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CHRISTMAS NUMBER

VOL. LVIII

MILWAUKEE, WISCONSIN.—DECEMBER 22, 1917

NO. 8

The Living Church

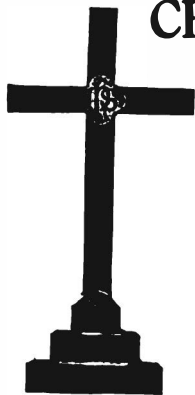
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 Milwaukee, Wis.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 22, 1917

NO. 8

Christus Natus

The night is very still; the valleys sleep;
The lofty hills a ceaseless vigil keep,
Their verdure panoplied in spotless white;
The olive trees shine mystically bright;
The little rills are ice-bound; in the field
A mist ariseth like a silver shield.

Above the pure white clouds that fleck the sky
A star of wondrous beauty saileth by,
And o'er a lowly cattle-shed doth shine,
Betokening a mystery divine:
The Lord our God Almighty, bending low,
Is born for us amid the Winter snow!

The cattle standing humbly by behold
The miracle that ancient seers foretold—
Our Lord in sweet humility doth rest
A babe upon a Virgin Mother's breast,
A lowly stall, a manger-bed of hay,
Hold Him whom angels worship night and day.

O Spotless Lamb of God, O Thou Most Holy Child,
Cleanse us from taint of sin, and keep us undefiled!

Harriet Appleton Sprague.



EDITORIALS AND COMMENTS

AGAIN the Christ Child comes to us, smiling, breathing a benediction, and heralding peace on earth. Winter cold, and human misery, and millions of people arrayed in arms against each other, greet Him.

Christmas

The shriek of shells, the din of great guns, drown out the carolling of the angels. Can the angels, indeed, sing their Christmas anthem in this year of misery and of hate?

It seems so long gone by when this world rang with laughter and we were all happy together. The American home has many an empty chair this Christmas-tide. Not yet, indeed, empty permanently; our share in the gloom of mourning is yet to come—how surely we know all too well. But the sense of emptiness has already begun. The household ties have already been wrenched. We are praying, to-day, that the reuniting shall not be delayed until we pass beyond all the vicissitudes of earth. Yes, the prospect of the son's return, with honor, having served his country nobly and done his part in that section of the world's redemption which falls upon us to-day is bright this Christmas-tide. We are facing the future with hope. But we know what lies ahead for the American people. We have passed through Gethsemane. We have reached the hill of Calvary. We know what it means.

But it all fades into obscurity as the Star of Bethlehem shines forth once more. The eternal principle of peace lives anew in the person of the Little Child. This is no peace fetish; no mechanical pressure of a button that can forever end war. The Incarnation did not degrade mankind by introducing a subserviency that should overcome the human will. God takes man into Himself and gives him a sacramental power to reproduce the life of God in his soul. But it is power only; not force. It enables him; it does not compel. Man can still defy God. Man can war against the principle of peace. And the Little Child, who is Peace, feels the pain, and endures the suffering, and then blesses suffering and the sufferer, and shows the path of rest and peace and love lying directly through it all.

If we were all at war simply as a quarrel of hate, with no issues between us except those of selfish aggrandizement, sad indeed would be the picture that is revealed to us at this recurring feast. But we are not. Great nations have sprung to arms to defend the weak; to vindicate a principle; to stay the march of the aggressor. Characters have been made strong under this trial. Young men have offered their lives. Mothers have given what is more than their lives. Nations have been purified as by fire. The hateful insincerities of diplomacy have been torn away. The tinsel of a civilization that was half Christian and half pagan has dropped off and showed us the hideousness of the compromise that the nations have tolerated in their relations one with another. What Christianity has accomplished and what it has failed to accomplish stand out in bold relief. We see that it was not enough to make sweet Christian characters when we had failed to make a Christian social order or

a Christian state. A new revelation has been vouchsafed to us. We see now that neither a man nor a nation nor a world can exist half Christian and half pagan. The Child of Bethlehem cannot accept a half loyalty. And that is what the world has offered Him.

"God speed the day of righteousness," writes a priest who has flung himself ardently into religious work in one of our great cantonments. "Pray that our boys go to their warfare praying, Bible-reading, sacrament-receiving followers of the White Christ!"

Yes, and pray that the spirit of the Infant Saviour may spread over the nations and conquer them for Christ and for love. It is the hope of the world; the only ultimate victory that can be worth while.

WHAT a story of destruction of lives and of material fabric is that which is told from Halifax! The Church's share in the story is told in another column of this issue. Death widespread in several parishes, churches

Halifax

and rectories and parish houses a total wreck, great damage to buildings not immediately in the path of the greatest devastation, these furnish a lurid picture of devastation and woe.

Surely the call to THE LIVING CHURCH to open up a subscription list to provide help in this vast emergency will meet with the hearty response of our readers. Already, before the call was made, some have responded.

Let a mighty wave of brotherly affection go out from American Churchmen to their brothers in distress in the Canadian Church. Let that affection be tangibly shown by our gifts on the largest scale possible. Let us help to rebuild and to restore and to enable the Church to give her alms to those in need where the great fund of the Red Cross does not reach.

Very gladly is the fund opened by THE LIVING CHURCH. Who will respond, sending their Christmas gifts to bring comfort to fellow Churchmen in the hour of their distress and their need?

THE capture of Jerusalem by British forces is a picturesque incident, appealing to the human imagination far beyond its military importance.

Jerusalem, with its near-by village of Bethlehem, has an attraction for us that no other part of the globe can take away.

Jerusalem

All the power of Rome and of Constantinople in the days of their greatest glory fades into insignificance beside the primacy of Jerusalem. The paths that were trodden by our Saviour's feet may be very far below the present dingy streets of the Holy City, but here He lived and moved in visible form, here He spoke and taught and drew men to Him, here He instituted His sacrament of love, here He suffered and died, here He ascended into heaven. The earthly Jerusalem is sacred, even though it be only the symbol of the more beautiful Jerusalem which is above.

That it is out of the hands of the Turk is a cause

for great rejoicing. Christians will not to-day, as once they would have done, hold it as a hief from which the ancient people of Judah should be excluded or deprived of their rights. Rather shall we hope that the settlement of the war may see it the center of a Zionist republic, the refuge of Jews who, in turn, will recognize the rights of Christians to their sacred shrines as places inde-

scribably holy. Christians and Jews can trust each other and respect each other to-day as, perhaps, they have never before done since the world tragedy when Jew and Gentile together conspired to take the life of Him who, born a Jew, was able to call all men unto Him.

Jerusalem may yet be a symbol of true human brotherhood; the city of peace.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 17th:

Table listing contributions to the Living Church War Relief Fund. Includes names like Mrs. J. F. Hayden, In memory of A. D. and H. D., C. Baumans, etc., with amounts in dollars and cents.

Total for the week \$ 290.95
Previously acknowledged 53,032.37
\$53,323.96

- * For relief of French war orphans.
† For relief of French and Belgian children.
‡ For Belgian relief, especially children.
§ For French relief work through Dr. Watson.
** For relief work in Rome, Italy.
†† For relief work in Florence, Italy.
‡‡ For Bishop McCormick's work among soldiers in France.

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

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging \$36.50 per year for two years.

Table listing benefactors of fatherless children of France, including names like Peter Fiecke Watzek, Frances Helen Watzek, Rev. T. A. Cheatham, etc., with amounts.

Total for the week 354.15
Previously acknowledged 16,303.67
\$16,657.82

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

ARMENIAN AND SYRIAN RELIEF FUND

Table listing contributions to the Armenian and Syrian Relief Fund, including names like St. John's Church, Elmira, N. Y., St. James' Mission Church, Columbus, Ohio, etc.

Table listing contributions to the Living Church War Relief Fund (continued), including names like St. James' Sunday School, Bozeman, Mont., Rev. G. E. Wharton, Mexico, Mo., Two Friends, E. G. and E. S., Chicago, Ill., etc.

\$740.20

- * For relief of children.
† For relief of Armenians.
‡ For relief of Syrians.

SERBIAN RELIEF FUND

Table listing contributions to the Serbian Relief Fund, including names like Bennett E. Seymour, Central City, Colo., Mrs. Lydia B. Minnard, Chicago, Ill., etc.

\$20.46

- * For relief of Serbian children.

HALIFAX RELIEF FUND

Table listing contributions to the Halifax Relief Fund, including names like DuRose Murphy, Camp Gordon, Atlanta, Ga., Miss Morehouse, Wauwatosa, Wis., etc.

\$13.00

Answers to Correspondents

E. S.—We fail to see any discrepancy between Romans xiii. 1 and I Peter ii. 13. God ordains human government and the ordinances of such government are ordinances "of man".

H. W. S.—(1) The strength of Anglican Christianity in the English-speaking nations is commonly placed at 30,000,000 and of Roman at about 15,000,000. All such statistics are rough estimates only.—(2) We are not familiar with the passage.

Christmas Bells

(ACROSTIC.)

Cheerily ring the Christmas bells,
Hark! their melody thrills and swells,
Rising above the roar and strife
Infusing all the city's life;
Sweetly chiming one refrain,
"Throughout the earth goodwill to men."
May each glad heart their music feel;
A bell 'twill be in that grand peal
Shall make earth's corners ring again.

DONALD A. FRASER.

The Fourth Sunday in Advent

By C. F. L.

The Call of the Christ Child

"Pure and sweet His childly guise,
Shining clear His baby eyes,
Lovely little Lamb."

HAD God become incarnate as a mighty prince, assuming a world-wide imperial throne, He would have been feared and honored, yet it is doubtful if He would have been loved. But coming as a helpless infant, born in a stable, His call wins our deepest affection. The trusting innocence of a child has softened many a hardened heart.

The call of the coming Christ Child rang down the ages, and it was given to some, with the listening ear, and the far-seeing eye, to catch a glimpse of the vision. Those who have watched the approaching dawn, pink above the mountain peaks, can picture Isaiah as, spiritually, he saw the everlasting hilltops touched with the rosy light of the rising Sun of righteousness, and, mounting to the ecstatic height of Messianic prophecy, cried exultingly: "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." A wealth of meditation lies hidden in these words.

Then, when the fulness of time had come, He came to earth: "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Enthroned in His mother's arms, the angels worshipped Him.

"He guards the angel hosts, He rules the seraphim.
His arm upholds all heaven and earth, and Mary Him."

Without losing His divinity He has become one of us. In choosing to be born of a poor maiden He has consecrated poverty, gilding the pathway of toil and self-denial. Surrounded by the beasts of the stall, He has bound the animal creation to Himself, showing us that all things have a share in the redemption.

How we long to know what that wondrous infant Face was like, which smiled upon His mother, as she murmured her holy lullabies. Perhaps, in the picture galleries of heaven, it will be granted to the redeemed to see the Face of the Christ Child.

Advent is drawing to a close, and we are bidden to rejoice, for "the Lord is at hand," and is coming to His altar to be worshipped on Christmas Day. Who knows what wonderful blessings of peace might come to this stricken world, if every member of the whole Catholic Church made a penitent Communion this year? Is it not written: "For the elect's sake He hath shortened the days"? In the closing collect of this season we say: "Raise up, we pray Thee, Thy power and come among us, and with great might succour us." Truly He is coming, bringing the gift of His love, even the Blessed Sacrament.

To His little ones He also calls, bidding them worship Him; and as they sing their carols at their own Eucharist they too will feel "the love that lies, thus wrapped in holy mystery," for He is there and will teach them. Their receptive minds can be attuned to sacred things, and they easily believe the Incarnation. Their visit to the crèche will impress upon them the story of Bethlehem, and their hearts will glow with love for the Christ Child, who once was little like themselves.

A French artist portrays the coming of the Christ Child thus: Seated upon a sleigh, drawn by doves, and accompanied by angels, with harp, violin, and trumpet, He comes, beneath a starry sky; He bears aloft in His little hands the life-giving Chalice, radiant with light, and surmounted by the Sacred Host. In that alone is the hope of our suffering world.

This is His great gift to humanity, and the call of the Christ Child sounds in our ears: "Come, eat of My bread, and drink of the wine which I have mingled." It is a summons to the banquet, which alone will be our passport to the marriage supper of the Lamb. For He Himself has said: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

The New Lectionary

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

KALENDAR FOR EIGHT DAYS

Fourth Sunday in Advent	II Kings 5: 1-14 Joel 3: 9-21	Matthew 18: 1-14	Isaiah 63: 7-64: 4	James 5
Monday	II Kings 5: 15-27	Matthew 19: 16-20: 16	Micah 5: 2-9	I John 4: 7-21
Tuesday	Isaiah 9: 1-7	Matthew 1: 18-end	Isaiah 7: 10-16	I John 5
Wednesday	Genesis 4: 1-16	Acts 6	Wisdom 4: 7-15	Acts 7: 59-8: 8
Thursday	Exodus 33: 7-23	John 13: 21-35	Isaiah 6: 1-7	II John
Friday	Jeremiah 31: 1-17	Matthew 18: 1-14	Bar. 4: 21-30	Mark 10: 13-27
Saturday	II Kings 8: 16-29	I John 1-2: 6	Micah 4: 1-7	Romans 8: 1-17
Sunday after Christmas	II Kings 9: 1-13 Isaiah 43: 1-3	I John 2: 7-17	Ezekiel 36: 8-28	John 3: 1-21

ON the Fourth Sunday in Advent, one year ago, in the Old Testament historical or historico-topical course, we turned from Judgment as illustrated by the Flood (lesson for the Third Sunday in Advent) toward the Christmas season, on the pivot of God's Covenant with Noah, of which the sign was the rainbow (Gen. 8: 15-9: 17). This was a good introduction, we thought, to the Covenant of Grace instituted with Abraham, which itself gave us the Old Testament background of the Christmas stories: "mercy toward Abraham," in the *Magnificat*, and "the oath which He swore unto Abraham our Father," in the *Benedictus*.

We come again in the second year's course of lessons to the same Sunday. How fares the Old Testament story chronologically arranged, judged by the Advent-Christmas test?

We have this morning, as following on the judgment upon the Church (First Sunday in Advent) and two lessons on the work of Elijah (Second and Third Sundays), Naaman the Syrian, the leper, healed by obediently dipping seven times in the waters of the Jordan at the word of the prophet of the true God. Getting the better of his rage over the reflection upon the waters of his own Abanah and Pharpar, rivers of Damascus, he took the advice of his servants (more accustomed than he to obeying, doubtless!): "and his flesh came again like unto the flesh of a little child, and he was clean." As his leprosy was a type of sin, so was the manner of his healing a type of the cleansing and healing of the human race through the Incarnation (Acts 10: 15), individually applied through faith and "that washing which was a new birth and by the renovating power of the Holy Spirit" (Titus 3: 5).

For a corresponding New Testament lesson, we use our Lord's teaching on the necessity of turning and becoming as a little child; of becoming childlike. Do not these two selections fit the Sunday and the season? Even the minatory passages of the second lesson, warnings of "the Gehenna of fire," and injunctions not to despise one of these little ones, are appropriate—we are still in Advent.

The love of God shown in the Birth of the Christ was attended by evil manifestations. To-day we are thinking of Belgium and her little children; and we should think also of the sin, more prevalent than is commonly supposed, of despising the beginnings of spiritual life in converts, young and old. Yet the passage closes with the note of God's redeeming love, the shepherd who goeth after the one lost sheep.

The Old Testament alternative, with its challenge to prepare for war and God's promise of protection to His Church, is keyed to Advent; its specific promise of cleansing harmonizes with the Naaman story; and the whole carries out the prayer of the collect for a coming which will help and deliver us.

Of the two evening lessons, the former reaches a climax in a cry for the coming down of God from above; while the latter, separating, as the Old Testament apparently does not, the Second from the First Advent, urges patience "until the coming (or presence) of the Lord."

The special lessons this week will probably be revised before the final form of the new lectionary is established.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE harvest is past, the summer is ended: there is a melancholy cadence about the phrase which not even the dazzling clarity of these perfect December days can banish. And yet the summer memories are joyful, even in this year of war, when our thoughts turn continually to

camp and trench and tossing seas. How many noble mountains, how many secluded, happy valleys, how many peaceful, cleanly villages, come to mind in retrospect! The little house built on a rock jutting out into the ocean; the delightful old cottage nestling among the trees of Narragansett Pier; the breezy hilltop of Ipswich; the great caravanserais at Bass Rocks; the green seclusion of the Westchester Hills; the unspeakable beauty of the Southern Tier; the balsamic fragrance of the White Mountains; the winding roads of southern New Hampshire, that lead to such superb viewpoints as Mont Vernon; the glories of Arden (already set forth here, with Dulce Cor for its focus); the green arcades around Brattleboro, where the Naulahka still gleams on its terrace with something of exotic charm—all these are a possession in memory, even though 1917 drives on apace toward its end. Certain pictures come out into peculiar clearness, as one looks backward over holiday time. Here is one:

A big motor-car with three jolly children for companions of the journey, whirled me down a winding valley, growing ever narrower as it left the wide expanse where Elmira spreads out her green alleys of shade. Quaint little villages are threaded on the road like beads on a necklace, prim and green-and-white, with now and then a substantial brick house whose fluted white columns give a touch of colonial distinction. Orchards alternate with fields of celery and onions; while from the hillsides the rich, heavy fragrance of buckwheat drifts down. (What could be more congruous than to own a field of buckwheat, a pasture, a Jersey cow, and a skep of bees, and then combine their varied produce on frosty winter mornings at breakfast?) A few miles before the end of the valley is reached a thriving little community nestles up against the vertical wall of slate which bounds the valley there on one side; and, right at the end of its principal business street, a glorious waterfall comes pouring down, almost as in the Alps. There we stopped, within reach of the dashing spray, and bivouacked a while, joying in the music of the waters. It was not so magnificent as Multnomah Falls on the Columbia Highway in Oregon; but there were charms which Oregon lacks. Here, too, is association with the aborigines; for the place is named Montour Falls, after "Queen" Catherine Montour, an Indian chieftainess of the eighteenth century. Further on, Seneca Lake stretches from Watkins to Geneva, exquisitely beautiful, and not unsung:

"On thy fair bosom, silver lake,
The white swan spreads its snowy sail."

So she loved to quote, "Saint Mary of Seneca," that blessed woman evangelist who wrought such gracious wonders in Christ's Vineyard among the farms along

its eastern bank. Would there might be ten thousand such lay evangelists in our countrysides, from Maine to California.

How rich all that region is—a very garden of the Lord! Dining last night at a girls' college, I asked my neighbor whence she came.

"From a little town out in Western New York, of which I fear you never even heard," she answered, and named Palmyra.

I reminded her of the four churches on the four corners at the center, of Admiral Sampson's old home, and of the "Hill Cumorah," where Joseph Smith the Prophet found the golden plates of the Book of Mormon—or said he did; and then we felt quite like old friends.



TERRACE AT THE NAULAHKA, BRATTLEBORO



HERE IS A new sonnet for Christmas:

"FEMINA CIRCUMDABIT VIRUM

(Jeremiah 31: 22.)

"Let us go now even to Bethlehem,
From the world's tumult turning quite away,
Shouting of captains, armies in array,
Chaffer of market, chase for gold or gem.

"There, in great David's little town, the Stem
Of Jesse hath borne fruitage, and to-day
Is born a Saviour, God within our clay,
Showing Himself to men as one of them.

"Haste we where Mary sits upon the straw,
Clothed with the sun, the moon beneath her feet,
Virgin and Mother, such was none before,

"God's new creation, Jeremy foresaw,
Accomplishing the Father's purpose sweet:
The Man-Child, woman-compassed, to adore."



THEY TELL US that more apples are raised in three counties of New York than in all America west of the Mississippi; and I can well believe it. Who that has ever eaten a greasy pippin, with its oily, translucent yellow skin, or a pound sweet, or a mealy gilly-flower, or a Tompkins County King, can ever forget them? "Comfort me with apples" from there, not from Hood River.



THE SON OF AN AMERICAN PRIEST, just decorated with the *croix de guerre* for bravery as ambulance driver, writes home that the French priest attached as *aumonier* to the regiment has asked him often to serve his mass, has communicated him, and declares his readiness to communicate any American Churchmen at their request. Truly, an *entente cordiale!*



MONTOUR FALLS

RENEWED DISCUSSION OF PRAYERS FOR THE DEAD

Provoked by the Exigencies of War

TWO NEW FUNDS PROPOSED FOR CHURCH PURPOSES

The Living Church News Bureau }
London, November 19, 1917 }

THE annual solemn requiem of the Guild of All Souls was offered this year, at St. Alban's, Holborn, more especially for those who have laid down their lives in the war, and the hearse was draped with the Union Jack. The Right Rev. Bishop Powell (formerly of the South African episcopate), who preached the sermon, said they ought to be thankful that the war was sweeping away the last remnants of prejudice against prayer for the faithful departed even in remote country districts.

But another question was very much before them to-day and insistently demanded an answer. Could they have access to their beloved departed in Christ and commune with them? Surely they ought to be able to say "Yes." They were all one in Christ, they dwelt in one Church, and they could have access to those who were in Christ, though they had passed out of their sight. Men were seeking access to the dead in unlawful and unhallowed ways. They might call it "spiritualism", but it could truly be called necromancy or demonism. The teaching of Holy Scripture on this matter was clear enough. But it was not enough to condemn those practices; it was for Church people to show a more excellent way, and proclaim that access to the departed was possible to those who were in Christ. Surely they had felt the truth of it when the *Agnus Dei* was being sung before the altar that morning. "Jesus was the door to the Everlasting Father, to the Father's house, and the Father's Family in Heaven and on earth. In Christ they were all united, most especially in the Holy Eucharist."

The same true and blessed thought also dominated the sermon of the preacher at the solemn requiem of the Confraternity of the Blessed Sacrament, at St. Mary Magdalene's, Munster Square. In his sermon the Rev. G. W. Douglas, vicar of Christ Church, St. Leonard's-on-Sea, said that this most holy sacrament was a witness to the fellowship of Christian souls, here on earth and departed this life. "The Sacrifice of Calvary was the basis of that fellowship in His Sacrament or in His Church; and it was at the altar the Christian mourner must ever seek for the comfort of union with [the] dear ones beyond the Veil, with a certainty derived not from speculation but from facts."

