Those that I love, my heart, triumphant, sings—
"They cannot come to me, but I shall go to them!"

Time, like a jailer, binds with sin's rough cord
The feet that fain would hasten toward their rest;
And Fears close follow in a clamorous horde,
And mocking, hurl their missiles at my breast,
And Doubts, that vainly with my faith have warred,
Now send abroad their shafts of subtle pain,
And breathe the poison of their damps in vain.
In spite of foes, I wear a victor's diadem:
For Time, Fear, Doubt, and Pain fall fast away;
Toward those I love, no force my flight can stay,
"They cannot come to me, but I shall go to them!"

MARY ALETHEA WOODWARD.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE MORAVIAN CHURCH IN THE COUNTRY

THE rural work of the Moravian Church is carried on under a commission of seven men. It has been at work a little more than four and a half years. Its activities may be described under the following heads:

1. *Educational.* To inform the constituency of the commission in regard to its aims, purposes, and scope. *Rural Manhood*, published by the Y. M. C. A., has been sent free of charge to every pastor who requested it. Choice pamphlets on various phases of the rural problem have been mailed at stated intervals to all rural ministers. A Church and Country Life Department has been maintained in the official English weekly of the denomination. Fifteen pamphlets to a total of almost 20,000 copies, written by country life leaders of all denominations, have been issued and sent to lay workers and clergymen concerned with the topics considered, and have been used almost as largely without as within the Moravian body.

2. *Conferences.* Territorial conferences of rural pastors have been held, conducted by recognized leaders, in order that the men on the field might have touch with such leaders right in their own neighborhood.

3. *Demonstration Work.* The commission is lending every assistance to such churches as are taking up the programme of community service in order that such congregations may become demonstration parishes. Fully half of the Moravian rural churches are doing some piece of community work other than holding services. Conspicuous examples of community work are to be found in the efforts at Newfoundland, Canadensis, and Coopersburg, Pa.

4. *Survey.* The commission believes that every country parish should know its field and base its programme upon the results of an actual study of the field. It is prepared to advise or assist in such work. Thus far one-fifth of the rural churches of the denomination have been surveyed and given a programme of service.

5. *Leadership training.* The commission keeps in close touch with the theological seminary which gives some time in its course to the rural problem; it supplies candidates for the ministry with its literature, and maintains a Church and Country Life Section in the library, the books in which may be borrowed free of charge by any rural pastor.

6. *Inspirational.* In all its work the commission is careful to emphasize the tremendous spiritual values and problems involved; to substitute no man-made methods creating artificial interest in church work.

7. *Interdenominational.* The commission from its inception has cooperated freely with others and has worked intimately with the interdenominational organizations doing work for the country church, such as the Rural Fields Committee of the Home Missions Council, the Church and Country Life Commission of the Federal Council of Churches, the Y. M. C. A., the Y. W. C. A., the Grange. Speakers have been furnished for these and a considerable amount of committee work done for others.

THE FLINT SCHOOL OF CIVICS

The city of Flint, Michigan, has grown very rapidly of late and has forced upon its citizens a number of pressing problems, among which are housing, city planning, sanitation, education of the immigrant, etc.

St. Paul's parish (Rev. J. Bradford Pengelly, rector), is building a \$70,000 parish or club house, which will be complete in January, 1917. The vestry have given Mr. Pengelly two additional assistants. With the help of these men and with the use of the parish house, he is organizing what he calls "The Flint School of Civics". The aim of this school is to educate the public on civic problems and to afford a central place where all kinds of civic organizations can meet and from which they can carry on their work.

There is a men's club which is now in its third season. The probable membership this year will be 1,000. These men come from every part of the city and from every walk of life. The speakers are all men well qualified to deal with civic problems. Mr. Pengelly is organizing regular classes in which the above problems will be systematically and carefully studied. These classes will be conducted by outside people and also by local men and women. One of the assistants and Mr. Pengelly will devote considerable time to this work. They are also interested in the foreign element and hope to have big classes in English,

American History, and Citizenship. Mr. Pengelly thinks he will be able to present a good class of young men for naturalization every year. He also hopes to train a number of men and women in these questions that they may be able to organize classes in their various neighborhoods and carry out the ideas in the various parts of the city.

THE SPRINGFIELD SURVEY

These are the days of surveys, and the Springfield (Illinois) Survey represents a very interesting and important contribution to them. It consists of detailed account of the status of local conditions in nine important aspects of life in the city, and a comparison of those conditions with similar possibilities in other cities, together with the programme of practical next steps for betterment. All interested in such work will find it of advantage to get in touch with it through the Russell Sage Foundation (138 East Twenty-second street, New York City), which was responsible for the survey. It is also interesting to know that this survey is not a muck raking affair but a serious effort to find out wherein the city and its citizens had been lacking, wherein they had succeeded, and what was needed to place the community upon a more efficient basis for public and social service.

AN EXTENSIVE HEALTH EXHIBIT was held in Lawrence, Mass., in the spring of 1916, under the auspices of the Social Service Commission of the Province of New England. It was given in the State Armory, the largest building in the city. The exhibit consisted of pictures and practical demonstrations, photographs of local conditions, such as filthy streets and tenements, lectures on living conditions and habits, illustrated talks on home life and the care of children, and talks on the causes and prevention of disease and sickness. The formal report of the exhibit has been published and can be had of the Rev. Malcolm Taylor of Taunton, Mass. The report says: "The exhibit cost about \$1,600 and was worth much more—in fact, the results cannot be calculated in dollars and cents, although one can easily see a money value in the improved health situation."

ONE OF THE outstanding features of Charles Stelzle's Social Service campaign is to "enlist workingmen in the fight against the saloon, through mass meetings, publicity in labor papers and daily newspapers, the use of literature and posters presenting the liquor problem from the economic standpoint—the material being secured through comprehensive studies, the organization of the national workingman's temperance fellowship, the ultimate object being not only to destroy the saloon but to help set up a constructive programme in communities where formerly saloons served a social purpose".

THE JOINT SOCIAL SERVICE COMMISSION has reelected the Bishop of Connecticut as its chairman for the ensuing triennium, and the Bishop of Newark as the chairman of the executive committee. The commission has under consideration the possibility of a change in its name so as to include the idea of social justice, and is at work on a definition of social justice in accordance with a request of General Convention. It is also at work on the question of the relation of the Joint Commission to local church agencies.

The Sickness Survey of Boston, Mass., has just been published by the Metropolitan Life Insurance Company. It was conducted by Doctors Frankel and Dublin of the company. This constitutes the fourth sickness survey that this enterprising institution has undertaken.

IN SPOKANE the policemen are to have one Sunday off each month, beginning December 1st. The authorities claim that this is partly due to the fact that since the recently enacted prohibition law there are "not so many drunks arrested on Sunday".



CORRESPONDENCE

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

"ENGLAND FREE OR SOBER"

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS may care to know that the saying which he attributes (wrongly) to Bishop Stubbs is, as he guesses, not quite correct. Dr. Magee, late Archbishop of York, when Bishop of Peterborough, opposed in 1872 a local option bill in the House of Lords. He argued that such a bill proceeded "on this most vicious political principle—that the tyranny of a mere majority, not of representative men, but counted merely from door to door, should govern any people. Such a principle is most pernicious," and went on to say that "If I must take my choice—and such it seem to me is really the alternative offered by the bill—whether England should be free or sober, I should say that it would be better that England should be free than that England should be *compulsorily* sober. I would distinctively prefer freedom to sobriety, because with freedom we might attain sobriety; but in the other alternative we should eventually use both freedom and sobriety."

Bishop Magee was in fact arguing against prohibition as a means of securing sobriety, which is a tenable position even if mistaken. Aaron MacDonnell, whom I knew some twenty years ago when I was headmaster of Peterboro Cathedral Grammar School, devotes some pages to the incident in his biography of the Bishop. He notes that the Bishop himself, in consequence of the persistent misrepresentation of his remark, thought that the form of his epigram would have been much better avoided, which is probably true.

December 18, 1916.

EDWARD J. BIDWELL,
Bishop of Kingston, Ont.

[CONDENSED]

To the Editor of *The Living Church*:

IT is not very often that we catch the beloved author of "Blue Monday Musings" napping in any historical reference. But his allusion to Bishop Stubbs of Oxford as the author of the epigram about England's use of intoxicating liquor is certainly an error. It was the wise and brave Bishop of Peterborough, Bishop Magee, who in an impassioned reply to the sophistries of prohibitionists pleaded for a race sober because of self-control and not sober because they could not get liquor. Social legislation dealing with the drinking shops may be very proper. As such they ought not to exist; they are needless sources of temptation and hatching of crime. But that is quite a different matter from making the use of liquor a crime.

Baltimore, Md., December, 1916.

W. F. ALLEN.

FATHERHOODS

To the Editor of *The Living Church*:

AS a by-produce of the Sunday meetings here in Boston, one cannot but notice the extreme agitation into which Dr. Sunday has thrown the Unitarian ministers. They have met often and deliberated much to devise means of overcoming the avalanche of orthodoxy which started from the Big Shed on Huntington avenue. But to such a state has the Arian heresy fallen that it was necessary to call a Churchman to help diagnose the case. The distinguished author of *The Inside of the Cup* was called into council and to a waiting world he announced via the *Sunday American* that Dr. Sunday was a "complex example of obscurantism". After which an eminent Arian, as a simplex example of clarity, announced that he believed in the Fatherhood of God.

Now I don't remember to have read that William Albert Sunday, D.D., objects to belief in the Fatherhood of God if one believes enough beside. I am pretty sure, too, that the Arian heresy has no copy-right on the doctrine. Being a layman and not subject to trial for heresy I would even go as far as to venture, subject to correction by authority, that the doctrine of the Fatherhood of God may be held as pious opinion by a communicant of the Protestant Episcopal Church. (Lovely name, isn't it?) Be that as it may, I think it would do no harm if our doctrinally erring brethren, and some others, too, would lay off preaching about the Fatherhood of God and say a few words about the fatherhood of man. I am led to this conclusion by observing that the Average Father is, as George Ade would say, a Heavy Frost and a False Alarm.

The Average Father, Mr. Editor, as I have observed him in a not-too-doleful journey through this vale of tears, is not and does not seem to wish to be awake to the full responsibilities of his position. If Son is well-fed, well-clothed, and keeps out of sight and out of jail, Mr. Average Father seems to be perfectly satisfied. The Average Father doesn't know the boy for whose existence he is responsible. He has been through the mill and knows what life is. He knows that, literally, "the devil goeth about like a roaring lion seeking whom he

may devour." He knows that hundreds of boys are devoured yearly. He knows, or ought to know, as well as Artemus Ward, that virtue is its own A. Ward. But does he tell Son about it? Not at all. Mr. Average Father is talkative as a clam and lets Son go blindly into traps as old as Adam. For all the Average Father says, Son has never a rock nor a shoal before him, but only sailing smooth as a sea of glass.

The moral code isn't a purely arbitrary arrangement of an old man named Moses: it's based on the painful experience of the race: and Mr. Average Father lets Son find it out all by himself. Either he doesn't know the boy well enough to be a friend in need or else he doesn't care enough for him. Either view you take, the result is the same. Son is the one who pays. But let Son get caught in a serious violation of the moral code and the Average Father can talk fast enough for two. He fairly raises the roof if he doesn't drive Son in desperation out from under it.

I've noticed, too, that when Son does get in wrong he usually heads for most any one except his natural confidant, his father. The only reason more Sons don't go wrong is because Son is usually pretty decent at bottom and a really better Son than the Average Father deserves. And Son wouldn't go wrong as often as he does if his Average Father would let a Lodge or two go hang and tend to a more important Job at home.

I'm not a father, average or otherwise, and I never had any training for work with boys, but for the last ten years other men's sons have come to me in all kinds of trouble, real and imaginary, and asked for help or counsel. Not one of them but had cold chills and heart failure at the bare idea of telling father. Some of the boys I think I really helped; some I know I didn't. I bungled awfully with two. But if Mr. Average Father worked at his job a little harder, Son wouldn't come to me or to the Y. M. C. A. secretary or somebody else.

Only yesterday I took a long walk with a fifteen-year-old kid whom I couldn't say I knew at all before the walk. I do now. And I'm helpless. The boy hasn't done anything wrong, just been foolish, but he was scared stiff for fear his father would find out. His father is average with a little more money than usual. He has given son a motor boat, a canoe, and a too-liberal allowance; but he has not given himself. His boy is a total stranger. And my young friend and his father are not isolated examples. If Dick was the only boy I knew who didn't know his father I should not trespass on your time or courtesy. But America is full of lonely son's and self-engrossed, somnolent fathers.

The Fatherhood of God is all right. I quarrel with nobody for believing it. But it is not all-in-all. Neither is it understandable till some million fathers wake up to the opportunities and responsibilities of fatherhood here and now. Every man wants to be proud of his son, but how many take pains to train up a son to be proud of? Very few, I fear. So I don't think the Arian heresy will get very far by a renewed emphasis on the Divine Paternity. A good many people are being turned to a better life by the Sunday gospel of Christ the Saviour, who would turn a deaf ear to any other message. Too many have formed their ideas of fatherhood on the behavior of their earthly sires, and to such the doctrine of the Fatherhood of God standing naked and alone would be, indeed, a Heavy Frost and a False Alarm.

GEORGE CLARK.

Lynn, Mass., December 18, 1916.

"STEPS TO THE WORLD'S PEACE"

To the Editor of *The Living Church*:

IN your article in last issue on Steps to the World's Peace, I venture to think, the doctrines you lay down place America in an absolutely false position.

You say: "The present American duty would seem to be that of impressing upon England that the German people are just as confident that they are the aggrieved parties in this combat as the English people are of the opposite."

I submit that what the German people and the English people are alleged to think is beside the question. It is for America to form her own independent opinion as to which is the aggrieved party. The materials for forming such an opinion are to be found in the diplomatic correspondence between the countries concerned up to the outbreak of the war, which was published in America when the war broke out. A further body of evidence as to how the war was conducted is to be found in the several volumes compiled, under sworn testimony, by Belgium, France, and England (the latter under the chairmanship of Lord Bryce).

America's impartial verdict on these documents in the form of an

answer to the question, Who is responsible for this War? is what is wanted.

This question has been shirked by the American administration from the very outset, and refuge taken in some such formula as you propound: viz., "Germany says this, England says that. It is no concern of ours, but we are ready at any time to play the role of peacemaker between you."

For two and a half years America has systematically refrained from any attempt to form an independent opinion. She has taken up an attitude of neutrality, professing to be in the dark as to the merits of the quarrel, and has been content to remain in the dark. I submit this policy has placed America in an absolutely false position.

The tone in which you speak of the Belgian deportations will find an echo in every feeling heart and right-thinking mind; and the recent atrocities must compel a protest of indignation from the whole American people. That you concede.

But pardon me if I point out that that only emphasizes the blame of omitting to do it in the earlier episodes of the war. For I will ask, which is the worse crime, the present deportations or the original invasion of Belgium with all its attendant and unspeakable horrors? If the one deserves condemnation now, on what principle was the other condoned?

C. HOUGHTON.

Fayetteville, Ind., December 16, 1916.

WEAK DISTRICTS OR STRONG DIOCESES

To the Editor of *The Living Church*:

REFERRING to your editorial in your issue of December 2nd, in regard to the selection of missionary bishops by the provinces, and in which you cited conditions in the district of Salina, I want to commend your stand and to say a few words along the same line. Personally I think that for the best interests of the Church the diocese of Kansas and the missionary district of Salina should be united, making the diocese co-extensive with the state boundaries. Absolutely the same thing should have been done in Colorado, and in all probability would have been done had the destiny of the missionary district of Western Colorado been left to the judgment of the province in which it is situated. I have a letter before me now from one of the wisest bishops in the Sixth Province in which he states he took a vigorous stand for making the state of Colorado one diocese but was outvoted by brother bishops who knew nothing about conditions in this far western field.

With our tendency to create weak missionary districts and thus multiply the order of bishops we often make ourselves the laughing stock of other religious bodies. What inspiration is a weak missionary district to itself or to the Church at large? This is a day of big things and we should rise above swaddling clothes.

There was not one-half the necessity for ever dividing Colorado that there might have been for splitting Montana, and yet look at the difference in the vigor of the work and in the missionary interest in Montana as compared with our "do-nothing" attitude in Colorado.

Having traveled over the region west of the Missouri River for several years I feel I am in a position to know whereof I speak, and I hope you will continue to work for the change you advocated in your article first referred to. In Colorado the Roman Church with 110,000 communicants is content to remain an undivided diocese.

Very truly yours, W. E. QUARLES.

Pueblo, Colo., December 8, 1916.

"TOO PROUD TO FIGHT"

To the Editor of *The Living Church*:

IN your excellent editorial on the recent presidential election, in THE LIVING CHURCH of November 18th, you refer to the saying of the President that there is such a thing as a nation being too proud to fight.

I hope I am not alone in willingness to defend that much-quoted, always misinterpreted, and despised utterance. Surely there ought to be such a thing as being too proud to fight. Great Britain ought to have been too proud to fight the opium war with China; and the United States ought to have been too proud to fight the Mexican war—a war whose primary aim was to extend the slave trade into a territory from which slavery had been abolished by the Mexican government; which was opposed by Lincoln and the best element throughout the North; which General U. S. Grant in his later years denounced as the most unjust war ever waged by a strong nation against a weak one, although he himself fought on the unjust side when he was a young officer in the U. S. Army.

A century of just such patient treatment as Mexico has received from the present administration would scarcely suffice to atone for the injustice done to Mexico in the war of '46-'48, or for the dishonor to our own flag.

The speech of the President was unfortunately timed. The passions of war were uppermost, as they are still, and the opposing political party was keenly alert for any word or act that might furnish material for an effective campaign weapon; but it is a sad world, indeed, if the nations are never to be too proud to engage in unjust warfare.

M. E. ANDREWES.

Minneapolis, Minn., December 11, 1916.

"FORASMUCH"

To the Editor of *The Living Church*:

ONCE upon a time there was a man who stole his neighbor's goods, defamed his good name, and otherwise violated many laws of his community, but as he was not "found out" the hand of the law never seized him.

One morning he appeared in court with a full confession, but forasmuch as the law had not demanded his presence he was set at liberty, the court confessing: "I have had nothing to do with your appearing here."

Inasmuch as some have adopted a philosophy of religion that limits the immanence of the transcendent God and finds by reason of an assured broadmindedness that some men die without God's having anything to do with the event, our Prayer Book Commission, evidently feeling kindly disposed to those who die of their own accord, as it were, decrees that henceforth we omit from the Burial Office that unscientific and unfaithful word, *forasmuch*.

Some of us, seeking to trail the mysterious pathway of a free moral agent, wonder whose are the laws and whose is the will incorporated in the nature of things that make it so that the dissipator comes to an untimely end!

Following the logic of the eliders of *forasmuch*, we wonder when if ever does God re-begin to have "anything to do" with the man who thus died "without God's having anything to do with it".

Since *forasmuch* is retained for the new office for the Burial of Children, are we to surmise that children are the only ones who do not shorten their own days, or that with their deaths only is God concerned?

Do not the law, and a man's misconduct because related to law, cooperate to bring him to judgment before the court? May we not truly say that he is brought to court by the law? He was no longer at liberty, forasmuch as the law overtook him. Likewise as Enoch, so all who have died are not, forasmuch as God took them.

Are we prepared to revise our faith as well as our Prayer Book, by leaving out this faith-filled word, *forasmuch*?

A. L. MURRAY.

Evansville, Ind.

TROUBLES OF REVISERS

To the Editor of *The Living Church*:

THEY say that a Virginia deputy objected to one of the new hymns as "too advanced", only to find later that it is in the Presbyterian Hymnal.

And now comes a contributor to one of the papers, asserting that the *permissive addition of Benedictus qui venit to the Sanctus* "would close the door that was sought to be opened by the Lambeth Quadrilateral", because "these words have for many centuries formed a part of the Roman Catholic canon of the mass, and have always been understood to indicate the moment when transubstantiation takes place".

The reverend doctor must have overlooked the fact that in "The Book of Common Worship published by authority of the General Assembly of the Presbyterian Church in the United States of America", in the Order for the Celebration of the Communion, the words in question form an *integral part of the Sanctus*, which reads thus:

"Holy, Holy, Holy, Lord God of Hosts: Heaven and Earth are full of the majesty of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest."

Perhaps this is why the proposal to permit the use of the words in our Liturgy failed to receive a three-fourths vote of the commission. Some of the members who were "writing the revision with a pen dipped in sacerdotalism" feared lest its adoption might commit the Protestant Episcopal Church to Presbyterianism!

JAMES R. SHARP.

Nashville, Tenn.

CHRISTMAS NIGHT

Where's thrown thy silver beam, sweet Star?
A-breaking on the deep,
Or showering with lights the lanes?
Or silvering the plains?
Thou'rt pointed on the mountain-steep
The hidden cave to light.
Sweet Star, why breaks that beam so far?
"The King is born to-night."
Sweet wind, where's turned thy melody?
A-running on the wave,
Or rustling, rustling through the rills?
Or creeping by the hills?
Thou'rt dying by the saving cave
All reverence to pay.
Sweet wind, what is that melody?
"The King's been born to-day."

EUGENIE DU MAURIER.



BOOKS ON THE WAR

Letters from France. By Jeanne Le Guiner. Translated by H. M. C. Houghton Mifflin Co. Price \$1.00 net.

The writer of these graphic pictures of war-time life is a French woman who spent five years in this country as a teacher. Returning to France in 1914 to resume her studies at the Sorbonne she began, immediately after mobilization, to help with the sick and wounded. She wished to devote all her time to this work, but it was thought necessary for her to continue her studies in order to be better able to support those of her relatives who might be left destitute after the war. The letters written to a friend in America are, therefore, vivid descriptions of hospital life, of anecdotes heard from the lips of wounded soldiers, with now and then a glimpse of student days at the grey old Sorbonne. They show clearly the indomitable spirit with which the French have met the national crisis.

Priests in the Firing Line. By René Gaell. Longmans, Green, & Co. Price \$1.20.

The war is here considered from the view point of a priest who has been on the firing line as a stretcher-bearer and in the hospital and who, with countless others, has been called upon to "love our country for God's sake, and even beyond death." There are touches of gay French humor, glimpses of a faith which can pierce beyond the clouds of suffering and find the Christ, which makes this book unique among its class.

Doing Their Bit. By Boyd Cable. E. P. Dutton & Co. Price \$1.00.

Doing Their Bit is war from the other end of the telescope. In his previous books the author described the great conflict as the soldier in the trenches sees it. In this present volume he describes the vast and spontaneous effort which England is making to supply her armies with munitions which were so sadly lacking during the first months.

MISCELLANEOUS

Spiritistic Phenomena and Their Interpretation. By J. Godfrey Raupert, K.S.G. Buffalo, N. Y.: Catholic Union Store. Price 20 cents.

This pamphlet is a careful summary of the evidence relating to spiritualistic demonstrations. But when one notes the conclusion reached, that the occult phenomena noted are but the revival of "that ancient necromancy magic which was and is to-day practised by most uncivilized or partially civilized races," one feels that the question has been begged. The Christian may not deny the existence of spirits, nor may he assume that all spiritistic manifestations are evil.

Gleanings from Old Shaker Journals. Compiled by Clara Endicott Sears, author of *Bronson Alcott's Fruitlands*. With Illustrations. Published by Houghton Mifflin Co., Boston. Price \$1.25 net.

The "Shaker" colonies of Massachusetts and Connecticut are almost obsolete, but as they were a generation ago they will be remembered by many. One of the most curious and the crudest of Protestant extravagances, the sect was an experiment in collectivism such as may well be studied in these days of larger social consciousness.

The Chancel of English Churches. By Francis Bond, M.A., author of *Gothic Architecture in England; Cathedrals of England and Wales*, etc. With 229 Illustrations. Published by the Oxford University Press, London.

Mr. Bond's studies into ecclesiastical architecture are well known, and this latest addition to their number shows a like measure of research to those that have gone before. His illustrations show altars, reredoses, and the many ornaments of mediæval and modern days in intelligible sequence. The book is an admirable study of the subject.

The New York of the Novelists. By Arthur Bartlett Maurice. Dodd, Mead & Co. Price \$2.00 net.

The New York of the Novelists not only gives us fascinating glimpses of the present day city and the inhabitants who dwell in its fiction, but it turns the hands of time very successfully and makes one see again the "city that was, the restful, sedate, Knickerbockerish town" known to Cooper and Irving and Poe.

The Episcopal Church. Its Teaching and Worship. Instructions given at the Chapel of the Intercession, New York, for Church-

men and Confirmation Classes. By Rev. Latta Griswold, M.A., Trinity Parish, New York. Published by Edwin S. Gorham, New York. Price 65 cents.

This is an admirable little book of instruction, giving such information as is needed for Confirmation classes and for the uninstructed laity.

Bible Stories to Read and Tell. One hundred and fifty stories from the Old Testament with References to the Old and New Testaments. Selected and arranged by Frances Jenkins Olcott. With illustrations by Willy Pogany. Published by Houghton Mifflin Co., Boston. Price \$2.00.

The stories here collected are told, for the most part, in the language of the King James version, though simplified occasionally. They are well selected and the colored illustrations are excellent.

Garden Ornaments. By Mary H. Northend. Duffield & Co. Price \$2.50 net.

No matter whether your garden be large or small you will find here some excellent advice as to how to increase its loveliness. The book contains 32 full-page illustrations; and the various delights of a garden, such as sun-dials, bird baths and pools, etc., are described in a charming and at the same time thoroughly practical manner.

Americanization. By Royal Dixon. The Macmillan Co. Price 50 cts.

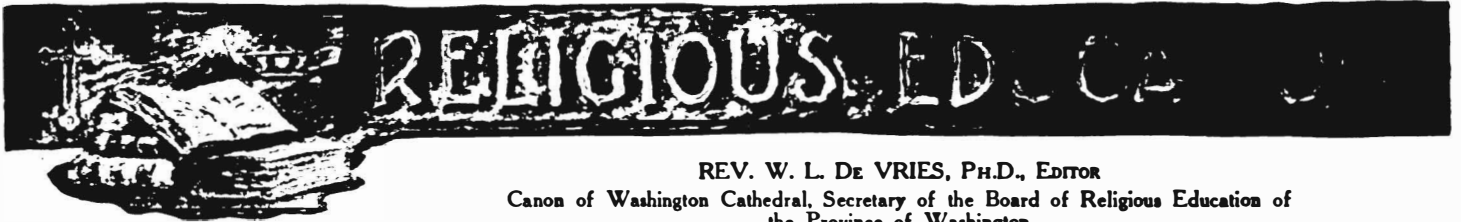
The problem of the Americanization of the foreigner who comes to our shores is of such far-reaching importance that it is the duty of every one to do what he can towards its solution. This little book, which is a very readable one, gives many admirable suggestions.