It was stated at a meeting of the Central Board of Church Finance, held last week, that the Archbishops had asked for the support of the Council of the Board in raising two special funds, one of £100,000 to pay for training in theological colleges of candidates for holy orders now serving in the army, and the other to yield £10,000 a year for the benefit of the Church training colleges.

The Council, however, were against appealing for special objects, preferring to make a general appeal on behalf of Church activities, drawing attention to these two specified objects. As the Archbishops believed a general appeal in these times would be a failure, a conference will shortly be held with every probability of a satisfactory arrangement being reached.

In addition to the eight Serbian students maintained by the Serbian Relief Fund, who had already been matriculated and admitted as guests to Oxford colleges, and five theological students maintained by a separate fund, who had been admitted as non-collegiate students, seven more students have been matriculated this Michaelmas term.

Of these one is an "advanced student" for the new degree of Doctor of Philosophy, and another a student of music, who has already entered for the first examination for Bachelor of Music. The others are forestry students, and are now admitted as guests in different colleges. Some of the older boys, after having attended schools in Oxford for one year, have been transferred to modern universities for engineering or commercial courses, and a few placed with business firms. But the undergraduates and the schoolboys have formed debating and athletic clubs, with a view to the opportunities they afford of mixing with English students and boys.

A recent Saturday homily in the *Times* was on "A Great Country Parson," in the person of the renowned sixteenth century English divine, Richard Hooker, and evidently intended especially for the country clergy.

There are certain books, he said, himself presumably a cultivated country parish priest, which none of the country clergy can afford to be without, and happy is he on whose shelves repose the works of Hooker:

"One feels that he possessed that highest gift of eloquence, the eloquence which depends for its power to move not merely upon any pulpit tricks or actions, but which is born of conviction and is the outcome of a deeply spiritual nature."

A careful study of Hooker's style may go very far toward teaching the clergy what is the golden mean in the use of the English language. The Prayer Book speaks of the "vulgar tongue", but there is no connection between that and vulgarity of diction:

"Copious and constant draughts from the well of the 'judicious Hooker' would save us from tumbling into the pulpit pitfalls which are about the path of the preacher from youth even to extreme old age."

Hooker again sets an example as a Christian controversialist. In him the Puritan party "had no narrow-minded adversary intent upon their inglorious and humiliating defeat, but one who all through his writings is earnestly contending for the Faith; to bring the truth home to the minds of others was his one object, not to bring about their discomfiture." Country parish priests

often stand sorely in need of encouragement. The wonder is that they are so respectable as on the whole they are. We still hear the question asked, "Who is so and so?" And not seldom the answer is, "Oh! just one of the country clergy!"

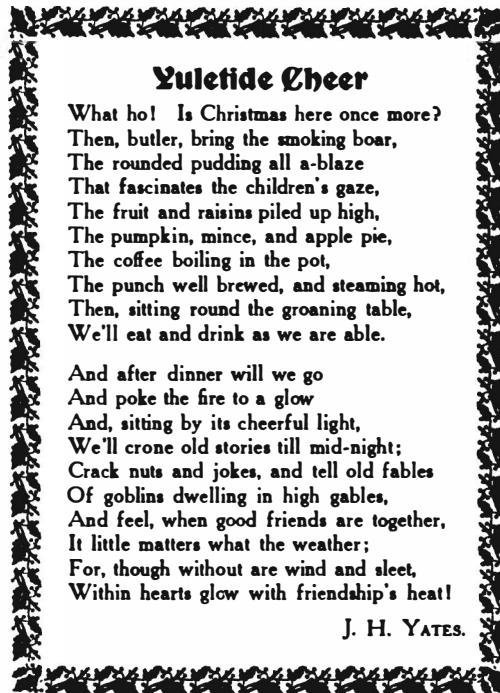
"That is exactly what Hooker was, just one of the country clergy, one who, after occupying the much-coveted post of Master of the Temple, begged and prayed to be allowed to leave London, and take charge of a country living, where, student though he was, he did the work of a country parson admirably. One thinks of him, and one thinks of another closer to our own time, but not unlike him in character, one who could with the utmost difficulty be persuaded to leave his country living and become Dean of St. Paul's" [Dean Church].

The house in Nicholas street, Ipswich, Suffolk, in which the parents of Thomas Wolsey lived and in which the great and renowned English statesman, Churchman, and prelate was born (A. D. 1471), was recently sold at auction for £1,000. It is a fifteenth century house, at the entrance to which is a Tudor cornerpost—the finest and most ancient in that old and picturesque country town.

J. G. HALL.



CHRIST on this festival honors infants, consecrates suffering, holds up to us the minds of little children, and it is another radiance and beauty added to the manger throne of Bethlehem, that from it streams the gospel of the poor, the gospel of the lonely, the gospel of the sick, the lost, the afflicted, the gospel of little children. The wisdom of Greece and Rome could only spare at this time a push, or a threat, or a curse, which said to the little, the poor, the weak, Depart; get you out of the way; it was left for the glorious Gospel of the Blessed Lord to say: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God."—W. O. E. Newbolt.



Yuletide Cheer

What ho! Is Christmas here once more?
Then, butler, bring the smoking boar,
The rounded pudding all a-blaze
That fascinates the children's gaze,
The fruit and raisins piled up high,
The pumpkin, mince, and apple pie,
The coffee boiling in the pot,
The punch well brewed, and steaming hot,
Then, sitting round the groaning table,
We'll eat and drink as we are able.

And after dinner will we go
And poke the fire to a glow
And, sitting by its cheerful light,
We'll crone old stories till mid-night;
Crack nuts and jokes, and tell old fables
Of goblins dwelling in high gables,
And feel, when good friends are together,
It little matters what the weather;
For, though without are wind and sleet,
Within hearts glow with friendship's heat!

J. H. YATES.

Proposed New Funds

Serbian Students at Oxford

Losses to Halifax Churches

MORE than a week was required to get THE LIVING CHURCH telegram of inquiry in regard to losses to clergy and churches delivered and to receive a response at the publication office. Through that medium, however, a summary of such losses is now at hand, and the summary is a most deplorable one.

First, it is to be stated with gratitude that the Archbishop, all the clergy, and their families, are safe. A great number of parishioners of St. Mark's, however, were killed and minor injuries were sustained by several members of the vestry. There was a heavy death list among the people of St. George's, Trinity, St. Paul's, St. Matthew's, and Emmanuel, North Dartmouth.

Of Church property, St. Mark's Church, school, and the rector's house were a total loss. So also Trinity Church, formerly the garrison chapel, and its school are a total loss. At All Saints' Cathedral all the glass was broken. St. George's Church, school, and rectory were badly wrecked. There was extensive damage to the structures of St. Paul's Church, parish hall, and mission hall, and to St. Matthew's Church, parish hall, and the rector's house; and at Christ Church, Dartmouth, the parish hall and the rectory were wrecked. Emmanuel Church, North Dartmouth, is a total loss. St. John's, Fairview, St. James' Church, at the head of the Northwest Arm; St. Augustine's, at the Northwest Arm, and All Saints', Bedford, are badly damaged and the glass is out. The Church of England Institute is badly damaged. This building was used for some days as medical headquarters for the American Red Cross, and for the distribution of clothing.

The income of all the churches in the city and in Dartmouth must suffer greatly, as well as the offerings for the Mission Board, which looks after the clergy in the country parishes and which has always been sustained largely by the Halifax parishes. There are plenty of doctors and nurses at Halifax now. All the clergy are aiding in general relief work as well as meeting calls for ministrations of the Church at hospitals, homes, and cemeteries. Food, clothing, medical supplies, and building equipment are coming in splendidly for immediate needs.

Our correspondent, the Rev. C. W. Vernon, suggests that THE LIVING CHURCH open a relief fund, to be at the disposal of Archbishop Worrell, to relieve cases of distress known to the clergy among those who would not apply for public relief, to aid in temporary equipment of the churches where needed, to assist in the work of restoration of churches and schools, and to aid the Mission Board with funds if required.

This suggestion THE LIVING CHURCH gladly carries into effect. Send remittances marked for Halifax to THE LIVING CHURCH WAR RELIEF FUND, care THE LIVING CHURCH, Milwaukee, Wis.



The Stoles

A cross and crown upon a crimson field,
The symbols of that blood the martyrs shed
So gladly that the faith might live for me
And that my soul on manna sweet be fed.

The purple of the passion flower, displayed
Again on forty holy days of Lent,
Recalls the bitter days of grief, alone,
Bereft of human love, the Master spent.

In this rich green I seem to see again
The verdant pastures where He led my feet
From out the cruel rocks and piercing thorns,
Beside the rippling waters, cool and sweet.

Fit symbol of the glorious Christmas Day
And Easter's gracious promises to men,
This last and fairest, wonderfully wrought
White as the snowy plains of Bethlehem.

—Anonymous.

Meeting of the Board of Missions

THE December meeting of the Board of Missions was largely attended, every section of the country being represented. A number of visitors were also present. It was greatly regretted by all that the President, Bishop Lloyd, was not at the meeting, as he was on his way to Liberia.

All members were reelected on the executive committee, the committee on audit and finance, and the trust funds committee. Two vacancies in the executive committee, due to the death of Bishops Edsall and Nelson, were filled by the election of Bishops Talbot and Thomas.

A most interesting and important address by the Ven. A. W. S. Garden, Archdeacon of West Texas, was referred to a committee of five, whose report was in turn referred to the executive committee with power to act.

Bishop Mikell of Atlanta presented to the Board, as he had previously to the executive committee, a proposition made to the Fort Valley School near Macon, Ga., to have the Episcopal Church take the school under its care. The Bishop felt that this was one of the best schools for negroes in the South, and undoubtedly the best in Georgia. An annual appropriation of \$6,000 toward the running expenses was asked, and the matter was referred to the executive committee with power to act.

A previous ruling of the Board was changed making it possible to continue the salaries of married missionaries, classed as foreign and Latin-American, while traveling between this country and the field on regular furlough or on sick leave, with the approval of the Bishop in the field and the Board of Missions.

It was necessary to make an appropriation of \$16,000 to enable the treasurer in the China Mission to make up to the missionaries the loss occasioned by the fluctuation in exchange during the past year.

The Board learned that the Rt. Rev. Francis K. Brooke, D.D., Bishop of Oklahoma, will celebrate his twenty-fifth anniversary on Epiphany Day, 1918. It adopted a message of congratulation to him.

During the luncheon hour a most interesting address was made by the Rev. C. H. Patton, D.D., secretary of the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference in Boston, on the question of the supplying of Christian literature in the foreign mission fields. A great reading public was being developed in all of the foreign fields and very little Christian literature of the right kind was being produced to meet this. On the other hand secular agencies were placing at the disposal of these newly developed readers literature of the most undesirable kind. Christian literature of the right kind in the vernacular for native churches and clergy is greatly needed. Dr. Patton suggested a number of ways of meeting this demand, all of which were referred to the executive committee.

The most important thing done by the Board was the granting of permission to Bishop McKim and Dr. Teusler to proceed with the building of at least three units of St. Luke's Hospital, Tokyo, in the spring.

The question of the distribution of undesignated legacies had been considered by the executive committee, but when brought up in the Board it was felt wise to postpone action until the meeting in February. The executive committee, however, was given authority to meet certain emergency appropriations immediately.

The Rev. R. B. Mitchell, who has been assisting the President in pushing the One Day's Income Fund and in other work, was elected a secretary of the Board.

As the next regular meeting of the Board would fall on Ash Wednesday, it was voted to hold that meeting a week earlier and to push forward the meeting of the executive committee accordingly.



IT IS MOMENTOUS that we should pause from time to time to regard our ideals. They exercise their influence upon us insensibly. We grow like the object of our desire perhaps before we have distinctly realized its true nature; and so we may find ourselves, like some of the souls at the close of Plato's Republic, involved in unexpected calamities through a heedless choice. At the same time, the effort to give distinctness to our ideals brings with it a purifying power.—Bishop Westcott.

The Gratitude of France

By JULIE SIEGFRIED

President of the National Council of French Women.

ON one of the most beautiful avenues of our great Paris the eye is attracted to a gothic church and its rectory, separated by a gate through which one can see the columns of a cloister bordered by flowerbeds where in springtime tulips and hyacinths bloom, and in autumn the stately chrysanthemums keep guard.

The rector of this church, the Rev. Dr. Watson, is one of the most honored among those who have been trusted by our Ally the United States to distribute the ceaseless flow of gifts that come from that country to France.

On Sundays, in sermons full of faith, wisdom, and hope, Dr. Watson teaches the members of his parish an increasingly higher moral life, impressing upon them the great responsibilities of the present time and the immense help brought by an active and faithful piety. At his side, Mrs. Watson, his gentle and faithful companion, accomplishes her share of their loving and tactful charity.

In the fine rooms of the building adjoining the chapel, the work for the relief of our great present distress and misery ceaselessly goes on, procuring moral and physical strength to all who come within their sphere of action.

I should like, in these few words, to express to the many American friends who have sent gifts to France all the gratitude of the humble unknown victims of this war who have benefited by their generosity. I wish I could tell of the rapture of the superintendent of a home for children, whose mothers are in a hospital, over a gift of little garments of dainty color made in the church's workroom. What a god-send, at a moment when homes of this kind become more necessary than ever and must live on the gifts given from day to day!

And what of the joy and gratitude of poor old couples—often neglected, for our thoughts and gifts find their way rather to the dear wounded of this great war—for the good condensed milk sent by Americans to our great friends of the Avenue de l'Alma.

This is not all. Generous givers send Dr. Watson sums of money destined to help what they so tactfully call "gilded poverty". Twice have I thus had the privilege of receiving from the hands of the dear Doctor sums of money to be distributed to people whose situation is to me more painful, if possible, than that of the real poor. Try to imagine the feelings of those who till now occupied a good social situation, lived on their own means, and were sometimes able to share in good works for others. The war broke out, swallowing up their little capital and taking from them their moral and material stay. Many such have we seen endeavoring to hide their desperate misery, till the time came when, exhausted by cold and hunger, they could no longer conceal their sad state from those around them.

May they be blessed, those tactful and generous hearts beyond the seas, who have remembered the oft forgotten brothers and sisters in France. May those who have relieved the "gilded poverty" feel some precious joy by knowing what intense gratitude a banknote sent with a loving heart has brought. I shall never forget the radiant face of an old Alsatian lady who had formerly held a good position but who, with patriotic courage, had abandoned her country to avoid seeing the enemy who had invaded the provinces which America helps us to redeem. "I also," she said, on receiving a cheque from our friends in America, "I also have an American uncle."

I could cite many such cases.

It would be impossible to recount the heroic courage of

our poor refugees from the invaded districts, deprived of all news of their families, having been compelled to abandon their homes, dear to them in so many ways.

It has been my great wish to write these few lines, for, to me, the word "Merci" is one of the most beautiful of the French language. Nothing warms the heart as much as gratitude. May our dear American friends realize how sweet it is on our lips, and how lasting is the tie which binds us to those who have understood our sorrows so well and, having understood, have so effectually striven to heal them.



Switzerland's Charities to the Nations' Prisoners

By THE REV. HUGH BIRCKHEAD, D.D.

IN 1914, through the initiative of the Swiss themselves, the lengthy process of exchanging sick prisoners was begun. They had to pass through this country, and Switzerland held herself responsible for their condition and vouched for the fact that they were permanently out of the conflict. This undoubtedly saved many valuable lives and has been of great service to all the countries at war. Later on, in the same year, she began the work for the "evacuated". Those citizens of Belgium and Northern France who had been turned out of their homes were brought through Berne and Lausanne back into France. The French and Germans provide the trains for this journey and the Swiss give the refugees food and clothing. This great work continues to-day, for thousands of these miserable mortals are being brought back into their own country with the rising of every sun.

In 1915 the work for interned prisoners of war was organized. Switzerland sends a medical commission into the prison camps of Germany, France, and England, and these physicians decide which prisoners are so ill that only by being brought out of the atmosphere of their surroundings into the great health resorts of Switzerland can their lives be spared.

The captives have to agree not to attempt to escape and their countries promise that, should they do so, they will be immediately returned here. In this way 50,000 prisoners of war are at this moment being housed, fed, and medically cared for, and 7,000 have been returned to their homes, with the understanding that they will not again enter the conflict. There are, naturally, more English, French, and Belgians, than Germans, because Germany has by far the largest number of prisoners—about 2,500,000—and is more anxious to have some of them cared for elsewhere. Many of these men have recovered their health and are now occupied in trades. Those having tuberculosis have been sent to hotels in the great health resorts, English and French at Leysin on the Rhone, and the Germans at Davos. The expense of this vast philanthropy is very great, and, although the countries interested are paying 7 francs a day for an officer and 4 francs a day for a soldier, Switzerland has to bear much of the burden.

Finally, she has organized the great post exchange between the prisoners and their families and has spent millions of francs in carrying all this post and packages free of charge. She also has done an invaluable service in looking up the lost and has brought some sort of assurances into thousands of homes by being able to give the information that a man is still alive and a prisoner.

It is an interesting comment on the state of mind of the various countries that Germany allows *only bad news* to be conveyed—imprisonment, sickness, or death. The International Red Cross at Geneva sends out two or three hundred

"Even Unto Bethlehem"

Foretold in Holy Writ
On prophet's page,
Where wondering shepherds made
Their pilgrimage;

Effulgent in the light
Shed by the Star,
The wise and worshipful
Sought Thee afar!

We go the magic way
And linger long,
Where sky to earth came down
In angels' song!

Empires and states forgot
O'er all the earth
Yield to the little town
Of Jesus' birth!

Inglorious swords shall crown
His diadem,
Brought back by war-worn hands
To Bethlehem!

EMILY BEATRICE GNAGEY.

Still Shines the Star

BY THE REV. GEORGE CRAIG STEWART, D.D.

of these death notices a day. We in the United States have now come under this great Swiss philanthropy, for there are already ninety American prisoners in Germany, most of them taken from British merchant marine ships, and the principal part of their food has to be conveyed to them through Switzerland. Of course, this is merely the beginning, and later on we will be deeply indebted to this little republic, not only for the sustenance of our own boys, but also in many cases for any knowledge of them at all.

Switzerland feels bitterly about President Wilson's decision in regard to the suppression of commerce with all countries bordering on Germany. In the first place, she needs our exports of cereals, cured meats, and farming tools, and in the second place she has to have coal to continue her ordinary life and to keep her important factories going. We cannot supply her with coal; it can come from Germany only, in exchange she must export her cattle to feed this Germany. She says that if she is prevented from doing this she must demobilize her army and thus expose the Allies on their flank. Switzerland will be absolutely necessary to us in this war, as she alone can reach our American prisoners in Germany. Switzerland is absolutely dependent upon Germany for coal and steel and for the dyes used in her great silk industries. With the best intentions in the world, the United States cannot supply this republic with these essentials of its ordinary life. In return for these necessities Germany desires from Switzerland, cattle, cheese, chocolate, and pepper, used in making explosives. The Swiss, however, submit themselves to a most rigid scrutiny and regulation of exports by what is known as the "S. S. S." (Société Suisse de Surveillance), which represents France and England, and the "Tréuhandstelle", which represents Germany. Everything that is sent out of Switzerland, with the knowledge of the Government, is carefully recorded by the warring nations, and until the United States made this final ruling everybody was fairly well satisfied. But Switzerland depends upon America, Brazil, and Argentina for grain, salted meats, tools, and petrol.

It is very hard for us, with our great harvest and lack of experience in saving, to understand this day of little things in this small, brave little land over here. I earnestly hope that a special decision will be rendered in the case of Switzerland, which will enable her to go forward, with the careful thrift with which she has learned to carry on her everyday life. The world is so connected in this time that a sweeping wave of legislation in a room in Washington can prevent the education of a generation of mountain people in the heart of Europe. Let us also remember that it will be little Switzerland to whom we must turn when our own flesh and blood is pining away in some German prison, for by no other road can we reach them with our great desire to help, and our messages of love.—*Baltimore Sun*.



WE SHALL look upon the Incarnation, the greatest conceivable thought, the greatest conceivable fact, not that we may bring it within the range of our present powers, not that we may measure it by standards of this world, but that we may learn from it a little more of the Gospel grandeurs of life, that by its help we may behold once again that halo of infinity about common things which seems to have vanished away, that, thinking on the phrase, "*the Word became flesh*," we may feel that in, beneath, beyond the objects which we see and taste and handle is a Divine Presence, that lifting up our eyes to the Lord in Glory we may know that phenomena are not ends, but signs only of that which is spiritually discerned.—*Bishop Westcott*.

IF you visit Cologne Cathedral, they will take you into a chapel richly dight, dedicated to the three wise kings of the Epiphany. There are their crowns, and there lie their bones, too, if you are skeptical. All very beautiful and all most improbable, for nothing is known or ever has been known of these mysterious figures. We know not their number. We know not their names, nor where they came from, nor what their rank. Into the New Testament narrative they silently glide, and out of it they glide even as silently, leaving behind a scent of oriental spicery, a gleam of gold, and a longing to know more of their quest and its fulfilment. Imagination, quick to seize upon so delicate and beautiful and highly colored a skein, has woven legends rich, elaborate, subtle, symbolical, mystical, wherein the poet and the artist may delight. According to legend, one of these wise men went back and became a priest; another became

"a workman skilled
Beyond the old earth's fashion,
And one a gentle scholar filled
With learning's endless passion."

They have been treated as ethnical groups, as Christian virtues, as human types, as psychological triplicates. They are represented as symbols of body, mind, and spirit, bowing in adoration before the Word made flesh; they stand for Imagination, Reason, Judgment—Joy and Faith and Love—Old Age, Middle Age, Youth—Ham and Shem and Japheth—Business with its Gold, Religion with its Incense, Myrrh with its domestic note—Alms and Prayers and Penitence. And yet, as a matter of fact, they were just men from the land of the Morning Sun, whose religious yearnings and aspirations were rewarded with realization. They followed their star. It led them to the Christ.

When I was a little boy, so young that my mind cannot get back to any earlier hour, I remember being wakened—

Oh, so early in the morning—and hurried out of bed and bundled up and taken to the door; all about was the darkness before the dawn, the frost was on the grass, and the rime lay thick upon the doorstep. A loving voice a-tremble with emotion whispered to me: "Look up—look, up there in the sky—there is the Star of Bethlehem, the Star the Wise Men followed!" And I looked and saw a great star in the sky and was all excitement watching in a dim and confused way for the camels to come up our street and for the re-enactment of the lovely story.