EIGHT BOOKS described collectively as *The King's Highway Series* are published under the joint editorship of E. Hershey Sneath, Ph.D., LL.D., professor of the philosophy of religion and religious education of Yale, Dean Hodges of the Cambridge Theological Seminary, and Henry Hallam Tweedy, professor of practical theology in Yale. The series is intended as "a graded system of elementary moral and religious training for the home and private school", and it is stated that the "scheme of virtues and vices" upon which the contents are based was "determined by means of a questionnaire circulated among the grade teachers of the public schools of ten cities and by means of a careful study of the moral and religious unfolding of the child in the light of psychology". The story method is followed throughout, the contents are attractively printed, and the books are well illustrated. Many Bible stories are incorporated into the volumes, generally in simplified form, but also with many direct quotations. The following are the titles of the volumes: *The Way of the Gate, The Way of the Green Pastures, The Way of the Rivers, The Way of the Hills, The Way of the Mountains, The Way of the Stars, The Way of the King's Gardens, The Way of the King's Palace.* [The Macmillan Co., prices 55 cts. to 75 cts. per volume.]

AD CLERUM

Two of our bishops have lately put forth small volumes especially for the reading of the clergy, both of which are exceptionally useful. In *Sacrifice and Service*, by the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, there is such an admirable series of admonitions and suggestions relative to the practical work of the priestly office that one easily accounts for the success of Bishop Fiske's own pastoral work. He describes his book as "an effort to show the joy of the ministry and to increase its efficiency". It is a most successful effort, replete with incidents drawn from the Bishop's pastoral experience as rector both of a small and of a large parish. The ministry will become a joy to congregations as well as to the clergy when these latter have fully digested Bishop Fiske's counsels. [Longmans, 75 cts.]

Priestly Potentialities is the title of a still smaller volume by the Rt. Rev. Thomas Frederick Davies, Bishop of Western Massachusetts. It consists of nine very brief spiritual conferences, some of them covering scarcely more than a page, delivered to the Bishop's own clergy at the beginning of last Lent. They are rather more personal to the clergy, dealing with their individual spiritual lives, than are the chapters of Bishop Fiske's book. "The purpose and end of our ministry," says Bishop Davies in his first chapter, "are to bring souls into union with God." This requires power; and the subsequent chapters deal with the various elements of power in the life of a priest. Some will be surprised to discover elements of potentiality which they have missed in their own lives. [Longmans, 50 cts.]



REV. W. L. DE VRIES, Ph.D., Editor

Canon of Washington Cathedral, Secretary of the Board of Religious Education of
the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE *Christian Nurture Series* of Sunday school lessons, issued for trial use under authority of the Church's General Board of Religious Education, and published by The Young Churchman Company, is of such importance that the editor of this department has had in mind an exhaustive study and review of it, in addition to the notice in this department of THE LIVING CHURCH on August 19th, and the extensive description of its principles and methods by the Rev. Dr. William E. Gardner, secretary of the General Board, in the same issue. But we are advised by those chiefly responsible for it that the time for such a review will not come until it reaches its permanent form. For it is still subject to material changes as a result of experience in its practical use this year, and of constructive criticism from experts.

However, cautions, explanations, and guidance as to its aims, use, and methods are necessary lest it fail in many places, not because of intrinsic defects, but because not wisely and efficiently brought into the service of the Sunday school.

For instance, it is to be noted that, like all graded courses of instruction—and the more so the better they are—it must not be introduced suddenly, but after long and careful study and preparation. There must be a thorough mastering of its principles and methods by the rector, or the parochial director of religious education, or the Sunday school superintendent, and their careful explanation to the teachers, who should each have in hand the textbooks in the course not only some weeks but better some months in advance, that they may thoroughly familiarize themselves with what to do and how to do it. Again, unless the school is already systematically graded, with teachers experienced in graded instruction, the whole series should not be introduced into a school in one year, but in the first year only one grade in each department, primary, junior, senior, and adult, and the grades added one each year in each department, until the whole series is in use. Indeed, at present only one senior grade course is published, and none in the adult department, though more will be ready for the autumn sessions of 1917. Some who have cursorily examined this series of lessons have expressed the opinion that it is serviceable only for schools with experienced and even trained teachers, and is too complicated and difficult for use in mission or other schools without teachers of high education and expert pedagogical knowledge. But this is not so. For its effective use it needs only what every effective Sunday school needs, a competent and intelligent director, and teachers willing honestly to prepare the lessons. Given these, the writer is convinced that this series, after the teacher has mastered its principle and methods, will give him more help and require less time for preparation than many of the more popular series, both of earlier and of recent date. And his opinion is reinforced by the fact that the series has been in use in just such a school, a mission school, without trained teachers, in an indigent city neighborhood, since September, 1915 (manuscript copies having been used last year), and has been found effective and fruitful. Where there are trained teachers the series will, of course, reach its maximum of efficiency, but none the less it has its place and function in less fortunate schools.

As noted above, the General Board invites criticisms and suggestions, so as to improve the series in principle, plan, methods, and details, before it is put in its ultimate form. These are carefully tabulated and studied by experts, so that every really helpful comment will make its due contribution to the series. Now, although the series as at present published, for use in eight or nine grades, is on trial, yet the course incorporates the products of long and wide study by experts and experienced teachers, of use in manuscript last season in certain typical Sunday schools, and of the most approved and up-to-date principles of modern religious pedagogy and child psychology. Therefore, in the opinion of the editor of this department, substantial changes will not be required, and at any rate no school need postpone its introduction because it is on trial use.

It is a more finished product than some systems of religious teaching long in vogue. It is perfectly definite and clear, with real grasp, plain aims, and a firm touch. It is not hazy, intangible, or up-in-the-air because not yet final. It is serviceable and profitable in its present form, and is on trial not because inchoate or half-baked, but in order to secure as perfect a product as possible.

The series has the special advantage that no one course of lessons in it is solely the work of one person. Many have labored on each and have contributed to each their varied experience and knowledge. Indeed the whole plan of the preparation of this notable series, as it has here been outlined, offers the Holy Spirit an opportunity for guiding the Church—as the secretary of the General Board, the Rev. Dr. W. E. Gardner, observed at the autumn meeting of the Board of Religious Education of the Province of Washington—such as He has never been known to have in the constructing of any system of Sunday school lessons hitherto issued. There is good ground to hope then that this series will ultimately become the long desired authoritative course of Christian instruction for the children of the Church.

The editor is free to confess that when he heard that this series was planned to cover numerous aims and elements of religious instruction, even these five, Bible teaching and other informational material, memory work, Church loyalty, devotional life, and Christian service, he feared it would be overloaded, complicated, non-effective. He has long regarded the simple, single aim and application of each lesson, which has been the signal feature of most of the best modern series, as perhaps the greatest gain of the newer Sunday school pedagogy, over the methods in vogue in his boyhood, when so many nails were hit at in each lesson that often a confused result was left in the mind of the pupil, and no one nail was driven home. But the *Christian Nurture Series* keeps true to the newer method. In each lesson only one or two, and sometimes three, of these objects is directly subserved and worked out, and there should be a clear and definite result in the mind of each pupil, except in some lessons which appear too long for the short teaching period of the average Sunday school. The wise teacher will divide such lessons in two, or omit a portion of them.

The fivefold plan is, however, carefully woven into the whole series so that these most desirable elements and aims are included in the total result of the teaching of each grade, as well as of the whole course.

The editor has not yet had time for a detailed study of all the lessons of the series now in print, but his opinion is that both in purpose and performance it is notably Churchly, teaching definitely and loyally our Prayer Book standards of faith, worship, polity, and practice, and linking them up with Bible teaching and Church usages through the ages. At times with remarkable effect the lesson shows the oneness of our modern Church, its worship and teaching, with Scriptural and primitive standards. And the series is definitely Scriptural as well as Churchly, making large use of the Bible as well as of the Prayer Book, giving the pupils systematic instruction both in the text and teachings of the Bible, and also providing for their learning to know it as a book, both in whole and in parts.

Furthermore, the principles and methods of the series are thoroughly scientific and modern, as has been already indicated. In short, it provides an excellent and comprehensive course of Church instruction in the fundamentals of the Christian faith and practice serviceable for use in all sorts of Sunday schools, and also for sacred studies in our Church preparatory schools.

The material thus far issued is arranged to begin in September and to extend approximately to Quinquagesima Sunday. It is understood that the material for the next half year then beginning will be ready by or before February 1st—in ample time to be taken up where the present manuals end.

EVERY VICIOUS ACTION must be self-injurious.—Lord Shaftesbury.

THEOPHILE BOUCHAUD

BY JANE B. BARNARD

(Translated from an article by René Bazin)

I HAVE received through a friend of la Vendée several letters, which do great honor to the family of him who has written them and also to his closest surroundings, and to others, who are farther off, and who make up the Christian people of France. There have been numerous beautiful letters published, since the beginning of the war, which came from poor people, and which showed in a striking and delicious manner how much the beauty of souls is independent of conditions. I do not think I have ever read anything so perfect as the lines which I am going to quote. They are from a servant of Vendée, from a child of a very poor family—and, our fathers would not have failed to add, they are from a friend of God—I speak like them. He has just died. His name was Théophile Bouchaud from the parish of Saint Philibert de Bouaine. When quite young, and to support his parents who lived with difficulty, and to serve his apprenticeship, he had been a keeper of cows, a little farm servant in a manor; and later, for what reason I am ignorant, he had left la Vendée and found a place with a dealer of Nantes.

But in the town, as well as in the country, this Vendéan of pure race was a profound Christian, in words and in actions, absolutely without fear, ready to suffer if necessary, and not to complain of his suffering, like less well-instructed souls, but understanding it, and seeing in it the trial followed by recompense and the eternal quest for blessing. One of the proofs that has been given to me is that Théophile Bouchaud during the time he worked at Nantes, whatever had been the fatigue of the day, never failed in his habit of watching a whole night each month before the Holy Sacrament. Married to a woman worthy of him, father of two children, he had bought with his savings, and those of his wife, a house and several acres of land at Saint Philibert. And his dream was to return there, all together, to take up the most beautiful and finest work there is—that of farming—when war was declared.

Théophile Bouchaud fought for eleven months. He was killed the 3rd of July near Bellicourt in the Pas-de-Calais. And as you would think, an exceptional being like him died from love. You are not wrong. He was on watch in the trenches, two comrades advanced toward him, and when they were quite near they heard the whistling of a ball which reached the line. There is in the earthen wall a little shelter with just enough room for two men. Bouchaud pushed his two comrades there: "Hide yourselves quickly, fellows!" He remained outside, and the shrapnel, bursting at his feet, reduced him to shreds.

I have in my hands several of the letters which were written by this man, who not only died well but lived well. I have not the longest one, and only quote from a copy.

In the month of March, he wrote to his son and daughter: "I hope to send you a book which has been given to me (Life of Jeanne d'Arc). It will not interest you now, but later, when you are large, you will see what a real Christian should be, how one should make sacrifices, even very large ones, rather than offend one's conscience."

A little earlier, his wife having asked him what she should do if he died, he replies in these admirable words: "You say I have not told you my last thoughts before leaving. My desires for your future, whether I return or not, are these: that my children may be perfect Christians; that, during their whole life, they should have as aim the glory of God and the salvation of souls; that they direct their temporal affairs so that they may be in accord with their chief aim. If I should die in the war and Providence should vouchsafe me admittance into Heaven, I believe I should be happy if I saw them leading such a life."

On another occasion he develops his thought. He writes a veritable will, and he addresses it to the companion of his life, who had already returned to Saint Philibert:

"My dear Marie:

"It is thy part to watch that our children are later strong in the faith. Do not speak to them of their father in any way that they should remember him with tears in their eyes. Make them understand, although they are still young, that there are here below two objects before which all else should bow: the duty of a Christian toward his God, and the duty of a Frenchman toward his country; it is to fulfil this last that I am here, and if I am obliged to pour out my blood for France it is as if I poured it out for God.

"Thou sayest to me that thou offerest thy tears to the good

God. Oh! I do not doubt that they are very agreeable to Him; but it seems to me that He would be more content to see thee bear the cross of separation for love of Him, than to see thee in tears. Know that it is necessary to have crosses to get into Paradise.

"If I die in the war, in memory of their papa let Marie take my Christ of the good death, and Joseph the medal of The Men of France at the Sacred Heart.

"To-day, the first Friday of the month, I am going to transport myself in thought to the church in Bouaine to assist at the mass with you; may Joseph and little Marie not be astonished to see me. I will be hidden behind the pillar. Let them pray: all prayers cannot remain without result, and, even if one thinks all is lost, one must still hope."

Remark, in this astonishing letter, the order, the calm, and most tender goodness united to precept and evangelical counsel, that are at the heart of this man. At the gravest moment of his life, far from his home, threatened by death, he is not at all anxious, he is not mistaken about the essential of perfection, neither about the merit of the sacrifice nor about the hope that should be borne from so many prayers, and which will be the last work of his testament. His is a conscience formed and clear, which nothing escapes as to his duties as a Christian or a Frenchman.

What he has said, in this page written for his Marie, surpasses in wisdom, in power of consolation, social benefaction, all that he would have learned in twenty years in books that form the ordinary reading of the majority of men.

What can a country desire, to be victorious, then peaceful and happy, if it is not men like the one that has just spoken to us?

These dead reconcile the living. It is one of the visible rewards of their sacrifice. A crowd of Frenchmen perceive the necessity of understanding each other in order to defend themselves. In the trench, they see clearly that the ancient adversaries in the time of peace are often good comrades in time of war, and those who did not even greet each other, united to-day in the ambulances, in associations, in works of all sorts, experience in meeting each other a certain sweetness mixed with astonishment, and they think: "France would have been stronger if we had worked together for the last forty years! There have been great faults in some prejudices. May the war deliver us from them and establish peace also among ourselves!" But the victims fallen for the common cause are the real reasons for their reciprocal esteem. Words are very little; the example is powerful; it attracts us; it moves us; it is living; it speaks always from the heart.

No being endowed with reason and capable of nobleness can refuse his admiration nor a little of his friendship to these heroes of France, like Théophile Bouchaud and so many others who have preceded him in this sacrifice. When the interior peace is reestablished, wavering and threatened for a long time but reestablished however by the will of tried Frenchmen, we will place the national unity under the protection of these holy victims, peasants, servants, workmen, citizens, notables, priests, fallen for each of us, and we will say to them: "You who have been heroes and saints and who have aroused the admiration of the world, be the patrons of this France reconciled in you. Watch over the union of the family that it never dies again."

AT FORTY

'Tis noontide, Lord, but leave me not, I pray.
I need Thy loving care though bright the sun,
And to green pastures Thou hast brought me on.
Forsake me not! Thou leddest all the way;
Be with me through the dangers of the day:
The noontide heat, the wanderings alone,
The harmful weeds, oh teach me, Lord, to shun,
And creeping things that round about me play.
Be Thou a shelter from the stormy wind,
Bind up my wounds, my pangs of hunger feel,
Quench Thou my thirst. I know when shadows steal
Upon me Thou wilt come a Shepherd kind,
And through the darkness Thou wilt be my guide.
But, Lord, at noontide keep me near Thy side.

L. G. W.

PUT YOUR faith where it will be safe: and the only place where a faith ever can be safe is in the shrine of an action.—*Phillips Brooks.*

LIFE IS A succession of lessons which must be lived to be understood.—*Emerson.*

Church Kalendar



- Jan. 1—Monday. Circumcision. New Year's Day.
 " 6—Saturday. Epiphany.
 " 7—First Sunday after Epiphany.
 " 14—Second Sunday after Epiphany.
 " 21—Third Sunday after Epiphany.
 " 25—Thursday. Conversion of St. Paul.
 " 28—Fourth Sunday after Epiphany.
 " 31—Wednesday.

KALENDAR OF COMING EVENTS

- Jan. 9—Synod, Province of New York and New Jersey, Atlantic City, N. J.
 " 16—Synod, Seventh Province, Little Rock, Ark.
 " 25—California Diocesan Convention, Grace Cathedral, San Francisco.
 " 28—Southern Florida Diocesan Convention, Miami.

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.

ASHEVILLE

Rev. George Hilton (during January).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

HANKOW

Rt. Rev. L. H. Roots, D.D.
 Rev. A. S. Cooper.
 Rev. C. F. Howe.
 Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston, Mass.)
 Deaconess G. Stewart (in First Province).

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).
 Dr. H. H. Morris.
 Rev. M. H. Throop.
 Dr. G. F. Alsop.
 Miss M. H. Bailey.
 Miss Laura Lenhart.

JAPAN

KYOTO

Rt. Rev. H. S. G. Tucker, D.D.
 Rev. P. A. Smith (in Fifth Province).

TOKYO

Rev. C. H. Evans.
 Rev. S. H. Nichols.

NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D. (during January).

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).
 Miss B. E. L. Masse.

PORTO RICO

Rt. Rev. C. B. Colmore, D.D. (address direct, 281 Fourth avenue, New York).

SALINA

Rev. T. A. Sparks (address General Theological Seminary).

SOUTH DAKOTA

Rev. A. B. Clark (address direct, 281 Fourth avenue, New York).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during February).

WYOMING

Rt. Rev. N. S. Thomas, D.D. (address direct, 281 Fourth avenue, New York).

Unless otherwise indicated, appointments for all the foregoing missionaries will be made by Mr. JOHN W. WOOD, 281 Fourth avenue, New York.

Personal Mention

THE REV. W. P. BROWNE has been transferred from College Park to Manchester, Ga.

THE REV. JOHN WHITING CROWELL accepted election as rector of the parish of the Evangelists, Oswego, diocese of Central New York, and will be in residence about January 15th.

THE REV. GEORGE C. DUNLOP, for eight years rector of Christ Church, Springfield, Ill., has accepted a call to the Church of the Advent, Cincinnati, Ohio, and will enter upon his new duties February 1st.

THE REV. A. LESTER HAZLETT, Ph.D., formerly Archdeacon of Nevada, has accepted a call to the rectorship of Trinity parish, Miami, Fla. He should be addressed at The Rectory, 1011 Avenue B, Miami.

THE REV. EDWIN W. HUGHES, minister in charge of Epiphany Church, South Haven, Mich., is convalescing from an operation for appendicitis.

THE REV. WALTER E. JONES should be addressed at 412 Douglas street, Syracuse, N. Y. The Rev. Mr. Jones is incorrectly reported in the current *Living Church Annual*. He is still rector of Calvary Church, Syracuse.

THE REV. JAMES CRAIK MORRIS, D.D., has entered upon his duties as rector of Grace Church, Madison, Wis., and is in residence with his family at the rectory, 116 West Washington avenue.

THE REV. ROLAND G. ORMSBEE has accepted a call to St. Paul's Church, Newark, N. J., beginning his labors there on February 1st.

THE REV. GILBERT A. OTTMANN has accepted the rectorship of Grace Church, Ocala, Fla., and will take charge January 1st.

THE REV. CHARLES STANLEY MOOK, Dean of the San Bernardino convocation, diocese of Los Angeles, who has been seriously ill at the Good Samaritan Hospital, Los Angeles, for the past two months, is convalescing at the home of relatives in Whittier. He expects to be able to resume a part of his duties by February 1st.

THE REV. A. C. SILVERLIGHT, a recent graduate of Wycliffe College, Toronto, Ontario, has taken charge of work under the direction of the Chicago Hebrew Mission.

THE REV. GEORGE CRAIG STEWART, L.H.D., has been unanimously elected Dean of the Cathedral at Baltimore.

THE REV. CHARLES E. TAYLOR should be addressed at 81 St. James Place, Brooklyn, N. Y.

THE REV. HARRY WATTS has resigned St. Paul's Church, Coffeyville, Kansas, to accept the rectorship of St. Peter's Church, Denver, Colo. He will assume charge of his new parish the middle of January.

THE REV. JOHN WHITE has resigned charge of Zion Church, Oconomowoc, Wis., and entered upon his duties as Dean of All Saints' Cathedral, Indianapolis. He should be addressed at 1607 North Delaware street.

MAIL for the secretary of the diocese of Western Michigan should be addressed to the Rev. J. E. WILKINSON, Ph.D., Howe School, Howe, Ind.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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.

ORDINATIONS

DEACON

WESTERN NEW YORK.—In St. James' Church, Buffalo, on December 10th, Mr. WILLIAM SALISBURY was ordained deacon by Bishop Olmstead, acting for Bishop Walker. Mr. Salisbury was presented by his former rector, the Rev. Phillip M. Mosher of St. Peter's Church, Niagara Falls. The Rev. Charles H. Smith, D.D., and the Rev. T. B. Berry, D.D., warden of the Delancey Divinity School, from which Mr. Salisbury was graduated, assisted in the laying on of hands. Mr. Salisbury is acting as one of Dr. Smith's curates and has been in charge of St. Clement's Mission.

PRIESTS

ARKANSAS.—Bishop Winchester advanced to the priesthood on the Third Sunday in Advent the following deacons of his diocese: The Rev. VERNE R. STOVER, M.D. (former medical missionary to China from Arkansas, educated in theology at Sewanee); the Rev. CHARLES DWIGHT BELDEN, M.D., for years a practicing physician; the Rev. RUFUS BENJAMIN TEMPLETON, eighteen months ago pastor of one of the large Methodist congregations in Little Rock. Dr. Templeton took

a year's work in Virginia Theological Seminary. Also the Rev. Messrs. ALFRED ERNEST LYMAN-WHEATON (son of the Rev. H. P. Lyman-Wheaton of New York), FREDERICK LEEDS, and THOMAS NELSON BRUNCEFIELD. The three latter deacons have been preparing for the ministry in Arkansas under the instruction of the Rev. E. T. Mabley for several years, and have worked in Arkansas for the past six or more years. The Rev. Clarence P. Parker and the Rev. E. T. Mabley presented the deacons, and the Rev. Charles F. L. Collins with the presenters joined in the laying on of hands. The colored Archdeacon in the sanctuary with the Bishop read the epistle. Bishop Winchester preached the sermon. All the congregations of Little Rock jointly worshipped at the Cathedral, where the ordination was held.

LEXINGTON.—On December 17th, in St. Mary's Church, Middlesboro, the Bishop of Lexington ordained the Rev. JAMES WILLIAMS to the priesthood. The Bishop preached the sermon. The Rev. H. P. Manning, general missionary of the diocese, and formerly in charge of St. Mary's, presented the candidate and, with the Rev. W. G. McCready, D.D., participated in the laying on of hands. The Rev. Mr. Williams will continue at St. Mary's, where he has been in charge since his ordination to the diaconate.

LOUISIANA.—On the Third Sunday in Advent, December 17th, in Trinity Church, Crowley, the Bishop of Louisiana advanced to the priesthood the Rev. MENARD DOSWELL, JR. The candidate was presented by the Rev. C. B. K. Weed, rector of the Church of the Good Shepherd, Lake Charles, the sermon was preached by the Rev. E. A. De Miller, rector of All Saints' Church, Grenada, Miss., and the Litany was read by the Rev. Gardner L. Tucker, general secretary of the Board of Religious Education of the Province of Sewanee. The Rev. Mr. Doswell will continue in charge of his present field at Crowley, Opelousas, Washington, and Eunice.

DIED

McELWAIN.—At the Physicians' and Surgeons' Hospital, San Antonio, Texas, HELEN, wife of the Rt. Rev. Frank Arthur McELWAIN, Suffragan Bishop of Minnesota. Requiem celebration of the Holy Communion in St. Mark's Church, San Antonio, by Bishop Capers, assisted by Archdeacon Garden. Interment at Fairbault, Minn., on December 23rd. Mrs. McElwain was in her thirty-fourth year.

REYNOLDS.—At Hampden, Baltimore, Md., at the age of 63, after a short illness, Mr. ROBERT F. REYNOLDS, for eighteen years treasurer and vestryman of St. Mary's Church. Funeral services December 10th, the rector, the Rev. Dr. A. C. Powell, officiating.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST IN AMERICAN orders over seventeen years wants a parish in the states, having had eight years' experience in good Catholic parishes in England; definite Churchman, Catholic, musical, and mission preacher; not afraid of work; widower; in England at present. Address GILLING, care LIVING CHURCH, Milwaukee, Wis.

MISSIONER, MOST SUCCESSFUL, with experience, and marked ability in preaching and teaching missions. Gives whole ministry to this work. Highest references. No charge made. Offerings. For dates, address MISSIONER, care LIVING CHURCH, Milwaukee, Wis.

ABLE AND EXPERIENCED PRIEST wishes Sunday or other temporary duty within travelling distance of New York. Address PRIEST, care Rector Christ Church, 1064 East Jersey street, Elizabeth, N. J.

PRIEST, SINGLE, SOUND CHURCHMAN. desires change. Excellent references. Present stipend \$1,800 and rectory. Address W. S. S., care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED IN PAROCHIAL and supply work, desires immediate duty. Address R. V. W., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

EDUCATIONAL—First class boarding school within one hundred miles of Philadelphia offers opportunity to one or two worthy boys to work their way. Applicants must be at least sixteen years of age, strong, healthy, and of high school standing, and willing to do real work in return for full scholarship privileges. Apply with full particulars about yourself in first letter, to HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

SINGLE MAN WANTED in Deacon's or Priest's orders, or a man desiring to study for orders, competent organist and choir director, to take charge of the music, and to assist the rector in the parish. Good salary, suite of rooms. Church in a great western city. Address FAR, care LIVING CHURCH, Milwaukee, Wis.

TO STUDENTS.—Any student, desiring to prosecute his studies, and able to do so with a minimum of direction, who would give three hours a day of light manual work for board, lodging, living expenses, and the use of a good library, is invited to correspond with A. N. X., care LIVING CHURCH, Milwaukee, Wis.

LIBERAL SCHOLARSHIP in boys' Church school is offered to first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED, SUCCESSFUL ORGANIST-CHOIRMASTER in important parish near Chicago desires change after Christmas. Correspondence invited from rectors and vestries with view to engagement. Boy and mixed choirs, good services, communicant, best credentials, good salary. Address R. J. C., care LIVING CHURCH, Milwaukee, Wis.

CHAIRMAN OF MUSIC COMMITTEE recommends an organist-choirmaster, whose work is endorsed by bishops and clergy, for position where unusual results and a good churchly influence are desired. Address CHAIRMAN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER desires position in Church school; expression and athletics. References. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Large four-manual contract for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed, Troy, N. Y., has received extravagant praise. Our CHOROPHONE is a complete and ideal small pipe organ where money and space are limited. AUSTIN ORGAN Co., Hartford, Conn.

ALTAAR 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 an 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 profit.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 184 West One Hundred and First street, New York, N. Y.

UNLEAVENED BREAD—INCENSE

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

SAINTE MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

FLORIDA

THE MARTIN, ORANGE PARK. A charming, comfortable winter home for refined people. Address Mrs. M. MARTIN. Church people preferred.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina 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 \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

INFANT FOR ADOPTION

HEALTHY BOY of eight months; Church family is asked to adopt it. Apply to SISTERS OF THE HOLY NATIVITY, 228 Juneau avenue, Milwaukee, Wis.

NEEDLEWORK

SEND ME 35 cents in stamps and I'll send you Plain and Fancy Needlework for 12 months. Address JAMES SENIOR, Lamar, Mo.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

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 American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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 55, 281 Fourth avenue, New York.

APPEALS

ALL NIGHT MISSION

The All Night Mission, now in the sixth year of its career of service, during which it has sheltered over 160,000 men, fed over 100,000 and helped over 12,000 to a new start in life, and has made 700 visits to prisons, 800 visits to hospitals, and conducted 1,800 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food, and drinking water, night or day.

Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

MISSIONARY AUTOMOBILE NEEDED

Priest serving distant missions is in great need of automobile. \$800 is required. Who will help? Address MOTOR, 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 services in connection with any contemplated or desired purchase are 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 Young Churchman Co., Milwaukee, Wis.]