My friends, I do not care a fig now whether that star was the one or not. I put aside as futile all efforts to account for the star on some modern astronomical basis, to ascribe periodicity to it, to find it in some recurrent planetary conjunction. This, however, I know, that the great and ever-gracious God was speaking to those ancient men in their own language, that He met them on their own ground, spoke to them out of their avocation. They were astrologers—they believed that each man had his lucky star, that his fate was determined by the planetary conjunction under which he was born. We of to-day laugh at their science even as those who come after us will laugh at much of ours. The point is that God leads the earnest man to Christ, even though it means an accommodation of divine revelation to his own dim understanding. Not even error or superstition can thwart God's guidance. He comes to the sincere astrologer by a star, and to the sincere fisherman by nets, uses water for the woman at the well, and seed for the farmer, and comes to each of us

Darkness and Light

December comes: 'tis ushered in
With many a cold and piercing blast;
And softly on the frozen earth
The snow is falling thick and fast.

In all the sky no star is seen;
The nights are long, and dark, and drear;
The northern wind across the moor
Chants requiem to the dying year.

But lo! upon the Eastern sky
A star is dawning wonderous bright;
It sheds o'er all the sleeping world
A radiance of the Heavenly Light.

Jesus is born! Ring out glad bells
O'er sea and shore; o'er hill and glen;
Ring out the message far and wide:
"Peace to the earth; Good will to men."

ELLA WILLARD ROWELL.

in our own avocation. That star had been shining from the beginning in the sky of the divine providence.

Back of those wise men is one named Socrates, who lived four hundred years before St. Paul preached on Mars' Hill of the Unknown God. Socrates saw the star. Listen to him as he comes almost to the gate of Bethlehem. "We must wait," he says, "until some one comes from God to instruct us how to behave toward divinity and men."

And there is another—Plato, who came a few years after—greatest of the thinkers of that city of the violet crown, dead these two thousand years past, yet lording it still over the world of thought. "It is necessary that the lawgiver descend from Heaven to instruct us. Oh, how gladly I desire to see that Man and who He is." Some spark divine illumined his soul and he prophesied: "Without doing any wrong He will assume the appearance of the unjust. Yea, He shall be scourged, tortured, fettered, fastened to a post, and will restore again the beginning, the prototype of righteousness."

Go beyond Greece—the star is still shining and leading. Go where the Aryan race had its beginning. In the oldest of the Hindu books it is written: "Some day a religion will come from the West that will be under the protection of the sword, but which shall be spread by persuasion."

Go further. Zoroaster, contemporary of Solomon, declared that "a virgin should conceive and so soon as the child was born a star would appear in the sky; you, my sons," exclaimed the venerable seer, "will perceive it arise. As soon as you see the star, follow where it leads you, adore the mysterious Child, offer your gifts to Him with profoundest humility. He is the almighty Word that created the heavens!"

Go farther East and on the verge of the Ultima Thule of the Orient face Confucius: "A new religion will come from the West; it will pierce to the uttermost parts of China. In the West the true saint is to be looked for and found."

And then I hear David, one thousand years before Christ: "The Kings of Tarshish and of the isles shall bring presents. The kings of Arabia and Saba shall bring gifts. To Him shall be given of the gold of Arabia and daily shall He be praised." "Arise, shine; for Thy light is come, and the glory of the Lord is risen upon Thee. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising. All they from Sheba shall come, they shall bring gold and incense and show forth the praises of the Lord."

In all these prophecies I see the shining of the star, the star of a great hope and expectation, not burning in the far-off spaces of the sky, but traveling with increasing light into the ken of the spiritually discerning, illuminating the sky of the minds of holy men and pointing with unerring beams to the Child of Bethlehem.—*The Parish Visitor* (Evanston).



This We Say

Merrie Christmas, this we say,
Old time phrase of sweetest greeting,
Gladly give it on this day,
Clasping hands in joy at meeting;
Absent friends hear through the heart,
On far continent and isthmus
That which makes the tears to start,
Merrie Christmas.

Merrie Christmas, this we say,
Though Mars is closely stalking
Along with every step we take,
And our best efforts balking,
Merrie Christmas, gaily say,
Though men are sternly waging
The world-wide war of modern times,
And past all human gauging.

Merrie Christmas, this we say,
To our friends at meeting,
Though in the laughing eyes the joy
Seems swift in its retreating,
Merrie Christmas, here and there,
Until the day is closing,
Thinking Christ would have it so,
And on His faith reposing.

CLARA OPHELIA BLAND.

Uox Clamantis

A voice cried in the wilderness, Prepare
The way of God, make straight a path for Him
O'er desert sands! The echo soundeth dim
On ears long-wonted to the trumpet's blare
As tramping thousands to the battle fare,
Not seeing overhead the seraphim
Who, thronging heaven to the horizon's brim,
Acclaim the King newborn in manger bare!

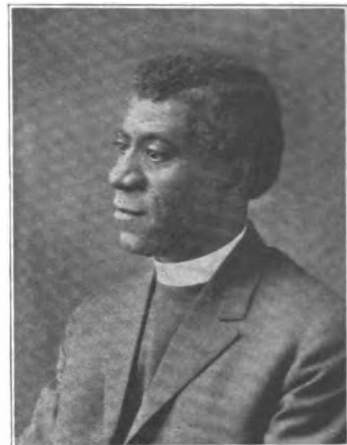
Make straight o'er desert sands his regal way!
The wilderness of conflict, torn by shell—
Rent by the fiendish enginery of war—
Shall blossom with new harvests. The fair day
Of peace shall come which peoples, longing for,
Seek through a labyrinth of man-made hell!

FRANK MONROE CROUCH.



Arkansas Elects Archdeacon Demby as Suffragan Bishop

A SPECIAL meeting of the council of the diocese of Arkansas was held in Christ Church, Little Rock, on December 12th. The chief business of the session was the election of a Suffragan Bishop to carry on the colored work in the diocese, with possible jurisdiction in the other dioceses and districts of the Province of the Southwest. By unanimous vote of the clergy and a similar vote of the laity, the Ven. Edward Thomas Demby was chosen on the first ballot.



THE VEN. EDWARD THOMAS DEMBY
Suffragan Bishop-Elect of Arkansas

Archdeacon Demby, who is in charge of the colored work in Tennessee and also principal of the Hoffman-St. Mary Industrial Institute at Keeling, is a son of Thomas and Mary F. Demby. He studied at Howard University in 1892 and 1893, and received his bachelor's degree from Wilberforce University in the latter year. His doctor's degree was given him by the National University in 1894. He was graduated from Matthew Hall, Denver, in 1896. Made deacon in 1898 by Bishop Gailor, he was advanced to the priesthood in the following year by the same Bishop. He served as rector of St. Paul's Church, Mason, Tenn., from 1899 to 1900; St. Augustine's Church, Kansas City, until 1902. In the following year he was at St. Michael's Church, Cario, Ill. From 1903 to 1907 he was rector at St. Peter's Church, Key West, Fla., while he served from 1907 to 1915 at Emmanuel Church, Memphis, Tenn. In 1912 he was appointed Archdeacon by Bishop Gailor, with charge of the colored work in the diocese. As a young man Archdeacon Demby taught school in Delaware, Texas, British America, and Tennessee; he conducted successfully a private academy in Wellington, B. C., and Denver, Colo., having students of both races; he was Dean of Paul Quinn College, Waco, Texas, and professor of physical sciences and college philosophy for several years; he was first among his race to conduct a correspondence school. Archdeacon Demby has done special work in Hebrew and its cognate languages; Septuagint, New Testament Greek, and Arabic; and German and French philosophy, and given much study to psychology and metaphysics.



THAT WHICH has been done once is easier done the second time. Repetition is the only basis of perfection. Patient continuance in well-doing conducts by a straight path to glory, honor, and immortality.—*Francis E. Willard.*



A PASSIONATE DESIRE to do men good is always the surest safeguard that they shall not do us harm.—*Phillips Brooks.*

The Christmas Tree at Flat Top Yards

BY THE REV. G. OTIS MEAD

AT one time in the Christmas preparations, it seemed as though Santa Claus had forgotten that this small community is, or once was, on the map. Up to the middle of December no word had come to assure us that the good old spirit had these dear children on his list, and finally she who had their happiness most at heart sent out over the diocese a veritable wail of distress. Back came responses as suddenly and as generously as if the jolly old fellow had plumped his corpulent self right down into and spilled over the freight and express offices, both at the same time. Fortunately, the cessation of the liquor traffic had left room in both places for all that came.

Miss Louise Steer, of Petersburg, responded first with a large box of toys and other gifts from her Juniors—they had already made up their Christmas box, and sent it off to another station, but made this extra effort. From the Juniors of St. Luke's, Norfolk, under Miss Elizabeth Whittle, came a similar tale, but with it a whole barrel of lovely things. Then Mrs. Schick in Roanoke worked very hard, and apparently forwarded everything that was not designated for other points. So Christmas at Flat Top was a bigger event this year than ever before, and a great number of toys and useful articles found their way into the baskets that were sent out to the poor of Pocahontas.

At a late date there was not enough candy in evidence, but Mrs. Izard, in Roanoke, told a gentleman interested in this section of the railroad about it, and he promptly gave her his check for a generously sufficient amount.

In many ways it was thus fortunate that Archdeacon Rich's many engagements made it impossible to have the service until Friday after Christmas. The children seemed perfectly well pleased with the postponement, and with just that much more of the joy of anticipation, the only impatience shown being on the part of those who had prepared gifts for their "teacher."

Early in the week two boys brought in a beautiful tree from the woods, which was so large that a great deal of it had to be cut off, the several branches furnishing greens enough to decorate the whole chapel. The children look forward for months towards going after these greens, but again they showed admirable complacency in reflecting that they were better off for being saved a tramp through the mud, and across a swollen stream.

Quick work was made of getting the tree in place, sweeping the floor, and decorating the tree and walls, after which they were all turned out of doors, and only two big girls allowed to remain and "help Santa."

The children in Pocahontas had been working for two months on gifts for their humbler neighbors across the mountain. The older ones made workbags and dressed dolls, and the tiny tots spent long, patient hours pasting bright strips of paper into wonderful chains, and stringing colored straws and discs of paper on long threads for tree decorations. Dressed in all this glory of color and tinsel, the tree was most beautiful.

Mr. Rich and his little daughter were late arriving Friday, on account of very bad roads, but so were many of the congregation, and the Victrola filled in the gap to everyone's entire satisfaction. In this country nobody minds waiting.

Finally the service was started, and in the midst of the programme that followed one of the boys called out, "Miss Saunier, Frank says he seen Preacher Rich a-comin' up the road with Alice Hester." Of course we all waited then until they had arrived and taken their places, Mr. Rich at the lectern, Hester squeezed in between two little Flat Top girls.

The children who had already contributed to the entertainment of their friends must needs say their "speeches" over again, and then little Hester stood up on the platform and answered her father's questions regarding the events of the first Christmas, giving her older hearers an example in memory work and self-confidence. Mr. Rich gave a short talk, and officiated in the distribution of gifts, each one present receiving a generous remembrance, and everyone going home happy.

We try to make all the children feel that Christmas is preëminently a time of giving rather than of getting, and always make a special feature, during the service, of bringing in the Advent Mite Boxes. A rude manger, covered with greens, stands before the altar, and the children march around the chapel singing, "The First Nowell," depositing their boxes, as they pass, in the manger. This year their pennies and nickels counted up to \$3.57.



The Incarnation

(A Christmas Carol).

O little Child of Nazareth,
 Within Thy mother's fond embrace,
 Was it not very strange to Thee
 A weak and helpless Babe to be,
 Who art the Strength of all our race?
 Thou Who couldst wait so patiently,
 Sweet Child divine, we worship Thee.

O little Boy of Nazareth,
 What were Thy thoughts of this Thy earth?
 What were those sacred, silent years
 Whose story has not reached our ears,
 Which link Thy Manhood and Thy Birth?
 Had'st Thou child comrades, and could they
 Join with their Maker in their play?

O eager Youth of Nazareth,
 Intent Thy Kingdom to reveal;
 Whose heart in loving anguish grieves
 To see Thy House a den of thieves;
 Though anxious Thy sick world to heal,
 Thou yet could'st wait Thy Father's time.
 Grant us Thy faith, O Youth sublime!

O Man of Nazareth, divine,
 Unhoned still save by the few
 Whose true hearts knew their Master, when
 He walked with them, a Man of men;
 The friend of all, yet lonely too—
 What were the burdens Thou did'st bear?
 What joys had'st Thou no man could share?

O thorn-crowned One upon the Cross,
 We cannot know Thy agony;
 We, who so little pain must feel,
 Yet dread that little, only kneel
 In reverent love to worship Thee,
 And seek our lesser griefs to meet,
 Like little children at Thy feet.

O King upon Thy altar throne,
 Still Thou art waiting patiently;
 Unclaimed by many, patient still—
 While men neglect to do Thy Will—
 Thou call'st Thy little ones to Thee.
 Lord, though like children we forget,
 Grant us Thy blessed Friendship yet.

Dear Lord, in that last awful Day
 When Thou shalt come in majesty
 And show Thy Kingship unto men,
 When we perceive Thy Glory then,
 And fearing, dare not look at Thee:
 Wilt Thou not, loving to the end,
 Let us discern our Human Friend?

ETHEL B. CALLAHAN.



THERE IS nothing so strong or safe, in any emergency of life, as the simple truth.—*Dickens*.

“Above Every Name”

HE, who first wrote the name, wrote it at the end of the list—below every name. He was a Roman officer, charged with the duty of the census of the district about Bethlehem. All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed: the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see the figure of a stalwart man outlined against the setting sun, a child in his arms.

“I could not come earlier,” he said. “The child was born last night.”

“You are at the inn?” the officer asked.

“No—we arrived too late: the babe was born in a manger.”

“Your name?”

“Joseph.”

“Of what tribe?”

“Of the tribe of Benjamin and David. We are the descendants of kings,” he added.

The officer did not look up. The world was full of the sons of former kings—and now there was no king but Cæsar—lord of the earth by right of war.

“Your wife’s name?”

“Mary.”

“And the child’s?”

“Jesus.” The voice of the big man was soft, as though fondling the syllables. “It means the Saviour of his people.” The officer merely nodded.

“Jesus, son of Joseph, of the tribe of Benjamin,” he wrote, and closed the book. It was the last name on his list.

In other years men have written His name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that name. And again, suddenly, the flags of battle

have flown high; the lowly banner of His cross trails behind them in the dust; in guilty afterthought the rulers turn to implore His blessing—placing His name again at the end of their ambitions and hate.

But His name cannot occupy that place. Underneath the roar and smoke of battle there are signs to-day that the world is groping its way back to Him. One finds them in the market-place, the council-chamber, and the office. Even in the midst of battles come cries of men in their helplessness, putting His name above that of their leaders. Wherever families gather silently about a vacant chair, His name is breathed on the lips of women and of little children.

When, at length, weary of war, the world turns its scarred, blood-bathed face, seeking peace, it will be His name in which its prayer will be raised. Across the ruin of men’s hopes His voice will answer back:

“Peace I leave with you,
My peace I give unto you.”

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn upward to behold His name.

Among rulers, His yoke alone is easy, His burden light. Among reformers, He alone dared to teach men that they are relatives of God and so the equal of their kings. He, too, was torn and wounded. But in the moment when the world had crushed Him, He could say: “Be of good cheer, I have overcome the world.”

For faith like that the tired race is ready now. The age is ripe for Him again. The name that nineteen hundred years ago was written last, upon the census rolls, is to be the “name which is above every name: that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord.”—*Collier’s Weekly*.

Bethlehem

O Bethlehem,
My heart doth seek for thee;
The hallowed spot, the secret cave,
Where God to earth His choicest gave,
And Jesus came to thee.

O Bethlehem,
My heart doth long for thee;
The snow lies white upon thy hills,
Thy star with light my spirit fills
When I but think of thee.

O Bethlehem,
My heart doth joy o’er thee;
With lightsome feet she walked thy way
Who cradled Jesus in the hay,
And gave Him up to thee.

O Bethlehem,
My heart doth dream of thee;
I see thy flocks ’neath midnight skies,
The spell of thee upon me lies,
When sleep doth speak of thee.

O Bethlehem,
My heart doth break for thee;
Too soon did pass the blissful light,
And took from thee thy dear delight,
And Calvary emptied thee.

J. P.

The Storke*

The storke shee rose on Christmas eue
And sayed unto her broode,
I nowe muste fare to Bethleem,
To vieue the Sonne of God.

She gaued to eche his dole of mete,
Shee stowed them fayrlie in,
And farre she flew and faste shee flew,
And came to Bethleem.

Now where is he of Daud’s lynne?
Shee askd at house and halle.
He is not here, they spake hardlye,
But in the Maungier stalle.

Shee found hym in the Maungier stalle,
With that most Holye Mayde;
The gentyle storke shee wept to see
The Lord so rudelye layde.

Then from her pauntynge brest shee pluckd
The fethers whyte and warm;
Shee strawed them in the Maungier bed
To keep the Lorde from harm.

Now blessed bee the gentil storke
Forevermore, quoth Hee,
For that shee saw my sadde estate
And showed suche Pytye.

Full welkum shal shee ever bee
In hamlet and in halle,
And hight henceforthe the Blessed Byrd
And friend of babyes alle.

* This ballad from the pages of the *Atlantic Monthly* was said to have been found by a reader of the magazine in an old house in Yorkshire. It was written on the flyleaf of a copy of the first Prayer Book of King Edward VI.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

Politics in the City

THE wartime convention of the National Municipal League indicated a high degree of interest in its activities. The attendance was quite up to previous years, the interest was greater, and the conviction was very generally expressed that this was the time for extra effort on the part of everyone to place American cities on a more durable basis of democracy and efficiency. Humiliation was expressed at the results in New York, Philadelphia, and some of the other larger cities, but the returns from the smaller communities and the reports concerning constructive work being done everywhere more than offset this feeling, the secretary pointing out that in the vast majority of the commission and city manager cities party lines have disappeared, and there are now over five hundred such communities. In California party lines have practically disappeared in city campaigns. Even in New York and Philadelphia leading politicians identified with their respective parties have abandoned these parties in local contests. At the same time there was a recognition of the fact that the mere elimination of party names from the official tickets did not eliminate partisanship.

"Feeding Cities in Wartime" brought out a very interesting discussion and much sound advice, to which reference will be made in later issues. One of the most effective speeches of the meetings was that of Mrs. H. P. Plumptre, the wife of Canon Plumptre of the Toronto Cathedral, her theme being that patriotism is not a war-time product. She pointed out that peace patriotism and war patriotism were near allied, and each was essential to the other. Another effective address was that of Mrs. Caroline Bartlett Crane of Kalamazoo, Mich., who spoke on what was being done under the auspices of the women there to solve the problem of food. Indeed, one of the striking features of the convention was the constructive help of the women.

In conjunction with the National Municipal League, the City Managers' Association, the Conference of Bureaus of Governmental Research, and Civic Secretaries' Association held meetings. A State Municipal League Association was also formed to bring together the officials of the state groups of cities. Coöperation in the annual meetings serves to emphasize the coöperation existing among the various organizations, but their programmes represent an amount of conflicting attraction that is at times distraction.



In the Diocese of Bethlehem

The Social Service Commission of the diocese of Bethlehem reported to the Province of Washington that it has been quite active. War bulletins have been sent out and the diocesan clergy have kept in constant touch with the various agencies relative to cantonments, drafted men, Brotherhood of St. Andrew war plans, books, and sources of information

for war relief. It also states its desire to act as a channel by which all information from the Food Administrator, the Joint Commission, and national movements may be sent to the clergy. It is interested in the camps at Tobyhanna and Allentown. At the suggestion of the Commission resolutions were passed at the last annual convention of the diocese urging the enactment of legislation to prohibit the use of grain for the manufacture of alcoholic liquors, and the organization of the parishes for the effective coöperation of all parochial organizations for war and civilian relief and Red

Cross work; asking Congress to make provision for a chaplain for every regiment of 1,000 in the training camps; also urging Congress to forbid the sale of liquor and the establishment of houses of ill-fame within ten miles of any training camp. The Commission has made preparation to raise the sum of \$15,000 as its quota towards the \$500,000 fund of the War Commission and has designated January 18th as the day for the offerings of the parishes.



Relations of Government and Labor

What is practically a treaty of peace has been entered into by the federal government and the American Federation of Labor to cover disputes in the shipbuilding plants, by the terms of which the President nominates one arbitrator, the federal shipping board one, and President Gompers one. These three are empowered to render a decision.

A strike of some 25,000 shipbuilders was settled in San Francisco by a wage increase shared equally by the government and by

the corporations concerned where their profits were less than 10 per cent. The compact is very similar, William L. Chenery points out in *Life and Labor*, to the agreement first worked out between Lloyd George when minister of munitions and the engineering unions of England. Later this was developed into the Munitions Act, and gradually it seems to be growing into a totally new relationship between the government, business, and the unions. Quite unexpectedly war, as Mr. Chenery says, is stimulating the tendency toward self-government in industry.



THE SECOND COUNTRY CHURCH CONFERENCE will be held next summer at Pennsylvania State College. An important part of the programme will be the discussion of the report on moral conditions in the country districts with special reference to the public schools. The Rev. W. C. Embart of Newtown Square is chairman of this committee.



ONE OF THE most encouraging gubernatorial utterances that I have seen for a long time is that of Governor Lowden, who recently declared that Illinois "wants a system in her charitable institutions whereby a young man or young woman who starts in at the bottom may one day hope to be head of the institution he or she is in."

The Pledge—Christmas, 1917

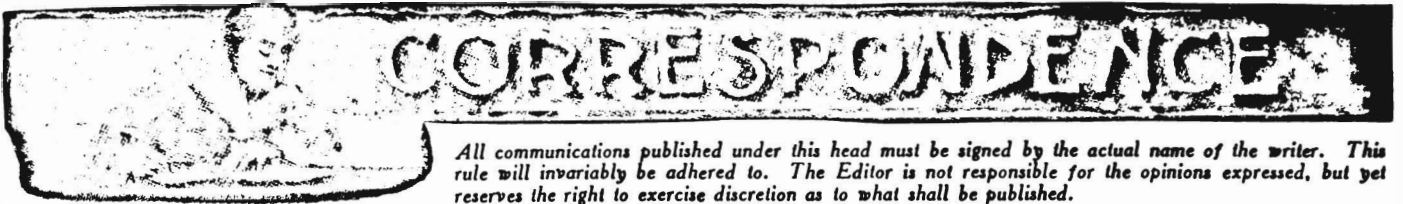
All earth was blest that Christmas Day,
Although one manger-crib sufficed
To cradle Him who was the Christ;
And the sole heart that brimmed with love
Was hers who bent the crib above
To watch Him sleeping where He lay—
God's Son, yet hers, that Christmas Day.