Longmans, Green, & Co. New York.

The Threefold Way. An Aid to Conversion. By Paul B. Bull, M.A., Priest of the Community of the Resurrection. 90 cts. net.

The Valley of Decision. A Plea for Wholeness in Thought and Life. By E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Author of *The Eternal Goal*, *The Fight for the Future*, etc. \$1.60 net.

Priestly Potentialities. By Thomas Frederick Davies, Bishop of Western Massachusetts. 50 cts. net.

Sacrifice and Service. An Effort to Show the Joy of the Ministry and to Increase its Efficiency. By the Right Reverend Charles Flske, D.D., LL.D., Bishop Coadjutor of Central New York. 75 cts. net.

PAMPHLETS

Rev. Carmelo Di Sano. 78 Jewett Ave., Port Richmond, N. Y.

Fourth Annual Report of the Holy Redeemer Italian Episcopal Mission and Playground, Port Richmond, N. Y.

H. H. Wilson Co. White Plains, N. Y.

The Seven Joys of Reading. By Mary Wright Plummer.

Church Library Association. Cambridge, Mass.

A List of Books Recommended for Sunday School and Parish Libraries, by the Church Library Association, Advent, 1916.

General Board of Religious Education. 289 4th Ave., New York.

The Leader in Religious Education. Volume L., No. 1., December, 1916. Published monthly.

From the Author.

Public Building Waste. Speech of Hon. James A. Frear of Wisconsin in the House of Representatives, December 7, 1916.

Is Jesus Christ the Messiah According to Prophecy? By Theodore T. Nielson, 65 Duane St., New York City. 25 cts. net.

Abalom Jones and the Mother Church of the Race. By the Rev. George F. Bragg, D.D., Rector of St. James' Church, Baltimore, Md.

Principal's Report to the Trustees of Tuskegee Normal and Industrial Institute, Tuskegee Institute, Ala., for the year ending May 31, 1916.

General Theological Seminary. New York.

The Catalogue 1916-1917.

IN THE Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ our Lord to us:
 Ye call me Master, and obey me not;
 Ye call me Light, and see me not;
 Ye call me Way, and walk me not;
 Ye call me Life, and desire me not;
 Ye call me Wise, and follow me not;
 Ye call me Fair, and love me not;
 Ye call me Rich, and ask me not;
 Ye call me Eternal, and seek me not;
 Ye call me Gracious, and trust me not;
 Ye call me Noble, and serve me not;
 Ye call me Mighty, and honor me not;
 Ye call me Just, and fear me not;
 If I condemn you, blame me not.

CHANGING OBSERVANCES IN NEW YORK CITY'S CHRISTMAS

Increased Use of Carols—Notes of General Seminary—Service for the Actors' Church Alliance

New York Office of The Living Church }
11 West 45th Street }
New York, December 25, 1916 }

TWO points are to be noted in the advertisements of Church services on Christmas Day. First—the prominence given in an unprecedented number of parishes to musical settings by composers of the first rank. Second—the increasing use of carols.

One of the great dailies prints musical programmes of services in places as remote from New York City as towns in Virginia and Minnesota. To save space, abbreviations are used wherever possible. One is striking; for the column is headed "Pro. Episcopal" in large capital letters.

The same paper has this to say:

"The carol is coming into its own again, if one may judge by the service lists prepared for to-morrow and Christmas Day. And with the larger use of this form of Christmas music there come again the Feast of Lights and the Christmas Eve carol services which are such a delight to attend. Perhaps the change is due in part to the increased attention given to the carol in the last year or two by such men as Clarence Dickinson and Sebastian Matthews, though the traditional melodies are of themselves sufficient for the needs of most choirs. At any rate, the change noted is a welcome one, and it is to be hoped that it has come to stay. It is odd to note, at the same time, the gradual disappearance of some of the old favorites, such as Vincent's *As It Began to Dawn*; time was when they figured on a majority of service lists. Church organs will be augmented by strings, trumpets, etc., again this Christmas, and in all the services of the season promise to be fully up to the standards set in previous years."

Good weather prevailed in New York City and vicinity on Christmas Eve and Christmas Day and large congregations are reported. There were sermons in many churches on peace. The present overtures for European peace were not favored in all pulpits.

At the Cathedral of St. John the Divine the services were, as usual, well attended. Bishop Greer preached at mid-day. A Christmas tree sixty feet high was erected within the Cathedral close and lighted by 1,800 electric bulbs for the first time on Christmas Eve. It will remain in place until New Year's Day.

CHRISTMAS EVE SERVICES

Elaborate services were held at St. Luke's Church, Convent avenue and West One Hundred and Forty-first street (Rev. G. Ashton Oldham, rector), on Christmas Eve. The children's carol service, held on Sunday afternoon, was of unusual interest and beauty. At this service the children brought gifts to be distributed to needy children in missions and hospitals of the city.

At eleven o'clock on Sunday night there was a half-hour of old-fashioned hymn and carol singing, under the direction of C. Whitney Coombs, parish organist. This service, though distinct, was really a prelude to the mid-night Eucharist, attended, as usual, by large numbers of people from all parts of the city. An added feature of beauty was the illumination of the entire chancel with candles, while the rest of the church was darkened. This portrayed vividly the fact that Christ is the Light of the World. Appropriate music was rendered by an invisible choir, representing the angelic chorus on the

plains of Bethlehem. Thus the whole service was made a truly artistic and inspiring representation of the coming of Christ on the first Christmas Day.

The traditional Christmas Eve service at old Trinity Church on lower Broadway was held on Sunday afternoon. Trumpeters headed the procession of children to the church and the procession to the Manger. This service attracts a great number of people every year.

At the Chapel of the Intercession, Trinity parish, trumpeters played carols from the tower with beautiful effect for a half-hour before the children's carol service. Following this service a thousand lanterns were distributed and a procession of lights was formed, and the children and their friends went to the grave of Clement Moore, the author of *The Night Before Christmas*. Following the custom established some years ago by the vicar, the Rev. Dr. Milo H. Gates, carols were sung and a wreath placed on the grave. The grave of Alfred Tennyson Dickens, eldest son of Charles Dickens, the author of *A Christmas Carol*, was next visited and a second wreath was placed. The graves of these distinguished men are in Trinity cemetery adjoining the Chapel of the Intercession.

GENERAL THEOLOGICAL SEMINARY

The catalogue of the General Theological Seminary just distributed exhibits the following census: professors and instructors, 14; fellows, 6; graduate students, 14; special students, 7; seniors, 29; middlers, 33; juniors, 25; total of student body, 114; universities and colleges represented, 43; dioceses represented, 49. In addition to the undergraduates 101 clergymen, resident and non-resident, are studying for the degree of B.D., under direction of the faculty. Since the death of the Rev. Professor Seabury, lectures in the department of Ecclesiastical Polity and Law have been given by the Rev. Edwin A. White, D.C.L., rector of Christ Church, Bloomfield, N. J. The General Theological Seminary is affiliated with Columbia and New York Universities.

The tellers of the election for three trustees of the General Theological Seminary to be chosen by the alumni have reported that the Rt. Rev. Dr. Charles Fiske (1896), the Rev. Dr. Milo H. Gates (1889), and the Hon. Vernon M. Davis of New York City were duly elected. These trustees will serve from January 1, 1917, to January 1, 1920.

The same tellers have reported that in the preferential vote for one clerical trustee to serve until January 1, 1919, ten alumni received votes. The order of names, according to the greatest number of votes received, is: Rev. John Keller (1886), Rev. Dr. Frank B. Reazor (1882), Rev. Charles L. Gomp (1903), Rev. Dr. Charles A. Jessup (1885), Rev. Philip Cook (1902), Rev. Francis S. White (1896), Rev. Horace P. Silver (1894), Rev. George A. Oldham (1905), Rev. John H. Townsend (1881), Rev. John C. Donnell (1913).

The total number of votes received was 504. The above names will be considered by the board of trustees of the Seminary at their annual meeting on Wednesday, January 17th.

The mid-winter reunion and dinner of the associate alumni, General Theological Seminary, will be held after Evensong on Tuesday, January 16th, in the refectory. The Rev. Dr. Fosbroke, Dean-elect, will be the guest of honor and make an address. The Rev. Dr. Milo H. Gates will preside and act as toastmaster. Speeches will be made by the Rev. Dr. H. M. Denslow, Acting Dean, the Rev. Dr.

Leighton Parks, and other alumni. The Rev. C. Malcolm Douglas and the Rev. John Keller are respectively chairman and secretary of the committee of arrangements.

SERVICE FOR ACTORS' CHURCH ALLIANCE

The annual service for the Actors' Church Alliance was held in the Cathedral of St. John the Divine on Sunday afternoon, December 17th. There was a large attendance. The first lesson was read by Mr. George Carver of Trinity Church, New Haven, Conn.; the second by Mr. Frederick Warde, the Shakespearean scholar. Bishop Burch, who is an active officer of the national organization, made an address of welcome. The sermon was preached by the Rev. Walter E. Bentley, who is national secretary.

FAREWELL TO BISHOP BRENT

Bishop Brent leaves New York for Manila on January 13th. Bishop Greer, in cooperation with the Church Club and the missionary organizations of the diocese, has arranged a farewell meeting in Synod Hall at 8:30 on the evening of Friday, January 12th. Bishop Greer will preside. Bishop Brent will make the chief address. Stereopticon views of some of the most important of the Church's work in the Philippines will be shown. Bishop Greer hopes that this will be one of the great missionary occasions of the diocese in the New Year.

MISCELLANY

Bishop Burch confirmed a class in St. Luke's Chapel, Trinity parish, Hudson street, on Wednesday evening, December 20th. It was an occasion of unusual interest. One candidate was a Japanese young man, who came to this country a short time ago and attended a seminary in Pennsylvania. He will now become a postulant in the diocese of New York, and enter the General Theological Seminary.—On Tuesday morning, January 2nd, the Rev. Theodore R. Ludlow of Wuchang, China, will address the New York branch of the Woman's Auxiliary. The meeting will be held in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street.

ARMENIAN AND SYRIAN RELIEF

TWO CHRISTMASSES for the American people are offered by the American Committee for Armenian and Syrian Relief.

The old style calendar is still used in Asia Minor, which, with other differences in customs, brings their Christmas on January 19th of the Roman or Western calendar.

The American people are being asked for substantial thankofferings on Christmas Day, which money sent to Mr. Charles R. Crane, treasurer of the committee, at 70 Fifth avenue, New York City, will be cabled promptly to American consuls and missionaries in the various distribution centers in Armenia, Syria, and Palestine, and will arrive in ample time for the purchase of food, clothing, and necessary supplies for Christmas distribution January 19th.

There may be no cakes, candy, and cookies in the stockings of the little children in Syria this year; in fact, there may be no stockings; but when a child or man is hungry there is nothing sweeter than plain bread, perhaps unleavened, and when a woman or child is shivering with cold there is no gown more coveted than a plain woolen blanket.

The committee is expecting to send another relief ship as soon as funds for the cargo can be secured, but in addition to these shipments of food landed at the Port of Beirut there is urgent need of help at other larger centers inland, that cannot possibly be reached with this cargo. Tabriz and Tiflis, for instance, in point of accessibility, are farther from Beirut than San Francisco is from New York.

CHRISTMAS CELEBRATION IN THE CHURCHES OF BOSTON

The Third War Christmas—Its Nearness to a Sunday of Advent—Retreat for Laymen

The Living Church News Bureau }
Boston, December 25, 1916 }

FOR the third time Christmas is being celebrated with half the world at war. This tragedy tinges all our thoughts as we, who still have peace, follow the accustomed observances of our Saviour's Natal Day. We cannot forget the sorrows and sufferings of our brethren beyond the frontiers. It is, too, a somewhat perplexing thing to celebrate this Christmas, coming as it does on Monday—the change from Advent purple to Christmas white is so abrupt. Our Protestant friends, who generally have their celebration on the Sunday before December 25th, will have an easy time of it this year. Dr. Mann of Trinity Church writes to his people:

"I confess I rather dread having Christmas Day fall on a Monday. The last Sunday in Advent takes on a Christmas appearance, and people are apt to think of it as if it were the great festival itself and content themselves with their Sunday attendance at church. However, you have it in your power to put me to shame for my unworthy fears, by filling the church on Christmas Day."

In Boston, winter began in earnest on December 15th, with nine inches of snow and continuous freezing weather. This will make the usual beautiful illumination of the houses by candles placed in their windows, with the shades left up, especially lovely. On Beacon Hill, the scene is one of surpassing beauty, reaching perhaps its climax in Louisburg square, where the great pile of St. Margaret's Convent is one blaze of candle light, shining out over the streets and tiny park. Many bands of choristers, or "waits", pass along the streets, singing the joyous Christmas hymns and carols and vast throngs of people join in with them. The Church of the Advent choir goes from the church to the convent, then down through the Jewish quarter in the West End to the Charles street jail, there to sing the good news and evangel of peace to the prisoners—surely a most Christian act.

Under the direction of the Rev. William Dewart, rector of Christ Church on Salem street, or the Old North, as it will always be familiarly called, with the aid of his assistant, the Rev. Henry Sartorio, the Italian choir gave an elaborate programme for the Christmas celebration on December 24th.

Dressed as Palestinian pilgrims, with hood, cloak, and staff, the choir sang English and Italian carols and anthems. Each one carried an ancient lantern. Zampognari, or bag-pipers, garbed appropriately, accompanied them. There was also singing by the regular choir of the church.

The annual Christmas carol service at the Cambridge Theological School took place on December 19th in St. John's Chapel. On the 20th, members of the faculty and of the senior class were guests of the middle and junior classes at the customary "Christmas Party", in the common room. There was a musical programme and Prof. I. L. Winter of Harvard read "The Christmas Carol", by Dickens. The Christmas recess began on December 22nd and will continue to January 3rd.