Long had men talked of love, but then
Love became Life, and lived for men—
Love became Life, and patiently
Taught men to use life generously.

And now Christ comes to earth again,
Nor crib, nor house, may Him contain!
Before men's hearts He stands, and they
No longer turn their Guest away.
Yet, as He enters, straight they know
That where His Love leads they must go!
Where His Love leads—where its quest ends:
A man's life laid down for his friends.

This our great pledge of loyalty:
I follow till all love shall be
At the same goal—till I, too, give
Life, that God's Love on earth may live!

JOHN MILLS GILBERT.



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.

The Church and Its Missionary Work

To the Editor of *The Living Church*:

CHE failure of the Church to meet the missionary apportionment for the year ending November 1st, with the reported deficit of \$143,000, has caused criticism of the Church and Board which appears to the writer undeserved. We get into the bad habit of speaking of the Church as if it was an organization apart from ourselves of which we are quite free to complain. Something of the same kind is true as regards the country, many citizens neglecting their duties and complaining because the affairs of the country are badly ordered.

The contributions through the Board of Missions last year were almost exactly the same as in the preceding year, \$1,548,000. If the apportionments had been paid there would have been no deficit. It is ungracious and useless to criticize dioceses and parishes for non-payment when we know not what the local conditions are. The total amount passing through the treasury of the Board of Missions last year is reported as \$2,507,000. The net appropriations were \$1,732,000, leaving the deficit as stated. In that deficit were \$30,000 for the insurance of our missionaries and \$30,000 for the increase of exchange on Chinese payments, two items entirely new among our obligations. While a deficit is to be regretted, it is not wise to fall into complaints or reproaches of the Church or Board of Missions, nor to spend time in telling us how much more generous other Christian people are.

When one thinks of the great Pension Fund established this year through the gift of eight and a half million dollars, of the innumerable relief funds necessary by the War, of the response to the needs of the government, of our special undertakings following the last General Convention, for the development of our own work in the East, especially in Japan, it would seem that self-depreciation and reproaches might be restrained. There is a disposition in the Church to self-reproach as regards our work which is in a way useful, but which sometimes sacrifices self-respect. If account be made of what lies behind us as a Church in this country handicapped at the beginning, of our standing for a definite and serious kind of religion, not very popular, we have been doing fairly well.

In the great undertakings to meet the needs of the government, in raising immense funds for the Red Cross Society and the Y. M. C. A. and numberless relief funds, the writer has the impression that more leaders have been found in this Church than our numbers would have suggested. The Church has given to the country a great number of large-minded leaders in these undertakings in this critical time and therein we do well to rejoice, even if the conditions are made harder, as they are for a great many Church institutions. It should be a matter of honest pride that we have contributed so many public-spirited men and women as leaders in the service of the country and the communities at this time. That is a fine asset for the Church, even if it makes difficult in many dioceses and parishes the maintenance of regular work.

We have a missionary deficit because other pressing claims have had the attention of our people. It is no discredit to us, and it ought not to be a subject of criticism and reproach.

This letter is written as a plea that without spending time mourning over the deficit we set our faces forward to provision for the needs of the missionary work for the period of fourteen months which began November 1st. It is a misfortune that our leader, Bishop Lloyd, is away from the country on a most important errand to Liberia for the sake of our Church work in the great continent which our race has wronged so greatly. He felt that he had been bidden to go and that the call was imperative. His going on this dangerous journey for this difficult task is a fine example of devotion to duty. There is a special obligation upon us all at such a time to be loyal to him and to the mission work in the months just at hand in which the plans for the coming year must be made and the work set forward. We can do nothing to show him more respect.

The bishops of the Church are the natural leaders and it is of vital importance that they put themselves at the head of the work of raising the apportionments. The clergy are natural leaders also, and the offerings of the parishes are closely determined by the interest of the clergy. It is generally found to be a wise course to put the work of raising the missionary apportionment

upon the laymen, through well organized diocesan commissions and parochial committees.

The Church is well able to raise the required amount for the missionary work, but it requires good organization and genuine interest on the part of consecrated men and women. Not a week ought to go by in any diocese or parish without the beginning of the work to provide the income for the year before us.

Respectfully yours,

Newark, N. J., December 14th.

EDWIN S. LINES.



Following the Capture of Jerusalem

To the Editor of *The Living Church*:

PRAY for the peace of Jerusalem: they shall prosper that love Thee Because of the house of the Lord our God I will seek to do Thee good."

These familiar words may well phrase the first impulse of our people on reading the big headlines in the daily papers, JERUSALEM CAPTURED. The later purport of it all, sentimentally, historically, and prophetically, fires while it baffles the imagination. What contrasts, for example, loom up before the mind as we picture Saladin at the gate of David watching the exodus of the host of Christians, October 2, 1187, to make way for his triumphal entry and the worship of Islam, which has continued ever since on Mount Moriah; as we picture the entrance of the Emperor William through that Jaffa Gate, when a portion of the city wall was removed in 1898 for his roadway, as if opening up a wider pathway for German ambition in the Orient a score of years ago; and now, as we picture the army of England presumably entering the same Jaffa Gateway as the vanguard of a new and stirring crusade once more, as in the days of the prophets, to symbolize a seat of Righteousness, the place sacred to Him who was the Light and Right of the world!

But while this great epic will appeal to coming genius, let us recall that the first historical Red Cross Movement was that when in 1095 the multitude at Clermont heard the impassioned charge: "Wear on your breasts or shoulders the blood red sign of the Cross," which surged them toward the rescue of the Holy Sepulcher. The suffering that will confront the sympathies of those who must instantly face conditions in Palestine and Syria is, we are told, almost inconceivable. Dr. MacInnes, the English Bishop of the Jerusalem and the East Mission, has from the beginning of the war been urging the accumulation of a relief fund to meet it as soon as Jerusalem was again made accessible to him. And those who have been using his intercession leaflets have been constantly praying in these recent months that there may be no delay in supporting the relief fund, and that it may be fully prepared with money and supplies for administering relief the moment the way is open. Certainly this new Jerusalem "Red Cross Fund", akin to that original "Red Cross" relief movement of 1095, needs no other assertion of its claim to priority than its statement and the acute distress which exists in this crusade, though there are appeals many and "drives" many. Will not our Church people swing actively into line with it in the spirit of St. Louis the Crusader, as expressed in his words: "God has given me all I have; what I spend thus is the best spent of all"?

Contributions large and small can be sent to Bishop MacInnes for the relief through the Hon. Secretary and Treasurer in the United States, the Rev. John H. McKenzie, D.D., Howe School, Howe, Ind.

Yours faithfully,

WILLIAM F. NICHOLS,

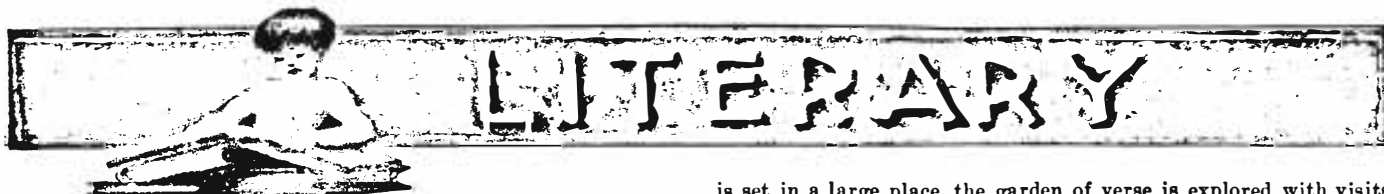
Episcopal Canon of St. George's Collegiate Church, Jerusalem.



IT IS ONE of the happy paradoxes of Spirit that without dependence there can be no independence, and that precisely in proportion to our faith will be our intellectual and moral activity.—*Susan E. Blow.*



THERE IS no service like his that serves because he loves.—*Sir Philip Sidney.*



The Church

The Religion of the Church as presented in the Church of England—A Manual of Membership. By Charles Gore, D.D., Bishop of Oxford. American Edition (by arrangement with the English publishers). Pp. v, 179. The Young Churchman Co., Milwaukee. Cloth, 75 cts. Paper, 50 cts.

Among the many lessons which the Church of England is learning at the present time, not the least valuable is the nature and the causes of her own weakness. She has supplied seventy per cent. of the British army—something over three million men—and in her effort to minister to these has discovered that an overwhelming proportion of the vast multitude are Churchmen only in name. Their membership has very little real meaning beyond that of a sentimental attachment. The Church's faith, her worship, and her rule of life do not compel their interest even in this crisis, which has evoked so much self-sacrifice and loyalty to "King and Country". Of course, Churchmen in the army are fairly representative of Churchmen at home and in civil life, and it has become evident that the need of the hour is a quickened sense of the meaning, the joy, and the obligations of Churchmanship. To supply this need, to create this sense, is the object of this book of instructions. Issued a year ago, it has run through several editions and is now, by special arrangement, made accessible to American readers.

Of its quality or the qualifications of its author it is quite unnecessary to speak. Bishop Gore is as much at home in addressing the general public persuasively as in writing for theologians, but in this instance his powers have been put to no mean test. For what was desired was a comprehensive manual of faith and practice which should omit nothing of vital importance and yet should deal with the whole subject in the briefest possible space and in a manner to interest different types of mind. This was to tax the resources of the expert, and none but a past master in the art of theological exposition could have met the demand successfully. The book is a marvel of condensation. In its nine chapters one finds "all that a Christian ought to know and believe to his soul's health" set forth with admirable precision and lucidity and with sufficient fulness. The expression *multum in parvo* is much overworked, but this is a case where it really applies, as any unbiased critic will admit.

Those who are at all familiar with the author's work will recognize with special pleasure the recurrence of points and arguments which they have met with in his earlier writings, and not infrequently a single phrase will recall some well-remembered and valued discussion. We are told that the book has been rapidly written, though there is nothing in style or contents to suggest that it was composed under pressure. It has the ease and freedom of movement which indicate mastery of the subject, and it goes without saying that rapidity in such a writer is the mark of skill. The book fully justifies the announcements of its publishers. It deserves and will receive a cordial welcome at the hands of American Churchmen, and where (as occasionally and inevitably) our conditions differ from those of the Church of England, and the words do not so obviously apply, yet, taken as a whole, this *Manual of Membership* will be hardly less useful for our people than for the English laity. T. B. F.

A Churchman's Reading. An Essay for Laymen. By Charles Lewis Slattery, D.D. Longmans, Green and Co. 50c.

"As men supremely interested in Christianity we ought to read the books that help to its understanding with at least as eager a spirit as the doctor reads the best about medicine, the modern farmer about farming, or the housewife about the making of a home."

Dr. Slattery opens first the doors of the Churchman's treasure-house of books on the Bible and Doctrine, invitingly presenting the works of George Adam Smith, Moberly, James, Royce, and others whose works have a wider appeal than conventional statements of Theology.

For the layman's "life in the spirit" the author offers a wide range, and if a Kempis or St. Augustine do not fit the reader's mood he may try Fosdick or some other modern.

Biographical books are given preference in the study of the Church, and last of all, and probably most satisfactory of all, since the romance of Christ's religion is unlimited, and the spirit

is set in a large place, the garden of verse is explored with visits here and there, now with Bernard of Cluny, now with Newman and his *Dream of Gerontius*, or Thompson with his *Hound of Heaven*.

Yesterday a patient in a hospital asked his rector for The Young Churchman Company's catalogue. This patient knows his Church and loves his religion, and by his well-read mind and cultured heart is a father to many in his community. It is that the Church may have more such laymen that Dr. Slattery sends forth this essay with its charming stimulation to men to love God with the mind and heart. A. L. MURRAY.



Sermons

The Master's Comfort and Hope. Sermons on St. John 13: 31—14: 31. By Alfred E. Garnie, M.A. (Oxon.), D.D. (Glas.). T. & T. Clark, Edinburgh and London. 240 pages. Twenty sermons. \$1.80.

The Scholar as Preacher series attains its fifteenth volume by the publication of this number, which is also the first from the pen of the Principal of New College, London, that has been published.

These orderly sermons are supported by a scholarly background, and by a foreground of tender feeling, born, no doubt, out of Dr. Garnie's own anxious experience and bereavement in the death of his wife. The texts and the topics, with the three or four heads of each sermon, comprise a table of contents that is in itself a suggestive syllabus. Without a single reference to any literature outside of the Bible, the only evidence that these sermons belong to this age is the internal evidence of their spirit and scholarship. They read well and profitably, for they are richly filled with the doctrine of Christ.

Those who would enter farther into the meaning, and improve their equipment for sharing the Master's words of comfort and hope, will find this book a cause of thankfulness that the scholar, Dr. Garnie, is also a preacher. A. L. MURRAY.



The Hope That Is In Me. By Basil Wilberforce, D.D. Dodd, Mead & Co., New York. 268 pages. \$1.25.

These twenty brilliant sermons comprise one of the thirteen volumes by the gifted Archdeacon of Westminster, select Oxford preacher and chaplain of the House of Commons, published in this country by Dodd, Mead & Co.

The poetic temperament of the Archdeacon is at its best in the sermons, God's Bairns, Life in Him, and Forever with the Lord. The wings of his philosophical mind sail freely in Re-incarnation, Mental Limitations, Thinking into God, and Theosophy. His Biblical scholarship is evidenced in Creation, The Book of Genesis, and Social Evolution. His sense of the practical aspects of a reasonable, religious hope, are seen in Counsels to Cadets, A New Year's Motto, and God the Healer.

Any one of these sermons would sustain Archdeacon Wilberforce's reputation as an able preacher. Each sermon centers around Christ, "The Hope that is in me". A. L. MURRAY.



Lest We Grow Hard. By Edward F. Russell, M.A. Longmans, Green and Co. Paper, 235 pages. 40 cts. net.

The choice gold of a blessed ministry of thirty-six years as chaplain to the Guild of St. Barnabas for Nurses is found in these "Twenty Sermons" and "Ten Papers on Spiritual Subjects". To graduates in skilled kindness they were preached, but to both skilled and unskilled in the art of living in the spirit of Thomas Ashe's prayer, "Lest we Grow Hard", these deeply spiritual messages will go home to mind and heart: To the mind, because they are wise in counsel for the conduct of life and have an illuminating freshness of exposition; as in the sermon on Romans 12: 9-10, "cleave", "stick like glue"; "kindly affectioned", "as the affection among kin"; or "thorn", "stake in the flesh", "a man impaled". To the heart, because they come from a heart cultured in the school of Christ's presence, glowing with the beauty of holiness and impassioned by His love and joyful in His service.

One can not help saying that this is a book that Edward King, the late Bishop of Lincoln, would have been glad to commend. A. L. MURRAY.



SARAH S. PRATT, EDITOR

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

THIS page sends a warm Christmas greeting to those friends who include it in their reading of this paper. Never did Christmas bring tenderer thoughts to all of us, thoughts of friendship, thoughts of love, thoughts of thankfulness. Never did a wounded earth need Christmas more. Never did it need the cheering carol, the holy message, as now. Christ was born, Christ lives. Surely all must be right.

"God's in His Heaven,
All's right with the world."

We have got to say this over and over until we believe it. "Peace and goodwill to all mankind!" This is our Christmas greeting to each other and to all the world, and while we so easily and heartily utter the "Peace", let us remember not to omit the "goodwill".



IT HAS TAKEN A WAR to make women carry bundles. There is a marked contrast. The woman of a few years ago, as, clad carefully in street costume, she shopped, carried with her an exquisite bag which would hold nothing but her purse, her handkerchief, and—in some cases—a powder puff. That person has been succeeded by the War-Woman, the Woman-of-the-People, who is going to make the street-car safe for democracy. You see her climbing out of her electric, sometimes holding a huge bundle and sometimes having her chauffeur carry it for her. But at any rate the bundle is there. This is an era of bundles. If one wants to be rated of some account, she must carry a bundle. No sending home now of a pair of stockings or a box of thread: no pleas of "Can't this be delivered at once? I need this trimming this afternoon." All gone—swept away by a miracle—for it took a miracle to do it, the miracle of war.

But the street-car is the place to see the woman of the hour in her full glory. (Women in electrics have some advantages, but not the advantage of being seen by an admiring public!) Hanging to straps, perhaps, but not even hinting for a seat, this new plainly clad and sometimes shabby woman holds her big, bulging bundle. Formerly if she had to carry a bundle, if it was something to be exchanged, with which it was absolutely necessary for her to appear on the street, how carefully it was wrapped in the cleanest manila paper the house afforded and tied most exactly with a red string, perhaps. Or if, carrying a small parcel which might be a pair of gloves, she met a friend, she was wont to say apologetically: "I was just obliged to carry these home. Martin's had made the last delivery for the day." Now how different! Big, clumsy packages, partially surrounded by newspaper and open at the end, proclaim that the bearer is carrying a sweater, or perhaps a whole navy set, down to the Red Cross or Navy League headquarters. And then those immense bags—which they will not permit in some department stores—tell a tale of hours usefully employed. They hang on their owner's arm; or, if the car is uncrowded, they are opened and out come the wristlets, the helmet, or sweater, or scarf. The "pig-knitter" doesn't knit on the car or where anybody can see.

Then there are hundreds of women this week carrying go-carts and tool-boxes and doll furniture and tremendous parcels of Christmas things. Sometimes the thing is varied by a young mulatto or a real black lady getting on with a small basket of laundry which it would be a crime for anybody to muss. So she puts it on her head, as she is usually a strap-hanger.

When Market street is reached, then come the real burden-bearers, with their purchases all displayed to an envious and hungry humanity. Celery can never be hidden, nor should it when it is such a satisfactory object

to look upon. Nestled beside the celery there are one or two green peppers (for hash, we suppose; nobody could be so rash as to eat them straight now); we smell coffee, and see the yellow wrapper of the best brand of butter. Surely this woman should be riding in her own machine if she can afford that brand of butter. She sits beside one who has a basket not so well filled. And they talk. One buys her meat in the front market, the other in the back market. The one in back market has bought "chitterlings", which front market has never heard of. Front market, on the other hand, has found some ham trimmings—very reasonable—of which the other bids her beware:

"Never buy cheap ham trimmings. They are sure to be tough. You will see."

Well, the ride is at an end and one climbs off feeling that it is a good, common-sense, give-and-take world, and that it takes all kinds of bundles to make it.



THE *Diocese of Chicago* has in its late issue a timely sketch of the Church Periodical Club, written by Ellen Van Schaick. It reminds us that thirty odd years ago a Church-woman, the late Mrs. Mortimer Fargo, whose fine features are reproduced in this article, founded this great and beneficent interest which, added to its past record in which it has gained the blessings of thousands of people all over the world, now faces the greatest work of its career. Each year of its life has seen an enlargement of its activities. We well remember the display in St. Louis when the table of the C. P. C. looked—we say this without disparagement—very much like the counters of a ten-cent store, so numerous and varied were the articles. Originally intended for the distribution of books and magazines, its scope now is almost unlimited. Almost anything may be sent through the C. P. C.

Now, with winter upon us and the world in arms, the ambition of the C. P. C. is world-wide. Indeed it can never be satisfied, but it calls upon the Christian world to give it at least a chance to live up to its possibilities. Added to the great number of private recipients who have for years given their gratitude to the Club, now come the calls of the army and navy, through our chaplains. Says this article:

"Now a new work has come to the C. P. C. for which we must ask help from all loyal Churchmen. The Church Periodical Club is mobilizing to provide our army and navy chaplains, and also chaplains of state regiments, with abundant and definite help along its own lines. The ammunition needed includes books, periodicals, games, victrola records, and money to carry on the work and to purchase extra supplies. The chaplains look to the Church Periodical Club for this help. Bishop Lawrence, chairman of the Joint Commission on Army and Navy Chaplains, appointed by the General Convention, writes: 'The first and last word of the Commission is, "Give the chaplains strong and sympathetic support." The Committee of the C. P. C. on Chaplains' Welfare work therefore urges Church people to give supplies of this kind through their recognized Church agency, and to give liberally and steadily. Make all contributions through your diocesan officers. Continue your gifts throughout the winter in the parish in which you may be living. Offer the occasional use of your motor car for collecting material. This call must not be allowed to supplant or to interfere with the responsibilities already undertaken by the C. P. C. Our regular giving and sending must be kept up. This is an extra, a war extra, and the fight is going on to-day and every day.'

"One of our chaplains writes: 'Anything which helps to keep our men in efficient condition, morally as well as physically, against the hour of need, is truly patriotism, and those who assist you in your splendid work are truly "doing their bit".'

It is noted that this excerpt says: "Make all contributions through your diocesan officers". Now there are some dioceses in which the C. P. C. is not established. Such ought

not to be the case, but it is. And also at present many are conforming to the request of Postmaster Burlson, placing a one-cent stamp on magazines and mailing them without address. Yet, in spite of the immense number which must go constantly in this way, the call comes for more. Just last week in this paper there was an appeal from the chaplain of a warship asking earnestly for papers. If there were a list of specific addresses—chaplains of camps and cantonments—it might help, although the one-cent postage undoubtedly will continue to be popular. Perhaps the C. P. C. might coöperate with the post-office department in the distribution of this mail, thereby helping the neediest places. No magazines should lie on the table very long these days.



SO MANY OF THE GRACIOUS and beautiful things of life have been first thought of by some woman whose life was on a high plane! Mrs. Fargo with her beneficent thought, which she did not live to see developed in its fulness, was one of these. And now comes the death of Miss Sarah Frances Smiley, whose name and work were better known to the last generation than to this. There was a time when the correspondence course of the "Home Study of Holy Scripture" lay on many a sitting-room table, ready for the leisure hour when the housemistress might carefully study it. Many women fitted themselves to be teachers in the Sunday school solely by the use of this most valuable course. Miss Smiley lived to the age of eighty-seven years and almost all these years were spent in this training and instruction, this desire to bring a knowledge of the Scriptures and also Church History to those who would not secure it otherwise. Her thought and that of the founder of the C. P. C. were not unlike. Susan D. Wilson, who memorializes Miss Smiley in a late number of THE LIVING CHURCH, says that:

"At a time when there were few opportunities for women to study Holy Scripture and Church History, Miss Smiley planned and started correspondence, also reading classes, which reached many persons. In addition, she managed a lending library, sending books through the mails, thus giving advantages to women in isolated places. The library has grown under her careful selection to number 5,000 books on theological subjects, many of the volumes being very rare. Miss Smiley was gifted with a wonderfully fine mind and by her training was eminently fitted to instruct, counsel, and direct.