The Rev. R. M. Harper, rector of St. John's Church, Winthrop, writes that the retreat for laymen, recently held in his church by Dean Rousmaniere, was of very great inspiration. Some twenty-five men attended from Saturday to Monday and were much helped by the simple earnest words they heard. It meant rest and spiritual refreshment and the adjusting of views. It also helped and impressed all the people of the parish. Mr. Harper has developed an excellent plan in making the Christmas celebration more hearty by sending to the homes of his people copies of a Christmas service for the Sunday school children, containing hymns, prayers, and carols. In so doing, the people are made familiar with the service so that they can enter into it with refreshing heartiness and understanding.

One is very sorry to note that Boston did not go no-license at the election on December 19th. But the prohibition forces have, without discouragement, entered upon a new campaign. Victory will come some day.

J. H. CABOT.

Church closed last Thursday afternoon. There was a very good attendance at all of them in spite of the inclement weather and the large amount of illness in the city. The subject, The Bible in the Church, claimed the interest of the hearers from the first. The lectures justified that interest. Bishop Rhinelander not only made the subject a live one, but also developed new thoughts, and new angles of thoughts, which were eagerly followed. The last lecture, largely dealing with Higher Criticism, was particularly helpful.

MEMORIALS IN OLD SWEDES' CHURCH

Two former rectors of Gloria Dei Church (Old Swedes') were remembered on Sunday, December 24th, when two memorials were consecrated. An alms bason, specially designed for the parish, was presented in accordance with the will of the late Josephine de Tesseire Monges of Philadelphia, directing



MEMORIAL ALMS BASON

Consecrated on December 24, 1916, for Use in Gloria Dei Church, Philadelphia, Pa.

that her silver and jewelry should be made into an alms bason in memory of her ancestor, the first rector of the parish, the Rev. Andrew Rudman. The other memorial, a chancel bracket to hold the alms bason, is erected in memory of the late rector, the Rev. Snyder B. Simes, by a member of the present vestry, Mr. R. Edey Clay.

The Rev. Andrew Rudman came from Sweden in 1697, having sailed at the direction of the Bishop of Upsala under appointment from King Charles XI, to serve the spiritual needs of the only colony Sweden ever had, a series of settlements on the west shore of the Delaware river. When the Rev. Mr. Rudman came to the settlement situated nearest to old Philadelphia, he found the people worshipping in a block-house, on the site upon which he built the present church, which was dedicated on the First Sunday after Trinity, July 2, 1700. Two years later he went to New York, and served the Dutch Church there; returning to Philadelphia, much impaired in health, and preaching for the English congregation at Trinity Church, Oxford, outside Philadelphia, and later at Christ Church in the city. He died in 1708, and his remains lie under the chancel of the church which he built.

The Rev. Snyder B. Simes' memory needs no memorial to perpetuate it, for his long rectorate made an imperishable record in the history of the parish. Coming to the parish as a very young man in response to the second call of the vestry, he began that wise up-building of the church which has established it on a sure foundation. He served longer than any other rector, and died in the seventy-third year of his life and the forty-seventh year of his rectorship, in July, 1915.

The alms bason is of unique design, with a replica of the church filling most of the bowl, the rest of the bason being in strict simplicity. A gold cross, inset with jewels, is raised on the outer flange, designating the top of the bason; and there is no other ornament. The chancel bracket is of mahogany,

CHRISTMAS OBSERVANCES IN THE CITY OF PHILADELPHIA

Community Trees—Carol Singing—Divinity School Acquires Land—Memorials Consecrated in Old Swedes' Church

The Living Church News Bureau }
Philadelphia, December 25, 1916 }

SEVERAL community trees were set up for Christmas Day. In Frankford thousands of the citizens gathered about a huge spruce on which were thousands of lights, and about which one thousand voices sang carols. At 9:30, on Christmas Eve, the celebration was opened by a blast of trumpets from the tower of the high school; at 10 o'clock the lights were turned on by a small girl, when the chorus sang *Holy Night*. All the brass bands of Frankford were present and assisted the singers. Other carols sung were *It Came Upon the Midnight Clear* and *While Shepherds Watched Their Flocks by Night*. In West Philadelphia at two points at which trees were set appropriate services were rendered. At one all the church choirs

in the community assembled immediately after the Sunday evening services, and sang the carols which they had been practising for some weeks.

DIVINITY SCHOOL ACQUIRES LAND

The Philadelphia Divinity School has finally been able to secure a piece of ground at the corner of Forty-second and Spruce streets for which the trustees have been negotiating for years. The tract is a beautiful estate, the owner of which has recently died. It is within a short distance of the University of Pennsylvania, with which the school seeks to establish closer relationships. The property, which consists of five acres, and is well wooded, cost \$250,000. Plans are being drawn for buildings which will be not only fitted for the purposes of the school, but also in keeping with the surroundings of the neighborhood. It is expected that about half a million dollars will be required for the buildings.

BISHOP RHINELANDER'S LECTURES

The series of three lectures which Bishop Rhinelander has been giving at St. James'

finished to correspond with the mounting of the pews in the body of the church. It occupies a panel in the wall to the left of the pulpit.

The Bishop was the consecrator, and preached the sermon. The present rector, the Rev. Percy R. Stockman, directed the service.
EDWARD JAMES MCHENRY.

THE ELECTION OF CHICAGO'S SUFFRAGAN BISHOP CONFIRMED

Bishop Griswold Assumes New Work Early in Year—Diocesan Social Service—Sunday School Work

The Living Church News Bureau }
Chicago, December 25, 1916 }

THE election of Bishop Griswold as Suffragan Bishop of the diocese of Chicago has been confirmed by the bishops and the standing committees of the Church. The Suffragan Bishop will begin his duties as such on January 8th. While plans have not yet been completed for his reception, it is expected that there will be a public service in the Cathedral on January 8th, when the Suffragan will be welcomed by the Bishop of the diocese.

DIOCESAN SOCIAL SERVICE COMMISSION

The Rev. Kenneth O. Crosby, director of the Chicago Homes for Boys, has been elected field secretary of the diocesan Social Service Commission and has accepted the post. Mr. Crosby, who has been very active in city missions and in philanthropic work, succeeds Mr. C. M. Blachly.

Miss Menge, chairman of the committee on coordination, announced at the recent meeting of the commission, that forty-nine parishes now have social service representatives. It is planned to make a civic survey of all parishes in the diocese to find what is being done here for social service. At the same meeting the Rev. Dr. Waters introduced the subject of the laxity of the present marriage and divorce laws and told of efforts being made for revision. He moved the following resolution, which was carried:

"Resolved, That the Social Service Commission of the diocese give its support to the subject matter of the proposed legislation now before Congress in the form of House Joint Resolution 107, providing for the collection and publication of statistics on marriage and divorce in the United States, and that it call upon the representatives from Illinois to support this measure."

It was decided, too, on motion of Dr. Waters, to cooperate so far as possible with Mrs. Gertrude Howe Britton, director of public welfare of Cook county, in her efforts to secure an improvement in the marriage and divorce laws of the state of Illinois. Dr. Waters also noted that the failure to revise the canon on marriage and divorce at the last General Convention had created an impression among many people that the Church was actually abandoning her former attitude on the whole matter of divorce. He therefore moved that every parochial clergyman in the diocese of Chicago be asked to read or to publish the canon of the Church on marriage and divorce to his congregation. In Bulletin Number 2, 1916-1917, sent to the clergy and laity of the diocese, the commission printed the appeal of the Church Temperance Society read on the Sunday next before Advent, when the clergy were asked to preach on the subject of temperance. The secretary of the commission, Mr. Carl B. Roden, who is the assistant librarian of the Chicago Public Library, offered to help any of the clergy in making personal appeals for temperance and to give special facilities of the library in affording bibliographical material. In the same bulletin a list was published of recent

books, pamphlets, and articles in favor of prohibition available in the Public Library.

COMMUNITY MEETING ON SUNDAY SCHOOL WORK

Interesting and profitable meetings of all the Sunday schools of Woodlawn were held in Christ Church parish house on Monday and Tuesday, December 11th and 12th. On Monday night a dinner was given to one hundred and ten officers and teachers of the neighboring Sunday schools, and on Tuesday afternoon and evening stories were told for children and addresses made by some of the leaders in the Cook County Sunday School Institute. The rector of Christ Church, the Rev. Charles Herbert Young, in speaking of the interest aroused among the people of Woodlawn by these meetings, remarks: "I have often heard it said that the Protestant schools could teach our Church schools how to do Sunday school work. My experience in this recent exhibit leads me to conclude that with our new Christian Nurture courses, energetically applied, the Church is far in the lead and that other schools will come to us for suggestions."

"ANTI-HIGH-COST-OF-LIVING" DINNER

The men's club of Emmanuel Church, La Grange, held a most successful open dinner at the parish house on Wednesday evening, December 13th. The menu was submitted by Dr. John Dill Robertson, the well-known commissioner of health for the city of Chicago, and was served by the daughters of the parish. The exact cost of the dinner was computed, plus a reasonable profit, and the price of the meal was 40 cents. A very generous meal was served for this price. Dr. Robertson, who was the speaker of the evening, said that the best way of combatting the high cost of living was to eat less. People to-day eat too much, said the speaker, and eat too fast. As a result, 97 per cent. of the children in the public schools in Chicago have poor teeth. The number of cases of pneumonia—which comes usually from too much eating, drinking, and not enough exercise—has trebled in Chicago in the last twenty years.

DIOCESAN BOARD OF MISSIONS

At the meeting of the diocesan Board of Missions on November 3rd, the Bishop reported the organization of a mission at Avalon Park, to be known as the Church of the Messiah. At the same meeting the board voted a salary for a clergyman to be appointed at the University of Chicago. On November 24th the Bishop with the members of the executive committee of the board, visited the Albany Park district, west of Ravenswood, and also the district west of Rogers Park, and that southwest of Evanston, with a view to establishing the Church in some or all of these places. Albany Park, in the opinion of the Bishop, should be the next point of diocesan advance. H. B. GWYN.

FORWARD MOVEMENT IN IDAHO

ST. LUKE'S HOSPITAL, Boise, Idaho, and the nurses who are now carrying on its work represent a vital force in ministering to suffering humanity, caring for about twelve hundred people yearly. Established by Bishop Funsten fifteen years ago on a small scale the institution has grown to such an extent as to minister to a large number of people in the

adjacent communities, including mining camps, ranches, lumber towns, and settlements, dealing with the problems that come to people in communities where the accommodations of the home are often absolutely unfit to care for the sick.

The nurses themselves represent the young womanhood of the country and the hospital gives opportunity for many of them. It is interesting to see the transformation that often takes place in the development of the girls, brought up in a mining camp or a ranch community, into accomplished, attractive, vigorous, and successful modern nurses.

Quite a number of young women who graduate, after nursing a few years, settle down to a home life, many of them marrying physicians in the various small communities. Their training is very thorough, their interest is very deep and intelligent, and one cannot help feeling that through the training school large numbers of young women are bringing new ideas of health, sanitation, and good living to the communities into which they scatter after graduation.

The excellence of the hospital service is a surprise even to persons dwelling in Idaho, and the people of the country are more and more being awakened to an interest in its expansion. It is indeed a very beautiful and Christ-like feature of our missionary work.

During its years of development it will have need of the support of sympathetic people elsewhere. The Bishop at this time is very anxious to have a modern nurses' home erected for the thirty young women who for three years are under the influence and care of this Church hospital. It is a long ways from many places to Idaho, but it is a very short distance between loving and sympathetic hearts that respond to the crying need of humanity.

DEATH OF BISHOP OF BARBADOS

THE DEATH of the Bishop of Barbados, the Right Rev. William Proctor Swaby, D.D., occurred at his home on the Island of Barbados on November 23rd. A pathetic circumstance was that only a few days previously he had been elected Archbishop of the West Indies and thus died as Archbishop of the province as well as Bishop of his diocese. In the former capacity he succeeded the late Archbishop Nuttall who died last spring.

Dr. Swaby was consecrated in 1893 as Bishop of British Guiana, in South America, and worked in that difficult field until 1900, when he was translated to Barbados. He was very highly thought of in his diocese and in the province of the West Indies. It is a remarkable fact that four of the seven dioceses within that province have been bereaved by the death of their respective bishops within a year.

HUBERT CARLETON ORDAINED

FEW AMERICAN LAYMEN are so widely known in the Church as Hubert Carleton, D.C.L., formerly General Secretary of the Brotherhood of St. Andrew. Dr. Carleton resigned the secretaryship some two years ago, after a singularly successful regime which brought him into touch with Churchmen in all parts of the country.

Dr. Carleton has now received holy orders, having been admitted to the diaconate by the Bishop of Fredericton, Nova Scotia, in the Cathedral of that diocese on St. Andrew's day. The letters testimonial were given by Dean Rousmaniere of St. Paul's Cathedral, the Rev. W. H. van Allen, D.D., of the Church of the Advent, Boston, and the Rev. Richard T. Loring of Newtonville, the present home of Dr. and Mrs. Carleton.

Dr. Carleton is about to begin his work as the senior curate at Trinity Cathedral in Cleveland, under his old friend Dean Abbott.

PAROCHIAL MISSIONS

THE REV. G. H. S. SOMERVILLE, LL.D., of the Society of Parochial Missioners, will preach a mission at St. Matthias' Church, Waukesha, Wis., January 19th to 29th.

THE REV. F. S. PENFOLD, rector of St. Luke's Church, Racine, Wis., held a mission in St. James' Church, Sault Ste. Marie, Mich. (Rev. S. H. Alling, rector), during the first ten days of December. An attempt was made by the Roman clergy to embarrass the missionary with controversial questions. The attempt, however, proved an utter failure, as the missionary was not only able to answer all their questions but also to show the weakness of the Roman position, especially along the line on which their attack upon the American Church was made.