"Her strong personal magnetism and above all her steadfast faith united with her spiritual insight made her a teacher of widespread influence, who opened the eyes of many to see the truth of Holy Scripture. To those privileged to study under her guidance she gave a vision of high spiritual attainment."

This society founded so long ago continues its usefulness with headquarters in New York. The secretary is Mrs. Julia L. Schulte.



THE HAPPY THOUGHT of writing to Miss Harriet P. Houghteling of Winnetka, who is treasurer of the fund for St. Agnes' School, Kyoto, did not occur to the person at the head of this department until too late for copy-sending. The Auxiliary women of the land will be most anxious to learn that this fund is completed. The Pilgrimage of Prayer has ended and the civil year has nearly ended and the Church year has just begun. So the completion of this fund would round out and perfect all these things. One of the folders sent out by this committee—consisting of Miss Coles, Philadelphia; Mrs. Alexander, New York; Miss Alice Lindley, New York; and Miss Houghteling—bore at its top a small American flag. It is certain that anything bearing this flag touches us and moves us to action as nothing else can. It brings to us all in an intimate way the fact that this school is allied with our own country, and makes us more willing coöperators in its welfare. This school was founded in 1896 and after some years of usefulness became inadequate, when the Government—last year—warned Bishop Tucker that the license could not be renewed unless the plant was improved. To do this thing has been the main object of the Auxiliary, beginning last year, as soon as the Bishop made his appeal, and finishing this year. If \$70,000 be sent to the Bishop there will be possible the addition of a Christian normal school for primary teachers, a training school for kindergarten teachers, and a graduate school with literary, musical, and business courses.

Kindly Deeds

BY WILLIAM C. ALLEN

MY thoughts go back to the days of childhood when at the knee of a gentle-voiced mother I learned this childish verse:

"Whene'er I take my walks abroad,
How many poor I see,
What shall I render to my God
For all His gifts to me?"

To many who walk or motor through the fashionable shopping districts of our cities, such simple rhyme may almost seem absurd. The men and women are expensively clad. Not a few of them live in a little world of their own. The shop windows are resplendent with beautiful things. The façades of the handsome buildings tell of material wealth and comfort. Who thinks of the poor? Where are they? Do they exist?

They are everywhere. Possibly only one block distant—up rickety steps, in dreary holes in the wall, or down in dirty cellars—can be found people who are literally without hope and without God in the world. Hungry mothers, starving babies, consumptive men, ill-clad children struggle for existence. They do not really live—they exist and cringe. Cruel economic and social conditions, possibly the mistakes or sins of others, maybe their own errors or vices, have condemned them to penury and tears. They have suffering bodies and stolid brains. Have we no duty toward them? Are they not God's children? Will He not measure the genuineness of our love for Him by our pity and willingness to help them?

Most of us recline on comfortable beds every night and awake refreshed each morning because our bodies have been relaxed and warm. Do we remember the hundreds of millions of our fellow-creatures in all the continents who every night lie down in chill and misery? Do we know that they are very often forced to be content with only enough cash in hand to purchase the coming meal? Do we fully appreciate that judicious and sympathetic application of money can bring great solace to despairing souls? Do we understand the rich blessing to ourselves when we make the widow's heart sing for joy? If giving to the poor means lending to the Lord it unquestionably signifies that God is a superb debtor. Have we faith to believe this? How does He prove it?

Let us test the possibilities of human happiness by more generously depleting our bank accounts for the service of others. The heart that beats in harmony with the calls of God's needy children is the happy heart. It responds to the swing of the beautiful Song of Love that Jesus teaches. It is the heart that proves its affection for God by loving its brother also.

"O brother man! Fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."



A Merry Christmas

BY IDA AHLBORN WEEKS

IS Christmas Merry?

Ask a little lad whom I know. He had drifted about motherless, fatherless, a stranger to love and home. But one day he touched two lonely hearts, and ever since he has snuggled down in the home nest.

That first Christmas! There was nothing about it worth photographing: the little evergreen tree with candles and simple ornaments, with bright oranges, apples, candies, picture books, and toys—among the latter "a naughtymobile" that on being wound up would run for a time. Such a tree is so common that it needs no help from pictorial art. But the boy himself in his nightgown, looking at the tree in wonder and delight, saying, "O-o-oh! O-o-oh!"—he would be quite worth photographing. That was some years ago, and while his rapture has become less evident, Christmas is still to him

"Appareled in celestial light."

Church Kalendar



- Dec. 1—Saturday.
 " 2—First Sunday in Advent.
 " 9—Second Sunday in Advent.
 " 16—Third Sunday in Advent.
 " 19, 21, 22—Ember Days.
 " 21—Friday. St. Thomas.
 " 23—Fourth Sunday in Advent.
 " 25—Tuesday. Christmas Day.
 " 26—Wednesday. St. Stephen.
 " 27—Thursday. St. John Evangelist.
 " 28—Friday. Holy Innocents.
 " 30—Sunday after Christmas.
 " 31—Monday. New Year's Eve.

CALENDAR OF COMING EVENTS

- Jan. 8—Southern Florida Dist. Conv., St. Luke's Cathedral, Orlando.
 " 8—Synod, Province of New York and New Jersey, Synod Hall, New York City.
 " 15—New Hampshire Dioc. Conv., Grace Church, Manchester.
 " 16—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.
 " 20—Florida Dioc. Conv., St. John's Church, Tallahassee.
 " 22—California Dioc. Conv., Grace Cathedral, San Francisco.
 " 22—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
 " 22—Pittsburgh Dioc. Conv., Church of the Ascension, Pittsburgh.
 " 22—Synod, Province of the Southwest, St. Paul's Cathedral, Oklahoma City.
 " 23—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
 " 30—Utah Dioc. Conv., St. Mark's Cathedral, Salt Lake City.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).
 Miss E. F. Jackson (in Eighth Province).
 Miss E. G. Pumphrey.

BRAZIL

Rev. W. M. M. Thomas.

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

Deaconess Julia Clark (in Eighth Province).
 Deaconess Edith Hart.
 Miss Helen Hendricks (address direct; 5845 Drexel avenue, Chicago).
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
 Rev. Walworth Tyng (address direct; 32 Burroughs street, Jamaica Plain, Mass.).
 Mrs. Walworth Tyng (in First Province).

SHANGHAI

Miss M. A. Bremer.
 Miss Annie Brown.
 Miss L. S. Hammond.

JAPAN

TOKYO

Deaconess E. G. Newbold.

MOUNTAIN WORK

Rev. George Hilton, of Morganton, N. C. (during January).
 Rev. G. P. Mayo, of Virginia (during January). Address to January 1st, Dyke, Va., after January 1st, at the Church Missions House.

PHILIPPINES

Miss E. T. Hicks.

WYOMING

Rev. R. H. Balcom (address direct; 136 West Forty-fourth street, New York City).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Dr. JOHN W. WOOD, 281 Fourth avenue, New York City.

Personal Mention

THE Rev. ROBERT BAGNALL has succeeded the Rev. W. E. Gilliam in charge of All Saints' Mission (colored), Toledo, Ohio.

THE Rev. GEORGE C. BARTER is leaving the Mission of St. Mary the Virgin, Sagada, Philippine Islands, and returning to St. Luke's Mission, Manila, P. I. He should in future be addressed care Box 423, Manila, P. I.

THE Rev. GUSTAV A. CARSTENSEN, D.D., has accepted election to the rectorship of Holy Rood parish, New York City, and will enter on his new duties January 1st.

THE Rev. REGINALD A. CRICKMER has been transferred from Wyoming to the diocese of Nebraska and is working at Niobrara.

THE Rev. A. PARKER CURTISS has resigned his position as sub-warden and instructor at Racine College, and has been appointed vicar of St. Mark's Church, Oconto, Wis. He should be addressed at St. Mark's Vicarage, Oconto.

THE Rev. HERBERT C. DANA, rector of St. Mary's Church, East Providence, R. I., is confined to his bed with a compound fracture of his right leg.

THE Rev. G. D. DOWLING has accepted care of St. John's Church, Wellsville, N. Y.

THE Rev. CHARLES D. FAIRMAN should now be addressed at St. Mary's Church, Northfield, Vt.

THE Rev. CONRAD H. GOODWIN has accepted a call to St. James' Church, Leesburg, Va., and should be addressed accordingly.

THE Rev. GEORGE T. GRUMAN has accepted call as rector of All Saints' Church, Fulton, N. Y., assuming his new duties the first Sunday in January.

THE Rev. LOUIS T. HARDIN will act as locum tenens at the Church of the Good Shepherd, Wilmington, N. C., until March 1, 1918, and should be addressed at 511 Queen street, Wilmington, N. C.

THE Rev. WM. LEVENGOOD HAUPT is now assistant to the vicar of the Chapels of the Nativity and the Resurrection, Washington, D. C., and should be addressed at 210 Thirteenth street S. W.

THE Rev. ALBERT M. HILLIKER, very much out of health, has gone South for the winter.

THE Rev. A. R. LLWYD has been appointed missionary to Haiti by the General Board of Missions.

THE Rev. ALBERT P. MACK is now rector of Holy Trinity Church, Pueblo, Colo., having entered upon his duties October 1st.

THE Rev. R. N. MAGOUN of St. Luke's Church, Fair Haven, Vt., has been granted three months' leave of absence, beginning January 1st, that he may accept appointment in the War Community Service.

THE Rev. ROBERT S. MAGER F. McMURRAY entered upon the rectorship of Christ Church, Green Bay, Wis., on December 1st and should be addressed accordingly.

THE Rev. WILLIAM JAMES ROBERTSON has fully recovered from a nervous breakdown and has accepted a position as guide and lecturer in the Masonic Temple of Philadelphia. He has also been elected secretary of the committee on temple. His address is 204 South Fourth street, Darby, Pa.

THE Rev. H. M. SAVILLE has accepted curacy of Trinity parish, Waterbury, Conn., under the acting rector, the Rev. H. W. Wayne, and will live at the rectory after January 1st.

THE Rev. A. E. SCOTT has accepted a call to the rectorship of St. Peter's Church, Rockland, Maine, and expects to be in residence by February 1st.

THE Rev. HERBERT SCOTT-SMITH assumed his new duties as priest in charge of the Church of the Good Shepherd, Houlton, Maine, on the first Sunday in Advent.

ARCHDEACON SMEADE of Mississippi, spending much time in war work, has spoken throughout the state on Liberty bond, Food Conservation, Red Cross, and Y. M. C. A., besides devoting considerable attention to the military camps.

THE Rev. L. W. SNELL takes charge of Grace Church, Cortland, N. Y., in the absence of the rector on war duty.

THE Rev. A. DE FOREST SNIVELY has resigned rectorship of St. Philip's Church, Easthampton, Mass., to accept a first Lieutenancy in the United States army. He will be stationed temporarily at Ayer, Mass. The vestry refused to accept his resignation, but granted indefinite leave of absence.

THE Rev. CHARLES E. TAYLOR has been transferred from the diocese of Chicago to that of Long Island and is assistant priest at St. James' Church, Brooklyn. He may be addressed at 51 Irving place, Brooklyn, N. Y.

AT the recent meeting of the Standing Committee Mr. CHARLES NELSON THOMAS was recommended to the Bishop of Harrisburg as a candidate for holy orders. Mr. Thomas is in charge of churches at Upper Fairfield, Montoursville, and Halls, Pa.

THE Rev. JOSEPH W. WATTS is now in charge of Holy Trinity parish, Ocean City, N. J., and should be addressed at 1844 North Twenty-first street, Philadelphia Pa.

THE Rev. SAMUEL E. WEST of Buffalo, Wyo., has been appointed Dean of the Sheridan deanery, to succeed the Rev. Conrad H. Goodwin, and has entered upon his new duties.

THE Rev. JOSHUA B. WHEALING has been elected Archdeacon of the northwestern convocation of the diocese of Texas, and enters upon his work on January 15th.

THE Rev. E. S. WHITE has been appointed to the care of the Church of the Holy Apostles, a new mission on Chicago's northwest side.

ORDINATIONS

DEACON

NORTH CAROLINA.—On St. Andrew's Day, at the Church of the Good Shepherd, Raleigh, Mr. THEODORE STROUP was ordained to the diaconate by Bishop Cheshire. The candidate was presented by the Rev. Dr. A. B. Hunter, and the sermon was preached by the Rev. P. S. Gilman, of St. Paul's, Winston-Salem. Several other clergy were present. The Rev. Theodore Stroup is in charge of the parish at Reidsville, and the missions at Milton and Cunningham.

PRIESTS

TENNESSEE.—On the Second Sunday in Advent, December 9th, in St. Mary Magdalene's Church, Fayetteville, Tenn., the Rev. HENRY F. KELLER and the Rev. ELLIS MILLER BEARDEN were ordained to the priesthood by the Bishop of Tennessee. The Rev. C. K. Benedict, D.D., Dean of the Theological Department of the University of the South, and the Rev. Prof. Charles L. Wells, Ph.D., were present and assisted, and a number of the students from Sewanee attended the service. Mr. Keller has been the deacon in charge of the church at Fayetteville for the past six months and has made many friends, and Mr. Bearden is taking a post-graduate course at Sewanee. Both of them took their theological course at the University of the South. In the afternoon, at the request of the citizens of Fayetteville, Bishop Gailor made a patriotic address in the Methodist church, which was crowded to its capacity. All the ministers in town were present and it was an inspiring occasion. The Bishop preached again at the evening service. In spite of the terrible blizzard which was raging all through this section there were large congregations at all the services.

DEGREE CONFERRED

SYRACUSE UNIVERSITY.—The degree of Doctor of Divinity upon the Rev. HENRY HARRISON HADLEY, rector of St. Paul's Church, Syracuse, N. Y., by the trustees at their semi-annual meeting on December 11th.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

MARRIED

MACK VAN TUYL.—At the Church of the Epiphany, Independence, Kansas, on Thursday, November 22nd, by the Rev. Harry Watts, rector of St. Peter's Church, Denver, Colo., the Rev. ALBERT P. MACK, rector of Holy Trinity Church, Pueblo, Colo., and Miss LOUISA VAN TUYL, of Independence, Kansas.

DIED

BRAINARD.—Entered into rest, on December 5, 1917, in New York City, MARY BRAINARD CLARK, daughter of the late Charles H. and Mary Jane BRAINARD, of Hartford, Conn.

BUCK.—In Milldale, Conn., December 9th, departed this life the Rev. GEORGE BUCK, for many years a faithful priest of the Church, aged 87 years.

HARTFORD.—On November 19th, at the home of her daughter, Mrs. E. N. Webb, Columbus, Ohio, ELLEN AUGUSTA HARTFORD. Interment in West View cemetery, Atlanta, Ga.

MARTIN.—In Hamilton, Ontario, Thursday night, December 6, 1917, Mrs. KIRWAN MARTIN, daughter of Charles Hamilton, Archbishop of Ottawa (retired), and president of the Central Council of the Girls' Friendly Society, in Canada.

McGILL.—Entered into rest, suddenly, in New York City on November 15th, MARY BUCHANAN (McPherson), widow of the late Ernest McGILL, priest in the diocese of Maryland.

STUCKY.—On the 4th inst., at Waseca, Minn., SCSIE, the beloved wife of Anton STUCKY. For many years organist at Calvary Church. "I will walk before the Lord in the land of the living."

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST OR DEACON wanted as assistant curate, unmarried, under 30, for old established parish in Eastern city. Staff of four; progressive work among the young and non-church goers. Catholic religion the essential thing. Rector offers and asks first-class references. Stipend \$600 with board and lodging. Address STEWARD, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, WIFE AND ONE CHILD, desires to serve as locum-tenens for the summer of 1918 in very high of mountainous section of country. Eight years' experience. Satisfactory references. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST HOLDING GOOD POSITION desires parish on Pacific coast, preferably south; university, seminary graduate; sings service; good health; experienced; excellent references. Address ALBAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, UNIVERSITY, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED BY PRIEST HIGHLY educated, exceptionally good preacher, hard worker, successful. Married—no children. Small salary sufficient. Address ENEMY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES EASTERN church work, parish or mission, with rectory and fair stipend. Address G 46, care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS OFFERED—MISCELLANEOUS

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MALE GRADUATE desires location in live town with large classes in piano and singing assured. Specialty—beginners. Communicant. Choirmaster. Mild, dry, Southern climate. Correspondence solicited. Address CONSERVATORY, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS ORGANIST and choirmaster; experienced trainer of boys' and mixed voices. Excellent testimonials from highest sources. Would like to teach. Churchman. Address F. E. C., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS JOSEPHINE, formerly of the diocese of Quincy, at present at Trinity Church, Chicago, will consider other work after January 1st; parochial or missionary preferred; Red Cross instructor. Address 2730 PRAIRIE AVENUE, Chicago.

DEACONESS, FREE IN JANUARY, seeks new field of active, progressive work; moderate stipend; city parish or mission. References; experience. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST HOLDING good position desires change, preferably near New York. First-class practical man. References unexcelled. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, A. A. G. O., OR EXPERIENCE, open for engagement. Boy trainer. Best of references. Address S. P., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Boy voice expert. Excellent references. Address, O. C., care LIVING CHURCH, Milwaukee, Wis.

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REAL ESTATE—NORTH CAROLINA

"The little town of Bethlehem" is under Christian rule, and there shall be no secular words in this space on Christmas week. CHARLES E. LYMAN, Asheville, North Carolina.

PORTO RICAN LACE

PORTO RICAN LACE and embroidery. Enquire of the REV. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.

LITERARY

ST. LUKE, HIS LIFE, CHARACTER, and Teaching. Being brief spiritual readings for Advent and Lent, by McVEIGH HARRISON, D.D.S. On sale at St. Andrew's Post Office, Tennessee. One dollar the copy, postpaid. Suitable for Christmas gift. Orders now being taken.

MAGAZINES

FREE NEW MAGAZINE CATALOGUE best prices, 1918. Ask for it from JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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APPEAL

Is there a Christian household where a middle-aged woman can be useful as a mother's helper, or where an older woman accomplished in domestic matters, strong and capable in spite of her years, can have a home?

These two English women, mother and daughter, without relatives in this country, are without home or income after years of disaster following disaster.

They are Christian women who have lived unselfish lives, and they do not ask for charity but for a chance to subsist by their own efforts. Address WORTHY, care LIVING CHURCH, Milwaukee, Wis.

MEMORIALS

FRANCIS WELLES HUNNEWELL

At a meeting of the parish of the Advent, Boston, held on Monday, December 3, 1917, the following preamble and resolutions were passed:

WHEREAS, On the 30th of September, in the year of our Lord 1917, FRANCIS WELLES HUNNEWELL entered into life eternal, and, whereas, Mr. Hunnewell had been for thirty-six years a member of the corporation and for twenty-four years had held successively the offices of junior and senior warden of this parish;

Resolved, That we, the rector and members of the corporation, desire to place upon record our deep sorrow in the loss of a valued and beloved colleague, our admiration for his strong Churchmanship, his Christian character, his deep wisdom and bountiful generosity, and to express our gratitude to God for a life standing for all that was best. The story of Mr. Hunnewell's services to his Bishop, the parish of the Advent, the clergy, and to the poor would fill many pages in the records of this diocese and of the charities and philanthropies of Massachusetts.

Resolved, That the foregoing resolutions be spread on the records of the parish and that a copy be sent to the family of Mr. Hunnewell and to the Church papers.

Attest: A true copy.

JOSEPH GRAFTON MINOT,
Clerk.

LEWIS HERMON LEONARD

"In loving memory of LEWIS HERMON LEONARD, who died at his home in Owego, N. Y., on December 6th, after a long illness. Mr. Leonard was the only brother of the Bishop of Ohio and of Mrs. John Van Nostrand of Brooklyn, N. Y. For years he was a faithful and energetic member of St. Paul's parish; at the time of his death occupying the office of junior warden. He served the diocese of Central New York as delegate in the General Convention of 1913."

HENRY PLATT SEYMOUR

At the monthly conference at Paris, on Sunday, November 18, 1917, of the Divisional Secretaries and Paris Headquarters Staff, attended also by four members of the War Work Council from New York, the following resolutions were read and adopted:

WHEREAS, God in His almighty Providence has summoned into the larger service of His Kingdom the Rev. HENRY PLATT SEYMOUR, late rector of Christ Church parish, Piermont, N. Y., sometime Archdeacon of the diocese of Maine, and at the time of his death a secretary of the American Army and Navy Young Men's Christian Association on active service with the American Expeditionary Force; and

WHEREAS, Henry Platt Seymour had already won the confidence, respect, and affection not only of his associates in the Young Men's Christian Association, but also of the officers and men of the battalion to which he had been assigned, and this although spared to the work for only a short time; therefore

Be It Resolved, That, in testimony thereof, we, the representatives in France of the American Army and Navy Young Men's Christian Association in conference assembled, hereby express our appreciation of his earnestness, energy, and Christian purpose and our own sense of loss, together with our deep sympathy for his family and his Church in their bereavement; and

Be It Further Resolved, That copies of this resolution be sent to Mrs. E. D. Hart of New York City, sister of the late Rev. Henry Platt Seymour, to the wardens and vestry of Christ Church parish, Piermont, N. Y., to his Bishop, the Rt. Rev. David H. Greer, of the diocese of New York, and that copies of this resolution be sent for publication to the *Churchman*, THE LIVING CHURCH, and the *Paris and New York Editions of the New York Herald*.

By the Committee for the Conference:

STANLEY M. CLEVELAND, *Chairman*.
WALTER B. BRIGGS,
ROBERT E. FREEMAN,
WILLIAM E. PATRICK.

JOHN A. VAUGHAN

JOHN A. VAUGHAN of 20 Lincoln avenue, Binghamton, New York, died at his late residence on Wednesday, December 5th. He was born in Philadelphia in 1845, a member of an old family which had been engaged in the business of shipbuilding for three generations in the Kensington district of the city. Following preliminary education, he entered the United States Naval Academy and was graduated in the class of 1865. He served first on the *Constitution* and later on other vessels until 1870, when he resigned from the navy on account of ill-health.

He became an expert accountant, locating in Pittsburgh, Pa., in 1892, where he became very well known and was active in many large and important business accountings. He was instrumental in securing the passage of the law for the examination of public accountants in the state of Pennsylvania and served on the board of examiners for accountants until his health required his withdrawal from active business and he removed from Pittsburgh to Binghamton, New York. He was actively associated with the Church of the Ascension in Pittsburgh and with Trinity Memorial Church, Binghamton.

In 1890 he married Emma H. Dye, of Broome county, New York, who survives him. There are two surviving sisters, Matilda R. Vaughan and Mrs. Emeline B. Taylor, both of Philadelphia. The funeral was held at Trinity Memorial Church, Binghamton, on Saturday, December 8th, and interment was at Sanitarla Springs, New York.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

The prices here given are for any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38.

EDITION A. Morocco, red or black, gilt edges, Price, 5.00; by mail 5.13.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

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E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., near Manhattan Ave., Greenpoint.

TROY:

A. M. Allen.
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ROCHESTER:

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BUFFALO:

R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

BOSTON:

A. C. Lane, 57 and 59 Charles St.
Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Elghland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.
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STAUNTON, VA.:

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CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

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

D. C. Heath & Co. Boston, Mass.

Social Problems in Porto Rico. By Fred K. Fleagle, Dean of the University of Porto Rico.

George H. Doran Co. New York.

On the Bridge. A Devotional Book. Edited and Arranged by Helen A. Ballard. With Introductions by Harry Emerson Fosdick, Hugh Black, Henry Sloane Coffin, Jeremiah W. Jenks, Jessie Field, and Others. \$1.25 net.

Henry Altemus Co. Philadelphia.

Peter Rabbit's Christmas. By Duff Graham. With Thirty Illustrations. Altemus' Wee Books for Wee Folks. 50 cts. net.

Rev. Andrew David Stowe. Minneapolis, Minn.

Stowe's Clerical Directory of the American Church 1917. (Formerly for Six Issues Lloyd's Clerical Directory).

James T. White & Co. 70 Fifth Ave., New York.

Reed Voices. By James B. Kenyon. \$1.25 net.

PAMPHLETS

Liverpool Booksellers Co. 70 Lord Street, Liverpool, England.

The Epistle of Paul the Apostle to the Romans. A Paraphrase by Alex. Pallis.

General Education Board. 61 Broadway, New York.

Latin and the A. B. Degree. By Charles W. Elliot. Occasional Papers No. 5.

The Worth of Ancient Literature to the Modern World. By Viscount Bryce, O.M. Occasional Papers No. 6.

National Service Commission, Presbyterian Church in the U. S. A. Philadelphia.

The Presbyterian Church and the War. Bulletin No. 4. Programmes of Service for the Local Church.

Closing prayers and benediction were said by the Bishop of New York.

SYNOD PROGRAMME

The programme for the provincial synod has been announced as follows: Tuesday evening, January 8th, a dinner in the undercroft of Synod Hall for the bishops and deputies of the seven dioceses in New York and New Jersey, and from the district of Porto Rico. An address of welcome will be made by the Bishop of New York. This will be followed with an address by the president of the synod, the Bishop of Newark.

Wednesday morning there will be a corporate Communion in the Cathedral of St. John the Divine at 10 o'clock. From 11 to 1 there will be a Social Service session, at which the report of the commission will be made, and a discussion will follow on The Duty of the Church in the Military Camps in the Province.

Wednesday afternoon routine business at 2:15 o'clock will occupy the time until 3 o'clock, when the Missions Section will sit until 5:45. The report of the commission and the report of the provincial secretary will be made, and there will be a discussion on The Missionary Campaign, and an address on Church Medical Work in the East.

At 7:30 o'clock on Wednesday evening the business of the synod will be considered. There will also be a discussion on The Future of the Synod, and How It Can Relieve the General Convention.

The Holy Communion will be celebrated in the Cathedral at 7:30 on Thursday morning. At 10 o'clock the Education Section will meet. Besides the report of the Commission, a communication from the G. B. R. E. will be received and considered. Two discussions will follow: (1) Preparation for the Ministry; (2) A Programme for Training the Children of the Church in Patriotic Service.

It is expected that adjournment will be taken shortly after luncheon on Thursday, January 10th.

NEW WINDOW FOR ST. MARY'S

There has just been placed in the Church of St. Mary the Virgin the third window in the apse. The design is to have five windows in the chancel representing the Five Joys of Mary. This last window, like the others, is the work of Kempe, of London, and rivals them in beauty of color and design. In the circle above are Adam and Eve with a representation between them of the Serpent twining itself about a tree in full fruitage. The main upper panel of the window is a picture of the Visitation. The faces in the figures are the same as appear in other windows of Kempe in the church and lady chapel, and tend to give unity in the whole glass decoration. The lower large panel represents the Betrothal, one side showing the figures of Joseph and Mary clasping hands with a priest, the left side the breaking of the stick, part of the Jewish ceremonial. The window is a thank-offering from a member of the parish.

SOLDIERS AND SAILORS AT ST. BARTHOLOMEW'S

At a special meeting of the men's club of St. Bartholomew's parish house, New York, on November 6th, Dr. Parks spoke of the great need of a place for soldiers and sailors on leave or passing through the city. The club passed a resolution to offer the rooms with all the privileges of the club to visiting soldiers and sailors. Later the boys' club gave up their entire floor for smaller quarters elsewhere and the floor vacated by them was turned into dormitories with large locker and bathrooms so that the soldier

PATRIOTIC SERVICE HELD IN ST. PAUL'S CHAPEL, NEW YORK

With Dedication of Flags for Washington's Pew—Synod Programme

New York Office of The Living Church }
11 West 45th Street }
New York, December 17, 1917 }

A GREAT congregation assembled in Old St. Paul's Chapel of Trinity parish on Friday, December 14th, at noon. The body of the church was reserved for members of patriotic societies, representatives of the army and navy, and other branches of national service, men distinguished in the learned professions, and men prominent in the world of commerce. The galleries were filled with men and women deeply interested in the ceremonies of the day.

A year ago last October, when the one hundred and fiftieth anniversary of the opening of St. Paul's Chapel was fittingly celebrated by services through a week, the question of an appropriate decoration of Washington's pew was discussed by several of the parish clergy. Subsequently the Sons of the Revolution in the state of New York offered to present two flags for this purpose—one, a reproduction of the Washington Headquarters flag used at Valley Forge; the other the Continental flag. The vestry of Trinity parish expressed a willingness to accept the gift, and the date of installation was determined—the anniversary of the death of George Washington.

It had been intended to have the patriotic societies and guests parade from Fraunce's Tavern to St. Paul's Chapel, but the heavy snowstorm of Thursday night had made the streets impassable for such a procession as was contemplated.

Shortly after the noon hour there was a procession of clergy and officers headed by

a cross and a number of flags. *Onward Christian Soldiers* was beautifully sung by St. Paul's choir and the congregation, accompanied by a large military band, the organ being silent. The dignified tempo, with light and shade in force and time, under the leadership of Mr. Edmund Jaques, made an impression long to be remembered. Other hymns sung to band accompaniment were No. 196, one verse of the *Star-Spangled Banner*, and, for the closing, the *Battle Hymn of the Republic*. After the Apostles' Creed had been recited and several prayers read, the Hon. James M. Beck, vice-president Sons of the Revolution in the state of New York, made the presentation speech, dwelling on Washington's constant piety as shown by his regular attendance at Church services in St. Paul's Chapel and elsewhere, and the allusions to Christian faith and practice to be found in his addresses and other state documents.

The acceptance of the two flags on behalf of Trinity parish was to have been made by the Rev. Dr. William T. Manning, rector. Instead, Dr. Manning sent a telegraph message regretting his inability to be present, his duties as chaplain at a great cantonment on Long Island preventing. This message and acceptance were read by the Rev. Dr. William Geer, vicar of the chapel, who also blessed the flags at the altar. A procession was then formed of clergy and officers and the flags were escorted down the middle alley and across to the north alley, where they were ceremonially placed in the Washington pew.

Reginald DeKoven's musical setting to Rudyard Kipling's *God of Our Fathers* was then sung, with organ accompaniment, by St. Paul's choir.

and sailor guests could stay over night. These dormitories were opened on Thanksgiving night with equipment of 89 beds. Each man is provided with a clean night-shirt and bath towels, the bed linen is changed daily, and all laundry work is done in the laundry of St. Bartholomew's clinic. In the first twelve days over seven hundred men, principally sailors, were guests of the club over night, and many more availed themselves of the privileges of the club. The beds are made up each day by volunteer committees of the women's chapel societies, and the young men's chapel societies are acting as clerks each evening to assist the custodian. The initial cost of installation was contributed by members of St. Bartholomew's Church.

TABLET TO PHILLIPS BROOKS IS UNVEILED IN BOSTON

Bishop Lawrence Makes the Address —The Manner of Christmas Observance

The Living Church News Bureau }
Boston, December 17, 1917 }

PHILLIPS BROOKS is a magic password for an article in any Boston newspaper.

Any event connected with his name is invariably featured in prominent headlines. Generous space was given by the Boston papers this past week in their account of the unveiling of a tablet to the memory of Phillips Brooks. The time was the birthday of Boston's greatest preacher, December 13th. The place was 62 High street, Boston. The speaker was Bishop Lawrence.

The ornamental style of the tablet, which is of cast bronze, is quatrefoil, and around the edge is a band of leafage. It was designed by Charles C. Coveney, and was modelled by W. Clark Noble. The inscription reads:

"On This Site
Stood the Birthplace of
Phillips Brooks
This Tablet
Placed Here by
The Episcopalian Club
of Massachusetts
December 13, 1917"

The full address of Bishop Lawrence was as follows:

"Phillips Brooks was born here in the heart of Boston, and throughout his life he carried the love of Boston in his heart. It was to him the city of cities; his ancestry was of Boston; his boyhood was passed in the Boston Latin School; its intellectual and spiritual atmosphere entered into the texture of his thought and character; he walked the streets of Boston simply for the pleasure of passing through her crooked lanes and of watching the sun set over the waters of Back Bay; he gave of his best to Boston; and, true to his wish, he died in Boston. He loved the city, and the city loved and honored her great citizen.

"He was a patriot. When the deep cloud of the Civil War swept across the land, and men crouching under cover sought to escape the storm, the voice of Phillips Brooks was heard leading the people to battle for freedom, democracy, and a united Nation. Death and suffering did not appall him so long as justice led the way. His voice calling upon the Nation to endure speaks to us now in his own words, 'The more we suffer, the more we must feel ourselves committed to finish completely the great work we have undertaken.'

"Inheriting the best of New England's piety and character, he walked with God. Faith was to him not something apart from practical life; it was the power through which one seeks life and really lives. Spiritual forces, not material, are the moving forces in the world; he was so enrapt by spiritual powers that as he spoke and

moved men's wills bowed before him, their ambitions were reversed, faith in God leaped into power and drove them into higher fields of service. And all the time he was as simple and unconscious of his powers as a child.

"Because he was so simple, transparent, and true, God spoke through him and touched the multitude with a vitalized power. He was a Christian saint who in revealing God to men was a prophet of his day, opening their eyes to the ever coming truth, leading them to a fuller knowledge and deeper consecration to Him who is the Truth. Because he was all these he was made a Bishop in the Church of God in the commonwealth of Massachusetts.

"Citizen, patriot, saint, and prophet, we place in this spot where you were born this token of our gratitude."

PHILADELPHIANS CONSIDER INFLUX OF COLORED PEOPLE

Committee Is Appointed — Death of Rev. John T. Cole

The Living Church News Bureau }
Philadelphia, December 17, 1917 }

FOR some months the migration of the colored people from the South to this city has been a matter of much concern to the Church and social workers. On account of the high wages offered them they have come in thousands. The city has been unprepared to take care of them, and the Church has been helpless. Last week Bishop Rhinelander called a meeting of the heads of several large corporations and social workers at the Church House to take up the matter and find some solution. The Pennsylvania Railroad, the Franklin Sugar Refining, and the American Ship Building Companies were represented by some of their officials, the Armstrong Association had two, and the Church four representatives present. All the questions involved, the reasons for the colored people coming North, and the problem of housing and caring for them, were seriously discussed. Some representatives of the corporations asserted that the men were not reliable and dependable, going from place to place, and only working a few days in each. The social service workers stated that the reason for this is that there are not a sufficient number of houses in which to take care of the men and their families, and that the districts in which they lived are shamefully crowded. According to these workers the only way in which the men can be made satisfied is by providing more homes for them in sanitary and wholesome quarters. After thoroughly considering the problem Bishop Rhinelander

BELIEF FOR HALIFAX

The state of Massachusetts responded nobly to the terrific needs in Halifax. I think the Massachusetts Red Cross train was the first to reach the stricken city from the United States. Special prayers were said in practically all the Boston churches. Many of the churches helped to fill a Red Cross train with warm clothes, food, and blankets.

MISCELLANY

Some churches, whose consciences predominate over their hearts, are hesitating over having a joyous Christmas. With such a spirit nineteen centuries ago, on account of the perilous and stringent times and in the interest of pure economy, they would have frowned on the Three Wise Men for their costly gifts. The chairman of the Massachusetts Committee of Public Safety and Food Conservation, in a recent interview has made the sensible statement that people need not curtail their gifts or suppress their joy. But they should give more wisely, especially to those less fortunate than themselves.

The Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, writes that the number of names for the parish honor list stands now at 113. Of twenty-four ushers of the church, six are now in the service of their country; two are with Base Hospital No. 6, one is in the Medical Corps, one is an officer in the field artillery, one is an officer in the Marine Corps, and one is with his regiment "somewhere in France".

RALPH M. HARPER.

appointed a permanent committee to deal with the problem in all its aspects.

A PARISH PUBLICITY AGENT

The parish of the Holy Apostles has secured the services of a woman worker, a part of whose duties will be to act as publicity agent. She is devising many schemes for bringing the Church before the public and attracting the people to its services, Sunday schools, and other organized activities in the parish. Among many other notices is a pamphlet entitled *A Sunday School That Pays Good Dividends*, in which the investment offered is the social atmosphere; the singing old and new hymns; the teaching of the Bible; the talk on the lesson by the rector, and the "get-together spirit." The signature of the rector appears upon the pamphlet, thus giving it a personal touch.

DEATH OF REV. JOHN T. COLE

Although he had been ailing for some months, the Church was startled to learn on Wednesday last of the death of the Rev. John Thompson Cole, late rector of St. Paul's Church, Ogontz. His death occurred on Tuesday afternoon at the rectory, following a nervous breakdown. He was buried from the church on Friday, the Bishop officiating, and a number of the clergy assisting. Mr. Cole was one of the most loved and popular priests in the diocese, always ready with a happy and bright smile, and good word. He will be missed on all sides, and especially by his brethren of the clergy. He is survived by a widow, a son, and a daughter. He also leaves two brothers and a sister.

Mr. Cole was educated at the University of Virginia. He was ordained by Bishop

Peterkin, in 1883, and went to Japan as missionary, where he remained until 1894. Upon his return to this country, he accepted duty as assistant to the rector of St. Paul's Church, Louisville, Ky. In 1892 he became assistant to the rector of the Church of the Epiphany, Washington, and of the Holy Communion in 1896. He was assistant to the rector of Christ Church, New York City, in 1896, and of St. Paul's Church, Cheltenham, in 1898, of which parish he became rector the following year. From 1895 to 1898 he was secretary of the American Church Missionary Society.

MISCELLANY

January 22nd, at the Church House, are the date and place finally settled upon for

the midwinter banquet of the Philadelphia Divinity School. Bishop Stearly will be the speaker.

The Bishop has appointed a special thanksgiving service to be used on Christmas Day, before the Communion service, for the falling of Jerusalem into the hands of the English people. The 48th Psalm and the *Te Deum* have been authorized.

Announcement has been made of the confirming by the Bishop of the verdict of the tryers in the George C. Richmond trial, suspending Mr. Richmond for two years.

On Sunday last the Rev. Perry Austin was advanced to the priesthood in St. Timothy's Church, Roxboro.

EDWARD JAMES MCHENRY.

INCREASE IN CHICAGO CRIME LARGELY DUE TO THE WAR

Delinquent Boys More Numerous— Memorial Services—Religious Education

The Living Church News Bureau }
Chicago, December 17, 1917 }

CHICAGO has begun its round of winter holdups and bank robberies. Scarcely a week goes by without a startling bank robbery taking place in the heart of the city, or in its outskirts, or in the suburbs; and the sad and significant fact of most of these crimes is that they are done by comparatively young men, some of them mere boys. The superintendent of one of the five reformatories served by our Cathedral clergy makes the statement that crime among juveniles has increased 40 per cent. since the United States entered into the war. Delinquent boys, then, seem to be on the increase, and churches and settlements, sorely handicapped now for workers and means, will have a hard task to check crime.

Some of our parishes are breaking up gangs by giving them the best the Church can give in club life and religion. Our diocesan Home for Boys at Lawrence Hall, like similar homes in other cities, is doing a splendid work in keeping down the number of "bad 'uns"; but the danger is that we forget to support these noble Christian efforts with the multitude of other calls that keep coming in with alarming insistency. Perhaps, if our people could see the state of our institutions from the angle that our priests and leaders who have these good places in charge see it, they would be readier in their help. For example, the Rev. H. O. Crosby, writing of conditions at Lawrence Hall, says:

"Owing to the increased cost of all supplies and provisions, it is costing us \$25 to take care of a boy for one month—about twice as much as it cost two years ago. The parents of the boys feel the strain of the hard times, but have no increase in wages with which to meet it, and so cannot pay us as much as formerly. So many people who used to give liberally to us are now giving all they have to the Red Cross, Y. M. C. A., Liberty Loan, and other war relief agencies, that our contributions have fallen off greatly. The boys themselves have \$150 in Liberty bonds, and have raised and given \$50 to the Red Cross, and \$25 to the Y. M. C. A. Most of our boys are knitting, and constantly sending things to our twenty-one boys who are in the service. We have always had meatless days, one each week. We now have three meatless and two

wheatless days each week. Our food is all sweetened before it is put on the table. The boys are most particular about clean plates, and we have cut down food to the limit. The boys eat just as heartily as they did before the war. Growing boys have to be fed and cared for physically if we would expect good results from them mentally and morally. The boys seem to wear out their shoes and clothing more rapidly than ever before, because such poor material is used in all articles of wearing apparel now. We are receiving applications almost daily from boys whose fathers have been drafted, thus breaking up the home and forcing the mother to seek employment. Then there are young people who have just been married a short time and have had no chance to save. Unlike the families broken up by death, no life insurance can be collected here to help out. What we need most of all is money. We are glad to get outworn and secondhand clothing and shoes so long as they are still usable. Books and magazines are helpful, too. Like the clothing, we use them till they are beyond use and past repair, and then sell them to the ragman."

We fancy that this plain statement of fact can be duplicated in the Church's institutions all over the land.

MEMORIAL DEDICATED TO LATE DEAN PHILLIPS

The Rev. Richard Rowley, rector of St. Paul's, Kankakee, recently dedicated a bronze tablet placed in the church to the memory of the late Dean Phillips. The tablet, set just above the Dean's chair in the sanctuary, was presented by old friends and parishioners. The inscription reads:

"IN MEMORIAM, DUANE SENECA PHILLIPS,
Priest and Doctor. Born Sept. 18, 1834.
Died May 23, 1917. Rector of this parish,
1867-1903. Rector Emeritus, 1903-1917."

"Si monumentum requiris, circumpice."

This well-known quotation from the tomb of Sir Christopher Wren, architect of St. Paul's Cathedral, London, is, as the many friends of the beloved Dean agree, a very fitting one.

A FRUITFUL PARISH

The parish of Christ Church, Woodlawn, has a candidate in each one of the classes at the Western Theological Seminary. Miss Ethel Bartlett, also a member of Christ Church, is at St. Faith's School, New York City, preparing for special work among women and girls. Several of the younger boys and girls of the parish are also planning for the Church's ministry. Christ Church has always made a point of guiding boys and girls into the service of the Church.

MEMORIAL SERVICE TO THE LATE CANON MOORE

A memorial service for the late Canon Moore was held in Calvary Church, Batavia, where he had been the beloved rector for the last seven years, on Sunday morning, December 9th. The church was filled with parishioners and friends, and many came from Geneva, where he had been priest in charge. The celebrant at the solemn Eucharist was the Rev. Gerald Moore, rector of the Church of the Advent, Chicago, and son of Canon Moore. The preacher was to have been the Rev. Charles A. Holbrook, an old friend and neighbor of Canon Moore, but he was prevented from coming by illness, and the Rev. Victor Hoag preached a most fitting sermon. The preacher, who was associated with Canon Moore in his later ministry, told of his useful life well spent for others, of a vocation fulfilled by a priest who loved his work, and who never spared his strength. While at school in Ireland Canon Moore and three other friends were strongly influenced by the Oxford Movement and read themselves into the Catholic position. Unable to practise his convictions, he came to the Church in Canada, and later to this diocese. At Winnetka and later at Batavia he instituted the daily celebration, believing as he did that every priest should stand at his altar every morning. Canon Moore was an ardent missionary.

BOARD OF RELIGIOUS EDUCATION

Thirty-eight members of the Church School of Religious Instruction, held at St. James' parish house weekly, have completed the third year's work and will receive their certificates as soon as their review papers have been examined by the secretary of the parochial department in New York. The work in Church History, under Professor Lewis of the Western Theological Seminary, has been so interesting that the members of the class have asked that the course be continued. Professor Lewis has kindly consented to go on with the class and to meet with the members on Thursday evenings.

The North Side Sunday School Institute met at the Cathedral on Tuesday evening, December 11th. Dean DeWitt made an address. Mrs. Bishop of Christ Church, Winnetka, took the Primary conference for the Rev. E. A. Gerhard.

TUBERCULOSIS CHART OF CHICAGO

The Chicago Health Department, under the direction of Dr. John Dill Robertson, has prepared a series of maps and charts showing the location and prevalence of tuberculosis in the city of Chicago. This is the greatest piece of original research work along this line that has ever been undertaken in any American city.