BISHOP HOWDEN concluded an eight-day mission on December 10th, at St. Andrew's Church, Roswell, N. M. (Rev. Edwin S. Doan, rector). Holy Communion services were held daily, with meditations by the Bishop. There was the regular mission service each night. On Friday, just before the noon hour, the Bishop addressed the high school pupils, and on Sunday afternoon the boys of the New Mexico Military Institute.

FROM DECEMBER 10th to 16th the Rev. B. W. Bonell and the Rev. Hubert M. Walters conducted a preaching mission at Calvary Church, Golden, Colo. (Rev. Don Frank Fenn, rector), under very trying conditions. The weather was the worst in years, a deep snow fell, and a terrific wind blew throughout the week. The missionaries bargained with the family at whose house they stayed to shovel the snow from the sidewalks after service if the family would come to church one stormy night. The bargain was fulfilled on both sides. It is hoped that the mission may prove to be the starting point for new advance.

DEDICATION OF PARISH HOUSE

THE NEW parish house of St. Stephen's Church, Pittsfield, Mass., was formally dedicated by the Bishop on Monday, December 18th. He was assisted by the rector, the Rev. Stephen E. Keeler, Jr., the curate, the Rev. F. E. Buck, Archdeacon Sniffen, and the Rev. Frank Wheelock. Bishop Davies used for the first time the staff recently presented to him. After the dedication service in the auditorium of the new building Bishop Davies offered the greetings of the diocese, the Rev. J. Franklin Carter spoke for Berkshire county, and the Rev. Warren S. Archibald, pastor of the Pilgrim Memorial Church, extended the greetings of Pittsfield churches. A reception was tendered to the Bishop in the evening.

St. Stephen's parish house is the result of the efforts of many devoted people. For a long terms of years it has been a cherished object, and the long labors of many devoted adherents have made the building possible. Under the leadership of the Rev. Thomas W. Nickerson about \$15,000 was gathered for the building. The present rector, the Rev. S. E. Keeler, a year ago organized a memorial league to raise in eight years the sum of \$10,000. This league consists of twelve teams each named for one of the twelve rectors of the parish, the individuals of the teams giving a cent a day for eight years toward the building. The total cost will be about \$32,000. There are three floors in the house. The basement contains a large dining room with capacity for five hundred, a large kitchen, and a choir room. The main floor consists of a rector's study and assistant's office, church parlor, a kindergarten room, and a ladies' choir room. This floor connects with the church through a chapel seating fifty people.

The upper floors of the building consist of an auditorium seating seven hundred, and

a large stage fully equipped for dramatics, while a gallery running around the auditorium contains individual choir rooms.

REV. G. C. STEWART ELECTED DEAN OF MARYLAND CATHEDRAL

A TELEGRAM to the Rev. George Craig Stewart, L.H.D., received by him on Friday, December 15th, informed him of his unanimous election as Dean of the Cathedral of the Incarnation, Baltimore, Md. He has not as yet announced his decision, but will first confer with the Bishop of Chicago and the trustees of his parish in Evanston, and will also visit his proposed new field.

Dr. Stewart has been rector of St. Luke's Church, Evanston, Ill., since 1904, and has made himself a strong place in the diocese of Chicago, where all his ministry has been spent. Graduated from Northwestern University in 1902 and from the Western Theological Seminary in 1903, he was ordained deacon and priest in the course of the same year by Bishop Anderson, and passed his first year as minister in charge of St. Elisabeth's Church, Glencoe, Ill.

He has been a deputy to General Convention since 1910, a member of the Board of Missions, a trustee of the General Theological Seminary and also of the Western Seminary.

DEATH OF MRS. McELWAIN

THE SYMPATHY of the Church goes out to Bishop McElwain, Suffragan Bishop of Minnesota, in the death of his wife, which occurred at the Physicians' and Surgeons' Hospital, San Antonio, on Wednesday, December 20th.

Mrs. McElwain was born in Sedalia, Mo., January 1, 1883, the daughter of Col. and Mrs. H. C. DeMuth, and was baptized and confirmed in Calvary parish, Sedalia. She was married November 17, 1903. Two children, a son and a daughter, survive her.

Last June she suffered a severe attack of pneumonia which left an abscess on the lung. She went to San Antonio several weeks ago and underwent an operation just two weeks before the end.

A requiem celebration of the Holy Communion was held in St. Mark's Church, San Antonio, on Thursday morning by Bishop Capers, assisted by Archdeacon Garden, after which the remains were taken by Bishop McElwain to their home in Faribault, Minn., where the interment took place on the 23rd.

BEQUESTS

BY THE WILL of Miss Emma H. Cummings of Geneseo, N. Y., for many years president of the Sanctuary Chapter of St. Michael's parish, the sum of \$300 was left with the request that the interest be used to provide flowers for the altar under the direction of the Sanctuary Chapter.

THE SUM of \$2,000 is left to the Church Home of Buffalo, N. Y., by the late Miss Isabella Gibson, who died a few weeks ago.

MEMORIALS AND GIFTS

MRS. E. C. DUFFEE has presented to St. Michael's Church, Geneseo, N. Y., a handsome national flag in memory of her father, Col. John Rorbach. And Miss Lucy Arnold has given a Church flag (red cross on white ground) of similar dimensions to go with it.

SCARCELY HAD the workmen left after redecorating and repairing St. Michael's Church, Geneseo, N. Y. (Rev. J. W. D. Cooper, rector), than they returned to renovate the chapel, carrying out the order sent by a former parishioner, Mrs. N. C. Rogers, who erected the chapel in memory of her daughter. This renovating entails the redecoration of the walls, cleaning and revarnishing the woodwork, and the installation of electric chande-

liers, with additional outside work as well. Mrs. Rogers recently has given \$1,000 for the endowment fund of St. Michael's Church, also.

ALL SAINTS' CHURCH, Chelsea, Atlantic City, N. J., has been greatly beautified and enriched by the gift of a handsome reredos of Gothic design. It rises above the altar about eight feet. The inscription at the base on the gospel side of the altar reads as follows:

"THIS REREDOS IS A THANK-OFFERING
June 3rd, 1891, to June 3rd, 1916
THE GIFT OF
PHILIP L. AND NELLIE L. SCHELL."

Mr. and Mrs. Schell are frequent visitors to Atlantic City and the gift is given as a thank-offering for twenty-five years of happy married life. A special service of dedication was held on Sunday, December 10th.

THE CONGREGATION of St. James' Mission, Westwood, Cincinnati, Ohio, is very happy at this Christmastide. The first payment (almost half the entire sum) has been made on a fine lot 100x132 in the very center of this growing suburb. A gift of \$1,000 from Mr. and Mrs. Mortimer Matthews made this possible. A solid silver Communion service, chalice and paten, and bread box, with cruets of cut glass, has been secured by the help of the Sanctuary chapter of the St. Paul's Cathedral and the women of the mission. A processional cross of polished brass and a United States flag have been presented by Mr. H. Chase Bryant in memory of his wife, and a carved oak alms bason was given through Archdeacon Reade who has charge of the mission. The cross and flag were supplied by the Pettibone Brothers Manufacturing Company.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Improvements at St. Peter's, Talladega

IN ST. PETER'S PARISH, Talladega, a number of improvements have been installed during the last half year. These include an altar rail, a prayer desk, a large Bible and altar book, altar linens, and a furnace. Besides the work in Talladega the rector, the Rev. Charles K. Weller, has charge of Christ Church, Piedmont, St. Luke's, Jacksonville, Trinity, Nottingham, and St. Andrew's, Sylacauga, traveling about one thousand miles a month in ministering to some two hundred communicants scattered through the mountain passes. Thriving Auxiliaries have been organized in two of these places, and in three of them every-member canvasses have increased the income about fifty per cent.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

New Churches

A NEW CHURCH costing about \$20,000 has been lately erected at Batesville under the rectorship of the Rev. Malcolm W. Lockhart, and nearly every dollar has been paid. The new church buildings at McGehee, Eldorado, and Fordyce are completed and not a penny of debt rests upon any one of the number. Bishop Winchester is opposed to carrying debt on churches, thinking it sinful to take the pennies of little children and nickels of widows to pay interest money. He is fast getting the diocese out of debt. When he came many parishes and missions were burdened and nearly killed by debt, making his work most discouraging.

CENTRAL NEW YORK

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

Children's Christmas Supper

ST. PAUL'S CHURCH, Endicott (Rev. Lewis Edwin Ward, priest in charge), on the Wednesday before Christmas fed seventy-five of

the poor children in the basement of the church and gave each one candy, an orange, hair-ribbon, or necktie, and also a pair of shoes, rubbers, and stockings. The supper, with roast chicken and all the other good things that go with such an affair, was served by the ladies of St. Paul's Church, and the shoes and rubbers were given by the Endicott Johnson Shoe Co., through the efforts of Mr. Lord, a member of the firm. The children were told stories by Mrs. Ward, wife of the priest in charge, until the supper was ready.

CONNECTICUT

C. B. BANWYNE, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

St. Luke's, Bridgeport—Death of Mrs. Vanderbogart

ST. LUKE'S CHURCH, Bridgeport (Rev. William H. Jepson, minister in charge), has started a campaign to build a new church, parish house, and rectory. It is expected that the sum of \$25,000 will be realized from the sale of the present site. The parish house will be a memorial to the Rev. Sylvester Clark, D. D., for many years assistant-rector of St. John's Church, Bridgeport, and first rector of Trinity Church, whence during his incumbency he founded St. Luke's Mission in 1870. The missionary society of the diocese has already purchased a site for a new church on Connecticut avenue.

THE REV. HERVEY B. VANDERBOGART, professor of Hebrew and the Old Testament in the Berkeley Divinity School, has been sorely bereaved in the death of his wife, which occurred recently. Mrs. Vanderbogart had been an invalid for many months, and had borne much suffering with marked Christian fortitude.

A FEW FRIENDS in Naugatuck have presented the Rev. and Mrs. Philip C. Pearson with a 1917 model Ford automobile.

HARRISBURG

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

Sunday School Started at Natalie—Automobile Provided

A NEW BUILDING is to be constructed for a proposed Sunday school at Natalie, a coal town in the vicinity of Kulpmont, whose rector, the Rev. Mr. Cady, will be in charge. Sixty-two children are already promised to the school.

AN AUTOMOBILE has been provided for the Rev. Frank T. Cady, who is in charge of work at Kulpmont, Coal Run, and Natalie.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Organ Dedicated at St. Paul's, Baltimore—Clerical Association

THE NEWLY rebuilt organ of St. Paul's Church, Baltimore (Rev. Dr. Arthur B. Kinsolving, rector), was dedicated on the Second Sunday in Advent. If not the largest or most powerful in the city, their organ is certainly one of the most perfect and complete. The builder, Mr. Ernest Skinner of Boston, pronounces it the richest three-manual organ he has ever known. The cost was about \$14,000. At the morning service the rector preached on music and its relation to Christian life and worship, with special attention to the part the organ has played in sacred music. At night there was a special musical service under the direction of Alfred R. Willard, organist and choirmaster, followed by an organ recital given by Mr. Channing La Fevre, assistant of Dr. Miles Farrow, organist of the Cathedral of St. John the Divine, New York City. The church was crowded to the doors.

THE CLERICAL ASSOCIATION of Baltimore met at the Church of Our Saviour (Rev. B. B.

Lovett, rector), on Monday, December 11th. Officers for the ensuing year were elected, including as president the Rev. Dr. A. B. Kinsolving, and as secretary, the Rev. F. V. R. Moore. The Rev. Frederick Towers read a thoughtful paper on Religion and Psychology, with special reference to the work and teaching of the late William James.

THE MARYLAND JUNIOR ASSEMBLY of the Brotherhood of St. Andrew met on the evening of Monday, December 11th, at the Chapel of the Guardian Angel, Baltimore. The vicar, the Rev. George J. Kromer, gave a very interesting illustrated lecture on The Importance of Service.

THE MARYLAND SENIOR ASSEMBLY of the Brotherhood of St. Andrew met in the parish house of Grace and St. Peter's Church, Baltimore, on the evening of Tuesday, December 12th. The principle speaker was Mr. G. W. Randall of Philadelphia, national executive secretary of the Brotherhood.

MR. ROBERT F. REYNOLDS, for more than sixty years resident of Hampden, Baltimore, died December 7th, after a short illness at his home there, aged sixty-three years. He was president of the Chestnut Avenue Building Association, and for many years had been active in the Church and neighborhood work of Hampden, for the last eighteen years having been treasurer of St. Mary's Church, and a member of its vestry. The funeral services were held on December 10th, the rector, the Rev. Dr. A. C. Powell, officiating.

QUINCY

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

Campaigns

ST. PAUL'S CHURCH, Peoria, recently conducted a "parish fellowship campaign" with notable results. Twenty committees of three persons each canvassed the parish on the First Sunday in Advent, "to get acquainted with the people; to obtain information for the parish books; to urge attendance upon the Advent missionary services, to explain and obtain members for the parish mission study class in Lent, 1917; to discuss frankly the problems of the parish." The rector, the Rev. H. L. Bowen, says the results thus far have been very satisfactory.

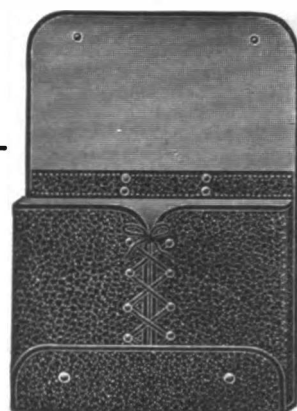
THE DIOCESAN ENDOWMENT CAMPAIGN, under Canon J. A. Schaad, is proceeding successfully. It will be continued during the early part of the year until the ground is thoroughly covered.