Dr. Robertson delivers a lecture explaining these maps and charts and telling how to avoid and to cure tuberculosis. This lecture is so illuminating that a group of ministers who had been invited to hear the lecture and witness the exhibit immediately made arrangements for a great Union Ministers' Meeting to be addressed by Dr. Robertson.

MISCELLANY

Deaconess Anne Waite Lovell is now on the staff at the Church of the Atonement, Edgewater. Deaconess Lovell has had long experience as a parochial worker at Christ Church, Springfield, Mass., and latterly at the Children's Hospital, in Cincinnati, Ohio. She will work under the rector, the Rev. F. S. Fleming, and besides office duties will do much of the parochial visiting.

The new church and parish house of St. Lawrence, Libertyville, which were opened and blessed by the Bishop at the services we-

reported last week, are constructed of brick and stone, and are valued at \$25,000. The church is a typical village type, a rectangular building, 32 by 72 feet, finished inside in oak. It has a beautiful rood beam, with a Calvary group.

REORGANIZATION OF TRINITY PARISH

Trinity parish, which had a vigorous campaign for an endowment fund three years ago, has been reorganized. The wardens are Frederick T. A. Junkin and Edward P. Bailey. The vestrymen are Frederick T. Haskell, Charles H. Requa, Franklin F. Ainsworth, Walter H. Wilson, Joseph E. Otis, Charles Cromwell, Henry A. Blair, Eugene H. De Bronkhart. One of the vestrymen is quoted as saying: "The affairs of Trinity are established upon a firm foundation and the work of the new vestry will be devoted to a continuance and strengthening of the work and influence of the Church." Mr. Ainsworth is the treasurer of the parish.

CLERGYMEN AND THE ARMY

The Rev. T. N. Harrowell, rector of Holy Nativity, Longwood, has been appointed captain in the Third Infantry, Illinois Reserve Militia. The Rev. Oscar Homburger has the rank of second lieutenant, and the Rev. Hugh J. Spencer is chaplain of the same regiment.

H. B. GWYN.

ACTION AS TO THE BISHOP OF UTAH

THE COMMISSION of the House of Bishops whose duty was to consider charges brought against the Bishop of Utah, as to his attitude in the present world war, met in St. Louis on November 7th. Believing that the Bishop of Utah should himself be present, it adjourned to meet again at the same city, at the Bishop's House, on December 12th. Following this meeting Bishop Jones resigned Episcopal charge of the missionary district of Utah.

The Bishop of Utah submitted to the Commission a list of questions to which he asked written answers. These questions and answers follow:

"1. Question. Does the Commission find that the allegations of the Council of Advice are justified—

"(a) That I have been affiliated with seditious organizations?"

"Answer. The Commission does not charge seditious organizations, but does say questionable organizations in respect of loyalty to the Government."

"(b) That I have persistently promulgated unpatriotic doctrines?"

"Answer. The Commission is not satisfied that you have persistently promulgated unpatriotic doctrines; but the evidence shows that on occasions you have promulgated such doctrines."

"(c) That I have injured the life of the Church in Utah and elsewhere?"

"Answer. Yes, it seems to the Commission that you have injured the life of the Church in Utah and elsewhere."

"2. Does the Commission find that I have exceeded my prerogatives in coming to the conclusions I have in regard to war and Christianity?"

"Answer. The Commission is of opinion that in our free country you are not to be officially restrained in your maintenance of opinions which you hold as an individual; but it also thinks that weighty responsibility attaches to pronouncements by a bishop, and that thoughtfulness and reticence on his part are exceedingly desirable."

"3. Does the Commission believe that I should accede to the request of the Council of Advice and resign?"

"Answer. Yes."

Commenting on a statement made by the Bishop of Utah to a committee of the House of Bishops on October 18th, the Commission states that the underlying contention of the Bishop of Utah seems to be that war is un-Christian, with which general statement "the Commission cannot agree; and, specifically, it thinks that the present war with Germany in which our country is involved, being, as it is, for liberty and justice and righteousness and humanity among nations and individuals, is not an un-Christian thing. This Church in the United States is practically a unit in holding that it is not an un-Christian thing."

In principle, the Commission states, the Bishop seems to be at one with this Church and with the American government. It is only in methods that he differs. The Commission thinks that his expression of difference as to these methods should not come from an episcopal representative of this Church. Moreover, the Commission adds, it seems abundantly manifest that an end has come to the usefulness of the Bishop in his present field.

The Commission pronounced as its judgment and advice in the matter that the Bishop ought to resign his office. The Bishop at once complied.

DEATH OF ARCHDEACON AYRES

ONCE AGAIN has the diocese of Western New York been saddened by the loss of one of its faithful servants in God, the Ven. George W. S. Ayres, Archdeacon of Buffalo, who was called to his heavenly rest Tuesday evening, December 11th, after only one day's suffering, having been suddenly stricken in the morning with paralysis.

It can be safely said that there was no more loyal and faithful clergyman in the diocese nor one who was more indefatigable and untiring in his ministrations than was Archdeacon Ayres, who had been in the diocese for twenty-five years, the last fifteen of which he has served as Archdeacon of the seven and a half counties. His annual reports, like the man himself, modestly record statistics only, but by one who knew of his work intimately far more may be recorded. His report states that in the year past he ministered in twenty-six missions and parishes and held 1,372 public services. This meant that on every Sunday he held from four to six services in as many different places, snatching a bite at a railroad station or a lunch-counter near a trolley line, driving miles in rain or snow. When it was impossible to serve a mission on a Sunday morning he would give them an evening service and remain over for an early celebration on Monday. Nor did he confine his work to Sundays only; in fact Monday was the only day he was to be found at his home in Buffalo as a regular thing. Every day he visited and held services in one mission or another, "1,200 pastoral calls" he reports.

One must not omit to speak of the Archdeacon's work among the Indians on the Cattaraugus Reservation, to whom he was pastor, counselor, and friend, advising them and teaching them as a frontier missionary has to do.

He was a man any bishop would be glad to have under him and to his own Bishop, whom he has now joined, he was especially dear. Scarcely ever, if ever, did he undertake any change or work in the archdeaconry without consulting his Bishop; and consequently the missions under his personal supervision worked along in true harmony. In the months since the diocese has been without a Bishop much extra care and labor had fallen upon the Archdeacon. The

doctor advised a week's rest which he reluctantly took, but the Great Physician has prolonged that rest.

Archdeacon Ayres was born in New York sixty-two years ago. He was graduated from St. Stephen's College and the General Theological Seminary. He is survived by his wife, one son, William S. Ayres, D.D.S., and one daughter, Miss Florence Ayres.

The funeral was held from St. Paul's Church Friday afternoon, the rector, the Rev. Charles A. Jessup, D.D., in charge. The Rev. Cameron J. Davis read the lesson and the Rev. Nathan W. Stanton took the Creed and prayers.

Six of the clergy who had been especially associated with the mission work acted as pall-bearers and eighteen of the clergy were in the chancel. The Laymen's League (lay readers) attended in a body and there were representatives from the Buffalo Missionary Board, the Indians, and the Woman's Auxiliary.

The body was taken to Staatsburg-on-Hudson for interment.

A NEWSPAPER FROM THE FRONT

THE SEVENTEENTH UNITED STATES ENGINEERS, whose chaplain is the Rev. Henry Russell Talbot, are publishing "somewhere in France" a regimental newspaper called the *Oo La La Times*. It is so named, according to the business manager, because "Oh! La! La!" is the one expression used to express all the different feelings in the French catalogue, hence the expression has become a byword with the American troops." It is printed with "the hope of passing the censor, and for those at home who care."

The men of the regiment have decided instead of having a Christmas celebration for themselves to give 1,000 French children of the vicinity a community Christmas tree in order to express their sympathy and friendliness. This was done on their own initiative and, as most of the enlisted men subscribed to the Liberty Loan and have allotments, it means sacrifice.

DEATH OF REV. GEORGE BUCK

THE REV. GEORGE BUCK, who retired from active service last year and was for many years a faithful priest of the Church, died in Milldale, Conn., on December 9th, at the age of 87. He received his orders at the hands of Bishop John Williams in 1868 and 1869. Mr. Buck founded Grace Church, Hartford, Conn., in 1864, reopened St. Andrew's Church, Bloomfield, in 1867, and was also the founder of the mission at Windsor Locks, in the same state. He was in mission work until 1881. From 1884 to 1889 he was rector of St. Andrew's, Northford, and was assistant at Christ Church, New Haven, from 1889 to 1904. Later he served as rector of St. Paul's Church, Willimantic, St. James' Church, Poquetanuck, and St. John's Church, North Guilford, thus passing his entire ministry in the state of Connecticut, in which he was born in 1830.

DISTURBANCES IN CHINA

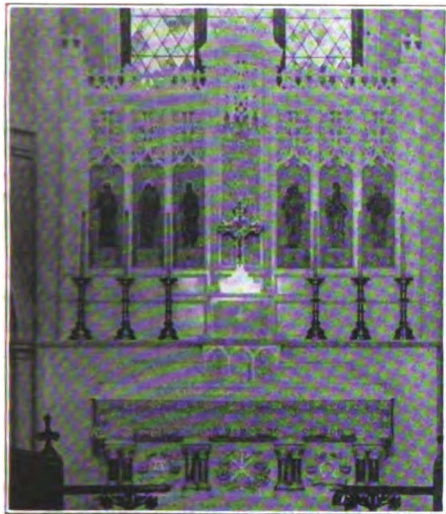
THE DAILY papers have recently contained references to political disturbances in Central China. The Board of Missions has received a cable from Bishop Roots giving assurance that the mission staff and all mission property have been entirely unmoled. As a matter of precaution, St. Hilda's School for Girls, in Wuchang, has been temporarily closed. This school lies without the city walls, and has not, therefore, quite the same protection that a building within the gates would have. All other

work, Bishop Roots assures the Board, is going on as usual.

The slight disturbance in Changsha has not been sufficient to interfere with the work of that important mission in any way.

NEW CHURCH FURNISHINGS

IN ST. JAMES' CHURCH, Brooklyn, N. Y., the fifth anniversary of the election of the rector, the Rev. Edgar Morris Thompson, there was unveiled a reredos above the high altar, in memory of the late Franklin Quinby, who died two years ago. This artistic memorial, the work of the Tiffany Studios, New York, is floriated Gothic in its architecture, to correspond with the church

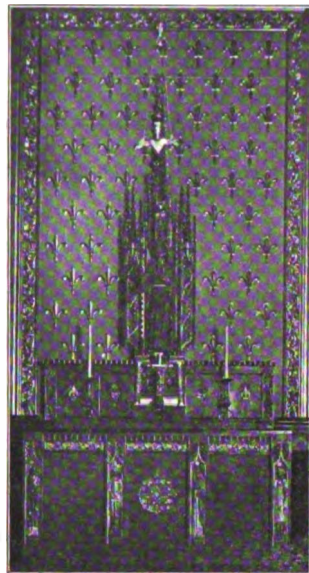


ALTAR AND NEW REREDOS IN ST. JAMES' CHURCH, BROOKLYN, N. Y.

a figure of the Crucified for the altar cross. A fund has been started for the altar of the new church, which will be the parish memorial to the Rev. Mr. Craig.

BISHOP McCORMICK IN FRANCE

WRITING OF THE excellence of the work of the American Church in Paris, Bishop McCormick says: "You will be interested in the amazingly careful and informing set of books kept in connection with the *Ouvroir*, of having the articles and moneys received and distributed. They tell a wonderful story of needs met in all parts of France and



NEW ST. FRANCIS ALTAR IN ST. PAUL'S CHURCH, BROOKLYN

National Army camp at Yaphank, but volunteered for overseas work. He sailed for France on the *S. S. La Touraine*, September 13th, in the Red Triangle contingent of which I was a member. When the assignments were announced a few days after our arrival in Paris, Seymour was appointed to the First Division. Less than a month later he came into the office and showed me a letter from the major of the battalion to which he had been assigned, to Dr. Freeman, the divisional secretary, praising his work highly. The next day, October 23rd, while visiting the warehouse to get supplies to take back to the field, he accidentally fell. As Mr. Seymour was of a heavy build, the shock was too great, and he never re-



ALTAR AND NEW PANELS IN ST. JAMES' CHURCH, CLEVELAND, OHIO

edifice itself. It is made of pure white Italian marble, and rises fifteen feet above the altar pace. It contains seven mosaic panels in the Tiffany Favrile glass, the center, and largest one, forming a background for the altar cross, and rising above the balance of the reredos to culminate in a beautifully carved canopy. The six other panels contain mosaic pictures of St. Peter, St. Elisabeth, St. John the Baptist, the Blessed Virgin with the Divine Child, St. John the Apostle, and St. Paul. The figures are done in harmonious colors on a gold background, and stand out in clear-cut relief. The high altar itself is also a memorial of the only son of Mr. Quinby, given at the time the church was built, seventeen years ago.

The altar pictured in the center of this group has recently been placed in St. Paul's Church, Brooklyn (Rev. A. C. Wilson, rector), and was described in these columns not long since.

The photograph of the altar of St. James' Church, Cleveland, Ohio, shows the new panels, which have been placed as a memorial to the late rector, the Rev. James E. Craig.

The six panels are the work of Miss Verna McCulley, a young artist of Chicago and a graduate of St. Catharine's School, Davenport. The saints represented are St. Mary the Virgin, St. John the Baptist, St. Andrew, St. James the Greater, St. Augustine of Hippo, and St. Katharine of Alexandria. They are produced in oils on canvas, each with a diapered gold background which displays the symbol of the saint. The treatment is original and vigorous, and the use of black line gives unusual carrying power.

Other recent gifts in memory of the late rector are a movable altar rail of the prie-dieu type, a set of framed altar cards, and

Belgium, and among all sorts of people. There is no question as to the wise and Christian use made of all funds and of all materials distributed under the name of the American Church. It has made this name known and honored throughout France and Belgium—and the more we have the better."

A room in the parish house of the Church of the Holy Trinity has been arranged as an office for Bishop McCormick and Bishop Israel, and the Bishops are arranging for a group of interesting and influential women to help with the chaplains and their men.

REV. J. H. MELISH RETURNS TO HIS PARISH

THE REV. JOHN HOWARD MELISH, rector of Holy Trinity Church, Brooklyn, has been finishing his recovery from a serious bodily accident at his alma mater, the Cambridge Theological School. He expects to resume his work on December 23rd.

REV. HENRY PLATT SEYMOUR

SEVERAL WEEKS ago we published a report of the death in France of the Rev. Henry Platt Seymour, who was the first clergyman of the American Church to give up his life in the present war. Under appropriate heading we are publishing in this issue of THE LIVING CHURCH a series of resolutions passed in Paris at a monthly conference of Y. M. C. A. secretaries. Our correspondent, the Rev. William E. Patrick, writes from Paris under date of November 20th:

"Mr. Seymour was granted a leave of absence by his parish in Piedmont, New York, to enter the Y. M. C. A. War Work. After a month's training at Silver Bay, he was offered the position of secretary at the

gained consciousness, dying several hours later.

"The funeral service was held at the American Church of the Holy Trinity, October 29th, Avenue de l'Alma, the Rev. Dr. Watson, rector, officiating, assisted by the Very Rev. F. W. Beekman, Dean of the Cathedral at South Bethlehem, Pa., and the writer."

THE BISHOP OF ALASKA IN SHIPWRECK

BISHOP Rowe's journeys by sea and land in Alaska are still attended with a good deal of danger. Writing recently from Seattle, he says:

"I have just returned from a trip to Ketchikan, Wrangell, Juneau, etc. Mrs. Rowe and Paul were with me. On our way back from Juneau, our ship, *Str. Mariposa*, went on a reef at full speed. It was 5:40 A. M. and dark. The shock was fearful and hurled me out of the upper berth. Fortunately, the ship being on the rocks, there was little sea, no wind—just rain. We were landed on an island two miles away. There was no panic—some 360 people on board. We were rescued some seven hours afterward and taken to Wrangell. We suffered no harm. I lost one suitcase and my set of robes has been ruined by the water, etc. That is all.

"The *Mariposa* will be a total loss."

DEAN BEEKMAN'S TRIBUTE TO ENGLISH HEROES

ON THE Sunday following All Saints' Day, the Dean of Bethlehem, Pa., the Very Rev. Frederick W. Beekman, preached the memorial sermon of the Allied Dead in the British Embassy Church, at Paris. After the Dean had spoken of the spiritual issues

of the War, he concluded quite simply and with marked effect, as follows:

"This Sunday following All Saints' Day our thoughts turn instinctively and with infinite tenderness to those heroes fallen in the cause of world righteousness which is God's. And in this church this morning do they especially turn to those of Britain and her dominions. It is, I assure you, a wonderful privilege to be permitted, as an American, to stand in this pulpit on this day and have a share with you in the sacred thoughts of this sacred hour. And yet, do you know I dare not trust myself to speak as I would wish of those men and boys from that land which in my boyhood days in New England we sometimes called 'the Mother Country'? But we can see them now as they marched out of every city and village of that proud land! We are with them at Mons, at Ypres, at the Marne, at Gallipoli, in Palestine. We are with them in the trenches, in the charge, in the onrush of the air, in the sleepless watches of the deep, in the skeleton clutch of the prison stockade and 'in some corner of a foreign field which is for ever England'. And we here and now in His House pay our humble tribute to them in their unhesitating sacrifices—that sacrifice which forever unites them with their Master."

DEATH OF REV. JOHN EDGE CUMBE

THE REV. JOHN EDGE CUMBE, who was 86 years old and had been rector of Christ Church, Cranford, N. J., for the last twenty-five years, was stricken in the pulpit of his church last Sunday in the midst of his appeal to the congregation for charity to aid the parish poor.

Mr. Edgecumbe was made deacon in 1871 and priest in 1873, the Bishop of Nova Scotia acting in each case. His first work was as assistant at Christ Church, Halifax. He was rector at Pictou from 1879 to 1887, and rector at St. Mary's, Montreal, from 1887 to 1890. Mr. Edgecumbe had often expressed the wish that he might die, as he did, "in the harness." He is survived by a wife, two sons, and two daughters.

BEQUESTS

ST. JOHN'S CHURCH, Ogdensburg, N. Y., has received \$3,000 from the estate of the late Mrs. Mary Aswell Porter, to be added to the endowment fund. This gift was invested in Liberty Loan bonds.

IN HER WILL Miss Josephine E. Bruce, formerly of Milford, N. H., left \$500 to reduce the debt on the church. With this help it is planned to clean up the balance before Easter, after many years of interest payment.

MEMORIALS AND GIFTS

AN AMERICAN FLAG, the gift of the St. Agnes' Society, was blessed at the morning service in St. John's Church, Ogdensburg, N. Y., on Sunday, December 2nd. It is to be carried in the procession of the choir. This parish now has the names of 53 men, soldiers, and sailors, and two Red Cross nurses, on its honor roll.

AT THE Church of the Ascension, Buffalo, N. Y. (Rev. Charles D. Broughton, rector), a memorial window was unveiled on Thanksgiving Day. This window represents the highest perfection of American opalescent glass. Its Gothic design employs the canopy and base treatment, leaving a central field in which appear the figures of Christ and

the pilgrim. It bears the following memorial inscription:

"In loving memory of
JOHN H. AND JANE REEVES SMITH
Erected by their children
1917."

This, and a companion window, erected by Mrs. Smith in 1915 depicting Christ healing the sick, are both from the studios of J. & R. Lamb of New York.

MEMORIALS recently placed in St. Luke's Church, Billings, Mont., consist of an oak pulpit, brass lectern, oak prayer desk and seat, a set of brass candelabra, and a brass processional cross. The pulpit, lectern, and prayer desk and seat were given in memory of Margaret Boland Mallon Daniels through the rector, to whom a bequest had been left by Mrs. Daniels at her death. Mrs. Daniels had been a faithful and devoted member of the parish since its foundation, and in her death her works live on. The candelabra were given by Mrs. J. F. Clark and Mrs. J. H. McElroy in memory of their mother, and the processional cross was given by the rector in memory of his mother who recently passed away. Before the installation of these, one of the wardens presented a silk flag. Memorial alms basons, Litany desk, and organ are to be added in the near future.

ALBANY

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

The Y. M. C. A.—First Death among the Soldiers of Troy

BISHOP NELSON has become an enthusiastic advocate for the Young Men's Christian Association. His younger son, Mr. John Louw Nelson, who was rejected by the army enlistment bureau because of physical disability, has enlisted in the Association work as a social secretary, and is now assisting Mr. William J. Davidson, secretary of the Albany Y. M. C. A., at Camp Wadsworth, Spartanburg, S. C. The Bishop recently said at a public meeting in Albany: "There are three things which are important to the American people: First and foremost, that the Allied cause must win the war; second, that the character of the men engaged in the war must be preserved so that they can be depended upon in reconstruction days; third, that the humanizing effect of the Y. M. C. A. be conserved at the front, that the character of the men and the morality of the men be such that they will be fit to enjoy liberty." The Bishop also spoke of the unity of purpose of the Association workers, of their nonsectarianism, and said there should be no duplication of agencies or energies. He has sent a pastoral letter to all his clergy urging closer cooperation with the Y. M. C. A.

THE FUNERAL of Mr. Sidney Stephen Schmay, the first Trojan to die in the national service since war was declared last spring, was held Wednesday afternoon, December 5th, from Christ Church, Troy, N. Y. The church was filled to overflowing, while many stood in the rear of the church and in the vestibule, and outside the press was so great that traffic was brought to a standstill. The burial service was read by the rector of Christ Church, the Rev. George Carleton Wadsworth, the Rev. James Caird reading the lesson. A Roman Catholic priest and a Presbyterian minister were also present at the service, while nearly every church in the city was represented by lay people. The son of the undertaker who conducted the funeral was lying wounded at that very moment in a French hospital; while word was received just before the service of the death of a cousin of young Schmay, who had

enlisted in the British army. The body was placed in the family lot in Oakwood Cemetery.

MRS. EUGENE BRYAN has presented Christ Church, Troy, N. Y., with a flag, to be displayed from the church tower in place of the older flag, which has been in almost constant service since the rector's trip to the Mexican border with the old Second New York Infantry.

A MISSION has been established at De Kalb Junction; to be served from St. John's Church, Ogdensburg, N. Y.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORÉ, Suffr. Bp.