WASHINGTON

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

Anniversary of St. John's Parish, Washington

THE ONE HUNDRETH anniversary of the founding of St. John's Church, Washington, D. C., will be observed on Sunday, January 7th. The Bishop of Ohio preaches in the morning. At the anniversary service in the afternoon it is expected that addresses will be made by the President, the Bishop of



Clerical Cases

For carrying Vestments for various uses where the heavy Suit Case is not desired—or can be carried in a Suit Case when traveling and used separately where occasion requires.

THE NEW IMPROVED VESTMENT CASE

is neat in appearance, light and durable. It is made in Morocco grain Pantasote leather, with water-proof cloth inside finish—Molekin, black fuzzy lining—Seal grain leather, moire or leather lining, and Genuine Seal, leather lined.

Encloses Cassock, Surplice, Stole, etc., without mousing, and is the most satisfactory case on the market for the use of Bishops and Clergy.

PRICES

- Pantasote Leather - \$3.50
- Molekin or Seal Grain Leatherette 5.00
- Leather (moire lined) 6.50
- Leather (leather lined) 8.50
- Genuine Seal (leather lined) - . . - 17.50

Name stamped in gold, 50c extra. Fancy initials or Monograms charged extra according to labor and material.

Central Supply Co.

(Not Incorporated)

19 So. La Salle Street, Chicago



The PRACTICAL Four-Year Lesson Course

is endorsed by the Church papers, and by practical Sunday School teachers, because (1) it is Churchly and inexpensive (2) it gets the home-work actually done (3) it is easy to teach.

Samples on request

THE PRACTICAL PUB. CO., WESTFIELD, N. J.

Washington, Senator Henry Cabot Lodge, the Rev. Dr. Wallace Radcliffe, and Admiral Stockton.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Port Townsend Church Freed from Debt.

ST. PAUL'S MISSION, Port Townsend, has just paid off an old obligation and for the first time in twenty-eight years is free from financial obligations, moral or legal. Nearly thirty years ago the then members of the bishop's committee, in order to finish a rectory, borrowed about \$2,000. At that time the city was flourishing and no trouble was anticipated in paying the obligation. Soon, however, "hard times" came, and a great many people, in common with the members of the committee, lost all they had. Being unable to repay the loan, and desiring to secure the loaner, the committee gave what purported to be a mortgage on the church property, which they could not do, of course, title being in the bishop. In course of time an attempt was made to foreclose and the courts held that the mortgage was worthless. Repeated efforts have been made to reach an amicable adjustment, the present Bishop having offered to turn over free of expense the rectory, on which the money was loaned. None of these offers were acceptable, and the church was unable to make much headway on the old obligation while maintaining services under most trying circumstances. However, it was recognized that the mission could never thrive in peace and harmony until the matter was settled in some way. About a year ago the women's guild began laying plans for a fair and carnival. It was held the last of October and netted almost \$1,100. With what could be appropriated from this, after paying the current expenses of the parish, added to sums previously paid, a receipt in full was secured from the legal representatives of the loaner of the money, who generously discounted \$500 of the amount claimed.

SOUTHERN OHIO

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

Address by Bishop Reese

THE CHURCH CLUB of Cincinnati and vicinity gave a dinner at a leading hotel recently, attended by about two hundred ladies and gentlemen, at which the Bishop Coadjutor delivered an address on the history, conditions, and prospects of the Church in the Middle West. Bishop Reese, a few days later, led a quiet hour at the day of preparation for a city evangelistic campaign held under the auspices of the Federation of Churches. The Ohio State University at Columbus, which is one of the ten largest institutions in the country, has enrolled over 5,000 students. The Bishop urges the need of a chapel and house and a resident pastor at this important strategic centre.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

Addition to Parish House

THE FIRST SUNDAY IN ADVENT was the occasion of the opening and first using of a considerable addition to the parish house of St. James' Church, Batavia (Rev. Alfred Britain, rector). The added space was demanded by the considerable increase in the Sunday school in the last eight years.

CANADA

Bishop of Kingston to Receive a Degree—Services in Cree—Plan to Increase Stipends Successful

Diocese of Athabasca

AT THE special services in St. John's Mission Church, Wabaska, the morning service was entirely in Cree. The church was quite

full, some even sitting on the floor. An Indian mother had brought her baby fifteen miles to be baptized. The Indian boarding school in this mission is flourishing, and the progress of the scholars is so good that the Government has been moved to send them up-to-date school desks.

Diocese of Huron

MANY IMPROVEMENTS have been made in St. Thomas' Church, Owen Sound, which was consecrated recently by Bishop Williams. The first services were held in this place twenty-three years ago.—IT IS STATED that every eligible man in the congregation of Trinity Church, Brantford, has enlisted. Several have been invalidated home from France, and some wounded. Six have died for their country.

Diocese of Montreal

BISHOP FARTHING inducted the Ven. A. H. Crowfoot as missionary at St. John's, December 9th. He baptized a convert from Judaism in Montreal on the 13th, and on the 14th addressed the invalid soldiers at St. Agathe in the afternoon, holding a confirmation there in the morning.—THE REV. N. P. YATES, who is at home on furlough from Japan, has taken the parish of Bolton for the winter.—THE REV. F. E. BAKER, lately assistant at the Church of St. James the Apostle, has gone overseas as chaplain of the Two Hundred and Forty Second Battalion.

Diocese of Nova Scotia

THE EFFORTS made to increase the stipends of the clergy in the country parishes and missions of the diocese seem to be meeting with great success. The details of the proposal of the diocesan mission board were explained at a largely attended meeting of Churchmen in Halifax, called by Archbishop Worrell. A subscription list was opened and \$2,000 for five years was subscribed at once. It is hoped that at least \$10,000 a year will be immediately contributed for this most necessary fund.

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

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

SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.

For catalogue address

Rev. J. H. MCKENZIE, D.D., LL.D., Rector
Box K, Howe, Ind.

Tennessee

Sewanee Military Academy Sewanee

2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. Highest Rating War Department. Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church.
For Catalogue Address the Superintendent

SCHOOLS FOR NURSES

New Jersey

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to

MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE
OSHAWA ONTARIO

Visitor, The Lord Bishop of Toronto

A Residential School for Girls
Young Children Also Received

Preparation for the University. Art Department. Healthful situation. Outdoor Games.

For terms and particulars apply to the Sister-in-charge, or to the Sisters of St. John the Divine, Major street, Toronto.

Connecticut

SAINT MARGARET'S SCHOOL
WATERBURY, CONNECTICUT

College Preparatory and Diploma Courses. Forty-second year. Modern equipment. Miss Emily Gardner Munro, A. M., Principal.

Illinois

ST. MARY'S KNOXVILLE
ILLINOIS

A CHURCH SCHOOL. (JUNIOR COLLEGE)

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892) Principal.

ST. MARTHA'S affiliated with

St. Mary's

A SCHOOL FOR YOUNG GIRLS

Unique and beautiful Home for Girls under fourteen. EMMA FRANK HOWARD, Principal and Founder (1910).

Waterman Hall SYCAMORE
ILLINOIS

A Church School for Girls, Diocese of Chicago

Founded in 1888. Large campus with suitable buildings including an appropriate chapel, auditorium, music hall, and gymnasium. Certificate privileges. Preparatory, academic, and college preparatory courses. The Rt. Rev. Charles P. Anderson, D.D., LL.D., President of the Board of Trustees. Address

REV. B. FRANK FLEETWOOD, D.D., Rector.

New York

Cathedral School of Saint Mary

Garden City, N. Y.

A country school with city advantages

MIRIAM A. BYTEL, Principal

Saint Mary's School

Mount Saint Gabriel

PEERSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

Wisconsin

MILWAUKEE-DOWNER COLLEGE

A standard college for women. Full four-year courses leading to degrees. Home Economics—Degree and Diploma Courses. Ask for catalogue E. Milwaukee, Wis.

Diocese of Ontario

THE BISHOP of Kingston, the Rt. Rev. E. J. Bidwell, is to receive an honorary degree of D.D. from the University of Oxford.

Diocese of Toronto

THE PREACHER at the special service to celebrate the centennial of St. John's Church, York Mills, was the Bishop of the diocese. The Rt. Rev. W. D. Reeve, Assistant Bishop of Toronto, preached in the evening.—ONLY THE immediate relatives of the boys were present at the prize giving at St. Clement's College, Eglinton. The programme carried out was of a quiet nature, in consequence of the recent death of the founder of the college, the Rev. Dr. Powell, and also on account of the number of "Old Boys" who have been killed in the war.—A TABLET has been unveiled in St. Matthew's Church, Toronto, in memory of the late John B. Vick, for thirty-eight years a member of the congregation, and who superintended the first building of the church. The preacher on the occasion was a former rector, the Rev. Scott Howard.

Diocese of Yukon

QUITE A number of the clergy of the diocese are serving at the front as chaplains. Two sons of the late Archdeacon MacDonald are doing so, while the Rev. F. H. Buck is training as a private in British Columbia.

THE LITTLE SUFFERER

Written to his own little lad, a victim of the Infantile Paralysis epidemic.

Poor little chap! They've taken you
And twisted up a leg or so.
Back home once more, and smiling, too,
But how? That's what I want to know.
What sweet thought, rooted in the dark,
Should hold you to the brighter way?
For that grim hand has left its mark,
And brought you limping back to-day.

Poor little chap! my memory
Of you is linked with happiness
Of romping feet that seemed to me
To tread on air, or clouds, I guess.
A pink-checked, noisy little chap,
Who, when he saw me at the gate,
Would race like mad into my lap
For fear his kisses were too late.

Poor little chap! We'll hide away
The tennis racquet and the skates;
We'll find some other games to play,
And cry, "My lord, th' carriage waits."
Wheeled round the garden's flowry loom,
Where dreams are spun and hopes made new,
My heart, somehow, has extra room
To hold the crippled form of you.

Poor little chap!—But is it "poor"?
I doubt the wisdom of my words;
For all the pain that you endure,
Your heart is somewhat like a bird's.
You sing and laugh and say your prayers,
Just as you used to do before,
Whilst I—grief-stricken, on the stairs—
Half say that I will pray no more.

Fair little chap, from whose clear eyes
God's patience looks into my own,
You, in your baby way, are wise,
And Daddy seems to drift alone.
The blight has never touched your heart,
Nor withered little lips that pray.
Who knows? Perhaps it is your part
To bring me back my faith to-day.

—W. LIVINGSTON LARNED,
in *The Christian Herald*.

PRICE CONTROL

PRICES HAVE become akin to vices, and deserve the attention of reform leaders. Three administrations have made vain efforts to check the soaring prices, first, by "trust-busting," than by tariff reduction. Surely the dullest mind should now see that

some very different cure will have to be found. Without any formal "trust", and in spite of increased facilities for foreign competition, prices are put up uniformly by a whole trade through intangible agreements. The Government Printing Office asks bids for paper of forty paper makers, and gets one reply. Conspiracy in restraint of trade is as effective as ever, but more difficult to prove. Neither "competition" nor "supply and demand" are any longer the decisive factors. Everything is put up by unwritten agreements "as high as the traffic will bear." There seems to be no remedy except an extension of the plan applied to railroads. If the Interstate Commerce Commission can fix the maximum price of upper berths, other national commissions can fix the price of patented articles and of necessities of life passing an interstate commerce, such as coal, meat, bread. And state and local ordinances may fix prices of other goods.—*Wilbur F. Crafts, Ph.D.*



SAINT JOHN

WILDE'S
Bible Pictures

How to Use Them

Used in an adult class they add much to the interest of the lesson.
Used in a class of restless boys or girls they hold the attention of every scholar.
Used in the younger classes they are of great value as rewards for special work or as illustrations for written lessons.
Send for Catalog of Our 800 Subjects.

W. A. WILDE COMPANY
120 Boylston Street BOSTON, MASS. Read-McNally Bldg. CHICAGO, ILL.

ORDERS FOR MORE THAN
NINETEEN THOUSAND COPIES

of the Lenten Offering Number of

The Spirit of Missions

received in the first five days.

HAVE YOU ORDERED YOURS?

THE SPIRIT OF MISSIONS
281 Fourth Ave., New York, N. Y.



**MENEELY
BELL CO.**

TROY, N.Y.

AND
177 BROADWAY, N.Y. CITY

BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1856
THE C. S. BELL CO., HILLSBORO, OHIO

The Old Meneely Foundry



MENEELY & CO.

Watervliet (West Troy), N. Y.

Chimes, Pells, Church, School and other Bells

Memorials. Unequaled musical quality.

Highest Grade Genuine Bell Metal. 90 Years' Experience

Kempe & Co.
Messrs. Kempe & Co. of London will be glad to give any assistance in their power respecting Memorial and other windows through their New York Office, 1 West 34th St. NEW YORK

HOLY CROSS TRACTS

FEARLESS STATEMENTS OF CATHOLIC TRUTH
25 Cents a Year - 35 and 50 Cents a Hundred

A HELP TO REPENTANCE

BY VERNON W. HUTTON
2 Cents • \$2 a Hundred

HOLY CROSS, West Park, N. Y.

The Living Church Annual
FOR 1917

was published December 18th. It is full of matter relating to the Church, including portraits of newly consecrated Bishops and Bishops-elect. There is also a special paper by the Rev. Walter Lowrie, entitled

"A YEARLY TABLE OF HYMNS"
to which suitable tables are appended.

PRICES

Cloth, 75 cts. Paper, 50 cts. Postage about 20 cts. additional.

Also the FOLDED KALENDAR, containing the newly adopted Trial Lectionary, adapted to 1917.
Price, 15 cts. each; 2 for 25 cts.

Published by THE YOUNG CHURCHMAN CO. Milwaukee, Wis.