Clergy at Camp Pike

THREE OF the clergy have received appointments at Camp Pike. The Rev. Verne R. Stover, M.D., a Y. M. C. A. worker in the Base Hospital; the Rev. M. W. Lockhart is a Y. M. C. A. secretary, and the Rev. Charles F. Collins will begin work as chaplain under the War Commission of the Church, on January 1st, being at present on the Exemption Board by appointment of the President. The Brotherhood of St. Andrew has also arranged to have a representative at the Camp.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

War Commission

THE SOCIAL SERVICE COMMISSION has been recently appointed by Bishop Talbot as the diocesan War Commission to aid in every way the General Commission of the Church. The officers have immediately gotten to work to raise the \$15,000 quota assigned to it by the War Commission, and Bishop Talbot has set the 13th of January as the date for the general offering for this fund. Mr. H. C. Pastorius of the Church of the Mediator, Allentown, is secretary of the Commission, and the Rev. R. P. Kreidler of St. Luke's Church, Scranton, is its chairman.

CENTRAL NEW YORK

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

Bishop Fiske a Four-Minute Man

BISHOP FISKE, who has given a good deal of his time to public speaking in connection with the war, recently addressed a body of 750 Masons in Syracuse on behalf of the New York State Masonic War Fund, with splendid results, the group giving \$12,000 instead of \$6,000 apportioned them. The Bishop has been speaking as one of the Four-Minute Men, and has also been preaching at a number of the camps. He has had Confirmations at Sacketts Harbor and Fort Niagara.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Suffr. Bp.

Trinity College—Hartford Archdeaconry—Prayer for Dedication of Flag

AT A RECENT meeting of the Junior class of Trinity College it was voted that the annual freshman banquet be this year omitted. This action was occasioned by the feeling that all saving of food and money works ultimately to the success of the war. The class also voted to publish *The Ivy*, the College year book.

THE EPIPHANY meeting of the Hartford archdeaconry will be held in the parish of the Good Shepherd, Hartford, on Thurs-

day, January 10th. The preacher will be the Bishop Suffragan. At the clericus in the afternoon, Professor Edward F. Humphrey, Ph.D., of Trinity College, will read a paper on Pre-Constitutional Nationalization of the American Churches.

THE CLERICUS of the New London arch-deaconry met in Norwich on Monday, December 3rd, with about ten present. The essayist was the Rev. A. H. Barrington, who took for his subject The Church and the War.

THE RECTOR of St. Andrew's Church, Meriden, has compiled the following prayer for use at the dedication of a service flag: "O God, who art the blessed and only Potentate, King of Kings and Lord of Lords, who sittest on Thy throne, judging right, who didst choose Thy servant Cornelius, the soldier, a devout man, as the first-fruits of the Gospel among the Gentiles; Look with favor upon us as we now dedicate our service flag in this holy temple. We humbly implore Thy blessing upon these young men of our own flesh and blood brought up and nourished in this household of faith, their old home church. Give them faith, courage, and endurance, patience, obedience. Preserve them in the midst of the temptations of the camp and of the field, from the perils of the ocean, of the land and of the air; from the pestilence that walketh in darkness, and from the sickness that destroyeth in the noon-day. Keep them under the shadow of Thy wings, and restore them in safety to us, if it be Thy will. And to such of them as may fall in battle or by sickness do Thou, O Lord, graciously grant the preparation of repentance unto life eternal. Bestir our hearts, O gracious Lord, that as we look upon these stars, each one reminding us of a beloved son gone forth to fight our battle for justice, liberty, and mercy, we may never forget to offer up a prayer to Thee for their welfare and protection. We ask all this through the infinite love and merits of the Saviour of all men, Thy Son, Jesus Christ our Lord. Amen."

AT A RECENT meeting of the diocesan Board of Religious Education a committee was appointed to consider the proposed introduction of religious instruction into the public schools and the Church's attitude thereto.

A NUMBER of parishes in the diocese are changing the dates of their annual meetings to coincide with the new fiscal year.

A NEW regiment of the Knights of Washington has been organized in St. Paul's parish, New Haven, to be known as Company M, First Regiment, K. O. W.

EIGHT STUDENTS of the Berkeley Divinity School are on leave of absence by reason of military requirements. This leaves a total attendance of fifteen students, representing nine dioceses and nine colleges.

AMONG THE relics of old times now left in the Jarvis House, Berkeley Divinity School, are a couple of gas brackets of peculiar design that were in the original school chapel. These have been fitted for electric lights and placed in the lower hall, where they serve as a reminder of the early days of the school.

IN THE year ending June 12, 1917, there were received into the communion of the Church in this diocese forty-nine persons who had been confirmed in the Roman Catholic Church.

THE DIOCESAN missionary society, accord-

ing to the latest available reports, ministers to 3,387 families and 5,628 communicants. These gave for all purposes, for the last year for which we can get figures, \$68,544. Only one missionary district in the Church reports for the same time as many communicants as are to be found in our aided parishes and missions, and not one reaches the amount contributed by them. Twenty-one dioceses in this Church have fewer communicants, and twelve dioceses contribute a less amount per diocese.

EASTERN OREGON

ROBERT L. PADDOCK, D.D., Miss. Bp.

Roll of Honor

THE CHURCH OF THE REDEEMER, Pendleton (Rev. Alfred Lockwood, rector), is represented in the National Army by twenty men, whose names have been inscribed on an honor roll placed in the vestibule of the church. As the parish has a communicant list of but 165, the proportion of men in the service is very large—over 12 per cent.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Lapsed Communicants—A Revived Parish

BISHOP FRANCIS, writing in the *Indianapolis Churchman*, states that the Council of 1899, at which he was elected, reported 4,332 communicants. Since then there have been confirmed 5,006, which added to the report of 1899 gives a total of 9,338. Today there are 4,770 communicants. The net gain has been 438, an average of twenty-four a year. "It does not seem possible that 4,568 have died or moved away, There must be," says the Bishop, "a considerable number of lapsed communicants in every community." He asks: "Could any better work be done by the clergy than that of seeking out these people and endeavoring to bring them back to their allegiance and their privileges?"

A REMARKABLE revival has taken place in St. John's Church, Crawfordsville, one of the oldest parishes in the diocese, dating back to 1838. The cornerstone was the first to be laid in Indiana by Bishop Kemper. Deaths and removals had so reduced the congregation that only the efforts of Mr. Louis Howland of the Cathedral and the local lay reader, Mr. T. A. L. Leach, kept the little flock together during a long period. Two years ago the Rev. H. W. Wood took charge and a fresh start was taken. The church was rebuilt at a cost of \$5,000 and is ready for consecration.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Patriotic Service in Shreveport

AN INSPIRING festival was held in St. Mark's parish, Shreveport, on the First Sunday in Advent. For years it has been the custom of the parish to have special exercises in the Sunday school at this time, when offerings of the fruits of the earth are made and distributed to charitable institutions. This year the service was made patriotic. Along with the school banners, flags of our allies were carried in procession. Tableaux were presented representing our allies and depicting the lines of patriotic activity set forth in the programme of service provided by the Board of Religious Education. The offering was devoted to Armenian and Syrian Relief.

MILWAUKEE

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

New Rector of St. Andrew's, Milwaukee

THE CONGREGATION of St. Andrew's parish, Milwaukee, are happy in the coming of their new rector, the Rev. William H. Frost, who reaches the city on St. Stephen's Day and assumes his pastoral functions on the Feast of the Circumcision. Mr. Frost has been rector of St. James' Church, Fremont, Neb., for nearly eleven years, and will carry forward the work founded and developed by the late beloved rector of St. Andrew's, the Rev. George F. Burroughs.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Holy Trinity Parish House Burned—Red Cross—Approaching Consecration of Church in Le Sueur Center

ON WEDNESDAY evening, December 12th, the parish house of Holy Trinity Church, Minneapolis, was badly burned. The cause of the fire is unknown and the building was so badly damaged that there is little prospect of any attempt being made to repair it. Curiously, at the very moment that the vestry were discussing a bid for decorating the parish house, the knock came to the door telling that the building was on fire. The damage is partly covered by insurance.

UNIVERSITY HOUSE (Bishop Gilbert Memorial) is now filled to its capacity with Church girls from various parts of the state. All of these young ladies, students at the University of Minnesota, find in the House an ideal home under splendid auspices.

MISS DOROTHY MILLS, student secretary for the Board of Missions, recently conferred with a number of Church girls, both at Holy Trinity parish house and at Shevlin Hall on the University campus, in regard to the Student Volunteer work.

ON A RECENT occasion the Red Cross in Minneapolis was given splendid impetus when the Rev. Richard S. Read, rector of Holy Trinity, organized the work at a public meeting in the East High School. The former president of the University, Dr. George Vincent, made the first address and Mr. Read followed with his appeal for funds, which resulted in a total of more than \$200 over the amount required for the organization of an authorized chapter.

THE DIOCESAN Board of Missions met in St. Paul on December 11th. The Bishop's report showed all vacant parishes well cared for, and new clergy received and well established. From all points reports continue to come in telling of splendid work by both clergy and laity. In one parish a layman told the priest in charge to publish a small weekly paper as a medium of communication, and promised to pay the bill.

ST. PAUL'S CHURCH, LeSueur Center (Rev. Alfred G. White, priest in charge), has been entirely decorated throughout and this month Bishop McElwain will visit LeSueur to consecrate the church, which has been completely freed from debt. This has all been accomplished within the last few years as the result of splendid work under a faithful leader.

THE LITTLE mission at Cordova sent a check and a large box of turkeys, chickens, etc., to provide the Thanksgiving dinner for the children of the Sheltering Arms in Minneapolis.

THE MEMBERS of St. Luke's Church, Minneapolis (Rev. Frederick D. Tyner), are

taking a very active part in the work of the Associated Charities. At Thanksgiving time, in cooperation with the Association, they provided dinners for a large number of families and are planning to do even more at Christmas. Several women of the parish have undertaken to become friendly visitors and let some of our more unfortunate citizens know that "somebody cares."

NEWARK

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

A Service Flag

A SERVICE FLAG displaying fourteen stars—one for the Rev. John G. Martin, vicar, and thirteen for men of the congregation now in the nation's service—was unfurled at St. Peter's Church, Clifton, on Sunday evening, December 2nd. The service was held under the auspices of the men's club. A sermon on The Meaning of the Stars was preached by the Rev. John Keller.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Coast Line Clericus

ON THURSDAY, December 7th, the Coast Line clericus held its regular quarterly meeting at Hobgood. The Rev. Reuben Meredith led the discussion on The Inadequacy of Clerical Salaries in View of the Present High Cost of Living. A resolution was adopted looking toward possible diocesan action on the lines recently adopted by the diocese of Maryland. The next meeting of the clericus will be held in Weldon.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Summary of Diocesan Growth—Centennial Plans

AT THE December meeting of the Board of Missions Bishop DuMoulin reported on some thirty stations besides the two associate missions in the Mansfield and Lima regions, with headquarters at Shelby and Bellefontaine. There are two clergymen and five stations in each associate mission. This plan, at first somewhat experimental, has so far proven successful. Three years ago the Italian congregation of St. Anthony, Youngstown, withdrew from Roman allegiance and made overtures to the Church for admission. After sundry unhappy experiences, during which time their property became greatly involved and the name of the parish was changed to St. Rochus, last summer, at the request of the congregation, the Rev. Alfred Izon, rector of St. Stephen's, commenced holding services for them in English, much to their satisfaction. With him in charge, the Bishops and the Board of Missions have taken over the congregation for six months, during which time Mr. Izon will have an assistant and a careful survey will be made of the whole situation. At Sebring, a pottery town of English artisans, a lot and \$2,000 have been secured for a chapel. A portable chapel is to be purchased for St. Barnabas' Mission, Dennison. Sometime ago the rector of Christ Church, Oberlin, vacated the old rectory adjacent to the church for a better house on another street. At an expenditure of \$1,500 the old rectory has been reconstructed and is being used for parish house purposes. At St. Augustine Mission (colored), Youngstown, a mortgage has been paid and a considerable sum secured for the new church.

Interesting missionary reports were also at hand from Bishop Leonard's jurisdiction. At Ashtabula Harbor, Grace Memorial Mission, a debt has been wiped out and the chapel renovated and relighted. At Christ

Church, Geneva, the basement of the church has been reconstructed and the interior of the building decorated. At St. Michael's, Unionville, a rural parish, the church building has been renovated and lighted with electricity. In Cleveland, at St. Mary's, a large floating indebtedness has been met, leaving a mortgage on the new church building of only \$4,000, with an unsold lot in another part of the city as an asset, and now the congregation is raising funds for a new organ. At the Good Shepherd, the privileges of the parish house have been given to a congregation of Old Catholics. At St. Andrew's (colored) the apportionment for diocesan missions has been paid six months in advance, nearly the entire apportionment for general missions for the year beginning November 1st is in hand, and on St. Andrew's Day pledges for some \$1,300 were secured for a new organ for which contract is being made. To coordinate and develop the departments of Church work in Cleveland, the Church institutions, the Cleveland City Mission, the Board of Missions, and work among foreigners, a Church Extension Commission was created which has gone actively to work.

THE DIOCESE of Ohio was organized in Trinity Church, Columbus, on Monday, January 5, 1818, and the Rev. Philander Chase was chosen the first Bishop of the newly formed diocese at a special convention held at St. John's Church, Worthington, nine miles north of Columbus, on Wednesday, June 3rd. While the larger and more important centennial functions will be celebrated by the two dioceses in connection with their conventions in May, the exact date of the centennial, Saturday, January 5th, will be observed. On that day, in Trinity Church, Columbus, there will be a celebration of the Holy Communion, followed by luncheon and several brief historical addresses. After this the Bishops, the other clergy, and the laity, will go to Worthington, where in St. John's Church there will be another service and an historical address by Mr. Joseph B. Doyle of St. Paul's Church, Steubenville. The committee appointed to represent the diocese of Ohio consists of the two Bishops, the Rev. William F. Peirce, L.H.D., and the Rev. George F. Smythe, D.D., of Gambier, Archdeacon Abbott, Mr. Samuel Mather of Cleveland, and Mr. Thos. H. Walbridge of Toledo.

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SOUTHERN OHIO

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

St. Luke's, Marietta

ST. LUKE'S CHURCH, Marietta (Rev. J. M. Hunter, rector), recently unfurled a service flag with twenty stars, each star representing a volunteer. During December four stars will be added.

TENNESSEE

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

St. Paul's, Chattanooga

ST. PAUL'S CHURCH, Chattanooga, has the names of fifty-three men on its honor roll. Among them are two majors, four captains, twenty-one lieutenants, and four corporals. A number of parish officers, teachers in Sunday school, choristers, and servers are on the roll. A priest from the parish is also on the list, and a postulant for holy orders was killed in France last summer. A service flag, the gift of the vestry to the church, is being made.

WASHINGTON

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

Social Service—Rectors' Photos Sought

IN CHRIST CHURCH, Washington parish, every Saturday night the ladies entertain the uniformed men of the service at a dancing party and supper. And on Sunday evening the parish hall is open for a social hour to the men and their friends. On the first Tuesday of every month the patriotic forum meets in the parish hall, when men and women discuss the vital problems of the day. Afterward there is a social time, with refreshments and music. The young women have been organized into a promising Girls' Friendly, while the younger girls have formed a choir for all evening services. The rector, the Rev. David Ransom Covell, is a member of the District War Service Commission and the diocesan Social Service Commission.

A MEMORIAL ROOM is being planned for Christ Church belfry, and a complete series of photographs of past rectors is being sought for its adorning. As this church is the oldest in the district, to obtain this group of pictures will not be an easy task.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Convocation of Springfield—St. John's, North Adams

THE CONVOCATION of the Springfield district met at Christ Church, Springfield, on December 4th. At the celebration of the Holy Communion the Rev. A. F. Underhill was celebrant, assisted by the Rev. Hervey Parke, who preached. At the business meeting the Rev. John Whiteman was elected Dean, and Charles M. Tubbs was reelected secretary and treasurer. Both the Bishop and the Dean advocated more power and financial responsibility for the convocation. Reports showed that the missions of Turner Falls, Palmer, and West Springfield were especially prosperous, and that at West Springfield is ready to build a chapel during the next year. The address of the Bishop concluded with a thanksgiving that more and more the churches were becoming in truth houses of prayer, where men and women were humbly coming together to ask for the safety and salvation of their soldier loved-ones, and finished with these words:

"May the Church never again lose the sacrificial glory, the splendor of soul, which this war is producing. May the war be to

her a new tonic of strength and may she teach the world never to forget that it is not what one gets but what one gives which makes the world's happiness."

ALL MISSIONARY apportionments of St. John's Church, North Adams, have been met again this year and an active campaign is on for the coming year. Forty-three names are now ready for the parish roll of honor.

WESTERN NEBRASKA

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

Parochial Mission—Patriotic Addresses

ST. MARK'S PRO-CATHEDRAL, Hastings (Very Rev. Jay Scott Budlong, Dean), is preparing for a mission to be held from January 13th to 20th, inclusive, with the Rev. Leonard W. S. Stryker as missionary.

DEAN BUDLONG has made a number of addresses as a four-minute man.

BISHOP BEECHER, in a recent visitation of the northern and western part of the district, made a number of patriotic addresses, besides his official work.

WESTERN NEW YORK

Woman's Auxiliary—Accident to Rev. G. F. Williams

A LARGELY ATTENDED meeting of the Buffalo district of the Woman's Auxiliary was held at the Church of the Good Shepherd on December 5th. The treasurer reported that over \$7,000 in boxes, pledges, and offerings had been sent from this district in the past year, showing that while the women have also taken up Red Cross work they have not forgotten "first things first," but have given more generously to Missions than ever before. The rector, the Rev. James Cosby, urged the women not to forget the



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mission work in their zeal for the Red Cross, and expressed the belief that if we had raised a few more paltry millions in years gone by for the spread of Christ's Kingdom and a righteous peace it would not have been necessary now to ask for billions to slaughter mankind.

HIS MANY friends in the diocese and elsewhere will regret to hear of the accident to the Rev. George F. Williams, rector of St. Mary's-on-the-Hill, which occurred on December 3rd. Mr. Williams had opened the door of his car and leaned in to start it, but at that moment another car ran into his from the rear with such force that the glass was broken in Mr. Williams' car and he was carried forward some distance. He was cut in the head, a bone in one hand was broken, the other hand badly cut, and both legs were severely bruised. The doctor now reports, however, that he hopes Mr. Williams is on the road to recovery.

THE REV. CHARLES H. SMITH, D.D., who has been rector of St. James' parish, Buffalo, for over forty-two years, has given over the work of St. James' to one of his deacons, the Rev. Richard Warne, and while still remaining rector has assumed the active rectorship of the Church of the Holy Communion, which was one of his missions but is now one of the most flourishing of the younger parishes in the city. Dr. Smith has moved to 192 Butler avenue, Buffalo.

TRINITY CHURCH and St. Peter's Church, Geneva, on Thanksgiving Day displayed for the first time service flags which show 44 stars and 40 stars respectively.

CANADA

Cable from Canon Scott—The Primate's Pastoral—Anniversary—Induction

Diocese of Huron

ST. JOHN'S CHURCH, Leamington, was consecrated by Bishop Williams in November. The present church was completed fourteen years ago, but has only this year been freed from debt, due largely to the work of the Ladies' Guild.

Diocese of Quebec

A MESSAGE relating to the election came recently from Canon Scott, rector of St. Matthew's, Quebec, who has been at the front since the commencement of the war. The cable read as follows: "Canada will stand by our brave men. There can be no backward step. Only iron resolve can assure victory."—THE NINETY-SECOND anniversary of Trinity Church, Quebec, was celebrated November 25th. The preacher was the Rev. Canon Gould. The Bishop and Canon Gould gave addresses the following day in the new parish hall, for which the basement of the church had been enlarged and renovated.—THE NEW rector of Levis and New Liverpool was inducted to his parish December 2nd.—THE REV. C. H. HOBART, returning from the Labrador Coast, has been appointed assistant priest of St. Matthew's, Quebec.—AT THE anniversary service in St. Peter's Church, Sherbrooke, December 11th, the preacher was the Rt. Rev. Dr. Roper, Bishop of Ottawa, who was also the chief speaker at the missionary meeting in the parish hall on the following day. The offerings on both occasions were in aid of the Bishop Dunn Memorial Fund for the Labrador Mission.

Diocese of Rupert's Land

A PASTORAL by Archbishop Matheson, read in all the churches in Winnipeg, on December 9th, contained a stirring message to all Anglicans to cast their votes on election day in a way which will mean no delay or

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discounting of Canada's plans for the prosecution of the war. "The awful conflict, swaying as it is doing now in our favor and now against us, cannot wait for partizan parleying or for a popular referendum. A referring will mean a deferring, and a deferring will mean a deserting of our noble sons overseas, whose ranks are being depleted by wastage, which should be repaired by immediate reinforcements. Only a united Canada can promptly and adequately give us these, and it is not too much to say that by our votes on the third Monday of this month we shall affect, and that vitally, for weal or for woe, issues no less than these: the integrity of our loved British Empire and the precious heritage of priceless civil and religious liberties."

Diocese of Toronto

THE FIRST induction service to be held in All Saints' Church, Collingwood, for many years, took place November 25th, when the Rev. C. S. McGaffin was inducted rector. The mandate was delivered by the Ven. Archdeacon Ingles, who also preached.—THREE SETS of Communion vessels were dedicated in Holy Trinity Church, Toronto, by the rector, the Rev. M. L. Sherman. They were given by the Woman's Auxiliary of the parish, as a thankoffering for mercies vouchsafed to the branch during the last twenty-five years. One set is to be sent to the Bishop of Keewatin for St. Alban's Pro-Cathedral, at Kenora. The other two sets are for missions in the diocese of Athabasca and Toronto.

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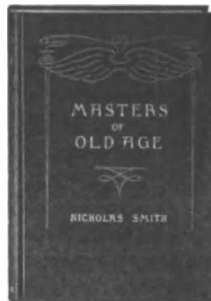
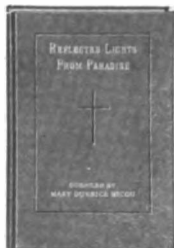
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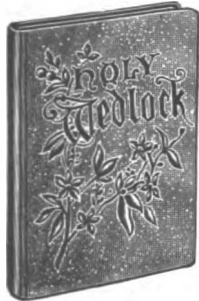
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